**CHSSA Conference 2016**

**Provisional list of papers with abstracts (22 April 2016)**

Theme: Popular faith and canonical faith of the Church in Southern African Christianity

1. Bate, Stuart (UKZN; St Joseph’s Theological Institute, Cedara)

*The Young Christian Workers (1950-1975) – a mission history*

The Young Christian Workers movement was active in South Africa from the 1950s to the 1990s. Though it was not very well know, its contribution to the Church and society here was much more than often realised. There has been an interesting growth in the number of postgraduate theses which, whilst not focused on the movement, make reference to its impact in a variety of contexts in South Africa. Ineke van Kessel in her unpublished article *The Conscientising Mission of the Young Christian Workers* has noted:

Very little has been published thus far on the role of YCW in South Africa, except for a few passing references in books and articles that otherwise deal with trade unions or community organisations. There is no reference to YCW whatsoever in the first two volumes of the *Road to Democracy in South Africa*, a project of the South African Democracy Education Trust (SADET) claiming to “record the history and the voices of the individuals and organisations that laid the foundation for a new South Africa… Yet YCW deserves to be more widely known because of its importance as a conduit for notions of liberation theology and third world socialism to the world of working youth as well as a training ground for a remarkable crop of talented and committed activists.

The research focuses on the lesser known social contexts of history in the underside and institutionally disempowered sectors of society. The Church has often played a grass roots role in the mission for peace and justice yet often the role of young people and lay people is forgotten because of a lack of institutions with resources to research and write their history.

2. da Silva, Fernando Caldeira (University of South Africa)

Abstract currently under review

3. Denis, Philippe (University of KwaZulu-Natal)

*The authorship and the composition circumstances of the Kairos Document in September 1985.*

Written by a group of grassroots anti-apartheid activists linked to the Institute for Contextual Theology (ICT), the Kairos Document, a confession of faith promoting “prophetic theology” as a response to “state theology” and “church theology,” immediately attracted a lot of attention, not least in state-sponsored media. In the theological literature it is referred to as an example of South African liberation theology. Yet, if the history of the document has been occasionally described in doctoral theses (e.g. van der Water, Mabuza) and in journal articles, it has never been systematically explored. The paper will provide a detailed history of the process which led to the publication of the Kairos Document in September 1985. The research will be based on new and already conducted interviews with people involved in the writing of the Kairos Document and on the archives of the Institute for Contextual Theology which are kept in the Historical Papers, University of Witwatersrand.

4. Dreyer,Wim (University of Pretoria)

Abstract currently under review

5. Gathogo, Julius (Kenyatta University and University of South Africa)

*Continuity of Indigenous Rituals in the African Ecclesiology: A Kenyan Experience From a Historical Perspective*

The article sets out to unveil the problem, is there any genuine continuity of indigenous rituals in African ecclesiology? In other words, has the faith of the church in African Christianity given room to some African rituals that are visible in the contemporary theo-doctrinal discourses? The article is theoretically informed by Samuel Kibicho’s (1932-2011) theory of radical continuity. In this view, he contends that there is continuity between African Religion and Christian message. For him thus, this “radical continuity” should be the starting point for African Theology; and it requires a “radical reinterpretation” of the Christian concept of revelation, salvation, evangelization, Christ and other religions. While Kibicho approached the concept of continuity of African indigenous rituals from a pure theo-philosophical perspective, this article approaches the subject from a purely historical perspective. In its methodology, the article relies heavily on archival sources, oral interviews, and participant observation. In view of this, the article will draw some case studies where, for example, Kithuthi site, along river Rundu, where circumcision rituals were conducted in African indigenous society and where the churches (mainly afro-Pentecostals) now conduct mass baptisms via immersion. Other cases will include sites where rain-making rituals were made by Ethaga rain-makers of Irungu generation but now the Kagumo Catholic church (of Kenya) conducts its ecclesiological rituals in the same spot. It will also focus on *kuumithio* concept, now *gutaaro* (instructions to maturity of teenagers) by selected elders. Has the church borrowed or continued from the African indigenous rituals. Historically, how has the African church journeyed with the concept of continuity? How has the popular indigenous faiths and the ecclesiastical canonical faiths interacted in African context? Such concerns inform the general plot of this article.

