

The saints of African independent churches in Namibia :
empirical research from Korean missionary perspective

By

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ABSTRACT

The history of African Independent Churches (AICs) in Southern Africa goes back for more than a hundred years. They have proliferated geographically and demographically in Africa more than the mainline churches could ever have imagined. They have grown to be as widespread and as influential as the African mainline churches. The reason for this growth is that the AICs are the churches of African indigenous people. They are launched by Africans from a background of an African traditional and cultural frame of reference. The most significant reason is that the founders of these churches are not Westerners, but Africans. Western missionaries find it difficult to understand the AICs from their perspective. Thus the Western churches describe the AICs as sectarian, separatist, syncretist, nativist, and so on. Nevertheless, some scholars are attempting to view the AICs in positive ways.

The fact that these two different churches have never acknowledged each other as true churches is a big challenge for Christian missions in Namibia. Each group has been viewing and judging the other party through suspicious eyes from their own perspective, each driving the other to block the channel of reconciliation before the presence of God. With the aim of solving this problem, this thesis attempts to answer the following questions about the AICs in Namibia:

- What are the reasons that the AICs in Namibia have been seceded from mission churches?
- What are the activities in civil society in which the AICs in Namibia are currently involved?
- Do the AICs engage in any activities which go against the Word of God?
- What causes other churches to be suspicious of the AICs?
- What level of enculturation is inherent to the AICs in Namibia? In other words, what is the relationship between the liturgies of the AIC and African traditional religion and African culture?
- What makes the AICs in Namibia regard themselves as a church?

- Would it be possible for the AICs and the mainline churches in Namibia to cooperate in Christian missionary work?
- What is a possible Korean missionary perspective on this particular situation?

This will be dealt throughout this thesis from a Korean missionary missional perspective.

KEY WORDS

- African culture
- African Independent Churches (AICs)
- AIC rituals
- African Traditional Religion (ATR)
- Healing in AICs
- Herero
- Namibia AICs
- Namibia Christian mission
- Christian mission strategy
- Korean missionary perspective

ABBREVIATIONS

1. Common abbreviations

C	century
ch(s)	chapter(s)
et al.	et alii, and others
ed(s).	editor(s), edited by
E.g.(e.g.)	exempli gratia, for example
i.e.	id est, that is
n.d.	no date
NT	New Testament
OT	Old Testament
<i>per si</i>	itself
transl.	translated by, translation
v(s).	verse(s)

2. Abbreviations from reference works

AFM	Apostolic Faith Mission
AIC	African Independent Church
AICANA	African Independent Church Association in Namibia
AMEC	African Methodist Episcopal Church

ATR	African Traditional Religion
BM	Basel Mission
BMS	Barman Missionary Society
CCACZ	Christian Catholic Apostolic Church in Zion
CCCZ	Christian Catholic Church In Zion
CCN	Church Council of Namibia
CCCZ	Christian Catholic Church In Zion
DRC	Dutch Reformed Church
ECN	Electoral Commission of Namibia
ECSA	Ethiopian Church of South Africa
EMS	Elberfeld Missionary Society
ESV	English Standard Version
LMS	London Missionary Society
MIC	Mission-Initiated Church
NACAPA	Namibian Christian Apostles and Prophet Association
NANASO	Namibia Network of AIDS Service Organisation
NTAH	Namibia Traditional Healers Association
PUC	Protestant Unity Church (Oruano Church)
NTC	Namibia Traditional Council
RMC	Rhenish Mission Church
RMS	Rhenish Missionary Society
SAVE	Scripture Audio Visual Education

SDPCSK	Sam-Dong Presbyterian Church in South Korea
SJAFMN	St. John's Apostolic Faith Mission in Namibia
SJAFMSA	St. John's Apostolic Faith Mission of South Africa
SJAHMCA	St. Joel Healing Mission Church in Africa
SJAMC	St. John Apostolic Mission Church
SSAMC	St. Sthphanus Apostol Mission Church
SPAFM	St. Phillip Apostolic Faith Mission
SSSPHMC	St. Stephanus St. Phillip's Healing Mission Church
SWAPO	South West Africa Peoples Organisation
UNIA	Universal Negro Improvement Association
WMCSA	Wesleyan Methodist church of South Africa
ZACSA	Zion Apostolic Church of South Africa
ZAFM	Zion Apostolic Faith Mission
ZCC	Zion Christian Church

3. Abbreviations for Bible Books

Old Testament						
Gn	Ex	Lv	Nm	Dt	Jos	Jdg
Rt	1 Sm	2 Sm	1 Ki	2 Ki	1 Chr	2 Chr
Ezr	Neh	Es	Job	Ps	Pr	Ec
Can	Is	Jr	Lm	Ezk	Dn	Hs

Jl	Am	Ob	Jnh	Mi	Nah	Hab
Zph	Hg	Zch	MI			
New Testament						
Mt	Mk	Lk	Jn	Ac	Rm	1 Cor
2 Cor	Gl	Eph	Phlp	Col	1 Th	2 Th
1 Tm	2 Tm	Tt	Phlm	Heb	Ja	2 Pt
2 Pt	1 Jn	2 Jn	3 Jn	Jude	Rv	

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CHAPTER 1

INTRODUCTION

1.1 Problem

In the past, many prominent scholars, such as G.C. Oosthuizen, M. West, H.L. Pretorius, H.W. Turner, A. Anderson, M.L. Daneel, and others, have made every endeavour to research African Independent Churches (AICs) in I understand what you mean, but it is an unusual expression. Rather be more specific. Perhaps you mean_in order to perceive them in terms of Christian missions in order to establish whether or not such missions would be possible, and what such missions should involve. Mission churches have also supported (and continue to support) the AICs, encouraging the AICs to establish themselves on a biblical basis, and giving their leaders theological training. Nevertheless, the results of these efforts were unsatisfactory due to the socio-political situation in Africa, and due to the dissimilarities between Western culture and the African indigenous people's native cultures, traditions, and cosmological ideas.

Mbiti (1969:232) argues that the growth of independent or separatist churches is the most significant phenomenon for Christianity in modern Africa. According to Mbiti (1991:183), the first AIC appeared in 1918, but Crafford (1992:62) and Oosthuizen (1968:32) regard the Tembu ministry of N. Tile in 1884 as the first AIC in Southern Africa. Since then the AICs have kept growing, and have grown to a large number of churches in Africa. Oosthuizen (1997:22) states that, by 1960, one in every five black South Africans was an AIC member. West (1975:2) mentions that there were about 3000 AICs in South Africa in 1974, but Oosthuizen (1997:22) notes that this had nearly doubled by 1990. Even though numerous scholars describe the AICs as a grass-roots church, the constitution and the growth of the AICs cannot be ignored any longer, due to the large number of AIC churches and their membership in the world of African Christianity within an epoch of the so-called new Africa. Daneel (1991:25) describes this epoch as '...a sort of "spiritual" or "prophetic" revolution in Africa'. Maboea (1994:121-135) points out that what causes the proliferation of the AICs is: charismatic healing by prayer in Jesus' name, insufficient efficacy of Western medicine for African people, a strong

sense of belonging and feeling at home within the AICs, the fact that some missionaries fail to adhere to biblical life principles, the fact that some missionaries do not share responsibilities or positions in the church with African ministers, the fact that registration of the AICs is a laborious process, and adherence to the Bible by indigenous Africans.

In any case, the AIC in Namibia is growing ceaselessly and becoming an African mainline church in Namibia. Nevertheless, the AICs do still require the endeavours of missionaries and scholars. We need to help them to reform their church identity, so that they can be consolidated as Christian churches with a strong biblical basis, whether or not this matters in Western eyes.

At this point, it is imperative that the AICs in Namibia should be reassessed from a fresh perspective to: investigate the causes behind the unsatisfactory outcomes of the missionary efforts for the AICs in Namibia; establish the best strategy for scholars and the mission churches to cooperate with one another; and establish what level of contribution can be made to each other. These questions about the AICs and their movements in Southern Africa have become challenges for Christian mission and missionaries.

1.2 Aims of the research

Most missiological scholars who have researched AICs have been westerners. Whether or not they are positive towards the AICs in their research, most of their research describes the AICs from a western perspective. Investigating the AICs from a different viewpoint might therefore improve various aspects of our comprehension of the AICs. Therefore, one of the aims of this research is to investigate the present phenomena of the AICs, especially the ones in Namibia, from a Korean missionary perspective. Investigating the phenomena of these churches from a different angle may furnish us with an additional understanding of current aspects of the AICs in relation to contemporary Christian mission in Southern Africa.

The other aim is to research the AICs in Namibia from the inside out. Hence, some churches are selected out of the prominent AICs in Namibia today, e.g. St. John Apostolic Faith Mission in Namibia (SJAFMN), St. Stephanos St. Phillip Healing Mission Church (SSSPHMC), and St. Joel Apostol Healing Mission Church of Africa (SJAHMCA). These churches are then visited and observed to investigate the current phenomena of the Namibia AICs and their movement.

This thesis will also consider two major organisations established by the AICs in Namibia, named the ‘African Independent Church Association in Namibia’ (AICANA) and the ‘Namibian Churches Apostles Prophets Association’ (NACAPA), and their activities. This will contribute some ideas for missionaries approaching the AICs in terms of Christian mission in a 21C African context, because Namibian AICs do undeniably form part of all AICs in Africa.

1.3 Research methodology

The methodology of this research aims for a proper understanding of Namibian AICs in theory and practice. For the purpose of covering the practical and theoretical aspects of this study, a quantitative and a qualitative investigation will be combined in the procedure of this research. It will follow the ‘Explanatory Sequential Design’ of the ‘Basic Mixed Method’ as explained by Creswell (2014:34, 38-39, 94, 122). Quantative data will be described in Phase 1 than analysed. Analysis will generally be completed in Phase 2. However, some aspects of ‘Convergent Design’ (Creswell 2014:35-36) will also be incorporated when the quantitative and qualitative data are merged at the same places. In this regard, the research will proceed as shown in Figure 1 below:

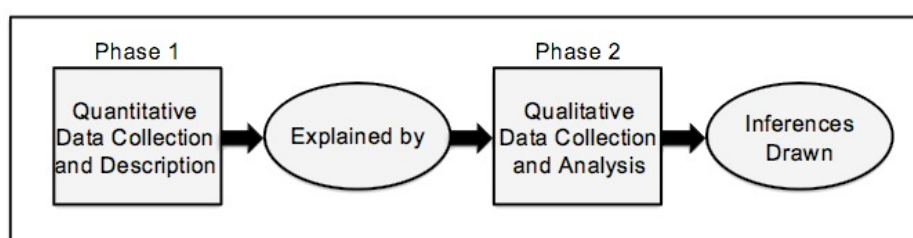


Figure 1: Research method

All the necessary data for the empirical study will be randomly collected from the Namibian AICs by means of informal questions asked during the ongoing mission and during personal interviews, and through participatory observation of the functional and ceremonial occasions of these churches. Formal questionnaires will not be used.

The literature relating to this study will also be the source of statements, ideas and opinions in various domains of this research. Some unpublished constitutions of the AICs in Namibia will constitute part of the literature sources.

To demonstrate the applicability of this study, some case studies will be carried out with selected occasions from the Namibia AICs' two different associations mentioned above, which are located in Katutura in Windhoek, Namibia. Biographical studies will also be carried out with certain key persons selected from the AICs in Namibia for this purpose.

Finally, a brief theological analysis of the ministerial activities of the AICs in Namibia will be carried out, using the Bible verses quoted by the leaders of the AICs in Namibia for effecting the ceremonies and the rituals in their churches.

Nevertheless, the most effective sources of information used by the author of this thesis, as a Korean missionary who has been working in the mission fields of Southern Africa since 1997, are the direct interviews that have been conducted with prominent religious leaders, such as archbishops, church leaders, and traditional healers.

One more aspect to be stressed regarding this thesis is that it is not a comparative study. Hence it mainly focuses on recording the current phenomena of the AIC movements in Namibia in the early 21 C. A qualitative comparative study of the AICs in Namibia should prove to be a fruitful topic for further study, but that is beyond the scope of this thesis. The empirical data archived in this thesis might, however, assist in facilitating such future qualitative studies.

1.4 Interpretation

- ‘AICs’ will refer to the ‘African Independent Churches’ throughout this study. However, the cluster of AICs will be distinguished from ‘Independent African Churches’ (IACs), which are ministered by African indigenous people and which are not in serious conflict with the biblical doctrine, liturgy, and the church perspectives of mission or missionary churches established by Western missionaries. ‘AICs’ will also refer to the ‘African Initiative Churches’ and ‘African Indigenous Churches’ in general.
- ‘Namibian AICs’, ‘the Namibian AICs’, ‘the Namibia AICs’, and ‘the AICs in Namibia’ *inter alia* in this thesis will indicate the same category. It shall also be regarded as singular on some occasions.
- ‘Historical mainline church’ means the mission churches normally established by Western missionaries (e.g. the Anglican Church, the Evangelical Lutheran Church, the Dutch Reformed Church, the Presbyterian and Methodist Churches).
- ‘Christian mission’ will be used within the context of the common sense of understanding of ‘evangelical mission’ in Christianity, which was carried out by historical mainline churches.

1.5 Outline of the research

1.5.1 Chapter 1: Introduction

The history of AICs in Southern Africa goes back for more than a hundred years. Since the AICs were recognised, the proliferation of these churches and their members in Southern Africa could no longer be ignored. In fact, the gravity of the missiological importance of the AICs has already been stressed by a great number of missiological and anthropological scholars over the past half century. This chapter attempts to draw the attention of missionaries and scholars to the present phenomena within the AICs in Namibia. Thus, this chapter will introduce the

causes and effects of the phenomenal growth of the AICs and draw attention to the issue of the indispensability of Christian mission to the AICs in Namibia.

1.5.2 Chapter 2: The history of Namibian AICs

The history of the Namibian AICs will be described in a narrative form in order to facilitate easy comprehension of the research outcomes. The genesis of the Namibian AICs, the schism, and the prominent founders of the Namibian AICs, (e.g. Archbishop P. K. D. Tjiombo, the founder of SJAFMN, and Archbishop K. Mbaeva, the founder of SSSPHMCS in Namibia), and the activities of the AICs in civil society in Namibia in an epoch of the post-independent era will be dealt with through historical and biographical description.

1.5.3 Chapter 3: Rituals of the Namibian AICs and theological analysis

The rituals of the Namibian AICs are intermingled with African cultural rituals, such as the use of holy water, animal sacrifice, dress fitting and baptism. The liturgies implemented in their church ministries have all been affected by this intermingling. The Namibian AICs, perhaps most of the AICs in Africa, however, have no problem with those components in the church which have been affected by African cultural rituals, owing to the familiar African frame of reference. This chapter will describe some of the rituals which the AICs in Namibia are currently performing in their ministries from the results of participatory observation. The cause of interactions and counteractions between Namibian AICs and African culture will also be mentioned in this chapter. The physical effects of the enculturation of the church, such as the rituals and ceremonies of the Namibian AICs, will be briefly argued from a theological perspective.

1.5.4 Chapter 4: The AICs in Namibia and the Herero Culture

This chapter will analyse the data (which has been collected according to the methodology mentioned in 1.3) with relation to the issue of interaction and counteraction between Namibian AICs, African Traditional Religion (ATR), and

African culture. Some of the rituals of the AICs in Namibia, such as *ombunguhiro* (animal sacrifice), *omapangero* (healing), and the use of healing materials will be investigated with reference to Herero traditional tribal religion and culture. It is due to the fact that the Herero is the very tribe that launched the AICs in Namibia that this chapter will focus on them. A brief analysis will be carried out from a theological viewpoint.

1.5.5 Chapter 5: The AICs in Namibia and Christian missions

Namibian AICs are apparently an African Christian group that could be a target for Christian missions. In the past, the preposterous contextual problems scattered around the AICs in Namibia have prevented missionaries from going to the Namibian AICs and learning about them.

However, the AICs in Namibia have changed a lot since then. Now is the time to actualise the potentials of the Namibian AICs. When those potentials are activated, then the AICs could help to sustain Namibia as a Christian country. This could be a great shield of Christian faith against the situation in which Christianity in the African continent is being challenged by the spread of Islam today. In this regard, Christian mission agencies should take note of this important missionary assignment. It is very important that cooperative Christian mission between the AICs in Namibia, the historical mainline churches, and the other AICs in other African countries should take place at this time.

This chapter will investigate what the potentials of the Namibian AICs are, what challenges might prevent the AICs in Namibia from reaching those potentials, and what the best ways are to overcome these challenges. This chapter therefore tries to assist in formulating a well-designed mission strategy that would be acceptable to the AICs in Namibia and Africa with their unique cultures and cosmologies.

Previous attempts at theological training for the pastors of the Namibian AICs have not been fully successful. This chapter will present a case study of one such a failed attempt. This case study will attempt to assist in approaching the AICs in Namibia without reproach. From the investigation in this chapter, one may obtain

an appropriate missiological strategy for the AICs in Namibia. This strategy makes suggestions not only for theological training of pastors and church leaders in Namibia AICs, but also for cooperating with Namibian AICs by all means.

1.5.6 Chapter 6: Korean missionary perspective

This chapter will investigate what perspective the Korean Christian missionaries have in their mission and its field. This will provide a perspective on the AICs in Namibia which differs from that of a Western perspective on the AICs. Because Korea was also evangelised by Western missionaries, a Korean perspective cannot be considered as wholly alien to or different from the Western perspective. However, it will inevitably differ from the Western perspective due to the fact that Korean missionaries have their own particular historical and cultural background, characteristic behaviours, socio-political and economical setting and ethos. This chapter will therefore investigate and describe the crucial factors that have influenced the forming of the Korean missional church and missionary perspectives under the Japanese colonialism that prevailed in the Korean peninsular in the past.

1.5.7 Chapter 7: Conclusion and way forward

The conclusion of this research will briefly summarise the previous chapters and culminate in a request to the mainline churches or Christian mission agencies regarding the need for cooperative mission work as friends, colleagues and missional companions with the AICs in Namibia. Although the AICs and the mainline churches have experienced some bitterness as a result of their history, they do not have time to dwell on the past. They have recognised modern lifestyles and the rapidly changing world. Now is the right time to approach them with an adequate mission strategy to fight a good fight against the Kingdom of Satan alongside the AICs in Namibia. Thus, this chapter will introduce some ways to move forward together with the AICs in Namibia. These ways forward will also form part of the conclusion.

The Archbishop and other office bearers of the Namibian AICs were always part-time ministers in the church due to financial insufficiencies. Most of the money they earned was used for travelling here and there to visit the branches of the church and attend funerals. The AICs in Namibia have been attempting to survive independently up until the present. More than seventy groups of different denominations their own members. Now they are busy struggling to build their church buildings with insufficient finance. They desire their churches to be known to unbelievers, but outsiders of the AICs in Namibia do not regard them as born-again. Their faith life still seems like a sect to the historical churches, but they are like a sleeping giant sleeping in the corner of a churchyard. Nevertheless, they have become experienced apostles fighting against evil powers, healing the people, travelling large distances to open churches in the name of Jesus Christ. The church leaders of the Namibian AICs have also come to recognise the value of having educated leaders, and some of the members of the church are already well educated and have been conferred with doctoral degrees from abroad. Now is the right time to inaugurate a Bible school for Bible teaching for Namibian AICs, rather than teaching theology.

CHAPTER 2

A BRIEF HISTORY OF NAMIBIA'S AICs

2.1 Introduction: The AICs in South Africa

African Independent Churches first appeared in Africa in the early 18C (Kretzschmar 1986:44). Since then the AICs have grown rapidly, both in quantity and quality. From a sociological point of view, they constitute the mainstream African black churches and have become involved in many African civil societies in Southern Africa. As a consequence, AICs are taken very seriously throughout Southern Africa. With this context, as background the present chapter will first provide a general description of AICs, e.g. the terminology used to describe AICs, the growth of AICs, the typologies of AICs, AICs and Ubuntu, and finally the influential AIC movements that have migrated into Southern Africa, and how they relate to AICs in the larger Southern Africa.

2.1.1 AIC as an official term

Regarding the first appearance of the term 'AIC', Oosthuizen suggests that the term 'AICs' in South Africa was used retrospectively from 1904. He says that this is due to the fact that

[t]he earliest known use of the term "African Independent Church" to designate a specific form of Christian worship and belief was at the First General Inter-Church Missionary Conference in Johannesburg in 1904 (Author unknown, 1905) (Oosthuizen 1997:16).

However, the term 'AICs' does not clearly define who the AICs are. In 1975, West attempted to categorise the churches in Soweto. He was challenged to find a term to best describe what the AICs are in order to categorise the churches with distinct characteristics. A variety of criteria was used to categorise the churches into different groups. Ultimately, West's idea of AICs is that '[t]hose churches that are entirely under African control, and which have no links with churches that have any white members, we call African independent churches' (West 1975:3).

With regard to the terms used in various sources in literature, he insists that the terms 'independent', 'separatist', and 'syncretism' for the African churches have

negative connotations for the historical mainline churches, while the terms 'mission', 'historical', 'white', and 'established' for the churches that are not AICs have negative connotations for the AICs. Moreover, these terms are inaccurate in the context of multiracial churches in South Africa. Ultimately he decides to use the term 'African Independent Churches' for the churches mentioned above to avoid any possibility of further confusion. On the other hand, he decides to use the term 'mission church,' developed from the viewpoint of AICs, to indicate those churches that were previously known as 'historical', 'white', and 'established' (West 1975:3-4).

Since 'AIC' is officially used as a specific term for 'African Independent Church', some scholars have replaced the 'I' in 'AIC' with a different word to convey different perspectives of the AIC whilst using the same acronym, such as 'African Indigenous Church', 'African Initiated Church', and 'African Instituted Church'.

Many scholars have been using 'AIC' as a fixed acronym that can be interpreted in a variety of similar ways. This paper, however, does not engage with the debate surrounding the different interpretations of the acronym 'AICs'. For the purpose of this paper, all of the different designations of the term 'AIC' will be regarded as the same or similar when referring to black African Christianity established by black African adherents to AIC churches in the African continent.

2.1.2 AICs and their growth in Southern Africa

According to Mbiti, AICs first appeared in Africa in 1819 (Mbiti 1991:183). If this is correct, the history of the AIC goes back for almost two hundred years. Ever since they first appeared, the AICs have been increasing in number. They have been growing faster than historical mainline churches that are, in contrast to the AICs, usually designated as white churches, mission churches, and established churches, e.g. Lutheran, Methodist, Catholic, Dutch Reformed, and Baptist churches, and so forth.¹ In 1984, the total number of AICs and other related

1. With regard to church growth statistics, refer to available sources, e.g. Barrett (1968:38), and South Africa Statistics [Accessed: 01 04 2011. Available at:[http://www.statssa.gov.za/timeseriesdata/pxweb2006 /dialog/Saveshow.asp](http://www.statssa.gov.za/timeseriesdata/pxweb2006/dialog/Saveshow.asp)].

organisations was almost 7000 (Mbiti 1991:183). Oosthuizen (1988:5) mentions that the membership of AICs totaled approximately 800,000 in 1950, but that this number reached six million adherents in 1980. He also mentions that social and economic deprivation, a place to feel at home, and the contextualising of Christianity were caused the AICs to grow, especially in South Africa. With respect to such features of AIC distribution in Africa, West emphasises the fact that, by 1970, approximately 3000 AICs were present in South Africa (West 1975:2). He also estimates that 20 to 25 percent of the total African populations belong to AICs (West 1975:2). Oosthuizen (1988:5) also discusses this phenomenon in his article. As a result, the AICs holds its place as the undeniable 'majority' of all the churches in Southern Africa at present in terms of its numbers. Thus, one may suggest that AICs should be regarded as part of the mainstream churches in the world of African churches; as 'African mainline church' equal to the other, so-called 'historical mainline churches' in the Christian world in Africa.

2.1.3 AICs and different classifications

Before the term 'AIC' was used, African black independent churches were described as 'separatists' due to their renouncement of the governing leadership of the mission organisations or white churches, and the eventual secession established the African Churches independently as nativistic and indigenous. Thembu Church founded by N. Tile in South Africa in 1884 (Crafford 1991:62) and Oruano Church in Namibia (Buys and Nambala 2003:182) are examples of the 'separatists'. These separatists black Christians later became the AICs.

The AICs may not be acceptable for many scholars due to the unusual perspectives that the AICs have, such as culture-centered administrative ministries. Bengt Sundkler (1948:53) classifies the AICs according to two types: the Ethiopian type and the Zionist type. The Ethiopian type refers to those AICs that have a tendency towards a political movement, whereas the Zionist type has a tendency towards the Pentecostal movement.

Hayward (1963:192-202) classifies the AICs as 'Independent African Churches' (IACs), which were established by Africans in Africa. The name 'IAC' includes those churches called 'Zionist' churches, emphasising the work of the Holy Spirit, those called 'Ethiopian' churches, emphasising the independence, and those called 'Messianic' churches, emphasising a dominant powerful Christ-like personality. Although the 'IACs' are different from the 'AICs', the IACs do resemble Sundkler's nomenclature.

Oshun (1992:182-203) quoted different classifications of AICs by three different scholars, James Fernandez, Harold W. Turner, and Dean S. Gilliland. He mentions these three scholars classify the AICs as a 'syncretist-reformative-messianic-nativist typology' from the separatist concept, 'neo-primal-syncretist-Hebraist-independent typology' with the independent concept, and 'indigenous-pentecostal type' with an orthodox concept. Gilliland has classified the AICs quite positively as 'primary-evangelical-pentecostal', 'secondary-evangelical-pentecostal', and 'revelational-indigenous and indigenous-ecclesiastic churches'. Oshun simply modified the classifications of Gilliland. However, the nomenclatures of the classifications are much more scholastic than the recognition of the native African Churches. It seems that Oshun's view is similar to A. Anderson's view. While Anderson was researching the AICs in Soshanguve, South Africa, he found that the largest groups of AICs were Zionist and Apostolic churches. He classifies them as 'indigenous Pentecostal-type churches' then (Anderson 2000:46).

Thomas (1995:17-29) recorded various ways in which AICs have been classified, e.g. 'separatist', 'parasitic', 'nativistic', 'sectarian', 'Ethiopian', 'Zionist pentecostal', 'prophet-healing churches', 'messianic', 'neo-primal', 'synthetist', and 'Hebraist' and so forth. These were the effects of the schisms conducted in different contexts by black Christians against the western-oriented mission churches in the early stages of the establishment of the AIC.

Victor E.W. Hayward (1963), Martin West (1975), and Christopher O. Oshun (1992), all come to the conclusion that no perfect classification of the AICs and no comprehensive analysis of their images can be made, describing the characters of the AICs, due to the diversity and the multiplicity of the churches. Daneel (1991:30)

says that some of the designations of the AICs use pejorative terms due to the premises of the researchers. He seems that he tried to avoid those flavoured name for the AICs.

In conclusion, as we can see by looking at all of the typologies above, it is clear that the AICs have been interpreted from various perspectives, e.g. political, tribal, behavioral, cultural, ideological, and religious perspectives. However, many scholars who attempted to classify the AICs from their own perspectives have failed to obtain satisfactory results due to the diversity and multiplicity of the AICs. It is nevertheless worthwhile to consider the attempts to categorise the AICs, because the unsatisfactory results obtained by these attempts demonstrate how scholarly understanding of the AICs has thus far been hampered, either by the perspectives of the AICs themselves, or by the perspectives of the mission churches, or by the way in which the AICs and mission churches coexist.

Quite regrettable, however, is that most of the descriptions come from the mission churches or the white churches, but not from the AICs themselves. So this leaves us with a question: What do the AICs themselves have to say about who they are?

2.1.4 AICs and Christian Ubuntu: a key to the interpretation of the AIC movement

This subsection briefly touches on what was behind the AIC movement due to the reason that some scholars view the AIC movement as a separatist reaction against apartheid or colonialism. The formation of the AIC is also occasionally interpreted as a form of Black Nationalism or tribalism. However, African black Christian communities and societies do not seem to consider such political ideas or 'isms' as being very important within their church life and traditional lifestyle. They do, on the other hand, have Ubuntu.

In an overview of the AICs, Oosthuizen (1997:15) states that, '[t]he AIC movement is not purely a response to colonialism and apartheid,' but that it is also 'a major shaping force of black South African society.' Undoubtedly, Oosthuizen acknowledges that the AIC movement engaged with both colonialism and

apartheid issues, but he also acknowledges the alternative possibility that such factors may not have been major issues for the AIC movement.

Oosthuizen also notes that many scholars agree that the 'AIC movement was a reaction against both ecclesiastical and political colonialism', but that, in terms of social, political, and economic disempowerment, it was proactive. In fact, Ubuntu naturally plays the core principle role behind the AIC movement (Oosthuizen 1997:17, 21-23).

Bosch (1979:14) also provides an important point about the AICs and the concerns of the South Africa AICs when he describes their nature as follows:

Very few of these churches or their leaders address themselves to the South African social or political situation. Their main concern is with the well-being and welfare of their own members. Some of them actually operate almost as large economic concerns. Here and there voices among the AICs have been raised against the injustices of the South African society but they have been few.

As mentioned above, the AICs' major concerns were not political issues, but rather a relationship that can be interpreted as reciprocal care and, therefore, as adherence to the principle of Ubuntu: the church and its leaders are concerned for the welfare of the church members, while the church members show respect for the authority of the church leaders.

What is Ubuntu? Gathogo (2008:39-53) describes Ubuntu (personhood or humanness) as an 'African philosophy' and as 'African hospitality'. It is an unifying vision or worldview that forms a spiritual foundation in African society. It is also the African sense of community within an African philosophy of mutual solidarity. In conclusion, Gathogo explains Ubuntu with the great axiom that 'a person is a person because of other persons'.

To demonstrate a biblical example of Ubuntu, Gathogo also interprets the instance of Nehemiah's rebuilding project in the Old Testament with a new hermeneutical approach. He says that '[c]hief proponents [of Ubuntu,] such as Elelwani Bethuel Farisani, Hannah Kinoti, Charles Villa-Vicencio, and Jesse Mugambi, have all failed to see the political motivation behind Nehemiah's rebuilding project of the

wall of the city of Jerusalem (Gathogo 2008:47). In other words, he points out that these people were so aware of the value of Ubuntu that they never even considered the possibility that Nehemiah might have had a political motivation. Instead, they assumed that Nehemia had rebuilt the wall solely to protect his people.

Thus, those scholars that have described the AIC movement as 'separatist', 'nationalist', 'nativistic', 'sectarian' and so forth, in this sense, were possibly not familiar with the movement of African black Christians, at least during its early stages. Such terms were perhaps ascribed to the AICs by Western or westernised scholars studying the AIC movement through Western eyes.

In conclusion, Maboea (2002:7) notes that the AIC movement could be described as ecclesiastical rather than political, for it is the movement of an 'autonomous self-reliant management of the church ministry'. As part of their Ubuntu-centred life as Christians, the movement is, in that sense, for their 'reciprocal survivalism', which is based upon the idea of Christian Ubuntu providing an impetus for the establishment of African black Christianity.

2.1.5 Migration of influential AIC movements into Southern Africa

From the eighteen-century, various Christian movements have been migrating into Southern Africa. The 'Ethiopian' church entered South Africa by means of M. Mokone in 1892. He had founded the Ethiopian Church of South Africa (ECSA) as a black messiah in 1893 (Oosthuizen 1997:18).

African Americans started influencing the African indigenous people from 1898. Rev. J. Bucher, influenced by John Alexander Dowie, the American founder of the Christian Catholic Church in Zion (CCCZ) 1896, established a branch of Dowie's church in the Wakkerstroom area of South Africa (Oosthuizen 1997:20).

The Pentecostal apostolic movement of John G. Lake migrated from the USA to South Africa in 1907. He came originally from the Christian Catholic Apostolic Church in Zion (CCACZ), which was headed by Dowie as the 'First Apostle' in

Zion City, Illinois in USA. John G. Lake was an elder in Zion City. He and Thomas Hezmalhalch established the Apostolic Faith Mission (AFM), which was called 'Zion Tabernacle' in Johannesburg, South Africa, in 1908. The ministry of this church is characterised by 'faith healing, exorcism, personal piety, spiritual revival, and spiritual baptism with speaking in tongues' (Anderson & Pillay 1997:228-230). Many of the AICs in Southern Africa came into being through the AFM: For example, the Zion Apostolic Church of South Africa (ZACSA, founded by Elias Mahlangu in 1917), Zion Apostolic Faith Mission (ZAFM, founded by Edward Motaung in 1920), Zion Christian Church (ZCC, founded by Engenas Lekganyane in 1925), which is seceded from the ZAFM. The ZCC is now by far the biggest church of the AICs in Southern Africa today. It seems that Lekganyane had no objection to the polygamy system. He begot his son Edward from his second wife (Anderson & Pillay 1997:232). His polygamous lifestyle probably provided great comfort to those polygamous fathers in Southern Africa, and so contributed to the rapid proliferation of members of the ZCC. St. John's AFM of South Africa (SJAFMSA), one of the biggest AICs in Southern Africa, was established by Ma Cristina Mokotoli Nku at Evaton, South Africa in 1952 (Amanze 1994:265). She was baptised in the AFM while P.L. le Roux was ministering to the church in 1924. Despite criticisms, the AICs have been thriving widely throughout Africa since 1910 as a grassroots organisation (Oosthuizen 1997:20).

In the case of Namibia, Andries de Kock planted the first permanent AFM for white people in 1942. In 1943, an AFM missionary, P.J. van der Walt, called *Die Leeu van Suidwes* (The Lion of Southwest), came to Namibia and started his mission for the black community (Buys & Nambala 2003:145, 147, 204). However, the AFM in Namibia did not affect the AICs in Namibia.

In 1920, the 'Ethiopian Movement' of Marcus Aurelius Garvey from the US reached Namibia under the name of the Universal Negro Improvement Association (UNIA) (Buys & Nambala 2003:174). Garvey was called 'the black nationalist' and one of the black messiahs. His movement was called the Monrovia Movement, or Garveyism. The Monrovia Movement normally symbolises the political independent church movement of black adherents. It was extremely influential, especially for the Herero tribe (Buys & Nambala 2003:175).

Those movements were powerful influences for both black and white people in Southern Africa. As a result, AICs in Southern Africa started changing in both quality and ideas. As a result of this influence, black people were stirred to nationalism and tribalism. It seemed that the AICs finally became a political vehicle that was to strive against white oppression and against colonialism in order to obtain its own liberation. However, the AICs in Southern Africa had originally been established under the situational context of survivalism, which they experienced after the heyday of imported influential movements of political and Pentecostal Christians who had emigrated from the USA.

2.2 Genesis of the Namibia AICs

Whilst such movements were prevailing in Southern Africa, no AICs had yet been established in Namibia. However, the aftermath of the movements continually stirred up Namibian saints. At the same time, AICs were able to start in Namibia through God's provision.

2.2.1 Introduction: The interpretation of 'secession' and 'influx'

Under the influential movements mentioned in 2.1, Namibia's AICs were established in two different manners: through secession and influx. First, 'secession' here means the result of a movement of Namibian black Christian adherents hastening the establishment of the Namibian AICs by becoming independent from the mission or the mission churches in Namibian territory. To better understand the secession of Namibian AICs, the Oruano church, also known as the Protestant Unity Church (PUC), will be illustrated in this chapter.

Second, 'influx' signifies the other manner in which AICs were lodged in Namibia by means of external connections. The following brief narrative serves as an example of influx. It describes how St. John's AFM in Namibia (SJAFMN), one of the Namibian AICs, might possibly have been established.

Many of the black Christian adherents in Africa were traveling all around the country to find jobs for themselves. God then did miraculous works for these travellers on their journeys. God often showed the traveler's special places, buildings, and colours in their dreams or visions that could predict what would happen at later stages of their journey.

One day, for instance, Mr. Tjijombo, a Namibian resident, went to South Africa to find a job. Before he traveled to South Africa God had already shown him a certain church building in his dream. As he was traveling, he eventually met the church building that had been shown to him in his dream. He then became a member of the church. Later went back to Namibia and opened another branch of the same church in Namibia. He became the founder of the church in Namibia. The church is SJAFMN, one of the prominent Namibian AICs.²

Thus, the genesis of the Namibian AICs contains both secession conducted as protests against political issues and religious freedom, and the influx brought by the provision of God. In particular, the studied influxes will be described through a biographical study of prominent founders of the Namibian AICs.

With regard to the literary form of the biographical description, narrative will be employed in this chapter due to the lack of written sources, with the information verbally collected from interviewees.

2.2.2 Limitations of observation

Under the above premise, the present chapter observes how Namibia's AICs could have been established. Occasionally, the observation of the genesis of the Namibian AICs will be described in a narrative form with some unpublished material, e.g. testimonials from prominent leaders of the Namibian AICs and from interviews, due to the lack of literary sources. For compendious observation, a few prominent AICs present in Namibia will be studied; especially the Rhenish

2. This narrative is paraphrased from an interview by Jinho Park with Petrus Katekismus Daniel

Missionary Society (RMS), which played a decisive role in the secessions, and its church. Prominent AICs in Namibia are as follows:

- PUC (Oruano Church)
- SJAFMN (Archbishop P. K. D. U. Tjijombo)
- St. Stephanus St. Phillip's Healing Mission Church (SSSPHMC, Archbishop E. K. Mbaeva)
- St. Joel Apostolic Healing Mission Church in Africa (SJAHMCA, Archbishop T. Pura) originally founded by Archbishop P. H. Kandobazu

2.2.3 Secessions

The first Namibian AIC was established by a group that seceded from the RMS. Thus, studying the RMS is crucial for comprehending the situation and the reasons that brought forth the Namibian AICs. The present chapter will briefly describe the historical background of the RMS in this regard.

1) Rhenish Missionary Society: 1799 - 1842

The RMS was founded by two missionary societies in Barmen and Elberfeld of Prussia, a former kingdom of Germany (Buys & Nambala 2003:17). The Elberfeld Missionary Society (EMS) started in 1799. The EMS had cooperated with the Reformed and Lutheran churches, as their members came from both churches. The Berlin seminary, managed by Pastor Jänicke, also had a connection with the EMS.

Almost two decades later, in 1818, the Barman Missionary Society (BMS) started in the same area. Wilhelm Leiboldt was the leader of the BMS. The BMS had recruited missionary candidates and trained them with their preparatory course. When candidates completed the course, they were sent to the Basel Mission (BM), which functioned as a missionary training institute, to train them as missionaries. In 1825, BMS opened a seminary, which produced some missionary candidates in 1828. In the same year, EMS and BMS coalesced to form the RMS.

RMS sent its first missionary to South Africa in 1828, initially to assist the London Missionary Society (LMS). It was to respond to the request for more LMS missionaries in addition to those already working in South Africa since 1805. According to the personnel of those mission organisations at that time, Dr Philip from LMS and Pastor Jänicke from RMS worked in South Africa together.

Soon after the cooperation with LMS in South Africa, RMS established its first mission station in Cedarberg in 1829, and it was called Wuppertal; the towns of Barmen and Elberfeld were located along the Wupper River in a former kingdom of Germany.³

At that stage, the Rhenish Mission started its mission amongst the Nama and Herero tribes who were then in conflict with each other in Namaqualand. Namaqualand now belongs to Namibian territory. In 1842, after the establishment of the Rhenish Mission in South Africa, Carl Hugo Hahn, Heinrich Kleinschmidt, and their assistants came to Windhoek, the capital city of Namibia, and established the Rhenish Mission in Windhoek (Buys & Nambala 2003:15-17).

2) Secessions: Oruano Church

According to Buys & Nambala (2003:190), there are two sources of secession in Namibia's AICs: the RMC, and the Zion and Pentecostal Churches in South Africa and Botswana.

However, the RMC was the only real point of origin for the Namibian AICs. The other Namibian AICs were established through the influx of external influences from the AICs in South Africa or Botswana. Thus, the present subsection will limit its scope to studying only the RMC and the Oruano Church, which had seceded from the RMC.

3. Refer to the following web site: <http://www.safrika.org/rhenish_en.html > (Accessed: 01 03 2011)

The first secession from the RMC ensued soon after the funeral of Samuel Maharero in 1923. In October 1904, the German General von Trotha issued the extermination order for all Hereros, and Samuel Maharero, the paramount chief of the Herero tribe, fled the country and was exiled in Botswana (formerly Bechuanaland) until he died on 14 March 1923. However, his funeral was solemnised in Okahandja, Namibia, on 26 August 1923 (Breure 1999:20-21, Buys & Nambala 2003:176). By then, many Herero members had seceded from the RMS.

Some of the reasons for this Herero secession are clear. Buys & Namala (2003:176-177) say that the influence of the Ethiopian Movement, e.g. Garveyism or Black Nationalism, desire for freedom, land problems, financial matters, racial discrimination, and the traditional lifestyle were possibly the main reasons for the first secession. The Herero were reminded of these problems by the funeral of Samuel Maharero, especially when Samuel Maharero's corpse was returned to Namibia for burial. The reasons for this separation of the Hereros from the RMC were in fact mostly political rather than being related to church affairs. Since no church-related matters led to the separation of the Hereros from the RMC, this separation cannot really be regarded as a true secession of an AIC from a mainline church.

In 1946, the second secession occurred. Numerous members of the Nama people left the RMC and joined with the African Methodist Episcopal Church (AMEC). This was due to news that the RMS was possibly going to transfer to the Dutch Reformed Church (DRC), and it was also due to the fact that the Nama people RMC disapproved of the plan to ordain the evangelist Zachaus Thomas as an indigenous Nama pastor.

Crafford notes that something similar happened in the Wesleyan Methodist Church of South Africa (WMCSA) in 1883. The church did not discuss sensitive matters relating to their ministries with the indigenous members, e.g. the pertinence of financial usage, the ordination of an indigenous pastor, and so on. Moreover, the church had refused to ordain 'a fine specimen of Thembu's N. Tile', as the church pastor. Consequently, the black pastors sensed serious discrimination within the church, and Tile and other indigenous pastors brought forth secession from the

church. The following year, in 1884, Tile founded the Ethiopian Church of Africa (Crafford 1991:62-64).

However, the Nama people did not even attempt to establish their own independent church from this secession. They just joined another church. Thus, the second secession also cannot be regarded as the establishment of an AIC in Namibia through secession (Buys & Nambala 2003:178-179).

On 25 September 1955, the third secession from the RMC took place. This was when Hosea Kutako, the Herero tribal chief, made Ruzo the leader of the Herero community church. Rev. Ruzo was ordained as a pastor by the RMS in 1948, the year of *ombura jovahonge*, which means 'the year of pastors'. The crucial reasons for this secession were similar to the others, e.g. financial matters, land problems, racial discrimination, and unjust treatment of Herero evangelists. However, the main reason for this secession was the desire to establish the Herero cultural church within the formation of the Lutheran church like the RMS, but under the control of Herero leadership (Breure 1999:40, Buys & Nambala 2003:182). It was, in fact, the first secession for the Namibian AIC, which became the Hereroized Lutheran church named after the tribal chief of the Herero. Nevertheless, it ultimately brought about the first AIC in Namibia which was formed in accordance with the culture of the indigenous population. The name of the church was Oruano, meaning 'unity', and also alternatively called Protestant Unity Church (PUC).

Breure (1999:28-33) mentions another reason for the secession of the Oruano church from the RMC; the fact that the RMS had some unresolved issues from the previous complicated situation. In his thesis, he demonstrates that the situation had been caused by certain actions of the RMS. The RMS had been loyal to the South African Administration in 1915. In 1933, when Hitler had power, the RMS had sympathised with Nazi ideology. The Herero people saw these sympathies as signs that the RMS was practicing a paternalistic ministry. The identity of the RMS was so so undoubtedly discriminatory that it could not provide any opportunities for the Herero people to experience any real conversion.

3) The churches who seceded from Oruuano

Thereafter, there were other churches that seceded from Oruuano Church, such as the Church of Africa for the Mbanderu tribe (1964), Jorujano Church (1968), and the Evangelical Religious Protestant Unity Church (ERPUC) (1972) (Buys & Nambala 2003:187-190).

2.2.4 Influxes

1) SJAFMN: Archbishop P.K.D.U. Tjijombo

a) The birth of P.K.D.U. Tjijombo

Peter Katikisa Daniel Uariune Tjijombo was born on 1 October 1936 in a rural area called Okahihova in Northern Namibia. He was born to the Ovahimba tribe. His mother was a strongly traditional Himba woman named Tuaunguraije Kututa and his father was a Himba man Daniel Katurii Tjijombo. His mother later got married and became Tuaunguraije Tjijombe. The name 'Tuaunguraije' means 'what have we done?'

Then God did wonders with this woman. She was illiterate as there were no schools in that area of Ovahimba at that time. There happened to be some people who had emigrated from central Namibia to Angola and who had then come back to Okaoko. Among them, there were people who could read. One of the women in this group gave a little book called the 'Katekismus' to Tuaunguraije and taught her to read this book. Tuaunguraije fell in love with this book. She kept it very close to her, so close that she even took it to bed with her so as not to lose contact with it even when she was sleeping. When she gave birth to a boy, she called him 'Katikisa' because she was in love with the 'Katekismus'. This is how Tjijombo got the name Katikisa.

b) Tjijombo and the visions

Tjijombo grew up as a farmer caring for goats and sheep. There was not a day he would not go and herd the livestock; he would do it even if it was not his turn. During this time as a shepherd, he had visions while he was in the field. They were visions of either preaching or teaching under small trees to an organised group. This was how God first began to present himself to Bishop Tjijombo. Mostly, God showed him visions in which Tjijombo seemed to be flying, which allowed him to see different things that are not situated in the same area. This vision made him wish for a church, as he had no churches. From then onwards, he could not stop thinking about the church.

