

**FAITH AND THEOLOGY DISCUSSED WITHIN THE AMBIT OF
BEING ZAMBIAN AND PRESBYTERIAN**

by

REUBEN DAKA

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DECLARATION

I declare that **FAITH AND THEOLOGY DISCUSSED WITHIN THE AMBIT OF BEING ZAMBIAN, AND PRESBYTERIAN** is my own work and that all sources that I have used or quoted have been indicated and acknowledged by means of complete references.

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.....

SIGNATURE

DATE

Rev. Reuben Daka

SUMMARY

The function of patterns of faith experience and theology in religion and society forms part of the whole complex system of God, life and world views which operate amongst Zambian Presbyterian Christians. The dissertation endeavors to make an assessment of the place of faith and theology within the ambit of a Black Zambian and Presbyterian God-life-world view. This home grown African God-life-world view of Zambian Reformed Presbyterian making, is *similar* in some respects and *differs* in others with European and Western God, life and world views of the Reformed and Presbyterian brand.

In the *first* chapter the stage for this dissertation is set. I do not claim to be exhaustive or definitive in discussing the mixture of faith patterns and theories of faith (theologies) from different parts of the Reformed/Presbyterian world. What plays an important operational role in this analysis and synthesis are what can be called a God, life and world pattern or view which is more or less the same as a sense making system, an ideology or a belief system. Therefore quite a number of pages are allotted to this phenomenon in the first chapter. Furthermore a broad outline of the basic points of departure of a contextual-historical approach which operate with a radical, integral and differential view of God, human life, and the physical world is spelled out. The last part of the chapter is devoted to provisional comments on a view of the experience of everyday faith and a theory of faith. The latter is the designation for what is usually called theology. In here I have tackled the problem of theology and human experience of faith from the angle of the traditional double sided or dualistic view of faith as a extraordinary supernatural and ordinary natural support structure for a discipline like theology. Theology is not intrinsically involved in people's faith experience and thus is not a real reflection of their everyday faith experience.. When one is however emphasising that a faith (belief) pattern includes belief towards God, belief of the self (self-confidence) and belief towards the many neighbours as well as belief towards the physical-organic environment then one is closer in the neighbourhood of a radical and integral black African faith pattern and what we call a theory of faith.

In chapter *two* the Reformed/Presbyterian legacy is discussed and reflected upon in terms of nine features of a Reformed/Presbyterian sense making system, ethos or God, life and world view which emerged in Reformed history since the days of John Calvin (1509-1564). Reformed-Presbyterian theologies, theories of faith and philosophies are examined as well as the major impact of Calvin on the characteristic features of Reformed God, life and world views or sense making systems. Some of the main features of these Reformed/Presbyterian sense making systems repetitively recur in the majority of Reformed experiential settings, communities and churches. The nine features or characteristics of a Reformed-Presbyterian ethos are the following:

- ◆ the well known soft duality of special and general
- ◆ the social attitude of accepting every phenomenon and immediately start to criticize it
- ◆ the tendency of pilgrimage through life
- ◆ the idea of the extra-calvinisticum
- ◆ the dual idea of special and general determination, that is the doctrine of election and the doctrine of providence and its strong encapsulation by a very strong theology of covenantal duality.
- ◆ the idea that a Reformed community or church is always in the process of reformation **ecclesia**

reformanda semper reformata)

- ◆ the doctrine of the dispensation of the gifts of the Spirit
- ◆ the idea of a presbyter system and the democratic legacy that flows from it
- ◆ and the regulative principle of the Church or the Kingdom of God?.

In chapter *three* the black-African-Zambian-Reformed-Presbyterian heritage is discussed in terms of the nine features discussed in chapter two. The idea in this chapter is to acknowledge the fact that an interchange, exchange and mixed appropriation between Reformed/Presbyterian contextual settings has taken and is taking place and that a Reformed/Presbyterian ethos is already incorporated and accommodated within the African milieu and experience. Our task in this chapter is to deal with the African reflections on faith and theology looking for black African similarities with the nine main features that we have detected .as determinative of a Reformed/Presbyterian ethos.

The predicament of non-African (European Western, Eastern and others) and Bantu-speaking black African experience manifests their differences in the realness and concreteness of their God-life-world views. Generally speaking, one of the main differences in the experience of faith and theology in the European Western and Black African Southern hemisphere contexts amount to the difference between reflective thinking experience as typically European Western and action directed reflective experience as the main emphasis of Black African experience. This entails that we must identify the foremost traits of European Western Reformed-Presbyterian theology and compare and contrast these with Black African, specifically Zambian Reformed-Presbyterian experience. The comparison and contrasting of these two broad contexts, that is European Western Reformed and Zambian Reformed are caught up in the complexities of a to and fro networking of Reformed ideas, clues and cues all over the world.

There is more than one view of faith and theology and more than one God-life-world view in both the European cum Western and African ways of life. The existence of various views of faith, theology and God, life and the world explains the co-existence of these views of faith and theology and God, life and world views amongst African Christians. Africans and African Christians are not only Bantuspeaking and black because even if we take our white African counterparts out of the equation about who and what an African is, the Moroccans, the Egyptians, Algerians, Felani Hausas, Wollofs and others would surely disclaim such a statement.

In chapter *four* theology as a theory of faith is discussed as aware reflection of everyday experiences of faith and belief that is far more important than doctrinal ideas that hover abstractly in the minds of ministers, pastors and theologians and is thus not intrinsically part of people's day to day experiences of faith and belief. A few markers on the way to a theory of faith as a functional paradigm is discussed. In order to do this four things have been touched upon:

Firstly themes are compared in the Christian theological and philosophical world from both Eurocentric as well as the Afrocentric worlds.

Secondly, theology as theory of faith is discussed as a concrete enterprise of aware reflection in the midst of

the experience of a faith community or a church.

Thirdly, some issues are highlighted which are analysed and synthesised in an attempt to expand a Reformed ethos and agenda by using clues, cues and hues from both Eurocentric and Afrocentric experiences of faith, belief and trust as well as the written and oral theological and faith theoretical reflections of these experiences.

Finally, an attempt is made to interweave theories of faith from both contextual worlds as a functional paradigm. The desire to know God, oneself and other human beings as well as the physical-organic environment in this life in tandem and coterminously has a great bearing as a black African contribution to the ongoing building of a holistic Reformed/Presbyterian ethos or sense making system.

KEY WORDS

African faith, African Theology, Black African faith, Black Theology, Interchange, Exchange and Mixing, Presbyterian-Reformed faith and theology, Presbyterian faith, Presbyterian Theology, Reformed faith, Reformed Theology, Zambian faith and Theology, Theory of faith, Holism, Calvinism societal attitude, Pilgrim's tendency, Extra-Calvinisticum, Reformed Confessions, Time Concepts, Reformed view of Holy Spirit, Puritans.

DEDICATION

I dedicate this dissertation to my much-loved wife Dorothy and our children, Okoma Pilira Daka, Talekelesha Thokodza Daka and Ongani Wakumbu who are a source of great encouragement in my walk with God

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ABBREVIATIONS

AT	The Articles of the Faith
ATJ	Africa Theological Journal
BC	The Belgic Confession
BDTA	Bulletin De Theologie Africaine
BT	The Banner of Truth
CD	The Canons of Dort
CICR	Communio: International Catholic Review
CTJ	Calvin Theological Journal
DFCSA	Declaration of Faith for the Church in Southern Africa
EC	Ecumenical Creeds
ERT	Evangelical Review of Theology
ET	Expository Times
HC	The Heidelberg Catechism
IBMR	International Bulletin of Missionary Research
IJPR	International Journal for Philosophy of Religion
IMLP	The Interim Manual of Law and Procedures
IO	Inside Out
Insight	Insight
JET	Journal of Evangelical Theology
JTSA	Journal of Theology for Southern Africa
LV	Lumen Vitae
MM	Missionary Monthly
M	Missiology
OLD	Oxford Advanced Learner's Dictionary
OBMR	Occasional Bulletin of Missionary Research

PA	Practical Anthropology
RCZ	The Reformed Church in Zambia
RE	Review and Expositor
RR	Reformed Review
RT	Religion & Theology
RW	Reformed World
RYA	Reformed Youth Arena
SBO	Service Book and Ordinal
SJT	Scottish Journal of Theology
TT	Theology Today
TZ	Theologische Zeitschrift
Them	Themeios
UPCSA	Uniting Presbyterian Church in Southern Africa
WC	Word and Context
WCF	Westminster Confession of Faith
WTJ	Westminster Theological Journal
WARC	World Alliance Reformed Churches

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CHAPTER 1

AFRO-EUROPEAN MIXTURES OF REFORMED-PRESBYTERIAN GOD, LIFE AND WORLD VIEWS

1.1. Introduction

The main problem of this study can be described with the classical question of whether the chicken comes before the egg or whether the egg has priority over the chicken. Did the experienced experiences and the reflected and written down experiences - the theologies and confessions - from the 16th century European context of the Reformation of John Calvin and later Reformed and Presbyterian European contexts, unilaterally determine the experiences and reflected and written down (or orally handed down) Reformed-Presbyterian experiences of black African people in Zambia? Or has the black African Zambian Reformed egg become a mature chicken which is to be taken seriously and is thus post colonially in the ecclesiastic sense to be allowed to express and formulate its own experiences of faith not continually impeded, hampered and checked by a global divinely inspired church ethos elevated to the position of the only true and correct Reformed-Presbyterian God, life and world view? Can the mature Reformed-Presbyterian chicken contribute unique Reformed experiential reflections to the worldwide Reformed-Presbyterian chicken-coop? Is the European/American world still the epicenter of any Reformed-Presbyterian sense making God, life and world view, or has the decolonising of such a mind in Africa progressed to the stage where there can be an interchange, exchange and mixed appropriation of reflected and written down experiences between different Reformed/Presbyterian contextual settings all over the world?

Seemingly on the surface for many people in Africa the time has past in which super imposed doctrines are to be imperialistically transferred, imparted and divinely sealed by either biblical authority in the evangelical sense or church authority in the Roman Catholic sense of the word. In a very strange way the imperialist and colonialist mistakes of ecclesiastic nature still linger very strongly in the minds of many church people from outside Africa for the remedy they presently administer to rectify their mistakes of the past is still neo-colonialist to the core. From the protestant and evangelical world the neo-colonialist remedy is delivered under the super

enlightened guise of modern technological culture accompanied by an extreme fundamentalist evangelical ethos and an equally fundamentalist employment of the Bible as the inerrant divine vault where God's Words are to be found for guidance of people daily living. Unfortunately this evangelical operational attitude that sprung from Protestant and Reformational backgrounds, is inundating Africa at the present moment. The triad of 'modern Technology, a-cultural Gospel and inerrant divine Bible' is neo-colonialist to its core because it still works with a disregard for local cultural and ecclesiastic code and mode patterns of everyday experience of Africans whether they are black or white or brown people. On the other hand the Roman Catholic awakening in the last fifty years towards people's everyday cultural experience has something worthwhile in it, although it is not to a lesser degree neo-colonialist in the ecclesiastic sense. The Roman Catholic enlightened neo-colonialist guise raises its head wherever the conceptual triad of 'acculturation, enculturation and inculturation' is discussed as the operational tools which encapsulate discussions about how the codes and modes of people's cultural and religious experiences can be taken seriously down to the root levels of that experiences.

In this work I have approached the matter of the processes and the movements between the experiential contexts of different ecclesiastic, cultural and code and mode systems and patterns in the global setting through an approach of interchange, exchange, mixing and appropriation of ecclesiastic, cultural code and mode systems and patterns as that of peers which operate in an empowered way on par with each other. The latter can unfortunately not be said of the primarily condescending Modern Evangelical antithetical-to-people's-natural-culture approach, namely that of 'modern Technology, a-cultural Gospel and inerrant divine Bible' and the Roman Catholic cultural-belated-accommodation-of-people's-natural-culture approach namely of 'acculturation, enculturation and inculturation'.

More specifically I have approached different Reformed/Presbyterian contextual settings proactively from a black African Reformed/Presbyterian God, life and world view and pattern which is on par and regard itself as a peer review mechanism for other Reformed-Presbyterian contextual experiential settings. Thus, a Reformed/Presbyterian ethos is throughout already incorporated and accommodated within the African milieu and experience. In another way the dissertation is an indirect answer to the question as to

- (i) what factors contributed to the monopoly of European/American Reformed/Presbyterian codes and modes in their impact on black African Christians,
- (ii) the factors underlying the mere transplant of these codes and modes into black African experience

and thus (seemingly?) colonising the latter experience,

(iii) and the factors that acted repressively on the expression of the unique mix of black African Reformed/Presbyterian faith patterns, theologies and theories of faith.

What is needed is an ongoing awareness and consciousness raising as well as an ongoing reflection and theorising of experience about the unique mix and form that the Reformed/Presbyterian ethos has taken shape under the brightness of the African sun and the flickering of stars of the African night. Within the current ambience of the global Reformed/Presbyterian world which exceeds the boundaries of the churches from this tradition by far, attempts should be made to interweave theories of faith from as many contextual Reformed worlds into a functional paradigm that can be used as a practical tool of faith reflection with which one can detect and pick up the faith patterns and experiences of individuals and faith communities without superimposing the so-called one and correct way of an official Reformed/Presbyterian church theology. The desire to know God, oneself and other human beings as well as the physical-organic environment in this life in tandem and coterminously has a great bearing on the building of a holistic Reformed/Presbyterian ethos. One of the greatest cues, clues and impulses from black African God, life and world views are specifically and particularly the integrated and differential experience of God, human beings and the physical world in the totality of life. The contribution of the African *ubuntu* concept, is but one example of a radical and integral contribution that can be made and is already made to a holistic Reformed/Presbyterian ethos. It can no longer be neglected if there is real, engaged and involved interchange, exchange and mutual appropriation of faith experiences and theological reflections from different contexts of the Reformed/Presbyterian global world. The processes of becoming aware in the present world, firstly that theories of faith are formed out of experiences of people from mixed cultural, social and creedal contexts, situations and settings, and secondly that Reformed/Presbyterian people in Africa should see their Calvinist cum black African cultural mix as an advantage and a tool of empowerment.

1.2. The main focus of the study

The problem to be discussed in this dissertation focuses firstly on nine features of a Reformed/Presbyterian sense making system, ethos or God, life and world view which emerged from the European context. Our main

emphasis and access point to this sense making system is through reflected experiences of faith and theology within the African context. The leading question throughout the dissertation is whether elements of the nine features of a Reformed/Presbyterian God, life and world ethos are to be detected amongst Zambian Christians or are the nine features so foreign to the Zambian experience that one has to assert that a Presbyterian/Reformed philosophy and theology have not fully influenced the core of the Zambian God, life and world ethos and experiences or that these typical features of a Reformed/Presbyterian ethos, philosophy and theology are so uniquely European that any one of these are hardly to be found in the Zambian black African experience. In plain and simple language, many current Reformed/Presbyterian God, life and world views, theories of faith (theologies) and philosophies are still coded with the Eurocentric and American-centric ethos, hence the need to decode the Reformed/Presbyterian ethos from its historical overtones which in turn open up the playground for the comparison of the nine traditional features with black Zambian experience. Therefore, the purpose of this dissertation is to find a faith pattern and theology, which has a Black, African, Zambian and Reformed-Presbyterian touch with a sense of an awareness of the unique characteristics and qualities of faith patterns and theories of faith (theologies) of our part of the world.

The aim of this study is further to compare the black African Reformed/Presbyterian experience of faith and theology with traditional Reformed/Presbyterian reflection of faith and theology with a view to find out whether the Reformed/Presbyterian ethos, faith pattern, theology and philosophy really did get rooted in the Zambian world. It may on the other hand be a rather deep seated wish that the Zambian African and Reformed/Presbyterian experience be recognised and acknowledged as really different yet still intrinsically part of the Reformed/Presbyterian legacy. This may help to find ways in which black African Christians can be Reformed/Presbyterian in faith and theology and yet remain true Zambian and Africans. It goes without saying that a Reformed-Presbyterian God, life and world ethos with its accompanying patterns of faith, theology and philosophy are sometimes presented in ways foreign to black African sense making systems and God, life and world views.

The problem, simply put is that, I want to find the function of a faith pattern and a theory of faith within the ambit of being Black, African, Zambian and Reformed/Presbyterian and the role that faith, belief and trust as well as theology and a theory of faith play in faith communities or churches whether they are from European/American or Black African Reformed/Presbyterian contextual and experiential backgrounds. Simple put I want to contribute to and approximate the core pointers of a Reformed-Presbyterian sense making view from my own experience.

1.2.1 Limitation and definition of words, terms and concepts

The word African in this dissertation is mainly used in the non-colonialist inclusive sense of the word with regard to people who are born in and bred in Africa. Inclusive means that when the term African is used one has to infer from the context whether one is talking about black or Arabic-brown (North, East and West Africans) or coloured-brown or Indian-brown or white Africans. In the dissertation the word African shall mainly be coupled and connected to being black and being Zambian.

The phrase Reformed-Presbyterian shall mean a short covering reference to either a concrete mindset, ethos or God, life and world view of a specific and particular person or a specific and particular group of people somewhere in an experiential context on the global map of things or in general to a Reformed-Presbyterian mindset, ethos or God, life and world view. Throughout the dissertation I will use the phrase ‘Zambian Presbyterian..’ or ‘Zambian Reformed..’ as shorter designations for what actually should be more comprehensively described as ‘Zambian Reformed Presbyterian Calvinistic...’. Interestingly the term ‘Reformed’ points to one of the features of a Calvinistic God-life-world view, namely an attitude towards any experience of present reality as in a process of constant reformation. In 2.3.2 this will be discussed under the heading of **Accepting a phenomenon in society while criticizing it immediately**. The term ‘Presbyterian’ expresses a different feature of a Calvinistic God-life-world view, namely the early tendency of the Reformation towards a form of democracy in an institution such as the Church. This will be discussed in 2.3.9 under the heading of **The Presbyter system and the democratic legacy**.

Faith, belief and trust are designations of one of the fields of human experience next to the fields of thinking, feelings, verbalising, loving, justifying, etc which has their own religious sparks, traces, etc. The phrase religious faith or christian faith is a misnomer to a large extent because it implies that only God is the object of faith. That I in many instances slip into the mould in which faith is regarded as mainly religious and as the constant and all embracing grounding factor of everything in a human being’s life is due to the immense tenacity of the traditional concept of religious faith.

The term theology is understood in the dissertation mainly as a theory of faith or faith studies in which God, being human and the physical-organic environment are seen as operational factors within a perspective of faith. A good number of studies on faith and theology have been embarked on by Western Theologians who have approached Christian Theology within the mainly European and Western God, life and world views, which

are sensitive to the European experience of faith and theology. This means, primarily, their research is set in an academic atmosphere where African belief systems are viewed negatively or are unknown. In this regard African experiences of faith and reflections on faith - theories of faith are peer products on a par with any European reflections on faith. It is from this point that I tackle Reformed-Presbyterian experiences in black Zambian Africa.

1.2.2 Overview of the dissertation

In the first chapter the stage for this dissertation is set. I do not claim to be exhaustive or definitive in discussing the mixture of faith patterns and theories of faith (theologies) from different parts of the Reformed/Presbyterian world. What plays an important operational role in this analysis and synthesis are what can be called a God, life and world pattern or view which is more or less the same as a sense making system, an ideology or a belief system. Therefore quite a number of pages are allotted to this phenomenon in the first chapter. Furthermore a broad outline of the basic points of departure of a contextual-historical approach which operate with a radical, integral and differential view of God, human life, and the physical world is spelled out. The last part of the chapter is devoted to provisional comments on a view of the experience of everyday faith and a theory of faith. The latter is the designation for what is usually called theology. In here I have tackled the problem of theology and human experience of faith from different angles, namely theocentric, anthropocentric and cosmocentric angles as traditional reflections on faith and theology. The theocentric angle in traditional theology is seen as that of 'religious faith' as if the anthropocentric and cosmocentric angles are plain 'ordinary human faith'. This traditional double sided or dualistic view of faith is the basic support structure for a discipline such as theology which is not intrinsically involved in people's faith experience. When one is however emphasising that a faith (belief) pattern includes belief towards God, belief of the self (self-confidence) and belief towards the many neighbours as well as belief towards the physical-organic environment then one is closer in the neighbourhood of a radical and integral black African faith pattern and a theory of faith.

In chapter two the Reformed/Presbyterian legacy is discussed and reflected upon in terms of nine features of a Reformed/Presbyterian sense making system, ethos or God, life and world view which emerged in Reformed history since the days of John Calvin (1509-1564). Reformed-Presbyterian theologies, theories of faith and philosophies are examined as well as the major impact of Calvin on the characteristic features of Reformed God, life and world views or sense making systems. Some of the main features of these Reformed/Presbyterian sense making systems repetitively recur in the majority of Reformed experiential settings, communities and

churches. The nine features or characteristics of a Reformed-Presbyterian ethos are the following:

- ◆ the well known soft duality of special and general
- ◆ the social attitude of accepting every phenomenon and immediately start to criticize it
- ◆ the tendency of pilgrimage through life
- ◆ the idea of the extra-calvinisticum
- ◆ the dual idea of special and general determination, that is the doctrine of election and the doctrine of providence and its strong encapsulation by a very strong theology of covenantal duality.
- ◆ the idea that a Reformed community or church is always in the process of reformation (**ecclesia reformanda semper reformata**)
- ◆ the doctrine of the dispensation of the gifts of the Spirit
- ◆ the idea of a presbyter system and the democratic legacy that flows from it
- ◆ and the regulative principle of the Church or the Kingdom of God?.

In chapter three the black-African-Zambian-Reformed-Presbyterian heritage discussed in terms of the nine features discussed in chapter two. The idea in this chapter is to acknowledge the fact that an interchange, exchange and mixed appropriation between Reformed/Presbyterian contextual settings has taken and is taking place and that a Reformed/Presbyterian ethos is already incorporated and accommodated within the African milieu and experience. Our task in this chapter is to deal with the African reflections on faith and theology looking for black African similarities with the nine main features that we have detected .as determinative of a Reformed/Presbyterian ethos. Modern trends on cultural, social and creedal exchange between cultural complexes such as the following are touched upon in passing:

☛ The modern evangelical triad of ‘modern Technology, a-cultural Gospel and inerrant divine Bible’ which is fundamentalist and neo-colonialist to its core because it still works with a disregard for local cultural and ecclesiastic code and mode patterns of everyday experience of Africans whether they are black or white or brown or yellow people.

☛ The Roman Catholic awakening in the last fifty years since Vaticanum II (1962-65) in which the principle of *Aggiornamento* (=from the Italian *aggiornare* meaning: bringing to the present state of affairs) had been expressed by pope John XXII (1962) through which the Church has to be accountable towards people’s everyday cultural experience has something worthwhile in it, although it is not to a lesser degree neo-colonialist

in the ecclesiastic sense of the word. The Roman Catholic enlightened neo-colonialist guise raises its head wherever the conceptual triad of ‘acculturation, enculturation and inculturation’ is discussed as the operational tools which encapsulate the principle of *Aggiornamento* through which people’s cultural experiences can be taken seriously down to the root levels of that experiences.

In chapter four theology as a theory of faith is discussed as aware reflection of everyday experiences of faith and belief that is far more important than doctrinal ideas that hover abstractly in the minds of ministers, pastors and theologians and is not intrinsically part of people’s day to day experience of faith and belief. A few markers on the way to a theory of faith as a functional paradigm is discussed. In order to do this four things have been touched upon:

Firstly themes are compared in the Christian theological and philosophical world from both Eurocentric as well as the Afrocentric worlds.

Secondly, theology as theory of faith is discussed as a concrete enterprise of aware reflection in the midst of the experience of a faith community or a church.

Thirdly, some issues are highlighted which are analysed and synthesised in an attempt to expand a Reformed ethos and agenda by using clues, cues and hues from both Eurocentric and Afrocentric experiences of faith, belief and trust as well as the written and oral theological and faith theoretical reflections of these experiences.

Finally, an attempt is made to interweave theories of faith from both contextual worlds as a functional paradigm. The desire to know God, oneself and other human beings as well as the physical-organic environment in this life in tandem and coterminously has a great bearing as a black African contribution to the ongoing building of a holistic Reformed/Presbyterian ethos or sense making system.

1.2.3. The hypothesis

The function of a faith pattern and theology in religion and society forms part of the whole complex system of a God-life-world view which operate amongst Zambian Presbyterians Christians. This home grown African God-life-world view of Zambian Reformed Presbyterian making, is *similar* in some respects and *differs* in others with European and Western God-life-world views of the Reformed and Presbyterian brand. I want to

do mainly three things in this dissertation: Firstly, nine features of the Reformed-Presbyterian legacy are discussed (Chapter 2). Secondly, these features are discussed within the context of African experience, mainly from a Zambian point of view (Chapter 3). Thirdly, an attempt of describing theology as a functional and paradigmatic enterprise, that is a theory of faith (Chapter 4).

There is more than one view of faith and theology and more than one God-life-world view in both the European cum Western and African ways of life. The existence of various views of faith, theology and God, life and the world explains the co-existence of these views of faith and theology and God, life and world views amongst African Christians. Africans and African Christians are not only Bantuspeaking and black because even if we take our white African counterparts out of the equation about who and what an African is, the Moroccans, the Egyptians, Algerians, Felani Hausas, Wollofs and others would surely disclaim such a statement.

The predicament of non-African (European Western, Eastern and others) and Bantu-speaking black African experience manifests their differences in the realness and concreteness of their God-life-world views. Generally speaking, one of the main differences in the experience of faith and theology in the European Western and Black African Southern hemisphere contexts amount to the difference between reflective thinking experience as typically European Western and action directed reflective experience as the main emphasis of Black African experience. This entails that we must identify the foremost traits of European Western Reformed-Presbyterian theology and compare and contrast these with Black African, specifically Zambian Reformed-Presbyterian experience. The comparison and contrasting of these two broad contexts, that is European Western Reformed and Zambian Reformed are caught up in the complexities of a to and fro networking of Reformed ideas, clues and cues all over the world. Thus, the theology as a theory of faith that we present in this dissertation is shaped by multiple contexts of Reformed Presbyterian experience not only in Africa but by many contexts of experience in the rest of the world. Thus, Reformed faith and theology have come to the Zambian Reformed experiential context through numerous settings. The theoretical field of faith reflection, that is a theory of faith and concrete practical experience of faith of individual persons and as a community of faith, is an organic whole. This means that in the organic whole of Reformed Presbyterian experience, reflective theories of faith should be tested in the ongoing practice of individual and communal faith experience in ones own context but also measured against individual and communal faith experiences from other contexts in the world, Scripture should be channeled to and fro individual and communal experiences of faith, and dogmatic interpretation - faith theoretical patterning - of the present should be checked with theoretical patterns of faith from the

historical past.(Ratzinger 1983:17-34). Therefore, it makes perfect sense to say that *Zambian-Presbyterians Christians* have the right to contribute to the worldwide Reformed-Presbyterian ecclesiastic and societal ethos and contexts, original Reformed-Presbyterian experience of faith and theoretical faith reflection, born and bred in Zambia emerging from Black African, *Zambian and Reformed-Presbyterian God-, life and world view*. It is important that the main Black African pointers of faith experience and faith reflection are continuously discovered and reflectively formulated so as to be engaged in a creative and dialogical interchange and exchange between the many contexts in which *God-life-world views* emerge, not only of Reformed-Presbyterian origin but of all other traditions of Christianity.

The main assumption in this dissertation is that faith experience and theology as a theory of faith reflection produce reflexive and aware patterns - doctrines in the traditional sense - of faith experience. *Black African Christians'* understanding of their faith contexts are not only action-directed practical expression but also theoretical aware and reflexive comprehension which has to be spelled out in studies and books as contribution to the worldwide market of Reformed-Presbyterian societal patterns and doctrines of faith. Therefore, Reformed and Presbyterian faith and theological experiences from European and African contexts ought to be continuously put into processes of interchange and exchange in order to allow the Reformed ethos and *God-life-world patterns and views* in the world to be enriched by the *Zambian experience*. And this practical experience shall be the true reflection of faith and theology in an African *Zambian context* in which the experience of all embracing and overarching African wisdom and sage philosophy from Africa play a grounding role in all concomitant fields of human experience. A Reformed-Presbyterian *God-life-world view and pattern* permeates all fields of human experience and not only the field of faith, belief and trust. All other fields of experience such as the following are drenched and daubed by a Reformed-Presbyterian *God-life-world view and philosophy*: thinking, feeling, loving, justifying or proportionalising, economising, imaginging, verbalising, socialising, producing, evolving, moving, physicalising, informing, empowering, chemicalising, entitising experience, spatialising and believing (faith). But in this dissertation our emphasis is on the main points of the field of faith, belief and trust as expressed by different Reformed-Presbyterian contexts of faith experience and reflective theoretical patterns of faith (theologies) in the light of a Reformed-Presbyterian ethos and *God-life-world views*.

The implication of this hypothesis is that it is an invitation to be open and willing to recontextualise faith and theology using Reformed principles, features and theories of faith in the actual and dynamic *Zambian Presbyterian contexts of experience*. In addition to faith and theology science and religion are mutual

manifestations of one's primal God, human life and world experience, one's sense making system and one's value of the search for truth because of the shared belief in the intelligibility of reality (world), the person as knower (human being), and the ultimate meaningfulness (God) of both reality and the knowledge of it. This being the case, both should use imagination to construct intelligible theories and believable doctrines and faith patterns in the societal context where a specific and particular God-life-world pattern and view is experienced. Care must be equally taken in science and in religion to shun dogmatism; but at the same time an openness to change and an openness to hunt and gather new data to transform traditional primary theories and doctrines should be encouraged. Barnes (1983:15-24) calls the most constant element for science and religion their common primal faith. In this dissertation we approach the idea of a common primal faith with the idea of a God, life and world ethos, view or pattern. A Reformed/Presbyterian God, life and world ethos should be sufficiently open to take heed of the unique characteristics of black African Reformed experience that has emerged from the mixing with the European and American Reformed/Presbyterian ethos. At the same time the latter's experience should be in constant interchange, exchange and appropriation of ideas, clues, cues and impulses from various Reformed/Presbyterian sense making systems in processes of to and fro and crisscrossing from context to context. This is also an expression of the ingrained but in many instances forgotten reformational principle of contributing and enriching of each other by 'constant transformation through continuous reformation'. The regulative and directional principle of the principle of constant transformation through continuous reformation is that of the Reign (Kingdom) of God. It is a pity that in many, especially conservative and fundamentalist Reformed/Presbyterian sense making patterns, the regulative principle of the Kingdom of God in people's lives have been replaced by the regulative principle of the Church. The latter principle is an expression of what had been called the ideology of church-centredness or the golden calf (Exodus 32:4) in which the church is divinised and idolised. There was nothing wrong with the gold from which the calf was made in the journey of ancient Israel, nor with the fact that an image of a golden calf was forged from it, but it lost its natural goodness and aesthetic beauty the moment Israel took it for the god who had led them from Egypt.

1.3 Contextual-historical approach

1.3.1 Introduction

The contextual-historical method is a process of asking faith and theological questions in the light of the context and history of one's experiences of faith and one's aware theoretical reflection of faith (theory of faith). The terms 'context' and 'history' in the compositional phrase 'contextual-historical' are expressive of the 'space'

and 'time' divide which haunted many theoretical schemes and patterns in the modern era from 1600-2000. In the combination contextual-historical a theory of faith means the expression of a pattern of faith over a period of time. At the center of people's faith experiences and theologies are their God-life-world views, pattern and ethos. And in the Reformed Presbyterian sense it is the 'religious ground motive' of God as Creator of all and everything, the Reconciling, salvific and liberating grace of the cross and the resurrection of Jesus Christ and the creative Renewal of the whole of natural reality and human life. This does not exclude that one should have an open mind towards other 'religious ground motives' and theologies and be prepared to take on clues, impulses and ideas from them (Migliori 1991:14-18).

1.3.2. Contextual-historical points of departure

Many mindsets in the world have a renewed connection and coterminous emphasis on both the present contextuality of people's experiences as well as the temporal historicity of series of events that lead to and contributed to as part of the pattern of the present context of that experiences. In the modern era (1600-2000) the contextual phenomenological experience of the present and the historical experience of the past which can even be a day old have been ripped apart. Positivistic givenness, phenomenological presence and systematic extracted and constructed structures are solid essences and petrified substances and in the modern mind these are not supposed to meet with temporal experiences of fluid patterns and loose randomness of events and things of the past and history. What we are trying to do is to respect the togetherness of present contextual experience and the historical series of events that are intrinsic part of that experience. Thus, contextual-historical patterns we want to extract from people's experience are single dimensions of singular perspectives of faith. Our emphasis is contextually and historically on faith experiences because in the last instance we are theorists of faith (=theologians), that is pattern drawers of people's experiences of faith covering, stretching and compressing the time dimensions of past, present and future.

By scholars in Europe and in Africa the broad differences between European and African had been described as a frame of mind in which the European puts much emphasis on knowledgeable understanding while on the other hand in the black Afrocentric mindset prominence was given to experience. Interestingly the distinction between 'knowledge' and 'experience' which emerged in European minds of the modern era was and is still a carrier distinction of an anthropological discrimination of human feelings and emotions by thinking and rationality in the European mind is also a carrier neo-colonialist distinction of sophisticated and civilised rational understanding of experience in contrast to emotional and feeling ridden concrete experience of the less

sophisticated . The stereotypical black African experiences God for instance in all their joys, trials and tribulations as a concrete reality. And this finds expression in their worship services (Dansokho 1996:98).

At the backdrop of the highly problematic distinction of 'knowledgeable understanding' and 'emotional concrete experience' Reformed mindsets of both European and African origin create tensions, which point to different contexts in which faith and theology are done, bearing in mind Reformed principles and theories of faith. However, as a matter of fact faith and theology within the ambits of being black, African, Zambian, and Reformed-Presbyterian has a different integrated experience of knowledgeable understanding and emotional and faith experiences of the major doctrinal pointers of the Reformed-Presbyterian history. Adding to that there are different experiential contexts of Reformed-Presbyterian experience in Africa. This is partly because there are divergent approaches on this subject precisely because of the differences of the contexts and the sense making orientations that emerged from the contexts. Appiah (1992:25) states that the many belief systems of faith and theology in Africa do not present us with a portrait of homogeneity of African life. And this diversity of African life points to the fundamental kinds of differences in the diverse African God, Life, and World views, and sense making philosophies with their holistic interlinking and interlocking of theologies, anthropologies and ontologies.

The theological methods of Christian theology in the global scene are many, however, in faith studies I have seen that starting with God theologically or humankind anthropologically or with nature and the world cosmologically or ontologically each as an exclusive access point to a theology or to what we prefer to call a theory of faith are common methodologies of large groups of churches and Christians. One of the main assumptions in this work is that the 'object' of theology (theory of faith) is the interlinked and interlocked experience of God, being human and the physical-organic world in faith. Therefore, any search for a Black African Zambian Reformed-Presbyterian theory of faith must take the diverse approaches seriously.

I have to explain the first methodological step, namely the contextual-historical method I am using the method in this dissertation and it stands for a critical usage of both the experiential process of a context and the history of that context. However, in modern history a strong distinction was made between the so called 'phenomenological-systematic' portrayal of how things presently look and the so called 'historical-past' of the same things as to how they looked in the past. In the contextual-historical approach we try to link present contextual experience and past (historical) contextual experience in a meaningful way.

The contextual-historical approach gives greater recognition to a satisfactory mixture of the varied present contextual dimensions and the past historical dimensions in interpretation, analysis and description of the sort I am undertaking here. In the modern era the 'phenomenological and contextual' dimension is treated separately from the 'historical and past' dimensions of things. In the broad field of faith and theology this led to an artificial distinction between a present 'systematic-phenomenological-contextual' approach and a past 'historical-church-dogmatic' approach. I cannot longer indulge in this artificial distinction between so-called 'systematic' and 'historical' approaches. The theoretical patterning (theology) of faith is inclusive with regard to present contextual experiences and past experiences and future experiences or to say it philosophically I have to link up present 'space' experiences and past 'time' experiences and future experiences.

1.3.3. Other pointers of departure

In faith studies systematic theology is seen as a very broad field in which I also find a Reformed theology. This point must be understood because reformed faith is over three hundred years old as from the Reformation in the sixteenth century. The fathers of the Reformed theology are many who had other points of departure, however, John Calvin needs special mention because some of his thoughts have a strong influence ever today in Reformed circles.

The second broad methodological step has dots between which we have to draw lines. A theologian or theorist of faith is drawing lines between dots as in a dot-pattern drawing and is creating a picture as to how theology or a theory of faith appears to him or her in a varied mixture of contexts. The term context is one of the slippery concepts used in modern theology, especially in Black, Liberation and Feminist theology. Using the term contextual theology means realising that I am involved in an interchange and exchange of different contexts at the same time. What I want to do is to demonstrate that the term context in the Godlike, anthropological and societal sense of reality has varied meanings and overlappings as well as varied explications and applications.

In the first context one concentrates on ones experience of faith or belief is related to other fields of experience, like thinking, speaking, feelings, imagination and production in a specific societal context. And in the second context ones experience of faith is set within the ambience ones communal experience of everyday faith and belief include ones faith community or church or broader experiences with other churches. Ones third pointer or context to which one is directed is the Judeo-Christian Bible as the documents of origin of Christianity, and

other documents of origin of other 'religions'. A pointer towards which a theorist of faith or a theologian is directed to is towards others institutions and structures of society, such as the state and the political, family and marriage, race and the tribal-ethnic, gender and sport of a society. Fifthly, a pointer that a theorist of faith takes into account is how his/her own total societal contextual experience relates to other societal contexts in Africa and other global societal contexts (Van Niekerk 2000: 48-51).

1.3.4. Short survey on recent work on theoretical reflection

1.3.4.1. Theoretical framework

Edwin Zulu (1998:6-17) In his unpublished dissertation entitled **A Ngoni Assessment of the Role of Ancestors within Ancient Israelite Worldviews and Religion in Genesis 11: 28-50:26**, gives the theory of faith through the Ancestors. The conceptualizations of worldviews, religion and culture points to the core of faith-theology as a theory of the belief systems, which, builds on the other worldviews. Zulu (1998:6-7) sees worldviews as:

Worldviews would be understood as a complex meaning and belief system operating in a specific context. It is the view of reality and reactions to it. This view affects one's daily life... it needs to be said that worldviews serves unconsciously as a model or theoretical framework in which people interpret and react to every aspect or reality or document. This worldviews is never static; it is dynamic just as the society in which it is expressed is dynamic, always being enlarged in its encounter with other worldviews. It is a lifelong process, so to speak.

This means God-life-worldviews are complex dynamic theoretical framework for interpretation of life in both the physical and the spiritual in a holistic way. And this includes reactions and comprehension of the kaleidoscopic nature of the theories of faith.

1.3.4.2. Reconstruction theology

Mugambi J.N.K, (1995) from his book entitled: **From Liberation to Reconstruction: African Christian Theology After the Cold War**. Presents are very powerful understanding of the theory of faith. For him reconstruction theory is a theological paradigm at various levels. These levels are: theory of personal reconstruction, theory of cultural reconstruction, and theory of ecclesial reconstruction. Mugambi (1995:48), says:

The old colonial image of Africa as the ‘sleeping question mark’ has to be replaced by a new one, of Africa as the ‘waking answer’. The old image of the Dark Continent has to be replaced by a new one-of Africa as the bright continent where the Sun is overhead all year round... The Church, as a social institution in Africa, remains the most accessible medium of communication, because it serves as the bridge between the past and the future. The Church has the responsibility to prepare the people for this immense task, and proclaim that with faith, hope and love, God makes possible what to human beings appears impossibility.

1.3.4.3. Active gift of human faith

Brennan R. Hill, Paul Knitter and William Madges (1990) in their book **Faith, Religion and Theology: A Contemporary Introduction**. Although this book is primarily an introduction to the Christian tradition, the authors have openly engaged in conversation with other religious traditions. Attempting to blend the theoretical with the practical, I have synthesized what I consider to be the best theoretical work on faith, religion, and theology. At the same time, I have addressed the issues that most concern religious thinkers today, especially those that arise out of oppression and social injustice. The following is a brief overview of the areas dealt with in this book.

Brennan R. Hill views religious faith as an invitation to trust in ultimate reality. The act of faith is a free choice by the whole person and includes the mind, feelings, and imagination, will: indeed, all human capacities. Authentic faith culminates in action, especially in action toward peace and justice.

Paul Knitter begins his introduction to religion by facing the many modern criticisms of religion. While admitting the validity of some of the charges against organized religion, he counters with a number of positive values attached to religious movements.

William Madges begins his section with a discussion of the various approaches to Christian theology, including the fundamental, historical, systematic and practical ways of dealing with religious tradition. He then addresses the crucial relationship between scripture and tradition, dealing with both the Protestant and Catholic points of view. From what has been said above it's clear that the theoretical framework is at work.

1.3.4.4. Hermeneutics of faith

Let me agree with Banda (1999:1) that a close examination of biblical interpretation in Africa shows a crisis.

The community of faith is a very complex society in relation to the place hermeneutics in the walk of faith. It is just common sense that hermeneutics is not an art outside our God-life-worldviews. This means I have to accept that all theology is under the influence of some kind of philosophical hermeneutics. The place of theology in hermeneutics is very important for me to know. I agree with Corduan that the philosophy or human reasoning is a handmaid to theology. This must not cause us seeing anything demeaning to philosophy in this metaphor. (Corduan 1981:10).