6. Goddard, Allen (University of KwaZulu-Natal)

*Mineral extraction and prophetic subversion in the witness of the South African Church*

The environmental, political, economic, social and cultural legacy of a century and a half of rapacious mineral extraction in South Africa decisively shapes the consciousness of all who live in South Africa today. The bittersweet history of mining in South Africa has also formatively influenced the story of the South African Church. This paper firstly traces some key moments in South African church history in relation to the growth of rapacious industrial mineral extraction in South Africa, in order to posit the impact of the mining industry on South African Christian consciousness, spirituality and prophetic witness. Secondly, the paper contextualizes the current struggle around the extraction of the last mineral resources in South Africa in light of the deepening global crisis of climate change and ecological collapse. Finally, the paper highlights one contemporary example of a prophetic challenge to the injustices of malevolent mineral extraction - the story of the Eastern Cape Wild Coast community of Xolobeni in its struggle for a sustainable future for ancestral lands of global biodiversity importance, in the face of unscrupulous mining magnates whose actions in the last decade mirror the last century of unthinking mineral extraction in South Africa, and therefore decidedly threaten a hopeful and sustainable future for the wider Xolobeni region. The paper will conclude with an invitation to the Church in South Africa today to own its past sinful complicity with rapacious mining practises, and to learn from communities like Xolobeni, which, like Jesus Christ, get themselves into harm’s way, in order to make a surprisingly hopeful future possible, a future at peace with God, the Earth and with all humanity.

7. Joshua, Stephen Muoki, Mungai Edward and Musumba, David (University of South Africa and Pwani University)

From Scandinavian missionary activity to an African local church: A history of the Free Pentecostal Fellowship In Kenya (1955 to 2015)

The article attempts to reconstruct a history of a Pentecostal denomination in Kenya that was established by Scandinavian missionaries (Norwegian and Swedish) during the colonial era and attempted a reform immediately after the independence of the country in 1964. It relies on oral narratives by early African clerics, missionaries and church leaders as well as archival materials such as minutes, correspondences and reports. It argues that the 60 year history of the Free Pentecostal Fellowship in Kenya (FPFK) may be periodised into three major epochs, the period of beginnings (1955-1984), the period of collaboration (1984-1996), and the period of nationalization (1997-2015). It further contests that the present challenges for the church such as schism between Swedish and Norwegian sections, financial instability and the collapse of its national institutions, as well as over emphasis in rural evangelism and a failure to penetrate the Kenyan urban and public life are directly linked to its Scandinavian heritage.

8. Landman, Christina (University of South Africa)

*An overview of women’s (un)changed beliefs in Southern Africa*

The article attempts to reconstruct a history of a Pentecostal denomination in Kenya that was established by Scandinavian missionaries (Norwegian and Swedish) during the colonial era and attempted a reform immediately after the independence of the country in 1964. It relies on oral narratives by early African clerics, missionaries and church leaders as well as archival materials such as minutes, correspondences and reports. It argues that the 60 year history of the Free Pentecostal Fellowship in Kenya (FPFK) may be periodised into three major epochs, the period of beginnings (1955-1984), the period of collaboration (1984-1996), and the period of nationalization (1997-2015). It further contests that the present challenges for the church such as schism between Swedish and Norwegian sections, financial instability and the collapse of its national institutions, as well as over emphasis in rural evangelism and a failure to penetrate the Kenyan urban and public life are directly linked to its Scandinavian heritage.

9. Mapala, Cogitator (University of KwaZulu-Natal)

*The Church of Central Africa Presbyterian (CCAP)’ contemporary service of worship in the urban congregations of Malawi: contradiction or complement?*

Of recent, the Church of Central Africa Presbyterian (CCAP) has introduced an additional Sunday service of worship to the canonical Sunday services of worship. The name for the new service of worship is “contemporary service of worship” as opposed to the canonical ones. Unlike the canonical Sunday services- both in English and vernacular languages, the contemporary service of worship is not regulated by a prescribed order of Sunday services as required for the CCAP liturgy, but rather, it is flexible and spontaneous. The question we must ask is why the service was introduced and what aspects does it bring in Christian church and the role it plays. Does it contradict or complement the canonical service of worship? It is the purpose of paper to explore why the contemporary Sunday service was introduced in the CCAP and its place in the history of the Christian church. Methodology uses combined historical analysis and oral history. For historical analysis, it engages primary and secondary sources.