In 1951, he decided to look for a job. This meant moving from Northern Namibia to Central Namibia as a contract worker for 18 months. He got a contract with a white man called Albert Benny in the area of Outjo. In 1952, between June and July, on a Sunday night, he had a dream, which remained fresh in his mind. Here is the dream, as he describes it:

I died and was being carried to heaven by a dove. On the way I met my grandmother mourning at a place where two roads were parting direction. This dove told my granny, 'your boy is not dead'. We went further and reached our destination, where I saw a group of people singing. The dove went up to the top of the head of Jesus who was in the middle of the group. I then heard a voice telling me to join the singers. There were three of them, and I was to be the fourth. I could not sing even if I wanted to, for it was beyond my ability. So I cried. I then heard a voice telling me 'you will now go back to earth alone, not with the dove, where you will live for 70 years. If people believe in what you say or teach, you will live longer, and if not, the period will be shortened. On my arrival from heaven, I saw a Church with a red roof and 12 doors, situated amongst green trees in a green area. It was where I came to land. I was very much impressed by the church.

Whilst he was dreaming, his friend had thought he was dead because he could not move. He was able to hear, but could not reply and was sweating profusely. They went to tell their boss. The boss came, looked at Tjijombo, and went to prepare the car to take him to the hospital. When they came for the second time, Tjijombo told them about his dream and asked his boss to go and buy him a Bible with the title 'Etestamente Epe no maPsalme' meaning 'the New Testament and Psalms'. It is important to note that Tjijombo knew the title of the book he needed, despite being illiterate at the time.

The Lord would later do wonders with this book as He had done before. But at first Tjijombo became sad, for he could neither read nor write even if he wanted to. For

a whole week, he cried as he looked at the book because the spirit wanted him to hear what was written in the book. Then God performed wonders as He had done before with the Ethiopian who could not understand what he was reading (Ac 8:31). The spirit worked in the same way for Tjijombo.

Then an Oshiwambo⁴ speaking man came from the Ovambo tribe to the place where Tjijombo was staying. He had the same Bible as the one Tjijombo had, but his was in Oshiwambo. This Ovambo man was travelling somewhere with his boss. He was reading the book of Mt. Chapter 4. When Tjijombo saw the man reading, he went and took his own book and settled himself next to the Ovambo man. Then he asked him what he was reading and what it meant. The Ovambo man started teaching him to read. He read it from Oshikwanyama Bible, the language of the Ovambo Kwanyama tribe, and this enabled him to compare it to Otjiherero. In a week's time, Tjijombo could read a little. He thought to himself, 'Certain miracles are thought to be of the past, but in fact, they still occur today'. From then on, the Holy Spirit did wonders in teaching him how to read. That is how God performed the miracle of helping Tjijombo learn to read.

c) Tjijombo and the Oruuano Church (PUC)

Ever since that day in 1952, Tjijombo was very impressed by the church he had seen in his dream. From then on he always looked for such a church wherever he travelled.

He told his nephew, Uapingena Kazeundja, about his dream. Kazeundja then directed him to Rev. L. Ruzo. Tjijombo met Rev. Ruzo one evening when he was with Ev. Kambuaimue, Pastor Tjitemisa and Rev. Kasume. Tjijombo told them how he was sent to them and they baptised him that very day. This is how, in 1955, Tjijombo became a member of the PUC (Oruuano), which was established in the very same year. Tjijombo then became an evangelist of the church, just like his colleagues.

4. Oshiwambo is the name of a tribal language that the *Ovambo* people use. *Ovambo* is a collective tribal name in Namibia (Buys and Nambala 2003:xxxiii).

Tjijombo had a small house in the place where he had lived before. This house was so small that it was occupied almost completely by his bed. When the congregation came to his house to look for him, they saw that he had little space for himself. Then the Oruuano church members would ask ‘Okandu ka Mukuru ke ri pi?’ meaning ‘where is the man of God? They meant to say that Tjijombo was clearly the godliest man amongst the church leaders, since he lived in such humble circumstances. This led to jealousy amongst Tjijombo's colleagues and the church reverends.

d) Tjijombo and his expulsion from Oruuano

In 1960, Tjijombo had a mission in Gobabis. There the Lord did wonders. People like Victorine Ndjoze and Ms. Kandirikirira who had a swollen stomach were healed. However, the reverends in Oruuano church were not happy with what Tjijombo did. After this ensued, the leadership of Oruuano had a meeting regarding Tjijombo's membership.

Tjijombo arrived in Windhoek on the 23rd of June in 1960. Rev. Ruzo fetched him from Gobabis. Tjijombo then received an expulsion notice from the church on his arrival. This notice served to inform him that the Church Council headed by Godhard Mbuende, who was the General Secretary, had expelled him from the Oruuano church. Rev. Ruzo normally slept at Rev. Kandjavera's house, but this time he changed his accommodation. Rev. Kandjavera had been involved in Tjijombo's expulsion, and therefore Rev. Ruzo was too displeased with Rev. Kandjavera to stay at his house again.

When the news was released to the church, people refused to let Tjijombo go. Amongst these people were Katjuanjo, Kaurivi, Stanley, Kandirikirira, Karipose, and others. They gave testimony that there was nothing wrong with what Tjijombo had done. The reasons for his expulsion were:

- Praying for the sick
- Healing the sick
- Clapping of hands

Mr. Kambuaimue, Mr. Mutjavikua, Rev. Ruzo, Mr. Kahengava, Mr. Kasume, Karotua Tjiueza and others told Tjijombo that he was no longer a member of the Oruuano church. The Oruuano church was the first church he attended.

e) Tjijombo and his own ministry in Namibia

After being expelled, Tjijombo started praying with some people in the same small house that was still his home. Kahona Jasephine, Tuvare Dina, Hoveka Justine, Kambato Noni, Hoveka Veronica, Hengari Ripewa, Mbaha Godhardt, Kariuanga Martin, and Kavari Menerous were always there in the prayer meetings with Tjijombo. In fact, in 1960, Tjijombo could have commenced his own ministry with those people in Windhoek, Namibia.

f) Tjijombo and his life in Windhoek

Tjijombo's nephew, who was a builder, brought him to Windhoek on a contract. He and his nephew worked together to build many buildings, such as the Lalapanzi Flats. After this project, Tjijombo worked as a handy man and later as a driver for J.L. Cohen.

While Tjijombo was employed as a driver, he was also a car salesperson. After that, he was employed in the consulting room of a group of medical doctors. His duties were to arrange books and files in their correct order after use. In this way, Tjijombo gained nursing knowledge from the three doctors, known as Dr. Gente, Dr. Van der Merwe, and Dr. Jacobson.

g) Tjijombo and the SJAFMN

Ever since 1952, Tjijombo had been looking for the Red Roofed Church in a green area, which he had seen during his visions. One morning in 1960, a dove came and sat on the window where Tjijombo worked. It made three sounds and an uncertain feeling shocked him. Tjijombo requested leave, but never returned to work. His urge to go to South Africa became strong. He took a train to South Africa, a place he had never known. He did recognise the route the train he took

because he had seen it in visions. Even if he did not know where he was going, he knew how to get there. He took the train from Windhoek to De Aar, from there to Noupoot, from there to Vereeniging, and from there to Johannesburg.

The train reached Vereeniging, on a Thursday afternoon. Here Tjjombo met a woman in a church uniform and asked her where she was going. She was on her way to church. He asked if it was possible for him to go to the church with her, and she said that he could. As he neared the church, he realised that it could be the church that he had seen in his dream in 1952, although the roof of the church in Vereeniging was green, while the roof of the church he had seen in his dream had been red. He then decided to go stay in Johannesburg, which is relatively close to Vereeniging, for a while. He waited for the Thursday evening service because the afternoon service was for women.

During the Thursday evening service, he met the minister of the church and told him his story, and the reverend took him to Ma Christina Nku. During the evening service, Ma Nku introduced him to the congregation as a born prophet of St. John's Apostolic Faith Mission (SJAFM). She deduced that he was a SJAFM church member because of the way in which he was dressed. He later became a Reverend, even though he was never baptised in this specific church. This is how Tjjombo became a member of SJAFM in 1960.

The Late Bishop Mahery made it possible for Tjjombo to attend the Wilberforce Institute of the AMEC in Evaton, South Africa, and gain theological knowledge. He was then made a minister of the St. John's Apostolic Faith Mission in South Africa (SJAFMSA) under the leadership of Ma Nku until 1970.

In 1970, SJAFMSA fell into difficulties in the church due to the practices of Ma Nku and her first son, Johannes Nku. Ma Nku had appointed Johannes as the Archbishop of SJAFMSA after the death of her husband Lazarus Nku, the first Archbishop of St. John's. However, Johannes practiced polygamy despite holding office in church. This raised many questions among the church members. It finally caused huge disagreement within the church. In fact, the church had already voted on the question of polygamy in 1969 because of J. Nku practicing polygamy while

holding a senior office within the church. Mr. Petros J. Masango, a senior officer of the congregation, was against Mr J. Nku's polygamy, and carried a great deal of influence. As a consequence Mr J. Nku, the son of Ma Nku, lost the vote. Ultimately the church decided to have an election for the Archbishop of SJAFMSA in August 1970 (Landman 2006:19, 25).

There were two candidates for the Archbishop of SJAFMSA: J. Nku, and P.J. Masango. Masango won the election against J. Nku. Ma Nku did not want to accept this decision. This led the Nku family to open a court case. The case was settled in March 1971 and Masango became the Archbishop of St. John's according to the verdict of the Supreme Court in Pretoria (West 1975:66). Ma Nku and her son, Mr J. Nku, left the church and established a new church, Saint John's Apostolic Church of Prophecy (SJACP) in 1972 (Landman 2006:19, 24). Tjijombo did not leave the church, but continued to work with the Archbishop, P.J. Masango

In 1977, Archbishop P. J. Masango and Bishop P.K.D. Tjijombo constructed the church building of the SJAFMN. The cornerstone says:

This stone was laid on the 17th April 1977
By RT. Rev. P.K.D. TJIJOMBO B.Th. Bishop of Namibia
Blessing by Archbishop Dr. P.J. Masango D. D.
1 Sam 7:12

It is located in Katutura, Windhoek, Namibia. Many people call this church the 'Herero Church'. At present, P.K.D. Tjijombo is the only Archbishop of SJAFMN. In 2009, the church celebrated its 50-year anniversary festival in Windhoek. The program of the festival is added as an appendix to this paper (see appendix 8).

h) Tjijombo's education

In 1959, Tjijombo attended the Wilberforce Institute of the AMEC in Evaton, South Africa (Buys & Nambala 2003: 189). Bishop Maheri of SJAFMSA supported his studies at that time.

In 1970, he completed a correspondence course called *Ons Vaste Fondament Bybel Studies* (Our Solid Foundation Bible Studies) offered by the All Africa School of Theology through the organisation Scripture Audio Visual Education (SAVE).

In 1974, he completed the Minister's Training Course diploma offered by the All Africa School of Theology.

2) SSSPHMC: Archbishop E. K. Mbaeva

Archbishop Mbaeva is one of the most prominent leaders in Namibia's AICs. He has also contributed to the establishment of the AICs in Namibia.

a) Mbaeva in Botswana

Mbaeva was born in 10 October 1927 in Mafikeng, South Africa. His parents were members of a church established by LMS in South Africa. Before Mbaeva moved to Namibia in 1963, he stayed in Mahalapje as a prophet of the St. Phillip Apostolic Faith Mission (SPAFM). The founder of SPAFM was Grubane, but the church was also part of the legacy of Ma C.M. Nku.

b) Mbaeva in Namibia

In 1966, Mbaeva came to Namibia and stayed on Tjijombo's premises for a few years. As a consequence, he became involved with Tjijombo's ministry of SJAFMNA in Windhoek for a while.

c) Mbaeva and Grubane: St. Stephanus Apostol Mission Church (SSAMC) and SPAFM.

In 1971, Mbaeva started a ministry of SPAFM in Windhoek. Grubane, the founder of SPAFM in Botswana, had just travelled from Botswana to Namibia to visit Mbaeva during that time. Grubane worked with Mbaeva until the church was split into two different churches. In 1974, Mbaeva established the SSAMC in Windhoek and became Bishop. Buys & Nambala (2003:191) say that this was because

Mbaeva did not want the church to be led by a Tswana Bishop, Grubane. However, there was another reason: Grubane appointed himself as Archbishop of the SPAFM in Namibia, and after this he started to take the offerings collected from the church where Mbaeva was working for himself.

At that time, Grubane had been suffering from rheumatism for quite a long time, and he wanted to be united again with Bishop Mbaeva in due course. He also could not find new leaders for his church, and so, 22 years later, in 1996, Archbishop Mbaeva and Willie were reunited. They gave their church a new name: St. Stephanus St. Phillip Healing Mission Church (SSSPHMC). Finally, the SPAFM where Grubane worked and the SSAMC that Mbaeva had founded signed a memorandum of agreement to be united as the SSSPHMC in 2000.

d) Mbaeva and the court case

The two churches established an organising committee and enacted the Unification Agreement on the 29th of July 2000. Then everyone from SSAMC brought stones into the yard of SPAFM, according to Exodus 24:4. Mbaeva had bought the premises of St. Phillip church in 1972, but the new constitution specified that both properties would now belong to the new united church, the SSSPHMC. Mbaeva and Grubane signed the agreement documents of the executive committee. However, some people from St. Phillip did not want to be united with St. Stephanus.

e) The death of Grubane

Grubane passed away on the 6th of October 2002. Conflicts arose again between the two groups from the two original churches, regardless of the fact that they had united as one church. People from St. Phillip neither respected Archbishop Mbaeva nor followed his instructions. The church was split again. However, the agreement that they signed in 2000 was still valid. In 2003, both these churches were engaged in a court case with regard to the premises.

f) Mbaeva as the archbishop of SSSPHMC

In 2005, the church members, including Mbaeva and Grubane's son, united to hold a commemoration service for Grubane at SSSPHMC in Katutura, Windhoek from 28 until 31 July. However, the court case was still in progress in 2010. The court case still continues to this day. Nevertheless, Archbishop Mbaeva continues to minister to the SSSPHMC as the founder of the church until the present day.

3) St. John's Apostolic Mission Church (SJAMC): Archbishop Petrus Hevita
Kandovazu

a) Kandovazu and SJAFMSA

Archbishop P.H. Kandovazu is one of the most prominent AIC leaders in Namibia. He was born on 7 November 1931 in Botswana. In the middle of the 1960s, he and his sister Vistorine Matireje Kanguatjivi met Ma Nku near Mau in Botswana. At that time, Kanguatjivi had been suffering from a stomach ailment for 14 years and wanted to be healed by Ma Nku. Ma Nku had sent her pastor to Kanguatjivi to bring her to where she was staying in Botswana. Later, Kanguatjivi was healed and returned to her brother, Kandovazu. Kandovazu and Kanguatjivi went to stay with Ma Nku in Botswana and they became members of SJAFMSA in 1965.

b) Kandovazu and St. John's Apostolic Church of Prophecy (SJACP)

In 1970, when Ma Nku would not accept the decision that Masango, and not her son, would be the Archbishop of SJAFMSA, an extreme dispute ensued in SJAFMSA between Ma Nku and Masango. Finally, the church was split into two churches: SJAFMSA and SJACP. Just after the dispute, Kandovazu decided to establish a church in Botswana. Kandovazu, however, did not want to follow Masango, but Ma Nku. Thus, he began the SJACP under leadership of Ma Nku in Botswana in 1973.

c) Kandovazu and SJAMC

In 1974, Kandovazu and his sister, Kanguatjivi, moved to Namibia in order to arbitrate a dispute that had occurred between Thusnelda Hambuindja and Benjamin Muvangua, a relative of Kandovazu. Muvangua had called them to Namibia to intervene in the dispute.

In 1975, Kandovazu, Kanguatjivi, and others founded a church in Ohakavena, in the Epukiro Constituency, of the Omaheke region in Namibia on 11 June (The Church Constitution of St. Joel Apostolic Healing Mission Church in Africa 2010:1). When Kandovazu established the church, he did not want to use the designation SJACP, but SJAMC. This was due to the frequent disputes in SJACP, due to a dispute between Kandovazu and Bishop Tjijombo of SJAFMN about uniforms. Tjijombo warned Kandovazu not to wear the blue and white uniform of SJACP. Kandovazu therefore suggested to Ma Nku that they should call their new church St Joel Apostolic Mission Church (SJAMC). She prayed about it, and confirmed that the church should be called SJAMC. Kandovazu went to pray about this decision in Otjizeva, a popular place to go pray. When he came back from Otjizeva, he started SJAMC in Ohakavena. In 1982, he launched a branch of SJAMC in Windhoek, Namibia. In the same year, he was ordained as the Archbishop of that church by Archbishop Mabeva. In fact, Kandovazu got the name of the church from his dream. However, at a later stage, Archbishop T.K. Pura renamed it to St. Joel Apostol Healing Mission Church in Africa (SJAHMCA).

d) Kandovazu and his miraculous ministry

At the beginning of his ministry, Kandovazu had the assistance of B. Muvangua and D. Kandjavera from the Church of Africa. They worked together as equals, ministering to the Herero people. However, only a few people were actually involved when Kandovazu commenced his own ministry.

Kandovazu had been performing many miraculous works of the Holy Spirit. He carried his powerful staff on all occasions to destroy evil powers. According to the oral tradition of the church, people would miraculously be healed when they listened to Kandovazu preach; after listening to one of his sermons, the crippled could walk and the mute could speak. The staff originally came from Ma Nku, and

Kandovazu would later give it to T.K. Pura, the current Archbishop of SJAHMCA, to carry it in succession.

e) Kandovazu and his successor

Archbishop Kandovazu passed away on 11 June 1996, which coincided with the date of the establishment of the SJAMC. After the death of the Archbishop, many people fought against each other so that they could have power in the church. Some people even hit the face of Kanguatjive, who had been one of the founders of the church. Sometime later, the church searched for a person to succeed the late Archbishop. In 2001, the church and the elders agreed that T.K. Pura might succeed as the Archbishop of SJAMC. Archbishop Mbaeva then ordained T.K. Pura as the archbishop of SJAMC. Late Archbishop Kandovazu had in fact already appointed T.K. Pura as the Archbishop of SJAMC before he passed away. T. K. Pura succeeded Kandovazu as archbishop, and renamed the church the SJAHMCA in Windhoek in 2001.

f) Pura and his achievements

Up until 2009, the SJAHMCA had established twenty-three churches, mostly in Namibia, but also in Botswana. Fifteen bishops and thirty-five pastors are working in SJAHMCA at present. The names of the district committees and the leaders are as follows:

Windhoek	Rev. A.T. Iyambo, O Kazamumue
Epuhiro	Bishop M. Kavijtjene, Rev. K. Kavijtjene
Grootfontein	Rev. E. Kazaona, K. Katjinamunene
Aminius	Rev. K. Hiiko
Okamatapati	Bishop M. Tjakuva, Rev. N. Kambiri
Gobabis	Rev. D. Tjahuha, Rev. U. Mbaeva
Okahandja	Rev. U. Kandetu, Rev. N. Kambiri
Ovitoto	Bishop. U. Kaune, Rev. K. Katjiuongua
Rundu	Rev. J.R. Khuphuna, Rev. M. Starara
Otjinene	Rev. Kauandenge, Mama Kaarunga
Rietfontein	Rev. L. Kavari, Rev. U. Kahengava, Mr Kahuure

Oshakati	Mr. K. Kamahene
Okotjituuo	Rev. E. Kauuova
Walvis Bay	Rev. Kaapama, Rev. Katjipi
Otjiwarongo	Bishop H. Tjihoto
Botswana	Rev. M. Hange, Rev. L. Tjihumino
Opuwo	Rev. J.H. Tjiuombo
Sesfontein	Rev. L. Kasona
Ondangwa	Rev. L. Kapiya
Okakarara	Bishop E. Juluka, Rev. Muroua
Shamangoru	Rev. K.P. Mukoya
Tsumeb	Rev. L. Ramuruti
Omburo	Bishop L. Kasupi, Rev. J. Kaasona

The late Archbishop Kandovazu laid the foundation that established most of the churches, and all of them cooperate very well with each other under the leadership of Pura. Nevertheless, some members have seceded from SJAHMCA, e.g. Archbishop Mbeuzerua (St. Amos Healing Mission Church), and Archbishop Katiko (St. Samuel Healing Mission Church). St. Joel had more than 3,000 members in 2008 and six churches have seceded from St. Joel in Namibia thus far.

2.3 The epoch of Namibian AICs: The current activities of AICs in Namibia

Oosthuizen (1997:11-12) describes the status of the AICs in South Africa as ‘an important part of the sociological milieu of millions of South Africans’. Likewise, nowadays the Namibia AICs have also become a significant part of civil society, significantly transforming the life situations of black communities not only as church groups but also as the Namibian citizens having civic rights.

Moreover their presence has grown in all regions of Namibia today, which means that they have a well-structured network system between the different cities. Recently, they have started using this system to help their members to get involved with various programs designed by the government, civil society or organisations, Non-Profitable Organisations (NPOs), and so on.

For instance, NACAPA is one of the well-organised AIC alliances in Namibia, which includes thirty-four denominations of the AIC in Namibia. NACAPA's action plan of 2009 shows that the AIC participates in various activities within Namibian society. The main activities scheduled in the action plan of NACAPA are as follows:

May	14	Application for affiliation to Church Council of Namibia (CCN)
June	18	Attending the workshop regarding the national forthcoming election
	20-21	Global Day of Prayer for all people living with HIV/AIDS
July	1-2	The invitation of MHSS on workshop of consensus strategic plan frameworks on HIV/AIDS at national view
August	06	Visitation for the Katutura State Hospital to pray for the sick
	19	Home Based Care Training from Namibia Network of AIDS Service Organisation (NANASO)
September	7 – 11	Training on how to compile a financial and budget report
	20 – 21	Modern writing and minutes taking courses
October	5	Training on Christianity affairs and behaviour change towards Christianity; Preaching course

The information is adapted from NACAPA in 2009. Judging by NACAPA's action plan, it is clear that the Namibian AICs are involved in various activities within civil society. They are concerned about the sick, the social challenge of a pandemic disease like HIV/AIDS, and training based education. They are interested in the national elections. They also made an effort to affiliate themselves officially with the mainstream churches in Namibia. Judging by these actions, it is clear that, at present, the AICs in Namibia participate in many activities that engage with the political, economic and religious dimensions of Namibia in several ways.

Since Namibia became independent from the South African Administration in 1990, the Namibian AICs could finally engage in many of the activities that they were excluded from before. The black people were liberated from colonialism and felt the freedom of democracy after independence. The indigenous Namibian people

group that fought against the colonialism of South Africa in the name of South West Africa People's Organisation (SWAPO) had obtained political power. Human rights, gender equality, children's education, care for orphans and the poor and needy and so forth are concerns especially for the black citizens of Namibia at the present time (2015). The social and economic status of the black people was uplifted as a result of liberation and independence. Two decades after independence, the AICs in Namibia dynamically participate in all the activities of civil society. In this sense, they operate as an African Mainline Church, just as much as the other churches do.

2.4 Conclusion

Ever since the AICs appeared in the early 18C, the movements of the AICs were vividly grown up in numbers especially in South Africa. The inceptive AIC movement in South Africa was rooted mostly in the American and the European Christian movements, e.g. the Zionist, the Ethiopian, and the Pentecostal movement, RMS, the Lutheran Churches and the LMS. At its inception, the AIC in Namibia could not avoid being exposed to the ideologies and the movements within the South African AIC.

In this regard the genesis of the AICs in Namibia remains on the extension of the AIC movements in South Africa. Nevertheless there are some things that might be mentioned for the genesis of the AICs in Namibia.

First, the Namibian AICs were established as a result of the secessions from the RMS, which was working in South Africa. For instance, the Oruano Church seceded from RMC and then became the source of other denominations of the AICs in Namibia, e.g. Church of Africa, Jorujano Church. The SJAFMSA, founded by Ma Nku, also seceded from a South African church, in this case, the AFM. Thereafter, the SJAFMSA became the source of the SJAFMN, SJAMC, SSSPAHMC, and so on.

Second, the influx of the AICs from South Africa into Namibia resulted in the establishment of the Namibian AICs. Tjijombo of the SJAFMN, Kandovazu of the

SJAMC, and Mbaeva from the SPAFM were the main leaders of the establishment of the AICs in Namibia through influx. In fact, Ma Nku of the SJAFMSA had played a decisive role in establishing the names of these churches. Tjjombo and Kandovazu worked together as members of the SJAFMSA until 1970. Later they become prominent founders of the AICs in Namibia. The case of the Nama secession from the RMC, which occurred in 1946, could not be considered as part of the establishment of the Namibian AICs due to the fact that this group then simply joined AMEC later, instead of establishing their own church.

Third, only the Herero tribe, in the strict sense of the word, was involved with the establishment of the AICs in Namibia. Although some of the founders of the Namibian AICs had emigrated from Botswana, they were also the descendants of the Herero. Concerning the Mbanderu tribe, they are traditionally placed with the Herero family. Thus, the AICs in Namibia are occasionally called the 'Herero Church' by those Namibians living in Katutura, a black township located to the north east side of Windhoek, the capital city of Namibia. It is clear that the Herero people have established the AICs in Namibia in order to survive out of the ideologies and those people from outside of the African territory. Consequently, they have established the Hereroised churches in Namibia as one of the AICs in Southern Africa.

Since the beginning of the AIC movement, many scholars have tried to describe or explain the AICs to the larger Christian world by classifying them according to different perspectives, resulting in different typologies. Needless to say, these systems of classification indicate how the different scholars understand the AICs. One very significant thing here is that most typologies are derived from the perspective of westerners. In fact, one wonders whether black people in AICs will accept those typologies defined by western scholars. Nevertheless, some scholars have positive ideas on the potential of the AICs in civil society.

It is acceptable that the AICs, including the Namibian AICs, seem like mavericks in the world of Christianity in Africa. However, it is not acceptable for us to regard them as inferior. The leaders of the Namibia AICs make every effort to build the church of God in Namibia.

The current situation of Namibia is not like the colonial period led by German and South African administrations. The members of the AICs in Namibia living in the 21C attempt to overcome the bitterness that resulted from their country's history, and participate in civil society and their economic, political, and societal activities as Churches established by Namibian citizens. The AICs in Namibia also endeavour to affiliate their Churches to the Council of Churches in Namibia (CCN) so that they become recognised as an official member of the entire Church in Namibia.

CHAPTER 3

RITUALS OF THE NAMIBIA AICs AND THEOLOGICAL ANALYSIS

3.1 Introduction

Over the past few decades, a considerable number of scholars have researched the correlations between the AICs and African culture in Southern and Eastern Africa. Nonetheless, since 1990, after Namibia's independence from the Republic of South Africa, little empirical research has been carried out on the AICs in Namibia. The prime concern of this chapter is to investigate the recent phenomena of the AICs in Namibia through their rituals or ceremonies. The correlations between the rituals, the Bible, culture, and the churches of Namibia's AICs will be investigated in the following chapter.

For the purpose of this investigation, the various rituals that the AICs in Namibia are currently performing in their churches will firstly be listed and expounded upon in a series of narratives, with illustrative pictures where necessary. To help the reader understand the case studies, the case studies will also be compared the specific details presented in the case studies will be presented alongside a description of the general practises of SJAHMCA and SJAFMN.

Secondly, the biblical bases for the rituals they perform will then be presented along with a theological analysis. This investigation will also engage with deserving matters such as the ways in which African culture, African traditional religion, and the AICs in Namibia interact with or counteract the Bible.

Thirdly, a case study will be used to investigate how the Namibian AICs are different from historical mainline churches as a result of enculturation. This will help us to better understand the ministries of the AICs in Namibia and the faith-life of the adherents of Namibian AICs. For a more extensive investigation, some of the church constitutions of Namibia AICs will be referred to.

Times have changed in Africa. A large number of street names have been changed to reflect African rather than Western language and history. Imperialism has been permanently terminated in Africa unless another transfigured imperialism

has appeared. It means that African indigenous people now feel free to demonstrate openly their ideas, thoughts, and –isms, e.g. nationalism, tribalism, Africanism, and so forth through their own bold voices. It seems that everything in Africa will be Africanised in the near future.

In light of these developments, it is easy to appreciate the significance of an investigation into the rituals of the AICs in Namibia. This investigation will assist in bettering our understanding of the identity of the AICs in Namibia and establishing the most feasible mission strategies that could be effected by Christian missionaries to approach the AICs in Namibia and the other AICs in Africa in ways that are appropriate in the eyes of 21C Christian missionaries in an African context.

3.2 Rituals/Ceremonies

Most of the AICs practice various African styles of rituals in their liturgical ministries. The AICs in Namibia are no exception. In comparison with the AICs, the so-called historical mainline churches practice some programs for their ministries although they do have rituals and sacraments. Rituals are implemented in all types of churches. However, some scholars would argue that some rituals are meaningful, while others are not.

Staal (1979:22), a psychologist, for instance, argues that no ritual is meaningful. After watching a performance of a 3000 year-old Vedic ritual of the Agnkayana in Southwest India in 1975, he finally concludes that ‘ritual is not only complex but also meaningless’. He is very sceptical with regard to the intrinsic value of rituals. He insists that all rituals are meaningless, without an aim or a goal. However, he boasts that his insistence on the meaninglessness of ritual has helped him to achieve notoriety (Staal 2001:773).

Mbiti (1975b:126-127) says that, ‘[a] rite of ritual is a set form of carrying out a religious action or ceremony’.⁵ The rite of ritual contains words, symbols, and

5. With this regard, this thesis will engage with the ritual and ceremony in an identical way.

actions. Those are powerful when they are performed in rituals. The ritual is a means of religious communication. It embodies people's beliefs, value systems, religious communication, group identity, and individual confidence.

In the case of the Karanga tribe in Zimbabwe, ritual takes a significant role as a point of contact with the spirits, which are responsible for the health and welfare of the people. It is also a safeguard for Africans' daily health. Rituals provide health at birth, initiation, marriage, and communal rituals safeguard the people against natural disasters and epidemics (Dube, Shoko & Hayes 2011:39). Thus, rituals would never be set apart from individual, family, and group or community lives.

They also generate a sense of certainty and familiarity in unity. Thus, they are very significant for those African people who are very religious. Rituals will manifest in their culture and their identity (Calitz 2011:5).

This is why it is absolutely crucial to investigate the rituals of the AICs in Namibia in order to attain certainty, clarity, and a solid understanding of the identity of the AICs in Namibia. To conduct an investigation of the rituals of the AICs in Namibia, the following questions will be dealt with in this chapter:

- What sort of rituals do the Namibia AICs have at present?
- What is the purpose of each of the rituals?
- What are the biblical bases or ideas that the AICs in Namibia associate with rituals?

3.3 Types of rituals of the AICs in Namibia

This subsection investigates the following rituals that are performed by the AICs in Namibia in terms of the questions mentioned above:

- Ombunguhiro: Animal sacrifice
- Otjiungura: Worship service

- Omeva Omajapuke: Holy Water
- Dress/Uniform fitting
- Omuvanda Omujapuke: Holy Communion
- Appointing the church officials

These ceremonies will be described in a narrative, using the items above as subtitles. The theological analysis of these rituals will also be presented later. In this subsection, the particular church where each ritual or ceremony was investigated will be named in brackets next to the subtitle.

3.4 Investigating Rituals/Ceremonies

3.4.1 *Ombunguhiro: Animal Sacrifice (SJAHMCA in Namibia)*

1) Introduction

The Constitution of SJAHMCA (2011:2.9) specifies that this church offers sacrifices of cattle, sheep, goats, doves, and sunflower and olive oil.

Sacrificial offerings are very crucial to the lives of the saints in Namibia AICs. According to the Archbishop T. Pura⁶, SJAHMCA performs animal sacrifices to honour that which is written in the Bible. It is typical, that most of the AICs in Namibia think that what the Bible says is what they must act out verbatim. Thus, SJAHMCA have been performing these sacrifices practically as described in the Bible since the beginning of the establishment of SJAHMCA.

The sacrificial offerings are generally performed during the *Efeste*⁷. It is for the AICs in Namibia to sustain them their faith lives with Biblical concerns. However,

6. T. Pura, interviewed by Jinho Park, St. Joel AHMC, September 4, 2013.

7. '*Omukandi*' is a Herero word meaning 'feast' or 'party'. It is also called '*Efeste*'. In fact, SJAHMCA prefers to call it '*Efeste*', but SJAFM in Namibia calls it '*Omukandi*'. To the AICs in Namibia, there is no significant difference in the meanings of these terms. The term seems to have been adopted either from '*fees*' in Afrikaans, or from 'festival' in English, or from both of them. The term *omukandi* will be investigated in more detail later.

the so-called mainline churches no longer make animal sacrifices due to their particular doctrines. Animal sacrifices remain an intractable obstacle obstructing the so-called mainline churches to understand the AIC. Unless the obstacle is overcome the two church groupings will never find a way out of this regrettable situation in Africa. In this regard, this subsection will focus on investigating the ceremony of sacrificial offering because it is such a crucial issue.

2) Biblical Basis⁸

Whenever SJAHMCA performs their rituals, they do it with reference to sections of the Bible, which support those rituals. *Ombunguhiro* is performed on the grounds of Leviticus Ch. 1-5, and Hebrews 5:1-6, 9:18-22.

The Lord called Moses and spoke to him ... "Speak to the people of Israel and say to them, when any one of you brings an offering to the Lord, you shall bring your offering of livestock These, then, are the regulations for the burnt offering, the grain offering, the sin offering, ... he commanded the Israelites to bring their offerings to the LORD (Lv 1:1-7:38, ESV).

Therefore not even the first covenant was inaugurated without blood. ... Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins (Heb 9:18-22, ESV).

3) Purpose of *Ombunguhiro*

The purposes of animal sacrifice vary in accordance with *Efeste* in different seasons. In the case of SJAHMCA, animal sacrifices are performed for specific purposes. First, they perform them to thank God for the exodus from the desperate life-situations that they have experienced and for all that God has done for His people. Exodus 12:29-42 and Deuteronomy 16:1-8, are used as precepts for such instances of animal sacrifice. Animal sacrifice is also used to thank God for the salvific works of Jesus Christ on the cross, as per the example set in John 13:1. It will be performed during the Easter *Efeste*.

Secondly, when the church has a patient in a critical condition, *Ombunguhiro* will be performed to heal the patient, although the *Efeste* is not being held at that time.

8. The Bible verses cited in this chapter are from the archbishop T. Pura of SJAHMCA.

The healing ministry has a crucial role in SJAHMCA in and out of seasons. On the grounds of James 5:13, SJAHMCA acknowledges that the church is responsible for healing its sick members, but animal sacrifices are also used in times of illness because most of the members of SJAHMCA maintain a traditional African way of life, particularly with regard to illness. Although the effect of Western medication is good, members of SJAHMCA want to be healed holistically; in other words, both physically and spiritually. They also want to see if there is any other reason that might cause them to be sick, such as an evil spirit, broken relationship with God, magic and so forth, so that the sick person may not pass on any of these maladies to others. For these reasons, *Ombunguhiro* is performed if the sick church members give their consent.

Thirdly, SJAHMCA performs the *Ombunguhiro* to recall the founding Archbishop Kandovazu and the history of SJAHMCA. This takes place during the *Efeste* in November so that the numerous church members may hear how the church of SJAHMCA had been established with the founding members, where and when, who named the church, and so that they may also hear about the powerful ministries that Archbishop Kandovazu undertook, and so forth. Then the Archbishop of SJAHMCA reads from the Book of 2 Kings 2:1-17. It is about Elijah and Elisha. It seems that the Bible verses they read are not directly linked with the purpose of *Ombunguhiro* and *Omukandi*. Nevertheless, it is very crucial to remind the church members that the current Archbishop of SJAHMCA has succeeded the founding Archbishop, and inherited his power and also the authority to continue with the church ministry on the founding Archbishop's behalf.

During this *Efeste*, new members of SJAHMCA must visit the graveyard of the founding Archbishop so that they can see where he is buried. This might be to demonstrate that the people of SJAHMCA observe the rules their church, and know the important events in its history.

Lastly, animal sacrifices are made to cleanse *orutu* (the body itself), the transgressor's body (Numbers 6:11). For instance, if someone murdered anyone or caused the death of anybody else, the members of SJAHMCA believe that the ominous shadow or the invisible dirt of the deceased affects the murderer. Then

the *Ombunguhiro* will be performed in order to cleanse the murderer's body. However, in reality, SJAHMCA does not perform *Ombunguhiro* for this purpose very frequently.

The investigations clearly show that SJAHMCA performs *Ombunguhiro* to thank God, to heal the sick, to cleanse people spiritually and physically, and to recall the history of their church.

4) Procedure of *Ombunguhiro*

The procedure of the sacrificial ceremony for a sick church member or a patient is as follows:

- Holding a personal consultation with the sick church member or a patient
- Slaughtering the animal
- Removing the entrails
- Burning the meat to smoke
- Coming back to the church building
- Eating the meat
- Closing the ceremony by burning the bones
- Quarantine (Okuriapura)

The ceremony will be performed around the altar. However, most of the AICs in Namibia do not have a flat-topped altar built with solid bricks. In many cases the place on the ground that is used as an altar, or where the altar is built is fenced with any wire or thread available. The altar is usually located in the churchyard.

5) Descriptions of the different parts of *Ombunguhiro*

a) Holding a personal consultation with the sick church member

When a sick church member comes to church, the prophet of the church holds a personal consultation with the person. Then the prophet examines the church member and determines what kind of sickness she/he has. After having examined

the sick person, the prophet prescribes her/him a proper animal that she/he must bring.⁹ Then she/he follows the instructions. The animal that she/he has to bring will be subject to the level or the kind of illness she/he suffers. If it is extremely serious, the prophet requests her/him to bring a big cow. If the illness is less serious, a smaller kind of animal, like a goat or sheep, bird or chicken, or even a foodstuff such as grain, shall be requested.

b) Slaughtering the animal (*Otjipuka*)

When the animal has been brought to the churchyard, the appointed bishop or one of the church officials appointed by the Archbishop may slaughter the animal. Otherwise, any one of the laity slaughters the animal for the sacrifice according to the right procedure. Then the patient takes blood from the animal and washes herself/himself in any isolated place.

c) Removing the entrails (*Otjandja*)

After slaughtering the animal, the entrails, for example the kidneys with the fat, are removed in accordance with Leviticus. 3:1-17 and burned to smoke.

d) Burning the meat to smoke

An appointed church official burns some of the meat at the reserved altar. There is no specific firewood designated to burn the meat. While the meat is burning, the smoke created by the burning of the meat forms a bridge between God and the sick person to be healed.¹⁰

e) Coming back to the church building

When the sick person comes back to the church premises the prophet prays for the sick person with sprinkling water on to the sick person. When the congregation

9. Sometimes grains replace the animal for the offering in accordance with Leviticus. 2:1-5.

10. T. Pura, interviewed by Jinho Park, SJAHMCA, September 25, 2013.

visits the church (e.g. for a Sunday service) then they also pray for the sick person.

f) Eating the meat

After that, all of the participants of *Ombunguhiro* may share the meat with the congregation. This is for table fellowship. In the case of SJAHMCA, everyone including the sick person may eat the meat of the animal slaughtered there. No distinctive individuals eat any special part of the meat. Some churches, however, do not allow the sick person to have meat together with the others at that time.

g) Closing the ceremony by burning the bones

Burning the bones collected from the animal slaughtered indicates that the ceremony is closed. Participants may disperse and go home.

h) Quarantine (*Okuriapura*)

However, the sick person, in accordance with 1 Samuel 10:8, must take one more course of action: the sick person must keep herself/himself in isolation at a certain place and wait seven days until she/he has received an answer about what she/he prayed for God.

6) Conclusion

The main purpose of *Ombunguhiro* is to thank God and to heal the sick. SJAHMCA does not sacrifice animals to expiate their sins. When an animal is sacrificed, the meat is shared with all the church members for table fellowship in *Efeste*. In this regard, *Ombunguhiro* forms part of a holistic healing ritual.

3.4.2 Otjiungura: Worship Service (SJAFMN)¹¹

1) Introduction

For the AICs in Namibia, the worship service remains in the centre of their faith-life. They do not practice the same kind of ministry in their churches or engage in the same activities and programs as the ones, which the historical mainline, churches do. For instance, Cell Groups, Sunday school, Bible study, and World Mission Evangelism do not prevail in the church ministry of the AICs. While the AICs in Namibia do not participate in such programs in their church ministries, it is a matter of course that the worship service makes up a large part of the church ministry and the faith-life of the members of the AICs in Namibia.

With the cooperation of Archbishop P.K.D. Tjijombo of SJAFMN in Namibia, the writer of this thesis did participatory observation research at a Sunday service of SJAFMN on 6 June 2004. This subsection describes the events that the researcher observed at this service to provide a picture of Namibian AICs' worship service in the 21C.

2) Procedure of *Otjiungura*

- Preparatory meeting for the service
- Lighting the candles
- Opening prayer
- Lord's prayer
- Singing praise to God
- Preaching the Word of God
- Church choir (Omaimburiro)
- The hour of God: New day prayer
- Holy water (Omeva Omajapuke)

11. Under the cooperation of Archbishop P. K. D. Tjiombo of SJAFM in Namibia, the writer of this thesis, at SJAFM in Namibia, completed participatory observation research on the day of 6 June 2004.

- Offering (Okurijandjera)
- Brass band parade
- Praying for the closure of the service
- After the worship service

3) Description of the different parts of *Otjiungura*

a) Preparatory meeting for the service

The senior bishop and the other church officials, e.g. overseers, bishops, pastors, evangelists, and preachers, gather at a small office annexed to the chapel for a preliminary meeting about the Sunday service. They start the meeting with prayer. Then one of them reads the scripture of the day aloud, which is an entire chapter of Exodus 19. All of a sudden, they turn around halfway to face the wall of the office and each of them says their own individual prayer aloud. After the prayer, they turn back again and check the service program and who is in charge of each item. At the end of this meeting, they lift up their hands in the air and recite the closing prayer of the meeting.

b) Lighting the candles



Picture 1: Lighting the candles

The chapel of SJAFMN is painted in blue and white. One of the evangelists, who is wearing a blue and white sash diagonally from the right shoulder to the left of his waist, lights the candles in the candlestick just before the service starts. The candlestick has seven cups with seven branches. It is of one piece, with two legs and set up on a wooden cabinet positioned in front of the pulpit desk.

The wooden cabinet houses the holy water. Two of the cabinet doors are decorated with a cross each.

There are six crosses in the decorations and wall-paintings of the chapel, i.e. one on the pulpit desk, one on the presider's desk standing next to the pulpit desk, two carved on the cabinet doors, one mosaicked on the floor, and the other one on the ceiling, formed out of fluorescent lights.

Four out of the seven cups on the candlestick have candles in them, and these are lit. The other three cups are empty. Two lit candles are set on either side of the pulpit desk. The evangelist lights six candles in total. Usually, seven candles are illuminated before the service. However, only six candles have been lit on this particular Sunday due to a lack of candles.

c) Opening prayer

The presider of the worship service is the overseer of SJAFMN for every Sunday service. One of the evangelists of SJAFMN rings the bell hanging on a tree in the



Picture 2: Opening prayer

churchyard at exactly ten o'clock. Everybody in the church stands up. At that very moment, someone standing next to the entrance shuts the doors of the church building and the others standing by the windows close the windows too. Then the overseer stretches his hands toward the congregation and starts praying to open the worship service. Then the congregation immediately turns to face the pews, kneels down on the floor, and prays.

d) Lord's Prayer

After the opening prayer, the congregation follows the presider responsible in reciting the Lord's Prayer in unison. They repeat it three times. After that, the congregation stands up singing the 'Amen' song without any indication from the presider. The song repeats 'Amen *amena*' with a plaintive tune. The congregation may repeat the song until all of its members stop singing. There is no rule about

the number of times the song should be repeated. While the congregation continues singing the song, anybody may add words to the song spontaneously, e.g. '*Muhona okasere ondaya*' meaning 'God bless you'. No one knows when it ends. Nevertheless, the congregation somehow seems to know when the song should end, and, quite surprisingly, they all stop singing at the exact same time. SJAFMN in Namibia conventionally sings this song in order to open and close the worship service. The melody is very sad and solemn. They open the windows then. They are like well-trained soldiers knowing what to do in every situation.

e) Singing praise to God

There are no songs planned for the worship service in advance, except when special choirs sing in the service. Anybody in the service could lead the hymns and gospel songs readily at any time. Even when a preacher is preaching, anybody could interrupt with a song. Then the congregation sings it together in unison. No one condemns her/his interruption and no eyes fall on her/him with dubiety.

Nevertheless, there are some occasions when unanticipated songs were especially likely to be sung during the service. These were as follows:

- When each component of the service program starts
- While the church choir is preparing the choir in front of the congregation
- When preaching gets powerful and intensely emotional
- When preaching gets hard to digest
- When a person feels the touch of the Holy Spirit
- When a person is crying aloud¹²
- While the ceremonies are being performed¹³

When they are singing the songs, most of the people stand up as usual.