In fact “philosophy permeates Systematic theology. The theologian cannot ever get away from the fact that philosophical thinking is an integral part of the way that we understand disseminate revealed truth” (Corduan 1981:10). This observation must indeed make me see that philosophy and theology move hand-in-hand. This points to the view that hermeneutics is the heart of all theology. This must bring to me an understanding that theology of any kind is an interpretation from a concrete philosophical presupposition. Hence whatever hermeneutical model one picks it is a philosophical formulation. Hence hermeneutics is a philosophical groundwork for all theologians (Corduan 181:11).

In modern or contemporary time, the search for meaning is very clear. This can be seen from the many contemporary philosophical movements. (Allen 1985:243). It is without say that Kierkegaard’s philosophy had a big influence on theology, because of its development on human existence. For him choice or decision becomes highlighted as the most important feature of human existence. (Allen 1985:245). It is clear that Kierkegaard is just one of the many who influenced hermeneutics on an individual level. Then I have Karl Rahner who sees an interlocking of philosophy and theology. This means humanity is accessible to every theoretical reflection upon the self-interpretation of human existence, and this I call philosophy. The presuppositions belong to the content of a revealed theology, which announces Christianity to humanity so that it is exposed to God (Rahner 1979:25).

The process involved in this interlocking is reflection upon self-interpretation of human existence. Therefore, it would be justified if I said that hermeneutics in this regard has to do with the self-interpretation. That is, “it reflects upon its historical origins and asks whether it sees itself as still bound to these origins in history and in grace as something valid, and whether this self-experience of humanity can still be experienced today as something valid and binding” (Rahner 1979:25). In this understanding, rests the hermeneutics as influenced by this interlock of philosophy and theology. In simple words they depend on each other.

The relationship between philosophy and theology in hermeneutics is not a simple matter. “Christian theology is based on the philosophy of the belief that God **reveals himself** in nature, history and human affairs. The God who **made himself known** in these ways is the one **who speaks in the Bible** and who became man in Jesus

Christ. Christian theology tries **to understand** what God has **revealed to us** and what **revelation means**.” (Keeley 1982:40).

Though the early church had a constant love-hate relationship between theology and philosophy. There is a very powerful insight in what hermeneutics means in this philosophy and theology relationship. It is true that hermeneutics has to do with the interpretation of God’s self-revelation, God making himself known, God speaking in the Bible, God becomes man in Christ, the trying to understand and what God has revealed and meaning of revelation. The whole concept of God speaking in the Bible, as a matter of facts it has to do with hermeneutics. The biblical text has to be decoded for understanding and revelation to take place. Therefore, this reflects the use of philosophy but it is actually using philosophical hermeneutics. In other words with writing rejects any relationship between philosophy and theology, but with reflections shows a deep relationship between philosophy and theology, hence, what difference does it make?

Therefore, I agree that “hermeneutics has to do with bridging the gap between the familiar world in which we stand and the strange meaning that resists assimilation into horizons of our God-life-world. It is vitally important to recognize that the hermeneutical phenomenon encompasses both the alien that we strive to understand God-life-world and the familiar God-life-world that we already understand”. This principle can also be true that hermeneutics in the modern thinking closes the gap between theology and philosophy. The question of hermeneutics on other scientific discipline is a straightforward matter- “If Christian theology is to have any claim to scientific status it must comply with the same requirements as economics, sociology, psychology or other scientific discipline which examines reality from a particular view point” (Deist 1982:14).

The principles of understanding are basically the same. Therefore, I can say that in terms of interpretation or understanding the requirements are the same for all subjects. But this does not mean that I should overlook the nature of the biblical text, which is both a human and divine literature. The Bible is its own interpreter and we do not interpret the Bible per say is a very unrealistic method, because it is we as human beings who do the interpretation! A book cannot interpret itself the end of the story (Yorke 1995:146).

Therefore, understanding hermeneutics involves a comprehension of a whole range of hermeneutical methods; I am persuaded that my model of interpretation must at least recognize that the biblical text has two important aspects. That is: It is a divine book (text) and it is a human book (text) accordingly In knowing it is a divine text, it should cause me to have a nice relationship with God. I must be in a daily habit of dependence upon

the Holy Spirit to help me understand. In knowing that it is a human book, which is the focus of this dissertation, it should challenge me to have a critical look at the whole context. This means there must be awareness on my part to know: Myself, the Author of the text, the Owners of text, the Audience of text, and a System of interpretation. I strongly feel that if these are put in place it will cause me to respond to the God, Life, and worldviews of the text. By so doing it will help me to apply all methods I know without losing sight of the scientific understanding needed in good biblical hermeneutical interpretation.

John W. De Gruchy (1991) in his book **liberating Reformed Theology** summarizes hermeneutical principles by making three points that should guide any interpretation of Scripture. “We dare not receive or admit any interpretation which is contrary to any principal point of our faith or to any other plain text of scripture, or to the rule of love. This is an admirable place to end our discussion. (De Gruchy 1991:88-90):

First, as I have seen, there is a canon within the canon (the principal points of faith), which, for me, is Jesus Christ the Incarnate liberating word: second, Scripture interprets itself, enabling us to see that it is the victims of society who best discern the good news of the Kingdom; but finally, the rule of love, or, for the Heidelberg Catechism (H C 21 Q what is true faith?), the rule of faith and love, is the crux, for it is doing what God calls us to do through the word that we really begin to understand it.

The consonant with the Reformed tradition and yet at the same time essentially catholic- is “faith is active in hope and love” (Gal. 5:6; 1Cor. 13). Indeed, in this formula I bring together not only the conviction that “faith precedes understanding,” but also Calvin’s insistence that “faith makes love possible, and the conviction that faith is both Christological and eschatological. Faith reaches out and perseveres in hope towards the coming of God’s kingdom as revealed in Jesus Christ, and therefore it expresses itself in the evangelical and prophetic struggle for human and social transformational... Thus a further important point of correspondence between Calvin and liberation theologians underlies this emphasis on faith in action. Both are practical and pastoral theologians-that is, their work as interpreters of the Bible not only takes place within the context of the community of faith, but it is engaged in with the expressed purpose of awakening faith, stirring hope, and enabling love (De Gruchy 1991:88-90).

1.3.4.5. Theology as a theory of faith

Van Niekerk (1982) in his Study guide on **Systematic Theology: Christology** says:

Theology is concerned with the perspective of faith within which we may speak of God, man, and the world. It will be helpful, in this context, for you to regard faith as a pair of spectacles through which we may view God as the living one, as the one who takes action in the world and with man... In theology as the perspective of faith we are, to be sure, dealing with such things as the church, the sacraments, creeds, and the church in the community and the Bible's significance for the church, faith and theology. Some comments to make on the perspective of faith in theology is not to see only the faith, which we possess. But it is far wider than that, as shown by Augustine who made the distinction on the Trinity between that which I believe and faith as action. It is better to remember that the Latin terms Augustine used for this are: **fides quae creditur and fides qua creditur** (Van Niekerk 1982: 18).

Other comments are that theology is always oriented to the church, although I do not call it ecclesiastical theology. Ecclesiastical theology is the theology of a particular church. Church-oriented theology is ecumenical theology, which does its theological work keeping the mentality of each church in all its different forms. Credit goes to Karl Barth who made the Church yet again to be positioned at the midpoint of theological reflection. Subjects like political theology, social theology and economic theology are, beyond the scope of theology, unless, one starts with the point of view that theology is to provide all the answers for believing Christians. In theology we give certain attention to political, social and economic problems should not mean that political science, sociology or economics be the curriculum of a theological degree. Some discretion on theology would not, do any harm to any theologian. (Van Niekerk 1982: 18).

In some Christian theological circles it is clear that theology is a theory of faith because presuppositions, preunderstandings and biases of whatever kind, invariably impose limits -limits that no amount of formal education or life-experience cannot eradicate entirely. This is so because all perception is selective and constrained psychologically and socially; for no mortal enjoys the gift of "immaculate perception" (Yorke 1995: 147).

1.3.5. Evaluation

In line with the points discussed above it is clear that faith has two sides. Faith is both divine and human. The various works briefly surveyed above shows that faith and theology makes references to the theories of faith in various ways. The references, which know faith and theology in a negative sense, are polemical and meant to suppress any challenge to normative faith and theology in Africa today.

The start of faith and theology is difficult to be certain, however, from the existing research it shows that faith and theology are human products (Heb.11). Therefore, in this paper it is clear that I am looking at faith as a human experience. This is the same thing that Mugambi is presenting in a very powerful way of understanding theology as a theory of faith. For him reconstruction theory is a theological paradigm at various levels (Mugambi 1995:48). Africa is now the bright continent where the sun is overhead all year round. The Church is a social institution, which remains the most accessible medium of communication of the theory of faith on God, life, and the cosmos, because it serves as the bridge between the past and the future theories of faith. The Church has the responsibility to prepare the people to know the theories of faith because God has no impossibility.

Brennan R. Hill, Paul Knitter and William Madges are primarily introducing the Christian tradition, openly engaged in conversation with other religious traditions. Attempting to blend the theoretical with the practical, I have synthesized what we consider to be the best theoretical work on faith, religion, and theology. The following is a brief evaluation of the areas of concern:

Religious faith is trust in ultimate reality. The act of faith is a free choice by the whole person and it involves the mind, feelings, imagination, will, and all human capacities. Authentic faith culminates in action, for peace and justice. Religion is an inborn desire in humanity as seen by many modern criticisms of religion. I admit that religion has both positive and negative values attached to its movements. Various approaches to Christian theology include the fundamental, historical, systematic and practical ways of dealing with religious tradition theories of faith. The crucial relationship between scripture theories of faith and traditional theories of faith, in dealing with both the Western theories of faith and African theories of faith points of view. It's clear that the theoretical framework is at work.

Hermeneutical faith for John W. de Gruchy has to do with the three hermeneutical principles that should guide any interpretation of Scripture. (De Gruchy 1991:88-90):

Firstly, there is a canon within the canon (the principal points of faith).

Secondly, Scripture interprets itself, and it is the victims of society who best discern the good news of the kingdom..

Thirdly, the rule of faith and love is the crux, for it is doing what God calls us to do through the word that we really begin to understand it. In Reformed tradition "faith is active in hope and love" (Gal. 5:6; 1Cor. 13 NIV).

Faith precedes understanding because faith reaches out and perseveres in hope towards the coming of God's kingdom as revealed in Jesus Christ. Thus an important point is that faith must be in action. Practical and

pastoral action takes place within the context of the community of faith, and is engaged with the expressed purpose of awakening faith, stirring hope, and enabling love.

It is clear that all these positions are pointing to the fact that theology is a theory of faith. And Van Niekerk understands this as scientific thinking or theoretical thought. It must also be said that not all-human experience is scientific. However, non-scientific experience (Praxis) is the primary datum for any theory concerning human existence and reality, and this experience is neither theoretical nor scientific (Van Niekerk 1988:76). Therefore, scientific thinking involves analysis of a field of research out of the context of reality, but also a synthesis of that field with the overall context. In other words, the theory of faith (theology) views God, humanity and the world from the angle of faith. Theology is but one of many theoretical angles open to people (Van Niekerk 1988:95).

1.4. A radical and differential view on God-life-world views

1.4.1. Introduction

What does the terms radical and differential signify in this dissertation? The term **radical** means that in the different fields of experience one has to go to the root (radix) of each field of experience within a particular societal context. In the field of experience that keep us engaged in this dissertation and the theoretical patterning thereof, namely the experience of faith and the theoretical patterning of faith which was and is still called theology I have to delve into the roots of faith within a specific societal context and the theoretical patternings thereof, on God, Life, and Cosmos (Van Niekerk 1988: 1-168)

The term **differential** means that the particular nature of the field of human experience, in our case faith as the main emphasis which is episodically clustered with other fields of human experience takes the preponderance in the clustering game while the others play a role as secondary correlative fields which qualify and quantify the main emphasis on faith. The other fields of experience are secondary fields of experience in an analogical sense in the clustering process. When the emphasis is on the experience of faith other fields of human experience, such as thinking, feelings, speaking, production, imagination, socializing, economizing, loving and the experience of justness are very real but they are fields of experience, which must be led by a perspective of faith or belief in the particular and specific context of the experience of faith. On God, Life, and Cosmos (Van Niekerk 1988:1-168).

To be radical and differential means to have the courage to make mistakes and correct them. In the words of Mbiti (1980:119-124) the overall development of African theology is a crucial matter, which must take

seriously both oral and written theology in line with the Bible. Liberation theology, moratorium debate, Ujamaa theology, and other theologies must encourage us to be grounded in the scriptures. And our understanding of the Bible cannot be separated from our prior questions on God, Life, and Worldviews. God's attributes are discovered as God reveals himself to people in history. To use the Bible to develop theologies in context we should deprogram hermeneutics and search for new understandings affecting the total context (Tienou 1982:435-448).

I agree with Nyamiti that positive factors in African theistic understanding could enrich the Christian understanding of God, life, and World. In fact the originality of African teachings consists in the way they belong to a cultural totality; and have unique contribution in something new like African divine names and attributes; a rich symbolism; God, the source of all good things; and the Fatherhood and Motherhood of God (Nyamiti 1987:63-64).

1.4.2. The theocentric dimension of people's experience

The theocentric dimension in people's experience is strongly emphasised in Reformed theology and philosophy. It is captured in the Reformed adage of **Soli Deo Gloria** (To God alone the glory) that adorns nearly every dissertation or thesis, book or epitaph of any true blood Reformed person. This can be seen from the roles that religious faith and religious reflection of faith in theology, holy scripture and the Church as a semi-divine institution play in the Reformed world. These points form the nature of reformed faith and theology (Berkhof 1938:20-26). When the Church reflects on the revealed truth it makes its statements on the basis for Christian living. The process depends on the Holy Spirit. The Community of faith must define and accept doctrine, in other words theology must come from the local Church as they struggle with the faith and theology in its primary stages. The tasks of Theology are constructive, demonstrative and defensive, and critical of the faith. (Berkhof 1938: 58-9).

Traditional thinking of Christ may be expressed in this way. The Person of Christ has an emphasis on both the humanity and divinity of Christ. That is, the human and divine character of Jesus Christ (Berkhof, 1949:303-10). The names and natures of Christ are important in our understanding respectively. That is, Christ, Jesus, Son of man, Son of God, Lord and natures as human (Berkhof 1949:310-20). Therefore, the theory of faith in the reformed tradition is about understanding Christ. This must give me the chance to internalise and critically rethink my faith and theology in my own context. In the community of faith I must search and apply the biblical

concepts into my own life. In the history of modernity many people have spoken about either a life-view (a *Lebensanschauung* in the German sense) or a world-view (a *Weltanschauung* in the German sense).

The African ideas of God, Life, and World and of our relationships to all three have been deeply influenced by this attitude of superstition and the deformation of the idea of God (Nyamiti 1987:59). What I have in mind is to add to this two-prong approach the idea of a view of God. Whatever academic discipline one is busy with one is saying many things in a particular theoretical field of experience about a composite God view, life view and world view. One can formulate it differently by saying that the ideas of God, human beings and the universe-cosmos-world are the concentration points which regulate or lead ones particular theoretical perspective or theoretical field of experience. This does not mean that God, humanity or universe are just ideas that function in an abstract sense. In a contextual-historical approach of theology or a theory of faith I am talking here of real actual realities in people's everyday and theoretical experience are taken seriously. The living God, a living human being and the dynamic vibrating universe are not abstract realities, which I can treat as objects in the theoretical abstract sense of the word.

However, a composite God view, life view and world view is more inclusive than a view that concentrates solely on God or a view that concentrates mainly on human beings or a view that concentrates solely on the physical world, nature or the universe as is the case with many modern proponents and practioners of the natural sciences. When the emphasis is solely on God one is busy with **theology** (*theos* for God and *logos* for knowledge/word in Greek). The question whether theology as a discipline apart from the experience of human beings and the existence of the universe is a possibility haunts theologians up to this day. The interesting fact that I came aware of is that the first and second century Christians were hesitant to use the term theology, may be because the classical Greek philosophers and their Roman counterparts used the term to express their views on the gods in general. I do not assert that the term theology should not be used today. What I am asserting is that when the term theology is used it should be used in an inclusive and particular sense taking into account the experience of God, human beings and cosmological experience and existence.

1.4.3. The human dimension of people's experience

When the emphasis is solely on the human dimension of people's experience one is one sidedly engaged in anthropology (*anthropos* for human being and *logos* for knowledge/word in Greek). Can there be such a discipline, which leaves God and the cosmos/universe out of the equation of human experience. Anthropology

as a theoretical discipline, meaning concentrating solely on human beings within a certain cultural context has the intrinsic problem that God and the cosmos are not directly part of it. Where the emphasis is in any case solely on human beings in a discipline called anthropology at universities today, many chapters of academic study and study guides are devoted to religion as a cultural phenomenon and the views of people on the universe, nature and the physical world.

The idea of the covenant of Yahweh with Israel is reflective of the divine and human dimension taken seriously in conservative as well as liberal Reformed theology and philosophy because it is all about convenantal or contractual networking between God and human beings as well as physical natural environment. The Israelite infrastructure of the multiverse covenant remains determinative in the present Reformed God, life and world views. In the New Testamental sense Jesus Christ is the radical solution to people and the world in his ministry, suffering, death and resurrection.

Traditional Reformed reflections of believing and faith, thinking and thought, speaking and words can only be comprehended by knowing the motives and essence behind these reflections. The ground motive of traditional Reformed theology is, to articulate the core of religious faith, to cope with misrepresentation of the Gospel, to summarise religious faith, to bridge the gap between religious faith on the one side and other non-religious fields of human experience such as thinking, speaking, loving and proportioning of justness, etc, to serve the Church and truth, to sanctify the Church, to have a mainly encounter with God in faith, and to study the faith carefully. According to traditional Reformed thinking the Old Testament demonstrates to us that only God can reveal himself to whom he chooses (Barth Church Dogmatics II, 1, 234). In such a concept of revelation humanity is taken out of the networking coordinates of the idea of covenant that is so central in Reformed history. The systematic study of religious faith and theology in traditional Reformed reflection concentrates mainly on the divine side of any event, phenomenon and fact within the areas of faith, theology, holy scripture and the church. In a theory of faith God, humanity and the physical-organic cosmos are interlinked and interlocked as a triadic starting point for faith and theology (Berkhof 1979:34-4).

Christ in his death brought the Kingdom of God near to humanity and the physical-organic cosmos. This sacrifice disclosed the new humanity. In Christ, humanity is invited to God, the Kingdom of God. Christ is the representative and representation or solid core of our salvation, in his suffering, cross, dying, blood and surrender of life. Reconciliation is finished when we are at peace with God, ones Neighbour and nature (Berkhof 1979:304-308). The resurrection and glorification of Christ must be understood as decisive

redemptive event. Christian theology shall be empty without these key elements. This can be set forth in four points namely: divine validation by God was in the man Jesus, borderline appearances- presentation of two worlds, glorification-hope for the future as our representative, and exalted Jesus- directed towards God, the world, and his community (Berkhof 1979:312-23).

1.4.4. The physical-organic cosmological dimension of people's experience

The physical-organic cosmological dimension of people's experience is treated onesidedly in the modern era especially by the mega human endeavour of the natural and technological sciences. Sciences that is to say natural sciences in modernity divorced the physical-organic processes from the interlinkage and interlocking with God and human beings. In traditional Reformed theology the relationship of human beings and the physical-organic cosmos was expressed in the well-known 'special...general' twosome idea of 'special grace...common grace' and 'special revelation...general revelation'. The twosome of 'faith...reason (+feelings, socialising, loving, etc) in a similar way express the soft duality between faith as a special act of God in human beings through grace and reason (+feelings and other fields of experience) as a general act of God through natural creation. In Reformed theology covers the area of the supernatural, that is faith, theology, holy scripture and the Church and the area of the natural creation is emphasised less radically and differentially.

Hence, theology is in a persistent search for the supernatural truth. Theology is interrogative on the path of faith and the whole process of faith seeking which needs understanding. The objective of faith is to see God in all situations. Therefore, theology is strenuous inquiring, a process of seeking, contending, wrestling, wanting to be blessed and limping away from the supernatural struggle. Theology must be a product of the Community of faith. Theology must come from a walk of faith (Berkhof 1979: 312-320). What is termed faith in the Reformed ambience is a religious supernatural dimension added to human beings' natural fields of experience.

The next turn of phrase speaks for itself. Can people engage solely in **cosmology** and **ontology** (*cosmos* for universe or world and *logos* for knowledge or word and *ontos* for being or reality and *logos* for knowledge or word in Greek)? Cosmology or ontology as a discipline on its own is highly problematic because it usually does not take God's existence and the human life experience into full account. In the later part of the Twentieth century the anthropic-cosmological view mainly in the natural sciences espoused the view that there is a close relationship between the experience of a human being and the processes in nature and the universe. The anthropic-cosmological principle suggests that the existence and the consciousness of human beings seem to be finely attuned to nature and the universe. As human beings are adapted to the universe, so the universe is

adapted to them. Human beings interlock with the universe (non-human reality) in a dynamic mixable way. But the anthropic-cosmological principle leaves God out of the stance of scientists as if the relationship of human beings and the universe/cosmos is the only theoretical problem to be reckoned with.

Faith and theology are products from interaction in these areas: scripture, revelation, whole truth of God, living reality is present context, and transformation of praxis in human life. The very grace of God becomes the basis of theological movement into unlocking the theological themes even the understanding of Christian theology.

1.4.5. Summary

The three approaches should be holistically integrated into a theory of faith or inclusive theology because I have tackled the problem of human experience of faith and theology from different angles, namely theocentric, anthropocentric and cosmocentric angles, as reflections on faith and theology in a holistic manner. Firstly reformed faith and theology is holistically integrated. The mindset of this thinking is such that the view of God, the view of life, and the view of the cosmos are not separated from its theology and faith. Therefore, the theocentric approach in theology, the anthropocentric approach in theology, and the cosmocentric approach in theology are one applied from different perspectives.

Secondly the reformed faith and theology is an inclusive theology. The inclusive nature of the reformed faith does not mean an open for all policy, but a serious way of doing spirituality in which God, man and cosmos are kept in balance in faith and theology. In reality it is a deeper love for our Creator and all that He has given us. More so as a human being I can only find my true meaning in knowing and understanding the Godhead and all His creation. I can identify with the Psalmist (Psalms 63:1) O God, you are my God, earnestly I seek you; My soul thirsts for you, my body longs for you, In a dry and weary land where there is no water.' In the words of the Psalmist I see a perfect inclusion of the total circle of faith and theology. It is a movement from discovering God, self and the cosmos. This understanding is at the heart of reformed philosophy and way of life. However, the separation is there just for analysis and systematic study of our faith, otherwise inclusiveness is the fundamental principle to a holistic comprehension of the core of our faith.

Thirdly the reformed theology is a theory of faith. The theory of faith is born in the context of interplay with theocentric, anthropocentric and cosmocentric theories. The oneness of the above approaches is in many ways already covered on the above points. However, I have one or two things to say. The practical aspects of faith

form the basis from which the theories of faith are formed. God, man, and world are concrete practical areas in the walk of faith; therefore, the theories of faith follow along. Which means I cannot separate praxis from theory, in other words, action expresses words or actions speak louder than words. Actions are stronger than words this is the reason why all theology is contextual in interpretation. What does this mean? It means I must be open to the word of God, to the life of humanity, and to the world around in order to challenge my faith and theology.

1.5. The experience of everyday faith as a theory of faith

1.5.1. Introduction

The aim of this part is to introduce the basic understanding of the experience of everyday faith in human life. And also to have a clear view of what it means to say a theory of faith in relation to theological reflections on God-life-world views as everyday sense making systems.

1.5.2. The experience of everyday faith

Faith or belief is an everyday experience in people's lives. All people believe something or someone. This statement make room for the fact that the difference between Christian and non-Christian views of belief has to do with the direction of their faith experiences just as the direction of their thinking, feelings, speaking, production, imagination, money-making and justness differ. People experience faith or belief in their everyday world of life and the theoretical realm. They believe and act in many instances and moments with the emphasis on faith. They also have other emphases like thinking and feelings and speaking. But in this dissertation I am interested and emphasizing the field of the experience of faith as a human aspect.

Theologians and theorists of faith gather and interpret everyday experiences of faith and belief and the communal ecclesiastic experiences of their community of faith into meaningful theoretical patterns of faith and belief. Doctrines and dogmas in the realm of churches are contextual patternings or products of certain periods and societal contexts in history. For too long doctrines and dogmas in churches had been regarded as 'hard' entities that only should be handed on to the next generation of people.

1.5.3. Everyday theory of faith experience

Most reformed tradition in its present form is in the Caucasian context, and as long as this shall remain the case,

then reformed theology will never be part of the African experience. In the African way of life understanding goes hand in hand with experience, therefore, in Africa understanding without practical experience leads to dualism. The African can understand reformed faith and theology without much difficulty at all. However, it is only through a concrete experience of faith in the actual context that an African accepts a belief to be part of personal and communal life.

This means reformed faith and theology will never be part of the African church as long as the experience is not there. The language, worship, and other concepts are of the reformed faith and theology in the foreign context. The difficulty one faces in that in African philosophy or God-life-world view faith and theology are not just mental comprehension, but a sympathetic trend which is fully expressed in the actual experience of faith and theology.

The emergence and the emphasis on all human activities as the object of cultural studies in the later part of the Twentieth century in the majority of academic disciplines has not only changed the landscape and the field of theology studies. But also effectuated a change of direction as to how theology or to be more precise how a theory of faith goes about with **human experience of faith** within a particular societal context. Many classic and traditional theologies have the intrinsic problem that they tend to make statements about everything in a society, from economics to physics. A theologian cannot be a jack-of-all-trades in society, but has to concentrate on a specific perspective and a field of human experience which may and can from the specific stance, view everything in society and science from that particular perspective and field of experience (Van Niekerk 1988:1 100).

The stance I am taking which is my main emphasis in this work as a theologian is from the perspective of faith or belief and the field of experience of faith of a person and within society. The fundamental question is how can an African Presbyterian express faith and theology in Jesus Christ? In order to understand our Identity, heritage, purpose, ability, and destiny in matters of faith and theology. In essence this summarizes the problem. The apex of Christian theology is enshrined in having faith in Jesus Christ. As a matter of fact our Identity, heritage, purpose, ability, and destiny is impossible without having trust and faith in Jesus Christ the Son of God.

1.5.4. Defining faith and theology

My submission is that doctrines and dogmas should be treated as 'soft' entities, which emerged in contextual historical situations and should be tested contextually in new situations. Therefore, reflections on faith and

theology are very important matters at the moment in reformed thinking today in Africa. The frequent words in this dissertation are **faith** and **theology**. For our discussion, I will need to define the meanings of these words faith and theology in Systematic theology. I need to know these words and their usage in this dissertation as used in Black, African, Zambian, and Reformed-Presbyterian faith and theology.

1.5.4.1. What is faith?

In the words of the catechism (H C 21 Q):

True faith is not only a sure knowledge, whereby I hold for truth all that God has revealed to us in His Word, but also a firm confidence which the Holy Spirit works in my heart by the gospel, that not only to others, but to me also, remission of sins, everlasting righteousness and salvation are freely given by God, merely of grace, only for the sake of Christ's merits

It is in this setting that Faith studies must be understood. In other words what is the theology, religion, and theory of the reformers? And how should their faith influence our present understanding of faith in Jesus Christ? Faith and theology in this dissertation shall be engaged with the reformed-presbyterian faith in order to find principles that are reformed and workable in our present faith today in the Uniting Presbyterian Church in Southern Africa (UPCSA), in the interaction of theology, religion, and theory of faith. The theoretical aspect shall have more emphasis over theology and religion, as I shall look at faith and theology. In principle this method is the one that I am going to use in this work.

1.5.4.1.1. Faith as a divine gift to humanity

In a Reformed thinking faith is a gift from God to humanity in reconciliation or salvation. In the articles of faith of the Reformed Churches I see that faith is a divine gift to humanity. A correct conception of the relationship between divine and human does not divorce the one from the other. Some argue in favour of faith as a divine gift while other view it as a human gift. However, it is right to point out that faith is a divine gift to humanity from creation. Holistically faith is both divine and human in incarnational thinking in that sense (This faith either divine or human is saving faith in all respects.)

By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God Himself speaking therein, and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God

for this life, and that which is to come. But the principal acts of saving faith are accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace (McPherson1646: chapter 14).

In Reformed thinking faith is seen as a gift from God which does not exclude its incarnational application, this is in line with the Scriptures in (Eph 2:8 (NIV)) Which says that: For it is by grace you have been saved, through faith; and this is not of yourselves; it is the gift of God. It is clear that both divinity and humanity are gifts from our Creator. African faith must be bureaucratic monotheism meaning God has spoken to us by his Son. Only such an understanding of Christian faith can convince Africans that Christianity is not a foreign religion. It is the good news of the historical enfleshing of the cosmic Christ-the true light that enlightens every man coming into the world (Imasogie 1973:283-293).

The views on faith are both traditional and dynamic: For example faith as a divine gift and faith as a gift from God from creation. For the God, Life, and Worldviews in the Black, African, Zambian, and Reformed-Presbyterian Context it is clear that faith is a gift of God from creation, because our foreparents have been dealing with God from very long ago. Next we see faith as a collective human experience in everyday life.

1.5.4.1.2. Faith arises out of collective human experience

According to Durkheim (Hess 1988:15,17), ideas about the ultimate meaning of life and the ceremonies that express this faith arise out of the collective experience of the group. All social institutions are products of a group's trial-and-error attempts to survive, and also belief systems, too originate from society itself. Therefore, beliefs depend upon agreement among human minds for their meaning.

The content of belief systems are the ideas expressed, objects worshiped, ceremonies enacted, and values held sacred. All these express the shared fate of believers. It is through their belief systems, said Durkheim, that people experience the abstraction society and reinforce their commitment to one another. For Durkheim (Hess 1988:15;17), all systems of belief, regardless of specific form or content "...have the same objective significance and fulfill the same function everywhere... There are no religions that are false. All are true in their own fashion; all answer, though in different ways, to the given conditions of human existence."

1.5.4.1.3. Faith reduces anxiety and produce human social cohesion

For Mugambi (1995:50):

Faith is the conviction that despite all evidence towards despair, yet there is hope for survival.... Faith, hope and love, as St Paul would say, are the trilogy without which life is impossible. In Africa, this trilogy deserves emphasis today much more than ever before. Considering all the crises that the continent is undergoing, it is tempting to give up and surrender one's birthright to the principalities and powers of this world. But God, who is the ultimate author of history, encourages us all to refuse to despair, and empowers us to discern new creative ways to resiliently ensure our integrity and survival.

As for Weber (Hess 1988: 398-400), he related the rise of Capitalism in the modern period to the development of Calvinism. He demonstrated how the demanding values of this religion and the underlying anxieties it generated about salvation proved very compatible with the demands of capitalist investment. Weber studied Christianity; and his concern was the interrelationship of religious beliefs and the history and structure of the society in which they developed. Thus He did not question the truth of any belief system, because all belief systems are true to those who believe them. Rather, he asked, "what happens because people believe it?" this is an empirical question: it can be answered by systematic observation. That is, beliefs about the ultimate nature of reality develop within specific social contexts, reflect certain power relationships, depend on the faith of believers, and cannot be falsified (Hess 1988: 398). A belief system exists, therefore, wherever the human need for meaning leads to the construction of beliefs and rituals that characterize a community of believers. The precise content is irrelevant so long as the beliefs reduce individual anxiety and produce social cohesion. (Hess 1988: 398).

1.5.4.1.4. Belief systems deal with the eternal truth

Marxism as a belief system contains all the elements of any belief system: which are: an explanation of history, a guide for behavior in the present, and a vision of the ultimate triumph of justice, The strength of these beliefs among followers in many nations has led one critic to speak of Marxism as a World Religion. (Hess 1988: 400).

In Marxism beliefs are designed to support the existing order, to reinforce the authority of the leaders, and to motivate the citizens to sacrifice for the good of the group. And these belief systems deal with the eternal truth (either truth is everlasting or it is not truth), most religions are by nature conservative, supportive of the *status quo* if not openly reinforcing existing political and economic inequality. Yet religions and secular ideologies can also be agents of social change (Hess 1988: 403).

1.5.4.1.5. Faith as a gift to humanity

Some argue for a critical scrutiny of the four positions above, like Van Niekerk (1988:127-9) who argues that:

Faith is essentially human; the idea that faith is a basic aspect or function of human nature does not mean that everybody is therefore a Christian or a believer in the sense of being converted. It simply implies that faith is not an appendage to the human faculties, but that it is intrinsically human whatever direction it pursues. The medieval philosopher Thomas Aquinas in fact said explicitly that faith is a virtue added to the intellect.

However, Van Niekerk is, interested in a perspective or slant on faith in which God, Humanity, and the World is a limiting concept. As a theoretical perspective faith can be pictured as a pair of spectacles through which one view's things in order to speak about God, humanity and the world. Therefore, theology is the theoretical perspective of faith, which is involved with formulating a functional image of God, humanity and the world in terms of faith. To theologize means to reflect on a given proposition- in other words, to examine its credibility and to disentangle it from its context among other disciplines (Van Niekerk 1988:127-9).

1.5.4.2. What is theology?

What is theology? Theology or a theory of faith means that the advantage of a theologian or theorist of faith towards a person who experiences faith in the everyday sense of the word is very relative. I must not think too much of myself as a sort of an elite class who knows everything about faith better than any other person. The privilege of a theologian or a theorist of faith towards an everyday person's faith or belief must be seen in the fact that he/she analyse, synthesise and compare different patternings of faith of different persons, churches and societies in an aware and theoretical sense. An everyday person of faith usually has one patterning of faith, mostly influence by his/her church or community of faith. A theologian or theorist of faith is hopefully more informed and has access to many more patternings or forms of people's experience of faith or belief.

Mystery is the vital element of Systematic theology; the believer cannot fully comprehend revealed truth. Mystery is a vital element of theology. It is true that the term 'mystery' in Scripture does not indicate abstract-supernatural truth in the Roman Catholic sense; nevertheless, the idea that the believer would be able to understand and comprehend intellectually the revealed mysteries are equally unscriptural. On the contrary, the truth, which God has revealed concerning himself in nature and in Scripture far, surpassed human conception

and comprehension. In that sense theology is concerned with nothing but mystery, for it does not deal with finite creatures, but from beginning to end raises itself above every creature to the Eternal and Endless One, God Self (Bavinck 1951:18).

1.5.5. Summary

Faith is a human requirement for every day experience. It is impossible to do anything without faith in a similar way as it is impossible to anything without thinking, feelings, speaking, socialising, loving, imagining, etc. To develop and draw patterns of people's experience of faith is what we are doing in a theory of faith or to use the older term: in theology. Hence theology is a theory of faith, because faith and theology have faith in all its dimensions on the drawing board. God, being human and the physical-organic environment are equal pulling and liberating forces in a theoretical perspective of faith. Thus, the importance of any investigation into a person or group's sense making orientation or God, life and world view or pattern.

CHAPTER 2

THE REFORMED-PRESBYTERIAN LEGACY

2.1. Introduction

The purpose of this chapter is twofold to discuss the impact of the Reformed-Presbyterian sense making ethos in the European and American worlds. The approach followed here has been the letting emerge and detecting of salient features of a Reformed-Presbyterian God, life and world orientation through a historical contextual treatment of various contexts of the European and American worlds. In addition a selection has been made of different features but at the end a decision was made for nine as indicative of a Reformed-Presbyterian interlocking view of God, human life and the world.

The nine features or characteristics of a Reformed-Presbyterian ethos are the following:

- ◆ the well known soft duality of special and general
- ◆ the social attitude of accepting every phenomenon and immediately start to criticize it
- ◆ the tendency of pilgrimage through life
- ◆ the idea of the extra-calvinisticum
- ◆ the dual idea of special and general determination, that is the doctrine of election and the doctrine of providence and its strong encapsulation by a very strong theology of covenantal duality.
- ◆ the idea that a Reformed community or church is always in the process of reformation (**ecclesia reformanda semper reformata**)
- ◆ the doctrine of the dispensation of the gifts of the Spirit
- ◆ the idea of a presbyter system and the democratic legacy that flows from it
- ◆ and the regulative principle of the Church or the Kingdom of God?.

In what follows here there will be mainly a description and discussion of the nine features of a Reformed-Presbyterian sense making orientation or a God life and world view by way of interchange, exchange and trans-contextual mixing or comparative appropriation of emerging pointers and notions that demonstrate a familial semblance or conceptual similarity.

Taking into account that we are busy with a dissertation from a perspective of faith, episodically and demarcatedly experiential contexts of faith and church, theology and theories of faith from these Western contexts will be stronger in our focus than anything else (Vroom 1992:145-163). The ideas of John Calvin and other Reformed-Presbyterian people shall be treated extensively in this chapter.

2.2. The impact of Reformed-Presbyterian thinking

2.2.1. Introduction

The rationale of this section is to look at the impact of Calvin's thinking and some of the spiritual features of the Reformed-Presbyterian view on God-life-world. Reformed spirituality is not a term congenial to Reformed thought, for it implies a kind of pride. In truth the Reformed religion never produced a dogmatic system on God, life, and the physical-organic world. The Reformers set out, rather, to stake a claim for a view of faith that appears to be very reductionist from our present perspective. Martin Luther (†1546) presented us for example with a dialectical sense making view of faith and rationality while John Calvin (†1564) set the twosome of faith and rationality within the soft dual framework of special and general. The reason why it is called a soft duality is precisely because the movement has a built in one way direction from the special side of faith to rationality, from special grace to common grace and from special revelation to general revelation.

One can thus conclude that a Reformed-Presbyterian or Calvinist ethos, sense making view of God, life and world view has this distinctively special and general pointer pattern. In truth, a Calvin's hymn defines and determines this strong Calvinian concentration on the side of faith:

Our hope is in no other save in Thee.

Our faith is built upon thy promise free.

Lord, give us peace, and make us calm and sure,

that in thy strength we ever more endure (Adams 1994:122-28).

Although Calvin had a strong concentration on anything that was 'special' especially linked to God in the exclusive, that is faith, the Church, the Holy Scriptures and theology and a lesser emphasis on anything 'general' with regard to God, that is thinking and rationality, the government and the state, other books and the sciences, his 'special-believing...general-reasonable' way of experiencing God, cannot be set on par with either the Lutheran dialectical view of 'direct-faith...indirect-reasonable' experience of God or the Catholic subsidiary accommodative view of 'eternally-priestly...temporally-worldly' experience of God.

2.2.2. Emergence and impact of a Reformed God, life and world view

Calvin (1509-1564) the reformer was not only a reformer of the church in the sixteenth century. He was also a reformer of the society on views on God, life, and cosmos of his age. In Calvin's age the medieval hierarchical and feudal view of society, which was seen to be ordained of God was on the brink of a collapse and the emerging city-society of 'citizens' had no real place and identity in the medieval hierarchical order of society. Many studies about that era were done about the reformational process from feudal to emerging bourgeois and middle class city state societies (De Gruchy 1991:177; Tawney 1926:102).

The theology of John Calvin can be classified as Truth for all time for the Christian faith. In his book written in French entitled *Bre've Instruction chretienne* in 1537 now translated under an English title *Truth for all time: a brief outline of the Christian faith* in 1998 this point comes out very prominent. In fact John Calvin knew that if the biblical truths rediscovered at the Reformations were to spread throughout the world, they would have to be presented in a form, which ordinary people could understand and it is striking that Calvin defined the Christian faith in a concise and simple manner for ordinary people to understand. His aim was not to attack any person or institution, but to build up believers with the wholesome teaching of the Holy Scriptures the very core of protestant belief and feel the warmth of its ardent love for God and men (Calvin 1537: vii-ix). John Calvin was usually aligned with a view that the Bible is the Word of God. The truth is that he was very much the product of his own context and family background. And Calvin (1537:4-5) said:

We therefore have to come to the Word of God where, through his words, God is very well described to us; there his works are not evaluated according to the perversity of our judgement, but by the standard of eternal truth. We learn there that our God, who is the only God, and who is eternal, is the spring and fountain of all life, righteousness, wisdom, strength, goodness and mercy, everything which is good, with no exception whatever, comes from him alone. And so it is that all praise should rightly return to him.

And although all these things appear clearly in each part of heaven and earth, it is ultimately in the Word of God that we always truly understand what is the main goal towards which they are heading, what their value is and in what sense we should understand them. Then we go down deep inside ourselves and consider how the Lord displays in us his life, wisdom and power, and how he exercises towards us his justice, kindness and goodness.

The Barmen Declaration is another perfect example of contextual reflection on the situational context, this document was born out of political developments of the age, in order to address contemporary deviations it stressed the headship and finality of Christ, and the pre-eminence of Scripture for belief and as the guide to practical action for Christians in German including the Reformed Churches (Lewis 1990: 48-73; Ferguson 1988:76). And is very true for all Reformed confessions are also contextual in all aspects.

Calvin's humanist upbringing, the societal context of his day, influences of earlier philosophers and theologians within and outside Christianity and the extreme emphasis on the Judeo-Christian Bible played a role in the mixture and particular character of the dimension of human life in his sense making God, life and world view. In Calvin's words (1537:5) at the beginning, humanity was formed in the image and resemblance of God, so that it might admire his Maker in the dignity with which God had so nobly invested him, and might honour him with appropriate thankfulness. But humanity, trusting in the enormous excellence of its nature, and forgetting where it had come from and by whom it continued to exist, endeavored to exalt its self apart from the Lord. Humanity therefore had to be stripped of all God's gifts, on which it foolishly prided its self, so that, divested and deprived of all glory, it might know this God who had so enriched humanity by his generous gifts, and whom he had dared to despise.