10. Mashiane, Mafabo Andries Bernard (University of South Africa)

*Unity an impossible dream among Lutherans*

Historically Lutherans in South Africa are fragmented according to their mother missionaries. The will to unite keeps on cropping up with very little success to unite the different groups into one church. Federations were formed which later produced unity talks that resulted in four regional churches united and ELCSA was formed. The Commission on World Mission could not yield desired results as far as unity of the church is concerned.

The paper seeks to determine the grounds on which unity is constantly rejected. Particularly the white church is not willing to unite with the black church. The unwillingness of Christian councils to make concession during unity talks seems to prevail. The failure to address historical issues that still have an influence on people’s perceptions of the Church and unity of the Church is also hampering progress. Motivation of stakeholders is of paramount importance with a view to engage them and determine the cause for not negotiating uberrimae fidei.

11. Matikiti, Robert (Christ College of Zimbabwe)

*A moratorium to preserve cultures: A challenge in the history of Pentecostalism in Zimbabwe?*

This historical study will demonstrate that each age constructs an image of Jesus out of the cultural hopes, aspirations, biblical and doctrinal interfaces that both make Christ accessible and relevant. From the earliest times, the missionaries and the church were of the opinion that Africans had no religion and culture. Any religious practices which they came across among the Africans were regarded as heathen practices which had to be eradicated. While references to other Pentecostal denominations will be made this paper will focus on the first Pentecostal church in Zimbabwe namely the Apostolic Faith Mission. Scholars are not agreed on the origins of Pentecostalism. However, there is a general consensus among scholars that the movement originated around 1920s and was first given national and international impetus at Azusa streets in North America. Seymour’s Apostolic Faith Mission at Azusa streets was the most prominent and significant centre of Pentecostalism which was predominantly black and leadership rooted in the African culture of the 19th century. Despite this cultural link when Pentecostalism arrived in Zimbabwe in the 1940s it disregarded Africa culture. It must be noted that in preaching the gospel message, missionaries have not been entirely without fault. This has resulted in many charging missionaries with destroying indigenous cultures and helping to exploit native populations for the benefit of the West. The main challenge is not that missionaries are changing cultures but they are failing to adapt the Christocentric gospel to different cultures. Often the gospel has been transported garbed in the paraphernalia of Western culture.

12. Mochechane, Stephen (University of KwaZulu-Natal)

*Dealing with fear and anxiety in Pentecostalism: the Bushiri-phenomenon in Pretoria*

Pentecostalism, since its early days, is characterised by a wide variety of stories that defy human intelligence or understanding. Its prophets have the most unusual experiences, from visits to heaven to receiving exclusive messages from God. Hundreds of its adherents ‘testify’ to total healing from chronic diseases medical science has given up on, and the list goes on... It is this perplexing and unstructured element in Pentecostalism that may be responsible for its phenomenal growth and popularity globally and in the majority world in particular. It may also be the difference between it and canonised Christianity.

Prophet Shepard Bushiri, a Malawian, is taking Pretoria by storm, perhaps even changing the traditional face of Christianity. His services at the Pretoria Showgrounds attract thousands of people from around Sub-Saharan Africa and beyond the Continent. Adherents literally que up more than twelve hours before the services just to catch a glimpse of the man, or to be touched by his hand or prophecies.

This paper will investigate what I have come to call the ‘Bushiri-Phenomenon’ and why it is such a force of attraction to the thousands of people who attend his services on any scheduled day. That is common in the History of Pentecostalism. The paper is not an inquiry into the prophet or his prophecies but on the people. Why do people respond in such great numbers to his message?