12. The congregation regards this as a phenomenon of the work of Holy Spirit. Then anybody may lead the songs until the person appears tranquilised.

13. Holy communion, baptism, rituals to create or use holy water, child dedication, gowning, healing, Maundy, etc.

f) Preaching the Word of God

It is customary for the AICs in Namibia that preaching should start from the lower ranks of church leaders up to the most senior ranks of the church. Before



Picture 3: Preaching

preaching starts on a full scale with the church leaders, one of the church officials reads the scripture of the day aloud in front of the congregation. The leaders of men and women preach the word of God without any gender discrimination. The number of preachers differs every Sunday. However, all of the preachers preach about the same passage of scripture of the day, which on this day is Exodus 19. Singing and preaching continues until the worship service ends.

preaching starts on a full scale with the church leaders, one of the church officials reads the scripture of the day aloud in front of the congregation. The leaders of men and women preach the word of God without any gender discrimination. The number of preachers differs every Sunday. However, all of the preachers preach about the same passage of scripture of the day,

g) Church choir (*Omaimburiro*)

The church choir is composed of adult youths of more or less the same age. They praise God by singing a *cappella* at every Sunday service, especially before the preaching. When they have finished the *a cappella* praise, the choir, with the entire congregation, slightly bow down in their places and pray to God with their own loud voices and return to the pew. Then a song led by somebody from the congregation follows in a natural manner.

The choir usually prepares the choruses for the Sunday service on Saturday. Even though the church has an unexpected guest speaker at the service on Sunday, they also perform a *cappella* before she/he preaches.

h) The hour of God: New day prayer

At twelve o'clock noon, one of the church officials rings the bell again. Although the preacher is busy preaching the word of God, it does not matter at that point. When the congregation hears the sound of the bell, they abruptly turn around to

the pews, kneel down, and start praying to God. The preacher stops his preaching and starts praying too. The congregation is not allowed to do any other thing except pray to God at this time. This is the very reason that they regard noontime as the beginning of the new days of the coming week. The hour of God is strictly kept on a Sunday, but not during weekdays. It takes about five minutes. After the hour of God, one of the church leaders leads the congregation in the Amen song. Then the preacher resumes his preaching as if nothing had happened.

i) Holy Water (Omeva Omajapuke)

Holy water is water only, mixed with no other substances, and it is prayed over by the church official for communal and ceremonial use. SJAFMN performs this ceremony mostly at Sunday services throughout the whole year. This will be investigated in the next paragraph.

j) Offering (Okurijandjera)

It is now time for the offering. Two of the offertory plates are set up in front of the candlestick. One is for men and the other for women. When the offering begins, someone in the congregation starts leading a cheerful song for the offering. Nobody acts as usher during the collections. The participants of the service must come forward and put their contributions in the offertory plate by themselves. Some church members wave banknotes to offer while they come to the offertory plate. When the offering is completed, a man and a woman come and pray for it by laying their hands on it. Then, they count it and announce the amount of offering collected from each side, from men and women. Then the sound of SJAFMN's brass band starts up again. The offering has then been completed cheerfully.

k) Brass band parade

A brass band participates in most of the Sunday services during the year except for some special occasions, e.g. when they attend festivals in South Africa,

Botswana, and Zimbabwe.¹⁴ The brass band marches in the parade from the churchyard into the church building to open and close the Sunday service.¹⁵ The brass band is composed of younger and older youths. They play plenty of hymns and choruses with the brass instruments and percussion. They practice a lot with the brass instruments so that they prepare themselves for the services and the special occasions in their church ministry.¹⁶ They symbolise a well-trained army of God when they are marching into the church building.¹⁷ When they march into the church for the closing, they position themselves in front of the pulpit and doff their hats for the closing prayer.

l) Praying for the closure of the service

For closing the service, they turn around to the east where the sun rises. At that very moment, someone standing next to the entrance shuts the doors of the church building. The others standing by the windows close the windows as they did at the beginning of the service. Then the officiate of the day, normally the overseer of the church, prays at the closing of the service, pronouncing the benediction from 2 Corinthians 13 with a full stretch of his hands.

As the congregation says 'Amen', the Brass band launches into music again playing the song '*Malibongwe*'¹⁸ and marches past the entire congregation to exit the church building. The congregation follows behind the brass band. Usually, the congregation follows behind the brass band as they enter the church building. In

14. The Namibian SJAFM participates in SJAFMN festivals hosted by each of these three countries in turn. The three countries host different festivals in turn.

15. The brass band marches in Katutura Township in Windhoek when they open and close the *Efeste* or *Omukandi* (festival) at SJAFMN in Namibia. While they are marching in the Katutura Township, police officers escort them with patrol cars. The festival of SJAFMN opens in June every year.

16. It is costly, but it also keeps the youth in the church. It also teaches them the skills of playing musical instruments and prevents them from misbehaving. Archbishop P.K.D. Tjijombo, interviewed by JINHO Park, SJAFMN in Namibia, June 6, 2004.

17. When the brass band of SJAFMN in Namibia parades, they follow their own style of drill with dignity.

18. It is from a Zulu gospel song, which is very popular with South African Christians. However, the SJAFMN in Namibia is used to using it for praise during the service. It means 'Let Him be praised'.

fact, the brass band must start the parade for opening the service, but they are late this Sunday. The service ends at 3 o'clock in the afternoon.

m) After the worship service

When the service is over, the senior bishop and all of the church officials evaluate the service in brief and inspect the building to ensure that everything is in order. Then they pray by lifting their hands in the air just as they had lifted their hands when they prepared the worship service.

4) Conclusion

The worship service of the AICs in Namibia on Sunday is central to the members' lives. The members of SJAFMN learn the Word of God from the worship service. They acquire a Christian code of conduct and ethical values from the church service. They enlarge their range of knowledge and information during the worship service. Through the worship service, they purify and protect themselves from all of evil spirits and misfortunes. They receive blessings from God and find hope for their lives from the worship service. They are healed spiritually and physically and restore the power of God in their lives. They communicate with God and the people in the service. For the members of the AICs in Namibia, worshipping God is always exactly like a heavenly festival. It is definite that some characteristics of the service differ from those of the mainline churches not only in appearance but also in their frame of reference as a holistic heavenly community. That is the African church.

3.4.3 Omeva Omajapuke: Making and using Holy Water (SJAFMN)

1) Introduction

Human beings sustain their lives through water. However, the members of the AICs in Namibia do not consider all water to be the same, or to have the same value. They trust that water can be turned into something extraordinary when a powerful leader of the church prays over the water in the name of Jesus. Hence,

members of the AICs in Namibia continue to use water in a profound way in their church-lives.

2) Biblical basis

SJAFMN performs the ceremony of Holy Water on the biblical basis of Exodus 15:22-26 and John 2:1-11.

Then Moses made Israel set out from the Red Sea ... the Israelites had no water ... the water of Marah ... was bitter ... people grumbled against Moses ... the Lord showed him a log, and he threw it into the water, and the water became sweet. ... I am the Lord, your healer. (Ex 15:22-26, ESV).

On the third day, there was a wedding at Cana in Galilee.... Jesus said to the servants, "Fill the jars with water." ... And he said to them, "Now draw some out and take it to the master of the feast." When the master of the feast tasted the water now become wine ... Jesus did at Cana ... manifested his glory. And his disciples believed in him (Jn 2:1-11, ESV).

3) Purpose of Holy Water

SJAFMN strongly believes that, when they pray over water, God puts some of His divine power into the water. The holy water is used for healing, purifying, and chasing evil spirits away, normally by drinking, sprinkling, and bathing.

4) Procedure involving Holy Water

- Before the worship service
- During the worship service
- After the worship service

5) Description of the different parts of the ritual involving Holy Water

a) Before the worship service

Individual members of the church bring their water in their own containers and put it in a place indicated by the entrance of the church building. A senior bishop or another authorised bishop carrying an iron staff sprinkles some water, which is

prayed over beforehand, over the containers while praying and walking around the indicated place. As he prays for the water, he also touches the containers with his staff to purify the water and transmits the power of God into it. The water is then transformed into holy water.

b) During the worship service

According to the service program, the ceremony of the Holy water is performed as the last part of the service after the senior bishop has preached.¹⁹

One of the church officials wearing the church uniform prepares the water, which is kept in a safe place inside the church building, which is inside a wooden cabinet in front of the pulpit.

The congregation starts singing praises to God while the person in charge or the appointed usher of the holy water for the day is busy preparing it in front. When

the water is prepared, one of the high-ranking bishops or pastors prays over the water using his staff. The water is then ready to be released.



Picture 4: Washing hands

Before the church officials lead the ceremony, they wash their hands with the holy water, which is already prayed over.

By this time, the saints are ready to participate with the holy water while standing along the passages on both sides of the pews, near the central passage, and near the wall. The leaders pour the holy water into tiny plastic chalices in order to give it to the saints.

19. As in the other AICs, a senior bishop or Archbishop of the church preaches the sermon after all the preachers have preached.

When the holy water is ready, all of the children, the little saints in the church, come forward, and the leaders serve it to them one by one to drink. The adult saints then stand by singing praises until their turn comes. Later, they participate with the holy water just as the children had done. When they are singing praises, they clap their hands.

Now the saints who have the holy water may pass underneath a big banner, which is being held in the air by other saints. This banner is a big white banner with a blue cross on it. The banner is held in the air in the nave between the two columns of pews.²⁰ When the saints have passed underneath the banner, the bishops and the reverend lay their hands upon the saints by the exit. Then the saints return to their seats.

Now it is the turn of the leaders who had been serving the saints. They serve each



Picture 5: Passing underneath the banner

other. When they are all served, they wash their hands with the holy water again. Finally they dry the floor of the church and wash all of the articles they used, such as the chalices, basin and the large bucket containing the holy water, and so on. The saints continue singing. Everything is brought into order. The overseer encourages the congregation some more. Then the ceremony involving holy water is complete.

c) After the worship service

One of the church officials prays for the water by the entrance of the church. This is for the water, which has been brought late by church members. When it has been prayed for, the saints take it home and drink it with others, mainly for healing

20. It, in fact, is not arranged in every service.

sick people. When they drink it, it takes effect because the power of God enters the water.

6) Conclusion

The members of SJAFMN bring the water in containers and place it by the main entrance of the church or the specified place for holy water before the worship service starts. Especially during the festival (*Omukandi*), the bishops and the church leaders walk around the place where the water is placed and pray over it using their staves before sunset. Then the water turns into holy water (John 2:1-11). The water does not contain any healing properties in itself; only prayer can change it into holy water.

The water plays an important role for the AICs in Namibia. It is far beyond the way in which the mainline churches regard the significance of water. The members of SJAFMN celebrate the ceremony of the holy water as they participate in Holy Communion in the festive season. The holy water, in particular, sustains their spiritual lives as people continue living their day-to-day lives. It purifies and cleanses them from the unclean thing, such as shadow. It has healing powers for the sick as well. Holy water is used both as a matter of routine, and on special occasions. When they carry the water that has been prayed over in a container, they no longer carry ordinary water, but the presence of God.

3.4.4 Dress/Uniform fitting (SJAHMCA)

1) Introduction

Dress/Uniform fitting is one of the more significant ceremonies for the AICs in Namibia. Church members are also expected to follow a specific dress code when they attend their churches. The dress fitting is performed at any time during a festival, Sunday service, or in any time and place arranged for the purpose. This subsection will first investigate the dress code, and then the ceremony of dress fitting. For this investigation, SJAHMCA and SJAFMN will be used.

2) Biblical basis

The ceremony is based on Ephesians 6:13-18.

Therefore, take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth ...having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. ... extinguish all the flaming darts of the evil one ... for all the saints (Ephesians 6:13-18, ESV).

3) Purpose of uniform/dress fitting

Dress fitting serves to confirm membership to the church and to indicate the ranks of the members in the church, but mainly it serves to remind them of the armor of God in the Bible (Ephesians 6:13). Most of the AICs in Namibia also practice the rite to identify themselves as members of their respective churches.

4) Procedure of uniform/dress fitting

- Appointing church officials
- Fitting the uniform/dress

5) Descriptions of the different stages of dress fitting (SJAHMCA)

a) Appointing church officials

For SJAHMCA as prophetic church, no specific requirements or criterion to become a church official is necessary. However, the Archbishop and the branch leaders discuss and decide who will be appointed to which office. Nevertheless, there are some constitutional criteria for making the decision as well. When the Archbishop and branch leaders are satisfied with the answers to the following questions, they appoint a church member as one of the church officials. Then the rank will follow naturally.

- How she/he has grown up in the church: Church life and spirituality
- What type of person she/he is: Character
- What type of work she/he does: Career

- What she/he has done for the church: Contribution to the church

b) Fitting the uniform/dress

The Archbishop calls the prospective appointed church officials to come and stand in front of the congregation. A church official sprinkles holy water on their faces. The Archbishop then proclaims publically that they have become church officials. The Archbishop prays and fits the uniform/dress on them. The uniform/dress should be prepared by the prospective church officials according to the code of uniform/dress fitting implemented by the church tradition.

6) References: Dress code (SJAHMCA and SJAFMN)

Most of the AICs in Namibia wear a dress/uniform, which is comprised of the following: coat, suit, robe/cloak/gown, skirt, band/sash, trousers, blazer, mitre, staff, ribbon, rope, *doek* (headcloth), barrette, tie, and shoes. However, the dress code will differ from church to church amongst the different AICs in Namibia.

a) SJAHMCA

Their uniforms/dresses depend on the rank, gender, and group of members. The colours that they use for the uniform/dress are white, blue, black, purple, and green.

b) The meaning of the different colours are as follows²¹:

21. Ikaya Li Ziony, one of the Zionist's denominations of an AIC in South Africa, also has its own interpretation of the uniform colours. According to Archbishop Mshengu, white means holiness. It illustrates the faith of eschatological expectation. When the church members depart this life, they will be in a heavenly kingdom as conquerors. The conquerors, Christians, will praise God wearing white garments. The church members should prepare for that very moment now. Green means salvation, health, and life. Blue indicates healing. The reason why the church wears the uniform is to bridge the gap between the rich and the poor, between members of different social status, and so forth. They also wear the uniform of a purple colour as SJAHMCA in Namibia. Archbishop M. M. Tshabalala, Interviewed by Jinho Park, Johannesburg in Republic of South Africa, April 24, 2003.

- White: Light, Holy Spirit, holiness, and communication with the Holy Spirit
- Black: Warning of darkness, evil spirits, or evil power
- Purple & Blue: Heaven
- Green: Spiritual growth and prosperity
- Blue: Sky

c) The ranks of the church officials of SJAHMC are as follows:

- Archbishop/Lady Archbishop
- Bishop
- Assistant Bishop
- Prophet
- Pastor
- Evangelist
- Preacher
- Followers

d) The ranks and the dress codes of SJAHMCA

- Archbishop/Lady Archbishop

The Archbishop/Lady Archbishop wears a long gown which is either blue, white, purple, green or black. This gown is worn at routine church meetings, such as Sunday services, and also at special occasions, such as festivals. The black gown, however, is only worn at funerals. Sometimes the gown has three lines on both sleeves, and may only be worn by an Archbishop. At some of the official occasions, like festival services, church alliance services, special ceremonies, and any official assemblies, the Archbishop wears a mitre (ekori) on his head. The Archbishop carries an iron staff at all times, in accordance with Psalms 2:9.

- Lady archbishop

In the case of SJAHMCA, the code of uniform/dress for the lady Archbishop is almost identical to the lady bishops. However, she may manage it more freely according to her own gift.

- Prophet

In the case of SJAHMCA, the prophet of the church is allowed to wear any styles or colours of uniform according to his own gift and favourite design. He also has to carry a staff. The colour of the shoes is black in general, but, like the rest of his dress code, it remains unspecified. The Archbishop appoints the prophet in accordance with the gift she/he has.

The rest of the dress code of the church officials shall be described in table 1 below.

Table 1. The code of dress/uniform: SJAHMCA

Rank		Dress code
1	Archbishop	Long gown with 3 lines on both the sleeves, mitre (in accordance with Leviticus 8:9), staff (okati)
2	Lady Archbishop	Headdress, white shirt, mantle (shoulder cover), long blue skirt, sash, robe, black shoes
3	Prophet	Own choice
4	Assistant Bishop	Long gown with 2 lines on both the sleeves, sash, staff
5	Bishop	Long gown with 2 lines on both the sleeves, sash, staff
6	Lady bishop	Headdress, white shirt, mantle (shoulder cover), long blue skirt long, sash, robe, black shoes
7	Pastor	Long gown, sash, staff, cloak

8	Lady pastor	Headdress, white shirt, mantle (shoulder cover), long blue skirt, sash, robe, black shoes
9	Evangelist	White shirt, mantle, white trousers, sash, black shoes
10	Lady evangelist	Headdress, white shirt, mantle (shoulder cover), long blue skirt, sash, robe, black shoes
11	Preacher	White shirt, mantle, white trousers, sash, black or white shoes
12	Lady preacher	Headdress, white shirt, mantle (shoulder cover), long blue skirt, sash, robe, black shoes
13	Men members	White shirt, mantle, white trousers, sash, black or white shoes
14	Lady members	Blue skirt, not too long, white blouse, headdress or woollen knitted beret (ombereta), sash, black shoes.

Although SJAHMCA has implemented this dress code in their church, the church has recently begun tolerating their members wearing the uniform according to what they can afford, which means that the members do not always wear the uniform exactly as specified. Members may now wear any suitable uniforms or shoes, as long as it does not confuse the church members as to what their ranks are.

All the male members are required to wear white shoes for the first week of every month. This is to remind the church that the first Sunday is a big Sunday for all the church members to come and worship together. Prospective members may start wearing their uniforms after they are baptised in the sea at Swakupmund, Namibia, during the August *Efeste*. This tradition is due to a prophecy that Ma Nku had made in the 1960s.²²

22. Bishop A. Kandovazu, interviewed by Jinho Park, St. Joel AHMC, February 18, 2014.

It is noticeable that only men carry staffs, while women are not allowed to carry them. However, a man cannot carry a staff until he is appointed to be a pastor.

e) SJAFMN

SJAFMN's dress/uniform code is stricter than that of SJAHMCA. SJAFMN has implemented it to their ministry literally in accordance with their unpublished constitution.

f) Uniform fitting

SJAFMN wears their uniform in accordance with their interpretation of Exodus 28. Verses 2 and 43 especially are regarded as biblical evidence that the people of God, the born-again or believers, should wear a uniform. Thus, the church members should wear a well-cut uniform. However, if a member does not have a full registered membership, he/she is not allowed to wear it. The uniform is also worn so that the members can be distinguished from unbelievers

The church members wear their uniforms to church services and funerals only. The members are not allowed to wear it to wedding ceremonies or any other parties, because the uniform is strictly for church.

g) Basic instructions for uniform fitting

Uniforms must always be clean and neat. When the church members wear the uniform, particularly the women are not allowed to adorn themselves with artificial hair and earrings. This rule should be kept strictly. However, they believe that God searches the mind. In other words, they believe that God will not judge a church member for wearing adornments if that church member has not committed sins of the mind, such as pride or vanity. The members receive their uniforms when they comply with the terms of the church constitution.

h) The dress code/uniform

SJAFMN has constituted the code of uniforms in compliance with a gender, people group, church department, and church ranks as table 2 demonstrates below.²³

Table 2. The code of dress/uniform: SJAFMN

Rank & Groups		Dress code
1	Archbishop	Red hat with yellow cross, yellow scarf, red gown, staff
2	Ordinary Bishops	Blue hat with white cross, blue gown (with striped sleeves), band
3	Presiding elders	Black hat, blue gown, band
4	Men's (general)	White coat, navy blue blazer, white skirt, black tie, navy blue or black trousers, black shoes, band
5	Men's first Sunday	White coat, white shirt, black tie, navy blue blazer (under the coat), white trousers, white shoes, band
6	Men's brass band	Navy blue cap with white ribbon, white shirt, black tie, navy blue suit, white shoes
7	Men's brass band first Sunday and festival Sunday	Navy blue cap with white ribbon, white shirt, black tie, navy blue blazer, white trousers, white shoes.
8	Lady Bishops	Navy blue hat with white ribbon, band, navy blue gown (striped sleeves)
9	Lady Reverends (Presiding elders)	Blue gown, band, and navy blue hat with white ribbon

23. This is from the unpublished Constitution of SJAFMN 2010.

10	Women's society	White club, band, white robe, navy blue blouse, navy blue skirt, black shoes
11	Young woman	blue club, white blouse, band, blue skirt, black shoes
12	Brass band ladies	Navy blue suit, navy blue hat with white lint, band, blue rope, white shoes, misty haze panty hose
13	First Sunday ladies	White blouse, white skirt, white shoes, band, blue rope panty hose (misty haze)
14	Brass band ladies	white blouse, white skirt, white shoes, band, blue rope panty hose (misty haze)
15	General	Blue skirt, white <i>doek</i> (headcloth), black shoes, band, blue robe panty hose (misty haze)

i) As reference, SJAFMN's ranks are as follows:

- Archbishop
- Lady Archbishop
- Bishop
- Lady Bishop
- Presiding elders (Reverend)
- Lady presiding elders (Lady Reverend)
- Evangelist
- Preacher

j) Fitting the uniform

The senior bishop reads the scripture from Exodus 28:2, 43 from the pulpit. Then he calls the names of the prospective members who are going to be receiving the uniform and requests them to stand before the congregation. At this stage, all the

saints sing praises to God. When the prospective members are standing in front, the senior bishop and the other high-ranking bishops put the uniforms on them. The senior bishop then proclaims that the people standing in front are to become new members of the church. This ceremony is completed when the church officials are promoted to their ranks.

7) Conclusion

According to this investigation, the AICs in Namibia have constituted their dress code as the tables have indicated above; it is very difficult to discover any biblical evidence to justify the necessity for the dress code and the colours chosen for the uniforms. However, the dress code does play a significant role in sustaining the church system and reminding the church members of a biblical perspective on the life of the people of God through the symbolism of the uniform colours. The uniforms also help the members not to feel as if they are in competition with one another or being compared to one another in terms of social status, economic inequality, different levels of education, and the milieus of their lives.

3.4.5 Omuvanda Omujapuke: Holy Communion (SJAFMN)

1) Introduction

Holy Communion is a significant ritual in all the AICs in Namibia. In this subsection, the Holy Communion of SJAFMN will be described. A service that was held during the Easter festival held on 30 Apr 2006 at SJAFMN in Katutura, Namibia, and during which Holy Communion was held, will be used as an example.

2) Biblical basis

SJAFMN performs Holy Communion in keeping with what the Bible says in Luke 22:7-23 and 1 Coritians 11:17-34.

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes (1 Corinthians 11:23-26, ESV).

3) Purpose of Holy Communion

Holy Communion is taken in remembrance of Jesus Christ, their Lord.

4) Procedure of Holy Communion

- Starting
- Sharing the bread
- Sharing the cup
- Ending

5) Description of the different stages of Holy Communion (SJAHMCA)

a) Starting

Senior bishop P.K.D.U. Tjijombo²⁴, comes forward and reads the scripture from 1 Corinthians 11:17-34 and Luke 22:7-23. He then conveys this brief message from the scripture he has just read. "... Holy Communion is not for the stomach! It is the meal for the soul to be rescued. We do this in remembrance of Jesus Christ our Lord!"

b) Sharing the bread

Then he takes the bread first and shares it with the saints according to the rank of the church officials, i.e. senior lady bishop, the other male and female bishops, reverends, pastors, evangelists, preachers, and the followers including the children.

24. He is now the Archbishop of SJAFMN for the African continent. He was appointed as the Archbishop of SJAFMN in 2008.

In order to receive the consecrated bread, each saint of the church including all church officials must come and sit on a specific set of pews, which are already arranged in front of the pulpit. Approximately six to eight people can be accommodated on these pews at once.

Then one of the bishops comes towards them holding the platter of consecrated bread. He shares it with all of the saints sitting on the pews in front of the pulpit. When they have received the bread, another bishop comes with a round plate and collects the offerings from the participants. After the collection, the bishop who collected the offering then prays for the offering. Then the higher ranked bishops lay their hands on the participants' heads one by one. When that is completed, other saints come forward and sit on the pews in front of the pulpit and the same process is carried out until everybody has shared the bread.

c) Sharing the cup

The method of sharing the cup of consecrated wine is identical to the method of sharing the bread as described above. The congregation moves to the front, taking the cup, giving the offering, and receiving the laying on of hands. They take turns coming to the front and receiving the cup until the last one has received it.

d) Ending

The Archbishop ends the Holy Communion by reading from Matthew 26:30. All of the saints sing praises to God from the time the ceremony starts until it has ended. All of the saints, including children, participate in the act of Holy Communion, remaining solemn throughout the entire procedure.

6) Conclusion

It takes approximately ten to fifteen minutes to complete the ceremony. The number of participating members in the chapel is about a hundred and fifty people. The atmosphere of Holy Communion is quite different from that of the historical mainline churches. SJAFMN performs Holy Communion with solemnity and

cheerfulness, while the historical mainline churches tend to conduct it with solemnity and contrition. Although it is cheerful, the saints of SJAFMN keep themselves in order for participation throughout the ceremony. It seems that they are well-trained Christians. In fact, the Holy Communion of SJAFMN does not differ from that of the historical mainline churches except for the external appearance of the members (their uniforms) and the atmosphere. SJAFMN members participate in Holy Communion to uphold what Jesus Christ said in 1 Corinthians 11:17-34.

3.4.6 *Efeste/Omukandi: Revival festival of the AICs in Namibia*

1) Introduction

The investigation of the AICs in Namibia would be meaningless without recognising their *Efeste*. The AICs generally have a festival three times a year. They conduct most of their ceremonies and rituals during the *Efeste*, which is a huge convention with church members coming to Windhoek and Epukiro from different branches, churches, and groups throughout the area. For this reason, investigating the *Efeste* is very crucial for understanding more of the atmosphere of the AICs in Namibia. This subsection will focus on what ‘*Efeste*’ is for the AICs, and what they do during this festival. A case study will also be included in this subsection.

2) Biblical basis: Deuteronomy 16:13-16

Celebrate the Festival of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress. Be joyful at your festival—you, your sons and daughters, your male and female servants, and the Levites, the foreigners, the fatherless and the widows who live in your towns. For seven days celebrate the festival to the Lord your God at the place the Lord will choose. For the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete. Three times a year all your men must appear before the Lord your God at the place he will choose: at the Festival of Unleavened Bread, the Festival of Weeks and the Festival of Tabernacles. No one should appear before the Lord empty-handed: Each of you must bring a gift in proportion to the way the Lord your God has blessed you (Deuteronomy 16:13-16, NIV).

3) What does *Efeste* or *Omukandi*²⁵ mean for the AICs in Namibia?

The *Efeste* or *Omukandi* is the heart of the entire ministry of the AICs in Namibia. In the case of SJAFMN, it plays a pivotal role in consolidating their churches in Southern Africa.²⁶ .

When the *Omukandi* takes place in Windhoek, the head office of SJAFMN in Windhoek has to call out all the branches to the festival beyond the border post. Even branches, which are located in other countries delegate representatives to participate in the *Omukandi*.

In the case of SJAFMN, the branches are in Angola, Botswana, Zimbabwe, and South Africa. Travelling from Namibia to all the other branches of Southern Africa in order to participate in the *Omukandi* or *Efeste* costs more than might be expected. Sometimes a representative has to travel more than 1,500 Km of to attend the *Omukandi*, e.g. from Windhoek, the capital city of Namibia, to the other cities in the other countries. SJAFMN are not anxious about the cost and the travel distance because it is an important festival for the members. The delegates, however, still need to have food and a place to stay. It is a huge outlay for the hosting church in that regard, when they have to provide for church delegates who travel to the *Omukandi* from another country.

On some of the occasions when the Archbishop of SJAFMN travels to another country, he accompanies the brass band of the church, which has more than forty members playing various instruments. For example, he accompanies them for new church building consecrations and annual general assemblies of all the branches for the year. He also accompanies them to *Omukandi* although he has to rent a bus to transport them to the *Omukandi*.

25. These two terms shall be used interchangeably in this paragraph. SJAFMN prefers to call it *Omukandi* rather than *Efeste*.

26. SJAFMN has branches in Botswana, Zimbabwe, Angola, and South Africa. The head office used to be in South Africa, but is now in Namibia. It has been in Namibia since 2011, when P. K. D. Tjijombo was appointed as the only Archbishop of the entire SJAFM in Africa, and is located in Katutura, in the Khomas Region of Namibia.

This journey strengthens their church unity. It keeps the number of church members growing. The Archbishop of SJAFMN, Archbishop P.K.D.U. Tjijombo who resides in Namibia, participates in the *Omukandi* in the neighbouring countries more than once a year. The branches of SJAFMN also participate in the *Omukandi* in Namibia. The *Omukandi* sustains the AICs in Namibia and other Southern African countries, so that these churches flourish.

In the case of SJAHMCA, however, the church does not always participate in the *Efeste* abroad. The latest *Efeste* took place in Angola (Ongwete village), and Botswana (Maun city) in 2010. SJAHMCA did not participate in that year's *Efeste* due to the small numbers of their members in both countries.

The *Efeste* usually lasts for a whole week; however, the current tendency is to reduce it to a period of only three days. It starts on a Friday, and lasts until a Sunday, due to the members working in civil society.

During the *Efeste*, the church members stay up the whole night with a prepared program, which might, for example, include preaching, healing, dancing, singing, and praying while fasting in general. They are filled with the power of Holy Spirit through the *Efeste*. They experience a communal faith life just as the early church did. Through the *Efeste*, they recognise that they belong to the same family of Jesus Christ. It is a heavenly festival for them. The festival is the highlight of their faith which all of the church members long for.

4) What do they do during the *Efeste*?

All the branches of SJAHMCA have a general assembly during the festival. They discuss the agendas of the individual branches; perform ceremonies, and the sacrament. This includes the following:

- Baptism
- Ceremonial body cleansing
- Dress fitting
- Financial report

- Healing the church members
- Holy communion
- Rank upgrade
- Singing choirs
- Sacrificing animals
- Welcoming new members
- Washing of feet
- Worship services

However, they do not always perform every ceremony listed above at an *Efeste*. The ceremonies that they perform vary according to the circumstances of individual *Efeste* held in different seasons. The programs of the ceremonies in the *Efeste* are contingent on the resolution of the general meeting of SJAHMCA. The resolution will consider the protocol in every *Efeste*.

5) Purpose of *Efeste* (Festival)

SJAHMCA has generally been conducting the church festival three times a year from 1975 until 2013. However, SJAHMCA has four times a year from 2014. Each festival has its own purpose, but all the festivals involve giving thanks to God in the same ways that are mentioned in the Bible. The brief details of the purposes of each festival vary, as described below.

a) First *Efeste*

The purpose of the first *Efeste* of the year is to commemorate the beloved Mama V.M. Kanguatjivi and her fulfilled prophecy, and to commemorate the consecration of the new church building, which happened in 2012.

The period of the *Efeste* starts from the first Friday until the following Sunday of February every year. It will take place in Katutura, Windhoek from 2014. A case study of the first *Efeste* will be carried out later.

b) Second *Efeste*

The second *Efeste* of the year is in remembrance of the death and the resurrection of Jesus Christ. It starts on Good Friday and lasts until the following Monday during the Easter season. Generally each branch holds its own second *Efeste*.

c) Third *Efeste*

Its purpose is to commemorate what God has done for the Israelites in their Exodus. The biblical basis of this *Efeste* is mainly from Exodus 13:1-16, Deuteronomy 16:1, and those Bible verses related to the month of Abib. This *Efeste* takes place in Swakopmund, in the Erongo region of Namibia, on the 30th of August every year. The date is fixed.

d) Fourth *Efeste*

The purpose of the fourth *Efeste* of the year is to commemorate the late Archbishop Kandovazu, the founder of SJAHMCA. It takes place in Epukiro, in the Omaheke region in Namibia, on the 6th of November every year, which is the day on which the SJAHMCA was founded.

3.5 Case study: First *Efeste* of SJAHMCA

3.5.1 Introduction

The writer of this thesis has researched and completed this case study by himself in Erf 3087 Katutura, Windhoek, Namibia using the method of participatory observational empirical research.

According to this *Efeste*'s program, it took place at SJAHMCA in Windhoek Namibia from 7 to 8 February 2014. However, the actual *Efeste* was extended to the Sunday service on the 9th of February 2014.

This study will describe the form of the current ministries of SJAHMCA. SJAHMCA has been having an *Efeste* three times a year since 1975. However, SJAHMCA has resolved that the number of *Efeste* should be four times a year from 2014. This is to celebrate the fulfilled prophecy of Mama Kanguatjivi and the consecration of the new church building, which happened in 2012.

While the writer of this thesis was participating in the program, SJAHMCA performed various ceremonies, e.g. a new membership registration ceremony, a dress fitting, and a cleansing ceremony for a person who had been absent from the church for a long time. These ceremonies were not in the official written program. Nevertheless, in contrast to most of the historical mainline churches, which conduct their services or ceremonies according to the program written in their weekly pamphlets, these additional ceremonies were adequately accommodated in the procedure of the program of *Efeste* without causing any disruption. The following subsection will describe the entire *Efeste* in a series of brief narratives.

3.5.2 Background of the first *Efeste*

SJAHMCA constituted the February *Efeste* in 2013. Firstly, it is constituted due to the prophecy of Mama V.M. Kanguatjivi and its fulfilment. Secondly, it is to commemorate the day on which the new SJAHMCA church building was consecrated.

Mama Kanguatjivi is the biological sister of Archbishop Kandovazu, and one of the founders of SJAHMCA. In 1982, she had prophesied that the church building of SJAHMCA in Windhoek would be built during her lifetime. At the time when she had prophesied this, the church was so deficient in finance that it seemed impossible.

On the 2nd of October 2011, Sam-Dong Presbyterian Church in South Korea (SDPCSK), and a South Korean missionary Jinho Park, the writer of this thesis working in Namibia since 2004, had agreed that SDPCSK would support the building of the church for SJAHMCA in Erf 3087, Katutura, Windhoek, Namibia.

Sam-Dong church had in fact intended to build a church in South Africa at that time. However, the church changed their plan, and built the church in Namibia instead of South Africa.

On the 22nd of November 2011, a delegation from the SDPCSK arrived in Namibia to perform the groundbreaking ceremony for the construction of the church building of SJAHMCA in Katutura. It was achieved on the 26th of November 2014.²⁷ The work of construction started the following day. Mama Kanguatjivi was staying in a shack erected in the SJAHMCA's yard at that time.

About ten days after the ceremony, Mama Kanguatjivi became sick. She could not move properly. She had lost muscle mass, and was reduced to skin and bone. She lay on the floor of the shack every day. The church members had been visiting and praying for her day and night. Numerous church members, simultaneously, remembered Mama Kanguatjivi's prophecy that the church would be built while she was alive.

The construction of the church building was completed on the day of 3 February 2012. On the 4th of February 2012, SJAHMCA had the consecration service for the church building. The Minister of Youth, Sport & National service, the Honorable Kazenambo Kazenambo, came and officially opened the church building with the delegates who came from South Korea present.

Mama Kanguatjivi's prophesy was fulfilled when the new church building of SJAHMCA was consecrated in Katutura, Windhoek, with the support of the Sam-Dong Presbyterian Church in South Korea in 2012. Meanwhile, Mama Kanguatjivi had been lying on the floor of the shack for almost two months until her prophecy had been fulfilled, and departed this life as a result of kidney cancer in the early morning of the very day of the consecration service of the SJAHMCA church building, which was the 4th of February 2012.

27. Three delegates from the Sam Dong Presbyterian Church in South Korea had participated in the groundbreaking ceremony. They were Byoungchul Oh, the senior pastor, Se Heang Huh, the senior elder, and Yonja Kim, wife of Mr. Huh.

Because of this, in 2013, SJAHMCA had drawn up a resolution to have an additional *Efeste* in February every year. This *Efeste* was held for the first time since SJAHMCA had commenced its ministry in 1975.

3.5.3 Purpose of the first Efeste

According to the program, the *Efeste* was for “*Omazumburukiro wamama Kanguatjivi no mapaturiro wokereka*”, which means “Commemoration of our beloved mother Kanguatjivi and our church consecration”.

3.5.4 The original printed program of the first Efeste was as follows:

07-08 February 2014

09H00 – 13H00

Master of Ceremony: Bishop A. Kandovazu

Opening prayer: Assistant Bishop A. Mukungu

Scripture (*Omatjangwa*)

Welcoming by: Bishop G. Iyambo

St. Joel choir Jombongo (group)

Eulogy (*Ekuruhungi*): Archbishop T. K. Pura

Kandovazu: Representative of SJAHMCA

Representative from Electoral commission

Youth Choir

Councillor

Representative of Sam-Dong Presbyterian Church: J. Park

Sharing of Cake

Word of thanks: Assistant Bishop A. Mukungu

LUNCH!

14H00: Church Conference of the Executive Committee

20H00: Starting of the Evening Events

Scriptures

Church Choir

Welcoming

The background about the anniversary

Representative of NACAPA

Representative of the Sam-Dong Presbyterian Church: J. Park

Representative of other churches

Representative of Mother Council

Representative of the St. Joel Branches

Offering

Youth Representative

Choirs

Vote of Thanks!

Note that the first *Efestes* of different years do not all follow the same program. The program above only reflects the service of Friday 7 February, which was held during the first *Efeste* of the four *Efestes* of 2014. The entire *Efeste* below will be described in terms of the individual service held during that period.

3.5.5 Description of the first Efeste

This *Efeste* will be described broadly and briefly in a narrative way according to the date and the time of its program.

1) First service

Date: Friday, February 7, 2014

Time: 09H00 - 13H00

The first service of the *Efeste* started at 10 o'clock in the morning, despite the fact that the program said it would start at 9 o'clock. However, no-one complained about it. The members were not all present yet, and so the service could not start. Bishop Kandovazu, the master of ceremonies, called the congregation to worship. Assistant bishop Mukungu prayed for the service. Then the chorus from the church

followed in a natural and familiar way. Bishop Iyambo welcomed the congregation of SJAHMCA, and the other church representatives.

The scriptures of the day were read from John 16:1-10; Luke 2: 36-38; and Hebrews 13:7-9. However, these scriptures were also read during the entire period of the *Efeste*. After the scripture reading, the bishops, pastors, evangelists, and preachers preached the Word of God. The church choir, youth choir, and praises to God chimed throughout the service. The first service ended serenely. A representative from the electoral commission and the councillor of Windhoek did not attend the service, contrary to the program.

2) Church conference of the executive committee

Date: Friday, February 7, 2014

Time: 14H00

The prime purpose of the executive committee meeting was to finalise the financial report for the year 2013.

3) Second service

Date: Friday, February 7 – Saturday, February 8, 2014

Time: 20H00 – 03H30

There was not a specific ceremony or a rite during this service. However, many different churches had delegated members to this service so that the *Efeste* would be cheered with more power of the Holy Spirit. Whenever the delegates from other churches were merged with the service, the entire congregation started singing and dancing with joy to welcome them. In fact, it made all of the members attending the *Efeste* very enthusiastic. The church, then, might allocate a time for the delegates to encourage the congregation with the scripture of the day, although they were not on the list of prospective speakers.

When the delegates were given this opportunity, they shared different pieces of scripture and danced and sang until all of the delegates had shared something from the Bible. At the moment of closing the service with the Lord's Prayer, the Archbishop, as usual, checked if any delegate had been excluded from preaching. The second service took seven and half-hours from the start until its closure.

4) Third Service

Date: Saturday, February 8, 2014

Time: 10H00 – 13H40

The style of this service was identical to that of the former one. However, there was a ceremony of dress fitting at the beginning of this service. Four female members were sitting in front of the congregation. They held their blue gowns, blue and white sashes decorated with white crosses, and ropes in their arms. They were prospective lady bishops of SJAHMCA. Then the assistant bishop took their gowns and prayed for the women while placing their gowns on their shoulders. After the prayer, the assistant bishop and lady bishops assisted them to put on their uniforms. Then one of the lady bishops came forward and read a certain Bible verse. The assistant bishop and the other bishops including the lady bishops encouraged the prospective lady bishops with the verses they read. Finally, the Archbishop encouraged them with a short message. Then the assistant bishop stretched his hand out and drew their hands up, to stand them on their feet. While this was in progress, the congregation sang church choruses while clapping their hands on occasion. At the end of this ceremony, the delegate from St. Stephanus St. Philip's Healing Mission Church, Archbishop E.K. Mbaeva, had joined the service.

While the congregation was performing the dress fitting ceremony inside the church building, bishop Iyambo, who welcomed the visitors at the first service, was performing a cleansing ceremony with a female member of SJAHMCA, whose name was Lantine. This was because she had been absent from the church for a month. The procedure of the cleansing ceremony was as follows:

A bishop took a bucket of water into the church. Lantine knelt down in front of the water and held candles in her hands. In the meantime, bishop Iyambo brought some milk and ash to the woman. The bishop prayed over the milk and poured it on to her hands to wash her face. Lantine cleaned her face with the milk. Then the bishop stirred milk into the water with his hand and likewise the ash. While he was stirring it and praying over it, Lantine held the candles again. After the prayer, the bishop spattered a handful of milky water on Lantine's face. Then Lantine took the solution in the bucket to clean her body in the bathroom. When she finished the ceremony, she was able to join the service in the church building.

When it was Archbishop Mbaeva's turn to preach, he recalled the history of SJAHMCA as follows: Archbishop Kandovazu and his wife, lady Archbishop. Mama Kanguatjivi, and Archbishop Mbaeva had grown up together in Dromodja, Raikops in Botswana. Mbaeva had been born in South Africa, but he had immigrated to Botswana. Mbaeva had been a member of St. Philip's in Botswana, and Kandovazu had been a member of the St. John AFM of Ma C. Nku in South Africa. Kandovazu had started a church named St. John Apostolic Church of Prophecy (SJACP) in Ohakavena, Epukiro, Namibia, as bishop in 1974, which had been the very year in which Mbaeva had founded St. Stephanus. In 1979, a prophet, Jacobs Mukaleng of the spiritual healing church, had appointed a man named Kakero as the Archbishop of St. Stephanus. In 1975, Kandovazu had left SJACP and started St. Joel in Ohakavena, Epukiro, Namibia. In 1982, Mbaeva had appointed Kandovazu to be the Archbishop of St. Joel. Kandovazu had passed away on the 6th of November 1996 after 14 years of ministry. Then SJAHMCA did not have an Archbishop for the church until Mbaeva ordained the current Archbishop, T. Pura, in 2001.

At the end of the service, Archbishop Pura checked whether all of the representatives of the other churches had been given a turn to speak. Then he let the congregation stand up facing eastward²⁸ and closed the service with the Lord's Prayer.

28. When SJAHMCA, SJAFMN, and many other AICs in Namibia close the service, all the congregation turn eastward. This is from the biblical basis that the magi came from the east to see the King of Jews and the sun is rising from the east, as well.

5) Lunch: 14H00

6) Fourth Service

Date: Saturday, 8 – Sunday, 9 February 9, 2014

Time: 20H00 – 05H30

The service started at 20H00 in the evening on Saturday. The Master of Ceremonies was a prophet of SJAHMCA, Mr. Tjahuha. He is the head of a transportation company managing seven minibuses for tourists in Namibia. Before the service proceeded, he gave notice to the expected speakers that they may not preach the Word of God for more than two minutes at a time due to the large number of representatives or delegates attending from individual branches and different churches.

The prophet led the congregation with a scripture reading of the same passages that were read at the beginning of the *Efeste*. Bishop Iyambo welcomed the delegates from the other AICs in Namibia. The representative of the Electoral Commission of Namibia (ECN) and a councillor from Windhoek municipality participated in the service to draw the attention of the congregation to current political issues of the voter registration for 2014 National Assembly and Presidential election of Namibia.²⁹ When they reached a conclusion on the above issues, they offered a few hundred Namibian dollars to the church and left immediately.

The prophet continued leading the service. He called the names of the delegates to preach individually until the end of the service. Apart from the official delegates from different churches and organisations, some other church members desiring to share something with the congregation were given a turn to speak. Whenever the preachers concluded their messages, the entire congregation responded with a

29. The voter registration period started on January 15 until March 2, 2014. The ECN carried it on. [Accessed on 12 March 2014, www.electionwatch.org.na/?q=node/487.]

short prayer. Then songs of praise spontaneously followed, started by any one of the congregation. The names of the churches and organisations represented by delegates at this service were as follows:

- Holy Messiah Church
- Ondundu Ja Mioinga Church
- St. John Apostolic Faith Mission
- St. John Church of Prophecy
- St. Abel Apostolic Healing Mission Church
- St. Adam Apostolic Healing Mission Church
- St. Amos Apostolic Healing Mission Church
- St. Jesus Apostolic Healing Mission Church
- St. Joshua Star Church
- St. Philip Healing Mission Church
- St. Samuel Apostolic Healing Mission Church
- St. Stephen Roman Apostolic Church Of Africa
- Tabernacle Apostolic Healing Mission Church
- Tiree Mukuru Church Of God
- NACAPA

NACAPA had sent bishop Kazengi as a representative of the organisation.