Scripture often asserts that humanity is the slave of sin. What it means is that his mind is so far removed from God's righteousness that he thinks of, deeply desires and undertakes nothing that is not evil, perverse, iniquitous and sullied; for the heart, having drunk its fill of sin's venom, can emit nothing but sin's fruits. However, we must not think that there is some violent necessity driving mankind to sin. Mankind sins with the full agreement of its own will, and it does it eagerly and in line with humanity's own inclinations. The corruption of humanity's heart means that mankind has a very strong and continuing hatred of the whole of God's righteousness. In addition, humanity is devoted to every kind of evil. Because of this mankind is said not to have the free power of choosing between good and evil-, which is called free will (Calvin 1537:6-7).

Calvin and his immediate followers gave rise to different Calvinist traditions from orthodox imitating disciples to those followers who creatively remolded the Calvinist ethos differently in their times and societies. Orthodox Reformed theology has the tendency of denying the role of many factors, which played a role in Calvin's views (Ferguson 1988:120-124).

Suffice to say at this stage that the Calvinistic reformation took place in the emerging city-states where the emerging bourgeois or middle class took form. On the other hand the reformation context of Luther was quite

different in that Luther operated on two fronts, namely his struggle against the Roman Catholic church of which he was part of and the societal struggle between the princes which replaced the feudal lords of the medieval period who backed his reformational stance and the emerging small farmers who replaced the serfs and peasants of the medieval period. These small farmers in his day also supported his reformational stance. Luther was caught in a rural struggle other than Calvin in Geneva, which was caught up in the urban struggles of the city of Geneva (Tawney 1926:102).

In looking at the dimension of nature and the physical-organic universe of Calvin's God, life and world view, then, we gaze upon the handiwork of God, the Creator. It is this reference to the immortal and eternal Creator which gives rise to the beginning and origin of everything, which exists. We gaze upon his power, which has created such a vast system and now sustains it. We gaze upon his wisdom, which has brought into being such a great and varied array of creatures, and rules them in a finely-balance and ordered way. We gaze upon his goodness, which was the very reason why all these things were created and continue to exist. We gaze upon his justice which displays itself in a marvelous way in the protection of good people, and in the punishment of bad ones, we gaze upon his mercy which so gently puts up with our sins, in order that it might call on us to put our lives straight (Calvin 1537:5)

There is no tradition, which takes sin more seriously than Calvinism, yet it affirms that this world is still God's created world. Calvin taught simultaneously a renunciation of the world and a grateful use of it with that entire God has put therein. The redemption of the world by Jesus Christ is required. God saves men and gives them the Holy Spirit so that he may use them in his purpose to save the world. Christians bear a responsibility towards the world (Osterhaven 1965:30-36). Indeed, it is so very necessary for us to be plentifully taught about God, and we really ought to let the universe do if for us. And it would do, if it were not for the fact that our coarse insensitivity is blind to such a great light. But it is not only in being blind that we sin. Such is our waywardness that, when it considers God's works, there is nothing that it does not perceive in an evil and perverse sense. It turns upside down all the heavenly wisdom which otherwise shines so clearly there (Calvin 1537:5).

Reformed theology did not arrest the development of Western empirical science; rather it prepared the way for the real advance of a truly empirical and objective way of thinking. Nature has to be disenchanting from its secret 'divinity' and the idea dropped that it was so impregnated with final causes that an eternal pattern could be read from it. The Reformers, through their view of grace, gave new significance to the world as the object of divine attention and therefore of human attention in obedience to the divine (Torrance 1963:40-49).

In Reformed circles theological statements on the cosmos espouse the view that Reformed theology does not view theology and Calvinism as a sense making orientation in the same sense as a standard as the scriptures but in their practical writings and doings their attitude is that of people who see the scriptures in the light of the Calvinist tradition, instead of the other way around. Baker in his book on Berkouwer's doctrine of election is a good example of an orthodox Reformed attitude in which the strict upholding of the Reformed confessions is seen as in direct alignment with the Bible. Anyone slightly deviating from this approach is branded as neo-orthodox reformed (Baker 1981:26), and someone who is deviating considerably from the strict position about the Reformed confessions is casted in the mould of being a liberal outcast of the Reformed tradition. People perceived in the latter mould are viewed with patience as opposing brothers and sisters who parted with the true and trusted way of Reformed orthodoxy.

2.2.5. Conclusion

I agree with Hart that in Christianity the most important question is not what we think about domestic or social relations, but what we think of Christ and the salvation he graciously provided in His dealing with God, Human life, and world (Hart 1994: 329-44). This important question must be kept in mind as well as the holistic nature of sense making God, life and world views on the key features found in the Reformed world. Faith is not merely believing, but it involves most of all an acceptance of the unprovable and commitment to a wider Being-a being beyond finite being. Faith demands an existential attitude towards God, human life and the physical-organic world.

2.3. Some features of a Reformed-Presbyterian God, life and world view.

2.3.1. Introduction

The God-life-worldviews of people are the major areas in which I can see a concrete reflection of the Reformed faith and theology. I would like to examine philologically the anti thesis between faith and theology in this dissertation (Rokeah 1991:299-306). As a matter of fact traditional reformed faith theory has much to contribute to the current discussions of religious belief in philosophical theology. Reflecting on faith with the help of epistemic logic, the logic of knowing and believing indicates two reflects of Christian traditions concerning the relation between faith and reason: the human mind may validly approach God yet God remains infinitely beyond (Redmond 1990:165-180).

The discussion on some features of a Reformed faith and theology must be understood with this background.

The features are many but in this dissertation I shall just look at some of them like special and general tendency, societal attitude predisposition, pilgrims tendency, the extra-calvinistic propensity, providence and election tendency, time concept, gifts of the Holy Spirit, church government, and the regulative principles discussed below. The Reformed faith calls for us to articulate the common faith as a particular tribe of Christians called Presbyterian in Zambia today (Stotts 1990:7-14).

The basic principle of Reformed theology is the sovereignty of God. This represents the purpose of the Triune God as absolute and unconditional; independent of the whole finite creation, and originating solely in the eternal counsel of His will. He appoints the course of nature and directs the course of history down to the minutest details. His decrees therefore are eternal, unchangeable, holy, wise, and sovereign, they are represented in the Bible as being the basis of the divine foreknowledge of all future events, and not conditioned by that foreknowledge or by any thing originating in the events themselves. Every thinking person readily sees that some sovereignty rules his life. He was not asked whether or not he would have existence, when or what or where he would be born, whether in the twentieth century or before the flood, whether male or female, whether white or black, whether in Europe, or Africa. All of those things were sovereignty decided for him before he had any existence. Christians have recognized it in all ages that God is the Creator and Ruler of the world, and that as such He is the ultimate source of all power that is found in the world. Hence nothing can come to pass apart from His sovereign will. Otherwise He would not be truly GOD. And when we dwell on this truth we find that it involves considerations, which establish the Reformed theology position (Boettner 1983: 2).

The theological players in the Reformed theological global game over time are many, like those who heavily theologized about God as the starting point. While others focused on God's reality, majesty and grace to the experience of human faith as the focal point of theology. In fact human experience was seen as the access point of theology with emphasis on social and political focal points (Van Niekerk 2000:15). Alongside these two trends we have the trend which heavily theologized about God in correlation with God's revelation in Jesus Christ, the Church and the Bible. This position was a reaction to modern trends, which totally sucked God, Jesus, the church, the Bible and faith into the abyss of human experience. This thinking sees faith operating differently than other fields of human experience, such as thinking, feeling and speaking. The Bible cannot be treated on the same level as other books because it has a divine dimension, and the church has a divine side, which one can theologize about, but which cannot be approached from a sociological perspective. Again alongside these two trends, we also find attempts to correlate God's revelation and faith while other attempts to correlate God's revelation with history. Reformed theologians who saw the Bible (The Holy Scriptures) as

the main focus or field of exploration are found all over the world. They can be subdivided into those who treat the Bible in a Biblicist (fundamentalist) fashion and those who work bibliocentrically with a basic trend or scope of the Bible that guides their exploration of the texts. Therefore, it is correct to say that Some Reformed theologian and philosophers have had focus on culture, society, economy, and politics from time in memorial. Allan Boesak developed a theology of the social and political life called Black Reformed theology in the context of many Reformed theologies (Van Niekerk 2000:16)

In fact, Rogers is right in saying that in new areas the Reformed tradition must be involved in the process of restating its common motifs of Protestant Reformation (Rogers 1990:30-37). It is exactly what we are going to do in the work that follows to give a diagnosis of demonstrative knowledge as a theory of faith (Williams 1987:591-606) from a human perspective guided by exploration of the texts from a bibliocentric contextual angle.

2.3.2. Special and general duality en route towards holism

In thinking about special and general tendency in Reformed faith, it is important to remember that the Triune God is present with us in life and death to overcome all that threatens life with death and that God's free grace in creation and redemption, and recognizing the church and its ministry to the world are always in need of reform (Migliore 1990:22-29). The first principle of a Reformed Calvinist concerning God, Life, and World-view I am aware of is from my Calvinist missionaries namely that, the earth is the property of the Lord and all its fullness (Ps 24:1 NIV). From this perspective a Calvinist or a Reformed person draws lines between God and human beings and the whole universe. Reformed theology, insists on the essential difference between common and special grace. Special grace is supernatural and spiritual: it removes the guilt and pollution of sin and lifts the sentence of condemnation. Common grace, on the other hand, is natural; and while some of its forms may be closely connected with giving grace, it does not remove sin nor set man free, but merely restrains the outward manifestations of sin and promotes outward morality and decency, good order in society and civil righteousness, the development of science and art, and so on (Berkhof 1949:439).

Although the tendency was towards a holistic view in different Calvinist traditions the whole view in whatever application was always in a relationship of special and general, particular and common as God's counsel (Bavinck 1951: 337-372). This can be detected in applications with regard to different relationships: the relationship of special and common grace; the relationship of special and general revelation; the relationship of faith as a special human field of experience and reason as well as other fields of experience as general; the

church as a special institution and the state as well as all other structures in society as general institutions of God; the election doctrine as special determination by God and the doctrine of providence as general determination by God of creation and the universe, and history and human act and doings.

Free offer of the gospel is a convenient way of describing the manner in which God holds out salvation to all sinners who hear the gospel...John Calvin taught a free offer of Christ to all kinds of sinners everywhere through the mercy and grace of God (Brentnall 1995: 28-9). Therefore, every person that hears the gospel receives a degree of grace that is sufficient for generating faith and repentance provided that person yields to gospel. If, therefore, he does not believe and repent, it must be because of the absence of some human efficiency to co-operate with the divine; and therefore the difference between the saved and the lost, the elect and the non-elect and are not wholly on the Divine decree (Shedd 1893:98).

This inbuilt tendency in the Calvinist about a view on God, Life, and World is to my mind an all-embracing holistic tendency more than of any other Christian tradition I know of. But God's actions and involvement with human beings and the world/universe is still wrapped in a two-pronged approach of special and general actions and involvement of God. Common grace is connected with God's legislative will, or will of desire (1Tim 2:3,4 NIV). While special grace is God's decretive will, or will or purpose (1 Pet 3:9 (NIV), Shedd 1893:99). The fields of experience of human beings, the structures in society and the universe itself carry the special and general trademark of the Reformed-Presbyterian God, life, and worldviews. Common grace or general grace, is the grace presented in the world restraining evil, and on the other hand special grace, is the grace whereby one is saved (De Gruchy 1991:177). In application Calvin never lost sight of the unity. In fact Calvin cannot recognise at all any real distinction in principle between common and special grace (Barth 1922:165). Calvin and his theology do not float detached from reality but constantly relate truth and reality to one another. (Willis 1999:363).

2.3.3. Accept a phenomenon in society and criticise it immediately

Tawney a Christian socialist is able to give some views on different societal attitudes. Especially his preference for the Calvinistic attitude which accepts every phenomenon in reality but at the same time remold and analyze it from within a specific God, life, and world view. Calvinism was an active and radical force. It was a creed which sought, not merely to purify the individual, but to reconstruct church and state, and to renew society by penetrating every department of life, public as well as private, with the influence of religion (Tawney 1926:102). There is a difference between true and false religion. It is commonly agreed that to live without religion is to live

in real misery and to be in no way better than wild animals. This being so, no one will want to be considered as being entirely indifferent to personal religion and the knowledge of God.

But there are many differences in the observable form that religion takes. This is because the majority of mankind is not really affected by the fear of God. Nonetheless, willingly or not they cannot escape from the idea that there is some divine being whose power either holds them up or brings them down. This idea keeps coming back to their minds, struck by the thought of such a great power, in one way or another they revere it. This is to avoid having too great a contempt for it, for fear of provoking it to act against them. However, living in a disorderly way and rejecting all honesty, they exhibit an obvious lack of concern in the way they disregard the judgement of God.

In addition, because humanity's estimate of God is governed by the foolish and thoughtless conceit of its own mind, and not by his infinite majesty, mankind actually turns away from the true God. This is why, even when humanity makes real and careful efforts to serve God, it turns out to be a waste of time. It is not the eternal God humanity are worshipping, but rather the dreams and illusions of their own hearts. Now there is a fear, which would most willingly flee from the judgement of God but which, being unable to so do, dreads it more than ever. True godliness does not lie here. It consists, rather, of a pure and true zeal, which loves God as a real Father and looks up to him as a real Lord; it embraces his righteousness and detests offending him more than it does dying. And all those who have this zeal do not set about rashly fabricating a god in line with their own wishes. Instead they seek the knowledge of the true God from God himself, and do not conceive of him as being different from what he reveals himself to be and what he makes known to them (Calvin 1537:2).

When they criticise economic abuses, it is precisely against departures from that natural state of things against the enterprise, the greed of gain, the restless competition, which disturb the stability of the existing order with clamorous economic appetite so that their criticism is directed at the concrete abuses in humankind existence. The significant features in Calvin's discuss is on the profit making which assumes credit to be a normal and inevitable incident in the life of Society. It was on this practical basis of urban industry and commercial enterprise that the structure of Calvinistic social ethics was erected. In the principles of reformed faith both Socialism and Capitalism were formed. Calvinists whose economic triumphs were as famous as their Protestantism thinking, sober and patient men, and towards God (Tawney 1926: 103, 107, 108, 211).

If a person will not work, neither shall he eat, and reformed people condemned indiscriminate alms-giving as vehemently as any utilitarian, and their urged that the ecclesiastical authorities should regularly visit every family to ascertain whether its members were idle, or drunken, or otherwise doing undesirable things in society

(Tawney 1926: 114). In principle reformed faith in everyday life is a sort of free-verse recital of the gospel, which is more allusive in character than prepositional or definitional (Kerr 1988: 151-158).

I make a choice not for a conservative or a liberal, for a Western or a Black African Zambian Reformed-Presbyterian, God-Life-World-view which operates in the playing room of reality where God, human beings and the universe are at stake in an integrated, radical and differential attitude towards human beings. As I will demonstrate later European Calvinism and Black African, Zambian Calvinism experience is not that far apart from each other.

2.3.4. The pilgrims tendency and communal experience

John Bunyan in his classic book **The Pilgrim's Progress** of 1676 gives one of the best presentations of reformed thinking of the journey from this world to that world which is to come. This masterly allegory indeed shows every stage of a Christian's experience, from conversion to glorification (Bunyan 1676: 1-10). It is necessary to examine the Christian's experience and the role of discipline in the spiritual life, and to see that life as a pilgrimage in which there are ups and downs and times of reassurance and times of doubt are from conversion to glorification (Rice 1991:19). A great danger that we all face in our pilgrimage is to come to terms with God's particular calling for us is that we may mistake the way that seems right for us as the only way, which must be followed by everyone (Rice 1991: 29). The study of the Bible is very important in the pilgrimage of every individual Christian within the Reformed tradition including infants (Rice 1991:29). However, not all Reformed people accept the soteriology of children in the pilgrimage, the Reformed (Calvinistic) Baptist have done this by the rejection of infant Baptism. Nevertheless, it must be pointed out that the pilgrimage is by grace for all those in the covenant of grace, it be infants or adults (Johnson 1982:31-57; Ferguson 1988:174).

Reformed guidance has at times been quite directive by seeking someone whose pilgrimage is further along than their own so that the other person will have some wisdom to share with them. (Rice 1991:142). The civil government is appointed by God to provide us with essential helps during our earthly pilgrimage (Rice 1991:153). These are means of grace given on the Christian pilgrimage a definite shape, in an age in which there is a general sense of loss of direction and confusion, about right and wrong, along with an accompanying sense of God's absence. (Rice 1991:187). It is God's prompting that initiates the spiritual pilgrimage (Rice 1991:197).

The pilgrimage's goal is one of joyful discovery that Christ is with us whether or not we realise that presence. The hungry heart of the pilgrim is fed along the way (Rice 1991:199). One of the characteristics of the Reformed tradition is an emphasis on God's redemption of a people. God calls a community into being in order for it to participate in God's saving work in the context of a covenant. The distinction between private and public spirituality is a destructive caricature of Christian spirituality. The principal source for personal spiritual depth may be private or corporate disciplines, or a combination of both. Reformed Christians take seriously the pervasiveness of sin. Individuals regularly need the corrective spirit of the whole community of faith lest that their religious experience is distorted and they move into realms of fantasy, mistake their own desires for the leading of the Holy Spirit. (Rice 1991:52). Any authentic Reformed piety will need to take the whole community of faith very seriously (Rice 1991:53).

2.3.5. The Extra-Calvinisticum

The extra-calvinisticum as a basis for an integrative, radical and differential ontology needs to be understood and known. The extra-calvinisticum is both a term and a doctrine. This word was born from the Christological debates between Reformed and Lutheran theologians regarding the nature of the real presence of Christ in the Holy Communion. However, the extra-calvinisticum as a doctrine goes beyond the sixteenth century, theological thinking. The sentiment for Lutherans was that Calvinist teaches that after the incarnation the eternal Son of God had his existence also beyond or in the flesh (Willis 1966:8, 9). The term is important to know because it is a molding force in theology and in the history of doctrine in Reformed thinking.

The Lutheran objection to the term extra-calvinisticum is seen from the three Lutheran Christologies that were trying to understand the divinity and humanity of Christ. The unresolved tension broke out to a point where it was implied that Christ suffered in his divinity as well as in his humanity (Willis 1966:9). The extra-calvinisticum operates in Calvin's thought to emphasize the fully integrative Trinitarian character of man's knowledge of God and man's knowledge of himself. The basic understanding is that Jesus Christ after the incarnation was united to the human nature to form one person but was not restricted to the flesh. This meant that Jesus Christ existence was seen as beyond the flesh. However, the Lutherans did not accept this thinking therefore, extra calvinisticum has to do with the life and reality of the Eternal son even beyond the flesh (Willis 1966:1). All in all this extra-calvinisticum is a high concept in the ministry of the church. This means reformed faith requires in the ministry an inward call, competence in interpretation, approval by examination, ordination, and supervision,

and ministry of the word in the church (Homrighausen 1980:31-57).

The Lutheran thinking is that the **communicatio idiomatum** the human nature of Christ had communicated to it the divine property of ubiquity from the moment of the incarnation. The problem with this position is that the Christ's earthly ministry his body was not everywhere. Therefore, the extra calvinisticum was well known in Lutheran circles as an undesirable charge against any given theology. (Willis 1966:20, 21). The difference between a radical and differential ontology can be seen in both Reformed and Lutheran theologians understanding of the incarnation. However, extra-calvinisticum for Reformed people keeps the integrity of the incarnation in one person. On the other hand Lutherans see it as limiting Christ bodily by speculating away reality of the flesh in the theology of glory. Lutherans promote the glory of Christ's humanity by virtue of the **communicatio idiomatum** in union with the divine nature. However, reformed faith did not accept the Lutheran understanding, but saw that the incarnate Christ never stopped to have his existence **etiam extra carnem** (Willis 1966: 25)

The extra calvinisticum as a doctrine is a very powerful concept because it is integrative, radical and differential in reality. This teaching can be traced from the biblical witness to Christ as far back as the ancient usage. In fact the idea of the extra-calvinistum was taught to understand the two natures of Christ and the unity of the person. This meant to affirm God's transcendence, immanence in nature, uniqueness of God revelation in Christ, and saving knowledge beyond the Bible. (Willis 1966:60). The positive side of the extra-calvinisticum has to be looked for in the linkage between God's creaturely works and God's renewing works in the Holy Spirit. The question is what is the bridge between God's creaturely works and God's renewing works in the Spirit. In the mainline Roman Catholic view of things the bridge is a sacramental declared entity within a particular and specific context. In the mainline Lutheran way of operation the establishing of the bridge is the permeation of the ordinary creaturely things by divine actions. In the reformed Calvinist view of things it is the humanity of Jesus Christ who is the bridge between God's acts of creation and God's acts of renewal through the Holy Spirit, the real presence is also seen in the **filioque** clause in the creed, the priesthood, episcopate, as well as other doctrinal details (Torrance 1979:337-345). Karl Barth the Twentieth century reformed theologian called the humanity of Jesus Christ the first and the only sacrament and he drew a straight line between the humanity of Jesus Christ and socialist society.

2.3.6. Sense and meaning of providence and election

In the traditional reformed view of the doctrine of election the emphasis has been laid on the equation of the election and rejection of people with regard to salvation. What has not been emphasised is that the doctrine of providence in reformed circles is a coterminous part of the idea of the election doctrine. The question may be asked why this correlation between the election doctrine and the doctrine of providence. The point of contact between these two doctrines is the strong emphasis, which Calvin and later followers put on the determinative acts of God in human life and the world. In His general determinative view of human and world - called providence - God cares for all people and determine their lives in a general sense. In a special sense God determines who are elected to salvation and who are rejected in their sinful state (Belgic confession: Article XVI and Canons of Dordt: Article 1-18).

The sense and meaning of providence and election in the Reformed faith can be seen in its past, present, and future reflections. The doctrine of Predestination receives comparatively little attention in our day and even those who are supposed to hold it most loyally very imperfectly understand it. (Boettner 1932: 1). Therefore, to know the sense and meaning of providence and election we must turn to the scriptures. The quality, which gave such force to Calvin's teaching, was his close adherence to the Bible as an inspired and authoritative book. (Boettner 1932: 4). A careful study of the Bible would convince many people that it is a very different book than they assume it to be.

The problem we are confronted with is not the doctrine of election specifically but the tendency of Calvin to interpret God's acts as the determination of all human acts as God's providence in the general sense and the determination in the special sense of some people elected towards God's Kingdom and some people left out of the equation by the same God. This gives us insights towards the influence of **Bernard of Clairvaux** and **John Duns Scotus** on the thoughts of the sixteenth century reformer.

The biblical basis of providence must be seen in the fact that God so presents the outside inducements that man acts in accordance with his own nature, yet does exactly what God planned for him/her to do (Boettner 1932: 38). The scriptures on the teaching of providence cover nature or physical world (Nahum 1:13 NIV), the animals creation:(Mt 10:29 NIV), Nations (Dan 4:17 NIV); Individual men (Pro 21:2 NIV); the free acts of men: (Phil 2:13 NIV), the sinful acts of men: (Acts 4:27, 28 NIV); and the Chance happenings:(Pro 16:33; Jonah 1:7 NIV). The biblical basis for the doctrine of election in Reformed theology have perhaps raised a greater storm of opposition, and have doubtless been more misrepresented and caricature, than any other doctrine in scriptures. Predestination has to do with God's foreordination, God's plan, and His sovereignty. The doctrine of predestination represents the purpose of God as absolute and unconditional, independent of

the whole finite creation, and as originating solely in the eternal counsel of His will (Boettner 1932: 13). However, our age, with its emphasis on democracy, does not like this view, and perhaps no other age liked it less. The tendency today is to exalt man and to give God only a very limited part in the affairs of the world (Boettner 1932: 18). The sense and meaning cannot be known without looking at the objections to providence and election. On the other hand even reformed Christians are warned not to fall into undue speculation (Boettner 1932: 54). The objections to the doctrines of providence and election are that it is seen as Fatalism, it rejects the free will of human beings, it discourages motives to exertion, it makes God to be partial, it is unfavorable to good morality, it precludes a sincere offer of the gospel to the non-elect, and it contradicts the universalistic scripture passages on salvation (Boettner 1932: 205-298).

Reformed or Calvinist confessions emphasize God's providential rule in and over history and require in the interim that the oppressed wait in patience and trust (De Gruchy 1991:258). Calvin not only increasingly placed the emphasis on the election of the individual believers rather than of the Church, but he also separated his teaching on predestination from his doctrine of providence. Providence is God's sustaining presence in and rule over history, becomes part of Calvin's doctrine of creation (book I) and predestination becomes part of his teaching on the doctrine of the Holy Spirit and the Christian life (book III). While the focus here was also on the individual saved and those damned- it was difficult to keep predestination and providence apart in the doctrine of God (De Gruchy 1991:129).

For while it is true that we must not confuse God's providence in creation and history with God's election of the community of faith and the believer, it is equally true that we cannot separate them if we understand God as both Creator and Redeemer in Christ (De Gruchy 1991:131). The Calvinists rightly saw the need to relate providence and predestination, to develop common and special grace (De Gruchy 1991:131). The logicalistic tendency between election and rejection took over and one sometimes is even afraid to read the whole document because of the logicalistic vibes. In the Westminster Confession the position between providence and election is somewhat mixed (WCF 3&5). However, for purposes of examinations we shall look at the articles on God's eternal decree and God's providence. The most important thing about election and providence is humanity is not involved at all in any thing. This point is very important for us to understand the oneness of election and providence. It is clear that in election God plans all things, He does all things out of his freedom, decrees life and death on His creation, the decree is unchangeable, Christ is the foundation of this decree, the purpose of the decree is to give glory to God, this election is filled with God's mercy and justice, and its there to give consolation to all who trust in God (WCF 3&5).

On the other hand providence shows that God controls all things, election is part of His providence, God does all things in freedom, sin is not part of God, the elect benefit from the freedom of God and the unselected do not benefit but are only blind and harden, and by a special providence God cares for His Church. In my view the strong determinative stance taken by many Calvinists in terms of the doctrine of providence and the doctrine of election, should be tempered by a view in which God is involved and engaged in human and worldly doings without us knowing what God plans are for us. The concept of the extra-calvinisticum emphasised in 2.2.5 created a space of responsibility and accountability between God and human beings in Jesus Christ through the Spirit which goes beyond the rigid determination of what God does towards every human activity and the age old idea that human beings have a free will towards God. In the responsible and accountable space and time between God and human beings in Jesus Christ through the Spirit people are relieved of the oppositional view that God determines everything or that every human experience is determined by a person's free will. If we really want to go beyond the scheme of deterministic activities of God and free will activities of human beings, one has to emphasis the idea of the extra-calvinisticum in reformed and Presbyterian thinking. God 'created' a space in the humanity of Christ where human being can be really be responsible and accountable for their lives.

What is it that I am actually saying? In my view God is hundred percent responsible and accountable to human beings and the world and the universe. And human beings and the world and the universe are hundred percent responsible and accountable to God. What is a mystery is how this relationship works. What we do not want to do is to hide behind the idea of a mystery or a paradox. Many theologians when they are at the end of their tether immediately appeal to the idea of a mystery. What I want is to express the idea that the extra-calvinisticum provides us with the idea that God is totally responsible and accountable and that human beings are totally responsible and accountable. Faith and theology in election and providence must be an act of worship at the thought of knowing this God. In this sense mankind is responsible and accountable to the Creator. It must be understood that humanity is not forced to accept God but it is a choice from the created will of mankind. God exists from himself and for Himself; He alone is Supreme. Everything, which is meaning finds its destiny, its final end or goal in Him. I am the First and the Last says the Lord Jesus Christ. (Spier 1966:21).

From the Westminster Confession of Faith it is clear from the above articles that God is not responsible and accountable to mankind in the same way that mankind is responsible and accountable to God. "As the Creator, God is a Sovereign Ruler. All creation is absolutely dependent upon Him." (Spier 1966:31) This dependence

on God makes him responsible and accountable to His creation. In a sense God is responsible and accountable to Himself in justice, love, grace, mercy and to his nature and character as He deals with his creation in all aspects.

2.3.7. Time concept

The reformed mindset should continuously be in the mode of reformation. It has been argued that there is an intrinsic connection between what Calvin initiated in Geneva in the sixteenth century and what **Jean-Jacques Rousseau** and other initiated in France at the close of the eighteenth century. But a stronger pull within the reformed tradition has led to a conservative reaction against revolutions not founded on obedience to God, but as with the French revolution on quite the opposite (De Gruchy 1991: 256). The French Revolution and all subsequent revolutions based on atheism are anti-Christian, and the revolution was victory of libertinism and license, human emancipation from a moral responsibility based on Christian values and commitments (De Gruchy 1991: 257). In the celebrated instance of France, Calvinism as embodied within the Huguenot movement almost succeeded in the protestant reconstruction of society, but finally failed to achieve its goal as a result of Catholic repression and inner contradictions. In many respects the French Revolution of 1789 became necessary and inevitable as a result (De Gruchy 1991: 3).

It is claimed that Calvinism not only embraced the Christian idea more purely and accurately than other forms of Christianity, but that it was the only decisive, lawful, and consistent defense for Protestant nations against encroaching, and overwhelming modernism. By modernism meant the forces of atheistic revolutionary change unleashed by the Enlightenment and the French Revolution. (De Gruchy 1991:1). In the French Revolution of 1789 any form of authority was rejected and emphasis was put on freedom, equality, and fraternity. In the French revolution in 1789 the slogan was 'freedom, equality and fraternity' to change society. The Marxist adage has been since the 19th century that through a workers-class revolution the type of society should be decided upon and accordingly be governed. In some Marxist circles the idea that certain Marxists act revisionistic should also be dealt with (De Gruchy 1991:1).

The conservative Edmund Burke spelled out conservative ideas how a society should be run at the end of the eighteenth century. In many modern liberal circles the idea that societies are moving in a progressive way because of civilisation and sophistication is prevalent. Today the fashionable word in Africa is transformation

and the renaissance of society against the background of Inculturation and acculturation. The terms of reformation and reforming a society are stigmatised in today's vocabulary: firstly, the idea that what is expressed as reformed is the reformation of the old order. Reformation in this sense means cosmetic changes to society or a church. Secondly, people are wary of the idea that reforming something can change people's lives radically. In the Reformed tradition the idea has been espoused that the Reformed mindset should always be in the mode of continuous reformation. Because of the fundamentalistic attitude towards Reformed confessions by many Reformed people who interpreted reformed confessions in a church-centred way, not only Reformed-minded persons but also people from other traditions expressed a skeptic attitude to the reformational idea that something that is reformed should continuously be in the process of reforming itself (De Gruchy 1991:1).

In the church-centred way or ecclesiastically the reformational principle was formulated as **ecclesia reformanda semper reformata**. The church is always in a state of reformation, but holistic reformed-minded people also apply this to other facets of a society in an inclusive and holistic reformed God-, life- and worldviews or ontology. To the church-centred Reformed mindset it only applies to the church. But the latter is in contradiction to the holistic tendency I have described in 2.3.2.

The question whether the reformed attitude, which is continuously in the reforming mode, should only be applied to the church is of the utmost importance. One has to ask it in a more inclusive way: Does the reformed mindset in a continuous reformational mode not apply to all structures and institutions in society? It is at this point that one out of necessity has to introduce the idea of the Kingdom of God. In the church-centred reformed God-life-worldviews (or ontology) the church is the only sign and instrument of God in the world or universe. In a reformed holistic God-Life-Worldviews (or ontology) the church is a sign and an instrument of the Kingdom of God. This means that every structure, institution and activity in society may be also signs and instruments of the Kingdom of God.

The Kingdom of God is primarily and eschatological concept. The fundamental idea of the Kingdom in scripture is not that of a restored theocratic kingdom of God in Christ-But the rule of God established and acknowledged in the hearts of sinners by the powerful regenerating influence of the Holy Spirit. While the kingdom of God and the invisible are in a measure identical, they should nevertheless be carefully distinguished. Citizenship in the one and membership in the other are equally determined by regeneration. It is impossible to be in the Kingdom of God without being in the Church as the mystical body of Jesus Christ (Berkhof

1949:569). In other the Church is a by-product of the Kingdom of God. In the latter view European Calvinist experience and Black African Zambian Reformed-Presbyterian experience is much closer to each other than one would expect.

The holistic God-Life-World-view (ontology) is in alignment with what we have expressed in 2.3.3 about the social attitude of a reformed mindset, namely to accept every phenomenon in society and to criticise it immediately, whether it be the church and faith, the state and government, legal institutions and justness, marriage and family life, economic and financial matters, gender and sexual orientation, tribe and nation, race and colour, class and social stratification, sport and hobbies of people and arts and music.

Reformational theology is a theology of a constant turning back to that future of God's Kingdom promised by the word of God (Willis 1999:121). Reformation according to God's word is permanent reformation, it is an event that keeps Church and theology breathless with suspense, an event that infuses Church and theology with the breath of life, a story that is constantly making history, an event that cannot be concluded in this world, a process that will come to fulfillment and to rest only in the parousia of Christ: **theologia reformata et semper reformanda usque ad finem**. As reforming theology, Reformed theology and philosophy is eschatologically oriented theology and philosophy (Willis 1999:121).

Reformed theology is nothing other than reformatory theology: it is concerned with the reformation of the whole life (Willis 1999:221). The Reformation of life was to place the life of the Church under the guiding principle of God's word (Willis 1999:121). No one can truly recognize Christ unless he follows him in his life (Willis 1999:122). Therefore, reformed theology is reformatory: it concerns the reformation of the world. (**Reformatio mundi**) the earth is the Lord's and all that is in it, the world and they that dwell there in (Ps 24:1 NIV). Reformed theology is confessional theology: in the reformed understanding confessional writings are meant to be guides for contemporary confessions of faith and hope, and provide answers of faith to challenges of history (Willis 1999:123). Which means reformed theology, is a reforming theology, which is biblical, eschatological, ecclesiastical, ecological, theology and philosophy of the kingdom of God (Willis 1999:135).

The idea I want to express here in terms of a Calvinistic time concept can be holistically expressed as sometimes linear and sometimes cyclical and sometimes spiraling and sometimes zigzagging and sometimes pendulum-like. In Reformed thinking the time concept is dynamic because it covers holistically the past, the present, and the future. In the Reformed tradition it is important to know that **Theologia Reformata et semper Reformanda**-meaning Reformed theology is reforming theology. (Moltmann 1977:120). Reformed

theology is grounded in the Reformation of the Church according to the word of God attested in Holy Scriptures, which it to be confessed anew in each new situation (Willis 1999:120).

2.3.8. The doctrine of the dispensation of the gifts of the Spirit

Calvin (1960:924) said,

“Scripture is the school of the Holy Spirit, in which nothing is omitted that is both necessary and useful to know, so nothing is taught but what is expedient to know.”

Taking Calvin on his words that ‘the Scriptures are the school of the Holy Spirit’, then the question may be asked why did the gifts of the Spirit so explicitly stated in New Testament scriptures cease in the apostolic times. Why are Calvinists and reformed-minded people so adamant in following Calvin in his other writings that the gifts of the Spirit came to an end in the first century? The answer may be found in the words of Peter in his article ‘**the place of tradition in Reformed theology**’. He says that, there is in Reformed theology a strong rejection of tradition for various reasons as may be seen in Calvin and other Reformed authorities. But there is also a retention of tradition in that firstly the scripture is the tradition of the apostles, secondly scripture must be interpreted with the aid of the teaching of the church, thirdly important doctrines (the Trinity, the two natures of Christ, etc) were developed within the analogy of faith, and finally certain church practices (festivals, liturgy, etc) were retained. There is also a present reassessment of tradition occasioned by recent research (isolation of creedal fragments and hymns within Scripture and the effect of historical conditioning upon the church) and a renewed recognition of the place of the church.

On human traditions, St Paul has given us this general rule for the life of the Churches: Let everything be done in a seemly and orderly manner (1 Cor. 14:40 NIV) consider as human traditions those rulings which serve as restraints to safeguard peace and concord and to uphold order and honesty when Christians gather together. They are totally in harmony with the apostle’s rule as long as they are not considered necessary for salvation nor thought to be part and parcel of the worship of God, nor made the object of any devotion. On the other hand, we must energetically resist rulings considered essential to the service and honour of God which, known as spiritual laws, might be laid down in order to bind consciences, these ordinances do not only destroy the liberty which Christ has secured for us, but they cloud the nature of true religion and do violence to the majesty of God who, all alone, wishes to reign in our consciences by means of this Word. May this then be firm and settled; all things are ours, but we are Christ’s (1 Cor. 3:32), and God is served in vain where doctrines are taught, which are nothing other than men’s commandments (Matt. 15:9; Calvin 1537:71-2).

I would like to agree with Pienaar that we need a strategic theological plan, which must take serious the place of spiritual gifts in the life of the church. In fact a faithful church needs more than a church order, it needs a strategic theological plan (Pienaar 2001:65). The means for the church to grow the spiritual gifts should be recognized in every member of the church to part of spiritual maturity of each member. The question of the extraordinary gifts to have stopped in the apostolic times must be part of a strategic theological plan, which seriously accepts the divinity of the Holy Spirit. This strategic theological plan understands the Holy Spirit to be the expression of God's freedom to be not only "for us" but also "in us" in order to influence both our ordinary and extraordinary life (Dawe 1979:19-31).

The supernatural and natural distinction in reformed theology is a problematic matter. Current radical theology is carrying to the extreme of secularization the one side of Reformed doctrine, which stressed the supernatural as beyond the scope of scientific investigation. It is only the most recent of several movements that have sought to deny or to redefine the Reformed doctrine of God as the sovereign creator and sovereign Governor of all things, the separateness of God from his creation must be preserved, but the recognition of the universe as God's creation and as the sphere in which he works must be restored to its proper emphasis in the Reformed doctrine (Blaikie 1967:165-182).

The gifts of the Holy Spirits must be understood in the special and general sense in the life of the Church. And the biblical texts that mention the Gifts like (1Cor.12: 8-10,28; Roman 12:6-8; and Eph 4:11 NIV) must be understood in their context. Calvin uses the metaphor of a musical composition to illustrate the way in which the diversity of gifts, which individuals receive, cooperates to promote the unity of a Christian (Holwerda 1976:275). In Calvin's reading of Paul there is no room for Individuals who in the privacy of their own spirit is confronted immediately by God and who answers God in the obedience of their faith (Holwerda 1976:276). The spiritual gifts are there for the building up of the Christian community in unity. In fact the Christian Community, must use creatively that contribution which each member makes through the exercise of the gifts with which the Holy Spirit has endowed him/her (Holwerda 1976:276).

The criterion for determining the distribution of the gifts is the will of the Holy Spirit. And Calvin exhibits sensitivity to the value of every individual as a functioning member of the Christian Community. Therefore, no Christian has been by passed by the Spirit in His distribution of gifts (Holwerda 1976:277). Calvin urges each of the members to assess realistically the equipment God has given him. He urges them to posit a realistic self-image. The gifts of the Spirit serve to qualify and equip individual members of the church for a role in the

functioning community. The gifts of the Spirit, consequently, are related to the offices through the exercise of which the Christian community functions and the gifts of the Spirit, consequently, constitute the prerequisite for office (Holwerda 1976:272-82).

Some gifts and offices seem to have been temporary and some at any rate were more frequent in one age than in another. The gift of performing miracles was given in the apostolic period to add light to the new and as yet unknown Gospel (Holwerda 1976:284). On the other hand some gifts have continued to be part of the church as ordinary gifts on a permanent basis (Holwerda 1976:285). All in all Calvin's discussion of the gifts of the Holy Spirit are Prophecy most important gift, gifts for Church offices, Apostle, Evangelist, and Prophet were temporary, and pastor-teacher permanent, healing and miracle absent after the apostolic age, however, Calvin does not discount the possibility of these gifts appearing; but miracles, if they occur must serve the gospel (Holwerda 1976:295). And the gift of tongues is the ability to speak effectively, to communicate precisely in a foreign language. The primary gift of the Spirit is the ability to prophesy, to speak the right word in the specific circumstances in which men are located (Holwerda 1976:297).

A close look at the life of Calvin shows that he was influenced by his context as a reformer in the second generation. Problems of the Reformation included the usage of Latin language, old Church structures, and other factors (Holwerda 1976:299). Calvin was aware of the fact that the environment in which he lived influenced him in the way he read the Bible. Therefore, on the gifts of the Spirit Calvin has two positions.

First, God's presence and activity in the world, including indwelling in his saints, is always a mediated presence and activity, and secondly the gifts of the Spirit are distributed and function within the framework of the Church (Holwerda 1976:301-303).

In the words of Gaffin the extraordinary gifts have ceased because the revelatory purpose was fulfilled and that now we only have ordinary gifts in the Church. However, God can still heal through prayer because the gift of healing like Jesus Christ is not there any more (Gaffin 1979:114). In this view there is no clear teaching of scripture that declares gifts of prophecy, tongues, and healing to have ceased. However, Robertson goes on to say that the extraordinary gifts have ceased but only the ordinary gifts are function in the Church. The important point to note is that the gifts of prophecy, tongues, and revelation have ceased because they are the foundation form, otherwise the Bible is not yet complete and the faith in the sufficiency of scripture puts these gifts not to cease (Robertson 1993: 130-134).