The question implies both existential and psychiatric dimensions to the problem under investigation. The study will draw heavily on empirical evidence, observation, social media, TV channels, interviews and books written by Prophet Bushiri. Paul Tillich and Eric Fromm seem to be provide an appropriate theoretical framework in which the research results can be analysed and interpreted. Tillich, in his book, *The Courage to Be,* in my opinion, is a theologian trying to be a psychiatrist, while Fromm, in *Escape from Freedom,* is a psychiatrist trying to be a theologian. It is the confluence of their ideas on existential questions that promise some insights into the manner in which Pentecostals deal with the problem of *Fear* and *Anxiety.*

13. Molobi, Victor (University of South Africa)

*Doing missions in the Zionist Churches: the historical initiative (1904 -1989)*

I would like to propose a paper on the subtheme ‘doctrinal dissent and heresies in Southern Africa’ as listed on the call for papers. My paper will be more specifically on the construction of heresy/ heretical identity as a form of othering by a politically dominant religious group. In this case the politically dominant religious grouping would be the Dutch Reformed Church during the rise of Afrikaner nationalism in the first half of the 20h century, and the heretics as portrayed within DRC discourse refer to African Independent/ Initiated Churches that were variously described as Ethiopians and especially Separatists by their detractors. Of course the DRC was hardly the only ‘mainline’ denomination to describe AICs as Separatists. This was a rather commonly used designation by ‘white’ or mission controlled churches that had a particular fear of independent ‘black’ organisations of whatever sort. However the DRC’s perspective on this subject is especially interesting given that their own ideal of separatism aka apartheid would neatly dovetail this supposed ‘Separatism’ of African led churches. This is a great irony of South African church history, but the question to be investigated is to what extent DRC spokespersons, church bodies, missionaries, etcetera were taking note of the fact that the ‘heresy’ of ‘separatism’ might actually be argued as not a heresy at all, but rather as a movement that might be co-opted within their own dogma of ‘separate development? As the DRC increasingly occupied the margins of theological orthodoxy and even found itself portrayed within the category of heresy with apartheid’s growing notoriety in ecumenical circles, there was a later tendency to cast certain AIC leaders in roles that could be seen as supportive of the regime, but my primary interest is in the earlier period when apartheid policy was itself still in formation. Related to ‘Separatism’ as a heresy is the construction of ‘Swart Gevaar’, which in turn connects to other perceived threats to Afrikaner dominance such as ‘Roomse Gevaar’ and ‘Rooi Gevaar’. For sources, I shall look at pronouncements of church leaders, including those who had crossed over into politics, e.g. DF Malan. I will furthermore consult articles in Die Kerkbode, and I shall especially look at what DRC missionaries and mission theorists had to say about Ethiopians and ‘Separatists’, in their writings.

14. Müller, Retief (University of Stellenbosch)

*The construction of heresy in South African racial religiosity: 20th century Dutch Reformed Discourses on African Initiated Christianity*

I would like to propose a paper on the subtheme ‘doctrinal dissent and heresies in Southern Africa’ as listed on the call for papers. My paper will be more specifically on the construction of heresy/ heretical identity as a form of othering by a politically dominant religious group. In this case the politically dominant religious grouping would be the Dutch Reformed Church during the rise of Afrikaner nationalism in the first half of the 20h century, and the heretics as portrayed within DRC discourse refer to African Independent/ Initiated Churches that were variously described as Ethiopians and especially Separatists by their detractors. Of course the DRC was hardly the only ‘mainline’ denomination to describe AICs as Separatists. This was a rather commonly used designation by ‘white’ or mission controlled churches that had a particular fear of independent ‘black’ organisations of whatever sort. However the DRC’s perspective on this subject is especially interesting given that their own ideal of separatism aka apartheid would neatly dovetail this supposed ‘Separatism’ of African led churches. This is a great irony of South African church history, but the question to be investigated is to what extent DRC spokespersons, church bodies, missionaries, etcetera were taking note of the fact that the ‘heresy’ of ‘separatism’ might actually be argued as not a heresy at all, but rather as a movement that might be co-opted within their own dogma of ‘separate development? As the DRC increasingly occupied the margins of theological orthodoxy and even found itself portrayed within the category of heresy with apartheid’s growing notoriety in ecumenical circles, there was a later tendency to cast certain AIC leaders in roles that could be seen as supportive of the regime, but my primary interest is in the earlier period when apartheid policy was itself still in formation. Related to ‘Separatism’ as a heresy is the construction of ‘Swart Gevaar’, which in turn connects to other perceived threats to Afrikaner dominance such as ‘Roomse Gevaar’ and ‘Rooi Gevaar’. For sources, I shall look at pronouncements of church leaders, including those who had crossed over into politics, e.g. DF Malan. I will furthermore consult articles in Die Kerkbode, and I shall especially look at what DRC missionaries and mission theorists had to say about Ethiopians and ‘Separatists’, in their writings.