During the last part of the service, the church performed a welcoming ceremony for those new people who desired to be registered members of SJAHMCA. The prophet called their names, and they went to sit in front of the congregation, holding candles in their hands. Bishops and pastors surrounded them. The congregation started singing. The prophet spattered holy water on their faces and prayed for them. The entire congregation continued singing praises, and started dancing around the prospective members. While they were dancing around them, bishops and pastors encouraged them with the Word of God and placed their hands on them. Then the Archbishop stretched out his hand to indicate for them to stand. At the end, the prophet closed the service with prayer. The service ended at 5:30 on Sunday morning.

After closing the service celebrating the first anniversary of new church building of SJAHMCA, the church leaders cut the big anniversary cake which was decorated in blue and white. Although the congregation had stayed awake all night, they never seemed to be exhausted, but joyful.

7) Fifth Service

Date: Sunday, February 9, 2014.

Time: 12H00 – 15H00

The Sunday service was supposed to start at 10 o' clock. However, it started after noon, due to the fact that the previous night's service had ended extremely late. The worship service was quite quiet, because many of the delegates had returned to their own churches for their Sunday service. The service program was practically identical to the first service. They were singing and clapping, sharing the Word of God using the same passages of scripture, and praising God as usual. Most of the AICs in Namibia clap their hands a lot when they sing in church.

At 12 o'clock, the church performed the new membership registration ceremony again, for a different set of new members. One of them had been welcomed at the last service. First, they read Mark 16:14-18, Acts 2:38-41, 8:26-40, and Revelation 22:17-21, then preached about these chapters in the church building. However, to complete the ceremony, the entire congregation went out to the churchyard.

Three of the prospective members to be registered knelt down on the ground. The congregation surrounded them. Some people brought buckets of water and placed it in front of each of them. The prophet read the Book of Acts 2:38. The bishop prayed for the water, using his iron staff. Then a pastor wrote down the names of the prospective members on paper. He tore up the paper with the names and gave each member the piece of paper with his/her name on it. When they received it, they put it in the water that had been prayed over, and took it out of the water again. While they were holding their names in their hands, the bishop prayed for them. The pieces of paper with their names disintegrated during the prayer. The

bishops and pastors started encouraging them with the Word of God, while they were kneeling down on the ground. After that, the prophet and the bishops prayed for the water again using their staffs. One of the church officials carried the water bucket to the place where they could clean their bodies. Then each one in turn followed the church official to go and clean their bodies with the water that had been prayed over. When a prospective member was ready and knelt down in the place, the church official poured the water on him with prayer.

After washing their bodies, they returned to the prophet, and the church officials asked them to kneel down on the ground again. Then the church officials prayed for them again using their staffs or placing their hands on them. The bishop encouraged them with a short message again and the entire congregation came back into the church building. When they returned, they sat on the chairs holding candles. Then the prophet officially proclaimed that they were now fully-fledged members of SJAHMCA. However, would only be allowed to wear the gowns of their church uniforms after they had been baptised under the water at Swakopmund in Namibia.

According to Archbishop Pura, Ma Nku prophesied that the Word of God is on the water in that place. For this reason, all church members who are sick should go and submerge themselves seven times under the water in that place. When they baptise church members, they do it three times due to the name of the Triune God.³⁰

When the service was nearly over, the prophet commanded a man from the congregation to come forward and sit in front of the congregation. The reason for this is that he needed to be prayed for to enhance his spiritual power and tame his impetuous temper in order to be a qualified apostle of SJAHMCA. When he sat on the chair, a bishop lit three candles and gave them to him to hold. Another bishop brought a white coat for him. Then the other bishops clasped the coat together and started praying over it. After the prayer, they dressed the man in the coat that had been prayed over. In the meantime, bishops and pastors were dancing around

30. T. Pura, interviewed by Jinho Park, SJAHMCA, 9 February 2014.

him. These actions were to support him to enhance his spirituality. Finally, a bishop brought a white cotton rope and wound it around the man's head. Then the congregation sang and danced around him again. According to Ezekiel 3:22-27 the rope shall tame his temper and makes God's presence in his life.³¹ The fifth service, which was the last service, ended with the Lord's Prayer followed by the prayer of the prophet. The congregation did not stand facing eastward this time. It was eighteen minutes past three when the last service of the *Efeste* ended.

3.6 Conclusion

Efeste is the center of the ministry of the AICs in Namibia. Approximately 20 different churches have participated in this particular *Efeste*. The *Efeste* of SJAHMCA spurs the congregation on to strengthen their faith in God through five worship services during two nights and three days. In fact, it provides a considerable opportunity for the AICs in Namibia to be united.

Five services in three days and two nights might not seem unusual, but when we consider how long each service lasts, and how many activities are involved in each service, it is truly astonishing. By the end of the *Efeste*, the congregation had been involved in worship for more than twenty-six hours out of sixty-six hours in total. The fourth service had taken nine and half-hours lasting literally through the whole night. However, there was no break during the 9-hour service. The second service had taken seven hours.. During the services, they constantly preach the Word of God, sing praises to God while dancing, pray to God and read the scriptures of the *Efeste*. Some delegates participated in the *Efeste* after returning from work. The entire congregation was soaked with perspiration.

They had also performed various ceremonies, e.g. a gowning ceremony, a cleansing ceremony, and a membership registration ceremony. In fact, those ceremonies should be organised in advance before the *Efeste* is launched. No one can judge if the service is sacred or profane as a result of this phenomenon of the

31. That is the reason why SJAHMCA winds the rope on the head. They also believe that the rope itself may have the power to protect the people when it has been prayed over. T. Pura, interviewed by Jinho Park, SJAHMCA, 9 February 2014.

services and the rituals they did during the *Efeste*. It is certainly an unfamiliar form of worship to the historical mainline churches.

The *Efeste* for the AICs in Namibia is a heavenly festival. During this time, its members examine their identities as Christians and reaffirm where they belong. They do not have Bible schools, cell groups, or Sunday school; however, they do have the *Efeste*, and it is the backbone of the growing ministries of the AICs in Namibia.

CHAPTER 4

THE NAMIBIA AICs AND THE HERERO CULTURE

4.1 Introduction

Investigating the correlation between African culture, ATR, and the Namibia AICs is very crucial for our understanding of the present situation and the activities of the AICs in Namibia in context with the socio-religious and socio-cultural phenomena of the 21C. The AIC movement in Namibia is remarkably dynamic and potentially influential in civil society. They may exert a powerful influence on the world of Christianity in Africa from wherever they are. Hence, this investigation could provide significant insights that might assist to improve the quality Christian mission stratagems in Namibia, Africa, and beyond, and that might therefore have a significant impact on the world of Christianity as a whole.

If the AICs in Namibia had been penetrated into a prism, this would convey the various spectrums of dispersed components as seen below in figure 2.

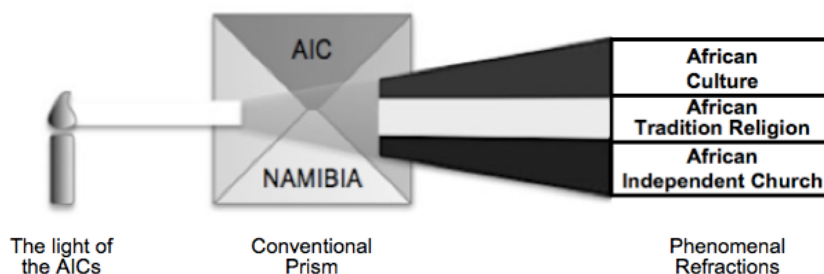


Figure 2: Various spectrums of components on the AICs in Namibia

The Namibian AICs are easily comprehended by adherents of African traditional religion (ATR), African culture, and the more mainstream Christian church. However, the AICs in Namibia do sometimes engage in specific activities, which can be seen as going against ATR, against African culture, or against the more mainstream Christian church. As Theron (1996:26) states, all traditional customs are not accepted by the African Independent Churches. Although the AICs in Namibia appear to have admitted many rituals and ceremonies from ATR and African culture into their churches, they interpret those rituals and ceremonies in

ways that are different from that of ATR. The AICs in Namibia do not allow themselves to be manipulated by ATR or African culture to such an extent that they lose their identity as a Christian church. In this regard, this investigation will help to figure out how ATR, African culture and Christianity interact with and counteract one another within the AICs. This may in turn help Christian missionaries from the so-called mainline churches to implement proper mission strategies to aid the AICs in Namibia in an appropriate manner.

On the other hand, however, it is obvious that there remains a serious question about what the Namibia AICs could have been striving against with regard to the socio-religious situation in order to preserve their identity as a Christian church against the cultural and traditional factors engaged in their church ministries. They regard themselves as 'Christian Saints' who are born again, while outsiders, e.g., the 'historical mainline churches' and similar catechised independent African black churches do not recognise them as Christian churches.

The fact that other Christian churches regard the Namibia AICs doubtfully might be a cause or an effect of the fact that their ministers perform rituals and ceremonies in an African style. These rituals include the creation and use of holy water, animal sacrifice, healing ceremonies involving their own methods and materials like salt, ash, vinegar, bones, excrement of animals, and occasionally incorporating rules and regulations which seem to hark back to African traditional religion and culture. Such rituals are generally not performed in the mission churches and the historical mainline churches.

Thus, to fathom out the interaction and counteraction between the AICs in Namibia, the aspects of ATR and African culture will be dealt with in answer to the following questions:

- At what level, and in what sense do the AICs in Namibia interact with and counteract certain aspects of ATR and African culture?
- Are the AICs in Namibia a farrago of Christianity, ATR and African culture?

- Are those elements of ATR and African culture which are present in the Namibian AICs depriving the AICs of their identity as a Christian church?
- From a theological perspective, are the AICs acceptable as a Christian church, or not?

The ceremonies or rituals that have been described in the previous chapter will be used for this investigation. Theological evaluation will be dealt with in brief, referring mainly to the Book of Hebrews, and to the biblical evidence that the AICs in Namibia quoted for their ceremonies. These passages from the Bible will help us to better understand the rituals and ceremonies of the AICs in Namibia. This study will help to encourage overseas missionaries to search in appropriate ways for a missionary approach to the Namibia AICs by helping them to better understand the existing situation surrounding these churches.

In order for a comprehensive investigation, some of the church constitutions of the Namibia AICs will be referred to. This investigation will be continued mainly with SJAFMN and SJAHMCA.

4.2 Interaction between the AICs, ATR, and African Culture

4.2.1 Ombunguhiro (Animal sacrifice), Herero culture, ATR, and SJAHMCA

First it is necessary to emphasise that the Herero speaking people are the most dominant group within the AICs in Namibia today. Thus, some scholars call the AICs in Namibia the 'Herero Church' (Turner 1979:84 & Anderson 2001:11). Thus, the rituals of animal sacrifice in Namibia AICs might bear a definite relation to similar sacrifices within the Herero culture.

1) Herero culture

The lifestyle of traditional Herero people is semi-nomadic. They are herders. They erect a permanent settlement and herd the livestock around it. They are also cattle drivers. When the dry season comes, they start moving with the cattle so that the

cattle can graze the grass and drink the water in various places in Namibia. When the wet season comes, they return to their permanent settlement.

In their culture, animals are often slaughtered. However, they do not always slaughter their animals for food. This is due to the fact that the animals are their property. Kandovazu (1968:11-13), a Herero evangelist of the Evangelical Lutheran Church in Namibia, mentioned that there are specific occasions in Herero culture on which animals are slaughtered.

Whenever a funeral has occurred, for instance, they will slaughter some livestock. This is not only done so that meat can be served to the bereaved, but also for ending the death ritual or wailing period of the bereaved. When they slaughter livestock, they sprinkle the entrails of the slaughtered animal into the wailing hut and at the sacred shrine to end the funeral. Then the bereaved can start to eat the meat that was set aside for the wailing period. The prohibited food is the entrails (*Tjandja*) of the slaughtered animal. This ritual releases the bereaved from their sorrow and gives them serenity.

With regard to marriage, the bridegroom brings an ox, a ram, and an ewe as a dowry (*Ovitunja*) to the parent of the bride. On the wedding day, they slaughter the ox for the feast. Then they take the stomach fat from the slaughtered ox and cover the bride with it. This is done to prevent the bride from encountering any misfortune.

If a father begets a baby boy, he slaughters a calf or a sheep only for the women to eat. Giving a person or a family some meat which has been specially prepared may indicate them as distinctive from the others.

As a reference, when a Himba family slaughter cattle, a specific part of the meat, e.g. the dewlap from a slaughtered cow or ox, is prohibited for ordinary Himba people to eat. Only the royal family, which is the family of the honourable traditional chief, may eat this part.³²

32. K. Tjambiru, interviewed by Jinho Park, Ouakapawe, Etanga, Namibia, 15 February 2010.

The Himba are one of the tribes in Namibia. They reside in a northwestern Namibian territory, which is called Kaoko, in the Kunene Region of Namibia. They still keep their traditions from the past even today. This tribe is originally from Herero. The Herero say that the Himba have the 'same mother and the same father' as they do. They used to live in the Kaoko region together, and they acknowledge their shared origins. When the Herero left that part of the country and travelled to the central part of Namibia, the Himba people remained behind. The Himba still live in the same area and abide by their traditional culture with a semi-nomadic lifestyle (Kavari 2000:117). The Herero and Himba groups both speak the Herero language, and the Herero language is one of the Bantu languages. They are not only familiar with slaughtering the cattle but also abide by traditional law, which was established by the tribe long ago.

As mentioned above, the Herero stay with their cattle on all occasions. Despite the fact that slaughtering the animals is routine in their culture, they do love and value their cattle. The Herero still maintain their traditional lifestyle and traditions within the milieu of their ancient culture even in modern times. The fact that they adhere so closely to their traditional lifestyle makes it easy for the Namibia AICs or Herero churches to incorporate certain aspects of that traditional culture, *Ombunguhiro*, within their church activities.

2) ATR

Maboea (2002) repeatedly says the following things in this section throughout his book that, '[t]raditional African life is void and meaningless without the presence of the ancestors and supernatural power'. ATR works deeply with the daily lives of Africans in a practical sense with the ancestors and invisible powers, such as ancestral power, evil power, demonic power, and magic power. The major parties and their roles within ATR are the African, the Supreme Being, the ancestor, traditional healer or medicine man, sorcerer, witch, diviner, and demon or evil power. The functions of individual parties are:

- African: Carrier of African cosmology

- Supreme being: Source of life-giving power
- Ancestor: Agent of supreme being
- Traditional healer: Examining the cause of catastrophe
- Sorcerer (Male)/Witch (Female): Magic operator
- Diviner: Reading the divine set showing problems to solve
- Demon/Evil power: Source of all kinds of bad things

African people hang on to ATR in their everyday lives. The individuals have encountered the above-mentioned characters that could enable them to control the life situations as human beings. This could be as Fig 2 below.

Whenever Africans are met with serious problems or situations, like illness, death, misfortune, etc., and become desperate, they want to know what caused the problem to occur. Traditional healers/medicine men and diviners then attempt to establish what the causes are. They usually use their skills, knowledge, and experience, without western medicine. When they have ascertained the cause, they then give advice or instructions to the person or people directly involved with the problem. It is then up to the person involved to decide whether she/he will follow the course of action prescribed. Sometimes the traditionalists request him/her to sacrifice some livestock in order to solve the problem. In the case of the ZCC in South Africa, the prophet of the church, also called a 'seer', will pray for him/her and let him/her know, according to what he saw, what he/she should do to solve the problem. Sometimes the prophet of the ZCC requests him/her to slaughter an animal. The significant causes demanding such a sacrifice are mostly the dissatisfaction of an ancestor, broken harmony, the magic power of a sorcerer or witch, and demonic disasters.

Apart from the sacrifices performed against bad things, if a male heir wants to help his parents become ancestors after they have passed away, he should also perform this particular sacrifice. Sacrifice is also a method in which to communicate with the ancestors and a way to resolve any damaged relationships with the ancestors (Prozesky & Gruchy 1995:21-23).

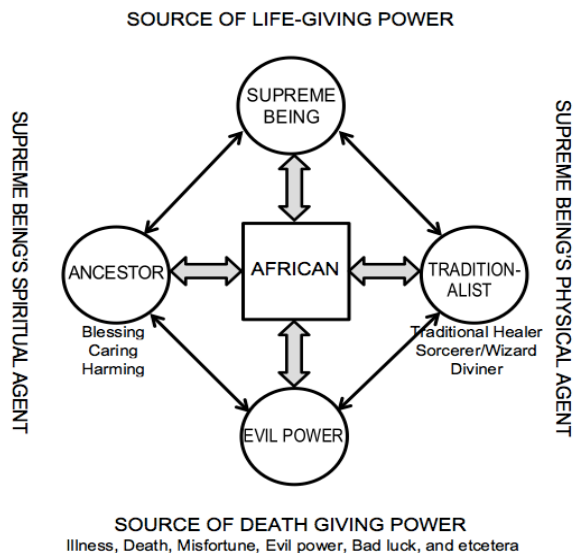


Figure 3: The elements of ATR and its interactions

As a result of a brief investigation, it is probable that church leaders, as African, consider the *Ombunguhiro* as an acceptable ceremony for their churches without any encounters against the ritual phenomena of ATR. In consequence, it could be concluded that the sacrificial offering could be seen as an interaction rather than a counteraction between SJAHMCA and traditional and cultural milieus.

3) Theological analysis: *Ombunguhiro*

The reason why the SJAHMCA performs *Ombunguhiro* is because the Bible talks about animal sacrifice frequently in the Old Testament. According to Pura, the Archbishop of SJAHMCA, the purpose of *Ombunguhiro* is mainly for healing the sick, cleansing church members (Leviticus 14:2), and the remembrance of the Israelites' Passover exodus from Egypt.

The biblical quotations selected as evidence that Pura refers to are Exodus 12:1-29 (Passover), Deuteronomy 16:1-8 (Month of Aviv: Remembrance of Passover), Leviticus Ch. 1-5 (Five Offerings), John 13:1 (Maundy before Passover), Hebrews 5:1 (Sin offering); 9:19-28 (comparing with Moses' sacrifice and Jesus' sacrifice), James 5:13 (Prayer & Healing & Forgiveness).

Most of the quotations selected from the Bible are connected with the Passover, which definitely involves the slaughtering of livestock. However, those quotations are neither connected with sacrifice nor healing. James 5:13 is also connotative to a healing by prayer, not by sacrifice. Only one of the verses, namely the remembrance of God's Passover before the exodus from Egypt, is connected with the meaning of the *Ombunguhiro* (Exodus 12:21-28).

Apart from this complication, the Bible, Hebrews in the New Testament, does not allow New Testament Christians to sacrifice, for 'it can never make perfect those who draw near to worship' (Heb 10:1). The sacrifices performed according to the Law of Moses were only valid before the sacrifice of Jesus Christ. In principle, the book of Hebrews does not agree with animal sacrifice. Although SJAHMCA performs its sacrifice in accordance with the quotations selected from the Bible, their interpretation remains unsatisfactory.

The crucial message of Hebrews is that sacrifice in the Old Testament has been elaborated and overwritten by what Jesus Christ did on the cross. Although God had set up rules and regulations for the various offerings with Moses in Leviticus chapter 1 to 7, these were for the Old Testament period as a shadow (Hebrews 10:1) that was then transformed by what Jesus Christ did in the New Testament period. However, since animal sacrifice had been applied in the everyday lives of the Jews, it had subsequently become part of their socio-religious culture. Thus, sacrifices were the active practices even in Jesus' time.

Jesus Christ had come to this world as an eternal high priest (Hebrews 6:20). However, he had allowed himself to become the perfect sacrificial offering without blemish in order to terminate the imperfect sacrifices performed by priests by his once-off perfect and permanent sacrifice. If he had not done so, sinful priests would have had to make imperfect sacrifices for themselves and for others, according to the Law of Moses. The Hebrews kept the Law of Moses by continuing to perform sacrifices rather than keeping their faith in Jesus Christ and living in the grace of God. Jesus Christ had substituted the Law of Moses with his crucifixion once and for all in order that his people could live their lives with a new sacrifice, which were praise, doing well, and sharing with others that could please God

(Hebrews 13:15-16). This is the new way in which Christians sacrifice in modern times.

When people continue the animal and/or grain sacrifice to atone for their sins today, it would suggest that she/he denies the vicarious atonement of Jesus Christ for her/him. It could be seen as violence against what Jesus Christ has done on the cross. The new sacrifices of praise, good deeds, and sharing with others should be carried out as a routine of the Christian's daily life today. Such sacrifices are more faithful and practical than just burning a sacrificial offering.

Nevertheless, some questions are raised about the purpose and meaning of the animal sacrifices to the SJAHMCA.

Should the AICs stop including *Ombunguhiro* in their church ministries? What causes them to make animal sacrifices? Do they recognise themselves incorrectly with *Ombunguhiro*? What characteristic features let the AICs in Namibia do the sacrifices? Are these sacrifices against God and the Bible?

According to Pura, SJAHMCA does not perform sacrificial offerings for the forgiveness of sin. However, in the case of someone committing an inhuman crime, that is, murder, the church conducts *Ombunguhiro*. Although the church believes in redemption through Jesus Christ (Hebrews 9:12) and His sanctification of people (Hebrews 13:12), what the church must do is to cleanse (*Oukaku*) the body (*Orutu*) of the criminal ceremonially through *Ombunguhiro*. Jesus Christ works for the forgiveness of sins, and the church works for the cleansing of the body itself. That is also the reason why SJAHMCA makes use of animals for sacrifice.

In contrast to the sin offering in the Bible (Leviticus 4:1-35), when the *Ombunguhiro* is complete, SJAHMCA does not burn the meat of the sacrifice. Instead, the church members partake of the meat together. It is like a fellowship offering of thanksgiving (Leviticus 7:1-15). The consequences of the AIC's *Ombunguhiro* is not like that of the sacrifices in the Old Testament. As a result, *Ombunguhiro* is not identical to the sin offering. In this instance, at least,

SJAHMCA, does not perpetrate a fault against the redemptive work of Jesus Christ in Hebrews (Hebrews 10:18).

4.2.2 Herero healing and its medicine: Julius T. Tjjeza³³

I've been born in a Christian home and grew up to know the work of God. But what really strengthens my faith was a time when, after braiding a certain friend's hair, my hands started swelling because she was using some lotion she got from a witchdoctor. I came to my Bishop. We prayed together. And mostly I had undergone certain prayer sessions and that is how this swelling went away. After this healing, I strongly knew there is a God that does wonders. My life changed a lot after that I started distinguishing right from wrong. And many teachings from the Bishop and church youth's and member have made a great contribution to my life and whole being as well as my faith.³⁴

1) Introduction

When African people refer to healing, it is beyond the boundary of western thought on healing. When they heal people, they fight against "African diseases" (Maboea 2002:48) and possibly even a political circumstance, e.g. apartheid (Thomas 1997:19). While westerners fight against diseases by considering blood tests, virus, germs, bacteria, and the reading of scans, Africans fight against evil powers, magic, visitations, and broken harmony or communal relationships. While westerners heal with scientifically approved medicines, AICs heal with traditionally approved natural materials, which have been prayed over. While westerners heal individuals, Africans heal families and communities. Healing in the AICs is not a process, but a holistic progress crossing over the border of the living and the dead, spiritually and physically, and material domains combined with the patients' lives (Dube, Shoko & Hayes 2011:176 & Maboea 2002:129). Hence, the healing experience affects the hermeneutical basis of a holistic soteriology of the AICs with 'biblical revelation' referred from the prophets, Christ himself, and the apostles in the Bible (Anderson 2000:138).

Healing is the most pivotal ministry of the AICs in Namibia and plays a vital role. It is more important than cell group activities and the house visitations of the mainline churches because healing brings harmony and unity for the community

33. Tjjeza, Interviewed by Jinho Park, Windhoek, Namibia, 02 Aug 2014

34. Tjjeza, A. K., interviewed by Jinho Park, St. John AFMN, 04 September 2013.

that they belong. West (1975:49) indicates that the 'personality of the leader', and his 'healing abilities' are very important for the people of Soweto in South Africa when they join a certain church. Healing activities can be done at any time during weekdays, Sunday worship service, funeral and *Efeste*, and so forth. In the case of SJAHMCA, it does not matter whether or not the people in need of help are members of the church or Christian. Anybody is welcome to come and consult with the Archbishop or prophet of the church. The Archbishop or the prophet will not charge or request anything from the people who consult him. Naada (2001:36) says that '[a]nyone who tries to buy the Holy Spirit or to make money out of the healing power of the Holy Spirit will lose any power they might have had. Healing is a gift of the Holy Spirit. It cannot be bought or paid for.' Although it seems that Naada paraphrases Simon the sorcerer in Acts 8:9-24, this is the attitude that the AICs have to their faith. The healing power should not be bought or sold; otherwise, they will lose the opportunity to serve God and people with the healing power of God. The reason is that the healing power belongs to God and He is the only one who heals people. Nevertheless, it is difficult for the AICs in Namibia to sever their church ministries from their socio-cultural and African traditional legacies.

When African people have certain problems, e.g. bad luck, misfortune, the presence of any evil power, unemployment, problems at work, the presence of magic, shadow, and bad health, they go to the traditional healers and diviners. Then, the traditional healers determine what advice and instructions to give the person involved solving his/her problems. To solve the problems, some materials used in traditional medicines are used as healing substances. Each different material has its own function to solve a specific problem. Sometimes it should be combined with other materials for a specific problem or disease. The Herero are an African people that use traditional African medicine in this way.

2) Herero traditional medicines and their usages

There are various traditional medicines in Namibia. In the case of the San people, they have acquired knowledge about traditional medicines and their usages from elders of their community, parents, and from their own observation of certain

ailments. Sometimes they acquire it by nature in an exigent experience of danger (Dan 2008:14-15). In the same way, the Herero people have learned about the medicinal value of plants, animals and a few chemicals. Although medical science has achieved appreciable knowledge and produced many medicines through science in the 21C, the traditional healer, herbalist, witchdoctor, and soothsayer are very well-established in Herero traditional medicine. The habit of consulting and trusting these healers is carried over from one generation to the next. In this regard, this subsection will conduct a brief investigation in an attempt to answer the following questions:

- What are the Herero traditional medicines and their usages?
- Have the AICs in Namibia been influenced by the use of traditional medicines in ATR or African culture in general?

To buttress the above questions and to better our understanding of how the traditional healers in Namibia are healing people today, and what circumstances are connected with the spiritual world in which they are performing these healing services, this paragraph will include two interviews. One interview will focus on Herero traditional healing materials with J.T. Tjueza, a prominent specialist in Namibia, who is currently the Chairperson of the Namibian Traditional Healers Association (NTHA) registered under the Ministry of Health and Social Service in the government of Namibia as Namibia Traditional Council (NTC) in the Ministry of Primary Health Care Division 2014. The other interview, with G. Katambo, will focus on Herero traditional religion. However, the interview with Katambo will be dealt with in the next section.

Tjueza has mentioned six important herbs and substances used in traditional medicine, discussed below, that Herero traditional healers used to make use of to heal people in a traditional way in the past.

a) Kamangu

This herb can be found in the sub-Saharan desert. For many generations, this herb has been used by the Herero people to medicate themselves for various

diseases like flu, malaria, TB, and stomach problems. It is adopted as an antibiotic. It is also used against problems caused by rheumatism. It is cooked in hot water and the people in need of help then drink the infusion. It does not matter what container is used for boiling the infusion. The people who are being treated do not have to worry about the dosage, due to the reason that it is a natural innocuous herbal medicine. It does not matter how much of the infusion the person drinks in a day in order to be healed. The dosage depends on how serious the disease is, how far the disease has developed, and how long the person has been suffering from it.

The scientific name of *Kamangu* is *harpagophytum procumbens*. It is also well known as 'Devil's Claw'. It belongs to the family of *Pedaliaceae* distributed in Namibia, Botswana, South Africa, Angola, Zimbabwe, and Mozambique (Wynn & Fougere 2006:535)

b) Inyamazani

It is a mixture of various herbs and ocean animals and fish. It is a greasy substance. Traditional healers may put a small portion of it onto charcoal and burn it. Then the *Inyamazani* can be inhaled as smoke. When it starts smoking, the person who is being treated kneels down and inhales the smoke to chase the evil spirits away. These evil spirits cause all kinds of bad luck for the people, e.g. being unwedded, being unemployed, trouble with a boyfriend or girlfriend, barrenness, or being stuck somewhere. Only prophets, predictors, or people working with the spirits of the ancestors can use *Inyamazani*.

c) *Ombepo* branches

These are used by both the traditional healers and the people who consult the sick people. When the mediums, predictors, and prophets are unable to predict, or the pictures of predicting that they see remain unclear, they cannot establish the cause of the person's trouble or illness accurately. Then the predictors take the person receiving treatment to give him/her the smoke of the *Ombepo* branch, so that the spirit of the ancestors or any spirit can start moving progressively inside

the person to tell the predictors or prophets anything that they may make use of it to see the causes of the problem and to give instructions to the person, e.g. what had happened to the person previously, and what the person has to do for solving the problems, and so on. Then healing can be resumed. It is all about how the *Ombepo* branch is functioning along the healing process.

d) Holy oil

Olive oil is usually used as holy oil. Traditional healers give this oil to people suffering from all sorts of different complaints caused by bad luck or evil spirits. This oil is mixed with water, and the people receiving treatment then bathe themselves with this water.

e) Omumborombonga

This is a tree, which is available in the northern part of Namibia, such as Ovambo land and Kaoko land. The traditional healers cut branches from the *Omumborombonga* tree and put them on the fire. When they get burnt enough on the fire, the healers take the ash of the *Omumborombonga* from the fire. This ash is one of the holy ashes, which is mixed with water and used to bathe people who are receiving treatment as a cure for all sorts of complaints. Since the ash of *Omumborombonga* is considered holy, the traditional healers may also give it to patients who are suffering from bad luck in order for them to escape any evil influences that might be causing their bad luck.

f) Holy ashes

Traditional doctors, spiritual healers, or faith herbalists use this kind of traditional medicine. They collect all the bones from cattle that have been sacrificed for the sick. They burn those bones in the fire. After burning the bones, and when the ashes are cool, they collect all the ash from the bones. They mix the ash with salt from the ocean and give it to the sick to bathe in. This appears to work for those people suffering from bad luck, being unwed, unemployed, having no boyfriend or girlfriend, barrenness, or being stuck somewhere without any helpful progress in

their lives. Those who do not recover when they are in need of help will also bathe in water mixed with this ash.

For reference, Tjiueza categorises the healers by their profession as traditional healers, divine healers, traditional faith healers, and faith herbalists. They use traditional methods and practice their healing in consultation rooms.

4.2.3 Aspects of Herero traditional religion: Gehard Katambo³⁵

1) Introduction

An investigation by Hiltunen (1986:33) indicates that sorcerers and witches are regarded very suspiciously by the Ovambo traditional religion in Namibia. The spirits of ancestors are regarded as moral among the Ovambo, unless they are neglected (Hiltunen 1986:57). There is also 'moral evil', which is a witch using a driving force of hate, envy, jealousy, and unjustified resentment (Hiltunen 1986:58). Sorcerers, witches and the ancestors are the major role-players of the Ovambo traditional religion in Namibia.³⁶

Hayes (2000:49) says in his article, "Ovambo and Kaoko were the joint sites of such writings, reports and photography...". The Herero are a neighbouring tribe of the Ovambo, and there are certain similarities between the Herero and Ovambo traditional religions. The key aspects of the Herero traditional religion are God, the ancestors, evil spirits, sorcerers and witch doctors, for instance, which shows that the traditional religious system and the major role-players of the ATR's of the Ovambo are not much different from that of the Herero.

In order to unfold Herero traditional religion, this section will include an interview that was conducted by the author of this thesis to gain more palpable evidence for

35. Gehard Katambo, interviewed by Jinho Park, Windhoek Namibia, on 17 July 2014.

36. Ovambo is one of the largest tribal groups in Namibia. According to the Namibian 2011 Population and Housing Census Main Report, forty-nine percent of the whole population speak Oshiwambo (Ovambo or Ovambo language) at home. Accessed on 14 August 2014: [http://www.nsa.org.na/files/downloads/Namibia%202011%20Population %20and%20Housing%20Census%20Main%20Report.pdf](http://www.nsa.org.na/files/downloads/Namibia%202011%20Population%20and%20Housing%20Census%20Main%20Report.pdf)

this investigation. The interviewee is G. Katambo, who was a member of the Namibian Traditional Healers Association from 2004 until 2009. He is currently a church leader of St. John Apostolic Holiness Church of Africa in Windhoek, which is a member of NACAPA. As a profession, he works as a driver for a transportation company in Windhoek. The interview was done verbally, through questions and answers. Although Katambo's statements cannot be taken to represent or to speak for the Herero traditional religion as a whole, the information that he has furnished as a former traditional healer is useful in coming to a general understanding of its key aspects, such as evil spirits and ancestors.

2) Key aspects of Herero traditional religion

a) *Okuruuo* (Holy Fire)

Okuruuo is a sacred place for the Herero, and therefore not a place for anyone to come and act in whatever manner they want. Only the family priest is allowed to access the place and do the necessary acts. The *Okuruuo* is the place where the Herero meet their ancestors. *Okuruuo* is also a holy place where the Herero pray to God through their ancestors. *Okuruuo* can also symbolise the Herero's cosmology, which involves natural cataclysmic events. Most of the Herero people are given their names at the *Okuruuo*.³⁷ *Okuruuo* places in the center of Herero's religious life as their identity.

b) Ancestors

Herero life has no meaning without the ancestors (Kandovazu 2009:54). The ancestor is like the air in an inflated ball. Although the ball is deflated, the air is somewhere. The ancestor is still moving around. Only the body is dead. The ancestor is the one who knows the most about their living relatives. They are before God to intercede with God on the behalf of their living relatives. These ancestors are messengers without any control over human lives. The ancestors do not have power to bless people; they are messengers only.

37. S. Katupa, interviewed by Jinho Park, Ehomba, Namibia, 15 Sep 2008.

c) Requirements to become ancestors

Certain people, like parents or family priests, who are the main healers at *Okuruuo*, and like bishops or pastors who interact with God, can ask God to help people to become ancestors. However, not all people can become ancestors. Someone like a drunkard or smoker, for example, cannot become an ancestor. Those who have brought people to God can be an ancestor.

d) Evil spirit

Sometimes when people are sleeping in a house, they may hear sounds like someone is walking around the house. They only hear sounds, but cannot see a physical person. Then they might start looking around with trepidation, and they are likely to become afraid of something or someone, some presence that seems to be very close to them. This is typical behaviour of an evil spirit.

Different unusual occurrences might indicate the presence of an evil spirit. For example, a person cooked some foods. Then, he/she left the house to buy something at a shop. He/she locked the house when he/she left. When he/she returned from the shop, he/she found that the food was eaten.

Sometimes, criminals go to witchdoctors, and ask the witchdoctors to make them rich. However, if those criminals have committed murders, they know that they must not visit witchdoctors at night, because the shadows (spirits) of the deceased will trouble them. The deceased will follow the living wherever they go, and do not sleep at night. They trouble the living when the living do bad things. Such troublesome shadows (spirits) are considered evil, and many of the cures previously discussed (such as holy ash) are used in attempts to remove the influence of such troublesome spirits.

The differences between an evil spirit and a demon is that the evil spirit is hanging around and encumbering something against people, but a demon is internally

engaged with them. Evil can hear and hinder the people. Demon demon disrupt the people confronted at the moment.

e) Family priest

According to the Herero tradition, the biological firstborn son plays a significant role as the family priest leading all kinds of ceremonies, making decisions about family matters and engaging in public affairs as the representative of his family. However, when he does not collaborate with the *Okuruuo*, he shall lose his priesthood from his family. The father, then, will choose another child as the family priest before he passes away. He might even choose a younger son as family priest. If the chosen one collaborates or complies with what is expected to be performed at *Okuruuo*, he succeeds his father as the family priest.

The Herero family priest prays only at *Okuruuo*, normally in the morning when he wakes up. No more prayers will be said during the day afterward. The priest must know how to talk to the ancestors and perform every part of the rituals at the *Okuruuo* correctly in the presence of the ancestors. He has to know the manner, the regulations, and his duties for the ministry of *Okuruuo*. His ordinary behaviour must not be rude, and he must not misbehave himself. When one family priest succeeds another, both of them must be physically present at *Okuruuo* before the older family priest dies. The father must know exactly who the successor to *Okuruuo* is.

When the father dies suddenly before he has appointed the next family priest, the people surrounding him will know whom the particular person is who had interacted with the father and the *Okuruuo*. The *Okuruuo* is located only in the village. When someone has any problem in their city life, he/she pays a visit to the village in which he/she comes from.

4.2.4 Healing and the Herero church

This paragraph will investigate various kinds of healing related aspects in the Herero church. In this regard, this will deal with who are the healers, what are the medicines or materials that the healers apply, what is the procedure of healing, where they get the healing methods, and so on.

1) Ma C.M. Nku.³⁸

A woman called Christina Mokotuli Nku, the founder of St John AFM in South Africa, had initiated healing methods in the Herero churches. As previously investigated in Ch. 2, Ma Nku established most of the prominent Herero churches in Namibia, for example, SJAFMN, SJAHMCA, and SSSPHMC.

The way in which the Herero churches clap their hands and dance, and even the songs in the Herero language, were introduced to the churches by this woman. Many of the Herero people in the churches acquired knowledge about healing and healing methods from Ma Nku, such as the use of healing materials like water, *Sewacho*, offerings, and sacrifices, and they continue this practice today (Amanze 1994:267).

As reference, *Sewacho* is the name of a traditional medication of the Sotho tribe in South Africa. It is a mixture of warm water, salt, vinegar, sometimes ethanol (spirits), and ash. When someone has a stomachache, for instance, or an ulcer, the person drinks about five litres of it, then vomits it out again. It must be applied to an empty stomach, which means that it should, for example, be taken early in the morning, before eating. The person also takes a bath in it. After the bath, the person is not allowed to apply anything, for example, lotion, to his/her skin. The medicine then releases the ache and the person is healed. Only traditional healers and prophets normally use it.³⁹

38. For more particulars about Ma Nku, refer to appendix 4 of this thesis.

39. Siphon Masemula, interviewed by Jinho Park, Pretoria, 15 Aug 2014.

2) Prophet: Seer and healer

While members are present in the church, the Holy Spirit will sometimes tell the prophet that there is someone in the church who is sick. Then the prophet prays again and the Holy Spirit will show the prophet which person is in need of help. The prophet then calls the person and tells him/her that, for example, according to the instruction of the Holy Spirit, the prophet can see evil spirits disturbing you during the night.

If the person agrees with what the prophet sees, the prophet starts healing him/her in the evening to help the person with the unclean spirit or who is being hindered by an evil spirit.

People sometimes live in a very unclean spiritual way or evil spiritual manner. If this lifestyle disturbs the Africans in various ways, the prophet calls him/her and he will know for certain that this person has an unclean spirit that is hindering him/her. The prophet will then say what kind of traditional medicine he will apply for the unclean spirit.

When someone is sick, the prophet first diagnoses the sick person through the Bible and determines what type of problem he/she has. If he finds any problem, he explains it to the person and tells him/her what type of ash shall be used. If he/she agrees with the advice from the prophet, the prophet will use it for healing the person.

3) Healing with normal ash

The Herero know of a tree called *Omumborombonga*. That is what healers use to obtain ashes for healing and cleansing rituals. When the Herero make offerings or sacrifice some animals, the healers also collect the ashes of the animal bones. The ashes from animal bones and the ashes from the *Omumborombonga* tree heal people in the same way. The healers must obtain the correct ashes from the wood of the tree or from the animal bones. These ashes will then be used by the healers. The healing with ashes are as follows:

- The ash is put into water, salt is added, and the mixture is prayed over.
- The person in need of help goes aside to wash himself/herself, then comes back.
- The congregation comes and prays for him/her.
- If the person is not healed, then the healer will request him/her to bring a sheep, some ordinary flour, olive oil, or any appropriate sacrifice, except a goat.
- The sacrifice is made.
- The healer burns and collects the ash from this sacrifice for the person in need of help to bathe in.
- Half of this procedure is practically identical to what a general practitioner in a hospital uses to attempt to figure out the definite cause of sickness to be able to treat a person correctly.

4) Healing instrument: Bible

The prophet uses the Bible with the Spirit of God to heal the person in need of help. The person opens the Bible and reads the scripture from where he/she opened. When the prophet discovers what the problem is, he tells the person the cause of the problem exactly, according to the Bible. Somewhere, somehow there will be scripture that really identifies the person's problem on the pages that the person has opened. The prophet heals only through spiritual things. The prophets call on God as the father of the Old Testament, calling him the 'Father of Abraham, Isaac, and Jacob', just as he is called in the Bible. This recalls the fact that, in the Bible, God healed sick people as well as the nation if something was wrong.

5) Manner of healers

Healing a sick or troubled person through prophesy and prayer only, as Ma Nku had done, is called 'faith healing', and its practitioners 'faith healers'. The bishops and pastors who prophesy with prayer and use ash, vinegar, and salt at the same time are called 'faith herbalists'. They are connected with their tradition because they still use African traditional medicines. They get the ashes from burned trees

and goats. That is the traditional way. Sometimes, if the sick person does not get better, they tell to go to their fathers or people at their homes, and to attend at the Holy Fire (*Okuruuo*) personally. Then the people have to talk to their ancestors, just as they would do in Herero traditional religion. If the person does this, then the person is really healed. The prophets try to find out how people can be healed, and they are mostly faith healers.

6) Traditional healer (*Onganga*) and prophets

There is no clear disparity between traditional healers and prophets. These are just two different names for people associated with NTHA. All such people are affiliated under the umbrella of NTHA: pastors, bishops, prophets, etc.. Kunnie (1992:3) points out that the reason why this phenomenon occurs is that African religion is concerned about both physical and spiritual deliverance, in other words, a holistic healing experience.

7) Problem solving: Example of prophet's ministry

Prophets also assist the people with more general problems in their lives. For instance, there is a woman who has quarrelled with someone. The person she has quarrelled with has run away. However, she wants to bring this person back as soon as possible. She believes that she will experience bad luck and many unfortunate things, if she fails to find him and bring him back. If the healer discovers what the problem is, then he might advise her, 'Listen, go to your parents. You must talk to your parents. You must kill a goat in the early morning. You must talk to your ancestors, so that the person you have quarreled with can be healed'.

The prophets might also send them to go and talk to their ancestors at the *Okuruuo*. The prophet is the only one who can identify certain problems that people experience. Some prophets are gifted with prophecy. Some are trained, however, not by a prophet school, but by apprenticeship training with prophets. Prophets train others to be prophets. The prophets pray to God, but they also use

traditional healing materials. For example, if an evil spirit causes a problem, elephant dung might be used to chase it away.

- 8) What if God does not want his people to speak to him through the ancestors, but want them to speak to Him directly?

This is a crucial question for the Herero healers. God said that you must respect your parents. It is difficult for an African to know if this means that they should only respect their living relatives, if they understand someone was there at the place of prayer. Why should they disrespect their deceased relatives by not asking them to intercede with the person near to God? In other words, is it not disrespectful to bypass the ancestors in this way? They feel that they must respect their ancestors also. That is what the Herero practice as part of their tradition.

In many cases when people pray to God, they call him 'the God of Abraham, the God of Isaac, and the God of Jacob' (Exodus 4:5). This is like reminding God that he has been helping people from generation to generation. Similarly, when the Herero pray '*Mukuru wa Kanambunga*' and '*Mukuru wa Mama Christina*', which means 'God of Kanambunga' and 'God of Ma Christina', the Herero try to remind God of what he had done for Kanambunga when he was alive.

- 9) Why pray in Jesus' name?

Like the old people of Herero, the Herero understand Jesus as being both God and a person. Thus, when they call on Jesus, they are calling on God. They do not distinguish between the two names.

- 10) Mixing the ash with water

This is done when ash is mixed with water and prayed over while it is being stirred. This is regarded as a blessing integrated inside the mixture. It is not the water healing the person, but the words that are mixed with the water is healing the person. That is what is performing this miracle. That is why the church prays over the water to help the person to be healed.

11) Damara sickness: *Omutjise Ovatakume*

This is a disease, which only affects small babies of either sex when they are born. When the child is being born, the frontal bone of the skull sometimes sags. This is one of the symptoms that a child is being affected by this sickness. If this is a boy, his membrane of the stomach is swollen. Only by massaging the baby's whole stomach and all over the body can be healed. Some oil is also used. That is the ritual they perform when a particular boy or girl is sick. The disease is called Damara sickness. Only Damara people, specialising in the healing rituals for this sickness, can heal the children in this manner.

4.2.5 Healing: SJAHMCA⁴⁰

St. Joel shall perform according to the prophecy: they heal with pharmacy medicine, holy ashes from trees, animals' dung, salt, fresh milk, candles, and vinegar. We offer sacrifices of: cattle, sheep, goats, doves, and sunflower and olive oil (Constitution of SJAHMCA 2011:2).⁴¹

Pura, the Archbishop of SJAHMCA, says that, when he was a little boy, he grew up in a village where Archbishop Kandovazu resided. He always attended the church, and the Archbishop taught him everything. For example, he taught him about traditional medicines and their usages, and the basic principles and the rules of this church. He has acquired knowledge of healing materials and their usage through an apprenticeship under Kandovazu and his practical discipline, but, according to him, it is a gift from God. However, whenever he uses healing materials, he quotes passages from the Bible as justification.