Warfield on the cessation of the **charismata** is very radical. He says the theologians of the Post-Reformation era, a very clear-headed body of men, taught with great distinctness that the **charismata** ceased with the apostolic age (Warfield 1918: 6). The Apostles he tells us were endowed with extraordinary powers, necessary for the establishment of the Church, but not necessary for its permanent maintenance. These powers were exercised for healing the sick and for covering special gifts of the Holy Spirit. These special powers were committed to the Church as a means of teaching it the abiding presence of God. However, they were withdrawn when they had served their purpose of indicating the duties to be permanently performed. To gifts of tongues succeeded orderly human teaching; to gifts of healing succeeded healing by educated human skill; to supernatural punishment succeeded discipline by orderly human agency (Warfield 1918:9).

Masters explains that cessationism teaches that the revelatory gifts and sign-gifts have ceased. And to avoid confusion it is necessary to point out that the historic cessationism position does not say that miracles have ceased, but that the power to speak inspired words, and the power to work miracles and perform healings. God no longer delegates the dispensing of miracles to human agents. The cessationists believe that the Lord still intervenes in a direct manner in the lives of his saints in many wonderful ways, but that he no longer gives to individual people the power to work miracles (Masters 1988:112,114).

The reason why charismatic writers expect sign-gifts like healings and tongues to continue is that they fail to take note of the purposes of God in giving these gifts, and they substitute their own ideas about what the gifts achieved. Sign-gifts were not given to create or to boost faith, but to give the very specific signals and authentications which we have identified, as Apostles to bear witness to Christ, sign-gifts for new revelation, prophecy for interim ministry (Masters 1988:132-33). The point to note is that miracles and healings still occur today, by the power of God, and in answer to prayer. But sign-miracles wrought through the hands of gifted individuals for the purpose of authentication, belong to the age of the Apostles (Masters 1988:133). The ordinary gifts present in the Church are serving, teaching, encouraging, contributing, leadership, and showing mercy (Romans 12:7-10 NIV).

2.3.9. The Presbyter system and the democratic legacy

The Puritans were a dominant force in English domestic affairs from 1567 to 1660. They sought to transform rather than over throw the Anglican Church. (Cairns 1954:335). The Puritans as a dominant force in Britain created tension between state and Church. The Puritans wanted either a Presbyterian state or a Congregational state to completely replace the Roman Catholic way of doing things as indicated below (Cairns

1954:335).

Victory in the struggle with the papacy did not give the Queen rest because of the rising power of the Puritans, who threatened to change the Episcopal state church into Presbyterian or Congregational church. The Puritans contended that too many ‘rags of popery’ were still in the Anglican Church; and they wanted to ‘purify’ the Anglican Church in accordance with the Bible, which they accepted as the infallible rule of faith and life. This desire led to their being nicknamed Puritans after 1560 up until 1570 their main objections were directed against the continued use in the liturgy of the church of ritual and vestments that seemed popish to them. They opposed their use of saints’ days, clerical absolution, the sign of the cross, the custom of having godparents at baptism, kneeling for communion, and the use of the surplice by the minister. They also deplored the loose observance of Sunday by the Anglicans. They followed what William Ames (1576-1633) and William Perkins’s interpretations of Calvin. Cambridge became the university center where the Puritans had their greatest influence. The Puritans in Britain and the Oliver Cromwell period are well worth for us to learn on how this influenced the governments of both the Church and the state (Cairns 1954:15).

In Thatcher’s Encyclopedia (1959:1502-1503) we read these words:

“Oliver Cromwell is presented as lord protector of Great Britain and Ireland. About this time his mind became imbued with that deep feeling for religion that ever after so strongly characterized him. He entered Parliament in 1628 and at once became prominent and influential. On the breaking out of war in 1642 between Royalists and the adherents of Parliament, Cromwell, then a colonel, raised a troop of horses, the Ironsides, composed of zealous Puritans who were ready to risk all for the cause of God. The address with which he infused his own spirit into his soldiers and the strict discipline he maintained gave token of the sagacity with which he afterward ruled three kingdoms. The royal party was now completely crushed, and Charles I was driven into Scotland, brought back, and beheaded on the charge of breaking his word with Parliament. Charles II raised the Stuart banner in Scotland but was defeated at Dunbar and Worcester, the latter victory, which Cromwell called the crowning mercy of God, gave the commonwealth full power over three kingdoms. In 1653 Parliament proclaimed Cromwell Lord Protector of the Commonwealth. The new protector behaved with dignity and firmness.”

Independent or Congregational Puritanism in England grew slowly from this humble beginning until under Oliver Cromwell it became more powerful than Presbyterianism. Cromwell and Milton were independents (Cairns 1954: 336). Success in the conflict came to the Puritans of the Long Parliament because of the unexpected military skill of Oliver Cromwell (1599-1646). His well-trained and highly disciplined cavalry of godly Puritans,

the Ironsides, became the model on which the victorious New Model army was organized. By 1646 the King was captured by Parliament and, after his subsequent escape and as short second civil war in 1648, he was executed 1649. (Cairns 1954:340), The Presbyterians were driven out, leaving a rump of Congregationalists in charge. Cromwell, after the execution of Charles I in 1649, created a commonwealth headed by him. He dismissed the Rump Parliament in 1653, set up a Protectorate, and until 1658 ruled as dictator with the aid of the army. He was tolerant in matters of religion. He permitted the Jews, who had been expelled in 1290, to return in 1656. After Cromwell's death, the Long Parliament vote itself out of existence in 1660. The English, tired of the strict way of life of the Puritans, recalled Charles II to become their ruler and adopted episcopacy again (Cairns 1954: 341).

Therefore, anyone who omits the seventeenth-century Puritans from a description of a ghetto hypothesis is guilty of continental prejudice. The historian William Lecky writes about them, as follows:

It is difficult indeed to overrate the debt of gratitude that England owes both to her own Non-Episcopal Churches and to those of Scotland. In good report and evil, amid persecution and ingratitude and horrible wrongs, in ages when all virtue seemed corroded and when apostasy had ceased to be a stain, they clung fearlessly and faithfully to the banner of her freedom. The success of the Great Rebellion was in great measure due to the assistance of the Scotch, who were actuated mainly by religion, and to the heroic courage infused into the troops by the English ministers and to the spirit of enthusiasm created by the noble writings that were inspired by Puritanism (Lecky 1910:177).

Lecky, the rationalist, describes the Puritans in excellent words, but we usually hear of them as austere, somber people who speak in plaintive tones, opinionated people with no **joie de vivre**, uncharitable in their judgment of others. The Puritans were assertive in maintaining their own rigid life-style, and possibly, just possibly, a trifle hypocritical. Whether this portrayal is accurate or not, our real concern is with their social hypothesis (Van Niekerk 1988: 49)

In his now classical work, **Religion and the rise of capitalism**, R.H. Tawney subjected Puritanism to a searching scrutiny. How does he see it? (Tawney 1926:199-200).

If the inward and spiritual grace of Puritanism eludes the historian, its outward and visible signs meet him at every turn, and not less in market place and counting-house and camp than in the student's chamber and the gathering of the elect for prayer. For to the Puritan, a condemner of the vain shows of sacramentalism, mundane toil becomes it-self a kind of sacrament. Like a man who strives by unresting activity to exorcise a haunting demon, the Puritan, in the effort to save his own soul, sets in

motion every force in heaven above or in earth beneath, by the mere energy of his expanding spirit, he remakes, not only his own character and habits and way of life, but family and church, industry and city, political institutions and social order. Conscious that he is but a stranger and pilgrim, hurrying from this transitory life to a life to come, he turns with almost physical horror from the vanities which lull into an awful indifference souls dwelling on the borders of eternity, to pore with anguish of spirit on the grand facts, God, the soul, salvation, and damnation.

Tawney a Christian Socialist, evaluates Puritanism according to a moderate version of a secularization hypothesis, refers to their all-embracing approach to life: For it was not merely as the exponent of certain tenets as to theology and church government, but as the champion of interests and opinions embracing every side of the life of society, that the Puritan movement came into collision with the Crown. In reality, as is the case with most heroic ideologies, the social and religious aspects of Puritanism were not disentangled: they presented themselves, both to supporters and opponents, as different facets of a single scheme.

Finally we quote Tawney's (1926:269) in concluding:

It would be misleading to swell on the limitations of Puritan ethics without emphasizing the enormous contribution of Puritanism to political freedom and social progress. The foundation of democracy is the sense of spiritual independence, which nerves the individual; to stand alone against the powers of this world, and in England, where squire and parson, lifting arrogant eyebrows at the insolence of the lower orders, combined to crush popular agitation as a menace at once to society and to the church, it is probable that democracy owes more to Nonconformity than to any other single movement.

A reformed God, life, and world view as a whole is active and aggressive, and desires to re-shape the world to the glory of God, and makes the reprobate bow submissively to the divine law, and will with all diligence create and maintain a Christian Commonwealth (De Gruchy 1991: 146). Puritanism before it and in much manifest destiny thinking since, there was the clear conviction that those whom God has Chosen have a special knowledge of his will and a calling to ensure that will is done, come what may (De Gruchy 1991:148). One reason why there is no definitive Reformed Theology is precisely because Calvin did not leave us with a closed theological system. Another reason for diversity within the tradition is that Reformed movement had a variety of leaders (De Gruchy 1991:150).

2.3.10. The regulative principle: Church or the Kingdom of God?

Manners and morals were regulated because it is through character of conduct that the enemy of mankind finds his way to the soul. The need for discipline in a life of faith is very important. (Tawney 1926:115). Historical the regulative principle was, given its classic and definitive statement in reformed confessions formulated in the seventeenth century. It is stated in identical language (Westminster Confession; Chapter 21, Paragraph 1): “The light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon. Trusted in, and served, with all the heart and all the soul, and with all the instituted by himself, and so limited by his own revealed will, that he may not be worshiped according to the imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the Holy Scriptures.”(Waldron 1995:4)

Puritans committed to the establishment of a holy Commonwealth and the evangelization of the heathen (De Gruchy 1991: 9). Calvinism is more inclusive than Reformed theology, and this means first what those within the reformed tradition more broadly have commonly believed and confessed. (De Gruchy 1991:15). Puritans have regularly emphasized the need for strict censorship of literature and the arts; it has sought to ensure that Sundays be controlled by Sabbatarian legislation more in accord with strict Judaism (De Gruchy 1991:147).

The Law of the Lord is truly a perfect standard of righteousness to regulate us according to the will of God, for there in the word of God we fully and clearly find all that God requires of us. The regulative principle shows the real purpose of all that God wants in covered in love for God, Life, and World (Calvin 1537:10-24). In his book Peter Lewis 1979. **The Genius of Puritanism**, Haywards Heath Sussex: Carey Publications. We have a classic example of the regulative principle from the pulpit, the pew, private life, and directions on spiritual desertions and depressions and the cure of spiritual desertions and depressions.

2.3.11. Summary

The influence of the Reformed faith and theology on the contemporary life cannot be unnoticed as stated in this dissertation. Some of the most important characteristics have been discussed as pointers to the magnitude of the Reformed faith and theology. A careful reading of this work shows God’s element and mankind’s branch in faith and theology. On the other hand faith and theology is a human race issue, which calls on humankind to reflect on God, life, and World. In thinking concerning special and general tendency in Reformed faith, it is imperative to commit to memory that the Triune God is there with us in life and death to prevail over all that threatens life with death and that God’s free grace in creation and redemption, and recognizing the church and its ministry to the world are at all times in need of reform.

The primary principle of a Reformed sense making orientation of God, Life, and World-view, makes one cautious towards human or scientific control over the earth and its processes because the globe is the property of the Lord and all its fullness. From this perception a Calvinist or a Reformed person draws lines connecting God and human beings and the whole universe. Reformed theology insists on the fundamental difference between common and particular grace. Unique grace is paranormal and spiritual; it removes the blame and contamination of sin and lifts the judgment of condemnation. Common grace, on the other hand, is normal; and some of its forms are closely associated with giving grace, it does not eliminate sin nor set man free, but merely restrains the superficial manifestations of sin and promotes noticeable morality and decency, good order in society and civil righteousness, the improvement of science and so on.

Communist present views on diverse societal attitudes, especially a preference for the Calvinistic attitude which accepts every occurrence in reality but at the same time remold and critique it from inside a definite God, life, and world view. Calvinism was vigorous and drastic power; it was a creed, which sought, to rebuild church and state, and to revamp the social order by piercing every branch of life, community as well as personal life, with the authority of religion. There is a differentiation stuck between accurate and counterfeit religion. It is generally established that to live not including religion is to reside in genuine wretchedness and to be in no way better than wild animals. This being so, no one will want to be well thought-out as being completely unsympathetic to personal belief and the information of God.

In Reformed thinking the Pilgrim's progress is a passage from this planet to the coming new world. This shows a Christian's experience, from conversion to glorification, involving spiritual discipline, ups and downs, times of reassurance and doubt. An immense hazard faces pilgrims in coming to terms with God's meticulous calling by mistaking personal way as the only right way, for everyone. The study of the scriptures is very vital in the pilgrimage of each individual Christian inside the Reformed custom including infants. Nevertheless, it must be pointed out that the pilgrimage is by grace for all those in the covenant of grace, it be infants or adults.

The extra-calvinisticum was used, as a basis for an integrative, radical and differential ontology. The extra-calvinisticum is used as a term and as well as doctrine, born from the Christological debates on the subject of the real presence of Christ in the Holy Communion. On the other hand, the extra-calvinisticum as a dogma is an old theory in theological thinking. The reaction was that this philosophy was after the incarnation of the eternal Son of God and his subsistence further than the flesh. The term is imperative because it is a molding power in theology and in the times past of doctrine in Reformed thinking.

In the customary reformed analysis of the doctrine of election the pressure has been laid on the equation of the election and rejection of inhabitants with regard to salvation. What has not been emphasised is that the dogma of providence in reformed circles is a coterminous component of the idea of the election canon. The relationship between the election doctrine and the doctrine of providence is the strong stress, put on the determinative acts of God in human life and world. This common determinative view of human and world is called providence, because God cares for all people and determine their lives in a general sense. In a special sense God determines who are elected to salvation and who are abandoned in their sinful state.

The reformed state of mind ought to continuously be in the mode of reformation. There is an intrinsic association between what was initiated in Geneva and what is initiated in Lusaka and others reformed circles. Nevertheless a stronger drag within the reformed institution has led to a conventional reaction against revolutions not founded on submission to God, but as with the insurrection on quite the opposite. The upheaval and all subsequent revolutions based on atheism are anti-Christian, and the rebellion was victory of libertinism and licence, human liberation from a moral responsibility based on Christian standards and commitments. In the celebrated instance of Calvinism as embodied within the movement almost succeeded in the protestant reconstruction of society, but finally failed to achieve its goal as a result of repression and inner contradictions. In many respects the revolt became necessary and inevitable as a result.

Scripture is the school of the Holy Spirit and necessary, useful to know so nothing is taught what is expedient to know. The gifts of the Spirit are explicitly declared in New Testament scriptures how could their have ceased in the apostolic times. Reformed-minded people are adamant in following that the gifts of the Spirit came to an end. The place of tradition in Reformed theology, says that, there is in Reformed theology a strong rejection of tradition for various reasons as may be seen from Reformed authorities. But there is also retention of tradition in the tradition of the apostles; scripture must be interpreted with the aid of the teaching of the church, and important doctrines. For example the Trinity, the two natures of Christ, and finally certain church practices festivals, liturgy, were retained. There is reassessment of tradition occasioned by recent research isolation of creedal fragments and hymns within Scripture and the effect of historical conditioning upon the church and a renewed recognition of the place of the church.

On human society, this general rule for the life of the Churches was to let everything to be done in a proper and logical manner considering human traditions rulings. These serve as fetters to safeguard peace, harmony, order and truthfulness as Christians gather. They are totally in harmony with the apostle's regulation as long as they are not measured as indispensable for neither salvation nor thought to be part and parcel of the adoration of

God, nor made the purpose of any devotion. On the other hand, we must energetically resist rulings considered essential to the service and honour of God which, known as spiritual laws, might be laid down in order to bind consciences, these ordinances do not only destroy the liberty which Christ has secured for us, but they cloud the nature of true religion and do violence to the majesty of God who, all alone, wishes to reign in our consciences by means of this Word. May this then be firm and settled; all things are ours, but we are Christ's, and God is served in vain where doctrines are taught, which are nothing other than men's commandments

The Puritans were a principal force in domestic affairs, they sought to change rather than over throw the Church. The Puritans as a central power created tension between state and Church. The Puritans wanted a Presbyterian and Congregational state to absolutely substitute the Roman Catholic way of life. Good manners and morality were regulated through character of conduct that the enemy of mankind finds his way to the soul. Discipline is very important in a life of faith; historical the regulative principle was, given its classic and definitive statement in reformed confessions. It is stated in identical language in the Westminster Confession.

2.4 Conclusion

I would like to conclude this chapter with the words of Klooster (1979:32-54) that:

The uniqueness of Reformed theology is not found in its key doctrines or major theological themes, but in its simple allegiance to the scriptural principle. This principle involves both **sola Scriptura** and **tota Scriptura** and serves as the unifying factor for Reformed theology both in the past, the present and the future.

Therefore, all the issues discussed in this chapter must be tested with the word of God. The application of God-life-worldviews on the discussed elements must not be outside the fact that all theology is a theory of faith, and a human product with the encounter with God, life, and world in what ever form it takes it be in the past, present, and future.

The argument on Reformed features of faith and theology was understood with this dynamic background. The points discussed in this dissertation looked at special and general tendency, societal attitude predisposition, pilgrims' tendency, the extra-calvinistic propensity, providence and election tendency, time concept, gifts of the Holy Spirit, church government, and the regulative principles. The Reformed conviction has been articulated from the common faith of Christians called Presbyterian in Zambia.

The sovereignty of God is the crucial principle of Reformed theology, representing the rationale of the Triune God as absolute and unconditional; independent of the whole finite establishment, and originating exclusively in the eternal counsel of His will. He appoints the path of nature and directs the route of history down to the minutest facts. His decrees consequently are everlasting, unalterable, divine, intelligent, and autonomous, they are represented in the Bible as being the basis of the godly foreknowledge of all future events, and not conditioned by that foreknowledge or by any thing originating in the proceedings themselves.

Every thinking person willingly sees that a quantity of sovereignty rules his/her life. S/he was not asked whether or not he would have life, when or what or where he would be born, whether in the twentieth century or before the flood, whether male or female, whether white or black, whether in Europe, or Africa. All of those things were sovereignty determined for him/her before s/he had any existence. Christians have acknowledged it in all ages that God is the originator and leader of the world, and that as such He is the decisive source of all supremacy that is found in the world. Hence nothing can come to pass apart from His self-governing will. And when we dwell on this truth we discover that it involves considerations, which institute the Reformed theology situation.

The theological players in the Reformed theological global game over time are many, like those who heavily theologized about God as the starting point. While others focused on God's reality, majesty and grace to the experience of human faith as the focal point of theology. In fact human experience was seen as the access point of theology with emphasis on social and political focal points. Alongside these two trends we have the trend which heavily theologized about God in correlation with God's revelation in Jesus Christ, the Church and the Bible. This position was a reaction to modern trends, which totally sucked God, Jesus, the church, the Bible and faith into the abyss of human experience. This thinking sees faith operating differently than other fields of human experience, such as thinking, feeling and speaking.

The Bible cannot be treated on the same level as other books because it has a celestial aspect, and the church has a heavenly side, which one can theologize about, but which cannot be approached from a sociological standpoint. For a second time alongside these two trends, we also find attempts to compare God's revelation and faith while other attempts to link God's revelation with history. Reformed theologians who saw the Bible as the major focus or field of exploration are found all over the world. They can be subdivided into those who take care of the Bible in a Biblicist method and those who labor bibliocentrically with a vital trend or range of the Bible that guides their examination of the texts. Therefore, it is accurate to say that a number of Reformed

theologian and philosophers have had focus on culture, society, economy, and politics from time in memorial, and some developed a theology of the social and political life called Black Reformed theology in the context of many Reformed theologies.

In fact, it is right to say that in the innovative areas the Reformed institution must be concerned with the process of restating its normal motifs of Protestant Reformation. It is exactly what we have done in the above work to give a diagnosis of expressive knowledge as a theory of faith from a human point of view guided by examination of the texts from a bibliocentric appropriate slant.

CHAPTER 3

THE BLACK AFRICAN AND ZAMBIAN CONTEXT

3.1. Introduction

The experience of faith, belief and trust and theology as experience of aware and consistent reflection in an black African society where I originated from is real and strongly linked (**Chikhulupirilo** means faith and **ziphuzitso za Umulungu** means theology). Any experience and the reflection of that experience in a different form of experience in the black African world is usually not separated at all. The purpose of this chapter is to establish the similarities and the differences in a comparative way between the selected nine sense making features and phenomena of Reformed-Presbyterian God, life and world views and the same types of phenomena in the black African and Zambian context before and after the impact and influence of the Reformed-Presbyterian God, life and world. Thus, the nine features of Reformed-Presbyterian experience in the rest of the world is seen and dealt with within an African setting and from an Afrocentric perspective. From within an Afrocentric perspective the nine features are drawn into a process of co-making, restoring and renovating of some of the salient and grounding factors of the Reformed world which I admit is far broader than faith, church and theology.

In this chapter the black-African-Zambian-Reformed-Presbyterian heritage is discussed in terms of the nine features discussed in chapter two. The idea in this chapter is to acknowledge the fact that an interchange, exchange and mixed appropriation between Reformed/Presbyterian contextual settings has taken and is taking place and that a Reformed/Presbyterian ethos is already incorporated and accommodated within the African milieu and experience. Our task in this chapter is to deal with the African reflections on faith and theology looking for black African similarities and differences with the nine main features that we have detected as determinative of a Reformed/Presbyterian ethos. In passing we will attend in a very ad hoc sense with the modern evangelical triad of 'modern Technology, a-cultural Gospel and inerrant divine Bible' with its fundamentalist and neo-colonialist trappings. The disregard that the modern evangelical triad demonstrates for local cultural and ecclesiastic code and mode patterns of everyday experience of Africans will also be dealt with very haphazardly in this chapter.

The second triad is that of 'acculturation, enculturation and inculturation' which emerged during the Roman Catholic awakening of the last fifty years since Vaticanum II (1962-65) in which the principle of *Aggiornamento* (=from the Italian *aggiornare* meaning: bringing to the present state of affairs) had been

expressed by pope John XXII (1962). This principle means that the Church has to be accountable towards people's everyday cultural experience because it has something worthwhile not from the supernatural but from the natural side of it. Our submission is that it not lesser neo-colonialist than the modern evangelistic triad that is inundating Africa at the present moment. The Roman Catholic enlightened neo-colonialist guise raises its head wherever the conceptual triad of 'acculturation, enculturation and inculturation' is discussed as the operational tools which encapsulate the principle of *Aggiornamento* through which people's cultural experiences can be taken seriously down to the root levels of that experiences.

The third triad from which we depart in the dissertation is that of 'interchange, exchange and mixing' of ecclesiastic, cultural and political entities of social contexts in different parts of the world.

For example, it means an attempt to be co-makers, re-makers and renovators from a premeditatedly Africa-centred perspective about the way that people go about with the Bible, and thus, to break the hermeneutical hegemony and ideological strangle hold that white 'Western' scholars have long enjoyed in relation to the Bible (Yorke 1995:149). In this regard we will look at the impact of black African culture on some of the features of a reformed sense making view as these are experienced amongst Black, African, and Zambian followers in the Presbyterian Church in Zambia today.

It will be prudent also to highlight some of the contributions of the African scholars in this regard. That is a discussion on Inculturation, Liberation, Reconstruction, and Contextual theology respectively.

We shall also have a discussion on some of the main features of faith and theology from the African context side by side with what we have discussed in chapter two. However, here our focus will be on the **ubuntu** concept, societal attitude, the individual in the community, African cosmologies, African identity, African time concepts, the Holy Spirit in Africa, African way of government, the African regulative principle, and African beliefs superimposed with faith and theology. The whole discussion bears in mind that theology is a theory of faith, which reflects on God, Humanity, and the Cosmos.

3.2. Impact of cultures on reformed-presbyterian thinking

The impact of the Reformed influence in Africa is a very real thing. Africa has many Churches that have a connection with almost all the reformed tradition churches in the whole world. In Southern Africa we have both the Dutch and Scottish related churches. I know of the Reformed Church in Zambia and the Presbyterian

Church in Zambia a member of the Uniting Presbyterian Church in Southern Africa. In Zambia in particular we have the a number of Reformed background Churches however, I must mention that in this paper my presuppositions are superimposed in the traditions of the Reformed and Presbyterian Churches in Zambia. The Reformed church has been in Zambia since 1899 and the Presbyterian Church has been in Zambia since 1923, however both have been in Africa for many since the pre-independence days.

The impact of Reformed faith has been in education, health, and social developments. The change that the reformed faith has brought can be seen even in the fact that both the Presidents of Zambia have a Presbyterian background with the United Church of Zambia, which is product of the Church of Scotland and the Free Church of Scotland.

It goes without saying that humanity influences each other contrary to what many would like to accept or believe. This impact of the African way of life has affected many aspects of the European life style as well. However, in this chapter our interest is the Impact of African faith and theology on reformed faith and theology. Here we shall give a broad explanation in the black African cultural context just as we gave an explanation on Calvinism in chapter 2.as to how black African cultures and especially how black-African-Zambian culture is in a certain way in alignment with the holistic tendency of Calvinism.

African culture is multiple; in fact it is impossible to think of one African culture. However, Africaness is a common factor in all ways of doing things in Africa. In other words Africaness goes beyond the skin colour, nationality, tribe, region, and beliefs. The holistic thinking is part of the formation of any African. This means life is seen as a whole. The cosmos, humanity, and God are not disintegrated in the reality of life. True African culture must be seen to have respect for God, Humanity, and the Cosmos. In my village nobody would cut a tree without the permission of the chief or headman. It was also not possible to hunt in the forests without authorizations by the chief, because everything belongs to the community, that is, the forests, animals, rivers and streams, and any resource has to be found in the vicinity or jurisdiction of the chief. It must be pointed out that what ever came from the forests, rivers, was seen as a gift to be shared by the whole community. For example with regard to game meat each member of the village had a piece to eat. My grandfather was a hunter and he told me that anybody that did not share with the community or more closely did not share with the family was seen as an evil person.

We have certain instances in Calvinist as well as black African Zambia on Godview, Lifeview, and Worldviews in which we constructed 'sacred' and 'secular' dualism. For example, from the medieval and orthodox scholars God is the object of theology (Van Niekerk 1988:101). This thinking is rooted in the fact that God reveals

Himself, makes his knowledge real to those who have faith in him. It is logical that faith and theology are essentially scientific knowledge of the one true God (Van Niekerk 1988:102). The classic position of starting with God is also part of the African experience both directly and indirectly. However, we have the influence of both Christian theology and Hellenistic culture (Allen 1985:1). The orthodox position is influenced by the philosophical concepts of classical Greece and Rome. Hence our knowledge of God comes from experience, tradition, reason, culture, truth, and the scriptures (Allen 1985: 7). Thus faith and theology absolutely requires that human being be directed by the act of the living God. This faith when understood as knowledge then, we identify God as an object. This knowledge in faith represents the human orientation to God as an object (Van Niekerk 1985: 105).

In (Hebrew 11:1 NIV), we are reminded that faith is being sure of what we hope and the unseen. And in verse 6 we are told without faith it is impossible to please God, because anyone who comes to him must believe that he exists- here God is objectified in faith not in a physical way. The point, to start with God in theology is very important as long as we remember that we have our own presuppositions and blind spots. It must be mentioned that theology is a very ambiguous word. However, in this paper it's a technical cohesive reflection on Christianity (Corduan 1981:18). It must be again mentioned that theology is a reflection, including the fundamental, historical, systematic and practical ways of dealing with religious traditions (Hill 1990:3) in faith. Faith is a gift from God our Creator (Hill 1990:10). Therefore, it makes sense to think of theology as a process and a product. A process of reflecting critically on religious tradition and a product it is a formulation of meaning, truth and significant religious tradition for human living (Hill 1990:251). It would be perfectly fine when we say theology is human work, or human struggle to understand the religious context and this may be Orthodox, liberal, scientific, or African. We agree with Barth that God is an object, but not in the same way as other objects (Van Niekerk 1980: 111). The Creator God cannot be seen or understood in the same way as his creation, that is, in other creatures. The problem of making God the object of theology rests in the dual relationship between the fact that both God (Creator) and Creation (Things) are objects to human beings. It must also be mentioned that man is an object of himself.

The whole conception of theology is that it is a theory of faith and is made known clear in this dual relationship of the vertical subject-object and horizontal subject-object. This means objectivity must be in this vertical, horizontal context. Therefore, mixing the two levels shall just create confusion and problems. In theological work it makes sense to start reflecting on God, is indeed a needful thing which demand a balance, that is, it is an anthropocentric reflection, which has a relationship between the sacred (vertical) and the secular

(horizontal). The accumulative participation and appropriation of a holistic Calvinistic view and a black-African-Zambian view is a reality in the impact upon the Reformed faith in both Europe and Africa, in particular in Zambia. And this shall be discussed in full in Chapter four.

3.3. Afrocentric ‘reformed’ scholars

At the present time we have a lot of work on African theology written from different perspectives by various scholars. Here we shall look at the views given, on Inculturation, Liberation, Reconstruction, and Contextual theology for purposes of laying a good foundation in faith and theology in the African context. The African worldviews is representative in Inculturation, liberation, reconstruction and contextual theologies. The search for authentic faith and theology is a big need for the reformed faith in African today. And what follows are highlights on the said subjects.

3.3.1. Inculturation

African Inculturation theology has to do with the Africanization of Christianity; Inculturation means the Honest and serious attempt to make Christ and his message of salvation evermore understood by peoples of every culture, locality and time. And reformation of Christian life and doctrine into the very thought patterns of such people (Mugambi 1989: 14). The two main types of African theology are the **position from above** which always starts with God and the **position from below** which also begins with humanity. The one which starts with the biblical teaching is the above position, and on the other hand the below position, set out with the African cultural background. This is called Inculturation, because it seeks to find out the Christological subjects on faith and theology, and to confront the New Testament teaching about Christ’s real presence within the African Traditional World view (Mugambi 1989:17).

Inculturation has emphasis on the humanity of Jesus Christ. This perception is best described by seeing Jesus Christ as Man. The humanity of Christ is the key to comprehend faith and theology in the African reformed context. The important point to note is that faith and theology is only complete in the humanity of Christ. It is corresponding with the physical us, which puts trust in the incarnational nature of Jesus Christ. African Religions and philosophy must play a big part in thinking about theology and faith. The heart of African religions and philosophy is the belief or the trust it has on the natural and the supernatural (Mbiti 1980:229-241). The core of faith and theology must address its self to this dynamic force of all existence.

3.3.2. Liberation theology

In African Theology, we have two influences on Christian theologies which are: racial discrimination and oppression of the poor, from South African Black Theology, and from North American and Latin American Theology of liberation (Mugambi 1989:27-29). There is not doubt that the Presbyterian Churches in South Africa have struggled with this matter for a long time. And the Presbyterian Church in Zambia is a product from this Presbyterian Church family as far 1897 to the present time. God became human in Jesus Christ, this point is very important, because reformed theology accepts the two natures of Christ with emphasis on his divinity. However, emphasis is on the totality of the Godhead. The Christ is both human and divine. He is always with his people, even now in the post apartheid era, he is there to reconcile the past, present and future by restructuring the old world order into the new world order (Boesak 1977:26-27,57).

3.3.3. Reconstruction theology

The need for African Christian Theology is a reality in many ways in Africa today. Reconstruction is a theological paradigm involving serious considerations of differences we have between Israel and Africa in faith. Reconstruction is attractive because it highlights the necessity of creating a new society. The apex of Reconstruction theology is found in Personal, Cultural, and Ecclesial contexts. These aspects need clarification before going into the inner implications for faith and theology. Returning to these levels of reconstruction is important to know the principles in application. The African paradigms must be found for reconstruction at all levels.

Personal reconstruction sees its starting points as motives and intentions. (Luke 18:9-14, Matt 23:1-13 and Luke 12 - 13 NIV). Cultural reconstruction is a deep and serious reflection on economics, politics, ethics aesthetic and religion. And Ecclesial reconstruction includes mythological reformation, doctrinal teaching, social rehabilitation, ethical direction, ritual celebration, experiential response, the management structures, financial policies, pastoral care, human resources development, research, family education, service, and witness (Mugambi 1995:1-32).

3.3.4. Contextual theology

In the words of Thomas Aquinas I can say that metaphysical theology or the science of the substantive rational mind- humanity, is indeed real (Van Niekerk 1980:79). It goes without saying that Liberal theologians see humanity as the object of Theology. However, Rahner sees man as person and subject- this notion of Person

and subject is of fundamental importance for the possibility of Christian revelation and the self-understanding of Christianity (Rahner 1979:26). In fact, Theology itself implies a philosophical anthropology, which enables this message of grace to be accepted in a really philosophical and reasonable way, and which gives an account of it in a humanly responsible way (Rahner 1979: 26.). Hence personhood is a presupposition of the Christian Theology, as a subject not object. Humanity as object of theology is indeed experimenting with God. For only God can experiment with mankind (O'Donovan 1976:42). Therefore, we must not claim more than we can understand. The biblical interpretation of man must be known for us to have a reasonable theological construction. For humanity to become a hermeneutical key is something interesting in the interpretive enterprise (Kaiser 1994:193).

It's with this in mind that we must read the views of Schleiermacher. For he says we only speak about God in human terms. Hence humanity must be integrated into the theological cultural climate of the context. This means contextual theology is all about descriptions of the conditions of human life. Human life is an interaction between the subject's self-containedness. He brings out human awareness of God through peoples existence with others. This is made clear in self-consciousness, self-awareness and self-consciousness or piety. For this reason theological dogmatics are statements about self, world and God. In essence the description of human condition becomes the basic form of dogmatics that is dogmatic theses and propositions must be cast in the mould of emotional states of mind (Van Niekerk 1980: 120).

Schleiermacher's overdid faith at the expense of other facets of humanity, because he saw it as a gateway to religion and heavy dependant on feeling; however, he paved the way for a less substantialist theology (Van Niekerk 1980:122-3). One can understand that using humanity as a key to theology helps to explain the religious tradition for human living. Understanding and enriching human life is no less important to theology (Hill 1990:255). Consequently, we have fundamental theology with lays heavy stress upon human experience (Hill 1990:268). In Mark 12:28-34(NIV), we are called to love God and Humanity. Therefore, Christian Theology must have emphasis for both love for God and love for Humanity; I am persuaded that any theology that overlooks either God or Humanity or Love for Cosmos is not biblical theology at all. Mature theological function must seriously have a balanced approach to all aspects it be divine, human, or cosmos.

3.3.5. Conclusion

Let me conclude this section with the words of Kato (1985:23):

Contextualization is a new term imported in theology to express a deeper concept than indigenisation ever does. I understand the term to mean making concepts or ideas relevant in a given situation. In reference to Christian practices, it is an effort to express the never changing Word of God in ever changing modes for relevance. Since the Gospel message is inspired but the mode of its expression is not, contextualization of the modes of expression is not only right but also necessary.

The African theologians are not idle, from what has been discussed above it is clear that time has come to interpret Christian theology with the best of African cultural values. In what ever approach one takes the core of the Christian faith must be foundational. Inculturation, Liberation, Reconstruction, and Contextual theology are all modes of expression of faith and theology. This must be kept in mind, as we move into the major features of the Black-African-Zambian-Reformed-Presbyterian on God-life-worldviews.

3.4. Black-African-Zambian features on a God, life, and worldviews

The purpose of this section is to discuss the main features of Reformed Christian theology as a theory of African faith and theology. The human experience must not be removed from the ubuntu concept, societal attitude, pilgrimage tendency, extra-calvinisticum, providence and election, time concept in Africa, the Holy Spirit and spiritual gifts, eldership and democracy, and the regulative principle in the Church. The trend in African theology focuses on the trend from traditional African religions as providing a preparation for the gospel and affirms the need for Christian theology that finds continuity with traditional African religions themes (Bediako 1994:14-20). These characteristics are not the only important reformed principles, but I have limited them for purposes of having a meaningful discussion. We shall put much emphasis on faith and theology as human experience, but fully aware that faith and theology have also divine dimensions. What follows is a reflection on faith and theology as products of human dealing with God, Human self, and cosmos.

3.4.1. Ubuntu concept

Ubuntu in African culture is a traditional African philosophy and way of life, which presupposes that life, human beings and all of creation are sacred. It also presupposes that common life is the goal of all life including human life. As a philosophy, ubuntu inculcates a sense of belonging to one another in such a way that love, care and respect for one another become indispensable ingredients...the core of ubuntu includes the human relations to land; treatment of visitors and strangers as an indistinguishable part of the family or household; sharing of land

and other edibles which has given rise to the African Idiom, which says, “A person is a person through other persons.” (Pato 1997:60).

It is true that none of us comes into the world fully formed. We would not know how to think or walk or speak or behave as human beings unless we learn it from other human beings. The need for other human beings is really a contradiction in terms of the world we live in today. A totally self-sufficient human being is ultimately subhuman. We are made for complementarities. I have gifts that you do not and you have gifts that I do not. Voila! We need each other to become fully human (Pato 1997:56). Being fully human, means the quest for the total liberation of the peoples of Africa by taking serious note of some of the living, vibrant cultural realities of Africa...within the complex values that expresses African religion and God, life, and worldviews (Pato 1997:54). In African culture and spirituality it is recognised that God is the Creator of all things. God indwells life and creation even though God is not confined to life and creation...in every truth, God is above below, and in the whole of life and creation...the wholeness of life gives expression to the concept of being fully human. In the wisdom of Africa wholeness unfolds life (Pato 1997:55).

What is the overall view on the ubuntu concept? Africans are complete strangers to both the metaphysical and anthropological dualism that seem to constitute the subterranean structure upon which western philosophy, western science, and to an appreciable extent, western theology have been built. The notoriously religious African acknowledges the often-intersecting co-existence of both the physical and the visible, and the spiritual and invisible forces of the universe, and yet sees no contradiction in them. Rather, the African is constantly engaged in the search for harmony and equilibrium among these forces, and sees ill health, epidemics and natural disasters, as the fruit of discord in either the anthropological or cosmic order (Asante 1994:65).

The African sees no wall of demarcation between the visible and the invisible world, the spiritual and the material world. The two worlds intersect in a dynamic communion. Thus the dichotomy between the sacred and the profane, matter and spirit, the supernatural and the natural, which is so characteristic of the Western God-life-worldviews, is strikingly absent in Africa (Ikenga-Metuh 1987:50). The ease, with which the African relates with both the spiritual and material aspects of reality, makes Kenneth Kaunda to declare that the traditional African may be simple and unlettered, but that he or she inhabits a larger world than the sophisticated Westerner who often neglects the dimension of the spiritual (Shorter 1978:135).

Also absent from the mind of the traditional African is the social dualism between the individual and the community which (along with an over-emphasis on the material) has sustained much of the political and

economic ideologies of the West. The community cannot constitute a threat for the individual, for it is precisely in community that individual existence is affirmed, as the saying goes: I am because we are, and since we are therefore I am. (Ehusani 1991:220). The African American Catholic Bishops showed their appreciation of this difference in worldviews between the African and the Westerner, in the statement that

Black spirituality, in contrast with much of Western tradition, is holistic. Like the biblical tradition, there is no dualism, divisions between intellect and an emotion spirit and body, an action and contemplation, individual and community, and sacred and secular, are foreign to us. (Ikenga-Metuh 1987:8). Thus the African universe is one integral whole, and the African person is addressed or treated as a whole. The notion that the human body is evil, or something less than noble, is unacceptable to the African. In accord with the traditional appreciation of life and of the goodness of creation, the emphasis of the African Christian would fall not so much on original Sin and human depravity, as on the wonder of life, and the love of God who gives this life to the family and the community. Biblical religion, prior to Hellenistic influence, is almost identical with the African worldviews in its holistic approach to reality. Ikenga-Metuh writes that when the Psalmist says, the Lord owns the earth and all the earth's fullness, the round worked and all its inhabitants.

African tales are seriously one whole (Ikenga-Metuh 1987:9), therefore, regarding a holistic approach to the human person, forces the African Christian into challenging Westernized Christianity, but can help it recover from the secularism of the modern scientific worldviews, and rediscover the traditional biblical vision of sacredness and wholeness. Consequently, the African ubuntu concept is not dualistic or partially dualistic. And it does not operate with a particular and general scheme as in Calvin's view, with a holistic scheme. The tendencies built into this God-Life-World-view are radically holistic without the special and general or particular and common distinction. The holistic societal experience in the next chapter will still deal with this holistic way of life.

3.4.2. Criticism of ancestral ways of experience

What is the basic attitude and stance of a Black African towards society and the world in general? Does he or she accept everything around them? Is there any critical element incorporated in the stance towards people and the world around them? These are some of the important question to be answered in this portion of my work. ? In African context superstition and the consequent lack if critical spirit lead to a false notion of God, life, and world (Nyamiti 1987:59) The respect for ancestors and the experience of the ancestors or the living-

dead allow for a critical attitude or stance towards other people and the world around us and especially with regard to the ancestors in the African worldviews. And worldviews in this Godview, lifeview, and worldviews points at the heart of this culture of ancestors and deals with the great ultimate truth of reality in relation to God, life, and the cosmos (Greenway 1996: 13& 31)

African peoples may be seen from the perspective of pagan saints meaning someone who has faith but who is neither a member of Israel nor of the church... The holy pagan tradition does not dismiss the fact that a deceptive and corrupting influence is exerted in and by many religions, thinking of religions in objective sense as sets of beliefs and related practices (Jones 1995:37). I would like to suggest that the issue of ancestors who are good must be seen as holy pagan saints, because they were believing men and women who enjoyed a right relationship with God and lived saintly lives, under the terms of the wider covenant God made with Noah (Jones 1995:37).