15. Ngqulwana, Buyisile University of KwaZulu-Natal

*The rise of apostolicism from 1979 to 1995: A critique of Chief Apostle Nongqunga’s ideology*

The Twelve Apostle’s Church in Christ (TACC) is an independent, papal, Trinitarian, and apostolic church with a head administrative office situated in South Africa. It was founded by Apostle David Siqu Phakathi in 1979. He was the son of Leonard Gawuzane born in the Mkhumbane location in the province of KwaZulu Natal in Durban. The chief apostle is said to be the earthly representative of Christ. The TACC’s papal ministry is traced to Jesus, the first chief apostle, and subsequently to the apostle Peter who succeeded him. This ministry was formally adopted by the New Apostolic Church (NAC) in 1897. Numerous controversies surfaced within the Apostolic Church and the TACC saw its ministry condemned. The dogma of TACC contradicts all the Apostolic churches. It agrees with Marcion and the Ebionites. All reject the miraculous conception of Jesus.In addition, it subscribes to the Montanist ideology of the second coming Jesus Christ. It rejects the idea that the Bible is the word of God. The TACC believe that the bible is a historical book which reveals the history of Hebrews and it cannot be used to save humanity. This church protested against colonial Christianity which used the bible to colonialize South Africa. The TACC believes that the Bible kills as was observed during June 16 massacres in Soweto.

16. Nkadimeng, Thabang (St Joseph’s Theological Institute, Cedara)

Migrations of the holy: sacramentals or charms? a South African Catholic dichotomy

The paper seeks to evaluate how in the Catholic Church after 1965 (end of the Second Vatican Council) and after 1994 in South Africa, religious sacramentals and symbols have gained a new impetus. There is, at present within the Catholic Church in South Africa, an ambiguity of signs and symbols such as the use of Holy Water, the rosary, the scapular, palm branches, blessed ashes etc. At the same time religious affiliation is very much transient – people moving from one faith to the other seeking healing and what to receive more than just faith. The paper seeks to also evaluate the reasons why witchcraft is not only a rural-area-based phenomenon but is now also an urban phenomenon, particularly amongst what might be called the ‘black elites’ of our time.

The paper will be presented after interviews are conducted in Catholic parishes of the Northern suburbs of Johannesburg and in KwaMachibisa and Nchanga in the province of KwaZulu-Natal.

17. Pillay, Jerry (University of Pretoria)

*Faith and Reality: The role and contributions of the Church to the realities and development of South Africa since democracy in 1994.*

Much has been written about the role and contributions of the Church in the struggle against, and the dismantling of apartheid in South Africa (e.g. John de Gruchy, James Cochrane, M.A Plaatjies van Huffel). However, very little has been written from a church historical point of view about the role of the Church in the development and shaping of democracy in South Africa since 1994. This paper attempts to provide a historical survey of the role and contributions of the Church in building the new South Africa. It examines the role of the Church in addressing issues within the South African society such as health, education, racism, economic justice, poverty, etc. It pays particular attention to the struggles of the South African Council of Churches, the split in the ecumenical movement and the efforts of the Church to impact on the realities in South Africa since 1994 until the present.

The research will provide a detailed history of the life and work of the ecumenical movements in South Africa since 1994 by examining archival material and information extracted from statements, pronouncements, events and actions undertaken by the Church within the period mentioned. The research will also include interviews with key influential church leaders.

18. Plaatjies van Huffel, Mary Anne (University of Stellenbosch)

*Faith in a secular age: The rights and responsibilities of freedom of religion at public schools in South Africa*