When church members or other people have problems, they come to Pura. Then he interprets the problem and gives them advice and instructions. Pura uses the following things mentioned in the constitution of SJAHMCA for healing people: pharmacy medicine, holy ashes from trees, animal dung, salt, fresh milk, candles, and vinegar. Those materials are used as a result of the prophecy of the late

40. The healers in the Herero church often quote what the Bible says as the foundation of their healing, but those quotations are sometimes exegetically not clear. The appeared Bible quotations here are used frequently for the healing ministries of SJAHMCA.

41. Paraphrased from appendix 3.

prophet Archbishop P.H. Kandovazu. The prophecy was given in the year 1974. When Pura aids in a consultation of any sick person and tries to heal people, he does not charge anything. Although he has purchased the treatment materials that the constitution of SJAHMCA specified and has utilised water from the municipality, the healing is completely free. When the people have experienced his healing power, they usually become a member of the church. Thus, he benefits the church by making the healed people its new members.

1) Holy ashes (*Omuti OmujaPUke*)

And a man who is clean shall gather up the ashes of the heifer and deposit them outside the camp in a clean place. ... the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening. And this shall be a perpetual statute for the people of Israel, and for the stranger.... (Numbers 19:9-10, ESV).

The ash is from a tree called *Omumborombonga*. Herero people regard this tree as sacred. According to the Herero's oral tradition, the first Herero came from the *Omumborombonga* tree (Kandovazu 2009:16). Thus, it is the tree of the origin of Herero tribe. To collect the ashes, the Herero cut the root of *Omumborombonga* and smash or burn it.

This is used to bless pregnant women. When a woman is pregnant, she has to take a bath with the water mingled with ash. Vinegar is not allowed, in order to let the woman drink of this water as well. However, the woman is rarely required to drink the ash-water for a normal birth. If the condition of the woman who is pregnant is bad, the woman should take a bath with the water mingled with vinegar, milk, salt, and the ash. The ash is also used to prevent problems with the scar, if the ash is kept on the scar.

2) Salt (*Omongua*)

Now the men of the city said to Elisha, "Behold, the situation of this city is pleasant, as my lord sees, but the water is bad, and the land is unfruitful." He said, "Bring me a new bowl, and put salt in it." So they brought it to him. Then he went to the spring of water and threw salt in it and said, "Thus says the Lord, I have healed this water; from now on neither death nor miscarriage shall come from it." So the water has been healed to this day, according to the word that Elisha spoke (2 Kings 2:19-22, ESV).

Salt is one of the most significant healing substances for SJAHMCA. It is used as a medicine based upon what Elisha had done at Jericho (2 Kings 2:19-22). Jericho had a serious problem with their water. When the men of Jericho told Elisha about this problem in their city regarding the water, the Lord healed it through Elisha with salt.

3) Milk (*Omaihi*)

Like new born infants, long for the pure spiritual milk, that by it you may grow up into salvation (2 Pt 3:2, ESV)

Milk is used to keep bad luck away from people. Some people dream of washing their body with the milk. After waking, they then set about washing themselves with milk to keep away bad luck. Milk is used to chase away the power of darkness, which causes bad luck. However, it is also used to call for good luck. Before the milk is used, it needs to be mixed with water. When it is mixed well, it will be given to the sick or troubled person to wash her/his body. When a woman is barren, she has to bathe with milk.

4) Candle (*Erambe*)

The prophet places the candle on the pulpit in accordance with the Word of God in Numbers 8:1-4.

Now the Lord spoke to Moses, saying, "Speak to Aaron and say to him, when you set up the lamps, the seven lamps shall give light in front of the lampstand." And Aaron did so: he set up the lamps in front of the lampstand, as the Lord commanded Moses. And this was the workmanship of the lampstand, hammered work of gold. From its base to its flowers, it was hammered work; according to the pattern that the Lord had shown Moses, so he made the lampstand (Numbers 8:1-4, ESV).

The function of the candle is identical to the lamp in Matthew 5:14-16. As the people light a lamp, the lamp gives light to everyone (V.15). Where there is light, the darkness will disappear. Thus, the sick or troubled person should light the candle by herself/himself (V.16) so that she/he may remember to shine herself/himself to get rid of the darkness.

In the same way, when people pray for healing someone, the person's problem will be solved as the darkness disappears. The darkness represents an evil power that has caused that person's problem. That is why the person who has the problem must light a candle to chase the problem or evil spirit away from her/him. Thus, the person has to light and hold the candle with both hands and concentrate on its light so that the person may not forget to keep on shining herself/himself like the candle. They believe fervently that prayer removes the problems or the negative power of darkness from the sick or troubled person. Here, the prayer, the light, and the candle carry the connotative meaning of the power of God, which is able to get rid of those problems or evil power. The candle is used during the service as well.

5) Vinegar (*Asyna*)

Vinegar is only for stomach pain and other stomach related problems, e.g. gastroenteritis and dyspepsia. It should be mixed with water and the patient must drink it for her/his ailment. However, the vinegar will never be prescribed to a person who is HIV positive or has high blood pressure. The prophets know that this will weaken the sick person and may even cause death. When the people drink it, they normally suffer severe diarrhoea. This would be similar to what we would call a laxative or colon cleanses therapy.

6) Water (*Omeva*)

Water is life. Although people get water from a tap, it turns into holy water when it is prayed over. It then contains the power to heal people. The water occupies an important role in the AICs in Namibia. The AICs consider this water to be much more important than the mainline churches do. The members of SJAFMN participate in the ceremony of the holy water frequently at their Sunday services. The holy water, in particular, sustains their spiritual lives because it purifies and cleans them from the ceremonially and spiritually unclean. Holy water is used as a matter of routine in the lives of the members of the AICs in Namibia and beyond. When they carry the water which has been prayed over in its container, they no longer carry ordinary water, but the power of God.

4.2.6 Case study: Healing ritual procedure of SJAHMCA

A female member of SJAHMCA has required a consultation with Pura. She needed Pura to help her daughter, so that her daughter would be promoted to the next grade at school. Most consultations and healings are held at SJAHMCA in Katutura, Windhoek. The healing procedure for this particular case is described below:⁴²

- Arranging a schedule for consultation with the sick or troubled person
- Consultation with the person at SJAHMCA
- Diagnosis and prescription
- Pura: Taking water from the tap in the church yard
- Pura, person in need, and mother: Sitting with the water next to the altar in the church building
- Person in need: inhaling incense smouldering from thin aroma sticks
- Pura: Putting the ash (*Omuti*) into the water and praying over it
- Pura: Pouring the milk over the patient's hands seven times
- Person in need: Taking the milk and washing her face seven times with water
- Pura: Praying for her promotion by laying his hand on her head
- Person in need: Holding two candles while Pura is praying for her
- Person in need: Taking the water mixed with milk and ash to bathe
- Person in need: Bathing the whole body with the mixed water that had been prayed over
- Person in need: Returning to the seat after the bath
- Pura: Praying for the patient again and completing the ritual

Pura prescribes that this particular procedure requires incense, ash (*Omuti*), milk, a candle, and water. Pura may be categorised as a faith healer because he heals the people by prayer in the name of Jesus. He is also a faith herbalist, because he uses the traditional medicines mentioned above. He prays over all those materials

42. Observed by Jinho Park, SJAHMCA in Katutura, Windhoek, 05 Sep 2013

as well in the name of Jesus. This indicates that he acknowledges thoroughly that the healing is in God's hands alone, although he employs traditional healing materials for his healing ministry.

4.2.7. Healing: SJAFMN (Archbishop P.K.U.D. Tjijombo)⁴³

Healing is also a very important part of SJAFMN's ministry as it is in the other churches. Tjijombo says he is a spiritual faith healer, but in spite of his claim, he might also be categorised as a faith herbalist since he employs traditional healing materials. When he is healing the people, he relies fully on God and His miraculous power according to Psalm 103:3, so that he continues to carry out his healing ministries for His glory. He trusts that God can heal every kind of spiritual and physical disease holistically. This paragraph will describe in brief the ideas of Tjijombo's healing in SJAFMN.

- 1) The Healer's category of SJAFMN is as a spiritual faith healer.
- 2) Types of sicknesses to be healed are as stated in Psalm 103:3, all types can be healed through God's miraculous power.
- 3) Main things considered when healing people are pre-counselling, healing, post-counselling, and the holistic healing of the soul and the body.
- 4) Everyone who is spiritually gifted in the area of healing can heal people.
- 5) Healing procedures are laying hands on the sick, prayers for him/her, and the person takes a bath with water to be purified and healed in accordance with Numbers 19:11.
- 6) Healing materials are water, salt, milk, olive oil, and vinegar.

43. P. K. U. D. Tjijombo, interviewed by Jinho Park, SJAFMN, 13 Aug 2014.

7) Biblical evidence for employing these particular healing materials, that SJAFMN quotes from the Bible, is from 2 Kings 2:19-22, which is that Elisha heals the people in the city of Jericho through mixing salt with the water.

8) Ancestors

a) According to SJAFMN and SJAHMC, the ancestors have no authority and ability to control anything for the living in the world, as all authority belongs to God only. Neither do they have a throne, for heaven is God's throne.

b) SJAHMC does not engage with the ancestors in order to heal people. The church does not bear in mind any relationship with the ancestors during healing.

9) Definition of spirits

a) Demons are Satan's messengers.

b) Evil Spirits are Satan's supernatural actions, which manifest themselves as evil spirits.

SJAFMN fights against all types of satanic spirits.

10) Goals of SJAFMN

The fight for spiritual and religious emancipation in the African Independent Churches is one of the paramount goals of SJAFMN. Betterment in demand is the improvement of the livelihood of its members so that they are able to sustain themselves in spirit and body in particular. Many of the churches do not own plots of land, and this is one of the big challenges of SJAFMN.

4.3 Counteraction of ATR and African traditions by the AICs

SJAHMCA and SJAFMN do not have any relationship with traditional healers, diviners, sorcerers, and witch doctors in Namibia in principle. Both SJAHMCA and SJAFMN perform rituals and healing ceremonies upon the basis of what is written in the Bible. Whatever rituals or ceremonies the church performs, their aim is to keep the Bible as it is. Nevertheless, they do engage with the spiritual and invisible elements recognised by the ATR, like shadows, evil spirits, and bad luck, that are present in the lives of the members of SJAHMCA as unclean beings. The churches also apply traditional materials to clean unclean beings. However, one thing that must be kept in mind is that both the AIC churches studied in this thesis fundamentally do not agree with or employ the principles of how the ATR and the traditional healers heal the sick. Although the church employs the same materials, they use those materials on the basis of biblical guidance. They never neglect to pray in the name of Jesus Christ for healing the sick by His power and to give all the glory to the Lord Jesus Christ. This is how SJAHMCA heals, and it is very different from the practices of the traditional healers. In this regard, the substance of both SJAFMN and SJAHMCA's healing counteract the healing principles of ATR and African culture as below.

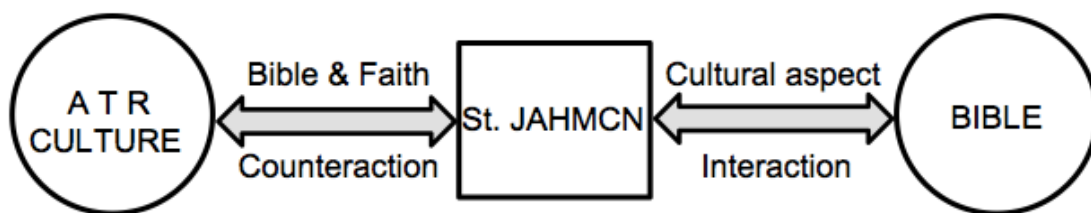


Fig 4: Counteraction between SJAHMCN, ATR, and Bible

Pertaining to the ancestors, Tjijombo of SJAFMN does not allow the dead to intrude upon his church's healing ministry, or give them any authority. It is, in fact, unexpectedly distinct from what the ATR and the traditional healers do, because they are unable to divert their attention from the ancestors when they attempt to detect what has caused the predicament of the person. This may prove that there is counteraction between the AICs in Namibia, ATR, and African culture. This also indicates that the ideas of the mainline churches could not always be accurate in

their investigation. This also indicates that the mainline churches have sometimes made the wrong assumptions about the AICs when they described those churches as primal nativist, separatist, etc.

4.4 Conclusion

SJAHMCA and SJAFMN are struggling with defending their identity as a church between ATR, African culture, and the Bible in various ways. It, thus, seems that the church is performing African traditional and cultural activities in their church ministry. However, Ombunguhiro (animal sacrifice) *per se* does not confirm any relationship or continuity with the ATR and African culture in its principles and purposes, aside from the cultural similarity of the outward appearance of its procedure and the materials used. One very gripping fact that has emerged from this investigation is that it seems that, though the church could not sever from African styles, it does perform rituals based upon what is written in the Bible. Pura himself, in particular, as the Archbishop of SJAHMCA does not willingly perform rituals that are not in the Bible. Both SJAHMCA and SJAFMN do not willingly besmirch their identities as a church. Although SJAHMCA performs rituals that are ostensibly similar to the ATR and African culture, the churches do not perform rituals with the same purposes, or that engage with the same spiritual entities, as the ATR. The rituals of the churches follow the precepts and instructions of the Bible instead. Nevertheless, there is a question that the SJAHMCA has to unravel, and that is the way in which they should read and apply the contents of the Bible in their church ministry with continuity between the Old and the New Testaments.

CHAPTER 5

THE AICs IN NAMIBIA AND CHRISTIAN MISSION

5.1 Introduction: Under the premise of mission cooperation

African indigenous people received the Gospel from missionaries who came from outside their territory. However, the outsiders and Africans could not coexist in the same church due to their different culture, '-isms', and ideologies. Some African indigenous Christian people who were evangelised by foreign missionaries started withdrawing themselves from mission churches from 1884 because of these reasons. According to Oosthuizen, a Wesleyan Tembu minister, Nehemiah X. Tile was the first to secede as the father of the AICs in Southern Africa (Oosthuizen 1968:32). Tile was then criticised by the Methodist Mission Church as 'separatist'.⁴⁴ Later on, many of the indigenous people became 'separatist'.

In that regard, the AICs have a bitter experience and bear the scars of the influence of politics and history on their relationship with the mission churches. Thus, African people have regarded the mission churches as a vehicle of colonialism in the past. It is ironic that, as Oosthuizen (1968:8) says, an "ecclesiastical colonialism" still prevails in many of the independent African countries'. Although it still prevails within the AICs, the AICs have created their own type of church in order to flee from that situation in various ways. As a result of their endeavour, the 'separatists' finally became the root of the AICs' ecclesiastical foundation of the African native Christian faith, and the cause and effect of pioneering Black Theology within a specific set of spiritual and socio-political circumstances (Pretorius 1992:64-67).

Today's AICs will never cease to influence Southern and Eastern Africa due to their pervasiveness. The AICs in Namibia desperately desire to transform themselves and to take a crucial role in civil society as the church of God in Africa.

44. Oosthuizen (1968:71), however, says that "The term *separatist* or *independent* really says nothing because what are today accepted as established Churches have also been described in the West by such terms." The word '*Separatist*' had been used for the people who seceded from the Anglican Church in the West. He, however, is very cautious to say if the movements who seceded from the mission churches are '*churches*' without further qualification.

The aims and objectives of the Namibia AICs' constitution make it clear that it is their desire to spread the Gospel for the people of the world.⁴⁵ They unlock their hearts to outsiders so that they can co-operate with Christian organisations or Christian communities to reach out to those who have not yet been reached for the purpose of the Kingdom. They are willing to transform themselves into a dynamic Church uplifted by establishing a theological institute and welfare organisations for healthy lives, challenging the youth to become a better generation in God's hands. They are concerned about children's ministries such as Sunday school, about alleviating poverty, fighting against HIV/AIDS, opening up new industries and markets for traditional African medicines, and so forth. They have prepared themselves wholeheartedly to cooperate with such changes as part of their church ministry in collaboration with those Christian missionaries who will approach them without reproach. No one can be sure when the dissonance or tension between the mainline churches and the AICs could be got rid of in the African continent, but the AICs in Namibia, according to their constitution, desperately desire to transform themselves to belong to Christian societies or organisations.⁴⁶ The present is a prime time for Christian missionaries to walk hand in hand with the AICs in Namibia and beyond.

On the other hand, many Christian countries that had been experiencing a great awakening in the 18C are in the process of being converted to Islam in the West, and in the USA, which were Christian mission frontiers in the past.⁴⁷ Though the mainline churches have made every effort to win souls among Muslims, the reverse has occurred: Islam has converted Christians to Muslims, whereas Muslims remain with Islam.⁴⁸ It seems that the missionaries from the mainline

45. Refer to appendix 2 in this thesis.

46. SJAFMN had written a letter to claim membership from the Council of Churches in Namibia (CCN) in 1995, however they have still received no response. According to Tjjombo, the only Archbishop of SJAFM in Southern Africa, the reason was that SJAFMN could not comply with a certain regulation of CCN, requesting a specific minimum number of members, to be registered. Refer to appendix 4 for the content of the letter from SJAFMN. The letter was written entirely by hand in all capital letters. It seems that the writer of the letter was using a scale to straighten the letters in rows.

47. [Accessed on 26 Aug 2014: <http://www.slideshare.net/MACHraibi/islam-is-the-fastest-growing-religion-in-the-world?related=2>].

48. 'Islam' is a religion, while 'Muslims' are adherents of that religion (Kim 2004:1).

churches are not able to do what Islamic missionaries have already achieved in Christian countries. This makes the African continent even less accessible in terms of Christian mission and Evangelisation. What are, then, the alternative countermeasures against that can be taken against these lamentable phenomena arising in Christian countries, which were once dominated by 'mainline churches'?

5.2 The Missional Potential of the AICs in Namibia

The reason why all of the 'mainline churches' must consider the Namibian AICs in terms of Christian mission in Africa today, regardless of the differences in their culture, ethos, way of life, rituals, and ceremonies in their churches, are as follows:

5.2.1 Ever growing church

In effect, the AICs have increased the annual rate of church growth in Namibian Christianity. The reason for this is that the AICs in Namibia are dynamically interacting with these people within their own cultural paradigms and reaching the people in every corner of the farthest rural areas at grass roots. The members of the AICs in Namibia do not stay only in the rural areas, but also travel between the cities and the villages in their own vehicles. The church is moving from rural to urban areas to achieve its purpose (Turner 1979:181), and this means that its members do not simply transfer their membership from one church to another.

5.2.2 Africanised church

The AICs in Namibia are able to play crucial roles since they are the majority of African native Christianity. When we compare the AICs to the MICs (Mission-Initiated Churches) there are a lot of things that count in the AICs' favour. To mention but a few of these characteristics: they have an atmosphere in which the majority of the people in Africa feel at home, they bring some of the aspects of village communal life to modern cities, and they have cultural, historical and political sympathies with different African tribes. When the AICs proclaim the Word

of God in Africa, it would be more acceptable than any other foreign missionaries. This will revive the churches in Namibia.

5.2.3 African mainline churches

The AICs are, in fact, the 'African mainline churches' leading the world of African Christianity today in Southern and Eastern Africa, even though the AICs had originally arisen through secession from the historical mainline church. The AICs in Namibia are also part of the African mainline churches. They have the potential to maximise the effects of evangelism, church ministry within civil society, and even mission activity with an African frame of reference. They are also already trying to become involved with socio-economic issues, e.g. HIV/AIDS and opening industries and markets with the resources of Namibian traditional medicine. Furthermore, they have human resources, church experience, and the ecclesiastical power in African indigenous Christianity today. The Namibia AICs' holistic approach for salvation in Christ shall contribute to affect crucial effects for the Christian mission in Namibia within their own ways as an African mainline church.

5.2.4 Robust church

The AICs in Namibia are relatively robust in the sense that they do not easily lose members to other religions. The Shrazi, probably the old coastal 'African Muslims' who have inhabited the region along the Swahili coast of Kenya and Tanzania since the ninth century, were not Muslims by origin (Kim 2004:28,49-53). Their traditional African religion shared certain characteristics with Islam, such as the fact that it was a monotheistic religion, which believed in a single supreme being. Moreover the merchants from the Islamic world brought some useful commodities that the Shrazi had never seen before. It began to trade in and out of their materials each other. It could be said that it was the result of 'indigenisation', and 'materialism'. This caused Shrazi to become converted by Muslims and Islam became an Africanised religion for them (Kim 2004:49-53). Thus, Islam was fully acceptable to them, and they converted themselves to Islam without any strife.

However, the case of the AICs in Namibia is different from that of the Shrazi. The AICs in Namibia have been indigenised already within the following components, e.g. language, culture, tradition, value system, worldview, and faith in the God of the Bible. Materialism is all over the world now. Although, they do not know what Buddhism, Hinduism, or Islam is, the AICs in Namibia are so exclusive against the other religions. Those religions would not be able to wedge themselves into the territory of the AICs in Namibia due to the fact that the AICs retain their holiness as the people of God at any cost. The AICs could counteract other religions within Namibian society. The only things that make the AICs vulnerable are their poverty and illiteracy, but the members of the AICs are already taking opportunities to achieve the economical growth and higher level of education that we would expect to find in an uplifted social environment.

Things have changed concerning the political, economic, and religious situation of the postcolonial period. Like the Aladura Church of the Yoruba tribe in Nigeria (Turner 1979:178), the AICs in Southern Africa, like SJAFMN and SJAHMCA, are not standing still in their own tribal level of Churches. They will expand their boundaries up to an international level as shown in appendix 12. The level of education and the social status of the members of the AICs are also higher than before; so that they are just as high as the AIC members of West Africa (Turner 1979:180). The AICs' leaders make strenuous efforts in their Churches to be well prepared for the coming generations. The 'AICs' and 'Mainline Churches' must acknowledge and accept each other now, without any nonchalance or antagonism, in the presence of God. Both have to work together to enhance their abilities in unity and reconciliation without being prevented from doing so by any negative '-isms' (Prozesky & Gurchy 1995:64-65), e.g. colonialism, heathenism, paternalism, imperialism, nationalism, separatism, and racial exclusivism and so on, so that the holy Christian church of God can stand firm in Africa ever after. Once the AICs of Namibia has activated their full potential, they could be the hope for Christian mission that can sustain Africa as the Kingdom of God for the sake of God's glory.

5.3 Considerable challenges to activating the potential of the AICs in Namibia

In their own self-understanding they have no desire to be a “sect” in the Western sense, but possess the intention of being the real Church of God ... with a message and mission to the whole world (Turner 1979:182).

The purpose of activating the potential of the AICs in Namibia is to establish some common ground between the mainline churches and the AICs in Namibia so that they may cooperate with each other in Christian mission. The most crucial justification for activating the potential of the AICs in Namibia is that there are numerous genuine Christians in their Churches, who would never be disregarded in the Kingdom of God. Although they accommodate rituals, ceremonies, healing, and services in an African traditional style, they solemnly believe in Jesus Christ and confess that He is their Saviour. Although they are not very familiar with scriptural exegesis, they love the Bible indeed. Although their practices differ from those of the MICs, who could judge, between the AICs and MICs, whose faith in Jesus is more genuine? As the constitution of the AICs in Namibia has shown in appendix 2, their desire is to be a missional church working for the glory of God within modern civil society. This is the reason why the potential of the AICs in Namibia should be activated. This section will therefore investigate the challenges and the solutions for activating the potential of the AICs in Namibia.

5.3.1 Approaching the challenges from square one

Since the time of ecclesiastical independence, the AICs in Namibia continually followed Jesus and the Bible. They selected their church leaders by themselves,⁴⁹ established their constitution and set up liturgies and ceremonies for their churches according to what was suitable to people of an African background. As a result of this, they accommodated the manifold Old Testament rituals and ceremonies in their churches whilst they believe in Jesus and what He had done in the world. They became like ‘Old Testament Christians’ or ‘converted Hebrews’, as if the books of the New Testament coexist with or are to be understood as parallel

49. According to West (1975:50-55), the followings would be the key requisites to become a leaders of an AICs in Soweto, South Africa, especially for the Zionist type of churches: Bureaucratic talent, charismatic talent of prophesying and healing abilities, multilingual language proficiency, education, economic achievement, seniority, office, and reputation. In case of the AICs in Namibia, one of the crucial requisites to become a leader is the acknowledgement or approval of the Archbishop or an equivalent office bearer in the church, who has succeeded the authority of the founder's line.

to the book of Hebrews. From the point of view of the author of this thesis, this is due to the Namibian AICs' Bible reading paradigms.

Investigating the Bible reading paradigms of the Namibian AICs is important for finding out why they are linked with 'syncretism' and understood as 'sectarian', by the mainline churches, whilst the AICs do not consider themselves to be sectarian or syncretist (Turner 1979:182).⁵⁰ Many people think that the 'syncretism of the AICs' is the result of a mixture of African culture, folk religion, and the church itself. Although the outfit is seemed like that, they, however, could not be considered always as the same as previous churches.

The AICs, in fact, fully accept the Bible as the Word of God and fear it immensely. Their desire is to keep the Word of God as it is. That is why they base their church regulations and rituals on evidence from the Bible. They do not want to syncretise their church with traditional principles or elements. However, the quality of their theology is not satisfactory, and they have to sustain their churches by themselves in their own way. The activities (rituals and ceremonies) of the AICs cause the mainline churches to be suspicious of them, but these rituals and ceremonies are primarily the result of the fact that the AICs interpret the Bible through a cultural paradigm that is very different from the cultural paradigm of western culture.

To the astonishment of the AICs, however, God has given them an incredible spiritual power, enabling them to perform miracles in their church ministry, for example, healing people by prayer, prophesying the will of God, and chasing evil spirits away. If someone has those kinds of miraculous spiritual powers, he/she could naturally establish a church and become the founder of that church, even taking the title of Archbishop. The AICs in Namibia are proliferating in that way. Subsequently, as Turner (1979:177) predicted, they have established an association for their churches in Namibia, which is called 'African Independent Churches Association in Namibia (AICANA)'.

50. Refer the collected classifications in article 2.1.3 in this thesis.

Nevertheless the leaders of the AICs in Namibia realised that it was difficult for them to understand and preach the Bible due to their own lack of education, which had in turn been the result of the socio-political and economic circumstances, which prevailed under colonialism. Thus, they attempt to prevail over the challenges in their everyday ministries by learning theology from a seminary in Namibia, that is the Namibia Evangelical Theological Seminary, through an extension program. However, this has not been sufficient to improve the theological understanding of the leaders of the AICs in Namibia. They are still eager to develop themselves and improve their situation in terms of theological training. Now they had confronted a situation where they had to establish a seminary by themselves. It is due to a lack of expertise. Consequently, they have become alienated in the field of theology.

In the end, the AICs in Namibia found their own way as churches based upon the Bible within an inherent African frame of reference. In the eyes of the MICs, this new church was the opposite of their churches, because it was an Africanised church. The AICs were able to keep their faith in Jesus during apartheid through the churches that they had Africanised. They attempted to set a biblical foundation for their church by themselves; however, some of the paradigms through which they read the Bible presented some challenges. The AICs in Namibia return to square one of the first church, but in order to establish a healthy church they remain unchanged in their desire to build their churches on the foundation of the Bible.

5.3.2 Approaching without reproaching

Molobi & Saayman are concerned about 'a serious deficiency in theological reflection' within the AICs. The activities of the AICs, such as singing, dancing, witnessing, praying, and liturgical practices, are not the 'part of mainstream theological reflection in Africa' (Molobi & Saayman 2006:324-325, 330). 'Common agenda for mission and common African theology' also stays desperate to set it up (Molobi & Saayman 2006:327) by the AICs.

In fact, the word 'theology' itself is not familiar to the AICs in Namibia, because, unlike Western theologians, they find it difficult to read the Bible, and follow no methodological approaches or regular forms of exegesis. When the AICs in Namibia want to do the biblical exegesis, they need to apply the hermeneutical methodologies of diachronic and synchronic investigations. To make the investigation scientific, they have to refer the previous investigations that numerous former theologians had already conducted. If they do not refer the previous works, their work would not be acceptable as a scientific or academic theology. It is a huge challenge for the leaders of the AICs in Namibia to do the theology in that way because those methodologies are not familiar with them. Studying biblical languages is also far from what they generally try to accomplish. The leaders of the AICs in Namibia are mostly not familiar with 'theology' itself. Although they want to understand and use it, in fact, that kind of studying methodologies mentioned above is difficult for the AIC leaders in Namibia to learn it in a short period.

Moreover, although theology is very important, theological output has not always been acceptable. Sometimes it is worse than the evil destroying the essence of the Word of God. The AICs in Namibia do not need human sciences or arts, but the Word of God. What the AICs in Namibia need most desperately is not theology, but to read the Bible itself. They may believe that they need the nature of that theology would probably not be much like that of Western theology. However, it will be hard to discover how the AICs are different from the Western churches in terms of how these churches preach, aside from the fact that they are familiar with different languages and different ways of expressing themselves. They are not well trained in theology, but this could be what mission agencies need to bear in mind when they approach the AICs in Namibia without reproach.

5.4 Bible reading paradigms of the AICs in Namibia

Investigating the Namibia AICs' Bible reading paradigm is indispensable for drawing up a blueprint for proper mission strategies toward the AICs in Namibia. It will be a challenge for the mission agencies to understand the context of the AICs in Namibia and to cooperate with the AICs in their Christian mission. It will provide

the missionaries the chance to plan appropriate mission strategies that could contribute to the quality of the AICs in Namibia.

5.4.1 Parallel Reading

The Bible reading paradigm of the AICs in Namibia is not identical to that of the historical mainline churches. However, they fully acknowledge that the Bible is the Word of God. Pura, Archbishop of SJAHMCA, testifies:⁵¹

The Bible is a driver's license. Without it, I cannot drive myself to go somewhere. The roads vary. One is narrow and the other one wide. The Bible is a map. The Bible shows us where to go. We should inscribe it in our heart so that we may know how to live our lives. Then we can move forward. The Bible is very essential. It teaches us how to worship Him. It teaches us how to be the children of the almighty God. Whatever is written in the Bible is important. When you believe it, it will lead your life. It will teach you how to be a child of God. If you do not follow the Bible, you follow Satan. The Bible contains no errors. The men of God wrote the Bible. Whatever is written in the Bible is perfect. When people do not follow the instructions in the Bible, their actions are evil.

The Old Testament and New Testament are the same, but a few things are slightly different here and there. When Jesus came to this world, he did not come to take away the Law of Moses from the Bible, but rather added many instructions to that Law and demonstrated in person how we should follow them. Each person reads the Bible from his or her own point of view. It depends on the readers. I believe that everything written in the Old Testament is with the same as what is written in the New Testament. Each person has a different way of understanding the Bible. In past times, people learnt from the Old Testament. However, when the New Testament was given, more Words and more news were added to the Old Testament. The Bible came to be divided in that way. I am not sure, but people may disagree about whether or not the New Testament is right. It depends on how they read and understand. However, if people understood it profoundly, those are always the same Word of God.

According to Pura's statement, there are no errors in the Bible because of God's inspiration. The Bible is divided into two parts, which means the OT and NT, as the Word of God. Both have the same authority and value. Whatever the OT and NT commend, the congregation of SJAHMCA should follow in a practical way. SJAHMCA has no argument with this perspective on the Bible. That is why the SJAHMCA practices *Ombunguhiro* as part of their church ministry without perceiving any conflict between it and the Bible. Although it is obscure to judge theologically whether or not the practice of *Ombunguhiro* in SJAHMCA is comprehensible as the author investigated in a previous chapter, there is one thing

51. Paraphrased from an interview with T. Pura, interviewed by Jinho Park, SJAHMCA, 03 Apr 2013.

that should be considered as a challenge which causes conflict between the OT and NT as Fig 5 shows, and that is ‘discontinuity’ between the OT and NT.

SJAHMCA seems that they do not perceive a ‘discontinuity’ between the OT and NT in their reading of the Bible. They read the OT and NT as equivalent of the same Word of God. There is no objection against that way of reading paradigm. However, a challenge raised from this is the starting point of reading the OT and NT. It is paralleled as below in Fig 5. As a consequence of their reading, they do practice the sacrificial law and regulations of the OT and keep the teachings of Jesus from the NT simultaneously. That is the reason why the Bible seems to contradict itself in the ministry of SJAHMCA as illustrated below in Fig 5. Western theologians and the historical mainline churches find the AICs’ reading of the Bible impossible to accept from their point of view, but it is possible that the SJAHMCA, probably in the other AICs as well, regards both are the Bible, which is the Word of God that they have to follow literally.

It indicates that the ‘continuity’ is not considered prudently on the reading paradigm of the AICs in Namibia. It is the reason that the ‘historicity’ of the OT and NT is hard to find in their Bible-reading. Finally, as below in Fig 5, in the Bible reading paradigm of SJAHMCA, the OT and NT seem to contradict each other because they are read as parallel texts instead of being read as different parts of a history. That is one of the most crucial factors that cause the views of the AICs to be considered as syncretist in the eyes of the historical mainline churches and theologians.

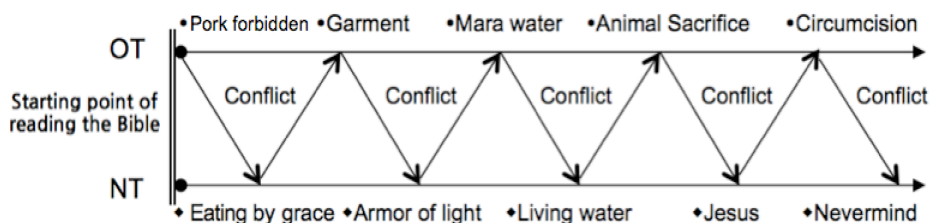


Figure 5: Parallel Reading

As indicated by Fig 5, the following conflicts in interpretation arise from the Bible reading paradigm of the AICs in Namibia: God’s people are prohibited from eating pork in the OT, as it is considered unclean (Leviticus 11:7), but permitted to eat it

in the NT (Rm 14:15, 17). The (physical) garment was included in the consecrated priest's ministry for their dignity and honour in the Law of Moses (Exodus 28:2, 4) and the succession of the priesthood (Numbers 20:26), but the (figurative) armour of light is stressed in the Pauline epistle (Ephesians 6:11, 13). Mara water with salt saves people in the OT (2 Kings 2:21), but Jesus saves the people as the living water (John 4:10). Animal sacrifice was a compulsory ritual for everybody, including the High Priest, for the forgiveness of sins in the Law of Moses and most of the Books of the OT, however, since Jesus has sacrificed himself as a perfect and an eternal sacrifice, the sacrifices of the OT are replaced by the new forms of sacrifice as per the new covenant, which are the sacrifices of praise, the fruit of the lips, and God-pleasing-sacrifices (Hebrews 13:15-16). Circumcision was indispensable for the people of God in the OT since the time of Abraham (Genesis 17:11), but according to the Apostle Paul in Acts 15, it is never obligatory for the people of God. Nevertheless, the AICs in Namibia still continue to keep the Law of Moses and the new covenant fulfilled by Jesus Christ simultaneously within their Bible reading paradigm, which is a parallel reading of the OT and NT.

5.4.2 Partial or fragmentary reading

The AICs have also applied OT regulations, laws, rituals, and ceremonies in their church ministry spontaneously alongside the apostolic circumstances of the grace of God in NT. For instance, they do so by reading Leviticus 1-5, and Hebrews 5:1-4; 9:18-22 very closely and practicing *Ombunguhiro*, the law of sacrifice, on special occasions and for healing, cleansing, and sacrificing in their church ministry. However, they assume an indifferent attitude on the later verses of Hebrews 5:5-10; 9:23-28, which discuss the offices of the priest and sacrifice as a copy of the heavenly things that are then later terminated permanently through the sacrifice of Jesus Christ. Thus, *Ombunguhiro* could be the result of partial reading.

Another case is their position on the question of the prohibition on pork meat. The AICs think that pork is prohibited for them to eat due to the reasons set out by Leviticus 11:7-8 from the OT and Matthew 8:32 from the NT, whilst other meat and the types of fish in Leviticus 11:10, like sardines, are not prohibited. The apostolic

prophet is in the church and he heals the people with some materials traditionally used and delivering the message of God as the image of Elisha in 2 Kings 2:21. These are the consequences of the partial reading paradigm of the AICs in Namibia.

In the case of the office of the prophets, Verhoef (1997:1068) points out three distinctive prophets from Deuteronomy 18:19-20 for theological consideration:

- those who speak in the Lord's name as true prophets.
- those who dare to speak a message in God's name as a false prophet .
- those who speak in the name of other gods as heathen prophets.

According to investigation, the prophets of the AICs are called by God to communicate and deliver the word of God as messengers, and oversee the people of God. Samuel, as described in Acts 3:24; 13:20 is the first prophet in this office. However, there are also prophets speaking in the name of other gods, which are engaged with heathen cults and practices that God never permitted Israel to perform. In Deuteronomy 18:9-14, for instance, these prophets are described as passing children through fire, soothsaying, sorcery, interpreting omens, practicing witchcraft, casting spells, acting as mediums or communicating with spirits, and invoking the spirit of the deceased. The true prophets, on the other hand, are the men of God, called by God, who deliver God's word to the people at the risk of their lives. The third type of prophet is a false prophet. These prophets contradict the true prophets. However, it was difficult to determine which prophets were true and which were false before the prophecies were fulfilled or not fulfilled, as Deuteronomy 18:22 says (Verhoef 1997:1068-1078).

It is obvious that the office of the prophets as communicators or messengers between God and the people is extremely crucial in the OT. Nevertheless, Jesus has clarified that the prophet is until John the Baptist (Mt 11:13; Lk 16:16), but there are prophets or overseers in the AICs in Namibia. However, the prophets in the AICs in Namibia, e.g., SJAFMN, SJAHMCA, and SSSPHMC, do not engage with heathen prophets.

These phenomena subsist in the AICs in Namibia is based on their partial reading of the Bible. They conduct a selective reading, with no continuity between the OT and NT. It could also be said that they are biased in their reading of the Bible. When they find something in the Bible, which they are well acquainted with, such as animal sacrifice, prohibited food, prophets, healing, and contact with the ancestors, they apply the contents as a one-to-one correspondence with the OT and NT. Then they make a rule out of it in their church ministry. The reason is that the AICs in Namibia accept what is written in the Bible literally and practice it as the principle and the norm of their church ministry and Christian life. In this regard, the continuity and the historicity are seriously in demand of the Bible reading paradigm of the AICs in Namibia. One thing very noticeable is that they are very spiritual in their Christian lives, but that they take the Bible quite literally in applying it to their lives.

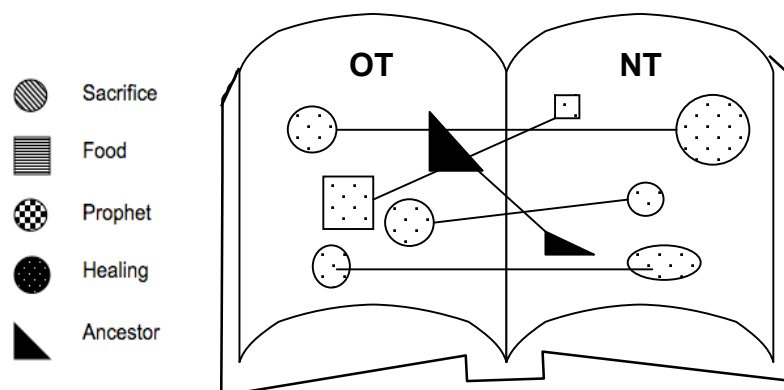


Figure 6: Partial Reading (Fragmentary Reading)

5.4.3 Cultural (traditional) reading

Many of the AICs in Namibia read the Bible according to their own cultural perspective. As it was investigated in Ch. 1 & 2 of this thesis, most of the members of the AICs in Namibia are Herero people. Their nomadic lifestyle and culture is similar to and enables them to understand lifestyles of the cattle farmers of the OT, like Abraham, Isaac, and Jacob. The OT culture is closer to their own culture, and therefore easier for them to understand than the culture of the NT. Thus,

sometimes the culture interprets the Bible than the Bible interprets the culture and transforms it into the culture of the Kingdom of God.

In this regard, most of the AICs in Namibia strongly prohibit their members from eating pork. This has become their church law. According to African traditional culture, African indigenous people, even in their folk faith, usually do not eat the meat of domestic pigs, though they do occasionally eat warthog. Their prohibition against pork is due not only to Deuteronomy 14:8 from the OT, but also to Matthew 8:32 from the NT and to their traditional culture. This has resulted in a prohibition on pork for Christians in their constitution. However, they do eat sardines, which have no scales, regardless of the fact that there is a prohibition against such fish in the Bible (Deuteronomy 14:10). This is an example of how they read the Bible from their own cultural perspective.

In connection with their ancestral relationship, Members of the AICs respect their ancestors in their remembrances in the same way in which God remembered the fathers of the Israelites in Exodus 2:24-25; 3:6; 4:5. There can be no doubt that it is lawful for Christians to respect their ancestors in their remembrances, as long as they do not worship them. The reason for this is that the Bible tells us that God never wants the living to seek out the dead. If anyone seeks out the spirits of the dead, he/she will be defiled as Leviticus 19:31 says. Tjjjenda (2012:141) admits that, before he became a Christian, the ancestors were worshipped, saying 'However, as a Christian I am convinced that what we⁵² were doing was undoubtedly worshipping, because we felt dependent on our ancestors in every area of life. ... for rain, healing, and protection. ... to bless marriages and to remove curses' Tjjjenda (2012:141). This shows that the Herero-Mbanderu people do not only respect or venerate their ancestors, but also worship them. According to Deuteronomy 18:10-12, such worship of the ancestors does not comply with the Word of God, but is detestable.

What the AIC prophets do is similar to what the traditional healers are doing, although the prophets do not consider themselves similar to traditional healers. As

52. Here "we" means the Herero-Mbanderu people who used to be a single tribe in the past.

Anderson (2000:277) mentions about the Zionist and Apostolic prophets, the prophets of the AICs in Namibia believe in the abilities of messengers, seers, healers, diviners, and trouble-solving counsellors as faith healers in the church. African people are always eager to consult various types of holistic healers; this is the nature of their culture. This phenomenon is also the result of the culture of the AICs affecting their interpretation of the Bible, rather than the Bible impacting on their culture. The Bible does not belong to their culture, but goes beyond it.

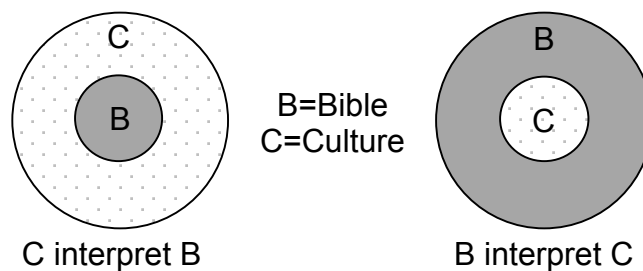


Figure 7: Cultural Reading

5.5 Proposing mission strategies to overcome the Bible reading paradigm of the AICs in Namibia

Terry & Payne (2013:5) say that '[m]ission strategy is the overall process describing what we believe the Lord would have us accomplish to make disciples of all nations'. This is true. However, what if some of these nations, are already Jesus' disciples, and have the dedication and potential to spread the Gospel of the Kingdom of God, but have not activated their potential yet, or started engaging with Christian mission yet? What could be the next step for them to engage with Christian mission? As a matter of course, inviting them to the Christian mission and activating their potential for the Kingdom of God could be a definite starting point. The AICs in Namibia have confronted this situation in African Christianity today. In this regard, this section will deal with the following strategic considerations:

- Approaching the AICs with good manners (etiquette)
- Groups in which the AICs of Namibia can be approached

- Suggested mission strategy for the AICs in Namibia and beyond: Bible reading within the concept of *Okuriapura*
- Brief case study: Learning from failed attempts to implement a theological seminary among the AICs in Namibia

5.5.1 Approaching the AICs with good manners (etiquette)

Knowing how to approach the AICs in Namibia is more significant than any other mission strategy, because when the foreign missionaries failed to approach the Namibian AICs in the right way at the start of their mission, their attempts at Christian mission became useless. The attitudes connected to paternalism, imperialism, colonialism, or any kind of sense of superiority towards the AICs in Namibia could be a prime reason for the failure of Christian missions to successfully approach the AICs today due to the bitter experiences in the histories of the AICs in Namibia. This means that an ethical approach with a polite attitude should be a big priority for any future groups that might approach the AICs in Namibia. An emotional approach is also better than a workaholic attitude.

Loving the AICs as brothers and sisters, regarding the AICs as neighbours without being ignorant about them the AICs with love instead of insulting them, and in partnership with the AICs in the mission of God are also attitudes to be considered by missionaries wishing to approach the AICs without any strife (Oduro *et al.* 2008:192-196).

If a missionary has a higher level of theological education than the members or leaders of the AICs, that should not become the basis of contempt towards the AICs, pride or judgement of the AICs on the part of the missionary. It is unreasonable to compare Western theology and education levels with the AICs. Thus, those Christian missionaries desiring to cooperate with the AICs in Christian mission today should be cautious in their manner of approaching the AICs in Namibia.