The holistical nature of the African also includes a critical evaluation of these ancestors whether good or bad. And what follows is an attempt to unlock this side of human experience. Are there 'good' ancestors and 'bad' ancestors or are all ancestors fulfilling the role of only good 'angels' or 'saints' as in many Christian traditions. African religion is wrongly called ancestors worship. This is wrong because Africans do not worship their departed relatives. It is true that departed relatives are believed to continue to live and to show interest in their surviving families. These families may show their belief by building shrines for the departed and placing bits of food or drink there or on the graves, and sometimes mentioning them in their prayers. But these acts of respect for the departed do not amount to worshipping them; they show people's belief that the departed of up to four or five generations should not be forgotten. (Mbiti 1975: 18).

It is above all in the ancestor cults of Africa that we see how people envisage life, for it is above all here that they seek an increase of that life-force which flows through the mystical body to which both they and the ancestors belong. In the Christian tradition, there are fixed times for the worship of God; but the African ancestor-cult is not organized around celebrations of this kind. The individual is not obliged to unite with others in order to honour the ancestors, for they are honoured in every good deed which a person performs in the course of daily life. Africa knows no distinction between individual, social and political life; but life can only be enjoyed in its fullness when the ancestors are remembered and honoured.

It is not simply God and the exemplary ancestors who are involved in this supreme enterprise of giving and

sustaining life. Every individual is continually preoccupied with protecting the life of self and family against the malicious attacks of evil spirits, including evil ancestors. These evil spirits can be appeased by special offerings that are connected with diviners, magicians and healers. These specialists are regarded as people who are able to control the forces hidden by God in nature and to use them to help others. These people are not regarded as wholly evil, although there is a dark side to their operations. Admittedly the same forces that help humans can be used to harm them. (Bujo 1992:135).

Evil spirits provoke quite different sentiments from those around by good ancestors, and Africa has developed complicated ritual systems designed to protect life against the menace represented by the spirits. Wherever one turns in Africa, one is confronted with a dominant preoccupation of salvation from all that diminishes life. Here we begin to understand the supreme importance of the past for an African: for the secret of life is to be found above all in the hallowed attitudes and practices of the ancestors (Bujo 1992: 23). The ancestral traditions are gifts of God; they have a truly sacramental character. The life-giving traditions of the past must determine the present and the future since in them alone is salvation to be found, (Bujo 1992: 27). Certainly the African cherishes the traditions of the ancestors. But this is so, not for the sake of the past, but uniquely for the sake of the present and future, which it is hoped in this way to render a better life (Bujo 1992:30). Christian theology has always tended to split humans into body and soul, and to preach the salvation of the soul. Africa could never accept this mutilation of the human being. People in Africa experienced themselves as a unity. Living is a network of living relationships with God, Human beings and with nature (Bujo 1992:32).

The concept of Proto-Ancestor may have some misunderstanding. To prevent possible misunderstanding, we will first explain what is meant by the term Proto-Ancestor. One must take into account that many Christian traditions, even the Calvinist tradition does declare a person as an ancestral 'saint' or 'Reformed giant' with regard to God's Kingdom while others are left by the way side as 'bad'. To have a critical inquiring mind, attitude and stance is a good thing towards the ancestors and the living-dead, because in Africa we have both good and bad ancestors.

3.4.3. Pilgrimage tendency

In faith and theology there is a relationship between a person's personal walk and history in life and the community to which one belongs. This walk is both personal and communal. And what follows offers the black African Zambian experience with regard to this pilgrimage tendency. The experience of the singular person

within the community is holistic including the living dead.

The living-dead are those recently dead and are part of the community (Mbiti 1975: 70). The 'living dead' are the spirits that normally matter most on the family level. They are considered to be still part of their families. They are believed to live close to their homes where they live when they were human beings. They show interest in their surviving families, and in return their families remember them by pouring out parts of their drinks, libation and leaving bits of food for them from time to time. The living dead may also visit their surviving relatives in dreams or visions, or even openly, and make their wishes known. People feel more at home with the spirits of the recent dead than with any of the other spirits. They are still very close to their surviving relatives, in both the memory and the emotions (Mbiti 1975: 70). While surviving relatives remember the departed, the spirit more or less leads a personal continuation of life. People regard it as being much like a human being although it is dead. If it appears to members of the family, they will say that they saw so and so (Mbiti 1975: 125).

The African society is characterized by the prevalence of the idea of community. The whole existence from birth to death, he said, is organically embodied in a series of associations, and life appears to have full value only in those close ties. John Mbiti describes this idea of community as one of the most vital features of the African heritage. Reflecting on this traditional African communalism. Chinua Achebe writes that a man who calls his kinsmen to a feast does not do so to save them from starving. They all have food in their homes. When we gather together in the moonlit village ground it is not because of the moon. Every man can see it in his own compound. We come together because it is good for kinsmen to do so...(Achebe 1959:155)

African values of community living are there not only because it is good for kinsmen to do so, but also because life is his or her ultimate concern, and that life can only grow in relationships. Outside the community, there is no life. To excommunicate oneself or be excommunicated from the community is to be dead. Traditional Africa does not retreat from people to some lonesome desert in order to revitalize him or herself. Life is drawn from persons, energy is found in the midst of persons, beauty inheres in persons, wisdom is acquired through relationship with persons, thus, and there are no great traditions of withdrawal in Africa (Asante 1994:186). Traditional Africans have distaste for individual achievements that are not related to collective achievement. The traditional African society, individualism is a remote concept. The individual is rich or poor according to whether the society is rich or poor. This means, he says, that the poor cannot starve, since they can depend on the wealth of the community of which they are members. However, Nyerere says human dignity cannot be given to a person by the kindness of other. Indeed it can be destroyed by kindness, which emanates from an action of charity. For human dignity involves equality and freedom and relations mutual respect among human beings. Further, it depends on responsibility, and on a conscious participation in the life of the society in which

a human being moves and works (Nyerere 1987:121)

Sofola expresses this idea perhaps more succinctly when he says of the traditional Africa:

If he is rich, it is a collective richness and when and if the wealth is distributed and reaches everyone, leaving him no penny, all that he has left is collective poverty... For who will the African be who in the midst of riches could watch his extended family suffer want and deprivation and yet have peace of mind? (Sofola 1979:126-136)

Some scholars of cultural psychology today describe the African traditional society as an inclusive society. Inclusive societies, they say, are those that are governed by the principle of both and instead of either or, in their survival thrust. The high valuation of community and the desire for more people in traditional African societies is therefore not to be interpreted (as some have sought to do) from a purely materialistic or economic point of view. The philosophical dictum that the more we are, the bigger I am. For from being an economic principle, is the statement of a fundamental option for African peoples.

Africans are known worldwide for their sense of family and kinship. The characteristically African family, loosely called extended family is an institution in which everybody is somebody. It provides social security against sudden deaths, crop failures, natural disasters and group feuds and incursions. The comparatively low suicide rate in the African continent can be attributed to the good of the African family. The feeling that a person matters to the extent that others care about his or her welfare, carries every individual through the vicissitudes of life, makes life worth living to the traditional African community guaranteed protection from violent acts of neighbors. Among most African peoples, no one may kill a clansman or clanswoman, for such is an abomination it offends the Ancestors, and can bring calamities upon the whole family or even the entire clan. Whole families are known in the past to have been excommunicate from the village as punishment for the offence of murder committed by one of their members. The community was prepared to go to war against any neighboring clans that kill a clansman or clanswoman or threaten the security of the clan.

Hospitality, an equally widely acknowledged African virtue, flows from the African spirit of solidarity and inclusiveness. A keen sense of sacrifice is consistent with the African spirit of solidarity. The strong emphases on community presupposes a prior acceptance of a degree of individual sacrifice whenever the sun arises; so that others may live, so that others may eat, so that others may have joy, and so on. The **Igbo** proverb: **oke pe, mpe, ma, made baa uba** (let shares be small, but let human beings be many), is instructive here. In clear

contrast to this kind of spirit is the competitiveness of the western society, which encourages unlimited personal accumulation, leading to aggression and violence. Christianity identifies with the African spirit of solidarity with its emphasis on love. By putting himself on the side of the weak members of society, Jesus confirms the African virtues of hospitality to strangers, service of the sick, attention to widows and orphans. And respect for the aged, which are celebrated in so many folk tales and legends that tell of the triumph of the weak against the strong. The African sense of sacrifice, so that others may live receive the greatest confirmation in the vicarious suffering and death of Christ, so that all may have eternal life. But with its message of the Universal Fatherhood of God, and therefore the brotherhood/sisterhood of all men and women of all races and nations, the Christian message challenges the African to abandon all narrow clannishness' and ethnocentrism, and expand his or her idea of family and community to include other clans, other language groups, other nations, and other races, under the headship of Jesus Christ, the Proto-Ancestor (Bujo 1992: 25). With its teaching on the essential dignity of persons of both sexes, Christianity also challenges the African to treat the woman with equal respect, and never to relegate her to a place of abject subservience to the man. African women must be willing to fight the good fight. They must be willing to fight against their own alienation, their timidity, and for their influence within the church they must be willing to fight as they recognize their own true worth. Isolation is not and never will be profitable to the men. No, in Christ there is neither male nor female (Zoe-obianga 1987: 148).

Solidarity as the firm and persevering determination to commit oneself to the common good is the good of all and of each individual, because we are all really responsible for all. The new attitude of consumerism threatens to undermine the sense of cooperation and solidarity that has been a hallmark of the African culture. Modern African cities typify the ambiguity in contemporary African life. In such cities we find the embarrassing combination of beauty and squalor, of well-paid employment and widespread unemployment, of large places of recreation and overcrowded houses, of malnutrition and regular feasting. An African Christian sense of solidarity, on the other hand, leads to the rejection of competition in consumption (consumerism) as a way of life. It means not only the equitable and responsible use of the world's resources for all, including those who are in far-away lands, but also an attitude of stewardship for the future, instead of the irrational exploitation of the earth's resources to serve present needs and greed. If the basic needs of the vast majority of humankind today and of future generations are to be met, there will have to be changes in the lifestyle of the affluent. There must be an end to the consumption patterns that rely so heavily on the victimization of the world's poor. For the affluent, solidarity should translate into the willingness to live more simply so that others may simply live. The tremendous achievements of technology in the twentieth century have reduced our world to one global village. The world is now so small that there is no place in it for pockets of prosperity, isolated from the general

life around them.

The division among Christians, giving rise to some mutually exclusive and often antagonistic groups and sects is a scandal to the Africans, whose traditional religion constituted the greatest symbol of unity, but who have now been divided against themselves-sometimes in better rivalry-in the name of Christ! The African dares all Christians Churches and denominations to relate with one another as a family, because Jesus Christ subordinates all ritual and doctrinal matters (and differences), to the love of the human person when he says: the Sabbath was made for man, and not man for the Sabbath. Also, the African calls upon the over-zealous Christian or Muslim crusader to reject the irrationality of religious fanaticism, which has often resulted in violence and brutality against the human person, the same one without whom religion holds no meaning. To the African, the life of all and of each is so closely related to God, the source of life, that the notion of holy war is an absurdity. Therefore, any religion that encourages the destruction of human life in the name of God should have no place in Africa. And amidst the stormy upheaval that attend present-day Africa, only a religion that encourages not violence in all its forms should be accommodated in the continent (Ehusani 1991:224).

3.4.4. Extra-Africanisticum

The Extra-Calvinisticum has to do with the Christological themes surrounding the two natures of Christ. That is, humanity and divinity of Jesus Christ, called incarnational as God's act of grace. The important emphasis of the extra-Calvinisticum is that God is finally and centrally present in the human being Jesus of Nazareth's cross and resurrection through God's Spirit in history, our lives as human beings cultures, and societies, Jesus Christ is not present in history our lives cultures and societies through his divine nature as our omniscient nature that permeated the whole of history either as a cosmic Christ or the absolute sacramental point for reality. It is God's Spirit, the Holy Spirit that guided Jesus of Nazareth into his death and raised him from the dead to the Christ. Pentecost is the affirmation of this all, Here the extra-Calvinisticum riches in ready in. it is the Holy Spirit that makes all that happened in the incarnation, God becoming flesh, closely connected to the human being Jesus and all of God's creation. It is not Jesus Christ's divine nature that permeated absorbs digest and sacramentalise his human nature and sets it aside from all other created reality, namely history, our lives cultures and societies. It is God the Holy Spirit that connected and affirmed what happened in the liked death and resurrection of Jesus the human being with all creaturely existence. The humanity of Christ has a lot of meaning for the African context, because faith and theology are human activities in the walk of life. The divine nature brings its own implications. However, for our purposes we are focused on the humanity of Christ in faith and

theology in the African setting. The unity of Christ is in a perfect understanding we have within faith and theology in the African situation. Therefore, the extra-Africanisticum is a creative borrowing from the Extra-Calvinisticum on Christological debates between Reformed and Lutheran theologians regarding the nature of the real presence of Jesus Christ. The Extra-Calvinisticum must be understood as a way of theological thinking on Jesus Christ's presence (Willis 1966:8). Therefore, extra-Africanisticum must also be accepted as a line of debates between Eurocentric Christian theology and Afrocentric Christian theology. Christology is an area with a lot of diversity in African Christian theology.

The extra-Africanisticum in a sense is a Christological debate regarding the nature of the real presence of Christ in African Christianity. For Mugambi Christology is in the final analysis, the most basic and central issue of Christian Theology. Without Christ as this cornerstone and final aim, nothing in Christian theology counts; nothing in theological thought is of any significance from the Christian point of view (Willis 1966: x). And that the Churches of Africa suffer for, genuine under development and are weighed down by the cultural burden of Western Christianity. From the African Church, a clear and convincing answer is demanded to this question: who is Jesus Christ for you Africa? Who do you say that He is? (Willis 1966: x) Reformed faith and theology must deal with this question. And in the process shall be able to unlock the divinity and humanity of Christ and the practical implication for this doctrine. It is for this reason that an extra-Africanisticum makes sense in reformed thinking in our Context.

For Bahemuka Christ is foreign in Africa's religiosity and argues that Jesus of Nazareth may have been unknown in traditional Africa, but Christ as the liberating force for humanity was and is present in various manifestations of African culture in general: in its myths, rituals, beliefs, symbols, art and language. The task for African Christians in this respect is for them to make an act of faith, affirm their existence, their belief in God, in humanity, the Universal Church and in Africa. Then and only then, will the Hidden Christ emerge, resplendent in glory, to claim His people-the people of God (Bahemuka 1989: 1-14). To be able to bring Christ alive in African belief systems, it is necessary to look at the Spirit of God involved in all of creation, history and societies, and especially our interest in Africa. What Bahemuka calls the 'liberating force' and Mugambi 'the Hidden Christ' can only be effectuated and affirmed by the radical connectedness of the creaturely humanness of Jesus Christ through God's point, that is operating cosmically and also in African culture: myths, rituals, beliefs, symbols, art, and language. When the African person says that my whole life stands before God it means his/her whole being is involved in all acts and doings of life and also in the act of faith and I believe that is also the main interest in this dissertation Faith is nothing foreign to human existence; on the contrary, it is an integral part of existence. And according to Weber it is faith that gives human experience its basic

meaningfulness. With Christianity, a new idea of faith emerges, that is, the traditional idea of faith, which, supposes that Hebrew and Greek are God's mother tongues. More precisely, no faith in this view can be reasonably advanced today unless it attempts to understand how faith functions in human experience; no analysis of faith can be sound unless it is an analysis of faith as a form of human experience (Hess 1988:398). The idea of an extra-Africanisticum also expresses that faith is human experience, but it adds to it as one of many fields of African church experience.

3.4.5. Providence and election

The meaning and determination of one's identity in a Black African Zambia experience culture can be understood from the perspective of providence and election. The question of providence and election in the African context cannot be removed from the doctrine of God and God's grace (De Gruchy 1991: 129,131). In other words providence and election has to do with the nature and character of God. Therefore, African beliefs are centred on the divine. Their divine could be Supreme Being or divinity. Christ, the Son of God, is one with the Father (Bahemuka 1989:9). The permanence of Christianity in Africa will stand or fall on the question whether it has become truly African: whether Africans have made Christian ideas part of their own thinking, whether Africans feel that the Christian vision of life fulfils their own thinking, whether the Christian world view has become part of truly African aspirations (Waliggo 1989:12).

Therefore, providence and election must be seen in the African worldviews of God known as a friend and a personalised creator, mastering the recurring phenomena of nature. God is the Great Spirit among his people. Faith, therefore, is nothing foreign to human existence; on the contrary, it is our integral part of that existence. It is faith that gives human experience its basic meaningfulness (Bahemuka 1989: 9-10). In Africa God is real, ever-present, dynamic, loving one who protects His people, and saves from misery. Therefore, Christ, the African Emmanuel, can be found in the midst of intimacy of God and His people. (Bahemuka 1989:11). And our response of our lives on providence and election can be our willingness to search and seek, for the action of God as He gives Himself to us seeing the depths of our being. Providence and election must be seen as God's revelation to reveal Himself at all times to His people, and one would be failing if one were to tie God's hands and direct His mode of revelation. God, in His wisdom, revealed Himself to the African in his own situation. In other words, Christianity did not find a vacuum in Africa. It came to a rich culture, and this culture was to receive the word of God, either became richer because of the gospel message or give way to the same (Mugambi 1989:14).

Providence and Election in Africa was brought to a people deeply rooted in their culture. Who had their own understanding of God, they had their forms of worship, rituals, symbols, cleansing and reconciliation ceremonies, and they had their own worldviews (Mugambi 1989:14). Hence Extra-Calvinisticum or extra-Africanisticum has to do with knowing the presence of Christ in providence and election. The holistic nature of African thinking is such that providence and election are understood as one. This oneness is fulfilled in the incarnational gospel of Christ. And this means providence and election must not be removed from Christ.

It may appear strange that correlative to my coupling of the dual Calvinist view of the doctrine of (general) providence and the doctrine of (special) election as a dual way of God's determination of human beings and the world in chapter 2.2.5, I want to discuss the meaning and determination of an African person in this section. This is all but strange because the distinction between God's general and special activities and works I cannot fathom from a black African view of God, life and the world. God is God, human life is human life and the world (universe) is the world. God, human life and the world (universe) should be integratively coupled in a radical and differential sense.

3.4.6. The African time concept

The view by many that a Western time concept is linear and an African time concept is cyclical is one of the best examples how any diversified African time concept is painted into a corner. My contention is that Western, and African time concepts have cyclical, linear, spiraling, zigzagging and pendulum-like time elements built into it. The more important question to ask is what are the specific characteristic features of each of these time elements within a black African time perspective and the difference in emphasis with regard to each of these elements of time in the Western, and African worlds.

Faith and theology must be done in space and time. African reflection on time must always be understood as holistic. The time instruments to measure time are observation of the sun, seasons and events. For Mbiti the universe is considered to be unending in terms of both space and time. Nobody can reach the edge of the universe, since it has no known edge or rim. Just as there is no edge of the earth, so there is no edge to the universe, in terms of time, it makes sense for people to believe that there was a beginning for the universe, even though they do not know when it was. But nobody thinks that there will ever be an end to it, events come and go in the form of minor and major rhythms. All these rhythms of time suggest that the universe will never come to a halt, whatever changes there may be (Mbiti 1975: 37).

The rhythms of time are cyclical, linear, spiraling, zigzagging, and pendulum. In many places, circles are used as symbols of the continuity of the universe they are the symbols of eternity, of unendingness of continuity (Mbiti 1975:37). The minor and major rhythms of time are very interesting; faith and theology are human experiences from these minor and major rhythms. The minor rhythms of time concept are found in the lives of the living things of this cosmos such as men, animals and plants in their birth, growth, procreation and death. These rhythms of life are thought to occur in the lives of everybody and everything that has physical life (Mbiti 1975:37).

Theology as a theory of faith should include these physical rhythms. The major rhythms of time are events like day and night, the months, the seasons of rain and of dry weather, and the events of nature which come and go at greater intervals, for example the flowering of certain plants, the migration of certain birds and insects, famines, and the movement of moon and certain heavenly bodies. And faith and theology is done in this context (Mbiti 1975:37).

From the minor and major rhythms of time we learn that African Christianity must mark time concepts at key moments in the life of the individual, particularly birth, initiation and puberty, marriage and death, this shows that Christian religion recognizes the value of the individual, since it is individuals who make up the faith community. African Christianity must tell the individual at these moments of birth, baptism, confirmation, ordination, marriage and death, that s/he exists because of the faith is renewing its own life, and re-living the cycle of its own existence (Mbiti 1975:200). Time concept in Africa are dynamic in all rhythms of life, it be minor or major rhythms. For the majority of African Christians, life in Christ is a simple but meaningful relationship that is constantly threatened by the interference of western demands for European-like time concept (Njoya 1976:9) The time concept is a simple but significant concept in Njoya view. However, my thesis is that a time concept is just as differentiated in Africa as in the Western concepts.

The extra-Africanisticum puts Christ as the same yesterday, today, and forever Hebrews 13:8. Therefore, faith and theology must take time concepts in a serious way in our African situation. The biblical message cannot be understood and could not have been received had there been no preparation for it in human religion and culture (Njoya 1976:25). African Christianity will live as long as Christ is maintained as the object of conversion and Africans as that subject of this conversion; the event of conversion is the central story for understanding time. In Reformed faith conversion is the basis for transformation. The conversion experience is a process of change in a person or community. This tries to solve the most acute problems, and that is, these sins of closing doors to ones future (Njoya 1976:31).

The extra-Africanisticum seeks to find the real presence of Christ in Society. The Community of faith must ensure that justice is part of God's creation (Parratt 1987:121). Reformed theology is activists' theology. Therefore, the incarnational nature of the gospel means the divinity and humanity of Christ must influence our Society in Reformed circles. The humanity of Christ has a very special place in faith and theology as seen in 3.4.1 and 3.4.2. African Reformed theology has a big bearing on the Image of God in Humanity. A number of peoples look upon God as Father and themselves as his Children. This image gives the idea of a family; it shows a close relationship between people and God (Mbiti 1975: 53)

It had been asserted especially in theological circles that the Hebraic time concept is linear and the classical Greek philosophical time concept is cyclical. The parameters and perimeters for the type of debate that follows in world theological circles in claiming that the historical idea of antiquity was cyclical and the Judeo-Christian idea was linear. The reformational philosophers refuted this claim by pointing to the fact that in antiquity parted with the idea of a cyclical time concept and had a sort of a linear time concept.

The debate has taken the turn that the linear as well as the cyclical elements of time are part of any person's experience of time. In addition to that the spiraling, zigzagging and pendulum-like elements are added to the equation of the experience of time in the debate, especially since the progress made in modern physics and the natural sciences in general. As a Black African Zambian one is very aware of the fact that these contributions of modern science about time elements are not foreign to African experience. This is not a cheap shot in claiming every discovery and invention in the world as already part of Black African Zambian experience today or in the past. What I am saying is that by appropriation and mixing into the African mindset, the African mindset is part of accumulated global knowledge in which the elements of time of being linear, cyclical, spiraling, zigzagging and pendulum-like are not foreign to the black African Zambian world.

The question arises whether the elements of cyclical, linear, spiraling, zigzagging and pendulum-like elements of time are part of a Black African experience of time. Time in all its descriptions is part of the African worldviews. Therefore, cyclical, linear, spiraling, zigzagging and pendulum are part of the holistic rhythms of everyday life. Examples of these times can be seen in the dynamic circle of African life from birth to death Just as it is also seen in the vibrant life of the Church from conversion to glorification of all those who believe in Christ.

3.4.7 The experience of the Spirit in an African milieu

The experience of water spirits, forest spirits, mountain spirits and spirits influencing people in their personal lives in Black African Zambian cultures should not be denigrated or looked down upon as primitive views which should be discarded in a so-called civilised mode of thinking. For Appiah he sees cultural diversity and does not believe in a homogeneous Africa, but do believe that Africans can learn from each other and from the whole of humanity (Appiah 1992:24-26) and African identities in the dealing with the spiritual. Appiah (1992: 173-80) gives different views of the experience of the Spirit in different Black African cultures. He is a liberal Black West African with interesting views on the work of the Holy Spirit.

What is the place of the Holy Spirit in African cosmologies and ontologies, and the problems thereof, in the holistic application on the African God, life and worldviews? It goes without saying that we have many versions of black African God-life-worldviews or ontologies, which were products of the 20th century. Some of these ontologies were set up totally in opposition to Western ontologies as if African experiences were from another planet and not part of common human experience. This methodology was especially espoused by those who did not want to acknowledge, the fact that in the Western and African worlds, we can detect diversified ontologies and overlapping between these ontologies.

A single and universal Western or African ontology is problematic, because it reverberates negatively on the debate about African ontologies. African ontological contributions then have the task to seek for a single and universal African ontology and to oppose each other and grapple with the question which contribution is genuinely African. This was never attempted in the Western world, because of the differences in God-life-Worldviews. With the glory of independence after the colonialist and imperialist history of the West and the ongoing neo-colonialist process in Africa certain general Western ontological tendencies in the Western world could be detected, but this does amount to a single and universal Western or African ontology.

My supposition is that the quest for a single and universal African ontology is: firstly, obfuscating the debate in Africa about radical and differential African ontologies; secondly, it is neo-colonialist Western pressure which asks from Africa what these worlds have never done themselves, namely asking for a general African theology and philosophy; thirdly, the quest for a single and universal African ontology as if such a system is pure, unmixed and cut off from the accumulated history of humanity is historically unjust. One example in this regard will be sufficient. The current numeral system in use in the global world is not specifically Western but has been appropriated from the Indian and Arab worlds by Western cultures. The accumulation, the appropriation, the

participation and mixture of cultures cannot be exclusive allotted to a certain broad culture in the present world. Therefore, the Holy Spirit and Spiritual Gifts must be understood in this broad culture in the present context. Parratt (1987:8) says that: "The concept of divine "life-force", which is found among many African people, may be seen as corresponding to the activity of the Holy spirit in the world." The place of the Holy Spirit in African Christian faith is made very clear by what Parratt has said above. In any case the aim of cultural theology is to examine traditional concepts and use them to make biblical ideas real to the African experience. The African culture on the Holy Spirit is formulating a relevant theology for Africa (Parratt 1987:8). In Faith and Theology it is the power of the Holy Spirit, which gives life to the witness and mission of the church. Therefore, it is important to start with the Bible.

Pobee goes on to say that Christianity starts with God through Christ; the Christian faith starts from what is given (Parratt 1987:33). Therefore, In-these days too, as God is raising up such inspired persons with His Holy Spirit to carry out the same works, in the name of Jesus Christ Himself. (Parratt 1987:113). Allan Anderson has done a detailed study on the Holy Spirit in an African context. The traditional African perception of God as the author of all power in the universe is a **praeparatio evangelica** for the Christian message of the power of the Holy Spirit, (Anderson 1991:11). Therefore, African pneumatology must be understood from the perspective of Faith and Theology. The Reformed Faith and theology it is clear that African pneumatology has to deal with two fundamental questions. That is, who is the Holy Spirit in African worldviews and what are the spiritual gifts of the Holy Spirit in Africa? "African ideas of the Holy Spirit interpreted in the light of an African holistic Worldviews are not as far removed from the biblical revelation as is sometimes asserted." (Anderson 1991:5).

The African worldviews and the biblical worldviews are very much related in many ways. Hence, the person and power of the Holy Spirit must be understood from the concepts of God, ancestors and power - the African spirit world has perceptions that are complex for westerners to understand. (Anderson 1991:5). To have a better understanding of the Holy Spirit, we must know the African worldviews. And this is what Anderson says on African Worldviews (Anderson 1991:4):

The African worldviews as: that sense of cosmic oneness... fundamentally all Things share the same nature, and the same interaction one upon another... a Hierarchy of power but not of being, for all are one, all are here, all are new...no distinction can be made between sacred and secular, between natural and supernatural, for nature, man and unseen are inseparably involved in one another in a total community.

Therefore, the African worldviews is holistic; thus everything is at the same time given spiritual and secular without being categorized. This means, the person, power, and spiritual gifts must be taken holistically in our understanding of the Holy Spirit. Therefore, the Holy Spirit has several major areas, however, for the purpose of this work we shall focus on the divine involvement, power, and ancestors. (Anderson 1991:8). The African understanding of the Holy Spirit must be innovative, by taking seriously the African God, life, and worldviews.

Divine involvement means all things from a present material-spiritual unity; it follows that is the worldviews the spirit pervades all things. The spirit is involved in every aspect of individual and community life (Anderson 1991:8). This divine involvement points to the real presence of the Holy Spirit. The extra-Africanistic or extra-pneumatolisticum in Africa is seen in the holistic mindset, the demonstration of the power of the Holy, and the place of Ancestors. The view that the Holy Spirit pervades all things means that the spiritual gifts cannot cease. To say that gifts of the Holy Spirit have ceased is to say the Holy Spirit has lost its real presence. It is in divine involvement that we see God's gifting to his people. The Reformed faith and theology makes it clear that extraordinary and ordinary gifts are there to build up Christian community in unity (Holwenda 1976:276). Therefore, the gift of healing is very important in Africa today. For this reason I would agree with Steyn (1996: 109-34) thinking on spiritual healing that there is phenomenal growth in all churches and groups that practices healing. And healing cannot be separated from the concept of suffering and renewed health, vitality, and joy. A deeper level of healing is inexorably bound to growth and deepening of emotional and spiritual health. Hence, healing is holistically in the African mindset and is seen a gift from God, which does not need any classification, because to well in body to be well in the spirit, and to well in the spirit is to well in the body.

The fundamental question is what right do humanity have to determine the will of the Holy Spirit? The Holy Spirit is God and has sovereign power to do what ever he wills (1 Cor.12: 7 NIV). The power of the Holy Spirit in African thinking is involved in all aspects of life. In the Afro-mind the extraordinary and ordinary, scripture and tradition, special and general, and sacred and secular are all but one, in this African cosmic oneness without any distortion of any kind (Anderson 1991:4). Power in Africa is misunderstood as an impersonal, manipulatable life force that a person can require or lose through various means, especially through magic (Anderson 1991:10). However, biblical reformed faith and theology the power of the Holy Spirit is personal, dynamic life force that a person can have only from God.

God is thus seen as the ultimate source of power by traditional Africa. Yes even the traditionalist knows that

all power comes ultimately from God, and only God is wise and they believe that God is the discerner of hearts who see both the inside and outside of human being Idowu (1962:40ff) takes this thought a step further when he says, “ in African thought all other beings exist in consequence of him (God); and that whatever power or authority there may be exists in consequence of God; because it derives from God and because God permits it. For Anderson (1991:65) this point stated above is very significant when it comes to the understanding of the power of the Holy Spirit in African Christianity. Ancestors and living dead as discussed above in 3.4.2 are not excluded.

3.4.8. Eldership and democratic systems

The question one has to ask here is in what sense are the elder societal system and the consultative and restorative milieu of Black African Zambian experience can be aligned to the presbyterial and Calvinist system of democracy in the church and in the rest of society. Is there a form of ‘democracy’ built into the ancestral and elder system? How does it look like? And in what way can this be a contribution towards a new inclusive mixed and empowered way forward to black, white, brown (=so called coloureds) and grey-yellow (=so called Indians) reformed Calvinists in Africa? These are the issues we have to bear in mind as we shall go through this part of the work and try to deal with the mentioned matters.

Eldership and Democratic Systems in Faith and theology are human aspects that constitute the holistic nature of human experience. Since eldership and democratic systems are part of power and authority. It will be important to keep in mind what we have discussed in 3.4.7. It must be pointed out “ God’s power is a caring power intended for God’s people. That is what Kanyandago says (1989:112). The elders have oversight on all aspects of the community. Remember that in Africa leadership is holistic, meaning everything is included. One need not make a detailed study of what is happening on the African continent in order to realize that God’s flock or God’s people are harassed, exposed, hungry and scattered. (Kanyandago 1991:113).

It is clear from the above point that African systems of ruling or running governments are in crisis. The churches in Africa are not excluded from this problem. Oser-mensah (1990:8) is right in saying that there is an acute shortage of trained leadership at all levels of the society in Africa today. We are lacking even in theological leadership. Therefore, African Reformed leadership must seek to have a leadership that is characterized by humble service: You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead whoever wants to become great among you must be your

servant, and whoever wants to be first must be your slave (Matt. 20:25-27 NIV).

Idowu suggests that the community of faith in Africa can best be resolved by training African leadership to integrate the Christian faith and theology. However, African leadership is inadequate both qualitatively and quantitatively. The above point makes sense when we use the western context as our standard measure (Parratt 1987:12). It can also be said that tribal way of favoring the European way of handling power and authority (1987:13). However we must not forget that:

The history of Africa is one human tragedy, made up of disasters, natural (drought, floods) and artificial (wars, invasions, slavery, colonization), which have caused famine, the destruction of communities, refugees, and death. The people's misery is a result of poor management and poor usage of resources, which have resulted in an unbearable debt. The sufferings brought about by all these conflicts are devastating whether open or beneath the surface. Cultural prostitution through religious and ideological invasions makes up one of the most harmful injustices ever inflicted upon Africa. We must remember the history of our resistance in order to survive. (Tolen 1997:163).

The context of African or the situation of Africa in the past and present creates or allows one to have a critical look at the system of power and authority of our leaders. Cultural prostitution through religious and ideological invasions makes up one of the most harmful injustices ever inflicted upon Africa. This is the reality at all levels, therefore, cultural prostitution must not just be seen from the negative angle but also from a positive point. From what Tolen has said its clear that the African governance has serious pitfalls. Our kings, chiefs, headmen, leaders and elders have contributed directly or indirectly to the misery of Africa in the past, in the present, and in the coming future, because of cultural prostitution through abuse of religion and ideology.

In Africa, leadership calls for responsibility at all levels for any person. The chief (**Mfumu**), headmen (**Nyakwamba**), elder (**Akulu**) are servants of the people. These Chewa proverbs put this point well: *Akulu ndi mudambo mozimira moto* meaning “an elder is a place to extinguish the fire” or the other one *mutu ukakula sulewa nkhonya* meaning “a leader cannot avoid problems”(Gwangwe.1991: 85). African religions give us insight into leadership dynamics as stated by Mbiti (1991:153):

Religions leaders know how to lead others in religious activities, and who serves as the link between their fellow human beings on the one hand, and God, spirits and invisible things on the other hand. They embody the presence of God among people and the faith or beliefs as well as their moral values. These leaders are wise,

intelligent and talented people, often with outstanding abilities and personalities. As stated above African leadership include medicine wo/men, diviners, mediums, seers, priests, ritual elders, rainmakers, and rulers. However, not every society has all of these; and some of them combine two or more officers (Mbiti 1991:153). This misunderstanding of religious leaders is carried into the Reformed faith and theology and often times it has created dualism in the community of faith. Its here that we must ensure that leadership must meet the needs of people.

Traditional rulers like kings, chiefs, queens, rainmakers or priests may have a system of both central rulers or decentralized rulers. However, all in all leaders are often spoken of as divine rulers, or divine kings, or sacred rulers. The idea is that the leader is chosen and approved by god, therefore are god's earthly representatives and their function is dependant on the local context. (Mbiti 1991:102). The rulers are symbols of their people's health and welfare. Leadership symbolizes unity, security, safety, and common tradition. And in all elders are symbolically the representatives of god on earth. "Just as God is the King, Ruler and Governor of the universe, so human rulers are the kings, rulers and governors of their particular peoples. They exercise an authority believed to come from god "(Mbiti 1991:164). And Mbiti goes on to say (1991:164):

People are sensitive to what happens to their rulers, because symbolically these rulers are the heart of their people, and what befalls the rulers is emotionally thought to befall their people. Some of the rulers are also the chief priests, acting as the religious link between their people and god. In ruling they are performing not only political duties, but also religious. For many African peoples there is no sharp distinction between these duties. Consequently, there political welfare is bound up intimately with their religious welfare. The ruler is there to safeguard, to protect, to enhance and to maintain that welfare. Therefore, people feel emotional about him because he is the symbol of their health and life.

3.4.9. Regulative principle of the church or the Kingdom of God

Mbiti (1991:198) has this to say:

Part of any religious system is its moral values, which regulate and harmonise human life. It is religion which tells us what is right and what is wrong, what is good and what is evil, what is just and what is unjust, what is a virtue and what is a vice. African religion has many moral values within the family and within the community. No society can exist without morals. Religion enriched people's morals, for the welfare of the individual and society at large. It is morals, which build relationships between people and between them and the world around.

The words of Mbiti are right in the sense that faith and theology must regulate and harmonize human life. ‘The regulative principle of the church shows the presence of Christ and the presence of God within his church’ (Waldron 1995:10). This presence is especially found in the word of God. This extra-calvinisticum is also found in the regulative principle. The real presence of Christ is both special and general which gives implications of the Reformed faith and theology for church life, because it is in the regulative principle of the church that there is one point at which the Reformed faith has made a unique contribution to ecclesiology. And that distinctive perspective of Reformed faith is known as the “regulative principle of worship” (Waldron 1995:1).

Therefore, what is the regulative principle of worship in the African context? The question of god’s presence in the community of faith is not a difficult thing because in Africa God’s presence is holistic. It must be said that the regulative principle was given its classic and definitive statement in Reformed confession formulated in the 17th century. For example Westminster confession chapter 21:1, it says:

The light of nature shows that there is a god, who hath Lordship and Sovereignty, over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart and all the soul, and with all the might. But the accepted way of worshiping the true god, is instituted by God himself, and so limited by his own revealed will, that he may not be worshiped according to the imagination and devices of man, nor the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy scriptures.

The question on how God is approached by the African peoples is the core of the regulative principle. However, African peoples have an all-embracing experience of God and that God is everywhere and at all times. In fact God is so near that people can approach him and he pays attention to them (Mbiti 1969:60). It must be made clear that Africans have also regulative principles on how to worship God. This means certain ways of approaching God have been developed in African societies and this way is called worship. Worship is a means of renewing contact between people and God, or between people and the invisible world. And worship is also used as a means of creating harmony in the world of mankind and its through worship that humanity cultivates a spiritual outlook in life (Mbiti 1969:60).

This insight from African religions gives the presupposition on what an African has when s/he comes to accept reformed faith and theology. At first sight the regulative principle would judge the African way of worship as not in line with the revealed will of God in scriptures. However, the presence of God in African faith gives us the key to unlock the extra-calvinisticum aspect of worship. God has revealed himself to humanity in various

ways (Rom.1: 18-20) says:

The wrath of God is being revealed from heaven against all the godlessness and wickedness. Since what may be known about god is plain to them, because God has made it plain to them. For since the creation of the world god's invisible qualities- his eternal power and divine nature- have been clearly seen, being understood from what has been made, so that men are without excuse.

The basis for God's worship from the African perspective is holistic, this means the regulative principle of worship in the church has to do with God's presence. This presence of God permeates every aspect of African life. It is for this reason that the worship of God is regulated by various traditions, customs or taboos. Full integrity calls for a holistic approach for both the body and the spirit. 'Worship creates a sense of friendship between God and people, since in worship it is mankind that strives to approach god (Waldron 1995: 61).

Faith and theology show that it is human understanding that needs the regulative principle of the church. The human nature of the church calls for all believers to know how to control ones self. The question of conduct or behaviour points to the moral nature of the community of faith. This moral aspect is very fundamental to the regulative principle of the church. The questions of morals in African Christianity can be traced from morals in African religion. Mbiti says (1991:174):

Morals deal with the question of what is right and good, and what is wrong and evil, in human conduct. African peoples have a deep sense of right and wrong. In the course this moral sense has produced customs, rules, laws, traditions and taboos, which can be observed in each society. Their morals are embedded in their systems of behaviours and conduct. It is believed in many African societies that God gave their morals to them from the very beginning.

Therefore, morals have two dimensions, which are personal and social conduct. In 3.4.1 and 3.4.2 it has already been said that African morals lay a great emphasis on social conduct, since a basic African view is that the individual exists only because others exist (Mbiti 1991:174). Without morals there would be chaos and confusion. Morals guide people in doing what is right and good for both their own sake and that of their community (Mbiti 1991:174). The need for a regulative principle in faith and theology is not only western but also African. Therefore, we must not be afraid to regulate our worship of God in a holistic affecting all aspects of our lives. The biblical data must shape our way of doing things in taking seriously the complex context of today.

3.5. Conclusion

In wrapping up let me end with the words of Kato (1976:5), which are:

Africa will never be the same again. The clock cannot be turned back under any circumstances. The technological age that has revolutionized the planet earth cannot be dislodged successfully in any society. The airplane might not land among cave dwellers if there such people today, but the buzzing sound cannot be kept out of the cave. There may be no radio sets in some jungles, but radio waves are penetrating the thickest jungle there is. A community may choose to refuse the benefits of education and medical technology, but they have to pay their taxes. *Political, social, economic, religious, and technological upheavals have changed the traditional life in Africa.* These upheavals have brought the average man to a crossroad. He is therefore asking, “who am I?” many Africans have lost their traditional ways of life. Some children are growing up knowing neither their mother tongue nor English or French really well.