The concept “secular” is being misunderstood by as referring to a godless or even immoral state. Traditional definitions and prescriptions of ‘secular’ are increasingly being questioned as religion re-emerges as an important element of the public sphere in different nation-states. Secular nation-states with official policies of freedom of religion are increasingly challenged to redefine assumptions about the public role of religion. Tensions is growing in South Africa between what is seen as individual and collective rights with regard to freedom of religion at public schools. In this paper I will attend to the notion of faith in a secular age, religious freedom and religious pluralism in South-Africa, the constitutional provisions thereof. The Constitution of South Africa is designed to protect the rights of every citizen -- not just the majority in this case Christianity. The post-apartheid state seeks to treat all faith communities and even those who profess no religion at all equally before the law*. The Constitution of the Republic of South Africa no. 108 of 1996* makes thereforeprovision for the protection for an individual’s core belief system and for the right to manifest such beliefs either individually or with others, and both in private as well as in the public sphere: Section 15 of the Constitution **says: “**Freedom of religion, belief and opinion.- Everyone has the right to freedom of conscience, religion, thought, belief and opinion. -Religious observances may be conducted at state or state-aided institutions, provided that-those observances follow rules made by the appropriate public authorities; they are conducted on an equitable basis; and attendance at them is free and voluntary.” South Africa upholds the right to freedom of religion and belief and the right to freedom from discrimination on the grounds of religious or other belief. The *Constitution* guarantees freedom of religion as a fundamental right. I will therefore attend to the prospects and limitations of freedoms of religion and safeguarding the religion freedoms of minorities in South Africa. I will also indicate the difference between religious observance and religious education as made provision in the Education Policy. Religious observance should not be confused with religious education. Religion Education is enabling the pupils to engage with a variety of religious traditions in a way that encourages them to grow in their inner spiritual and moral dimensions. While religious instruction refers to a programme of instruction which is aimed at providing information regarding a particular set of religious beliefs with a view to promoting adherence thereto. The question currently in South Africa is if institutions like the Charter for Religious Rights and Freedoms (CRRF) may function in South Africa as a (1) facilitator of inter-religious dialogue on the matter of religious freedom, a (2) codifying agent of the outcomes of such dialogue and as a (3) resource to the religions, of the collective position on the matter of religious freedom.

19. Pratt Morris-Chapman, Daniel (St John’s College, Durham)

*How African can Anglicanism be? Reflections upon the Anglican response to polygamy in Mozambique*

This paper examines the conflict between Mozambican marriage customs and Anglicanism in the early twentieth century. When Anglican Missionaries arrived in the Maciene district (*c.*1900 ) they were greeted by established congregations. These churches, founded by miners who had returned from South Africa, saw no discrepancy between Christianity and polygamy. However, the arrival of the missionaries introduced a conflict between local and Western conceptions of matrimony. The ethnocentric assumption of the missionaries, that local marriage customs must change, divided many families. Polygamists who wished to be in communion with the church were required to choose one wife and abandon the others. This clash of cultures raises questions about the limits of contextualization. Drawing upon Alda Romao Suite’s research on this Mozambican Church, the paper reconsiders commonly agreed teachings on marriage in order to explore how African Anglicanism might be?

20. Ruzivo, Munetsi (University of Zimbabwe)

*The Mudzimu Unoyera Cult of Guruve and the rise of an African girl Messiah: An investigation into the origins, development and growth of the Mukayera Church in Guruve*

The Mudzimu Unoyera Cult of Guruve and the rise of an African girl Messiah: An investigation into the origins, development and growth of the Mukayera Church in Guruve?

The research aims at establishing the origins of the Mudamu Unoyera cult within the matrix of the interaction of Pentecostalism and African belief systems and culture from the early twentieth century to the Present. In this study the researcher will explore the role of the Apostolic Faith Missionaries in the birth of African Pentecostalism that today is often referred to as Apostolic Churches from which the Mudzimu Unoyera is derived. In the second place the article will examine the doctrinal controversies that ensured after the death of Emmanuel Mudyiwa the founder of the Johane Masowe yeChishanu (of Friday). In the third place the research will focus on the rise of the girl Jesus in the Mudzimu Unoyera Church of Guruve. In the fourth place the paper will interrogate the religious belief systems of the Mudzimu Unoyera Church with the purpose of showing how Christian beliefs and have interacted with African traditional religious beliefs and culture. The churches clash with the state over the issue of keeping non-school going children in its premises will be highlighted. A conclusion that reflects on faith as something that matters to them will follow.

The research Method that will be adopted is historical and qualitative in nature. The research techniques that will be utilised will be use of both primary and secondary sources. In the primary source category the researcher will conduct interviews, newspaper articles, and articles from Magazines and websites. The researcher will visit the National Archives of Zimbabwe for information of the Mudzimu Unoyera Church. In order to carry out the interviews the researcher will go to Guruve to Chatiza village where interviews of the people who belong to that church stay.