5.5.2 Groups of AICs in Namibia which can be approached

The AICs in Namibia differ from each other in terms of Christology, attitude to the Holy Spirit, their relationships with the ancestors, their involvement with African traditions, the centrality of the Bible in the church, rituals, liturgy, and so on. Nevertheless, most of the indigenous churches have a sound Christology (Pretorius *et al.* 1996:135-138). The fact that a variety of AICs exist in Namibia is a result of the fact that the different churches had different founders. When the founder was traditional or ritual-centred, the church founded by that person will reflect that. If the founder is Bible-centred, the church will be Bible-centred. Some founders are prophets and some are faith healers, whilst the others are apostles, as discussed in Ch. 4 of this thesis.

Some scholars have attempted to categorise the AICs into two groups, that is, Traditional AICs and Reforming AICs (Oduro *et al.* 2008:29). The Traditional AICs glorify their founders and promote the teachings and practices of their founders, which do not comply with Christian tradition. The Reforming AICs also respect their founders, but have a mission mindset, while remaining open to the Bible and Christian tradition.

Missionaries desiring to co-operate with the AICs should approach the Reforming AICs. These AICs want to transform themselves so that they can comply with what the Bible wants them to be. In the case of Namibia, SJAFMN, SJAHMCA, SSSPHMC, and many other churches from AICANA and NACAPA could be categorised as Reforming AICs. These churches confess that the Bible is the Word of God, who has full authority to govern his Church and the universe. They read the Bible and follow its laws and precepts literally. They trust the Bible absolutely as the Word of God.

However, missionaries approaching AICs should be aware of the issue of their Bible reading paradigms, which was investigated in the previous section. When they adjust those paradigms, and then read the Bible, they will understand what the Bible says better. Another issue to be mindful of is the life situation of the

members of the AICs in Namibia. Although they understand the Bible, they cannot escape from the context of their life situation. The AICs in Namibia will define their faith and various church practices from their reading paradigm and context. Then they will form a certain type of Africanised theology for themselves. However, unless the AICs in Namibia read the Bible thoroughly, they cannot form any kind of theology of an AIC that could be recognised by any present-day theologians. For the AICs in Namibia, reading the Bible should precede all other things, even theology.

When the AICs read the Bible closely, they will transform their churches into more biblically-based Africanised churches. Their cultural settings will also be attuned to the Bible within their contextualised way of reading the Bible (Terry & Payne 2013:139). Reading the Bible more closely will have a very significant transformative effect on the AICs in Namibia. However, if the AICs are not guided to read the Bible more closely, they will not develop the type of theology that can be recognised by academics and theologians.

5.5.3 Remediating the Bible reading paradigm

To remedy the state of the Namibian AICs' Bible reading paradigm, some of the issues which were investigated in section 5.4 in this thesis, such as the fact that there is no historicity or continuity between the OT and NT in the AICs' reading of the Bible, and their partial and culturally biased reading of the Bible, must be considered. With regard to this issue, it requires establishing some concepts of the issues mentioned above within the reading paradigm of the readers from the AICs in Namibia. When the concepts have been developed regarding their reading paradigm, the Namibian AICs shall activate their own indwelling potentials in ways that are based on a reading of the Bible which is less culturally biased. Although their reading of the Bible will still be affected by their culture, they will start to base their behaviour on a closer reading of the Bible, and then adjust their Bible-reading paradigm according to what they read in their own Africanised way.

To come to a better understanding of these issues, the believers in the AICs in Namibia should read all the books of the Bible within a short period, for instance,

within a week_or a few days. This is enough time in which to read all the books of the Bible without exegesis or theological comments. Christian missionaries need to encourage this kind of Bible reading movement among the AICs in Namibia and beyond in Africa as soon as possible, so that the AICs may experience the reality of historicity and continuity between the OT and the NT. It will also assist them to adjust their partial and cultural readings of the Bible. The AICs desperately need this movement immediately, more so than theological education. Here, the concept of *Okuriapura* will be a good example of how to raise the Bible reading movement in an inculturated Christian mission strategy.

5.5.4 *Okuriapura: A way in which to remedy the Bible reading paradigm*

Acquiring the leadership and authority of an office bearer in an acceptable way is very crucial in the ministries of the AICs in Namibia. This is because its members must accept the nominee as a leader. The church members must trust the nominee, and they must agree that he belongs with them in their church. If they do not, the church ministry will be placed in a predicament, because there will be no true leadership in the church. It might even cause the congregation to split up through secessions. If a MIC was faced with this situation when they do planting a church in somewhere, how could the MIC grant acceptable leadership and authority to an office bearer before the planted church members in an acceptable way? *Okuriapura*, might be a good example of a way in which to solve this kind of predicament.

Okuriapura is an Herero word meaning 'a period of isolation, fasting and devotions to God'. According to Pura,⁵³ *Okuriapura* will be performed in two cases. First, it is used to conclude a healing ritual. Second, when an Archbishop or Prophet for SJAHMCA is being succeeded, it is compulsory to perform *Okuriapura* for the person concerned to be fully prepared for that role or office. It has to be endured for seven days (1 Samuel 10:8) in an isolated place before they execute their office for the church.

53. T. Pura, interviewed by Jinho Park, SJAHMCA, 25 Sep 2013.

In the case of a person who succeeds the Archbishop or Prophet, the person should only drink milk during the period of quarantine. Other foods are strictly prohibited. He/she has to stay at a place of prayer only and pray to God three times a day, which means early in the morning, three o'clock in the afternoon and six o'clock in the evening. This person should also read the Bible a lot and learn how to heal the people at this time. The person has to take a bath every day during the quarantine period. When the person is appointed to that position, whatever he behaves it must be upright in their departments. The person must not come close to any man or woman or any evil things. The *Okuriapura* is a period of isolation on many levels to prepare the prospective office bearers for the office of the church in the presence of God as Jesus Christ did when his public office began (Matthew 4:1-11). After this period of isolation, the church members acknowledge the enhanced leadership and authority of the office or position that the person has taken. The church members acknowledge these things because they know what hardships the new office bearer had been endured during *Okuriapura*.

This kind of period of isolation is normally observed as part of an African traditional initiation ceremony. Brown-Whale (1993:171) states that, in the African community, belonging, relatedness, and communal identities are engaged with African traditional initiation practices. These practices confirm that boys and girls undergoing puberty (girls after their first menstruation) are recognised as mature men and women by their community. During this period, they learn many things: They learn how to function in society as mature people, receive sexual instruction, girls learn about womanhood, they learn traditional songs, African maxims, and so on. In the case of a girl, she is thought to 'die and be born again into womanhood' during her initiation ceremony (Brown-Whale 1993:172). It means that the initiation ceremony is a very important custom for African indigenous people. The concept of initiation ceremonies is therefore also very familiar to African people.

Pura's *Okuriapura* and the African traditional initiation practices, in some respects, are quite similar in concept and procedure. Either ceremony is performed by keeping the person involved in an isolated place for a specific period of time. While they are secluded in a certain place, they learn many things from instructors so that they may be recognised as a member of their communities. When they return

to their communities, the communities confirm them by welcoming them, acknowledging their new identities within the communities and the fact that they belong in their communities.

This similarity might demonstrate how the AICs in Namibia have inculturated African indigenous cultural ideas into their church ministries. The Christian missionaries need to take notice of this kind of inculturation in the mission field, so that they may enhance their missionary work to fulfill the will of God. This is just one small example of how a person can be given leadership in the mission church, but it could demonstrate a very important concept about designing a larger, more relevant Christian mission strategy in Africa.

The theological education or teaching that the missionaries did in the past had been understood as a part of ecclesiastical colonialism by the AICs. When Archbishop Tjijombo had lectured on this very issue at a seminar organised by the Namibia African Churches Theological Seminary (NamACTS), he was quite negative about this type of theological education. The AICs also found that what the missionaries taught and how they behaved in the name of theology were different from what the Bible says about the behaviour of Christians. The human result of their theology provided disputes and disrespect between the missionaries and the indigenous African church members. Although the missionaries had been labouring for the African people with the love of Jesus Christ, the result was not pleasant. The AICs came to mistrust the missionaries and their teaching. The more the AICs had been involved with missions, the more they confirmed the differences between themselves and the missionaries. Thus, they established their own church by themselves forming a spiritual type of church which suited their situation. Their desire was to follow the Word of God rather than Western theology.⁵⁴ In this regard, the Bible reading movement might be a great Christian mission strategy for the AICs in Namibia and the other AICs in other African countries. The reason is that, when they read the Bible all the way through in a week's time, and in a completely isolated place, the Word of God will speak to the AICs directly, so that they will understand the message arising from its continuity

54. Refer to appendix 8.4 also.

without dispute or argument. If such an *Okuriapura*-concept were used as mission strategy, it might deliver good results for the Christian mission.

5.6 Case study: Learning from a failed attempt of NamACTS

5.6.1 Introduction

Although there were attempts to train the AIC leaders in a theological program, and to establish a Bible school or seminary for the AICs in Namibia, those attempts were not fully successful. The following case study may provide some suggestions for working with the AICs in Namibia for the aforementioned purposes.

In 2005, two Korean Presbyterian missionaries, Y. H. Ohm and J. H. Park, and some AIC leaders in Namibia, mostly from AICANA and NACAPA, were sitting around the same table in Windhoek, Namibia. It was the first official preliminary meeting, but the meeting was also a good way to get to know one another. The purpose of the meeting was to establish and institute a Bible school for the AICs in Namibia. This attempt lasted from the first meeting until the first two students had graduated in 2009. The lecturers were mainly composed of Korean missionaries and the leaders of the AICs in Namibia. African Leadership in Cape Town, South Africa had provided the teaching materials, which was from the Bible Training Center for Pastors (BTCP) program authored by D.J. Mock in 1989. The program was composed of ten subtopics: Bible Study Methods and Rules of Interpretation, Old Testament Survey, New Testament Survey, Preaching Biblical Messages and Pastoral Ministry, Bible Doctrine Survey, Personal Spiritual Life, Church Ministry Administration and Education, Teaching Principles and Methods, Church History, Missions Evangelism and Discipleship.

The author of this thesis was the acting principal of NamACTS at that time. However, this attempt failed in the end despite all efforts. Nevertheless, the failure had provided some possible clues as to where things had gone wrong, which might allow such a project to be attempted again. With this regard, this section will describe the details of this failed attempt in brief with some evidence of what had

gone wrong to cause this failure. By doing this it is possible to learn from the mistakes of the past and this might enable a future project of the same nature to be more successful.

5.6.2 Meeting on 27 January 2005: Preliminary meeting between Namibian AICs and Korean Missionary

1) Introduction

The first preliminary meeting of the leaders of the AICs in Namibia and South Korean protestant missionaries was held on 27 January 2005 in Windhoek, Namibia. Eight distinguished leaders from the AICs in Namibia and two senior Korean missionaries participated in the meeting. Each delegate introduced himself/herself at the beginning of the meeting. J.H. Park was requested to preside the meeting. Though it was the first meeting, the mood of the meeting was quite congenial. As it was a preliminary meeting, the primary agenda was to discuss the possibility of a Namibian AICs' Bible institute in Namibia in a broad way. The delegates were as follows:

P.K.D. Tjijombo (Bishop of SJAFMN, Member of AICANA), Angelica Muharukua (Deputy Minister of Gender Equality and Child Welfare, Member of SJAHMC), U.F.G. Muharukua (Leadership Empowerment of NamCol, Member of SJAHMC), Ben Kazengi (President of NACAPA), Andeline Tjingorero (Chairperson of NACAPA), L.K. Kahona (Bishop, Member of NACAPA), T.H. Mutirua (Bishop, Member of NACAPA), S. Mbueserea (Archbishop, Member of NACAPA), Y.H. Ohm (South Korean Missionary, Protestant), J. H. Park (South Korean Missionary, Protestant).

P.K.D. Tjijombo and J. H. Park had been making preparations for this meeting since the middle of 2004. The abovementioned leaders of the Namibian AICs were from AICANA and NACAPA, which were then (as they are now) dominant organisations among the AICs in Namibia. AICANA is composed of three different denominations with many branches all around the country. NACAPA is composed of thirty-eight churches affiliated with them. However, AICANA was more

numerous in members than NACAPA. Some of the leaders had been leading the church for more than fifty years, which means that they were very experienced preachers and ministers of the AICs in Namibia.

2) Preliminary Meeting

The meeting progressed with passionate debates on various issues right up to the end. The remarks from the delegates were very crucial for further steps towards establishing a Bible training institute for the AICs in Namibia. The debated issues can be summarised as follows:

In 1994, the Unification Church⁵⁵ came to develop the AICs in Namibia. The AICs in Namibia had at that time furnished them with sufficient information to develop the Namibia AICs in an appropriate manner. However, this attempt had failed.

The AICs in Namibia had attempted to learn theology from NETS, but they found that their culture was different from that of NETS for this to work. Thus, they only completed the courses. They then took another step to continue to learn theology from the Theological Education by Extension (TEE) program,⁵⁶ but they felt that they were like the wandering lost sheep in Matthew 10:6. They also felt that the theologians carried the Bible in their right hand, and the colonialism in their left hand. The leaders of the AICs in Namibia became bewildered about this issue. After this attempt failed, there were no further attempts from the influential leaders of the AICs in Namibia to learn theology from any other institute.

The AICs in Namibia had been listening to the Word of God from the missionaries, but what they learned there was mostly about culture and tradition. They had been attending missionary schools, but they felt that these were satanic. It seemed that

55. This is a pseudo church, which came from South Korea. It was founded by Sun Myung Moon in 1954. The original name of the church is "Holy Spirit Association for the Unification of World Christianity". Available at: <http://www.religioustolerance.org/unificat.htm> [Accessed: 04 Sep 2014]. Refer this available websites also: <https://www.youtube.com/watch?v=kKmnTOhO6lQ>, <https://www.youtube.com/watch?v=XjONrIHk1Zs>.

56. It is a well-known theological education program in the world, which is from the Presbyterian Seminary in Guatemala launched in Latin America in 1963 (Oriedo 2010:29).

all the churches and the schools wanted to do was to change African culture. A theological school, in essence, must teach about the Bible. The management of the theological school should be well organised for this purpose. The learners, who in this case would be the pastors of the AICs in Namibia, should not be made to feel that they are being disadvantaged by a theological school.

The AICs in Namibia are in need of an institution for learning. They are sure that they have experienced the Word of God and have the potential to preach it. One thing they need is a systematised theological arrangement of what they know. The institution will have to be prepared to lead the AICs in Namibia in a way which is acceptable to the AICs. How can this then happen in practice? What methodology could be complied with for the AICs in Namibia?

The AICs in Namibia requested the Korean missionaries to undertake some tasks:

- Come and pay a visit to the AICs in Namibia frequently, wherever they are.
- Be diligent about visiting the AICs in Namibia.
- Hold Bible seminars, and let us invite each other to them.
- Remain in communication with the AICs in Namibia.

Mutirua, one of the delegates from NACAPA, asked the following question regarding the church and her believers, and simultaneously answered it by himself: 'What are the mainline churches or main believers? No, believers are believers. There is no mainline church.'

From a political point of view, the capacity of women in church ministry and in civil society needs to be considered as a significant human resource. Educating men yields relatively small results, whereas, when women become educated, they will educate the whole family. Women should not be ignored in every corner of social activity and meetings.

Namibia finds it difficult to trust foreign concepts of justice and development due to the behaviour of foreigners in past times. They did not give a voice to the Namibians to right the things and actions which the Namibians deemed to be

wrong. The foreigners came to Namibia in the name of Christianity, and then massacred a large number of what they considered to be ignorant black people in the Stefan church located in Okahandja, Namibia. This was not correct conduct. It happened from 1904 till 1907 in Namibia.

The foreigners must learn African languages. When foreigners lecture about the Bible in a foreign language, African people may regard this as the foreigners destroying their culture. The culture of African people was not built on nothing. Their language and culture have a close relationship. When the people started using their language, they also would have formed their culture. _Meaning not clear. Foreigners also need to learn African languages so that they can teach the Africans about the Bible in a way that the Africans can understand. African people are grateful to the foreigners who taught the Bible, but the foreigners and Africans did not know enough about each other.

Namibian people are not familiar with the historical background of South Korea, which involves the annexation of Korea by Japanese colonists in the past. It seems that South Korea is unlike other countries, however when she embraces capitalism, she loses her culture. The leaders of the AICs in Namibia welcome the Korean missionaries. They want these missionaries to develop their churches, but not in the way that the Germans did, where it seems that the Germans imposed much of their culture on the Namibians. The AICs in Namibia believe that God has dispatched the Korean missionaries to Namibia. The Namibian AICs are expecting that the Korean missionaries will transform those that are now 'left-behind' into people who are no longer left behind. However, gender equality should not be neglected because women also want to share in the challenges that the men have confronted in 21C.

3) Closure

The preliminary meeting was closed with a simple minute: The next meeting would be held on 3 March 2005. The time was 18H30 and the venue was SJAFMN.

4) After the meeting

The delegates had nice table-fellowship over dinner in a Chinese restaurant in Windhoek. The Korean missionaries served it to them. When the food was served, the Namibians started questioning what it was. If it was cooked pork meat, they rejected it and requested that it be changed to beef.

5) Conclusion

For the whole of the meeting, the leaders of the AICs in Namibia had evinced that they remembered the historical scars of the political and ecclesiastical colonialism of the past. It is not easy for them to erase these memories from their hearts completely. Nevertheless, they now care about the future of their churches and the leaders of these churches.

Any illegitimate views about the AICs in Namibia should be removed. They should not be suppressed any longer. The AICs want to ignore those who ignored them. They also seek to examine the Bible as it is. That is why they seek to establish a Bible institute in Windhoek. They seek to build up a trusting relationship with those who approached them without reproach. Although their past history is a very bad one in their eyes, the AICs in Namibia eagerly seek to transform themselves in co-operation with other mission agencies again, but in an African way. The missionaries need to consider how to serve the AICs in Namibia so that these churches can express their faith in God in their own ways, and to establish their theology according to their own frame of reference in a biblical manner. However, although the Africanised ways are such a big influence in these churches, the Africanised churches should scrutinise themselves to discover if they are in accordance with the principles of the Kingdom of God.

5.6.3 Meeting on 10 May 2005: Organising the preparatory committee for the Bible Institution for the Namibian AICs

After the second meeting was held in March, the meeting was postponed until this date. It was still only a preparatory meeting for the Bible institution. The name of

the Bible institution that was tentatively decided on was to be “NamACTS”. J.H. Park, Korean missionary, had suggested this name, and it was agreed that it should be named in this way. Approximately forty people had gathered for the meeting. The meeting had taken place from 19H30 to 22H00. Through this meeting, a NamACTS Preparatory Committee had been organised, with the elected members as follows:

- Chairman: U.F.G. Muharukua (SJAFMN)
- Vice Chairman: Bishop E.U. Kahua (St. Stephanus Phillip Apostolic Faith Healing Church)
- Secretary: K. Katjuongua (SJACP)
- Vice Secretary: K. Mbaeva (SSSPHMC)
- Treasurer: B.J. Muvaugua (SJACP)
- Mobiliser: K. Njuva⁵⁷
- Media’s Officer: W. Ngahahe (SJAFMN)

After this resolution, four people were added to the committee as per the request of Angelica Muharukua, member of SJAFMN, and Deputy Minister of Gender Equality and Child Welfare. The main reason was that there were not enough women on the committee. . Tjijombo suggested that the committee should not have too many people, because too many different opinions at the committee meeting might cause trouble. A further four people were added, and they were as follows:

- U. Tjijombo (SJAFMN)
- P. Tjani (SJAFMN)
- L.U. Tjipetekera (SJAFMN)
- O. Rougte (SSSPHMC)

The head of SJAFMN, Archbishop P.K.D. Tjijombo, and SSSPHMC, Archbishop K, Mbaeva, The Chairperson of AICANA, decided that they would support the preparatory committee for the seminary by all means.

57. He was absent then.

The meeting had been very important. It had shown that many people from the AICs in Namibia were concerned about the establishment of a seminary for the AICs in Namibia. A prayer in the Korean language from J.H. Park closed the meeting.

However, during the meeting there was a serious dispute between AICANA and NACAPA. The reason for the dispute was that the meeting made a decision whilst the member churches of NACAPA were absent. Nevertheless, the resolution made during the meeting remained valid until the Namibia African Churches Theological Seminary (NamACTS) was established in 2007.

5.6.4 Meetings on 30 August and 4 September 2007

These meetings were the preparatory committee meetings. Six out of eleven of the committee members were present at the meeting on 30 August. On the agenda for this meeting was a NamACTS convention, contribution for the convention and a radio announcement. For the minutes of the meeting, refer to appendix 9. At this point, NACAPA prepared to participate in a conventional meeting with AICANA.

5.6.5 Meeting on 15 September 2007: Convention of AICANA and NACAPA

Venue: Soccer House, Katutura, Windhoek, Namibia

Participants: Delegates from AICANA and NACAPA and International Guests

This convention had been held so that the Constitution of NamACTS could be adopted, and so that there could be a vote to determine the office bearers of NamACTS. Kwan Sog Lee, a South Korean pastor, came to Namibia to participate in this convention. He was the sponsor who prepared the classrooms for NamACTS in 3 Woermann Street, Klein Windhoek, Namibia in 2008. The Korean missionaries, Y.H. Ohm and J.H. Park, also participated in the convention. However, from the beginning, the convention did not go well. The reason was that the constitution had been prepared mainly by AICANA. Some of the delegates

from NACAPA proposed postponing this meeting until everything was acceptable. The proposal was rejected by show of hands. Then some of the NACAPA delegates started withdrawing from the convention. Later, only AICANA delegates were left. However, the meeting continued until the business was completed. U.F.G. Muharukua became the Chairperson and J.H. Park became acting Principal until the Principal would be selected. For the speech of the Chairperson, refer to appendix 9.

5.6.6 NamACTS inauguration ceremony

NamACTS had an inauguration ceremony on 16 January 2008 in 3 Woermann Street, Klein Windhoek, Namibia. However, the attendance was only from the member churches of AICANA; SJAFMN, SSSPHMC, and SJACP. First, Archbishop E.K. Mbaeva (SSSPHME) said the opening prayer. Then the Chairperson, U.F.G. Muharukua was welcomed by the guests with a short address. Archbishop P.K.D.U. Tjijombo gave the Keynote address for the attendances. J.H. Park introduced the lecturers and the students. L.U. Tjipetekera delivered the vote of thanks. Bishop B. Muvangua from SJACP closed the ceremony with prayer. There were five lecturers and twenty students registered at NamACTS at the inauguration ceremony.

5.6.7 First and last graduation

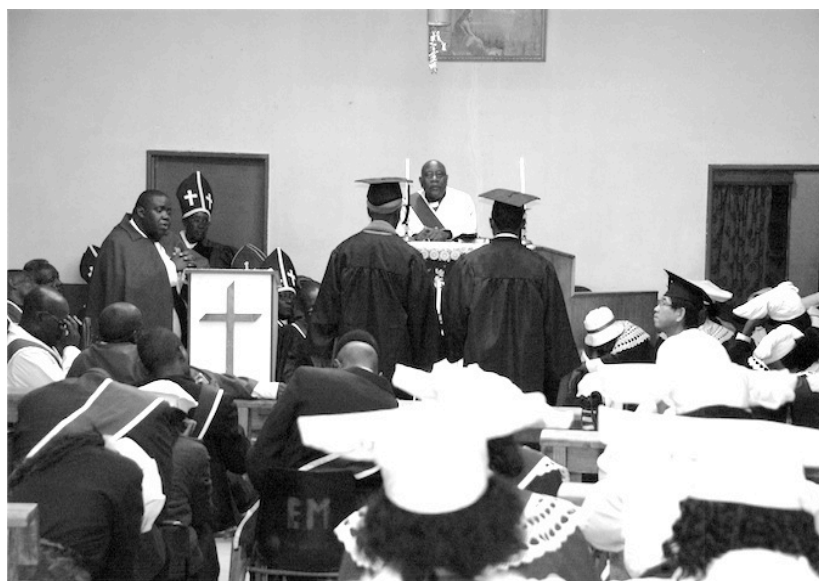
Since the inauguration ceremony took place without NACAPA, only the students from the member churches of AICANA were attending the classes. The number of students in the class was twenty at the beginning, however only two students completed the courses and received their certificates on 3 April 2009. Those were the first and the last students of NamACTS.

During the course of the curriculum, the students were not enthusiastic, and the lecturers were also aghast from the lectures few months later. It was almost one and half years later when they received their certificates for the courses at the graduation service at SJAFMN. Although the certificates were conferred in front of

the Archbishop, bishops, and church leaders, the graduates were not appointed as Bible teachers or to any other office in SJAFMN. Pictures 6-9 record these proceedings.



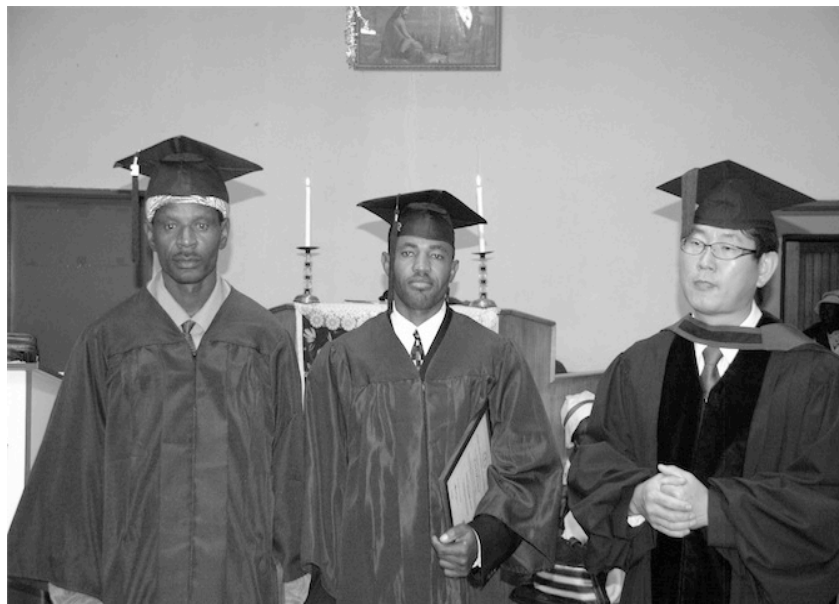
Picture 6: Graduation Service



Picture 7: Archbishop Tjijombo Preaching



Picture 8: SJAFMN Bishop's Prayer



Picture 9: Students Graduated in 2009

5.6.8 Conclusion: Suggestions from failed attempt

The author of this thesis has collected the following suggestions randomly from the first meeting until the end of this failed attempt at education. These suggestions might be useful to the missionaries co-operating with the AICs in Namibia to empower them for the ministry of God through a Bible institute.

- 1) Approach them without reproach. Members of the AICs in Namibia are more precious than the institute. A building is not the prime concern. They already have a serious desire to learn the Bible, even in an informal or temporary structure.
- 2) Respect the senior office bearers, such as the Archbishop, overseer, right reverend, and so on. If these leaders do not listen to what you say, then nobody else will listen to you either.
- 3) Let the AICs build up a system for the Bible institute in their own way. It takes time. However, they will build it 'slowly, but surely'.
- 4) Establish and manage a Bible institute within their frame of reference so that they may feel at home with the institute that is established. Listening to them will help you understand how to establish and manage it.
- 5) Lead the visible institute through invisible effort. Do not take the head or highest position in the institute. Be a servant of God. Let them be the head of the Bible institute, because they are the experienced church ministers. Be a humble servant rather than a proud leader.
- 6) Learn many things from them before teaching anything. Otherwise the Bible institute may be regarded as a tool for brain-washing or ecclesiastical colonialism because of the previous bitter experience of the AICs with such Bible institutes, which they have not forgotten.
- 7) Distinguish between the elderly and the young when dividing the classes. Honour and shame is very important for elderly people. When they lose their honour, the institute will lose everything.

- 8) Organise many meetings with the AICs in Namibia often. Otherwise they will not clearly understand every agenda of the institute, and otherwise lots of harmful rumours about the institute might start spreading.
- 9) Let them question anything they want, and give them answers. This will show that you respect their wisdom, and it will help them recognise that the institute belongs to them.
- 10) Mind their socio-economical and cultural life situations. Most of them are not rich, but travel a lot for funerals and weddings around the country. Sometimes such a situation may close the classroom for a while. No-one knows when.
- 11) Avoid a teaching program packed with various subjects in a two- or three-year curriculum. They need warming up for further studies. Rather take more time, and fewer subjects at a time. They need the Word of God.
- 12) Be patient and pray together with them until they set it up by themselves. They are not familiar with Western theologians, but they are familiar with the people of God in the Bible.

The AICs in Namibia are still unchanged in their prayer to establish a Bible institute.

The purpose, aims and objectives in the constitution and by-laws of the NamACTS⁵⁸ was as follows:

- NamACTS, hereafter referred to as **The Seminary**, is established for all African Independent Churches.
- As a united Seminary and place of coming together and symbol of visible church unity, NamACTS aims at vitalizing its motto of 'Serve one another', 1 Peter 5:5, in a visible and tangible manner. In reaching this

58. This is a part of NamACTS constitution, which is enacted by the members of the preparatory committee and submitted to the government sector, when NamACTS was registered as NPO on 23 May 2007 with the "Registration Number of Company: 21/2007/0392".

goal, NamACTS gives theological training for people to serve in the Church of Christ. Besides pastors, NamACTS also trains other Church workers as the need arises. NamACTS therefore is available for preparatory theological courses, continuation and refresher courses for all suitable candidates. NamACTS serves as an institute of theological instruction and research.

- Thus, NamACTS trains candidates in theology to the ordained ministry, brings them to mature Christian faith and assists them to such understanding and experience in various disciplines of theology so as to make them true stewards of the Church of God and the faithful shepherd of the flock of Christ.
- The body of confessional basis and foundation upon which NamACTS stands consists of: The Canonical Books of the Old and New Testaments as the revealed, inspired Word of God and therefore the only source and rule of doctrine, faith and life.
- The constituent members of the NamACTS are the African Independent Churches that subscribe to this Constitution. NamACTs is thus owned and maintained by the constituent members.

CHAPTER 6

THE MISSIONAL PERSPECTIVE OF A KOREAN MISSIONARY

6.1 Introduction

This chapter will focus on investigating the perspective of the Korean Christian missionaries. The factors in their own socio-political and cultural background, that is, Korean church history that have shaped their perspective, will be considered. To understand this perspective better, this chapter will also investigate how the early Korean churches were instituted and developed in Korean territory by foreign missionaries in the Korean peninsula.

6.2 Limitation

Ezeogu (1998:26) says,⁵⁹ 'To expect a human person to define culture is like expecting a fish to define the water in which it lives. For, "as water is to the fish, so culture is to the human person".' In the same article he asks whether we should refer to 'cultures' or 'culture' in the case of Africa, where there is both diversity and unity amongst the different cultures. This indicates that it is not easy to separate the human person, culture, Christianity and the Church from one another.

The writer of this thesis also cannot avoid but notice that the situations in Korea and in Namibia are very similar. The writer of this thesis was born in 1964 and grew up in the cultural context of the Korean Presbyterian Church in South Korea. This was a conservative, evangelical and Calvinistic Protestant context. In this regard, the writer's view and description of the entire phenomena of the AICs in Namibia will inevitably be limited by his Korean Protestant missionary perspective. Hence, doubtlessly the writer of this thesis might not represent the perspective of all Korean missionaries in every respect.

However, an attempt to describe the perspective of Korean missionaries, which formed within the atmosphere of the Korean church, might help other overseas

59. Ezeogu, Ernest M. Source: International Review of Mission, 87 no 344 Ja 1998, p 25-38.

missionaries comprehend who the Korean missionaries are, what the point of view of their Christian mission is, and how to establish a missional ground for the various missions involving Korean missionaries. To define the Korean missionary perspective in general, this subsection will investigate several factors that have been influential in forming the Korean missionary perspective.

6.3 Influxes of overseas Protestant missionaries into Korea since 1832

On July 17, 1832, Gutzlaff (1803~1851) first set foot on Korean territory (Gutzlaff 1834:320). He was the first protestant missionary to Korea (Clark 1937:74). He was a Reverend (Gutzlaff n.d.:6) and a colporteur of the British and Foreign Bible Society (Clark 1937:74). According to his own explanation, he travelled to Corea⁶⁰ for commercial purposes representing the Hon. East India Company in China (Gutzlaff 1834:153). He made a voyage along the river Yang-Tze and anchored at Chwang-Shan in Korea (Gutzlaff 1834:320). He had travelled through various places in Korea for a month and disseminated the Chinese Scriptures in Gan-keang and other places by selling or presenting them without charge (Gutzlaff 1834:153). When he met Koreans for the first time, their outfits reminded him of 'Barbarism' at first appearance. However, as he grew familiar with their character and lifestyle, he recognised the possibility for a future Christian mission from his own perspective as a missionary as follows:

The inhabitants seem to possess sound understanding, but with great pride and apathy of feeling. The majority indulges to excess in spirituous liquors. ... Unnatural crimes seem to be very common ... however, they are not so entirely lost as not to feel that they do wrong. In the great plan of the eternal God, there will be a time of merciful visitation for them. ... The king of Corea may be said to have a Bible, which he at first refused to receive; and whether he now reads it, I am unable to say; but all the official persons about Gan-keang, and many of the common people, accepted them. The scripture teaches us to believe that God can bless even these feeble beginnings. Let us hope that better days will soon dawn for Corea. ... One thing is true; these islands are not inaccessible to Christianity. (Gutzlaff 1834:355-356).

60. The old name of Korea was Corea. When Gutzlaff first set foot on the Korean peninsular, it was called Chaou-seen by the Koreans and Chinese. Some others called it Keaou-le (Gutzlaff 1834:316). According to Griffis (1894:1-3), the first notice of the name 'Corea' was from the 'Book of Roads and Provinces', authored by an Arab geographer Khordadbeh in 9C. Later, in 16C, a Portuguese navigator brought it to Europe. Then, the European named it 'Corea' in English. However, it had been used as "the official title of the nation from the eleventh to the fourteenth century". In fact, it was a name of a rival state to Shinra, which was called 'Korai' by the Japanese at that time. When Gutzlaff came to Korea, the designation of the country was in fact 'Cho-sen'. However, 'Korea' will be used in this writing as the most common name.

Thirty-six years later, in 1865, the second protestant missionary from Britain, Robert J. Thomas,⁶¹ arrived. He came to Whanghai province in Korea for two and a half months and spread Chinese scriptures (Kim 2001:90). In 1866, he became a member of the London Missionary Society (Clark 1937:74) and came to Korea again on the American schooner called 'General Sherman' (Griffis 1894:381). He was, in fact, the first protestant missionary who intended to settle and work in Korea. However, when he came to Korea, he was captured and decapitated by the Koreans.⁶² Griffis described the situation as follows:

According to one report, the hatches of the schooner were fastened down, after the crew had been driven beneath, and set on fire. According to another, all were decapitated. The Koreans burned the woodwork for its iron, and took the cannon for models (Griffis 1894:392).

In 1884, Horace N. Allen entered Korea. The Presbyterian Church of the USA had dispatched him to Korea as a medical missionary and he became the first missionary to actually settle in Korea. Thereafter, many Protestant missionaries from other countries immigrated to Korea. According to Clark's statistics (Clark 1937:311), four hundred and thirty-three Protestant missionaries immigrated to Korea between 1884 and 1936. They were from various mission agencies and churches, and they sped the formation of the early Korean churches, for example, the Presbyterian Church of USA (North America), the Presbyterian Church of USA (South America), the Australian Presbyterian Mission, the United Church of Canada, the English Church Mission, the Methodist Episcopal Church Mission (North America), and the Methodist Episcopal Church Mission (South America). The majority of the dispatched missionaries belonged to the Presbyterian Church

61. According to Griffis, his name was 'Tchoi-nan-un' (Griffis 1894:395).

62. After the Sherman affair happened, a number of people visited Korea to inquire about the details of the affair, and they received different answers. As a result, we know of three possible occasions of and reasons for his decapitation. First, it might have been caused by the misconception that they were Chinese pirates who habitually came and murdered Koreans at that place. Secondly, it might have been caused by the violent and impolite language used by a Frenchman called Tony in response to the native dignitaries, who were using respectful language. Thirdly, a reciprocal misunderstanding between Sherman's crew might have caused it and the Koreans caused the case. He fired guns in the air to warn away the common Koreans looking at him with curiosity from their large fleet of boats. He regarded it as a 'hostile demonstration'. Then, the Koreans burnt his boat. Although General Sherman had hoisted the white flag and Rev. Thomas, also, had explained what it meant, the Koreans could not understand it (Griffis 1894:391-395).

of the USA in North America at that time. The most vigorous denominations were Presbyterian and Methodist (Clark 1937: Statistics 1).

When they came to Korea, Korea was in a grave situation in every respect. The medical facilities were desperately poor. The missionaries had to fight against disease. Some missionaries lost family members as a result of the inadequate living conditions (Brown 2010:58). The social and political scenes were also not stable. Furthermore, the American government did not favour their missionary work due to the imperialistic worldview that America had at that time (Reu 2007:71-72). Nevertheless, as time went by, America gained a reputation as a benevolent country among the Koreans due to the good conduct of the missionaries and due to the fact that the Korean people could see that the unprotected American Protestant missionaries were willing to commence their work even after some of their family and friends had died as a result of their mission (Reu 2007:74). However, the State Department of America had informed the missionaries in Korea that they had to discontinue their ill-advised behaviour so that they might not be a stumbling block in the difficult political situation of Aisa (Reu 2007:86-87). In fact, some missionaries, e.g. H.G. Appenzeller, and S.A. Moffet, had requested the State Department of America to form a new treaty with the Korean government, not only for the freedom of Christian evangelism in Korea, but also so that their status, estates, and properties would be secure. This was either rejected or neglected in the end (Reu 2007:91-94). Nonetheless, they had founded stable Korean churches through faith on the basis of the Bible during this chaotic period of Korean history.

On 11 June 1892, the different groups of missionaries agreed to sign the Comity Agreement between the mission agencies working in Korea so that the each mission agencies operate their mission in a specifically allocated area with the full capacity of their abilities. Later the Korean peninsula was partitioned into different mission areas in order that the individual missionaries who belonged to different mission organisations could avoid friction (Clark 1937:103, Jhang 2011:347-349)⁶³. In consequence of the agreement, they were able to concentrate on

63. According to the Comity Agreement, the missional areas of the mission agencies in the Korean peninsula were partitioned as in appendix 1.

pioneering their different churches all over Korean territory⁶⁴. In January 1893, all the Presbyterian missionaries had formed the Presbyterian Council, which was an incorporative body of all Protestant missionaries at that time (Jhang 2011:348, Brown 2010:47).

6.4 Socio-religious circumstance: Late 19C to early 20C

When the Protestant missionaries came to Korea, there were numerous traditional religions and cults among the native Korean people. They worshipped ancestors, the morning star, and the spirit of heaven and earth. They practised animal sacrifice to worship heaven. Shamanism, Buddhism, and Confucianism were prevalent throughout the whole country. They believed in superstitions and idols. They also had the idea of Yin-Yang (Positive-Negative) in their worldview. In other words, they believed that there was a little bit of negativity inside all positivity and vice versa, and they also believed that it was natural for negative and positive forces to oppose each other in the world. Koreans were very religious. Griffis mentioned that the greatest obstacle for the Christian missionaries was the practice of ancestral piety and worship (Griffis 1894:326-329).

Brown also pointed out a serious confrontation that the Christian mission had faced in Korea. That was with regard to Korea's pluralistic religious character. Koreans did not regard the ancient religious faiths, i.e. Shamanism, Buddhism, and Confucianism, to be mutually exclusive. They recited the classical instructions of Confucius. Whilst they were praying for Buddha, they offered a sacrifice to their ancestors. They also felt a sense of superstitious fear while they were passing by the temple of the mountain god. There were also numerous diviners and shamans fighting against evil spirits. Hence, keeping the first commandment of the Decalogue in their faith might have been a stumbling block (Brown 2010:21-23).

64. The statistics of the number of Presbyterian Churches, which was collected by Clark, has shown no church in 1884. However, the number of churches reached to three thousand two hundred and fifty four in 1936. This means that the missionaries must have been working extremely hard up until then (Clark 1937:378).

6.5 Protestant missionaries in Korea and mission strategies⁶⁵: 1884 – 1953

Late in the 19th century, there were various missionaries from foreign countries who came to Korea. They were filled to repletion with a passion for spreading the Gospel of Jesus in Korea. Hence, they eagerly familiarised themselves with the Korean language and then they rechristened themselves using Korean names.⁶⁶ Some of them also wore Korean attire. It shows that the early Protestant missionaries in Korea had researched Korean culture and adapted themselves in it. Thereafter, they initiated their missions through Sah Rahng Bahng and the five-day interval town markets.

6.5.1 Sah Rahng Bahng

Sah Rahng Bahng is a part of the Korean traditional culture of bygone days. Koreans would build a small room annexed to the main entrance of their houses so that they extend their homes to passersby or travelers to take a rest on their way, even until late, without having to pay the homeowners. If the house was located along a thronged street, numerous people would make use of the little room all day. Certain missionaries, e.g. Baird, built such little rooms annexed to their houses as a way to approach and evangelise the Korean indigenous people in a natural way. They taught the people the Gospel and sold them Gospel books through the Sah Rahng Bahng occasionally. Sometimes, this caused a church to start (Jhang 2011: 35, 51, Brown 2010:57).

6.5.2 Bible translation

65. This part is mainly sourced from the book, 'The Nevius Plan for Mission Work: Illustrated in Korea' written by C.A. Clark (1878-1961) in 1937. This book records the early Protestant mission in Korea with well-itemised historical events and their gradual consequences. Particularly the statistics appended at the end of this book gives a remarkably detailed account of how the Korean churches had been established.

66. The examples of the rechristened names are as follows: Underwood (원두우 [Won Doo Woo]), Graham Lee (이길함 [Ghil Haam Li]), Foote (부두일 [Boo Doo ihl]), John Heron (전해리 [Jeon Hae Ri]), Bair, William (배위량 [Bae Wii Ryang]), Junkin, William (전위렴 [Jeon Wii Ryum]), Tate (최의덕 [Choi Eu Tuk]), Owen (오기원 [Oh Gih Won]), W. D. Reynolds (이늘서 [Lee Nool Suh]), and so on (Jhang 2011:348, 389).

The Protestant missionaries were more concerned about Bible translation than the Catholic missionaries. During the period of the early Catholic mission in Korea from 1784 until 1866, the Catholic missionaries did not attempt to translate the Bible into Korean (Brown 2010:26).

However, the early Protestant Christian missionaries regarded Bible translation as very crucial for native mission. John Ross, working in Manchuria in China, a Scottish missionary from the United Presbyterian Church of Scotland, had finished translating the Gospel of Luke and the Gospel of John from Chinese into Korean in collaboration with his sister's husband, John Macintyre, in 1881. They completed their translation of the entire New Testament in 1886 and had it published by the British and Foreign Bible Society in 1887. A converted Korean also attempted to translate the Chinese Bible into Korean. In 1883, this Korean man, Yi Soo Chon, had translated the Gospel of Mark into the Korean alphabet in Japan. It was printed in 1884. In 1887, Underwood and Appenzeller translated a new version of the Gospel of Mark. The New Testament was printed in 1900 and revised 1905. In 1919, the Old Testament became available in Korean for the first time (Clark 1937:74-76, 83, 134). Until 1900, the Bible translation was done mostly abroad, e.g. China and Japan. However, the Protestant missionaries translated the entire Bible in Korean territory in 1919.

6.5.3 Church Planting and beyond

The missionaries solicited God for the unceasing presence of Christ and the works of the Holy Spirit (Clark 1937:41). They were the trailblazers of the Korean church. According to the Statistics of the Federated Mission for 1936 (Clark 1937: Statistics 2), the Presbyterian missionaries had pioneered three thousand eight hundred and eighty churches in Korea. When a church was established, they organised the first Bible Class; this was in 1890. In 1892, the Bible Class was spread over several districts. It developed into a Theological Class. In consequence, a Theological Seminary was founded in 1901 (Clark 1937:123). Sunday school was naturally instituted in the church. This Sunday school was not only for the children but also for the adults. The number of churches and their congregations grew in number every year.

On 17 September 1907, The Korean Protestant churches formed the National Presbyterian Church (Clark 1937:157). The National Presbyterian Church ordained the first seven Korean pastors in Korean Protestant churches (Clark 1937:160). The Foreign Mission Board of the Korean Church was also established at that time and dispatched a Korean missionary to Quelpart Island,⁶⁷ also called Chayjoo, located in the Yellow Sea, South of Korea. In 1913, three more Korean missionaries were dispatched to Shantung in China (Brown 2010:136). The Korean churches supported these missionaries by collecting offerings and introducing a tithe for mission by themselves (Brown 2010:138).

On 1 September 1912, the General Assembly of the Presbyterian Church in Korea was established (Clark 1937:176). Since then, the church has continued to grow in numbers. According to the Statistics of the Six Federated Missions⁶⁸ for 1927, the number of churches had by then grown to three thousand seven hundred and ninety-one and there were four hundred and seventy-one ordained Korean pastors (Clark 1937:Statistics 2). In the same year, the number of Sunday schools was three thousand nine hundred and twenty-two, and there were fourteen thousand four hundred and nineteen teachers (Clark 1937: Statistics 2). Gutzlaff's prayer of his heart had already been answered.