In winding up it will be nice to articulate faith and theology from the Reformed perspective with confidence, because we are moving with change at all levels of African living. The Black-African-Zambian-Reformed-Presbyterian context provides fertile grounds to reinterpret this faith and theology from a Reformed-presbyterian point of view. For this Reformed doctrine to find roots in the ethos of this contemporary communion, we must make it contextual to be able to meet the current needs both spiritual and physical. From the debate in this work it is clear that faith and theology is the focus of this work. The Afrocentric mind set has been the preoccupation of this chapter in dealing with Christian theology from the Reformed worldviews. The whole discussion bears in mind that theology is a theory of faith, which reflects on God, humanity, and the cosmos. For this reason it is clear that faith and theology are human ways in which one seek to find or understand God, humanity, and the cosmos.

Therefore, all theology is subjective dependant on human interpretation. The divinity of God should not over shadow the incarnational nature of the Christian theology as expressed in Jesus Christ. The normal familiarity must not be covered with the supernatural incident, but taken seriously in order to relate meaningful to faith and theology. Therefore, it would not be wrong to pronounce that faith and theology is a product of the encounter one has with the God-human-cosmos exploit. Hence it is right to state that faith and theology is a theory of human occurrence of the holistic involvement in the spiritual and physical existence.

African culture is multiple and this means we also have multiple understanding of faith and theology in different cultures. In fact it is impossible to think of one African culture or even one African theology or one

interpretation of the Christian theology. However, Africaness is a common factor in all ways of doing things in Africa. In other words Africaness goes beyond the skin colour, nationality, tribe, region, and beliefs. The holistic thinking is part of the formation of any African. This means life is seen as a whole.

The implication for this is that Africa today is a place for all peoples of the world. Even in its holistic thinking outside influence has a big bearing on how we do our theology today. The views given, on Inculturation, liberation, reconstruction, and contextual theology are just clear indicators that theology is a dynamic theory of faith in as far as interpretation is concerned, in as much as the core of the faith is concerned it is fixed on the total unchangeability of the truth as a good foundation in faith and theology in any context. The God of Adam and eve, Noah, Abraham and Sarah, Isaac and Rebecca, down to the present time is the same, but reveals one self in different situations.

The function of these main features on Reformed Christian theology is to show that principles of faith can be used as theory of faith and theology in any setting. For that reason, human acquaintance must not be removed from the ubuntu concept, societal attitude, pilgrimage tendency, extra calvinisticum, providence and election, time concept in Africa, the Holy Spirit and spiritual gifts, eldership and democracy, and the regulative principle in the church. These subjects are not the only important Reformed beliefs, but I have narrowed them deliberately in order to have a consequential argument. It is very clear that the holistic thinking is part of the afrocentric ethos. This philosophy has a tremendous influence on all areas of life. And it will have some bearing on the final chapter as we rummage around for a way forward for doing faith and theology in the kaleidoscopic context of our modern-day world.

Kato (1976:6) goes on giving this suggestion that “well-thinking Africans should encourage African’s sons to be themselves. African leaders who try to bring back the best values of African culture should be commended. Some of the commendable values of the traditional life such as group solidarity, morality, respect for the elder, and the faith in the supernatural world have been greatly affected.”

CHAPTER 4

THEOLOGY AS A THEORY OF FAITH: A FUNCTIONAL PARADIGM

4.1 Introduction

This chapter is focusing on theology as a theory of faith in application, by looking at cultural legacies in interchange, exchange and mixture, faith and theology in dialogue, dialogue starting with primary needs, and faith and theology as a functional paradigm. In today's African, it is common sense that we are a transforming community (Thomas 1997:17). In this part, we are drawing from the conclusions in the above chapters and how they influence theology as a theory of faith. This is an opportunity to analyse the European and the African theology. This contribution is not only that of an expert in Systematic Theology, but also a demonstration of a deep concern of closing the gap between the European and African thinking theologically.

It is clear that theology in the present form is an accumulative appropriation of global experience, knowledge, and participatory mixture of intercultural exchange and interchange of multiple contexts. The present identification of Christianity by some Africans with European imperialism and capitalism is a passing phase because the context is slowly becoming global (Richmond 1966:5).

The argumentation on the features above shows that theology is a theory of faith, with an expanding theological agenda. The African Presbyterian thinking has a multiple understanding of faith. Therefore, we shall thrash out critically and evaluatively the features discussed in 2.3 and 3.4, and at this stage agreements, disagreements, partially agreements, or total disagreement shall be shown.

African intellectualism is in a crisis of black identity, black self-love and black poverty (material and spiritual) and worse still reformed intellectualism. African culture, like Western culture, is a concept as vast and as differentiated as the realities it represents. Any attempt to speak authoritatively and conclusively on all African and Western cultures is therefore essentially massive generalizing and not realistic at all. Often the concept 'Africa culture' is used as a foil for Western culture and very rarely vice versa (Maluleke 1996:20). However, in this section, any generalizing is avoid, but at the same time, not losing sight of the context, which is superimposed in the dissertation. What follows next is a discussion of the cultural legacies.

4.2. Cultural legacies

4.2.1. Acculturation, Adaptionism and inculturation

4.2.1.1. Acculturation

Acculturation has to do with the changes, which cultures or groups undergo when brought into close contact with one another, sometimes referred to simply as culture contact (Deist 1984:3). Acculturation is different in that you adapt to a new culture or adopt a new legacy by giving up your old culture. To acculturate is to have a different culture, in this case a different faith and theology.

However, Acculturation is a more serious element in the search for religious accommodation in Africa. We have seen that in their invasion of traditional African societies, Christianity has come with western culture and institutions, but they did not land on empty ground: they found African peoples deeply immersed in their own traditions and cultures. The encounter between the two sides has resulted in the process of acculturation, producing half-caste cultures. This is a process of partial giving and partial receiving, partial withholding and partial rejection, at the encounter between western Christianity and African traditional societies. The overall picture here is one of unofficial baptizing of African cultural traditions into the Christian way of life, as judged and interpreted by Africans themselves, the same process also involves the reverse: bending Christianity to fit into the cultural setting of African peoples. This phenomenon is found in the African independent church movements. In addition, schools have been the nurseries of these half-caste cultures' and the educated Africans are the living symbols of material and religious acculturation. Acculturation is the most sweeping g phenomenon in Africa and everybody is affected by it, but what may have started initially as a religious phenomenon is moving more and more into the secular realm, yet most people take with them their corpus of religious beliefs, attitudes and activities into that new realm whether it is religious or otherwise. Acculturation is a healthy, inevitable, cross-fertilization not only of culture but also of religion, which, whether in Africa or in Europe gave birth, to the cultures that have now come into contact in Africa (Mbiti 1969:264). The religious claim, with its activities of acculturation is aimed at winning the religious allegiance of the otherwise religious Africans (Mbiti 1969:272). Our point is not to challenge this acculturation but to state where that we are dealing with the accumulative appropriation thinking.

4.2.1.2. Adaptionism

The aim of cultural theology, then, has been to examine traditional concepts sympathetically, and to use the insights gained from them to make biblical ideas more real to the African experience. This type of approach has commonly been called adaptionism or adaptationism, because it seeks to adapt traditional ideas in such a way that they may be helpful in illuminating the Christian faith. Adaptionism has produced a number of very valuable contributions to African theology.

It does have some drawbacks, however, and it is necessary to use it with care. It is possible, for example, simply to draw rather superficial parallels between the biblical world and African culture without paying attention to the real meaning behind African beliefs. It is also possible to select certain aspects of African culture which have some similarity to Christianity, while neglecting those which are very different—the discontinuous elements (Parrat 1987:8).

Adaptionism has to do with putting one culture on another culture regardless of the context, alternatively, to enculturate means to transfer one's faith and theology on another culture without much care of the context and its implications.

4.2.1.3. Inculturation

In the same way, Inculturation has to do with having cultural beliefs put into or with another cultural settings. Therefore, to inculturate may mean to override another culture as a way of developing or improving that culture.

4.2.2. Interchange, exchange and mixture

4.2.2.1. Accumulative appropriation of cultural legacies

The time has come to accept that the accumulated appropriation of cultural legacies. The truth is that we have appropriated many cultural legacies directly or indirectly. This possession of other cultures has also caused us to belong or take other beliefs new to our situation. Therefore, faith and theology are part of this accumulative appropriation. It should be stated that this accumulative appropriation is a gradual learning of ideas to a point of owning them.

The accumulative appropriation does adapt to or adopt a different culture with respect for other cultures. In this case, faith and theology is a product of interchange, exchange and mixing of ideas. This means we mix faith and theology with other faiths and theologies without fear of losing out. This faith experience is seen as a reciprocal exchange between different contexts. Moreover, this exchange or interchange means giving out in

place of another idea. This includes sharing and receiving faith and theology from other sources.

Therefore, the aim of this part is to show that the accumulative appropriation of cultural legacies has a part to play in faith and theology and that participatory mixture of intercultural legacies is a reality that cannot be avoided at all. The Presbyterian faith is no exception to this philosophy of doing things, because it is both a build up and becoming involved in all areas. The Western and African cultures both do not exist as such in reality and we need to accept this concrete authenticity at all times (Maluleke 1996:21).

Hence, Accumulative means to obtain gradually or together an increasing number or quantity of something and appropriation means to use another person's ideas as if they were one's own. Therefore, the accumulative appropriation of cultural legacies would mean a presentation of Western and African Reformed thinking as our own ideas accumulated over the years direct or indirect in our contact with various God-life-worldview. What this chapter intend to do is mixing and comparing ideas from the Western Presbyterian and Black-Zambian impulses and experiences on God-life-worldview. It is not forgotten that theology is faith-seeking understanding and this process is complex (Molyneux 1993: 15-16)

For the purpose of this study, gender and class issues will play a lesser role. Although we reckon gender and class issues of the utmost importance, they will play a secondary role in this study on the mixing and comparing of a presbyterian mindset in both contexts. To say it metaphorically our intention is to press mainly the button of human faith as a focus or perspective contextually and historically in our societal context. The sub foci will be the mixing into the fold of faith experiences from both Western and Zambian Presbyterian contexts.

4.2.2.2. Participatory mixture of intercultural legacies

The point must be said that what has said on the accumulative appropriation is superimposed within the participatory mixture of legacies. The participatory mixture on intercultural legacies is very different from enculturation and Inculturation.

However, this is not our purpose in this paper, but to respect other cultures or beliefs as a means to enrich faith. This calls for a participatory mixture of legacies. Involvement in this process is both passive and active and this mixing, interchange, or exchanges are progressions controlled in one way or the other. However, also a movement that cannot be controlled in all its aspects. This participatory idea is an honest, critical evaluation of belief systems, which gives, takes in, respects and honours other ideas. The Reformed faith is surely one of those that can be seen as an accumulative appropriation and a participatory mixture of cultural and intercultural legacies because faith is contextual.

Participatory mixture of intercultural legacies is emphasised in this work from the perspective of faith within

society. Faith and theology cannot be done in a vacuum, but must be understood in a concrete way. Mixing, interchanging, or exchanging will carry results of permitting cross-fertilization of ideas and mutual enrichment (Molyneux 1993:374). This intercultural nature of faith shows that African Christianity is a worldwide Christianity and its universality must not be lost (Molyneux 1993: 78). This means rediscovering the African heritage (Ferkiss 1966: 165) without throwing away the scriptures and Mbiti advocated the centrality of the Bible in the task of theology in Africa:

Therefore, any viable theology must and should have a biblical basis. African theology has begun to develop on this biblical foundation. This is in agreement with the words of Mbiti that ...nothing can substitute the bible...as long as African theology keeps close to the scriptures, it will remain relevant to the life of the church in Africa and it will have lasting links with the theology of the church universal (Mbiti 1979: 21-22).

Moreover, in this work faith and theology has a human touch. Meaning that faith and theology are expressions of the encounter, the community of faith has with our Lord Jesus Christ. Therefore, it is important to note that theology is a theory of faith, even in knowing and understanding Jesus Christ within the scope of being Presbyterian. As a person, which operates with an inclusive Black, African, and Zambian Reformed theoretical patterning of faith the questions arises as to how do cultures participate in each other and mix with each other and interchange with each other. In addition to that one can also ask how does one appropriate the accumulative experience and knowledge of global contexts in ones own societal context, and come to the conclusion at the end that what has been produced in this dissertation can be genuinely given the name as an African product. African Christianity has sought to find a place in both its experience and understanding (Molyneux 1993:370).

The interchange of cultural legacies is a clear indication that we live in a world where we influence each other in many ways and faith and theology is not an exception. The strength of African thinking can be seen in different places and it may take different forms, but it is happening everywhere. The wind of change is blowing through the continent (Hastings 1979:132). Religious independency is bound to be complex, because tribal society in which it has occurred is itself an intricate interplay of many features so closely knitted together. That no enforced change can take place in one without affecting all the others like politics, law, religion, art, language, culture and society are all closely interlocked in a balanced and self-righting system (Molyneux 1993:46). The modern problematic mindset of broad cultural solid masses or entities that function mainly in opposition to each other as Western in opposition to what is African played havoc with especially people's experience in Africa. This sort of mindset operates with the basic adage that culture in whatever form is unmixed and very pure without any outside influences. Within this mindset, what is African has been disempowered in many instances as primitive culture, which does not have the complexities of the so-called

western cultures. It is very clear that we have many cultures that influence our context, because even the African cultures are not all the same (Molyneux 1993:46). It is in this complex dynamic arena that Reformed faith and theology must be understood and developed.

Exchange of cultural legacies should pilot theological emancipation. This is very important because it leads to the need for the Reformed tradition to be expressed in an Afrocentric manner. In Africa today we need to interpret our faith and theology in our own context with enrichment from other cultures, but not enslavement to the foreign gods. Any culture in the broad or local sense of the word is a mixed culture. The new or modern ways of looking at human activities are cultural activities of locality (Geertz 1983) or codes and modes within a particular societal context, does not operate with philosophical and theological ideas in different cultures as 'either-or' but as 'both-and'. The interrogation of 'space and time' between and beyond the oppositional solid masses in the north and African in the south should vibrate conterminously in a mixing of 'both-and' in an inclusive theory of faith or what people commonly see as theology in the modern sense of the word. What this dissertation is doing is devising a dot-pattern drawing of overlapping and particular appropriation, and disagreement and particular cultural mixing of societal contexts.

The context today is multi-heritage in many ways. European Calvinist and Black African Zambian milieu both have cultures that are pre-conditionally mixed because of the same human conditions of reality and history. The Eurocentric and the Afrocentric Calvinism are both contextual Calvinism in all respects. The ethos of Calvinian Geneva and Black African Calvinist in Lusaka merge at many points. The Geneva ethos and the Lusaka philosophy have merging points. For example: the scriptures, the sovereignty of God, the grace of God, the proclamation of the gospel, and the holiness of life. However, for the purpose of discussion the following merging points have been selected. These are: special and general tendency, accepting and criticizing tendency, personal and communal pilgrimage, the extra-calvinisticum and extra-africanisticum integrated, providence and election, conceptualizations of time, Cessationism and continuationism of spiritual gifts, democratic legacy in Reformed faith, and the regulative principle in the church from both **viewpoints**.

.3 Faith and theology in dialogue

In this discussion, the African touch is kept in perspective in all-merging points. However, before we discuss the merging points it is better to understand the principles of faith and theology in dialogue by looking at the dialogue process, types of dialogue, concept of dialogue, conditions for successful dialogue, and recommendations for dialogues.

4.3.1 The Dialogue process

I agree with the views of Ehrenstorm that the dialogue process has to do with the movement of reflection and dialogue, by which new insights come to birth, is a mystery not only in the profound sense that, however well prepared and organized it may be, its success always remains its inner dynamite in the available records. Yet, there exists sufficient direct and indirect evidence to allow some general observation (Ehrenstorm 1975: 130-136). For example, the movement of reflection and dialogue between the Western and Zambian Presbyterian thinking is indeed inner dynamite in all respects in the merging points discussed below in 4.4

The dialogue process is an instance of Christian theologizing in general and theologizing in particular. . . dialogue has mutual representation of the shape of discussion of what is believed and how it functions. It is also a parallel exposition of two confessions regarding the subject under debate coupled with explanatory bridge building with the dialogue side. It is a direct point by point comparison of similarities and unresolved divergences in the matter at hand as well as mutual interrogation by means of questions and answers in which each side probes the position of the other and in turn sets forth its own belief and suggestions (Ehrenstorm 1975: 130-136). The European and Zambian confessions of the presbyterian faith have similarities and unresolved divergences as illustrated in the discussions of primary or greatest needs in 4.4

It is also a subject-oriented approach exploring shared beliefs and referring only incidentally to peculiarities and differences. The dialogue process is directed towards reaching a consensus. . . in different areas such as biblical interpretation, theology and any other areas of concern. The word consensus is used interchangeably with theological agreement. The function of dialogue is largely a matter of discernment- discovering and formulating convergences, which are already beginning to crystallize in the Christian community, and presenting them for public debate and approval (Ehrenstorm 1975: 130-136). Indeed, we have consensus in some areas in the merging points discussed in 4.4, however, this consensus is a theological agreement or disagreement on these primary elements argued out.

4.3.2. Types of dialogue

Dialogue is a new word that has come on the scene in recent years to describe the process in a better way. It is necessary to discern between different types of dialogue. According to Verkuyl there are four types of dialogue which are:

- 1) Mutual understanding: Dialogue to bring about better mutual understanding of each other's Faith
- 2) Producing co-operation: Dialogue which aims at producing co-operation in dealing with the most urgent

problems facing society regionally and universally' and

3) Theological communication: Dialogue to aid theological communication (Pretorius 1987:114-115).

It is necessary to say more about the third type of dialogue. Many people believe that dialogue is actually in conflict with the idea of theological dealings. They even go so far as to call this type of dialogue a betrayal of the gospel of Jesus Christ. Their objection is that theology is supplanted by dialogue. Theological dialogue conveys the ideas of being sent by God to proclaim Jesus as the light of the world and this appears in conflict with the concept of dialogue where people actually sit together as equal partners and speak about their differences. This, however, need not be the case if the following is borne in mind:

4.3.3. Concept of dialogue

Dialogue is not something strange in the Bible. People are given a chance to speak out and state their complaints, doubts and fears. There are also many discourses between preacher and audience in scripture. In the course of history, this method was used many times and was not regarded as a substitute for the pure proclamation of the gospel. The word dialogue implies a willingness to listen to others and take them seriously even if they express ideas very different from our own. This must be done because the gospel itself speaks about Jesus Christ who is the Lord of the whole world and of all its peoples. Because of this, He can also teach us some thing of himself by way of our non-Christian neighbour (Pretorius 1987:114-115). Often the African complaints, doubts and fears have not been taken seriously by the western faith. Therefore, in this dissertation the complaints, doubts and fears of both the European and an African are taken seriously.

Dialogue expresses the important fact that proclamation of the gospel takes place between persons and not between religious systems. Knowledge of the specific system to which a person belongs is necessary, but it is not fair to judge someone according to a system. A decision for or against Christ is always a personal decision (Pretorius 1987:114-115). It is true that the gospel or theological agreement be directed to the person.

If dialogue consists only of an exchange of interesting thoughts about the partners' Faith with an attitude of 'take it or leave it', then it is truly a betrayal to the gospel. Another element must be added to the dialogue. It must become a triologue-the Holy Spirit must come in as the third partner and God the Holy Spirit convinces people of sin and of the necessity to make a personal decision (Pretorius 1987:114-115).

A statement on dialogue formulated at the Mexico City Conference in 1963 explains this idea very well: True dialogue with a man of another faith requires a concern both for the Gospel and for the other man. Without

the first, dialogue becomes a pleasant conversation. Without the second, it becomes irrelevant, unconvincing or arrogant...whatever the circumstances may be, our intention in every human dialogue should be to be involved in the dialogue of God with men, and to move our partner and ourselves to what God in Christ reveals to us, and to answer him (Pretorius 1987:114-115).

4.3.4. Conditions for successful dialogue

What are the conditions for successful dialogue? There is no sure recipe for this, but the following indications are helpful:

- 1 Intense seriousness
- 2 Profound respect for the dialogue partner as a person
- 3 Extreme courtesy in maintaining one's own point of view
- 4 Willingness to believe that the other has something to teach as well as to learn.
- 5 Readiness to be convinced, if the arguments of the other party are genuinely convincing.
- 6 A readiness to expose oneself to attack and to wounding criticism.
- 7 A desire that the other may be convinced, but an absolute refusal to exert any pressure on the partner to be convinced against his or her will.

In the course of history, several people...have used the method of dialogue with great success. However, Christians are usually more prepared to engage in dialogue than their non- Christian neighbours. The latter see dialogue as a disguised form of proselytism. Nevertheless, it is our obligation not to become tired of attempts to engage in dialogue. In many situations today it is the only way open for delivering any Christian witness (Pretorius 1987:114-115). It is for this reason that the seven conditions of dialogue will be applied in a latent way in this paper.

4.3.5. Recommendations for dialogue

The church of Jesus Christ is called to proclaim the gospel to Africans, which means that dialogue should be established with Africans. This dialogue should take place with respect to their religious viewpoints and have willingness to learn from them. For Christ's messengers the ultimate aim of the dialogue should always be to confront the African with God's final answer to religiosity, the cross of Jesus Christ, the following are a number of guidelines for the development of such a dialogue

1. Dialogue must start with primary or greatest needs in African thinking
2. Jesus Christ must be the centre of Christianity, even in African faith.
3. The African Supreme being should change to the biblical God the Father

4. The African Religious worldview to replace the African Magical worldview.
5. Alteration of view on death must be in line with the biblical understanding.
6. Biblical view of sin must be made known (Pretorius 1987: 126-132)

We would agree with Karimi (2002:12) that dialogue should seek to identify the challenges facing Christian churches in Africa and to agree on concrete action. The aim of dialogue should be to build up trust between African thinking and European thinking, in order to improve theological education, and utilize Africa's cultural richness in spreading the word of God. Throughout this dialogue, there must be advocacy for the use of cultural as an integral tool in evangelism (cf 4.2 above).

African Christians were urged to respect the African cultural diversity that the white missionaries condemned during the colonial era. Dialogue in this paper aims at learning about the place of the Bible and diverse worship practices in the two contexts. For the Reformed, the sacraments of Baptism and Eucharist are essential to the renewal and growth of our faith, but some African instituted churches do not have these sacraments, believing that holy people are themselves set aside as God's sacrament, while others have seven sacraments instead of two. Both Reformed and African instituted churches agreed that, whether in Africa or the West, scripture is fundamental to Christian life; and that their different worship styles do not reflect essential disagreements in doctrine.

Therefore, in dialogue of faith and theology we have to listen to the voices of both Eurocentric and Afrocentric God-life-worldview of the Reformed-Presbyterian traditions respectively. It is necessary to say we must move from the double listening to the multiple listening in our present time and situation. As a contemporary African, involved in faith-seeking understanding it calls for listening to various voices carefully.

It is very clear that the recommendations for dialogue are taken seriously in this work. When the merging points are discussed below, it is important to remember that faith and theology in dialogue involves the dialogue process, types of dialogue, concept of dialogue, conditions of successful dialogue, and recommendation for dialogue.

4.4. Dialogue must start with primary or greatest needs

Time has come to discuss, the merging points which are: special and general tendency, accepting and criticizing tendency, personal and communal pilgrimage, the extra-calvinisticum and extra-africanisticum integrated, providence and election, conceptualizations of time, Cessationism and continuationism of spiritual gifts,

democratic legacy in Reformed faith, and the regulative principle in the church.

Therefore, the centers of attention are the two approaches - Eurocentric Calvinism in chapter two (2) and Afrocentric understandings in chapter three (3), with the hope of finding a workable Christian theology for our situation. How does the God-life-worldview participate, mix, and interchange in faith and theology? This question needs answering by focusing on some of the primary or greatest needs in reformed African context. What follows is the debate on these selected areas.

4.4.1. Special and general tendency

For us African theology is not a school exercise...but it belongs to the whole of our religious experience as well as to the entirety of our life (Baur 1994; 447). Indeed, for an African his/her contribution is that it discards of any distinction between “special and common grace”. For an African God’s grace is God’s grace without being special or common. Besides, the African acknowledges co-existence of the physical and visible, the spiritual and invisible forces of the universe, and perceives no contradiction in the ins and outs but sees them as holistic. The African is constantly searching for harmony and equilibrium among these forces (Asante 1994:65). The point stated above shows and I fully accept it that an African is holistic in his/her nature. And it’s easy to agree with this kind of thinking because it is in line with humanity’s way of dealing with God, life, and worldviews in our faith and theology.

I have found it interesting and agreeable that even Calvin kept the unity of the special and general tendency in his theology, without any distinction between common and special grace in application (Barth 1922:165) and constantly related to truth and reality in his theology (Willis 1999:363). Therefore, holism is a tendency significant to Reformed-Presbyterian believers on thinking about God-life-worldview with comprehensiveness in understanding that all things belong to the Lord and the earth’s fullness is in line with African tales (Ikenga-Metuh 1987:9). We can draw lines connecting God, humanity, and the whole universe to the **ubuntu concept** without worrying because to be human means to reflect on God, humanity, and cosmos.

Ubuntu concept shows the holistic way of the African peoples and also clearly indicates that Africans are foreigners to dualism that constitutes western thinking. The **ubuntu concept** is not dualistic or partially dualistic and it does not operate with a particular and general scheme as in Calvin’s view. There is a difference in western theology between common and special grace, and between supernatural and natural (Berkhof 1949:439). The tendency of holistic view function in affiliation of special (particular) and general (common) in Western Reformed faith is questionable in my mind, this is so because when one examines the relationships between special and common understanding of grace; revelation; faith experience, reason, the church, the state, society, election, providence and many other doctrines there is an apparent distinction. This is the case in

several works of Reformed scholars (Berkhof 1949: 415-549; Hodge 1869:1-389)

However, this inherent holistic predisposition in the Reformers on God, life, and worldview is to my outline of mind an all-embracing holistic trend more than of any other Christian tradition I am acquainted with. God's actions and involvement with human beings and the world/universe are in special and general actions as an involvement of God. However, common grace as the legislative will of God (cf 1Tim 2:3,4) and special grace as the decretive will, or purpose of God ((1 Pet 3:9) Shedd 1893:99) does not make sense to me as an Africa because to be legislative is to be decretive or the other way round. The will of God must exist in both realities as well as an understanding. If the will of God existed only in the understanding, one would be left with the contradiction that it was possible to conceive of a greater will—namely in the one that existed in reality as well as in understanding. Therefore, in order to avoid a contradiction, the greatest conceivable will must exist in reality as well as in the understanding. This balance of understanding and reality is best expressed in the holistic nature of African thinking. The field of experience of humanity bears the special and general mark of the Reformed-Presbyterian God-life-worldviews. Common and general grace is for restraining evil in the world, and special grace for salvation in a holistic superimposed manner (De Gruchy 1991:177).

It is acceptable that the African sees no demarcation between the visible and invisible, the spiritual and material. The two worlds form communion, without any dichotomy between the sacred and the profane, matter and spirit, the supernatural and the natural (Ikenga-Metuh 1987:50). It is perfectly fine that the African connects without any difficulty the spiritual and material aspects of reality, and the traditional African dwells in a superior world (Shorter 1979:135). The superior world is a creation of oneness in all its existence without any division or separation in reality and understanding of the nature of God. A sense of wholeness of the person is manifested in the African attitude to life. Just as there is no separation between the sacred and the secular in communal life, neither is there a separation between the soul and the body in a person. Spiritual needs are as important for the body as bodily needs are for the soul (Oduyoye 1979:111).

Biblical religion is identical with the African God-life-worldviews in its holistic approach to reality. The African mind has no social dualism between the person and the society, because it is in the community, it is where the individual existence is acknowledged (Ehusani 1991:220). When the individual and community receive the gospel a degree of grace is sufficient for generating faith and repentance as a way to co-operate with the divine; hence the difference between the saved and the lost, and the elect and the non-elect (Shedd 1893:98). From the traditional view point it is clear that we have both God's part and human's part in dealing with life, goodness of creation, the wonder of life, the love of God, offers existence to family and community.

Among Africans Black spirituality, is holistic similar to the biblical tradition, and there is no dualism in intellect,

emotion, spirit, body, action, contemplation, individual, community, sacred, and secular. The African universe is one integral whole, and an individual treated as a whole and the human body is not evil, or less noble in African (Ikenga-Metuh 1987:8). The African religious thought and values to be understood, one has to appreciate the holistic nature put on the whole circle of life from birth to death (Parratt 1987:23). Therefore, the unity of life must not be removed from Black spirituality but must be treated as integral whole of the fullness of life.

A holistic approach challenges contaminated Christianity, to recover from the pollution of the modern scientific way of thinking on God-life-worldviews, because it gives meaning to life and helps in rediscovering the traditional biblical vision of wholeness. We do not have any problem in accepting the holistic tendencies built into these God-life-worldview that are radically difficult without the special and general or particular and common distinction. The holistic thinking as a societal attitude can also be experienced in society and this shall be the focus of the next section.

4.4.2. Accepting and criticizing tendency

The negative critic, whether we are accurate or inaccurate, just or unjust, will meaning or malicious, will not be able to see deeply enough to distinguish what is genuine from all the ungeniue features and divide the true nature from the false. We will be no more able than the superficial admirer of the church to grasp the vital fundamental dimensions of the church. Only the believing Christian can do that...indeed, these believers consider that the church as the fellowship of believers is misunderstood, or at least that its fundamentals are not beliefs. The church cannot properly judged from out side, from the viewpoint of a neutral observer, but only form within, by those who live in and with the church. As the church of faith it calls all men to the faith of the church (Kung 1968:30).

I have made a preference on a God-life-world-view, which operates in the playing room of reality where God, human beings and the universe are at stake in an integrated, radical and differential attitude towards human beings. I am not a neutral observer, but one who is within a reformed tradition. For this reason we cannot discover African Christian identity without our past religious heritage, this must cause us to express our Reformed theology in indigenous language and using African methods to handle African culture (Bediako 1989:58-64). I would like to demonstrate that Calvinism and Black, African, Zambian, and Reformed-Presbyterian experience is not that far apart from each other. Lines can be connected between both contexts. One must take into account that many Christian traditions; even the Calvinist tradition does declare a person as an ancestral 'saint' or 'Reformed giant' or Reformed fathers with regard to God's Kingdom while others are left by the way side as 'bad'. Therefore, to have a critical inquiring mind, attitude and stance is a good thing

towards all things is important including the ancestors and the living-dead, because in Africa we have both good and bad ancestors. The fact that we use words bad and good are an admission that we accept but also criticize immediately which is not very different from the Reformed tradition. The important thing is that we must accept that the theology of the church is culturally shaped and contemporized by the situation including the ancestors as well (Hastings 1984:359-374).

Therefore, the role of ancestors in the life of Africans becomes important in enabling them to remember their source and history. To deny history is to deny one's roots and source of self-identity. It is also today the fact that we embody in ourselves both the past and the future so that we are not lost. Ancestral cults serve the purpose of keeping people from becoming rootless and purposeless, blown about by every fickle fashion and ideology. In many respects that how the Western World did in order to control us they have made us feels inferior over our cultures and our religious beliefs. The ancestral cults have been the custodians of the African spirit, personality, and vivid sense of community demonstrated in socio-religious festivals (Oduyoye 1979:111). Evil and good spirits provoke quite different sentiments from good ancestors, and Africa has developed complicated ritual systems designed to protect life against the dreadful spirits. In Africa salvation is from all that diminishes life. The secret of life is to be found in the hallowed attitudes and practices of the ancestors (Bujo 1992: 23). The ancestral traditions are sacramental gifts of God; that are life-giving traditions to determine salvation for both the present and the future (Bujo 1992: 27). The African cherishes the traditions of the ancestors for the sake of the present and future, (Bujo 1992:30). Christian theology has always tended to split humans into body and soul, and to preach the salvation of the soul. Africa could never accept this mutilation of the human being. People in Africa experience life as a unity. Living in a structure of relationships with God, humanity, and nature (Bujo 1992:32). Therefore, to accept the spiritual is to accept the physical and to criticize the physical is to criticize the spiritual.

I have no problems to agree with the British social philosopher Tawney in the beginning of the 20th century on his understanding of the different societal attitudes. His preference was the Calvinistic attitude, which accepted every phenomenon in reality but at the same time remolded and criticized it from within a specific context on God-life-worldview. Reformed thinking was an energetic and fundamental religion that sought to decontaminate, to restructure, to organize and to make good the individual, the church, the state, and the society by penetrating every department of life, in both public and private life with the influence of God. Reformed culture had the power to criticizes economic abuses in its society against departures from that natural state of things, the enterprise, the greed of gain, the restless competition, which disturb the stability of the existing order with clamorous economic (Tawney 1926:102, 103). This self-evaluation of the Reformed faith is what has made it easy for it to be accepted in Africa today.

However, in Africa the Reformed faith did not come with a clear agenda but with the greed to gain wealth at the expense of the non elect who were to be conquered and defeated. The apex of this thinking can be found in the teaching of **apartheid**. The Black Christians feared the white man more than his God (Verstraelen-Gilhuis 1982:108). This meant in economic life there was no equal opportunities and equal rights between the Blacks and White people (Verstraelen-Gilhuis 1982:200) as a matter of fact **apartheid** was seen as a matter of faith promoting justice meeting practical problems in the context with its foundation based on the Biblical Protestant and Calvinist Confession (Verstraelen-Gilhuis 1982:205). The question on **apartheid** is a very good example of accepting every phenomenon and then immediately criticizes and 1994 marked the end of **apartheid** an abused interpretation of reformed faith. This self-evaluation of the Reformed faith shows the dynamic reflection on the word of God at all times. This accepting and criticizing is in relation with the power of scriptures as God's revelation at all times.

On the other hand the ancestor cults of Africa illustrates how people envisage life, seek an increase of that life force which flows through the mystical body of both them and the ancestors. The Christian tradition, has fixed times for the worship of God; but the African ancestor-cult is not organized around celebrations of this kind. The individual is not forced to amalgamate with others in order to honour the ancestors, but are honoured in every good deed, which a person performs in the course of daily life. Africa knows no distinction between individual, social, and political life; but life can only be enjoyed in its fullness when the ancestors are remembered and honoured. God, the exemplary ancestors and every individual are involved in this supreme enterprise of giving and sustaining life continually preoccupied with protecting the life of self and family against the malicious attacks of evil spirits, including evil ancestors. Evil spirits can be appeased by special offerings that are connected with diviners, magicians and healers. Specialist people are able to control and use the forces hidden by God in nature to help others. These people are not wholly good, although there is a dark side to their operations. Admittedly the same forces that help can be used to harm (Bujo 1988:5-39).

On the economy, Calvin sees profit making and credit as normal and inevitable in society provided all is done in justice. It must be pointed out that the Calvinistic social ethics were from a practical foundation of urban industry and commercial enterprise (Tawney 1926:107, 108). This means the social context had a great influence on the ethics of the reformed faith. Calvinists economic triumphs were as famous as their thinking, on God, humanity, and world (Tawney 1926:211). The need for hard work cannot be over emphasized hence, "the principle no work, no food," and no indiscriminate alms giving. And ecclesiastical authorities visited members to check on idle, or drunken, or undesirable moral fiber (Tawney 1926: 114). The question on hard work cannot be overlooked in the African context. Hard work is one of the powerful points in the Zambian setting. Laziness has no place in the African society. The economy of the African society is mainly rural and

was built around the barter system. The theoretical model of African economy is that of the extended family on which a communitarian relationship of individuals to one another is lived out in practice. In such a model, individuals are of unique value and worth in themselves, but their fulfillment are to be understood and realized in terms of their altruistic relationship with others in the wider society...the foundation, and the objective, of African economy is the extended family. The true African regards all Africans as his brethren- as members of his ever-extending family. Our recognition of the family to which we all belong must be extended to embrace the whole society of mankind (Nyerere 1968:11).

However, in African the individual depends on the community. The attitude and stance of a Black, African, and Zambian towards society and the world is holistic. S/he accepts everything around and there is a critical element incorporated in the stance towards people and the world. The respect for ancestors and the living-dead allows for a critical attitude on the people, the world, and especially the ancestors in the African God-life-worldview. Holistically Africa has a critical evaluation of ancestors both 'good' and 'bad'. Ancestors fulfill the role of good 'angels' or 'saints' as in some Christian traditions. Africans do not worship their departed relatives who are believed to continue to live and to show interest in the families. Respect for the departed show people's belief that the departed should not be forgotten (Mbiti 1975: 18).

4.4.3. Personal and communal pilgrimage

I believe in the pilgrimage church meaning that the church is on pilgrimage. The fellowship of believers in the church is in no way different from us. It is not a Gnostic collective person, whom we can see to be separate from us. We are the church, and if we are the church, then the church is a fellowship of those who seek, journey and lose their way, of the helpless, the anguished and the suffering, of sinners and pilgrims. If we are the church, then the church is a sinful and pilgrim church, and there can be no question of idealizing it. It is the fellowship of those who hear and believe, who make their pilgrimage through darkness and uncertainty, completely dependent on God's grace and truth, forgiveness and deliverance, putting their whole trust in God: as such this fellowship cannot be said to believe in itself (Kung 1968:33).

The pilgrim's tendency in Calvinism is both a personal walk and communal experience in faith and theology. As a personal walk or as a history in life and the community walk is one. This walk is both personal and communal and what follows offers the Black African Zambian experience with regard to this pilgrimage tendency. The singular person experience within the community is holistic including the living dead. The living-dead concept is part of the community (Mbiti 1975: 70) just like the biblical characters. The study of the Bible is important for the pilgrimage (Rice 1991:29) and in the African context the learning of history is also very important. This is so because in reformed tradition guidance is quite directive by seeking someone or the

community of faith to help along with wisdom in the spiritual journey (Rice 1991:142). The Civil Government or the tradition leaders provides essential help during earthly pilgrimage. (Rice 1991:153)

Pilgrims are Bible believing Christians with a personal dynamic relationship with Christ as Saviour and Lord. Doing theology is not cold academic speculation, but obedient Spirit-led reflection on God's revelatory words and acts, culminating in Jesus Christ, an honest application of the same to life, sincere communication for perfecting the Saints. As African pilgrims, we are strongly committed to: scripture, the Lordship of Christ, supremacy of the Holy Spirit, personal spiritual discipline, Christian community, and total world evangelized (Adeyemo 1983:147-54).

Therefore, theological solidarity is persevering determination to oneself for the common good, of all mankind as stated above. However, consumerism in our present polluted society threatens cooperation and solidarity of the African culture and creates ambiguity in African life with embarrassing imbalances. True human solidarity accepts equitable and responsible use of resources for all, and having an attitude of stewardship not irrational exploitation of the earth's resources to serve present needs and greed without care for the future and rejects destructive competition. If the basic needs of humankind and of future generations are to be met, there must be changes in those born with a silver spoon in their mouths. The consumption must end that rely on the African poor or more particular the *Zambian* poor. The affluent, ought to be willing to live simply for others to live. The technology has made the world into one global village. The world is small and has no place for pockets of prosperity, isolated from the life around them. The 'new' 'living dead' are the poor without basic needs that need care from the community of faith.

The living dead matter most and are considered to be part of families and they live close to homes where they lived when they were human beings. They show forbearance on the surviving families, and families remember them. The living dead visit surviving relatives in dreams or visions, or even openly. People feel at home with the recent dead than other spirits. They are very close to relatives, in memory and emotions (Mbiti 1975: 70). Surviving relatives remember the departed, as personal continuation of life as human being although it is dead and it appears to members of the family. John Mbiti says that a community is a vital feature of Africans (Mbiti 1975: 125). And Chinua Achebe writes that kinsmen call each other because it is good to do so (Achebe 1959:155).

The role of discipline in the physical and spiritual life can not be overstated, because life holistically is a pilgrimage in which there are times of reassurance and doubt at both personal and communal level at all times (Rice 1991:19) a danger faced in a pilgrimage is to come to terms with God's particular calling and not mistaking the way that seems right as the only way, but to be able to follow good examples by others (Rice

1991: 29). For Africans community living is the ultimate concern, because life grows in relationships. And that outside the community, there is no life, for instance to be excommunicated from the community is to be lifeless. Kinship controls social relationship between people in a given community: it governs marital customs and regulations, it determines the behaviour of one individual towards another (Mbiti 1969: 204). The traditional African does not withdraw in order to rejuvenate but extracts life, energy, beauty, and wisdom from persons, and there are no withdrawal traditions in Africa (Asante 1994:186).

It is important to point out that Africans revulsion individual successes that are not related to collective attainment. However, this concept is threatened with urbanization and secularization. The process of secularization frees people from fatalism and encourages them to take responsibility for their own destiny. In the context of Africa, there seems to be some confusion about this process because diversification of economy, politics and even religion are pressures, which cause a great strain upon the social fabric of African communities (Mugambi 1995:46-47). Sofola articulates that in traditional Africa one is rich collectively without collective poverty. No African can have tranquility of mind by seeing the extended family suffering in deprivation (Sofola 1973:86). Therefore, the means of grace give Christian pilgrimage a sense of God's presence in loss of direction and confusion, about right and wrong, and care for each other (Rice 1991:187). God prompts the physical and spiritual pilgrimage in both the individual and the community of faith (Rice 1991:197). The pilgrimage's goal is of joyful discovery that Christ is with us in all situations (Rice 1991:199).