6.5.4 Educational and medical missions

Protestant missionaries built mission schools and hospitals. The purpose of the schools was to teach the Bible and do Christian activities (Clark 1937:214). These schools had also contributed to abolishing illiteracy so that Korean Christians

67. Gutzlaff had visited this island (Gutzlaff 1834:355-356). He felt that the island was charming and ought to become a missionary station. Just before he left the Korean peninsula he said, 'One thing is true, these islands are not inaccessible to Christianity.'

68. In 1907, Presbyterian churches and Methodist churches formed the General Evangelical Council. The aims of its organisation were to co-operate in Mission and to organise one native evangelical church. The United Church of Canada had adopted their Creed. In 1909, it became the six Federated Missions when the four Presbyterian committees and the two Methodist committees gathered from different regions had signed the final agreement of the territorial division in Korea. The United Church of Canada did not unite with them. The organisation, however, deemed the co-operation of the six was not active, but quiet. Thus, it had changed its name to the General Council in 1911 (Clark 1937:149-151).

might read and understand the Bible, the Word of God, unaided, and be nurtured by it.

The missionaries set up Christian and medical missions simultaneously. They established medical institutes and hospitals in Korea. These medical and educational missions helped expose the Korean people to the Gospel in different ways, and provided good, stable circumstances for them to be familiarised with the Gospel (Kim 1994:224).

6.6 Characters of the adherents of the early Mission Churches in Korea

6.6.1 Bible bearers

The faith lives of the Korean Christian adherents had some peculiar characteristics. Korean Christians in Wiju had started a missional movement before the Protestant Christian missionaries from foreign countries settled and launched their missions in Korean territory. The foreign missionaries were doing their work in Manchuria and Newchwang in China, which was not far from Wiju. According to Brown, those Korean Christians were selling medicines in and out of China. At that time, Wiju was a Korean border post to China (Brown 2010:28). In 1876, John Ross, a Scottish missionary, had baptised a Korean man, surnamed 'Yi' from Wiju at Manchuria, and in 1881, eighty-five more Koreans in Newchwang were baptised (Clark 1937:74-75). They had returned to Korea with the Bible and began to spread it to Koreans by themselves.⁶⁹

6.6.2 Bible enthusiasts

The early Korean Christians deferred to the Bible as the authentic message of God. When they heard that a Bible Class would be opening somewhere, they undertook a long journey to participate in it at their own cost. When they came to the Bible Class from a great distance, they brought their own food and the fuel to

69. In that time, it was not simple to abide by these restrictions. Koreans were prohibited to carry the Bible. Hence, medicine peddlers, in fact, smuggled the Bible into Korea. If they were found with it on their possession, they were condemned to death (Brown 2010:28).

cook. The Bible Class proceeded and kept them awake all night (Clark 1937:19-20, 145-147).

6.6.3 Well disciplined

The adherents of the Korean mission church were extremely disciplined. For example, the church denied the baptism of concubines. According to the prescription of the Presbyterian Council, as noted in their minutes, '[m]arriage with unbelievers [was] a sin'(Clark 1937:147). The church also would not baptise and ordain tobacco users as members or to the Eldership of the church. Its members had to keep the Sabbath. Those who did not keep the Sabbath were excommunicated unless they repented of what they had done. Using drugs and drinking liquor was prohibited. Church officers in particular had to maintain the family service (Clark 1937:127-129). Nevertheless, the Korean adherents kept to the disciplinary rules and the church grew in solidity.

6.7 Socio-political circumstances: 1894 – 1953

The Korean peninsula is tiny compared to neighbouring countries. However, geographically, it is located in the centre of some powerful countries in the Far East, for instance, China, Russia and Japan. Thus, it frequently became a battleground of those countries until the Korean War ended in a truce in 1953.

6.7.1 Dong Hahg Nahn and Sino-Japanese conflict: 1894

From the late 19C until the early 20C, when the missionaries began to reach Korean territory, the socio-political situation of Korea was not good. In 1894, Dong Hahg Nahn⁷⁰ (the Dong Hahg Uprising) broke out. It was a huge political revolutionary movement against the political corruption of the fraudulent bureaucracy in Korea at that time. Government forces killed approximately three to four hundred thousand people, and the uprising was quelled in the same year

70. *Dong Hahg* is a religious movement. The founder of *Dong Hahg*, Jae Woo Choi, had attempted to combine the Catholic and Korean Traditional Religion (Brown 2010: 53).

(Jhang 2011:352). However, it had catalysed a war between China and Japan, which is called 'the Sino-Japanese Conflict' in the very same year. This was due to the involvement of the Korean government who requested China to suppress the uprising in Korea. Chinese troops had come to station themselves in Korea to comply with the request. Japanese troops had also stationed themselves in Korea in the same year under the pretext of securing their tradesman in Korea. However, Japanese troops had then abducted the King of Korea and forced him to abrogate the entire treatise agreed with China. As soon as the treatise was destroyed, war erupted. The war was terminated when the peace treaty of Shimonoseki was made between those two countries in 1895 (Brown 2010:53-54).

6.7.2 Russo-Japanese war: 1904

In 1904, there was an outbreak of the Russo-Japanese War on Korean territory. Both Russia and Japan wanted to obtain control over the Korean peninsula. When the Russian troops invaded Korean territory, Japan immediately bombed Port Arthur in China, where the Russian naval forces were stationed. Then war broke out. Japanese power was superior to that of Russia. The Japanese wrecked a Russian naval vessel in less than three months. At the end, Russia was defeated in the war. In 1905, the two countries signed a peace treaty at Portsmouth in America. Then Japan appointed a government general to control the internal affairs of Korea without the constraint or intervention of Russia (Brown 2010:86-87). The rule of Japan had started.

6.7.3 The Japanese annexation of Korea in 1910-1945 and the Korean War in 1950

Five years later, in 1910, Korea was annexed to Japan. During this period, Japanese authorities persecuted Korean Christians and missionaries. In 1911, the Japanese government general in Korea was intending to arrest one hundred and five Korean Christians. When they arrested the Christians, they tortured them and threatened them to try to make them confess that they were trying to assassinate the Japanese governor general. Some of them were imprisoned (Brown

2010:125). In 1919, the Japanese government began to believe that it was indeed Christians who were leading the people's movement against their domination. Then every pastor in Seoul was imprisoned (Brown 2010:157). Some missionaries were also falsely accused by the Japanese as spies and later imprisoned. They also tortured and shave the hair of some missionaries to suffer an indignity. Some were sent to detention, where one of the missionaries passed away from malnutrition (Jhang 2011:258-261).

In 1938, Chosen Ya Soh Gyo Jhang Lo Hoe Sihh Hahk Gyo (Presbyterian Theological Seminary of the General Assembly of Chosen Jesus Church), which had been established since 1901, was closed. In 1940, the Japanese urged all Koreans to attend to their Shinto Shrine Ritual, and all Americans to return home. On 6 November 1940, all of the American missionaries and their families left, except for seven missionaries who remained behind (Brown 2010:220-228).

In 1945, Korea became an independent country. However, the exultation of independence was not sustained long among the people due to the outbreak of the Korean War in 1950. During this period, the missionaries devoted themselves to care for the refugees and the war orphans (Jhang 2011:265-266). The war ended in 1953. Approximately five million people lost their lives in this war (Brown 2010:270). Until then, Koreans and the peninsula had been severely trodden under the feet of the imperial emperors.

This period is a bloody history for the Korean people and the Protestant missionaries and it was extreme in its severity. Korea had lost her sovereignty and was no longer a state. The natural surroundings were completely desolate. During the Dong Hahg Nahn period, the Korean government persecuted Christians. During the period of annexation to Japan, the Japanese government persecuted them. During the Korean War, communist Koreans also persecuted them. An uncountable number of Korean Christians, nevertheless, adhered to their faith until they died as martyrs to the persecution of Christianity. Nevertheless, whenever there was a huge tribulation, they kept their faith in God and the Korean churches never ceased to grow (Brown 2010:249).

6.7.4 Martyrs

Since the first Protestant martyr, who was Robert J. Thomas, it is no exaggeration to mention that the Korean Protestant churches have been founded on martyr's blood. As was mentioned above, since the late 19C, the socio-political and religious circumstances of the Korean peninsula were always desperate. However, the churches in Korea never renounced their faith in Jesus Christ.

The martyrdom ensued during the Japanese annexation of Korea (1910-1945) when the colonial regime forced Korean Christians to attend the Shinto Shrine Ritual in 1940.

'Shinto (神道)⁷¹ means 'the way of god', however, this 'god' is connected with the divine emperors of the Japanese, their ancestors, patriotism, nationalism, and the gods of the land (Grayson 2001:289). It is also interwoven with Buddhism.⁷² It should never be acceptable to the Protestant Christian faith and its theology. Then, in 1938, the Japanese colonial regime forced the General Assembly of the Presbyterian Church of Korea to change their resolution, so that it would state that 'the attendance at State Shinto rites was not contrary to Christian faith' (Grayson 2001:291). This was definitely persecution of the Christian faith. Thus, numerous Christians never accepted or attended that rite. However, although the pastors were prohibited to teach Jesus' second coming by the colonial regime, reasoning that it was contrary to their worship of the Japanese emperor (Brown 2010:222-223), these pastors chose to contend against the Japanese colonial regime until they were martyred.

As mentioned above, in 1911, the governor-general of the Chosen had arrested one hundred and five Korean Christians. In 1940, the colonial regime had arrested three hundred Korean pastors and church leaders. During the last seven years of

71. 神道 can be read by both Japanese and Korean people. '神' means 'god' and '道' means 'way' or 'method' literally. In fact, one thousand and eight hundred characters are used in common between Korea, Japan, and China even today.

72. [Accessed on 10 Jun 2014: <http://www.youtube.com/watch?v=zJ2XZef9xOY>]. This action clip shows the historical background of the Shinto Shrine and Japanese life related to it.

the Japanese annexation of Korea, more than two thousand Korean Protestant Christians were confined to prison, cruelly tortured, maltreated, and more than fifty martyred for keeping their faith in prison (Grayson 2001:294). This was because they would not conform to the instruction of the colonial regime. Korea became independent in 1945.

However, although Korea became independent, it was not the end of the persecution. Even before the Korean War (1950-1953), the communist regime had started persecuting Christians in more inhuman and indiscriminate ways than the colonial regime. Around the time of the Korean War, more than three hundred and sixty-two Christians were martyred. Nevertheless, the Korean Protestant churches conserved their faith and theology against both the Japanese colonial regime and communist regime (Grayson 2001:301). Korean Protestant churches were founded and they endured by the precious blood of the martyrs.

6.8 God's revivals: The preparation to overcome the Japanese annexation

Behind the endurance of the martyrs of Korean Christians and the churches, there were great revivals. Those are indeed worth some close consideration. The first notable great revival had begun at the Wonsan Methodist Church in 1903. R.A. Hardie's confession and repentance of his sins was a catalytic force, which led to further great revivals. He was a Methodist (South) medical missionary. However, he had failed his mission in Kangwon province in Korea and his heart was bitterly broken. While he was sharing his testimony with the missionaries, he felt the touch of the Holy Spirit and began to repent his pride, hardness of heart, and lack of faith in front of the other missionaries. This then affected the other missionaries to confess their sins as well. When he shared this with the Korean congregation, the same thing happened again amongst them. The Korean congregation also began to repent their sins. They then experienced the intense power of the Holy Spirit and the forgiveness of sins intensely (Lee 2001:74-75).

In 1906, another revival took place, when Pastor J.L. Gerdine, a Methodist missionary, who was leading the revival in Mokpo, relocated to the southern part of the Korean peninsula (Brown 2010:90).

In the same year, the Holy Spirit was preparing another revival in Pyeng yang. Clark says that, '[i]n the fall of 1906, the spirit of prayer came upon the missionaries themselves, and there was earnest crying out for a deeper and richer blessing of the Classes of the coming winter.' This was a precursor of the great revival in the following year (Clark 1937:163).

In January 1907, the missionaries held a Winter Bible Class for men. The Class was going quite well, with lots of men attending, from the beginning. When it came to the last part of the Class, the Holy Spirit started touching the attendants explosively. Then they prayed and confessed their sins. They even threw themselves bodily against the floor and hit it with their fists for the great agonies of their sins. The repentance continued until the following morning. Clark (1937:163) says that, '...during the last days of the Winter Class, there came a public manifestation of the Spirit's presence.' It was indeed the day of Pentecost for the Korean Protestant churches (Brown 2010:91). When they had repented their sins, they also changed their behaviour, attitude, mind-set, and their lifestyle. Many more people attended the Bible Class than ever before (Lee 2001:79).

This occurred just three years before the Japanese annexation of Korea began. During this period of revival, the number of Korean Christian communicants had grown to four hundred percent (Clark 1937:152).

6.9 Conclusion

The first Protestant missionary had settled in Korea in 1884 and the Korean Presbyterian Church had dispatched a missionary in 1907. Since then, the Korean Protestant churches have been growing as Christian mission churches. Park (1997:329) mentions that the Korean church has deeply engaged with Christian mission and evangelism upon the dominant theological and pastoral orientation that the early Protestant missionaries in Korea had laid down. However, this might not have been possible without the early Protestant missionaries' great endeavour for unity.

According to the 2010 statistics of the Korea World Missions Association (KWMA),⁷³ twenty-two thousand and fourteen missionaries are doing missionary work in a hundred and sixty-five countries as its Christian mission field. Those are only from the Protestant Korean churches and evangelical mission agencies. Nevertheless, to develop into a strong mission church, the Korean churches had to suffer through extraordinary tribulations. This taught them to survive by dependencing on the truth of the Bible and to overcome the bitterness that the Korean Protestant churches felt throughout the bloody history of their church. Especially the Korean Protestant martyrs became the pillar of today's Protestant mission churches in Korea. In fact, the Korean Protestant missionaries working in the world have inherited the very spirit of the early Protestant missionaries. Korean Protestant Christian martyrs, their faith, and the Korean Protestant church was built and is sustained by the precious blood of faithful senior Christians.

In this regard, Korean Protestant Christians and the prime factors that influences the nature of the perspective of the Korean Protestant Christian missionary could be summed up as next.

6.9.1 Characteristics of American Protestant Missionaries

This subsection is a brief summary of the previous investigation about the activities of the early American missionaries in Korea in the late 19C and early 20C. Nevertheless, it will provide insights that could be applied to 21 C African missions.

1) Enculturation

The endeavours of American missionaries in Korea to enculturate themselves into Korean culture was a worthwhile endeavour. Although it was difficult for them to pronounce the sounds of the Korean language, they converted their names into Korean names for familiarity with their target people, which means Koreans.

73. KWMA is a renowned mission organisation in South Korea. The organisation currently collects world mission information, training missionary candidates, researching, and developing relevant strategies for the evangelical Christian mission in the world. [Accessed on 10 Jun 2014:http://www.kwma.org/gnuboard4/bbs/board.php?bo_table=s_03&wr_id=44]

Hence, they would have been approaching the target people in a way that was more comfortable to the target people, and establishing a stable relationship with them by using enculturated names.

They endeavoured to acquire a high level of language proficiency in Korean, despite the fact that the Korean language was using two different sets of characters to write with (the Korean and Chinese alphabets), so that they could communicate with the indigenous people properly and in a friendly way. This was also done so that they could translate the Bible into Korean.

They also preferred to wear the Korean traditional attire. This indicated that they respected the ethnic culture. They had established an autonomous Korean ethnic Protestant church that could be developed by Koreans.

2) Bible-centred mission

The missionaries in Korea were concerned about translating the Bible in Korean as their primary mission work. Consequently, the Bible was translated into Korean in advance, before the missionaries came to Korea.

Then, they taught their Bible Class continually using the translation of the Bible all around the Korean peninsula. Most of the explosive revivals occurred through the Bible Class while the people were learning about the Bible. It developed itself spontaneously, as did the theological seminaries or Bible institutes latterly. The Bible class had disciplined the Korean church leaders and members in a conservative way. The seminary students were ordained as pastors when they completed the curriculum. Bible education became the cornerstone of the Korean church.

3) Church-Centred mission

The Worship Service is the most significant part of the Christian mission of American missionaries in Korea. Through their Church ministry, they teach the Bible, train church members and leaders, and educate the Korean children in the church. They open and implement Sunday school in the church. It is mainly for the

children, but adults attend even more than the children. When the Church in Korea was established firmly, the missionaries in Korea had devolved their authority and given complete control of the leadership of the Korean church to Korean pastors in 1920. This devolution was completed thirty-six years after the Presbyterian mission started in the Korean peninsula in 1884. The most important service they had rendered to the Korean church is that they had established the Korean church as mission churches.

4) Compassion

This is one of the prominent characters of the early missionaries in Korea. It prompted them to repent their sins against the Korean indigenous people. They had confessed their heartfelt repentance of their inequities in front of Korean congregations, confessing that they had made racial slurs in their heart and prided themselves on their supposed superiority of mind. The confession led to the explosive revivals of repentance of Korean Christians.

They had also been suffering as a result of different hindrances throughout their history in Korea. Some of them were taken captive and imprisoned during the period when Korea was a Japanese colony from 1910 to 1945.

6.9.2 Characteristics of Korean Protestant Christians⁷⁴

Korea has infinite bitterness regarding their past history. A small Korean peninsula was used as an arena for competition between the imperial powers of neighbouring countries. However, under the work of the protestant missionaries, Korean Christians thrived, increasing in quantity and quality. The churches also gained a rock-solid faith by the grace of God. As a result of this, Korean Christians were able to obtain the following characteristics:

74. Three-self-mission principles insisted upon by Nebius formulated the characteristics of Korean Christians. It had been attempted to implement these principles among the Bantu people in South Africa also. However, it resulted, unlikely from Korean churches, unsuccessful due to the political and religious expression engaged each other simultaneously (Oosthuizen 1968:33).

1) Bible bearers: Self-Propagation

The Korean Protestants were colporteurs, selling the Bible to others. Although the other religions, e.g. Buddhism, Confucianism, and Korean traditional religions prevailed all over the peninsula, they spread the gospel to propagate the Kingdom of God in Korea. Then the government prohibited people from spreading foreign religions.

2) Bible enthusiasts: Self-support

They travelled very great distances to attend Bible Class. Whenever they attended the Bible Class, it was done entirely through their own initiative. When they were in need of a place of worship, they built the church buildings by themselves with the offerings that they made. Teaching the Bible to both children and adults never ceased in the church. They also cared for their pastors by themselves. They did not rely on missionary support, but on their faith in God and the trinity.

3) Well-disciplined: Self-governed

The Korean Protestants followed the church rules with a good attitude and good behaviour. If a member of the church disobeyed the rules of the church, he/she was punished. When they were converted to Christianity, they changed from their old lifestyles to a Biblical lifestyle. They defended the truth of God by themselves through their actions.

6.10 Conclusion

In 1920, which was during the Japanese annexation of Korea, the devolution of the full leadership of the Presbyterian Church of Korea was completely done. All of the foreign missionaries had to submit themselves to act in accordance with the Constitution of the Presbyterian Church in Korea; otherwise, the Acts of the Constitution could excommunicate them out of the church (Clark 1937:197). It had been a perfect devolution.

Referring to the AICs, Oosthuizen (1968:33) says that, 'Venn and Anderson in missionary activity ... political and religious. The aim was 'to plant a self-supporting, self-governing, self-propagating Native Church, which would produce a truly African type of Christianity ... not be merely a black copy of any European Church'. Those three-self mission principles which had been employed to plant the Native Church had already been proven to work through their in prominence during the initial stage of Korean mission operated by American Presbyterian missionaries from the late 19C until mid 20C.

In 1880, Nevius, a missionary in China, dispatched from the mission board of the Presbyterian Church of the USA, advocated the three-self principles in his book. He had offered these mission methods first to his Mission Board in America, who rejected them. Then he published it in the *Chinese Recorder of Shanghai* in 1895. He reprinted his idea in a booklet in 1896 with the title *Method of Mission Work* (Clark 1937:17). In 1890, a young Korean missionary from America had invited him to Korea and he had spent two weeks with him in Korea. He studied the mission situation of Korea and suggested his ideas to the early Korean missionaries at that time. His contribution made a huge improvement to the early mission in Korea. It is no exaggeration to say that it became the foundation of mission principles for all the early missionaries working in Korea (Clark 1937:17-24).

The mission in Korea never sided with colonialism. They rather fought against colonialism. Classifications such as separatist, sectarian, nativist, or any other type derived from the context of colonialism are irrelevant to the Korean churches and to Korean Christians. In the past, Korea was colonised, but the Korean church was never colonised by any Christian country in the world. It is like a Korean-Ethiopian type of church. There was nothing in the Korean churches but ecclesiastical independence at all times throughout Korean church history.

A sound Christian missionary spirit and the faith of Korean Christians and churches shaped the perspectives of Korean missionaries. Thus, the Presbyterian mission performed from the late 19C until early 20C in Korea can be taken as an

example of an acceptable indigenisation mission strategy indeed, in which the strategy of the evangelical indigenisation is gravely in desperate demand.

The writer of this thesis confides that hence, in the writing of this thesis, he hopes that the triune God will be working today and tomorrow with the Korean missionaries until His righteous will and zeal are fulfilled in His Kingdom on the earth for his everlasting glory.

CHAPTER 7

CONCLUSION AND WAY FORWARD

7.1 Introduction

The ultimate purpose of this thesis is to investigate how the AICs in Namibia came to be formed, what kind of African cultural factors have influenced the ministries of the AICs in Namibia, what interactions and counteractions between African culture and the ministry of the AICs in Namibia exists, how this phenomena could be interpreted from the perspective of a Korean missionary, and how to develop and design a mission strategy which is relevant and appropriate for the AICs in Namibia, so that the missionaries working with the AICs in Namibia may conduct faithful Christian mission.

Thus, this chapter will conclude the thesis by describing the perspective of a Korean missionary on how to develop a relevant mission strategy and operate a Christian mission in Namibia. It should be born in mind that this mission strategy is directed toward mission between Christianity as a whole and the AICs in Namibia, in the 21C and beyond.

7.2 The AICs in Namibia and Christian missionaries

Since the first AIC in Namibia, which is the 'Oruano Church', was formed in 1955, the ecclesiastical activities of the AICs in Namibia have been flourishing within civil societies in Namibia. As they were establishing and developing themselves, they were considered as illegitimate in the world of Christianity, without well-trained leaders in theology, Bible institutes, and well-developed methodologies for their practical church ministries, and so on. However, today the wide spread AICs in Namibia could rather be regarded as incredible African churches. They are no longer ignorant; yet they have not yet been allowed to register their churches at an official ecclesiastical council, which is the Church Council of Namibia (CCN). Hence, they have registered themselves with the government as a Non-Profitable Organization (NPO). Nevertheless, they continue to proliferate in Namibia, as

appendix 6 indicates. The reason is that the churches have Africanised themselves, adapting according to African cultural and traditional milieus.

When African people visit the AIC churches, they usually feel at home. No-one discriminates against anybody else, and there is no form of favouritism. They can confess their faith in God in their own style of praying, singing, dancing, clapping, shouting, and being touched by the power of the Holy Spirit. It does not matter who is rich and who may be poor. Poor people in need of healing can be healed from sickness and their problems solved holistically in ways that feel familiar to them, because they recall traditional rituals. Research suggests that these African people would have preferred to establish an Africanised ministry, which met their needs as African people, from the start.

Missionaries, who are well trained in Western theology, may not fully recognise what the AICs are doing in the name of church ministry, and in which way they are sustaining themselves as churches without the type of ministry of Western churches. Western ministries have found it difficult to apply African culture and its ethos in their mission strategies. Anderson (2001:282) says that ‘... the AICs introduced many innovations to Christianity that the European missionaries had been unable to do within the confines of their Western cultural paradigms’. This is the reason why the AICs should be investigated. The more the AICs in Namibia are investigated, the more we will be able to discover better mission strategies for approaching the AICs. The reason is that African indigenous people have established the AICs for themselves on African soil in its contextual milieu and adapted their church ministries to their own context.

7.3 Christian missionaries and enculturation of the AICs in Namibia

Good strategies for Christian mission in Africa will improve the chances of the target people being receptive to the Gospel, and will make mission to the targeted ethnic groups more sustainable. The most relevant strategies for the AICs in Namibia and for the others in Africa may be acquired by considering the ideas that the AICs are applying in their church ministries. In this regard, a detailed investigation of *Okuriapura* (Quarantine) in 3.4.1 of this thesis could provide a

valuable reference for foreign missionaries in Africa to enable them to conceive how to find and graft an African cultural ethos into a relevant biblical Christian mission strategy for the AICs in Namibia.

7.4 Christian missionaries in Africa and recommended attitudes

To approach the AICs in Namibia, a missionary needs Jesus' attitude. It is not based on a strategy that Jesus has approached the people and completed his mission, but a righteous attitude for the people. Strategy designed by fallible human beings could not be successful in Africa without the righteous attitude that Jesus had. African indigenous people bear the scars of their history, in which their socio-cultural and political situations were affected on every level by colonialism, paternalism, apartheid and so on. If any part of a missionary endeavour reminds them of these scars, they will resist that endeavour. Jesus' attitude, however, will never fail. Although even a well-designed mission strategy might not operate successfully, the missionaries will never lose the people whom they are serving if they display the right attitude. The righteous attitude Jesus taught us will cover an insufficient mission strategy. Thus, when mission starts with the AICs in Namibia or any other AICs in Africa, then missionaries need to consider Jesus' attitude for the AICs, which is as follows:

- Be humble and equal with the AICs in Namibia (Phlp 2:5-12)
- Be diligent to visit the AICs in Namibia (Mt 4:23-25, Jn 14:18)
- Remain with the AICs in Namibia (Mt 28:20)
- Reminding the AICs in Namibia of the Word of God (Jn 14:26)
- Be positive with the AICs in Namibia (Mk 9:39-40, Lk 9:50)

Without boundless compassion (Bosch 1980:54), the missionaries may not have these attitudes. But with such attitudes they will activate the AICs in Namibia and other AICs in other countries. They will preserve Christian countries in Africa as they are.

7.5 Effective mission strategy for the AICs in Namibia: Reading the Bible

According to the investigation of the author of this thesis in chapter 5, most of the rituals and ceremonies that the AICs in Namibia perform and most of the rules they observe indicate that the AICs in Namibia need to read the Bible thoroughly from Genesis to Revelation in a short period. The reason for this is that the discontinuity and lack of historicity in their Bible reading paradigm, together with their cultural tradition, are the main reasons why they keep performing the rituals, and ceremonies, and observing the regulations of the OT in their ministries, like converted Jews. Although they perform these rituals etc., they love to align themselves with God, Jesus Christ, and the Holy Spirit. Theologians may not blame them from the perspective of Western theology, which is very sceptical towards the AICs, in this pluralistic world of the 21C. Any theology with its own interpretation can be an obstacle which can damage the genuine faith of Christians in the AICs in Namibia. Christian missionaries should let the AICs in Namibia judge themselves by themselves through reading the Bible, which is the Word of God. The Word of God will tell them how they need to transform themselves when they read it. Then they will decide what to transform and how in an African way. Thus, the AICs in Namibia and beyond should undergo a movement which encourages them to read the Bible in a few days' time. Such a Bible reading movement is indeed the only way in which the AICs in Namibia would transform themselves into a true African Kingdom of God. Missionaries are, after all, just the servants of God. Let the *Missio Dei* be the *Mission Dei* in Africa (Bosch 1980:239-248) for He is the only one who is worthy to be glorified through the Christian mission.

7.6 Conclusion

In the past, Korean Christians experienced severe suppression as a result of Japanese colonialism. Nevertheless, the early Korean church was able to adhere to ecclesiastical independence from the beginning of its church history. As Kane (1975:268) mentioned, the reason is that colonialism was neither from imperialistic Christian countries nor from Christian missionaries with an imperialistic mindset. However, the case of Namibia was different. When the missionaries came to

Namibia, they were from an imperialistic colonial regime, and the indigenous people felt that the missionaries in the church had a paternalistic attitude (Kretzschmar 1986:46). Thus, the African indigenous people in Namibia, especially the Herero, attempted to establish a church by themselves, within their socio-cultural and traditional frame of reference, independently. In the early stage of its independence, the church inevitably seemed to be a political vehicle against the colonial regime, but the principal reason for its independence was that its members desired ecclesiastical independence. Hence, they left the mission churches, but they never left Jesus Christ who they met in the mission churches.

The work of Christian missionaries in Namibia was, in other words, invaluable for building Namibia as Christian country. However, the historical and political scars that the African independent Churches in Namibia bore, and the paternalistic attitude that they had experienced from mission churches and the colonial regime, could not be removed without effort. There should be a heartfelt reconciliation between the Western churches (the Mission Initiated African churches), and the AICs in Namibia today. The reason for this is that, '[a]s members of the church we know that God has reconciled us to Himself through Christ, has enlisted us in the "service of reconciliation" (2 Corinthians 5:18) and has entrusted us with the "message of reconciliation" (2 Corinthians 5:19)' (Bosch 1980:245).

In this regard, there are certain matters that should be resolved amicably in cooperation with both the AICs in Namibia and the historical mainline churches for today's Christian mission in Africa.

Those matters: the fact that the AICs in Namibia, as African mainline churches of Namibia, and the historical mainline churches, need to be reconciled; the need to establish a Bible training institution for the AICs in Namibia; the need for a biblical church revival and prayer campaign; the need for a transformation of the way in which the AICs in Namibia exists by African Christianity in a modern African context; the need for a re-interpretation of the Namibia AICs; the need to attain biblical social justice; the need to proclaim the Kingdom of God by relying on the Holy Triune God's sovereign power; and the need to create an expectation of the dominion of God in Namibia and beyond.

Although the AICs and the MICs have different modes of behaviour within their Christian faith, both churches have to glorify the Triune God within a magnificent reconciliation that follows in the footsteps of the reconciliation that Jesus Christ achieved on the cross.

The AICs in Namibia are now making efforts to seek their identity between Christianity and African cultures and traditions. They want to worship God as Namibians. Independent African church leaders in Namibia are now searching for an appropriate way of liturgical transformation, which incorporates the valuable African cultural elements and African values. Lombard and Mbambo (1995:79), the members of African Association for Liturgy, Music, and the Arts in Namibia (AFALMA-Namibia), say, '... the Namibian churches should participate actively in the process of departing from western forms of worship, and promoting African cultural values in our worship'. AFALMA-Namibia is an organisation working on the project of 'Worshipping God as Africans'. According to the aims and objectives of this project of the organisation, they attempt to worship God meaningfully with an African identity formulated by valuable African cultural elements (Lombard & Mbambo 1995:80).

However, the AICs in Namibia have already acquired their identity as culturally Africanised in terms of liturgical aspects. Africanising the churches in Africa could not be the goal for the Christian mission. The ultimate purpose of mission for the AICs in Namibia should be a transformation of these churches so that they can become missional churches; keeping the ecclesiastical identity and the natural characteristics of the church to meet the challenges in their ever-changing context; understanding the worldly phenomena that affects these churches; and, as Niemandt (2010:1-2) puts it, understanding 'who needs the life-changing gospel' in the world, like the church in Acts.

Christian mission is the Triune God's new creative salvific ministry. The origin of Christian mission is in the heart of the missionary Triune God (Bosch 1980:239-240). The lost will be found and the dead brought to life through mission. However, it will not happen through our mission, but through His mission. In this regard, God

has sent Jesus Christ to fulfil His Word of prophecy and bring the new covenant by saving His people forever. The Holy Spirit maintains the mission with Jesus the Son and God the father through the principal of *‘καθώς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.’* (Jn 17:18, NA28) (As you sent me into the world, so I have sent them into the world. Jn 17:18, ESV). Jesus has ultimately completed his God-given-mission in perfection. The triune God will continue His mission in Africa by Himself with His people and His missionaries until He comes back again.

Appendix 1: List of the AICs in Namibia (Alphabetical order): 2014

The author of this thesis has compiled this list himself through interviews with the relevant Archbishops.

No	Names of the AICs of Namibia	Current Minister of the Church
1	Abraham Community Church	Archbishop Joshuua Musuuo
2	Abraham Nation Church	Archbishop Tjimune
3	Bethel Community Church	Archbishop Uahatjiri
4	Healing Church	Archbishop Nkomo
5	Holy Full Gospel Church	Archbishop Tjzongoro
6	Holy General Church	Rev. Kapapelo
7	Holy Jesus Church	Archbishop Kuaima
8	Holy Spirit Church	Archbishop Kaanjosa
9	Isack Church	Archbishop Kahere
10	Immanuel Church	Archbishop Uueziua
11	Isaiah and Enock Prophet Church	Archbishop Andrew
12	Jacob Apostolic Healing Church	Archbishop Kauari
13	Jesus Apostolic Healing Church	Archbishop Kephias Mbaha
14	Josia Apostolic Healing Church	Archbishop Mutirakuti
15	Jozikee mukuru Apostolic Healing Church	Archbishop Meroro
16	Michael Apostolic Healing Church	Archbishop Kapukare
17	Mika Apostolic Healing Church	Archbishop Musuuo
18	Moses Apostolic Healing Mission Church	Archbishop Kauandara
19	Nahum Apostolic Healing Church	Archbishop Kaihiva
20	Nehemia Apostolic Healing Church	Archbishop Hengari
21	Ondundu Sinai Christian Church In Africa	Archbishop Thomas Kandjii
22	Otjizeva Tja Silo Apostolic Church	Archbishop Koujo
23	Oruuano Church	Archbishop A. C. Kamburona
24	Orujano Church	Archbishop Karokohe
25	Orusuvero Apostolic Church	Archbishop Tjipua
26	Paulus Apostolic Healing Mission Church	Archbishop Kasaona
27	Penuel Apostolic Healing Mission Church	Archbishop Kandjii

28	Pentecost Apostolic Healing Mission Church	Archbishop Maharero
29	Sakaria Apostolic Healing Mission Church	Archbishop Kasuto
30	St. Abel Apostolic Healing Mission Church	Archbishop E. Mukungu
31	St. Amos Apostolic Healing Mission Church	Archbishop S. Mbeuserua
32	St. Aron Apostolic Healing Mission Church	Archbishop Tjihange
33	St. Bet-el Prophet Church	Archbishop K. Tjambari
34	St. Bet-el Star Church	Archbisop G. Kazengi
35	St. Elijah Apostolic Healing Mission Church	Archbishop Ndjavera
36	St. Elisha Star Church	Archbishop Paul Tjivikua
37	St. Ezeziel Prophet Church	Archbishop Mbaha
38	St. Gabriel Star Church	Archbishop A. Kapere
39	St. Immanuel Apostolic Star Church	Archbishop A. Uueziua
40	St. Jacob Apostolic Healing Mission Church	Archbishop Kauari
41	St. Jeremia Apostolic Healing Mission Church	Archbishop Mutirakuti
42	St. Jesija Apostolic Healing Mission Church	Archbishop Tjazirapi
43	St. Joel Apostolic Healing Mission Church	Archbishop T.A. Pura
44	St. John Apostolic Church Of Prophecy	Bishop G. Mutaazu
45	St. John Apostolic Faith Mission	Bishop N. Mupurua
46	St. John's Apostolic Faith Mission of Namibia	Archbishop P.K.D. Tjijombo
47	St. John Apostolic Healing Mission Church	Archbishop Kahuku
48	St. John Apostolic Holiness Church Of Africa	Rev. G. Katambo
49	St. Jona Apostolic Healing Mission Church	Bishop Kuaima
50	St. John Apostolic Healing Mission Namibia	Archbishop I. Kahuku
51	St. Joshua Star Church	Archbishop Kauta
52	St. Josia Apostolic Healing Mission Church	Archbishop Mutirakuti
53	St. Moses Prophet Church	Archbishop Kauandara
54	St. Nehemia Prophet Church	Bishop I. Mbahepa
55	St. Noah Apostolic Healing Mission Church	Archbishop Kavaonduezu
56	St. Penuel Star Church	Archbishop Kandjii
57	St. Sakeus Apostolic Healing Mission Church	Archbishop Kandetu
58	St. Samuel Apostolic Healing Mission Church	Archbishop I. Katiko
59	St. Samaria Apostolic Healing Mission Church	Archbishop Tjikuniva
60	St. Stephen Roman Apostolic Church Of Africa	Archbishop D.K. Mbaeva

61	St. Stephanus St. Phillip Healing Mission Church	Archbishop E.K. Mbaeva
62	St. Timothy Apostolic Healing Mission Church	Archbishop Katjangua
63	Zakaria Apostolic Healing Mission Church	Archbishop B. Muundjua
64	St. Zechariah Prophet Healing Mission Church	Archbishop J.T. Tjjeza
65	Tabernacle Apostolic Healing Mission Church	Archbishop B. Muvangua
66	The Church Of Africa	Archbishop Uaira
67	The Holy Church Of Oath Of Christ (Jorujajno)	Archbishop L.H. Naaronda
68	Tiree Mukuru Church Of God	Archbishop K. Muinjo

Appendix 2: Aims and Objectives of the AICs and the organisations in Namibia

The following informations are provided to the author of this thesis by the allowance of each church and their archbishops.

1. The Holy Church of Oath of Christ (Okereka Jourjano rua Kristus Orujapuke)

Founder: Priest Reinhard Ruzo and Reverend Siegfried Tjitemisa

Year of establishment: 1970

Place: Windhoek

Current leadership: Archbishop Leonard Hanavi Kaaronda since 1998

The aims and objectives

1. The main objective of the church is to spread the gospel of Jesus Christ to all nations.
2. To treat, pray, and heal the sick according to the Bible.
3. The Church shall perform healing using pharmacy medicine, ashes of trees, salt, milk, candles, and water, according to prophecy.
4. To empower the youth using the Word of God.
5. To help the youth and public at large to fight crime, drugs and HIV-AIDs by creating awareness about these issues.
6. To visit prisons and pray for prisoners and all those in need of prayer.
7. Our youth league will run yearly programs that support elders, disabled citizens, widows, and orphans by providing food and at times providing them with clothes and blankets when we can.

8. To run an effective Sunday school that will educate children about Christianity.
9. To expand theological understanding among members and the public at large in Namibia and to establish a theological education centre.
10. To work hand in hand for the welfare of Namibian churches and around the world.
11. To promote and upgrade welfare secure observance members.
12. The church shall continue to wear the blue and white uniform which was adopted on 24 March 1974 according to prophecy by the founder Priest R.J. Ruzo in Windhoek and which was later agreed upon by all the church members.
13. The Holy Church of Oath of Christ shall continue using our very own written Christian songbook.
14. To receive donations and subscriptions from willing donors

2. St. John's Apostolic Faith Mission of Namibia

Founder: Petrus Katekisa Daniel Tjiombo

Year of establishment: 1959

Place: Windhoek

Current leadership: Archbishop Petrus Katekisa Daniel Tjiombo

The aims and objectives

1. The St. John's Apostolic Faith Mission of Namibia receives the Word, which is contained in the Scriptures of the Old and New Testaments as its Supreme rule of Faith and life and avows the fundamental precepts and

teachings of St. John founded thereupon. It adheres to the Protestant Reformation.

2. The church's faith is the unchanging Gospel of God's Holy love made and manifested in Jesus Christ:

As it is declared in the Holy Scriptures by Prophets and Apostles, and is attested both in the Creeds of the Universal and in the confessions of the Church Reformed. From age to age, it has been handed down within the church and confirmed in the experience of believers. As God's revelation of His nature and purpose, it is its own evidence and authority, and its birth is known to believers through the testimony of the Holy Spirit.

3. The Church welcomes the knowledge brought to light by scientific inquiry into all facts of nature and history in the assurance that all true understanding of these facts will serve to show the glory of God.
4. The church believes in the divine healing of sickness. "They shall lay hands on the sick and they shall recover" St. Mark 16:18.
5. The church believes that all believers in Jesus Christ should be baptised in the river. St. Luke 7:28-30.
6. The vocation of the Church is joyfully to bear witness to its Lord, to worship God in His name, to build up its membership in the Faith and righteousness and the Spirit of unity, to proclaim His Gospel, to give loving service to mankind for His sake, and to watch and pray for the coming oh His Kingdom.

3. St. Joel Apostolic Healing Mission Church in Africa

Founder: P.H. Kandovazu, and V. Kanguatjivi

Year of establishment: 1975

Place: Ohakavena

Current leadership: Archbishop Theo Pura

Membership: NACAPA

The aims and objectives

1. To expand theological understanding among church members and believers in Namibia and, to this end, to establish a theological education centre.
2. To improve and promote the welfare of, and secure observance members.
3. To explore, research and seek for better means of promoting a healthy relationship among the members.
4. To receive and accept donations, subscriptions and endearments consisting of money or any form of property, and to raise funds or collect materials and goods for the common interest of the church members.
5. To act as a mouthpiece of the member churches.
6. To work hand in hand with all charitable organizations for the benefit and welfare of Namibian churches.
7. The uniform of St. Joel Church shall be blue and white, according to the prophecy of the founder and the late prophet Arch-Bishop P.H. Kandovazu in the year 1974, which Mama Vistorine Kanguatjivi and all the others agreed upon. And the Founder Archbishop and assistant Archbishop will wear the uniform that is suitable to them and that the executive church committee has decided on.
8. St. Joel shall perform according to the prophecy; they heal with pharmacy medicine, holy ashes from trees; animals dung, salt, fresh milk, candles and vinegar.

9. We offer Sacrifices of: cattles, sheeps, goats, doves and sunflower and olive oil.

10. We have festivals four times a year. And we observe a day in the remembrance of our founder, the late Archbishop.

4. African Independent Churches Association In Namibia (AICANA)

Registration Number of Company: N/A

Year of establishment: 1992

Headquarters: Windhoek

Current Chairperson: Archbishop P. K. D. Tjijombo

Basic information

The Association acknowledge the sovereignty of the Lord in dutiful obedience to his Command as expressed in the book of Luke 4:18, 'The Spirit of the Lord is upon me because he hath anointed me preach the gospel to the poor, he hath sent me to heal the brother hearted to preach deliverance to the captives, and recovering sight to the blind to see at liberty then that are bruised', and in St. John 17:11 'Holy Father, keep them in thine own name those whom thou hast given me, that they may be one as we are one' (Read Acts 6:1).

The aims and objectives

1. To co-ordinate efforts with a view to a more effective spreading of the Gospel.
2. To promote, establish, co-operate with or be affiliated to Associations, organisations or bodies, corporate, and non-corporate, which have objectives in accordance with those of the Association.

3. To disseminate abroad and within Namibia information concerning Namibia and the Independence Churches Association in Namibia. To communicate to the member Churches information which has bearing on or affects Namibia and the Independent Churches Association in Namibia.
4. To undertake and support Community Development which will be involved in positive action of our community to fight all social ills.
5. To organise conferences, meetings, and theological education and training courses.
6. To devise and institute more effective means of evangelization.
7. To promote Christian fellowship to all God's children.
8. To emphasise our brotherhoods in Christ despite denominational differences.
9. To communicate and consult with the state where necessary.

5. Namibian Christian Apostles and Prophet Association (NACAPA)

Registration Number of Company: 21/96/184

Year of establishment: 1993

Headquarters: Windhoek

Current Chairperson: Archbishop Theo Pura

The aims and objectives

1. To expand theological understanding among Christian Apostles, Prophets and believers in Namibia and, to this end, to establish theological education centres. To enable its members to be recognised worldwide and/or internationally.

2. To resolve problems pertaining to the Christian faith according to a scripturally based code of honour amongst Namibian Christians.
3. To upgrade and promote the welfare of, and secure observance of a scripturally based code of honour by Namibian Christian churches.
4. To explore, research and seek for better means of promoting a healthy relationship among the member churches.
5. To receive and accept donations, subscriptions and endearments consisting of money or any form of property, and to raise funds or collect materials and goods for common interest of the members of the NACAPA.
6. To act as a mouthpiece of the member churches
7. To work hand in hand with all charitable organizations for the benefit and welfare of Namibian people.

Appendix 3: Constitution of St. Joel Apostolic Healing Mission Church in Africa 2010

This appendix is an exact copy of the information that appears in a document used by St. Joel Apostolic Healing Mission Church in Africa. It was circulated to its members in 2010.

Circular Information Guidance

Article 1

Historical Background

This church has been established and founded by members late Arch-Bishop P. H. Kandovazu, Mama Vistorine Kanguatjivi and all the others. This has been started in Ohakavena-Epukiro Constituency in 11th June 1975. It had been and Apostolic Whispering from the prophet Joel said

“In the last days God says I will prophecy, your young men will see visions, your old men will dream the dreams”.

Even on my servants, both men and women I will pour out my spirit in those days, and they will prophecy. I will show wonders in the heaven above. The St. Joel Apostolic Healing Mission Church in Africa by Law now permitted and registered by its constitution under the government the philosophy of the Apostolic Missions should go ahead.