Cultural scholars portray the African traditional association as an inclusive society. The high valuation of community must be interpreted from the point of view that 'the more we are, the bigger I Am.' not as an economic principle, but as a statement of fundamental preference for people. Therefore the hungry heart of the pilgrim is fed both physically and spiritually within the community of faith (Rice 1991:199). And in reformed belief an emphasis is put on God's redemption of his people, by providing for both physical and spiritual needs of his people this is the story of the whole Bible. God calls a community to participate in both human and divine saving work in God's covenant (Rice 1991:52). However, we see that in Africa emphasis is not an issue because life is holistic in all aspects and there is no distinction between private and public spirituality because to do so would be creating destruction of spirituality. The source for spiritual depth is definitely in both private and corporate disciplines of personal life and communal life (Rice 1991:52). Africans have a good judgment of family and kinship, for that reason, the African 'extended' family, is an institution in which everybody is somebody, provided with social security. The fact that a person matters to the extent that others care, carries every individual through the vicissitudes of life, makes life worth living to the traditional African community are guaranteed protection from violent acts. For most African peoples killing a family member is an abomination that offends the ancestors, and brings calamities on the whole family or clan. We know whole families that

have are excommunicated from the village as punishment for the offence of murder committed by a member. The community would go to war against neighboring clans that killed a family member or threaten the security of the clan.

Hospitality, an equally widely acknowledged African virtue, a sense of sacrifice flows from the African spirit of solidarity and inclusiveness. The emphasis on community presupposes individual sacrifice so that others may live, eat, and joy, and so on. The competitiveness of Western society encourages unlimited accumulation, leading to aggression and violence.

Reformed faith takes into account the pervasiveness of sin. Individuals need the corrective nature of the community of faith to avoid distorted religious experience, realms of fantasy, and wrong desires as the lending of the Holy Spirit. (Rice 1991:52). Authentic Reformed piety takes the community of faith very sincerely. (Rice 1991:53). Reformed faith identifies with the African spirit of solidarity with its emphasis on love. Jesus confirms the African virtues of hospitality, service, attention and respect for humanity, as celebrated in folk tales and legends and confirmation in the vicarious suffering and death of Christ, to have eternal life. The message of the universal Fatherhood of God, brotherhood/sisterhood of all humanity and nations, the message challenges the African to abandon all narrow ideas of the family and community to include all humanity under the Headship of Jesus Christ (Bujo 1988: 25) with teachings on the dignity of humanity. Reformed faith challenges the African to treat all mankind with respect especially the women with equality admiration, and never to relegate women to a place of hopeless subservience to men. There are also some cultural hardships that African women experience in African ethnic groups, there are taboos which restrict women. For example a woman should not talk when men are having a conversation women are not taken seriously, and at times they are belittled by men as to their intelligence. They are customarily looked upon solely as child-bearers or when their child dies. Despite their nurturing, maintaining and serving life for the survival of human communities, women are always marginalized and given an inferior status (Nasimiyu-Wasika 1989:124)

The division among Christians is a scandal to the Africans whose traditional religion constituted the greatest symbol of unity, therefore, mutual exclusiveness and antagonistic groups, who now have been divided against each other, sometimes in bitter rivalry in the name of Christ is not African. The African challenges all Christian's churches and denominations to relate with one another as a family that in part of the Kingdom of God, because of Jesus Christ. For Christ's love for humanity can be seen when he says: the Sabbath was made for man and not man for the Sabbath (Mk 2:27)

The African must reject the irrationality of religious fanaticism, which has often resulted in violence and brutality against the humanity, without whom religion holds no meaning over-zealous Christian or Muslim crusader. To

the African, the life of humanity is closely related to God, the source of life, hence the notion of holy war is an absurdity. Therefore, religions that encourage destruction of human life in God's name should have no place in Africa. Only a religion that encourages not violence in all its forms should be accommodated in the continent (Ehusani 1991:224).

4.4.4. Extra-calvinisticum and Extra-africanisticum integrated

Faith in an ultimate and radical sense cannot properly be distinguished from love. It is a personal activity directed towards a personal recipient. Faith is never, in the final analysis, as matter of adherence to objects, rules, or dogmas, but is the sacrifice and self-giving of one person to another. What seems to be decisive in any act of faith is the person to whose words approval is given. But radical personal self-giving, something that in each and every case will be unconditional and irrevocable, can only be made to God: only God can be believed, in the fullest and most radical sense of the word. To believe in a man in this absolute and completely unconditional sense would be to make him into an idol: it would be a blasphemy against God, who alone is worthy of totally unconditional self-surrender: it would mean enslavement for the person who made himself an unconditional follower of other mortal and sinful being. The Christian only believes, in this sense of the word, in God and in him whom God has sent, the phrase "to believe in" does not occur in secular Greek usage or in the Septuagint. It is peculiar; to the New Testament as shorthand way of expressing the specifically Christian saving faith in the crucified and risen Christ and is the basis for a relationship with Christ analogous to our relationship with God (Kung 1968:31).

Therefore a straight line can be drawn between belief in the humanity of Jesus Christ and African societies. The Extra-calvinisticum has been discarded by many exterior and interior in the Reformed-Presbyterian custom, but to my mind it is the single trait that opens the opportunity for God ('**theology**')-, life ('**anthropology**')- and world ('**cosmology**') view or ontology that is integrative, radical and differential towards Black, African, and Zambian cultures and experiences. The Extra-calvinisticum shows the presence of God in the sources of African thinking as expressed in African consciousness and maturity of the church. This means the terminology and definitions; the foundation; contents; and areas of application in theories of faith must be known (Djongwe 1983:63-72).

It is acceptable that the Extra-calvinisticum draws a straight line between the humanity of Jesus Christ and African societies. However in some circles the Extra-calvinisticum has been rejected, nevertheless to my intellect it is the one peculiarity that opens the possibility for a reflection on God, life, and worldview that is integrative, deep-seated and a degree of difference towards both cultures and experiences. I would like to agree with those who say that human response to God is always through culture, but that culture is not to be

regarded as divine. Culture is to be critiqued because cultures can show signs of the presence of the Holy Spirit in the world, but can also show demonic faces since sin has influenced all things human, including culture.

Christians have their true identity rooted in God and in the Saviour of life, Jesus Christ; Christians share a common faith in Christ, a common experience in the Holy Spirit and a common hope in Christ. Therefore, Extra-calvinisticum points to the Christological themes in the two natures of Christ, which are his humanity and divinity. This is called God's act of grace, suffering in both natures. This was the most painful event in the incarnational life of Jesus Christ. The gospel is the word of God; communicated by the incarnate Christ and transmitted by the written text and we should remember that the qualities of the gospel are present in all cultures in the form of life, justice, freedom, reciprocity and balance with the whole of creation. An African interpretation of the gospel is a contextual hermeneutics, aware of the legacy of colonialism, the history of African oppression and exploitation, by determined to recover African identity and formulate a theology which takes cognizance of African culture and African traditional religions (Du Toit 1998: 363-385).

The humanity of Christ has meaning for the African context, because faith and theology are human activities in the walk of faith. The divine nature brings its own implications. However, for our purposes we are focused on the humanity of Christ in faith and theology in the African setting. The unity of Christ is in a perfect understanding within faith and theology in the African situation. Therefore, the Extra-Africanisticum is a creative borrowing form the extra-calvinisticum on Christological debates between reformed and Lutheran theologians regarding the nature of the real presence of Christ (Willis 1966:8). The Extra-calvinisticum must be understood as a way of theological reasoning on Christ (1966:8). Therefore, extra africanisticum must also be accepted as a line of debates between Eurocentric theology and Afrocentric theology. Christology is an area with a lot of diversity in African theology because churches live and witness to the gospel in a variety of ways, each in relation to its local culture. For such witness to be authentic, it must remain faithful to Jesus Christ and to the gospel concerning him. The communities and churches need to recognize the diversity of such witness as a gift serving to mutually enrich and to deepen the unity that binds churches together.

It goes without saying that the extra-calvinisticum is an integrative, radical and differential ontology. Therefore, Extra-Calvinisticum is an expression on the subject of the nature of the real presence of Christ (Willis 1966:8). The sentiment for Lutherans was that Calvinist taught that after the incarnation the eternal Son of God had his existence also beyond the flesh (Willis 1966:9). However, this understanding was a constant problem in the witness of the gospels to the miracles and other extraordinary acts of Jesus. To many it seemed that his human flesh was divinized by the indwelling presence of the **logos**, since otherwise he would not have been able to

walk on water, nor would simply touching Christ have cured people. At other times however, he appeared to show signs of ignorance and weakness, which could not possibly be attributed to his divine nature. The dilemma was resolved by appealing to principle of the transfer of properties (**communicatio idiomatum**). According to this theory, the humanity of Jesus borrowed divine attributes as and when required. As long as Christology was mainly concerned to explain how two natures of such different capacities could cohabit in a single individual, it was impossible to prevent the **communicatio idiomatum** from becoming total. The result was that Jesus had pretended to be ignorant of the date of his return, for example, in order to convince his disciples that he was truly human (Bray 1988:139). The *communicatio idiomatum* does not make sense because it undermines the humanity of Christ.

However, it is here that the extra-africanisticum or Extra-calvinisticum is fully supported or appreciated because it shows the real presence of Christ in his humanity without confusing it with his divinity. This Christological debate is about the nature of the real presence of Christ in African Christianity. It has already been mentioned above that Christ is present in all cultures. For this reason Christology in the final analysis, is the most basic and central issue of Christian theology. Without Christ as the cornerstone and final aim, nothing in Christian theology counts; nothing in theological thought is of any significance from the Christian point of view (Mugambi 1989: x). And that the churches of Africa suffer from, genuine under development and are weighed down by the cultural burden of Western Christianity. The African church needs a clear and convincing answer on the question: of Jesus Christ (Mugambi 1989: x) Reformed belief and spirituality ought to deal with this subject of Christ, with the hope to unlock the divinity and humanity of Christ and find the practical implication for this dogma. It is for this reason that Extra-africanisticum makes sense in Reformed thinking in my context because the humanity of Christ is used a key to all thinking on God, life, and world.

The Lutherans objected the Extra-calvinisticum as seen from the Christological discussion on the divinity and humanity of Christ. The position on this matter is that Christ suffered in his divinity and humanity in a holistic way (Willis 1966:9). I would agree that the extra-calvinisticum operates in an integrative Trinitarian nature of humanity's acquaintance with God and mankind's awareness of its self. The understanding is that Jesus Christ after the incarnation was united to the human nature. This meant Jesus Christ existence was seen as beyond the flesh. (**Etiam extra carnem**), however, the Lutherans did not accept this thinking (Willis 1966:1) therefore, Extra-calvinisticum has to do with the life and reality of the eternal Son even beyond the flesh (Willis 1966:1) hence a gate way to both the physical and the spiritual.

Christ is alien in Africa's religiosity and arguments are put that Jesus of Nazareth may have been unknown in traditional Africa, but Christ as the liberating force for humanity was and is present in various manifestations of African culture in general, that is, in its myths, rituals, beliefs, symbols, art and language. Our task as

Christians in African in this respect is for as to make an act of faith, affirm our existence, our belief in God, in humanity, the universal church and in Africa. Then only will the hidden Christ emerge, resplendent in glory, to claim his people-the people of God (Bahemuka 1989: 1-14). To be able to bring Christ alive in African belief systems, it is necessary to look at the concept of faith. When the African person says I believe, he means that his whole being is involved in that act of faith.

The Lutheran thinking is that Christ's human nature communicated the divine property of ubiquity from the incarnation. The problem with this position is that the Christ's earthly ministry was not everywhere. (Willis 1966: 20) therefore, the Extra-calvinisticum is an undesirable charge against any given theology (Willis 1966:21). The radical and differential ontology can be seen in reformed and Lutheran theologians understanding of the incarnation. However, the idea of the extra-calvinisticum keeps the integrity of the incarnation in one person. Lutherans see it as limiting Christ bodily existence by speculating away reality of the flesh in the theology of glory. Lutherans promote the glory of Christ's humanity by virtue of the union with the divine nature. However, reformed faith did not accept the Lutheran faith, but saw that the incarnate Christ never stopped to have his existence **etiam extra carmem**. (Willis 1966: 25) the Extra calvinisticum is a powerful concept because it is integrative, radical and differential in reality. Extra-calvinisticum was taught to understand the two natures of Christ and the unity of the person. This affirmed God's transcendence, immanence in nature, uniqueness of God revelation in Christ, and saving knowledge beyond the Bible. (Willis 1966:60)

Faith is nothing foreign to human existence; on the contrary, it is our integral part of the existence. It is faith that gives human experience its basic meaningfulness. In Christianity, a new idea of faith emerges, that is, the traditional idea of faith supposes that Hebrew and Greek are God's mother tongues. More precisely, no faith can be reasonably advanced today unless it attempts to understand how faith functions in human experience; no analysis of faith can be sound unless it is an analysis of faith as a form of human experience.

The Extra-Calvinisticum is the linkage between God's creaturely works and God's renewing works in the Holy Spirit. The bridge between God's creaturely works and God's renewing works in the spirit. For Roman Catholic the bridge is a sacramental declared entity within a particular and specific context. For Lutherans the bridge is the permeation of the ordinary creaturely things by divine actions. For the Calvinist the bridge between God's acts of creation and God's acts of renewal was through the Holy Spirit. Karl Barth called the humanity of Jesus Christ the first and the only sacrament and his followers drew a straight line between the humanity of Jesus Christ and Socialist society. This means we can draw line between Western Reformed theology and African reformed theology.

4.4.5. Providence and election in correlation

In my context the question of election and providence is not a difficult thing to understand, because in my tribe the Paramount Chief **Karonga** (enthroned or authorised), **Gawa** (share or divide), **Udi** (Care or protect) was seen as God's representative with powers to do anything that was thought good for the tribe, because all things in the Chewa kingdom are under the care of the Paramount Chief (Chewa oral history). Therefore, the understanding of providence and election must be understood in this setting.

I would agree that there is a real appropriation and mixture of mainline Calvinist views and Black, African, Zambian, and Reformed-Presbyterian views in experiences with regard to the strong determinative stance in both instances, namely the doctrine of providence and the doctrine of election should be mixed, interchanged and exchanged. These must be remolded and renovated within an African context. Black, African, Zambian, and Reformed-Presbyterian contexts do operate with hard-core determinism whether it is God's general providence or God's special election of certain people. God is involved in every person and every structure in society.

These proverbs put it's very clearly: '**anthu ndi minyala sakukutika**' (meaning human beings are stones you cannot chew them). Or '**kotekote ndi wa njira kwa lodza mtima komweko**' (meaning the path may have many bends but what the heart determines shall be done) therefore, God's general providence or God's special election must be remolded and renovated within an African context. In African God, life, and worldview providence and election were for good not evil. This good was meant to be holistic in order, to enthrone and authorize, to share and divide, and to care and protect for everything in the kingdom (Chewa oral history). In my thinking these values must be part of information as to what is Reformed faith and theology with an African touch. Therefore, involvement not determinism is God's master plan in all aspects and for that reason we as humans are stones is that we reject the will of our **Mulungu** (God). However, in our ups and downs in the winding paths we must be focused on the purposes of God as our hearts direct us in knowing the sense and meaning of providence and election in human experience.

In the traditional Reformed view of the doctrine of election emphasis has been laid on the equation of the election and rejection of people with regard to salvation. What has not been emphasised is that the doctrine of providence in Reformed circles is a conterminous part of the idea of the election doctrine. The question may be asked why this correlation between the election doctrine and the doctrine of providence cannot be drawn. The point of contact between these two doctrines is the strong emphasis put on the determinative acts of God in human life and the world. In God's general determinative view of human and world - called providence - God cares for all people and determines their lives in a general sense. In a special sense God determines who

are elected to salvation and who are left in their sinful state (Belgic Confession Article 26). This determinative act of God is only accepted to me when we do not include the sinful acts of humanity.

The meaning and determination of one's identity in a Black African Zambia culture must be understood from the perspective of providence and election. This is so because providence and election in the African context cannot be removed from the doctrine of God (De Gruchy 1991: 129) and God's grace (1991:131). In other words providence and election has to do with the nature and character of God. Therefore, I do agree that African beliefs are centred on the divine and this divine could be Supreme Being or divinity of Christ, the Son of God, is one with the father (Bahemuka 1989:9). The permanence of Christianity will stand or fall on the question whether it has become truly African: whether Africans have made Christian ideas part of their own thinking, whether Africans feel that the Christian vision of life fulfils their own thinking, whether the Christian God, life, and worldview has become part of truly African aspiration, otherwise we are just wasting our time (Waliggo 1989:12).

A careful look would show that the sense and meaning of providence and election in the reformed faith can be seen in its past, present, and future reflections. In the present reflection we have aids/HIV laying waste to the whole of southern Africa. It is clear that God in his providence the aids/HIV pandemic has a special place. The church must reflect or think about the pandemic and what it means for faith, redemption and community. Every question about God's love and power in the face of innocent suffering surfaces for us to day (De Gruchy 2001:22). For this reason the doctrine of predestination receives moderately tiny consideration nowadays and even those who are hypothetical hold it most loyally very poorly identify with it (Boettner 1932: 1). Therefore, to be acquainted with providence and election we should turn to the scriptures. *The quality that gave such force to Calvin's teaching was his close adherence to the bible as an inspired and authoritative book.* (Boettner 1932: 4).

I do partially agree with this thinking provide scriptures are not read out of context. Therefore, a cautious reading of the Bible would persuade numerous people that it is a very different book than they assume it to be. The problem we are confronted with is not the doctrine of election specifically but the tendency of Calvin to interpret God's acts as the determination of all human acts as God's providence in both the general sense and the special sense or that some people are elected towards God's Kingdom and some people left out of the equation by the same God. This thinking does not make sense because it takes always the responsibility of mankind and makes God the author of evil as way.

The biblical basis of providence must be seen in the fact that God so presents the outside inducements that man acts in accordance with his own nature, yet does exactly what God planned for him/her to do. The scriptures

on the teaching of providence cover these areas: nature or physical world, the animal's creation, nations, individual men. The free acts of men: the sinful acts of men: chance happenings. The biblical basis for the doctrine of election in Reformed theology have perhaps raised a greater storm of opposition, and have doubtless been more misrepresented and caricature, than any other doctrine in scriptures. Predestination has to do with God's foreordination, God's plan, and his sovereignty over all things (Boettner 1932: 38).

It is also important to know that foreordination is scriptural as it shows God's eternal unchangeable plan, future acts, determined events and sinful acts: (Boettner 1932: 29). However, foreordination does not remove the will of humanity in matters of foreordination nether does it eradicate the sovereignty of God in biblical terms (Boettner 1932: 34). I am sure that you would agree with me that the foreordination and the Sovereignty of God points to the holistic understanding of both the divine and the human natures of our faith.

For that reason, it is right and reasonable to accept providence and election in the African eyes as a fair presentation of the relationship of God, life, and world as a friend and a personalised creator, mastering the recurring phenomena of nature. God is the Great Spirit among his people (Bahemuka 1989: 9-10). I do not disagree that in Africa God is real, ever-present, dynamic, loving one who protects his people, and saves from misery, however, it must be understood that the belief in a supreme being in African traditional religion has to do with God who departed after creation. Therefore, after his departure, his existence became unreal. He is no longer concerned with people and in the ordinary course of events people do not pray or sacrifice to him. He can be described, as the head of all supernatural powers, but in terms of everyday life he is insignificant. Only at times of great disasters, when no other help is effective will he be approached... Although the Supreme Being is approached only in exceptional cases, we should not make the mistake of thinking that he is unimportant in the religion of traditional people. From him flows the river of force, which maintains everything (Pretorius 1987:116-117).

Consequently, Christ is the African Emmanuel, who has brought intimacy of God and his people. (Bahemuka 1989:11). It is this human Jesus who reminds us that God is with us (Mt 1:23)

And our human response on providence and election must be a willingness to search and to seek the grace of God as he gives himself to us in our sin, the depths of our being. On the other hand providence and election must be seen as God's revelation to reveal himself at all times to his people, and one would be failing if one were to tie God's hands and direct his mode of revelation. God, in his wisdom, revealed himself to the African in his own situation. In other words, Christianity did not find a vacuum in Africa, it came to a rich culture, and this culture was to receive the word of God, either became richer because of the gospel message or give way to the same (Mugambi 1989:14).

The set of guidelines on predestination represents the purpose of God as absolute and unconditional, independent of the whole finite creation, and as originating solely in the eternal counsel of God's will. (Boettner 1932: 13). However, our age, with its emphasis on democracy, does not like this view, and perhaps no other age liked it less. The tendency today is to exalt man and to give God only a very limited part in the affairs of the world. This exaltation of humanity is not acceptable just as lowering humanity is unacceptable however; we need a balanced understanding on both God's ability and man's responsibility (Boettner 1932: 18).

The sense and meaning of predestination cannot be known without looking at the objections to providence and election. On the other hand even reformed Christians are warned not to fall into undue speculation (Boettner 1932: 54). The objections to the doctrines of providence and election are that it is seen as fatalism, rejects the free will of human beings, discourages motives to exertion, makes God to be partial, unfavorable to good morality, precludes a sincere offer of the gospel to the non-elect, and contradicts the universalistic scripture passages (Boettner 1932: 205-298).

Calvinist Confessions emphasize God's providential rule in and over history and require in the interim that the oppressed wait in patience and trust (De Gruchy 1991: 258). Calvin not only increasingly placed the emphasis on the election of the individual believers rather than of the church, but he also separated his teaching on predestination from his doctrine of providence. Providence is God's sustaining presence in and rule over history, becomes part of Calvin's doctrine of creation and predestination becomes part of his teaching on the doctrine of the Holy Spirit and the Christian life. While the focus here was also on the individual those saved and that damned- it was difficult to keep predestination and providence apart in the doctrine of God (De Gruchy 1991:129).

For while it is true that we must not confuse God's providence in creation and history with God's election of the community of faith and the believer, it is equally true that we cannot separate them if we understand God as both creator and redeemer in Christ. The Calvinists rightly saw the need to relate providence and predestination, to develop common and special grace. (De Gruchy 1991:131) the logistical tendency between election and rejection took over and one sometimes is even afraid to read the whole document because of the logistical vibes. In the Westminster Confession the position between providence and election is somewhat mixed. However, for purposes of the articles on God's eternal decree and God's providence it must be understood in context.

The most important thing about election and providence is that man is not involved at all in any thing. This point is very important for us to understand the oneness of election and providence. It is clear that in election God plans all things, he does all things out of his freedom, decrees life and death on his creation, the decree is

unchangeable, Christ is the foundation of this decree, the purpose of the decree is to give glory to God, this election is filled with God's mercy and justice, and its there to give consolation to all who trust in God. On the other hand providence shows that God controls all things, election is part of his providence, God does all things in freedom, sin is not part of God, the elect benefit from the freedom of God and the unselected do not benefit but are only blind and harden, and by a special providence God cares for his church.

I am comfortable with the view the strong determinative stance taken by many Calvinists in terms of the doctrine of providence and the doctrine of election, should be tempered by a view in which God is involved and engaged in human and worldly doings without us knowing what God plans for us. The concept of the extra-calvinisticum emphasised in 2.2.4 created a space of responsibility and accountability between God and human beings in Jesus Christ through the spirit which goes beyond the rigid determination of what God does towards every human activity and the age old idea that human beings have a free will towards God. In the responsible and accountable space and time between God and human beings in Jesus Christ through the spirit people are relieved of the oppositional view that God determines everything or that every human experience is determined by a person's free will. If we really want to go beyond the scheme of deterministic activities of God and free will activities of human beings, one has to emphasise the idea of the Extra-calvinisticum in Reformed and Presbyterian thinking.

Thus, providence and election in Africa was brought to a people deeply rooted in their cultures. This had their understanding of God, life, and world. They had their forms of worship; rituals, symbols, cleansing and reconciliation ceremonies, and they had their own God, life, and worldviews, which was different but not inferior (Mugambi 1989:14). Hence Extra-calvinisticum or Extra-Africanisticum has to do with knowing the presence of Christ in providence and election in our culture. The holistic nature of African thinking is such that providence and election are understood as one. This oneness is fulfilled in the incarnational gospel of Christ. And this means providence and election must not be removed from Christ.

We are actually saying that, in our view God is one hundred percent (100%) responsible and accountable to human beings, the world, and the universe. And human beings and the world and the universe are one hundred percent (100%) responsible and accountable to God. What is a mystery is how this relationship works. What we do not want to do is to hide behind the idea of a mystery or a paradox. Many theologians when they are at the end of their tether immediately appeal to the idea of a mystery (Deut. 28:28). What we would like to express the idea that, the Extra-calvinisticum provides us with the thought that God is completely responsible and accountable to his creation and also human beings are totally dependable and answerable to they creator. The theory of election and providence ought to cause us to worship supernatural being, which is present in us thorough, his son Jesus Christ even when he was in his humanity. In this sense mankind is responsible and

accountable to the Creator. It must be understood that humanity is not forced to accept God but it is a choice from the Sovereign will of mankind. God exists from himself and for himself; he alone is supreme and everything finds its destiny, its final end or goal in him. I am the first and the last says the Lord Jesus Christ (Rev.1; 8; Spier 1966:21).

In the Westminster Confession of Faith (WCF) it is clear from the articles that God is not responsible and accountable to mankind in the same way that mankind is liable and answerable to God. “As the Creator, God is a Sovereign ruler. All creation is absolutely dependent upon him.” (Spier 1966:31) this dependence on God makes humanity conscientious and held responsible to his creation. In a sense God is responsible and accountable to himself in justice, love, grace, and mercy and to his nature and character as he deals with his creation in all aspects.

It may appear strange that correlative to my coupling of the dual Calvinist view of the doctrine of (general) providence and the doctrine of (special) election as a dual way of God’s determination of human beings and the world in chapter 2.2.5, I want to discuss the meaning and determination of an African person in this section. This is all but eccentric because of the distinction between God’s general and special activities and works, in traditional Calvinist thinking. I cannot fathom or acknowledge from a Black African Zambian view of God, life and the world that God has double activities. Human beings have double activities and that the world has to be dissected into two worlds. God is God, human life is human life and the world (universe) is the world. God, human life and the world (universe) should be integratively linked in a radical and differential sense.

4.4.6. Conceptualizations of time

It is true that the African concept of time is a key in understanding the basic religious and philosophical concepts. The concept of time may help to explain beliefs, attitudes, practices and general way of life of African peoples not only in the traditional set up but also in the modern situation whether of political, economic, educational or church life (Mbiti 1969:16). On the other hand many say that a Western time concept is linear different from an African time concept which is thought to be cyclical.

I do not agree with this classification of time. However, this is one of the best examples on how any diversified African time concept is painted into a corner on the views of time concepts. My contention is that Western, and African time concepts have cyclical, linear, spiraling, zigzagging and pendulum-like time elements built into it, in short multiple concepts of time, not as a result of missionary or Western education influence as assumed by Mbiti and I find it very difficult to accept that Africans have no future dimension of time (Mbiti 1969:27). Therefore a more important question to ask is what are the specific characteristic features of time elements within a Black African Zambian time perspective and the difference in emphasis with regard to these elements

of time in the Western, and African worlds. The reformed mindset should continuously be in the mode of Reformation in both the small time or little time or micro time (Sasa) and the big time or large time or macro time or (**Zamani**) (Mbiti 1969:22-23). Time in Africa is holistic including past (**-buyo**), present (**-tsono**), and future (**-tsogolo**).

It has been argued that there is an intrinsic connection between what Calvin initiated in Geneva and in France at the close of the eighteenth century. But a stronger pull within the Reformed tradition has led to a conservative reaction against revolutions not founded on obedience to God, but as with the French revolution on quite the opposite. It is right to say that change is a form of time in one-way or the other (De Gruchy 1991:256). For example, the French revolution and all successive revolutions based on skepticism are to be seen as anti-Christian, and the revolution was victory of libertinism and licence for human emancipation from a moral responsibility based on Christian ideals and commitments (De Gruchy 1991: 257).

In France, Calvinism was alive within the Huguenot movement; it almost succeeded in the protestant reconstruction of society, but finally was unsuccessful to attain its goal as a result of catholic tyranny and inner contradictions and the French revolution became necessary and inevitable as a result. (De Gruchy 1991:3) it is claimed that Calvinism not only embraced the Christian idea more purely and accurately than other forms of Christianity, but that it was the only decisive, lawful, and consistent defense for protestant nations against encroaching, and overwhelming modernism. By modernism we mean the forces of atheistic revolutionary change unleashed by the enlightenment and the French revolution was all done in time and space (De Gruchy 1991:1).

Faith and theology is done in space and time and its aim is to discover facts on God, life, and universe since faith is not creative but knowledge grounded in the capacity of the human mind for knowing God, life and universe (Bancroft 1976:13-15) for that reason, African reflection on time must always be understood as holistic despite the micro and macro time. The instruments to measure time are observation of the sun, seasons, and events. For Mbiti the universe is considered to be unending in terms of both space and time. Nobody can reach the edge of the universe, since it has no known edge or rim. Just as there is no edge of the earth, so there is no edge to the universe, in terms of time, it makes sense for people to believe that there was a beginning for the universe, even though they do not know when it was. But nobody thinks that there will ever be an end to it, events come and go in the form of minor and major rhythms. All these rhythms of time suggest that the universe will never come to a halt, whatever changes there may be (Mbiti 1975: 37). Therefore, the rhythms of time are holistic in all aspects cyclical, linear, spiraling, zigzagging, and pendulum. For example, in many places, circles are used as symbols of the continuity of the universe they are the symbols of eternity, of unendingness of continuity (Mbiti 1975:37).

I totally agree that, the minor and major rhythms of time are very interesting in faith and theology as human experiences from these minor and major rhythms. The minor rhythms of time concept are found in the lives of the living things of this cosmos such as men, animals and plants in their origin, growth, procreation and death. These rhythms of faith are thought to occur in the lives of everybody and everything that has physical life (Mbiti 1975:37). Therefore, theology is a theory of faith from both these spiritual and physical rhythms. The major rhythms of time are events like day and night, the months, the seasons of rain and of dry weather, and the events of nature which come and go at greater intervals, for example the flowering of certain plants, the migration of certain birds and insects, famines, and the movement of moon and certain heavenly bodies. And faith and theology is done in this context (1975:37). The rhythms of time both major and minor are holistic in application.

Therefore, in the French revolution of the eighteenth century we learn that any form of authority was rejected and emphasis was put on freedom, equality, and fraternity as a slogan to change society. I fully agree with the slogan freedom, equality, and fraternity because it represents all that makes humanity home. This adage has been used there since the nineteenth century and that through a workers-class revolution the type of society should be decided upon and accordingly be governed. In some circles the thought that certain Marxists act revisionistic should also be accepted and understood. The conservative spelled out conventional ideas on how a society should be run at the end of the eighteenth century. In many contemporary liberal circles the scheme that societies are moving in a progressive way because of civilisation and sophistication is prevalent even today in Zambia.

Today the fashionable word in Africa is *transformation* and the *renaissance* of society against the background of Inculturation, enculturation, and acculturation. The terms of reformation and reforming a society are stigmatised in today's vocabulary: firstly, the idea that what is expressed as reformed is the reformation of the old order. Reformation in this sense means cosmetic changes to society or a church. Secondly, people are wary of the idea that reforming something can change people's lives radically. In the reformed tradition the thought has been espoused that the Reformed mindset should always be in the mode of continuous reformation. Because of the fundamentalistic attitude towards Reformed confessions by many reformed people who interpreted reformed confessions in a church-centred way, not only reformed-minded persons but also people from other traditions expressed a skeptic attitude to the reformational idea that something that is Reformed should continuously be in the process of reforming itself.

From the minor and major rhythms of time we learn that African Christianity marks time concepts at key moments in the life of the individual, particularly at birth, initiation and puberty, marriage and death, this show that Christian religion recognizes the value of the individual, since it is individuals who make up the faith

community. It is important to note that time is holistic in all its forms it be minor or major, special or general and in any form time is a whole. African Christianity points the individual at these moments of birth, baptism, confirmation, ordination, marriage and death, that s/he exists because of the faith is renewing its own life, and re-living the cycle of its own existence (Mbiti 1975: 200). Time concept in Africa is dynamic in all rhythms of life, whether it is minor rhythms or major rhythms. For the majority of African Christians, life in Christ is a simple but meaningful relationship that is constantly threatened by the interference of Western demands for European-like time concept (Njoya 1976:9) therefore, time concept is a simple but significant concept, but also a complex and differentiated concept in many societies in the world.

In the church-centred way or ecclesiastically the reformational principle was formulated as **ecclesia reformanda semper reformata**. The church is always in a state of reformation, but holistic Reformed-minded people also apply this to other facets of a society in an inclusive and holistic Reformed God-life-worldview or ontology. To the church-centred Reformed mindset it only applies to the church. But the latter is in contradiction to the holistic tendency I have described in 2.3.1. The question whether the reformed attitude, which is continuously in the reforming mode, should only be applied to the church is of the utmost importance. One has to ask it in a more inclusive way: does the Reformed mindset in a continuous reformational mode not apply to all structures and institutions in society? It is at this point that one out of necessity has to introduce the idea of the Kingdom of God. In the church-centred Reformed God-life-worldview (or ontology) the church is the only sign and instrument of God in the world or universe. In a Reformed holistic God-life-worldviews (or ontology) the church is a sign and an instrument of the Kingdom of God. This means that every structure, institution and activity in society may be also signs and instruments of the reign of or the Kingdom of God. In the latter view Calvinist European experience and Black African experience move closer to each other.

The Extra-Africanisticum puts Christ as the same yesterday, today, and forever (Hebrews 13:8) therefore, faith and theology must take time concepts seriously in our African situation. The biblical message cannot be understood and could not have been received had there been no preparation for it in human religion and culture (Njoya 1976:25). African Christianity will live as long as Christ is maintained as the object of conversion and Africans as that subject of this conversion; the event of conversion is the central story for understanding time. In reformed thinking conversion is the basis for transformation. The conversion experience is a process of change in a person or community. This tries to solve the most acute problems, and that is, this sin of closing doors to ones future (Njoya 1976:31).

The holistic God-life-worldview (ontology) is in alignment with what we have expressed in 2.3.2 about the social attitude of a Reformed mindset, namely to accept every phenomenon in society and to criticise it immediately, whether it be the church and faith, the state and government, legal institutions and justness,

marriage and family life, economic and financial matters, gender and sexual orientation, tribe and nation, race and colour, class and social stratification, sport and hobbies of people and arts and music.

The extra-africanisticum discovers the real presence of Christ in an individual and society. The community of faith must ensure that justice is part of God's creation (Parratt 1987:121). Reformed thinking is activists' theology. Therefore, the incarnational nature of the gospel means the divinity and humanity of Christ should influence our Reformed society. The humanity of Christ has a very special place in faith and theology as seen in 3.4.1 and 3.4.2. Reformed theology has a big bearing on the image of God in African humanity and a number of peoples look upon God as father and themselves as his children. This image gives the idea of a family; it shows a close relationship between God and his people in his family (Mbiti 1975:53)

Reformatory thinking is a theology of a constant turning back to that future of God's Kingdom promised by the word of God (Willis 1999:121). Reformation according to God's word is permanent reformation, it is an event that keeps society and theology breathless with suspense, an event that infuses society and theology with the breath of life, a story that is constantly making history, an event that cannot be concluded in this world, a process that will come to fulfillment and to rest only in the **parousia** of Christ: **theologia reformata et semper reformanda usque ad finem**. As reforming theology, Reformed theology is eschatological oriented theology (Willis 1999:121). And we want to add that a Reformed God, life, and worldview are reforming continuously in an eschatological oriented view.

Reformed thinking is nothing other than reformatory theology: it is concerned with the reformation of the whole life (Willis 1999:221). The reformation of life was to place the life of the churches and the rest of society under the guiding principle of God's word and the Kingdom of God (Willis 1999:121). No one can truly recognize Christ unless he follows him in his life (Willis 1999:122). Therefore, Reformed thinking is reformatory; it concerns the reformation of the world. (**Reformatio mundi**) the earth is the Lord's and all that is in it, the world and they that dwell there in (Ps 24:1). Reformed spirituality is confessional theology and confessional writings to be guide on contemporary confessions of faith and hope, and provide answers of faith to challenges of history (Willis 1999:123). Which means reformed religion, is a reforming religious study, which is biblical, eschatological, ecclesiastical, philosophical, ecological, and theology of the Kingdom of God (Willis 1999:135)?

The debate is that the linear and the cyclical elements of time are part of any human experience of time. The spiraling, zigzagging and pendulum-like elements are added to the experience of time, especially the progress made in natural sciences in general. As a Black African Zambian and Reformed-Presbyterian one is very aware of the fact that these contributions of modern science on time are not foreign to African experience. This is not

a cheap shot in claiming every discovery and invention in the world as already part of Black African Zambian experience today or in the past. What I am saying is that by appropriation and mixing into the African mindset, the African mindset is part of accumulated global knowledge in which the elements of time of being linear, cyclical, spiraling, zigzagging and pendulum-like are not foreign to the Black African Zambian Reformed-Presbyterian understanding of God, life, and world.

The idea I want to express here in terms of a Calvinistic time concept can be holistically expressed as sometimes linear and sometimes cyclical and sometimes spiraling and sometimes zigzagging and sometimes pendulum-like. In Reformed thinking time concept is dynamic because it covers holistically the past, the present, and the future. In the Reformed tradition it is important to know that **theologia reformata et semper reformanda**-meaning reformed theology is reforming theology. (Moltmann 1977:120). Reformed philosophy of life is grounded in the reformation of the church according to the word of God attested in Holy Scriptures, which it to be confessed anew in each new situation (Willis 1999:120).

The query arises whether cyclical, linear, spiraling, zigzagging and pendulum-like elements of time are part of a Black African Zambian and Reformed-Presbyterian experience of time or not. Time in all its metaphors is part of the African God-life-worldviews. Therefore, cyclical, linear, spiraling, zigzagging and pendulum are measurements of the holistic rhythms of everyday life. Illustrations of these periods can be seen in the self-motivated circle of African life from nativity to fatality at the same time as seen in the vibrant life of the church from conversion to glorification of all those who believe in Christ.

4.4.7. Cessationism and continuation of spiritual gifts

On the work of the holy spirit, Calvin said that, “scripture is the school of the Holy Spirit, in which nothing is omitted that is both necessary and useful to know, so nothing is taught but what is expedient to know (Calvin 1960:924) captivating the words of Calvin that, the scriptures are the instructions of the Holy Spirit, then a question may be asked why did the contributions of the Holy Spirit so openly stated in new testament scriptures stopped in apostolic times? Why do some Calvinists and Reformed-minded people so adamant in ensuing Calvin in his other writings that the gifts of the Spirit while discontinued in the first century? The issues provoked by these questions above are very significant for this section.

The knowledge of the spiritual world in a Black African Zambian environment includes the water spirits, forest spirits, mountain spirits and spirits influencing people in their cultures. This should not be denigrated upon as a primitive view, which should be discarded by the so-called civilised form of belief. As we have emphasize that the cultural diversity does not believe in a homogeneous culture, but does believe that Africans can learn from each other and from the whole of humanity (Appiah 1992:24-26) and African identities in the dealing with

the spiritual world. Appiah a liberal African gives diverse views of the experience of the spirit in different Black African cultures. (Appiah 1992: 173-80)

As stated in 2.3.7 I would agree with the idea that we have a real tension in accepting spiritual gifts in the Reformed tradition, however, this is not a problem with the Pentecostals and charismatic. Reformed-Presbyterian theology on the gifts of the Spirit gives a new slant to the idea that the extraordinary gifts of the Spirit stopped with apostolic times. But, only the ordinary gifts have continued. However it should be pointed out that we have only 12% Reformed minded people in the world who hold fast to the idea that the gifts of the Spirit stopped in the apostolic period and on the other hand we 88% Pentecostals and Charismatics in the world today espouse the view that both ordinary and extraordinary gifts have continued to the present age.

What is the place of the extraordinary and ordinary gifts of the Holy Spirit in African cosmologies and ontologies and the problems thereof, in the holistic application on the African God-life-worldview. It goes without saying that we have many versions of Black African God-life-worldview or ontologies, which were inherited from the past centuries. Some of these ontologies were set up totally in opposition to Western ontologies as if African experiences were from another planet and not part of common human experience. Those who did not want to acknowledge, the fact that in the Western and African worlds, we can detect diversified ontologies and overlapping between these ontologies, especially espoused this methodology. However, the African ontology is holistic with the different understanding of the extraordinary and the ordinary gifts of the Holy Spirit.

The extraordinary and ordinary gifts of the Holy Spirit ought to be understood also in the special and general gifts in the life of the church and society. And these gifts are from the scriptures which are known as follows: message of wisdom, message of knowledge, faith, healing, miraculous powers, prophecy, distinguishing spirits, speaking tongues, interpretation of tongues, apostles, prophets, teachers, and administration (1Cor.12: 8-10,28) prophesying, serving, teaching, encouraging, contributing, leadership and mercy (Roman 12:6-8); apostles, prophets, evangelists, pastors, and teachers (cf Eph 4:11). All these should be understood in the holistic context. At this point I would agree with Calvin's usage of the metaphor of a musical composition to illustrate the way in which the diversity of gifts, both ordinary and the extraordinary cooperates to promote the unity of the Christian community (Holwerda 1976:275). In Calvin's interpretation of Pauline writings there is no space for folks who in the solitude of their own spirit are confronted immediately by God and who in isolation from others answers God in the obedience of faith in isolation of the community of faith (Holwerda 1976:276). The spiritual and physical gifts are for the building up of the Christian community in unity. In fact the Christian community must use creatively those contributions, which each member makes through the exercise of the extraordinary and ordinary gifts with which the Holy Spirit has endowed each person (Holwerda

1976:276).