Article 2

Aims and Objectives

The aims and objectives of the St. Joel Apostolic Mission Healing Church in Africa shall be:

1. To expand theological understanding among church members believes in Namibia and to this end, to establish the theological education centre.
2. To upgrade and promote the welfare, of and secure observance members.
3. To explore, research and seed for better means of promoting a healthy relationship among the members.
4. To receive and accept donations, subscriptions and endearments consisting of money or any form of property, and to raise funds or collect materials and goods for common interest of the church members.
5. To act as a mouth piece of the member churches
6. To work hand in hand with all charitable organizations for the benefit and welfare of Namibian churches.
7. The uniform of St. Joel Church shall be blue and white, according to prophecy from founder and the late prophet Arch-Bishop P.H. Kandovazu in the year 1974, where Mama V. Kanguatjivi and all the others agreed upon. And the Founder Arch-Bishop and assistant Archbishop they will wear the uniform that is suitable to them and to the executive church committee have decided on.
8. The St. Joel shall perform according to the prophecy; they heal with pharmacy medicine, holy ashes from trees; animals dung, salt, fresh milk, candles and vinegar.
9. We offer Sacrifices of: Cattle's, Sheep's, Goat's, Dove's and Sunflower and Olive Oil.

10. We do festivals four times a year. And we also perform a day in the remembrance of our founder late Archbishop.

Articles 3

Headquarters

The head quarter of the St. Joel AHMC shall be situated in Windhoek with its secretariat main offices, which shall keep all correspondence and records of the St. Joel AHMC at these headquarters.

Articles 4

1. Full Membership

Full membership shall be open to all independent Christian Namibian people in Namibia. And this independent person(s) will adopt the rules and regulation of the church, and again he/she will exposes to the aims and objectives of the church. It may be admitted to membership if it has applied in writing to the General Secretary and the application has been approved by St. Joel AHMCA Executive Committee and recorded.

2. Subscription

- 1) Each member shall pay an initial membership fee amounting to N\$20-00
- 2) An annual subscription fee of N\$10-00 shall be payable by each member.
- 3) If the annual subscription of members remains unpaid for considerable length of time without good reason having been provided in writing to the general secretary, shall be taken in consideration.
- 4) Membership is to be filled in.

Articles 5

Membership shall be terminated:

1. If a member of St. Joel AHMC resigns of its own free will and he/she have to submit the reasons for its resignation in writing, this goes to the General Secretary who shall notify the Executive Committee and whole church at large.
2. When the Executive committee acts to terminate the membership of a specific member, there must be good reason to prove offences that he/she has done. This will clearly described in official Verbal discussion or official letter address to that member therefore, as set out in Article 4; or
3. When the expulsion of a member as recommended by the Executive Committee and approved by the General Assembly, on the grounds that this members Behaviour is failing to comply with Constitution of the St. Joel AHMC in Africa, action will be took on this regards.

Article 6

Duties and Right of Members

Members Churches shall

1. Take part in the discussion of, and , in the proper administrative bodies specified in article 7, make decisions on the policies of the Church.
2. Fulfill all duties required by the Constitution.
3. Bring problems and/or complaints pertaining to the practice of the Christian faith, to the attention of the General assembly.

4. Contribute to the funds of the church from member collection as are prescribed in the constitution and decided by General Assembly.

Article 7

1. Organization and Administration

The St. Joel AHMC shall have three bodies which shall act on behalf of and perform the duties of the Church, and these are:

Executive Committee
The Sub Committee
The General Assembly

2. The Executive Committee

- 1) It shall consist of all the Office-bearer of the St. Joel AHMC specified in article 8 and three additional members.

2) Functions

- a) To carry out all decisions and instruction of the general Assembly.
- b) To issue directives and reports from the sub-committee members.
- c) To supervise, direct and control and control the work in the church
- d) To submit reports to the General Assembly.
- e) To attend to the planning of the program of the Church.
- f) To arrange for the annual General meetings of the General Assembly and to call for such extraordinary meetings of the General Assembly as it may, in its discretion if necessary.

3) Meetings

The Executive Committee shall meet at least twice a month.

3. The Subcommittee

It shall consist of nine (9) members. The Chairman and its deputy, the Secretary and its deputy, and the five additional members.

Functions:

- 1) To receive and/or collect complaints for church members to direct or instruct them to the Executive Committee and to take forth information or to encourage both the church, members and for the Executive Committee.
- 2) To look and/or promote or prepare for better means of gaining and/or making funds.
- 3) To communicate to both the Executive Committee and General Assembly and/or to act between the Executive Committee and the church members.
- 4) To look after St. Joel AHMCN or take care where there might be some mistakes.
- 5) Meeting(s) of Subcommittee will meet regularly if necessary.

4. The General Assembly

Duties and Powers

Member of the General Assembly consists of the delegates of the member churches; with a maximum of three delegates form each member church.

- 1) Respect and/or to take care when making speeches or speaking or self-respect.

- 2) To decide and determine and where necessary revise the policy and programs of St. Joel AHMCN.
- 3) To receive and discuss reports of the Executive Committee which shall include the reports of the chairperson, the General Secretary and the Treasury financial report as certified by the Auditor.
- 4) To review and rectify or after any decision taken by the Executive Committee, if it deems it necessary.
- 5) To elect the members of Executive Committee and Subcommittee.

5. Quorum and Voting

- 1) For the purpose of voting on all matters brought before the General Assembly a quorum of two-third of the no. of members churches shall be represented in the assembly.
- 2) Decisions shall taken by a simple majority of the delegates and voting of the delegates present and voting, unless the assembly itself decides by simple majority, to require a higher majority for any decision before it.

6. Frequency of Meetings

The assembly shall meet at least once a month.

Article 8

1. Office Bearer

- 1) The office bearers of the St. Joel AHMCN shall be the Archbishop; and Assistant Archbissop; the Chairman and its Deputy; the General Secretary and its Deputy; Treasury and it's deputy; the Information and Organizing Secretary and it's deputy; Secretary for Christian Affairs, plus the additional four (4) members.
- 2) Terms of Office and elections:
 - a) The office bearers of the St. Joel shall hold office for a period terms of three years provided that an office bearer may be removed form office before the end of his/her term, if two thirds of the delegates represented in the General Assembly shall vote ant an monthly meeting: to terminate his period of office.
 - b) Office bearer shall be edible for re-election after the completion of their terms.

2. Duties of Office Bearers

- 1) The church Archbishop shall:
 - a) The Archbishop has the right in and out of St. Joel AHMCN.
 - b) No decision and/or alternatives will be made without notification of the Archbishop.
 - c) He/she must be present, whenever a meeting is held.
 - d) To make sure that anybody who is absent is represented on her/his duties.
 - e) There will be no pay of funds without the notice of the Archbishop.
 - f) The Archbishop must submit the agenda to the General Assembly.
- 2) The Assistant Archbishop:

- a) The Assistant Archbishop shall act on behalf of the Archbishop on his absence.
- b) To proceed with the Archbishop task, jobs and power during his/her absence.
- c) To see or attend to the absences of the office bearers and report to the Archbishop.

3) The Chairman:

The Chairman shall:

- a) Present over all meetings of the Executive Committee and the General Assembly
- b) Summon, through the General Secretary, all meetings of the Executive Committee and the General Assembly.
- c) Authorized payment of the General countersign cheques of the St. Joel AHMCN.
- d) Submit a report to the General Assembly on the work and general progress of the Executive Committee and the St. Joel AHMCN.

4) Deputy Chairman

- a) He/she shall assist the Chairman in the organization and administration of the St. Joel AHMCN.
- b) Perform all the duties and exercise all the power of the chairman in his absence.

5) The General Secretary

- a) He/she is the principal Administrative Officer of the St. Joel AHMCN.
- b) He/she keeps all records and documents of the St. Joel AHMCN.

- c) He/she sends out notice of all meetings and compiles the agenda with the assistance of the chairman.
- d) He ensures that all resolutions duly passed at meeting of the General Assembly and Executive Committee is put into effect.
- e) He/she countersigns cheques of the St. Joel AHMCN.
- f) He/she prepares the monthly report on the work of the Executive Committee to the General Assembly, for delivery by the chairman.

6) The Deputy Secretary

- a) He/she shall assist the General Secretary in the organization and administrative work of St. Joel AHMCN.
- b) Perform all the duties as may from time to time be delegated to him/her by the Secretary in his absence.
- c) He/she acts in the absence of the General Secretary on his behalf.

7) The Treasury

- a) He/she receives and banks all funds of the St. Joel AHMCN.
- b) He compiles and keeps detailed financial records.
- c) He preserves the properties of the NACAPA.
- d) He signs cheques and financial statements of the NACAPA to the monthly general meetings of the General Assemble and, when required to do so, presents audited statements to the Executive Committee.

8) The Deputy Treasury

- a) He/she assists the General Treasurer in all administrative matters.
- b) He/she acts in the absence of the General Treasurer on his behalf.
- c) He/she performs all duties may form time to time be delegated to him by the General Treasurer.

9) Information and Organization Secretary

- a) Shall publicize all available information connected with the Church, through local or foreign media such as the radio, newspaper, television and the church Magazine.
- b) Collect literature on matters pertaining the church and organize a library at the church's headquarter.
- c) Submit a report on his activities at meetings of the Executive Committee and the General Assembly.
- d) Submit his publications for approval to the General Secretary of the Association, before Publication.

10) The Secretary for Christian Affairs

- a) Shall organize and/or find means of establishing a theological education centre.
- b) Establish and seek funding for bursaries and scholarship for theology students.
- c) Find means for upgrading and promoting theological and scriptural understanding through the establishment of extension college.

11) The Additional Members

- a) Shall help and/or remind the office bearer on their duties where possible.
- b) Organize and arrange theological seminars and workshop.
- c) Maintain contact between Namibia theological students and the extension colleges.

Article 9

Legal Matter

1. The St. Joel AHMCN shall be a body capable of suing and sued in its own name.
2. The St. Joel AHMCN shall have special day of its established, and which shall be remembrance annually by the church.
3. This church with its name it can also affiliated to other Christian organizations'/associations body.

Article 10

Amendment of the Constitution

The constitution may be amended by resolutions passed by at least thirds of delegates present at the General Assembly. Notice of any such Resolution shall be submitted in writing to the General Secretary not later than three months before the date of General Assembly meetings. The Executive committee shall circulate members' churches at lease one (1) month before the meeting of the general Assembly.

Appendix 4: Obituary of Ma Christina M. Nku

This obituary has been distributed at the funeral of Ma C.M. Nku in 1988.

OBITUARY

1894-1988

“I HAD A VISION”

Mother Christinah Mokotuli Nku, was born from a Bolibe family of Enock and Magdeline in 1894. She was the fifth child in a family of eight. Her life as a child astonished her parents. She seldom was found in the midst of her peers. She attended school and went as far as standard three of “Old Education of Royal Readers”. She never was exposed to the outside world like her other sisters, from childhood. She kept indoors and was always found praying in dark corners of the house, so as not to be heard because she feared her father. – “I had a Vision” – she told her visions to the members of her family. She was misunderstood by her father and was always severely punished for that. – Since 1906, Mother Nku has been seeing visions up to the time she was called to rest. It is through the continuous visions that the St. John’s Apostolic Faith Mission came into being. She prophesied, healed the sick and started a mammoth mission.

IN 1966 at the sea of Tiberias in Israel, she prophesied before a multiracial group the war that was approaching in Israel. The divisions in the Church and the conspiracy will be going on. She saw the bloody figure of Dr. Verwoerd before her, two weeks after her return Dr. Verwoerd was assassinated.

In 1970, the Church was divided into two divisions as prophesied. All these prophecies, the dreams, and many others are fulfilled.

Before passing, she foretold many deaths. - On the 12th of August, her son, Joel Zacharia Nku, died and was laid to rest on the 20th of August - The old prophecy was that after Joel dies she will live only for seven days after his burial and this was fulfilled when she died on the 10th of September - seven days after Joel was buried. – Mother Nku leaves one son, three daughters, twenty-one grand children,

thirty-nine great-grand children, and three great-great grand children. She has seen her fourth generation.

Mother Nku has been the Spiritual Light for the Christian World, her name is known in The United Kingdom, The United States of America, The Continent in Asia, Latin America, and in The Mother Continent of Africa.

Her Christian seeds are seen in the Uniform of all colors used in the independent Churches in Southern Africa. She was the Mother of the blue and white uniform used by many Independent Black Churches in Southern Africa.

From her blessing hands and praying heart are born preachers, evangelists, ministers, bishops and those who can see vision and pray for the sick. She was Great at her Birth and she is Great at her Death.

AT BEDSIDE – HER LAST WORDS

For a while, her body was weak, her spirit was strong. She was for the past five years Blessing those who came to her by hundreds.

Her biological children, whom she called her partners, should continue promoting her prophecies. This she told her granddaughter, Mrs Mamokere Lydia Senoge. Mamokere called her aunt Lydia August to share the Last Words – The Church must go on, she said – Two Churches must come to an end – All her grand children and church leaders must be assigned to duties by those she had prophesied before birth – Bishop Mahery must bring back the Name, Church Bell and all other articles he had taken from the Church with twelve doors. Whether, Mother, is alive or dead, she said.

She emphasized the point of the ongoing church and told Mamokere to tell her uncle, mother, and aunts to stand on their feet, pull the church up with the help of their children and the zealous church members.

She held Lydia August's hands, closed her her eyes, folded her hands, and gave up her spirit – her lips were murmuring before becoming totally quiet. It sounded like “ Keep The Church” as Mamokere put her ears close to Mother's lips.

THE PRAYER WORLD CIRCLE HAS LOST A MOTHER, A HEALER AND BLESSING MOTHER,

LALA NGO XOLO NDLOVU

Appendix 5: Letter from St. John's Apostolic Faith Mission to CCN

This letter shows SJAFMN is eager to be the member of the Council of Churches in Namibia.

ST. JOHN'S APOSTOLIC FAITH MISSION

DIOCESE OF NAMIBIA

Telephone 215263

P. O. Box 3734

WINDHOEK

9000

5-12-95

(STAMP)

TRIBUNAL THE DIOCESE OF NAMIBIA

ST. JOHN'S APOSTOLIC FAITH MISSION

BISHOP P. K. D. TJIOMBO B.TH

STEWARD REV TJIVIKUA

TEL 219705 HOME, OR 222547 (W)

TRUSTEE

DEAR SIR/MADAM

P. O. BOX 41

WINDHOEK

NAMIBIA

RE; CLAIM FOR MEMBERSHIP

WE HEREBY WOULD LIKE CLAIM OUR MEMBERSHIP APPLICATION TO THE COUNCIL OF CHURCHES IN NAMIBIA.

THE EXECUTIVE COMMITTEE OF THE ABOVEMENTIONED CHURCH HAS A MEETING ON THE 03/12/1995 TO LOOK IN THIS MATTER. WE APPLIED AS FROM THE TIME OF BISHOP KAULUMA AND AGAIN THE TIME OF DR. SHIHAVALI AND LASTLY THE TIME OF DR. M NAKHAMELA. SINCE EVER WE HAVE NO CLEAR ANSWER FROM THE COUNCIL OF CHURCHES, THIS EVEN DO US A CONFUSION AS WHEN WE SIT IN A MEETING WE DO NOT KNOW WHETHER WE ARE MEMBRES OR FRIENDS.

WE HEREWITH WANT A CLARITY ON THIS MATTER.

GREETING IN THE NAME OF GOD.

YOURS FAITHFULLY

K. TJIVIKUA

Appendix 6: Address and preachings of P.K.D.U. Tjijombo, only Archbishop of SJAFM in Southern Africa

This appendix contains transcripts of verbal sermons and statements delivered by Archbishop Tjijombo. The author of this thesis quotes it verbatim.

6.1 Preaching on Sunday Service: P.K.D.U. Tjijombo

- Date: 23 Jan 2005
- Venue: SJAFMN, Katutura, Windhoek, Namibia
- Scripture reading: Leviticus 14
- Title: N/A

God has granted me the perception of believing that the Old Testament and the New Testament are not unlike. During the pre-independent period, the name of Namibia was South West Africa. Are they not indicating the same country? Those are unlike, but identical story. Why this? I want to tell you that the Messiah is the very Jesus and those are the same person.

We read Leviticus 14 today, however it was written before Jesus Christ came to this world. There was animal sacrifice before, but it became unnecessary when Jesus came. The blood of Jesus covers everything.

What is prophet? Holy Spirit! What is sugar? What was the name of sugar before? Sugar is sugar. The past sugar is the same as the present sugar. Jesus Christ is also the same yesterday and today and forever.

Prophet is identical to Apostle, but the capacity is not. My capacity is also different from yours.

In Isaiah 38:1 and downward, Isaiah came to Hezekiah. Prophet is not just a person who came to church. When the prophet gave a message to someone, then the receiver prayed. It was not the prophet who prayed. Prophet is someone who

delivers the message to this and that person, but the Apostle is someone who delivers the message for a certain group of people.

As Numbers 11:29, 'But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his Spirit on them" ', any school does not teach how the prophet does deliver the message to somebody. Even theological seminary cannot do it. God should give it. According to Genesis 1:3-4; 9; 10, the Spirit existed before the things were created. The function of the Spirit is given to human being and the function is now carried out among the people. The same Spirit let us act and live in our lives. John 15:14-15 shows that the Spirit of God unites us with God. This Spirit let the people prophesy. Prophet becomes by Spirit-lead. I will be a prophet in all of my days. Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away [*this was quoted from (1 Corinthians 13:8, ESV)*].

However, my time will come to an end. My lifetime is not mine. What shall we do then? We have to manage our time wisely. While you are able, just do it. Nobody knows when we have what, but start serving the Lord.

1 Samuel 10:11 says, '[a]nd when all who knew him previously saw how he prophesied with the prophets, the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?" ' It shows that people got changed by the Holy Spirit. The Holy Spirit will move us with what He wants, but not with what we desire. We can change. Holy Spirit transforms our lives. The Holy Spirit in 1 Samuel 10 has changed Saul. Those who did not receive the Holy Spirit will not understand what I am doing. People were dubious what happened on Saul. Acts 10:34-45, 'So Peter opened his mouth and said: "Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him, says that God is for all the people in every nation." ' It is so clear when we see what God has done. When the Holy Spirit came upon Peter, he confessed like that, but in Galatians 2:11, he fell on temptation. Now it is time for us to go and spread the gospel in Europe.

How will the prophecy come true? When? People never trust the prophecy until it is happened like Luke 1:34-35 says, Maria had given a birth to a child by the power of the Most High. Only God knows exactly when the prophecy will be happened.

A car stopped at a junction. Where to go then? Although a certain authority, or a political power fixes the direction, it is a real situation that it still needs 'There is no problem for us, if we choose this way'. Where is the short cut? What is the Lord's way? Although our choice satisfies us our desire, If a tyre becomes flat, it is not satisfactory at the end. Real situation....

Although there are failures, do not lose your faith in God. Win the tribulations by faith. It may be a trial of God. When you overcome the trials and witness your real faith, you may be the perfect and genuine Christians lacking in nothing.

Singing praise the Lord like Miriam, the prophetess, in Exodus 15:20 is the gift of God. Why do not you praise God in Korean?

Do not fail to notice the prophecy. 1 Thessalonians 5:20 says 'Do not despise prophecies (ESV)'. According to 2 Thessalonians 1:7-8, people are waiting for the second coming of the resurrected Jesus, but He will be revealed in flaming fire to inflict vengeance on those who do not believe. If you do not want to belong to those, believe in Jesus absolutely with your eagerness.

Our desire is of learning from you. We need your assistances. We will support you by all means. If only the Bible means it, you may sympathise with my words.

6.2 NamACTS inauguration statement by Bishop P.K.D.U. Tjjombo

Namibia African Churches Theological Seminary

P O Box 3734, WINDHOEK, Republic of Namibia, Telephone 061-26-2069 Fax
061 21 6987

- Date: 16 Jan 2008

- Venue: 3 Boermann Street, Klein Windhoek, Namibia
- Scripture reading: N/A
- Title: Statement by Bishop P. K. D. U. Tjijombo on the occasion of the inauguration of NamACTS

Director of Ceremonies, I thank you for giving me this opportunity to members of NamACTS Governing Board, Most Reverend Ewald Kakero-Mbaeve, Leader of the St Stephnus & St Philips and President of AICANA, Rt Reverend Muvangua, Bishop of the St John's Church of Prophecy, all CHURCH Leaders present here tonight, brother Jin Ho Park, my Korean friend whom I met a few years ago with the wonderful news of establishing a seminary, students who will make this undertaking a reality.

May I start off by saying that we are witnessing history in the making tonight. As we know African Independent Churches have not had Seminaries of their own, here in Southern Africa. Some of our Church Leaders make use of Seminaries of what is known as Main Line Churches. Others are untrained. But tonight we are witnesses to a Seminary opening its doors for the African Churches spearheaded by African Governors with the assistance of Korean Missionaries, represented by Joseph tonight.

We are all aware of the fact that most of the African Churches are led by untrained and many a time by under educated Pastors. I may use myself as an example that I have never attended school. The only classroom I attended was Bible Study where I did a Diploma in Theology. This state of affairs of untrained Church Leaders made it difficult for our churches to be recognised and registered by the authorities.

Leading a Church is like managing any big company, but the church is more difficult as it has many members who could pose problems of various kinds. It is true that many Leaders led their churches, fairly successful for a long period. It is also true that the Spirit of God leads Church Leaders and that is what helps them in leading their churches. Church Leaders, like Archbishop Kakero led their churches for close to 50 years without the necessary training. I give credit them.

But while I give them credit for what they have achieved, I would like to state that it is necessary to augment one's spiritual gift with Theological training to understand the Bible better. A trained person has a reference when confronted with Bible interpretation issues. A trained person has accumulated a lot of knowledge and has also a lot of books that will help in solving Bible interpretation issues. This is very important because such a person will not become offensive and confrontational when pressed for answers.

Dear Listeners, tonight we are inaugurating our Seminary. Let us embrace it and use it fully. Let it become a shining light in our country and Region. I encourage every Bishop, Pastor, Evangelist, and all those who aspire to become Church workers to enroll for the courses on offer so that we have a well trained workforce in our churches.

Having said that, may I state that knowledge is transferable. After equipping yourself with Theology, you could be employed in other fields. I will perhaps use the example of the people who wrote the Constitution of Namibia that the following persons are qualified Theologians: Rev Hendrik Witbooi, Rev Willem Konjore, Rev Mati Amathila, Dr Kaire Mbuende and Bishop Zaphania Kameeta. They trained Theologians, but used that knowledge in other fields. You could also use your Theological knowledge in other fields to contribute to the country and uplifting your standard of living.

This Seminary will offer Certificate and Diploma course. After completion of Diploma course one could enroll for a degree course with sister institutions. This Seminary can thus serve as stepping stone for higher learning for those who want to do so. Use it fully for the benefit of our churches and countries.

6.3 Preaching on Potchefstroom Festival of SJAFMSA: P.K.D.U. Tjijombo

- Date: 20 March 2011
- Venue: SJAFMSA
- Scripture reading: Hebrews 1:1-2
- Title: N/A

Because of time, I will try to cut some of this. Allowing me to doing the children of the founding mother of this church, Ma Christina Nku. We will never forget her.

I was a very young boy or a young person when I was at Evaton. When we travel to Mtloholo that was the farm bought for Mother Christina and even the farm Kameelboom I know that.

I am a spiritual child of Mama Christina. And I am a spiritual child of Masango. I am a child of those blessing of father Tobani and father Maheri. I am very much blessed and lucky because I have all those portion of blessings. I want us to unite in purpose. Let us talk of the same language. Let us be one a spiritual language. God is love. *Modimo ke lerato*. God is love. And If you are a child of God, you must have love.

My message is about faith. That is the message it is on paper, but I will not cut it short and give you verses to go make it available so that you go and read it yourself.

What is faith? It could not be divided. Is it faith to divide? No. What is faith?

Faith is something that we expect to happen but that we can't touch it with our hand. Faith needs a passionate heart. It needs passions. Would you want to tell me that you have faith and yet you are only two in your house pray you and your wife. And if the wife goes to the loo then there is nobody you are preaching to.

Is that faith? Is it personal? Is that faith reaching out to people? Faith is intended to reach out to people.

Hebrews 1:1-2, you just go and read it at your home. Let we hear that first we had the message of the prophet. There is Ma Christina and our father Masango then. And lately in these days we heard it through the Spirit. I believe that my brothers at my back are my primary witnesses because by the time when I entered this church we only had three bishops. It was father Johannes Nku, father Latefani, and father

Masango. There were only those three. It is true. It has been confessed. There is nothing that I have to hear from you in this church when we talk of things of this church I know it. Those are the people that I have to talk when we talk of this church.

What is faith? Let me come back. Do you have faith? Do you have an intention or any plan to live according to faith, or do you have faith? It is totally different. I have quoted many verses but because of time I can't do it, but I will make it available. You will get to the office of the bishop Ndasey and his administration you will get this document and you can read it by yourself.

Faith does not require into push me out of position so that you manipulate. It means us to do together. Faith needs a united heart. It needs us to be united. I am very thankful that I do not see the difference in terms of numbers. In the previous festivals and this one is in fully attended. Do not fight against the Spirit of God. It will hurt you.

I am a child of the Spirit the Spiritual child of Mother Nku. If she was alive and she comes in Windhoek, come to church. It will be free to do whatever she wants to do because it is a church. Don't fight the Spirit of God. It will hurt you. You will endanger yourself.

In the Bible we will read about a certain man Judas who gathered a lot of people, but after he died the people he gathered also vanished. Why, because they did not have faith. They never look for faith in the Lord. They were fighting the Spirit of God instead. Do not fight against the Spirit of God. It is very dangerous you would not succeed. I have suffered a lot. I have a political? Even go ask that Mr. Mabute. He knows. You will not frighten me by this little tricks. I flee; humbly flee to the gathered people of God, to the gathered congregations. Let us have the spirit of love prevailing all of us. Let us all join by love. Let us co-operate. Let those that are outside get into the camp and start pull together. Let us not to try to push from inside to push us outside. Let us all come in and pull together.

Do you want to tell me that a church as an institution as it is should not have money? How will it administer itself? What will you do without money? Church needs money so that your ministers and bishops what take taxis when they come to *Muketi* (Festival). Church needs to have money so that you even can pay your minister. Church needs to have money to build a mission house. Church needs money to buy an air ticket to send a delegate to somewhere. Church needs to develop. No development without money.

You are very lucky because I am not talking my message as I intended it. I have shorted it. You are very lucky.

What is faith? What is faith? What is to believe? To believe is to pay attention to something with your whole heart. If you believe in God with your whole heart then we call that faith.

Faith is a culture (*Ombazu*). We will call it both a culture and we will call it faith. A nation without the culture is not a nation. Because of things that I see with my naked eye, I would not want to go further than I thought. I will also give it to Dr. Kaimakapaho (Sihilo) so that he sees how to distribute it to those who want. That it teaches you something.

We are not here with an intention of to divide in rule. We are not here to impose people all others for me to come through wherever I come and impose this person as a bishop upon people, No. The people need to democratically elect their leader. Even if you tell me that you are my leader and I do not know the procedure that brought you to power. How will I recognise you as a leader?

My last word: if you do not respect me, I will not respect you. You cannot waste my honor throw it into a world. Honor should need honor. You give me honor I give you honor. If you do not honor me, if you do not respect me I will not. Other people that are here we have met we have greeted one another. Others are just passing me by as if they do not see me. Is that faith?

My children from mother Christina, children of Ktleuku, children of Masango, children of Maheri, let's join together. Let us join together! *Ngatu ku tasane!* Let us take cognitions of the way we are in. Is it a way that leads us a life or is it dividing us? Have you realised that I have come with a group from Namibia. Where is your group? It is a dividing rule tactic. I take the children of mama Christina that came to visit us. And I under correction I think there was a delegation a few weeks back in Namibia as well. And I want to apologise on behalf of the Namibian congregation that side that it is not by intentional that we did not make it to the meeting and to the gathering. It was just because time constraints.

Deacon, when you come to Namibia, look for the nation. We can have your accommodation there. If you are a parent, you do not listen to one side of the story when your children bring you complain.

I am afraid of time, but I got a lot to say. Even if you look at me my eyes, I do not fear anything. I, once a time in a colonial time, a white person came to me point the gun. SWAPO...

If he comes here and say, 'Vote it!' What would you do? And then I told him that what difference is there between you and SWAPO. You have the gun and SWAPO also has the gun. And after all if you shot me, it will not hurt me. It will only kill me. Even now, if you intend to kill me, I do not mind because my life is not special. It is just a life as any human being. May God bless you. May God be with you.

I just want to tell you about that light in complexion who is taking some stuff of pictures. He is a friend of us. He is a Korean missionary and very old friend of us. Joseph Park is name and surname. It is not his first time to be here. Some of you might have recognised his face when he entered.

The purpose of the church is to unite people, but not to divide them. The church is that you plant the seed of love not the seed of hatred. If there is a certain degree of unfortunate, let us pray and kill that seed of devil not to grow further.

Let us pray. To the above make event which schedule to take place as follow: The date it runs from the 28th of June to the 4th of July 2011 at the St. John's Apostolic Faith Mission in Katutura, Windhoek, Namibia. Your presence is a huge investment not only to the church but also to your spiritual bank. And it will rank very high in the list of the Kingdom qualifiers. May God be your garden guide! Let us meet in Namibia

Thank you.

We need a very high degree of co-operation.

May God allow us to meet once again.

6.4 Lecture: NamACTS Seminar

- Date: 21 Apr 2006
- Venue: Soccer house, Katutura, Namibia
- Occasion: NamACTs Seminar
- Title: 'What is wrong with traditional Western Theology?'

We can say the following about traditional Western Theology. It is a theology of the dominant classes of society.

Why? It was developed by Christians from the West especially Europe whose country had colonised the world. Mostly these theologians closed their eyes to the pain of the oppressed:

It is an imperialistic theology.

It is a contextual theology and not a universal theology with absolute, timeless truths.

It assumes uncritically that the Western capitalist culture is a Christian Culture as opposed to socialist approaches to social organisation.

It is abstract, philosophic, and related to the concerns of the people of Africa.

We will build in vain, if we go without God's guidance, wisdom, and justice (Job 27:6; 15:21, 24). Your whole body will be in darkness and you shall not hear. We are glad due to the message of wisdom that we hear.

But have renounced the hidden things of dishonesty, neither working in craftiness nor handling the Word of God deceitfully, but by manifestation of truth commending ourselves to every man's conscience in the sight of God (2 Corinthians 4:2).

Appendix 7: Minutes of Committee Meeting held on 30 August and 4 September 2007

Uandjisa F.G. Muharukua who was one of the committee members of NamACTS wrote this.

- Venue: 3 Woermann Street, Klein Windhoek, Namibia
- Attendance:

Uandjisa F.G. Muharukua

Tjipueja Mutirua

Hiruu Kaapama

Uarakiza L. Tjipetekera

Andeline Karipo

Uerikoha Tjijombo

The minutes were accepted as a true reflection of what was discussed at the said meeting.

1. Convention: We found the Soccer House as the place where the Convention will take place. There were here and there sentiments that the place may be small and we need to look for an alternative place. After thorough research, it found that the Soccer House is the ideal place for the Convention. It was further agreed that we need to make radio announcement for a wide audience to be reached.

2. Contribution towards the Convention: NACAPA raised a concern about the contribution of N\$ 4000.00 per Association and the meeting wanted to know their decision after a meeting as they promised. Bishop Mutiura, a member of NACAPA, stated that they failed to meet and needed more time. This was granted. Rev Park, J. H. stated that we need to act like a group of people who planted a tree. Such a group has to irrigate the seedling until it grows. If it is left without water and nutrients, it will die. We together need to do everything together to make the Seminary a success.

3. Fundraising Report: the meeting requested the Chairperson to advise Ms Tjipetekera to bring the report.

4. Radio Announcement: Bishop Mutirua got the announcement taped and it will be broadcast on 05 and 12 September 2007. Bishop Mutirua and Evangelist Uerikoha Tjijombo will do a follow up.

5. Contribution: Bishop Mutirua informed the meeting has decided to contribute.

6. Fundraising Report: Ms Tjipetekera presented the report and there is an amount of more than N\$ 1100.00 generated through fundraising activities.

The next meeting will be on 11 September 2007.

Appendix 8: NamACTS Convention with AICANA & NACAPA

This programme was organised by NamACTS.



Namibia African Churches Theological Seminary
P O Box 3734, Windhoek, Tel 264 – 61 – 26 2069

- Date: 15 September 2007
- Venue: Soccer House, Katutura, Windhoek, Namibia
- Participants: Delegates from AICANA and NACAPA and International Guests

Convention Programme

RefNo	Time	Activity	Chairperson: Rev. Muharukua	Actor
1	09h00	Eimburiro nongumbiro jomapatururiro/ Opening Hymn Prayer and Welcoming	Revs Muharukua/ J H Park	
2	09h05	Opening with Sermon	Most Rev Kakero E Mbaeva	
3	10h00	T E A B R E A K		
4	10h30	Adopting the Constitution	Rev Muharukua	
5	13h00	L U N C H B R E A K		
6	14H00	Adopting the Constitution Continues	Rev Muharukua	
7	15h30	T E A B R E A K		
8	15H45	Election or Confirmation of Office Bearers	Appointed Chairperson	
9	16h30	Word of Blessing	Rev Ohm YH	
10	17h00	Bestowing Certificate on Honorary NamACTS Moderator	Elected Chairperson of the GB	
11	15h10	Well Wishes of the Office Bearers	Rev Lee Kwan Sog	
12	15h30	Closure, newly appointed chairperson		

Appendix 9: Chairperson's speech: U.F.G. Muharukua

This appendix contains a transcript of a verbal address and statements delivered by U.F.G. Muharukua during the NamACTS convention held in Windhoek on 15 September 2007. The author of this thesis quotes it verbatim.

It is not an easy task to state reasons for a Seminary, as there are many views about qualified pastors.

There may be people who argue that Rev so and so led the Church for a period without pastoral qualifications and did well. One of the arguments is that many leaders are prophets and therefore do not need training as they are trained by the Lord. Furthermore, ministers in African Churches are not appointed on the basis of qualifications but rather on the basis of loyalty and mastery of the Bible. Moreover, many pastors of Independent Churches are employed somewhere and work for the Church as lay ministers. These therefore render pastoral qualifications less important as they will seek professional qualifications in the job they full time employed in.

It is also likely that opponents of pastoral qualifications will argue that a Seminary is just a business for the initiator and therefore unnecessary. All these make it difficult for someone to state that Theological Qualifications will improve the performance of the recipient.

However, let us pause for a moment and compare pastoral qualification with my other qualification and see whether it is a necessary component in spreading the gospel. Many of people in AICs in Namibia, who unfortunately, have become parents spend thousands of dollars in the education of our children. Why do we do this if we may argue that education is not important for someone's livelihood? Why do we fight the education authorities if our children fail and are consequently roaming the street or are forced to institutions that we perceive to be of lower status, like Namibian College of Open Learning (NAMCOL). May I also state that on the other side we are proud of someone who is highly educated, even in Theology, e.g., Bishop Dr Kameeta, Dr Nakamela, and Dr Tjitendero etc. The answer to this is because we believe that education improves the employability of

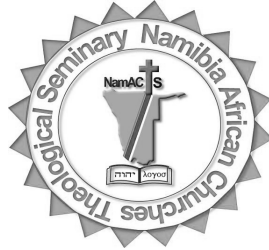
the recipient. An educated person becomes a finished product, ready for the job market. That being the case, why do not we think the same for our ministers in the Independent Churches? May I perhaps mention here that our Churches are regarded as sects and not real Churches by other Churches, not that we do not convert people to Christianity, but because of lack of qualifications by many of our pastors. Pastoral Qualification will thus then enable our ministers for the pastoral work they have performed.

Furthermore, a pastor is the shepherd of his/her flock. This means that such a person is a leader of the people in his/her Church. How then do we expect the leader to lead effectively without the necessary foundation? We sometimes think that since the pastor is perceived a prophet he/she will receive guidance from God to lead the Church. Yes, it could be true to some extent, but that very God made us wise enough to start schools and seminaries and it is just too much to expect that He should sit our churches to guide our pastors. Moreover, we have become very sophisticated and we therefore need sophisticated pastors in order to be on par, and to compete with ministers in other churches. A pastor needs to be innovative and education will equip him/her for the task at hand.

Having said this, may I state that I do not mean that we must fire all unqualified serving pastors. No, if we do that we may end up throwing the baby with the bath water. There will be a rebellion in the Church as the pastors and their sympathisers will fight in order for them to keep their positions or chase us away from their Churches as in many cases they founded these Churches. I am thus proposing that we need to help our pastors to gain the qualifications they need so that we have a qualified workforce and hopefully an effective and efficient leadership and missionaries in our Churches.

Appendix 10: NamACTS Opening Ceremony

This is a copy of a document created by NamACTS, which was given to the people attending the opening ceremony of NamACTS.



Namibia African Churches Theological Seminary
P O Box 3734, Windhoek, Tel 264 – 61 – 26 2069

Opening Ceremony Program

16 January 2008

Ref	Activity	Actor
1	Opening Hymn and Prayer	Arch Bishop Ewald Kakero-Mbaeva
2	Welcoming the People of God	Rev Muharukua
3	Keynote Address	Bishop PKD Tjjombo
4	Introduction of Lecturers and Students	Jin Ho Park
5	Vote of Thanks	Ms L U Tjipetekera
6	Closing Hymn and Prayer	Bishop Muvangua
7	SUPPER	

Appendix 11: Work Permit Reference Letter for J.H. Park in SJAFMN

**St. John's Apostolic Faith Mission
Namibia**

**P.O. Box 3734
WINDHOEK**

Attention: Ansie Jansen
In Chub Security

From : ST. John's n Apostolic Faith Mission in Namibia

Ref: Confidential Letter for the Employment of Rev. J.H. Park

To Whom It May Concern:

Dear Sir/ Madam

This is to certify that the below mentioned people has been employed as a South Korea Missionary working in Windhoek, Namibia since the 25th of January 2006.

Personal details are as follow:

Name: J.H. Park
ID: JB0518241

Thank you

God Bless U

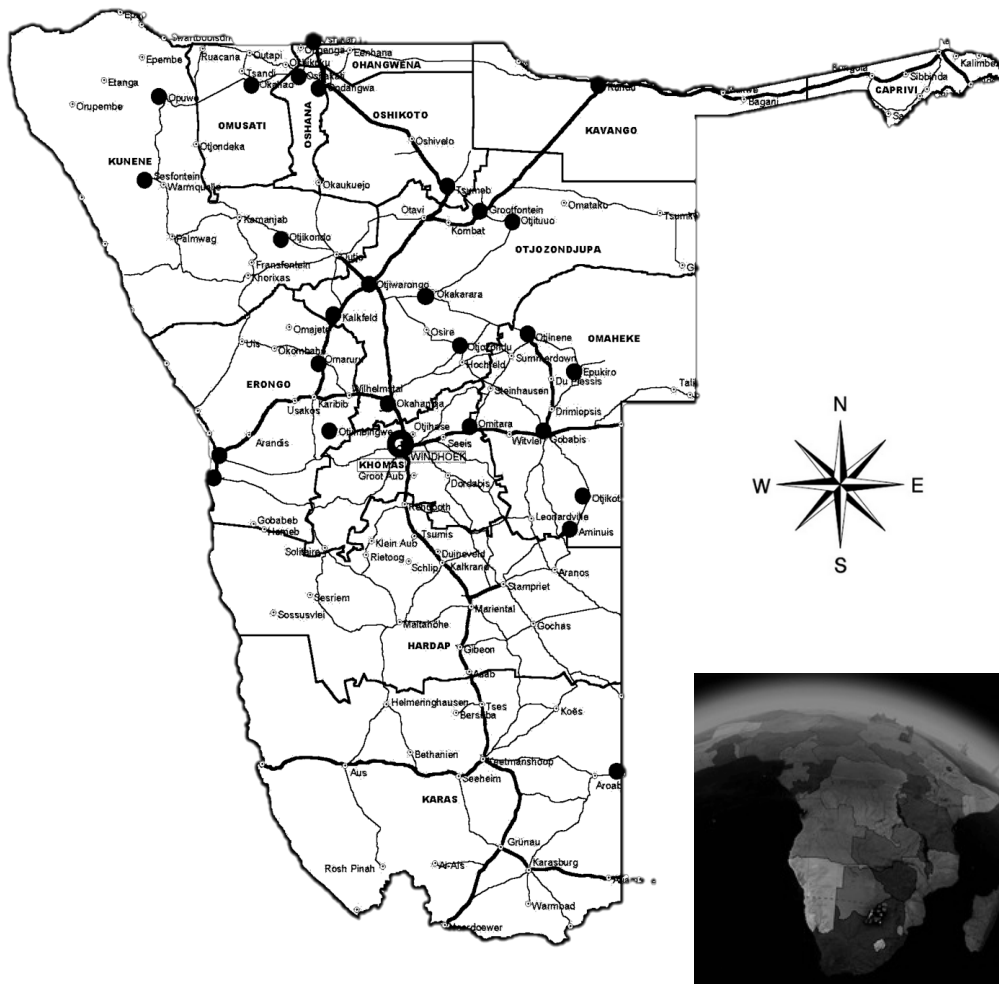
BISHOP P. K. THOMAS B.F.
DIOCESE OF NAMIBIA

Senior Bishop Among the Bishops of St. John's AFM Namibia

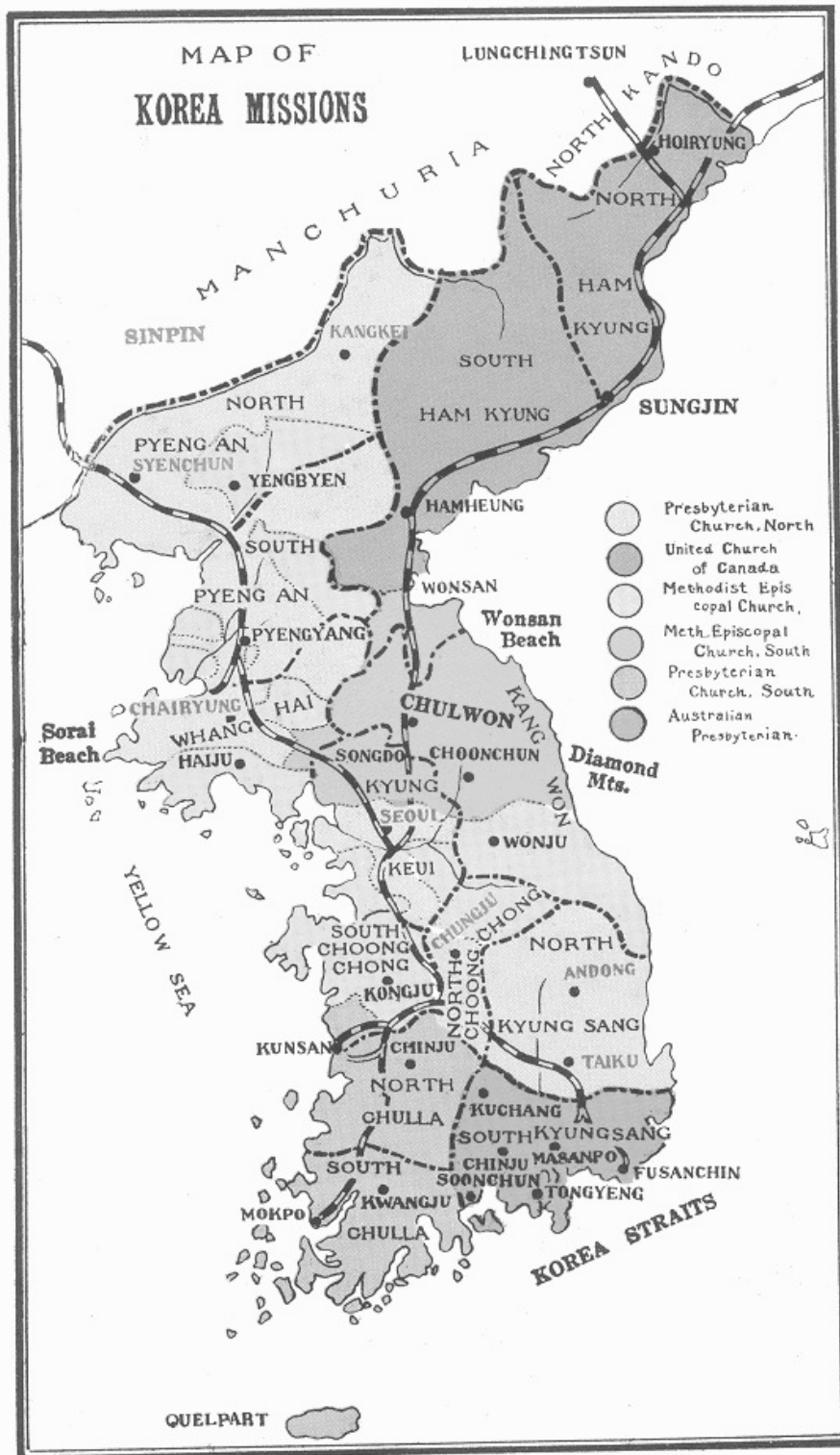
ST. JOHN'S APOSTOLIC FAITH MISSION
P. O. BOX 3734
HEAD OFFICE OF DIOCESE
WINDHOEK

Appendix 12: Disribution map of the AICs in Namibia 2014

The author of this thesis creates this map in accordance with the distrubution of the branches of SJAHMCA and SJAFMN in 2013.



Appendix 13: The geographic resolution of the Comity Agreement in Korea⁷⁵



75. [Accessed on 17 June 2014: <http://m.blog.daum.net/eccl12/8000492>].

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