A single and universal ontology on ordinary and extraordinary gifts for both the Western and the Non-Western is problematic, because the west reverberates negatively on the debate about African ontologies. African ontological contributions on gifts then have the task to seek for a single and universal African ontology and to oppose each other and grapple with the questions, which are contributing genuinely to African ontology. The church in Africa is faced with different problems from those, which face most churches in the western world; problems to which European theology can provide no relevant ready-made answers (Parratt 1987:9). Therefore, it is here that we must accept to know spiritual gifts from the African perspective. This was never attempted in the Western world to have a single ontology, because of the differences in God-life-worldview in the Western world. And it will be very bad to force that on Africa today because we have differences as well. The glory of independence from the colonialist and imperialist in history shows some influence from the West is seen in certain Western ontological tendencies are detected in African way of life. Therefore, it is impossible to create a single and universal Western and African ontology even on gifts.

The Holy Spirit does the distribution of the gifts to all Gods' people. And Calvin is right by saying each individual has a function gift in the Christian community therefore; no Christian can say s/he has no gifts (Holwerda 1976:277). This thinking does not contradict the African understanding that each member of the community has a spiritual or physical gift to contribute to the community. The African religious thought is that God has placed man in order to receive the life- sustaining gifts... these gifts are from the grace of God. To live means to be at a point in the realm of created things wherein one receives and shares with others the life-sustaining gifts of God. To be cut off from these gifts is an aspect of alienation from the wholeness of life and not to have a gift is to be in a state of poverty (Buthelezi 1987:100). It is for this reason that I agree with Calvin that each Christian should be able to assess realistically the equipment God has given him/her. He urges them to posit a realistic self-image. The gifts of the Spirit serve to qualify and equip individual members of the church for a role in the functioning community and to bring education, employment and general development (Buthelezi 1987:100). The gifts of the Spirit are related to the offices through the exercise of which the Christian community functions and the gifts of the Spirit constitute the prerequisite for bearing fruit in the community of faith (Holwerda 1976:27282).

Some gifts and offices seem to have been temporary and some at any rate were more frequent in one age than in another. The gift of performing miracles was given in the apostolic period to add light to the new and as yet unknown gospel (Holwerda 1976:284) it is just logical that in Africa where the gospel is unknown needs miracles to put more illumination on the Good News. On the other hand some gifts have continued to be part of the church as ordinary gifts on a permanent basis (Holwerda 1976:285). In principle I agree with Calvin's

discussion on the gifts of the Holy Spirit such as prophecy church offices like apostle, evangelist, prophet was temporary, and pastor-teacher was permanent. It is observed that healing and miracle were absent after the apostolic age, however, Calvin does not discount the possibility of these gifts reappearing; but miracles, if they occur must serve the gospel (Holwerda 1976:295). And the gift of tongues is the ability to speak effectively, to communicate precisely in a foreign language. The primary gift of the Spirit is the ability to prophesy, to speak the right word in the specific circumstances in which men are located (Holwerda 1976:297).

For that reason, the Holy Spirit and spiritual gifts must be understood in this broad culture in the present context. Parratt (1987:8) says that: “the concept of divine “life-force”, which is found among many African people, may be seen as corresponding to the activity of the Holy Spirit in the world. ” the place of the Holy Spirit in African Christian faith is made very clear by what Parratt has said above. In any case the aim of cultural theology is to examine traditional concepts of spiritual gifts and use them to make biblical ideas real to the African experience of gifts both the ordinary and extraordinary manna. The African culture on the gifts of the Holy Spirit should help us in formulating a relevant theology for Africa today (Parratt 1987:8). In faith and theology it is the power of the Holy Spirit, which gives life to the witness and mission of the church. Therefore, it is important to start with the Bible in our theology spiritual gifts.

A close look at the life of Calvin shows that he was influence by his context as a Reformer in the second generation, things like Latin language, old church structures, and other factors (Holwerda 1976:299). Calvin was aware of the fact that the environment in which he lived influenced him in the way he read the Bible. Therefore, on the gifts of the Spirit Calvin have two positions. Firstly God’s presence and activity in the world, including indwelling his saints, is always a mediated presence and activity, and secondly the gifts of the Spirit are distributed and function within the framework of the church (Holwerda 1976:301-303). The examination of what has been said above makes me agree fully that our context in Africa must influence our theory of faith.

Pobee goes on to say that Christianity starts with God through Christ; the Christian faith starts from what is given (Pobee 1987:33). Therefore, in-these days too, as God is raising up such inspired persons with his Holy Spirit to carry out the same works, in the name of Jesus Christ himself. (Pobee 1987:113). Allan Anderson has done a detailed study on the Holy Spirit in an African context. The traditional African perception of God as the author of all power in the universe is a **praeparatio evangelica** for the Christian message of the power of the Holy Spirit, (Anderson 1991:11). Therefore, African pneumatology must be understood from the perspective of faith and theology. In Reformed faith and theology it is clear that African pneumatology has to deal with two fundamental questions. That is, who is the Holy Spirit in African God, life, and worldview and what are the spiritual gifts of the Holy Spirit in Africa? African interpretation throws ideas on the Holy Spirit in the light of an African holistic God, life, and worldviews, are not far removed from the biblical revelation

(Anderson 1991:5).

I do partially agree with the words of Gaffin that the extraordinary gifts have ceased because the revelatory purpose was fulfilled and that now we have only the ordinary gifts in the church. However, God can still heal through prayer because the gift of healing like Jesus Christ had is not there any more (Gaffin 1979:114). In this view there is no clear teaching in the scriptures that declares gifts of prophecy, tongues, and healing to have ceased. What Robertson is saying on the extraordinary gifts to have ceased but only the ordinary gifts are function in the church is a rejection of the wholeness of God gifts. The important point to note is that the gifts of prophecy, tongues, and revelation have ceased because they are a foundation form otherwise the Bible is not yet complete and the faith in the sufficiency of scripture puts these gifts not to crisis is not right because the sufficiency of the Bible does not depend on the gifts but on the Godhead (Robertson 1993: 130-134).

The African God-life-worldview and the biblical God-life-worldview are very much related in many ways. Hence, the person and power of the Holy Spirit must be understood from the concepts of God, ancestors and power - the African spirit world has perceptions that are complex for Westerners to understand. (Anderson 1991:5). To have a better understanding of the Holy Spirit, we must know the African God-life-worldview. And this is what Anderson says on African God-life-worldview (1991:4): the African God-life-worldview are in that sense having a cosmic oneness... fundamentally all things share the same nature, and the same interaction one upon another... a hierarchy of power but not of being, for all are one, all are here, all are new...no distinction can be made between sacred and secular, between natural and supernatural, for nature, man and unseen are inseparably involved in one another in a total community. Therefore, the African God-life-worldview is holistic; thus everything is at the same time given spiritual and secular without being categorized. This means, the person, power, and spiritual gifts must be taken holistically in our understanding of the Holy Spirit. Therefore, the Holy Spirit has several major areas; however, for the purpose of this work we shall focus on the divine involvement, power, and ancestors (Anderson 1991:8). The African understanding of the Holy Spirit must be innovative, by taking seriously the African God-life-worldview.

Spiritual gifts shows divine involvement in all things and are part of a present material-spiritual unity; which follows the God-life-worldview that the Spirit pervades all things. The Spirit is involved in every aspect of individual and community life (Anderson 1991:8). This divine involvement points to the real presence of the Holy Spirit. The Extra-africanistic or extra-pneumatolisticum in Africa is seen in the holistic mindset, the demonstration of the power of the holy, and the place of ancestors. The view that the Holy Spirit pervades all things shows that the spiritual gifts cannot cease. To say that gifts of the Holy Spirit have ceased is to say the Holy Spirit has lost its real presence. It is in divine involvement that we see God's gifting to his people. The Reformed faith and theology makes it clear that extraordinary and ordinary gifts are there to build up Christian

Community in unity (Holwenda 1976:276). Holistically in the African mindset all we have is a gift from God, which does not need classification.

However, I do not with masters' explanation on Cessationism that the revelatory gifts and sign-gifts have ceased. However, I do agree that the historic Cessationism position does not say that miracles have ceased, but that the power to speak inspired words and the power to work miracles and perform healing is only through prayer. To suggest that God no longer delegates the dispensing of miracles to human agents is as good as saying that God does not answer prayer. The Cessationists believe that the Lord still intervenes in a direct manner in the lives of his saints in many wonderful ways, but that he no longer gives to individual people the power to work miracles (Masters 1988:112,114).

The fundamental question is what right does humanity have to determine the will of the Holy Spirit? The Holy Spirit is God and has sovereign power to do what ever he wills. (cf 1 Cor.12: 7). the power of the Holy Spirit in African thinking is involved in all aspects of life. In the afro-mind the extraordinary and ordinary, scripture and tradition, special and general, and sacred and secular are all but one, in this African cosmic oneness without any distortion of any kind (Anderson 1991:4). Power in Africa is misunderstood as an impersonal, manipulateable life force that a person can require or lose through various means, especially through magic (Anderson 1991:10).

The **raison d'être** charismatic writers expect sign-gifts to continue is that they fall short to take note of the purposes of God in giving these gifts, and they substitute their own ideas about what the gifts achieved. Sign-gifts were not given to create or to boost faith, but to give the very specific signals and authentications which we have identified, as apostles to bear witness to Christ, sign-gifts for new revelation, prophecy for interim ministry (Masters 1988:132-33). The point to note is that miracles and healings still occur today, by the power of God, as an answer to prayer. But sign-miracles wrought through the hands of gifted individuals for the purpose of authentication, belong to the age of the apostles (Masters 1988:133). The ordinary gifts present in the church are serving, teaching, encouraging, contributing, leadership, and showing mercy (cf Romans 12:7-10)

However, in biblical reformed faith and theology the power of the Holy Spirit is personal, dynamic life force that a person can have only from God. God is thus seen as the ultimate source of power by traditional Africa. Yes even the traditionalist knows that all power comes ultimately from God. Idowu (Idowu 1962:189, 199) takes this thought a step further when he says, in African thought all other beings exist in consequence of God and that whatever power or authority there may be exists in consequence of God; because it derives from God and because God permits it. It is for this reason that majority of African peoples so not expect any form of

judgement or reward in the hereafter. We have only a few exceptions to this statement. The Yoruba believe that after death the person presents himself before God and gives an account of his earthly life. So the people say that:

All that we do on earth,

We shall account for kneeling in heaven...

We shall state our case at the feet of God (Idowu 1962:189. 199).

For Anderson (Anderson 1991:65) this point stated above is very significant when it comes to the understanding of the power of the Holy Spirit in African Christianity. Ancestors and living dead as discussed above in 3.4.2 are not excluded.

4.4.8. Democratic legacy in reformed faith

The democratic systems in both the Western and African setting are very different but important in their own right. The question one has to ask here is in what sense is the African leadership or African Government and the consultative and restorative milieu of Black African Zambian and Reformed-Presbyterian experience be aligned to the presbyterial and Calvinist system of democracy in the church and in the rest of society. Is there a form of 'democracy' built into the ancestral and elder system? How does it look like? And in what way can this be a contribution towards a new inclusive mixed and empowered way forward to Black, White, brown (=so called coloureds) and grey-yellow (=so called Indians) Reformed Calvinists in Africa? These are the issues we have to bear in mind as we shall go through this part of the paper and try to deal with the mentioned matters.

It is accepted that the puritans as a dominant force sought to transform society rather than fighting the church (Cairns 1954:335) and this created tension between state and church. They wanted either a Presbyterian state or a Congregational state to give power to the congregants and aimed to completely replace the Roman Catholic way of doing things. I would agree with Cairns that victory in the struggle with the papacy did not give the queen rest because of the rising power of the Puritans, who threatened to change the Episcopal state church into Presbyterian or Congregational church. The Puritans wanted to 'purity' the church in accordance with the Bible, which they accepted as the infallible rule of faith and life. I partially agree with the Puritans objections that were directed against the usage of rituals and vestments, the saints' days, clerical absolution, the sign of the cross, the custom of having godparents in baptism, kneeling for communion, and the use of the surplice by the minister, and the loose observance of Sunday (Cairns 1954:335). I do not fully agree with them because

symbolism is in Africa with many rituals and customs and it was this attitude of total objection of traditional things in the church that brought a lot of problems in African faith and life (Mbiti 1969:123).

It must be understood the power distribution among the Puritans in Britain and during the Oliver Cromwell period are worth learning because this power influenced the governments of both the church and the state (Cairns 1954:15). Oliver Cromwell as Lord Protector became imbued with profound feelings for religious convictions that strongly changed him. He entered parliament and became well known and powerful. Cromwell raised a group of enthusiastic Puritans who risked all for the cause of God and he afterward ruled three kingdoms. The centralized royal party authority was crushed, and Cromwell gave the Commonwealth full power over three kingdoms. (Thatcher 1959:1502-1503). It was this democratic spirit in Europe, which was to later influence the fight for self-rule or independence from colonization in Africa

The democratic systems in both Europe and Africa are different in application but common in democratic principles. It is for this reason that faith and theology are human aspects that constitute the holistic nature of human experience. Since democratic systems are part of power and authority, it will be important to keep in mind what we have discussed in 3.4.7. It must be pointed out that God's power is a caring power intended to meet the need of God's people (Mugambi 1989:112). The rulers at all levels have oversight on all aspects of the community. Remember that in Africa leadership is holistic, meaning that everything is included, by implication both the centralized and decentralized authority are found in African peoples in both patrilineal and matrilineal communities. One should only see what is happening in the African continent to realize that there is abuse of authority among God's people who are harassed, exposed, hungry and scattered. (Mugambi 1991:113).

It is clear from the above arguments that African patrilineal and matrilineal systems of ruling or running governments are in crisis. The congregations in Africa are not barred from this difficulty. I would concur with Oser-mensah (1990:8) that there is a severe shortage of trained leadership in African society today. We are deficient even in theological leadership. It is for this reason that African Reformed guidance ought to seek a leadership that is characterized by modest service to the community: and our Lord Jesus Christ made it clear when he said "you know that the rulers of the gentiles hard it over them and their high officials exercise authority over them. Not so with you. Instead whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave" (cf Matthew 20:25-27).

We can learn lessons from the independent or congregational Puritanism during the Oliver Cromwell age when they became more powerful than Presbyterianism (Cairns 1954: 336). It is clear that the will of the people cannot be suppressed as seen in the success of the Puritan's long parliament of Oliver Cromwell (Thatcher

1599-1646). In Africa we also need well-trained and highly disciplined godly people to be able to victorious. A well organized. System is need to be able to deal with problems otherwise we may end up like what was done when the King of England was captured by Parliament and was executed (Cairns 1954: 340), the Presbyterians were driven out, leaving a remnant of Congregationalists in charge. Cromwell, after the execution of Charles, fashioned a Commonwealth headed by him. He dismissed the Rump Parliament, set up a Protectorate, and ruled as dictator with the aid of the army. He was tolerant in matters of religion and permitted the Jews, who had been expelled, to return. After Cromwell's death, the long Parliament vote itself out of existence. The English, tired of the strict way of life of the Puritans, recalled Charles ii to become their ruler and adopted episcopacy again (Cairns 1954: 341). In essence the power struggle between Congregationalists and Episcopacy was a bloody war that in the long run the Puritans ended with a dictator who did not depend on the authority of the people. Consequently the English people rejected this self-imposed rule of the Puritans as soon as Cromwell's died.

From the rule of Cromwell I would consent with Idowu suggestions that the community of faith in Africa can best be resolved by training African leadership to integrate the Christian faith and theology in a context manner. However, African leadership is inadequate both qualitatively and quantitatively in many areas of our development. The above point makes sense when we use the Western context as our learning standard (Parratt 1987:12). It can also be said that tribal way of favouring the European way of handling power and authority is a common thing among our people (Parratt 1987: 13). The different ruler ship must not make us feel inferior but a challenge to improve our own way of running things. However we must not forget that: the history of Africa one tragedy, made up of disasters, natural (drought, floods) and artificial (wars, invasions, slavery, colonization), which have caused famine, the destruction of communities, refugees, and death. The people's misery is a result of poor management and usage of resources, which have resulted in an insufferable debt. The sufferings brought conflicts that are. Cultural prostitution all the way through from religious and ideological invasions makes part of African heritage therefore; resistance is our means of survival (Tolen 1997:163).

As a result, anybody who omits the seventeenth-century Puritans from a description of the ghetto hypothesis is guilty of continental prejudice. I totally accept what the historian William Lecky writes about Puritans when he says: it is difficult indeed to overrate the debt of gratitude that England owes both to her own non-Episcopal churches and to those of Scotland. In good report and evil, amid persecution and ingratitude and horrible wrongs, in ages when all virtue seemed corroded and when apostasy had ceased to be a stain, they clung fearlessly and faithfully to the banner of her freedom. The success of the great rebellion was in great measure due to the assistance of the scotch, which was actuated mainly by religion, and to the heroic courage infused into the troops by the English ministers and to the spirit of enthusiasm created by the noble writings that were

inspired by Puritanism (Lecky 1910:177).

However, I partially concur with Lecky, who describes the Puritans in excellent words, but we usually take notice of them as austere, somber people who speak in plaintive tones, opinionated people with no **joie de vivre**, uncharitable in their judgment of others. And assertive in maintaining their own rigid life-style and a trifle hypocritical, whether this portrayal is accurate or not, our real concern is with their social hypothesis on the reformed in our present situation (Van Niekerk 1988)

It is my contribution that the context of African or the situation of Africa in the past and present creates or allows one to have a critical look at the system of power and authority of our leaders. Cultural prostitution through religious and ideological invasions makes up one of the most harmful injustices ever inflicted upon Africa. This is the reality at all levels; therefore, cultural prostitution must not just be seen from the negative angle but also from a positive point. From what Tolen has said above it's clear that the African governance has serious pitfalls. Our kings, chiefs, headmen, leaders and elders have contributed directly or indirectly to the misery of Africa in the past, in the present, and in the coming future, because of cultural prostitution through abuse of religion and ideology. In Africa, leadership calls for responsibility. On the other hand, African religions give us insight into leadership dynamics (Mbiti 1991:153): for example religions leaders know how to lead others in religious activities, and who serves as the link between their fellow human beings on the one hand, and God, spirits and invisible things on the other hand. They embody the presence of God among people and the faith or beliefs as well as their moral values.

I have the same opinion with Tawney who subjected Puritanism to a searching scrutiny, and when he says that inward and spiritual grace of Puritanism eludes the historian, its outward and visible signs meet him at every turn, and not less in market place and counting-house and camp than in the student's chamber and the gathering of the elect for prayer. For to the puritan, a condemner of the vain shows of sacramentalism, mundane toil becomes it-self a kind of sacrament. Like a man who strives by unresting activity to exorcise a haunting demon, the Puritan, in the effort to save his own soul, sets in motion every force in heaven above or in earth beneath, by the mere energy of his expanding spirit, he remakes, not only his own character and habits and way of life, but family and church, industry and city, political institutions and social order. Conscious that he is but a stranger and pilgrim, hurrying from this transitory life to a life to come, he turns with almost physical horror from the vanities which lull into an awful indifference souls dwelling on the borders of eternity, to pore with anguish of spirit on the grand facts, God, the soul, salvation, and damnation. (Tawney 1926:199-200).

On the other hand the truth is that these leaders are wise, intelligent and talented people, often with outstanding abilities and personalities. As stated earlier African leadership include medicine wo/men, diviners, mediums,

seers, priests, ritual elders, rainmakers, and rulers. However, not every society has all of these; and some of them combine two or more officers (Mbiti 1991:153). This misunderstanding of religious leaders is carried into the Reformed faith and theology and often times it has created dualism in the community of faith. Its here that we must ensure that leadership meets the needs of the people.

I am of the same mind with Tawney's evaluation on Puritanism according to a moderate version of theory secularization hypothesis, referring to their all-embracing approach to life: for it was not merely as the exponent of certain tenets as to theology and church government, but as the champion of interests and opinions embracing every side of the life of society, that the Puritan movement came into conflict with the crown. In reality, as is the case with most heroic ideologies, the social and religious aspects of Puritanism were not disentangled: they presented themselves, both to supporters and opponents, as different facets of a single scheme. (Tawney 1926:199-200). It is at this point that I would confirm that this principle of all embracing is also part of the African philosophy of life. The wholeness of life is a single tenet that links the Puritans with the African peoples, because the traditional African religion was characterized by the motif of the wholeness of life... everything belongs together (Buthelezi 1987: 95). The political situation in which the church finds itself in African countries has also affected the nature of Christian theology in a holistic way (Parratt 1987:155).

As a final point in quoting Tawney I would not like to mislead by swelling on the limitations of Puritan ethics without emphasizing the enormous contribution of Puritanism to political freedom and social progress. The foundation of democracy is the sense of spiritual independence, which nerves the individual; to stand alone against the powers of this world, and in England, where squire and parson, lifting arrogant eyebrows at the insolence of the lower orders, combined to crush popular agitation as a menace at once to society and to the church, it is probable that democracy owes more to nonconformity than to any other single movement (Tawney 1926:269).

Therefore, reformed theology as whole, active and aggressive, desires to re-shape the world to the glory of God, and make the reprobate bow submissively to the divine law, and will with all diligence create and maintain a Christian commonwealth (De Gruchy 1991: 146). Puritanism before it and in much manifest destiny thinking since, there was the clear conviction that those whom God has chosen have a special knowledge of his will and a calling to ensure that the will is done, come what may (De Gruchy 1991:148). One reason why there is no definitive reformed theology is precisely because Calvin did not leave us with a closed theological system. Another reason for diversity within the tradition is that Reformed movement had a variety of leaders (De Gruchy 1991:150).

In conclusion it is important that we understand that, traditional rulers like kings, chiefs, queens, rainmakers or

priests may have a system of both central rulers and decentralized rulers. However, all in all leaders are often spoken of as divine rulers, or divine kings, or sacred rulers because all appointments are from God (cf Daniel 10:1).

Therefore, the idea that leaders are chosen and approved by God is accepted, hence they are God's earthly representatives and their function is dependant on the local context (Mbiti 1991:102). The rulers are symbols of their people's health and welfare in all aspects. Leadership symbolizes unity, security, safety, and common tradition. And all the elderly are symbolically the representatives of God on earth, in the same way that God is the king, ruler and governor of the universe, so human rulers are the kings, rulers and governors of their particular peoples. They exercise an authority believed to come from God (Mbiti 1991:164). And people are sensitive to what happens to their rulers, because symbolically these rulers are the heart of their people, and what befalls the rulers is emotionally thought to befall their people. Some of the rulers are also the chief priests, acting as the religious link between their people and God. In ruling they are performing not only political duties, but also religious (Mbiti 1991:164): for many African peoples there is no sharp distinction between these duties. Consequently, their political welfare is bound up intimately with their religious welfare. The ruler is there to safeguard, to protect, to enhance and to maintain that welfare. Therefore, people feel emotional about him because he is the symbol of their health and life (Mbiti 1991:164).

4.4.9. The regulative principle of the church or the Kingdom of God

A clear understanding of and a thorough commitment to the regulative principle of the church is absolutely crucial if biblical church reformation is ever to become a reality in our churches. The Puritans who held the regulative principle have historically been committed to **a jus divinum**. In other words, they have been committed to the concept that there is a divinely ordained form of church government given in to us in the bible. The church is the house of God, in which only God has the right to regulate the proceedings of his house. And we must believe that the word of God is a sufficient revelation of the way the church is to be ordered. And the offices must be according to the scriptures, which are elder and deacon (Waldron 1995:22)

This shows that manners and morals must be regulated because it is through character of conduct that the enemy of mankind finds his way to the soul. It is acceptable that discipline is required in a life of faith at all levels (Tawney 1926:115). I would agree that the regulative principle in the church is also part of any religious system is its moral values, which regulate and harmonise human life. It is religion which tells us what is right and what is wrong, what is good and what is evil, what is just and what is unjust, what is a virtue and what is a vice. African religion has many moral values within the family and within the community. No society can exist without morals. Religion enriched people's morals, for the welfare of the individual and society at large. It is morals,

which build relationships between people and between them and the world around (Mbiti 1991: 198).

The words of Mbiti above are right in the sense that faith and theology must regulate and harmonize human life. The regulative principle of the church shows the presence of Christ and the presence of God within his church (Waldron 1995:10). This presence is special found in the word of God. This extra-calvinisticum is also found in the regulative principle. The real presence of Christ is both special and general which gives implications of the reformed faith and theology for church life, because it is in the regulative principle of the church that there is one point at which the Reformed faith has made a unique contribution to ecclesiology. For it is in the regulative principle that the church finds its task, and these duties are threefold understand its peculiar functions, must not mix with the function of the state and the family, and must not abdicate from its God given function. This is so because it is only the church that can adequately perform its divinely ordained tasks, which are public worship, the great commission, and disciple, baptize, teach, and train leaders. The church must give glory to God (cf Eph. 3:21).

A distinctive perspective of Reformed faith is known as the “regulative principle of worship. The regulative principle of worship is often seen as repressive and negative. In actuality it is very positive and liberating. It requires that the great elements of gospel worship ordained in the word of God have the central place in the worship of the church. The central requirements of gospel worship are to maintain the centrality of the reading and proclamation of the word in the worship of God, to maintain the centrality of the congregational praise of God in our worship, to maintain the centrality of prayer in our worship, and to maintain the centrality of the great ordinances of the church in our worship (Waldron 1995:24-5).

This worship is an oral reflection of African Christians expressed in culture, politics, sexuality, family-custom and any other relevant matters that may be shown for lack of translations, illiteracy and difficulties of comprehension of the scriptures (Mbiti 1976:164-68). Therefore, this oral reflection of faith in African may be misunderstood because of its human face. The fear that African theology is reactionary, relativistic, characterized by humanism which, dethrones God and enthrone humanity is one sided. This is so because all theology non-African or African has the potential to be syncretistic and universalistic, hence the need for the regulative principle (Kato 1977:35-48).

Historical the regulative principle was, given its classic and definitive statement in reformed confessions. It is stated in identical language in chapter 21.1 in the Westminster Confession “the light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon. Trusted in, and served, with all the heart and all the soul, and with all the instituted by himself, and so limited by his own revealed will, that he may not be worshiped according o the

imagination and devices of men, nor the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy scriptures” (Waldron 1995:4).

Therefore, the regulative principle of worship in the African context points to God’s presence in the community of faith a holistic way. The question on how God is approached by the African peoples is the core of the regulative principle. However, African peoples have belief in God and that God is everywhere and at all times. In fact God is so near that people can approach him and God pays attention to them. It must be made clear that Africans have also regulative principles on how to worship God. This means certain ways of approaching God have been developed in African societies and this way is called worship. Worship is a means of renewing contact between people and God, or between people and the invisible world (Mbiti 1995: 60). And worship is also used as a means of creating harmony in the world of mankind and it’s through worship that humanity cultivates a spiritual outlook in life (Mbiti 1969: 60).

Puritans committed to the establishment of a holy Commonwealth and the evangelization of the heathen (De Gruchy 1991:9). Reformed thinking is more inclusive than Calvinism, and means first what those within the Reformed tradition more broadly have commonly believed and confessed (De Gruchy 1991:15). Puritans have regularly emphasized the need for strict Censorship of literature and the arts; it has sought to ensure that Sundays be controlled by Sabbatarian legislation more in accord with strict Judaism (De Gruchy 1991: 147). It also does not accept women taking up church offices in the church. For the regulative principle consists in this that Christ once for all has ordered the life of his churches, his temple, through his inspired apostolic representatives, not to allow headship of women in the church. And the Christian feminism claims are unbiblical on women taking the office of elder and deacon (Waldron 1995:26). It means for women to be in church leadership is to take away from the law of Christ and adds to it by insisting that women may take places of leadership in the life of the church. The regulative principle therefore simply asserts the crown rights of King Jesus in his church. The sentence of the head of the church against those who tamper with the crown rights of King Jesus is found in (cf 1 Cor. 14:37,38) which says ‘ *if anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the commandment of the Lord. But if anyone does not recognize this, he is not recognized.*’ (Waldron 1995:27). On the position of women in church leadership I totally disagree with Waldron because the bible is full of examples of female leadership, however, (cf 1 Cor. 14: 33 b-35, and 1 Tim. 2:8-14) must be understood in context.

This insight from African religions gives the presupposition on what an African has when s/he comes to accept Reformed faith and theology. At first sight the regulative principle would judge the African way of worship and inclusion of women in church leadership as not in line with the revealed will of God in scriptures. However, the presence of God in African faith gives us the key to unlock the Extra-calvinisticum aspect of worship. God has

revealed himself to humanity in various ways both men and women (cf Romans 1:18-20) the wrath of God is being revealed from heaven against all the godlessness and wickedness. Since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities- his eternal power and divine nature- have been clearly seen, being understood from what has been made, so that men are without excuse.

Revelations or the basis for God's worship from the African perspective is holistic. This means the regulative principle of worship in the church has to do with God's presence. This presence of God permeates every aspect of African life. It is for this reason that the worship of God is regulated by various traditions, customs or taboos. Full integrity calls for a holistic approach for both the body and the spirit. 'Worship creates a sense of friendship between God and people, since in worship it is mankind that strives to approach God (Waldron 1995:61). For this reason, faith and theology shows that it is human understanding that needs the regulative principle of the church. The human nature of the church calls for all believers to know how to have self-control. The questions of conduct, points to the moral nature of the community of faith. This moral aspect is very fundamental to the regulative principle of the church. The questions of morals in African Christianity can be traced from morals in African religion. Mbiti says morals deal with the question of what is right and good, and what is wrong and evil, in human conduct. African peoples have a deep sense of right and wrong. In the course this moral sense has produced customs, rules, laws, traditions and taboos, which can be observed in each society. Their morals are embedded in their systems of behaviours and conduct. It is believed in many African societies that God gave their morals to them from the very beginning (Mbiti 1991:174).

Therefore, morals have two dimensions, which are personal and social conduct. In 3.4.1 and 3.4.2 it has already been said that African morals lay a great emphasis on social conduct, since a basic African view is that the individual exists only because others exist (Mbiti 1991:174). Without morals there would be chaos and confusion. Morals guide people in doing what is right and good for both their own sake and that of their community (Mbiti 1991:174). The need for a regulative principle in faith and theology is not only western but also African. Therefore, we must not be afraid to regulate our worship of God in a holistic affecting all aspects of our faith. The biblical data must shape our way of doing things in taking seriously the complex context of today.

4.4.10. Conclusion

On concluding on the discussion on the main features, it is clear that Jesus Christ is God man, and the natures of Christ have a big place in reformed thinking as it has been demonstrated above. On the whole there are very few differences among the Western thinking and African reasoning. As we have thought through critically on both the Eurocentric theories of faith and Afrocentric theories of faith in Christian theology. As a result, the reconstruction paradigm makes a lot of sense for me, as I shall display in the next section. This means the best of western theology and Afrocentric Godview, Lifeview, and worldview must be used to enrich the current contextual Christian theology. The present challenges of the African situation are many and these include politics, economics, health, education, land, debts, wars, other religions, cultures, authority, natural resources, and many other factors.

The acceptance of Christianity does not need to imply that Africans have forsaken African cultures in the deeper dimensions. An awareness of the meaning of the continuity of African culture should go far to help the African church to see that the church in African is potentially related to its own life even if some Christians and others prefer for the time being to look beyond themselves for their reality (Reyburn 1962:101-2).

Therefore, modern needs entail that we must scratch where it's itching. It is my conviction that I have scratched on the right place by dialoguing on the following features special and general propensity, accept and criticize predisposition, personal and communal affinity, extra calvinistic inclination, providence and election trend, time concept tendency, cessational leaning, democratic bent, and the regulative penchant. In other words any African reformed theologian must realise that reformation is a continuous process (**ecclesia reformanda semper reformata**). Therefore, in this way we must face present and future problems with courage because of the living Christ. Jesus Christ is the same yesterday, today and forever. In short we cannot just pride in past glory but a call to face the present reality and prepare for coming challenges. The Chewa proverbs drives the point home; **mlendo anadza nakalumo kakutwa**, (= A visitor came with a sharp blade) or **Nzeru kupangwa** (=wisdom is imparted) this means we must be open to new ideas to sharpen our own understanding or we must be willing to be imparted with knowledge from other sources. Therefore, for any serious reconstruction we must be open to new ideas but not to reject even the good that we have in both European and African Christianity.

The Western propaganda is very strong not just socially but also theologically and it is against this theological reconstruction that we have a pressing and urgent matter. The need for African Reformed Christian theology cannot be overstated. It is very clear to me that many African theologians have written a lot on Christian theology, while the Reformed African understanding has received very little attention; if anything it is a

reproduction of the sixteenth century reformation understanding (Cairns 1954:302). Yet the Reformed faith has a very dynamic and kaleidoscopic nature. The Reformed faith has always transformed all the societies it has been in either directly or indirectly way (Cairns 1954: 315- 325) in this dynamic and kaleidoscopic principle of faith gives way to a recognition of the contextual African expression or understanding, of the current Christian theological needs with originality, acceptability and meaningful for African Christian beliefs. In essence whatever argument we take on theologies they remain theories of faith, and this shall be the focus of the next section.

4.5 Faith and theology: a functional paradigm

The humanness of the social and academic context of faith and theology must be well known, because the social and academic setting has a big influence in our everyday life, even in theological studies. The discussion on faith and theology is being done in the African context in Zambia in the Reformed-Presbyterian pastorate. The African church is still theologically provincial, although kerygmatically universal; the western Christians are called to respond by struggling for justice, seeking, and solidarity with the oppressed and relating faith in culture (Nelson 1990:209-224). It must be pointed out that African churches are not empty vessels but the church is organic, corporate fellowship, Jesus Christ in the first-born of many brethren; Christ the second Adam and redemption; and the communion of saints (Goreham 1975: 233-236).

The news I hear on the radio and television about issues in Africa today has a big bearing on my presuppositions and God-life-worldview. The problems and sufferings facing Africans are very concrete and these ranges from economical (poor economies), political (conflicts and civil wars), medical (poor health and HIV/aids pandemic), sociological (crime and poor morals), theological (search for a deeper spirituality), and many other areas. Indeed Africa has had its share of tribulations. The triple heritage from Islam, Christianity, and African cultures has complicated things ever more. In the real sense the triple heritage has brought its own troubles, therefore, creating a difficult situation, which demands many answers to a lot of questions that are flying in the African minds. All these factors have a bearing on the understanding of theology as a theory of faith in a quest for a contextual meaningful faith.

And this dissertation is part of the struggle to find answers to some of the questions in a life of faith. The Zambian context is not very different from the general African situation. It goes without saying that the African has much to learn from the Christian faith about how to purify and complete his beliefs about God, life, and world. But it is also true that the Christian has something to learn from the traditional African: not in the sense of new doctrines, but in the sense of new insights and new ways of understanding God. It is not only from the positive aspects of African theism that Christians can learn, but also from its very shortcomings and errors, in

examining these errors, a Christian is forced to ask himself for herself if these deviations perhaps also exist in his own understanding and attitude, up to recent times, the general approach among Christians toward African religions and cultures tended to be negative. A more positive appreciation of African tradition is now widespread, but, as often happens, this can sometimes go to the other extreme, today one hears much of African wisdom, religiosity, philosophy and the like, but little mention is made of the deviations in the African cultures, the truth lies between these two extremes; each culture and people have both their positive and their negative qualities, and the wise theologian will be able to profit from both (Nyamiti 1987: 58-9).

However, the declaration of Zambia as a Christian nation in 1991 has brought many challenging questions to the Christian faith on God-life-worldviews in both positive and negative qualities. We are mainly interested in the ecclesiastic and societal experience of faith within the ambience of being Black-African-Zambian-Reformed-Presbyterian impulses into the societal fold of which I am part

In general I have observed that the traditional Reformed scholars do theology from the **above position**, that is, emphasis on starting with God. On the other hand African theologians have an emphasis on doing theology from the **below position** which means theologizing from the humanity point of view. Therefore, in dealing with the functional paradigm I would like to agree with Loius Berkhof, Hendrikus Berkhof and Daniel L. Migliore, in the Eurocentric handling of Christian theology. However, it must be pointed out that here we have a mixture of both positions, that is, **from above** and **from below**. These methods were used and are still used by these Reformed scholars.

For Loius Berkhof we see an emphasis on starting with God. On the other hand Migliore has an emphasis on starting with humanity as position from below. These points are very important for the understanding of the Reformed theology. For this is a build up on the general reformed principles. On the other hand, Afrocentric understanding puts all its emphasis on starting with humanity as position **from below**. These African trends are Inculturation, liberation, reconstruction, and contextual theology starts with the concrete African situation, which includes cultural, political and oppression on racial grounds. The African situation is a very complex and difficult one to understand just like any other setting. In the ancient times, tribal wars were the order of the day, where strong tribes overcame weak tribes and dominated them. As if this was not enough, slave trade was developed where human beings were sold and exchanged at will. The Arabs just came in to complicate things more, hence, our African relatives are now in the **Diaspora** in Europe and America displaced not out of they will.

The colonial era replaced, the slave trade, and at the Berlin conference, the African continent was partitioned without any consideration of African interests. Zambia then called northern Rhodesia was controlled or ruled by a British South Africa company headed by an ambitious young millionaire Cecil John Rhodes with the

authority from the British Government (Verstraelen-Gilhuis 1982:29) the struggle for independence resulted from this colonial oppression. Now Africa has political freedom but only enslaved again with economical designs, from the rich north. Therefore, any serious reflection on African Christianity has to bear in mind the past and present situation in order to create a possible and acceptable Christianity for now and the future. Christian life or Christianity in Zambia (Verstraelen-Gilhuis 1982:32, 81) must influence our reconstruction theology. The need to rebuild the glory of African continent is obvious even in the religious world in particular in Christian theology.

4.5.1. Expanding the reformed agenda

It is common sense that we must have this movement from the known to the unknown in the 21st century. In other words this means we must know the past and the present agendas for Reformed theology if we are to expand the Africa reformed agenda for the future. I agree with Mbiti (1996:176-79) that at the moment theological areas that require attention and further exploration in the encounter between African religion and Christianity are in various groups, which are God, personal concerns, practical religion, society, tools of religious life, and miscellaneous areas.

On God

The common areas on God are: environment, grace, life, and love, and peace, worship. And different areas are: church, end, revelation, and trinity. And areas of tension are creation, and fulfillment.

On personal concerns

Common areas: belief, blessings, dedication, faith, happiness, health, joy, peace, prayer, security, wholeness, worship, and work. Different area is only one conversion. The areas of tension are death and the hereafter, hope, morality, personal value, dignity, salvation, sickness, sin, and spirituality.

Practical religion

Common areas are ceremonies, charms, dealing with crises, disputes, economics, ethics, evil, festivals, forgiveness, good, goodness, morals, oppression, politics, public ethics and morals, rites des passages, rituals, service, sin, evil, crime, spirits, and threats to life and property. Areas of difference are evangelism, mission, mystical power, symbols and witchcraft. Areas of tensions are reconciliation with God- self-society-nature-time, and taboos.

On society

Areas of commonness are anthropology, calamity, children, community culture, epidemics, environment, human

rights, justice, land, liberation, oppression, poverty, refugees, sexual ethics, and slavery, under privilege, poor, retarded, outcasts, war, conflicts and women. Areas of difference are church, family, and mission. And areas of tension are family, famine, hunger, disease, peoples of other ethnic groups and nations.

On tools of religious life

Common areas are dance, drama, literature, music, oral tradition, sacred objects, sacred places, and symbols. Areas of difference are Bible, and modern technology.

Miscellaneous areas

Common areas are accusations, dangers, drawbacks, loss, emergencies, fears, hostility, ignorance, judgement, prejudices, and shortcomings. Areas of difference are advantages, and enrichment.

The need for the African Reformation or the rebirth of knowledge (African Renaissance promoted by South African President Mr. Thabo Mbeki) is a desired movement. Expanding the Reformed agenda has to do with illustrating and writing a Systematic Theology on issues mentioned above. For time has come in Africa to have our own theory of faith in theology. In particular here in Zambia we need our own systematic theology. The Western thinking has spoilt Africa, and at the moment the challenge we have in Africa is to make the Christian faith to become part of the African people.

The rebirth of knowledge or the rebirth of culture or the rebirth of theology is a pressing need for the African today. In as much as we have in mind a dated reformation but reality shows that as Africans we have lots of new information always surrounding us. Therefore, the African Reformed agenda must indeed be understood as an expansion, on the existing reformed agenda. This calls for a constant deep reflection among these areas, God, human and cosmos. For that reason the African theological programme includes a serious reflection on the African circle, that is, from birth and childhood, initiation and puberty rites, marriage and procreation, and down to death and the hereafter (Mbiti, 1969: 110-165).

The search for new values, identity and security is a present African predicament. This should be seen in the changing Africa and its troubles. The rapid change is indeed influenced by many external and internal forces. The points by Mugambi on African Christian spirituality and Africa in the new world order give me an insight into the African Godview, lifeview, and worldview, on the place of scriptures, literacy, culture, laity, self-reliance, sacred and secular, priorities, and challenges. The priorities for the African Christian theologian even in the Reformed context may include human resources, development, publication and dissemination of relevant knowledge, religion without prosperity, glorification of poverty, freedom of worship and the proliferation of denominations, religious and cultural plurality in Africa, the electronic church, and Christian and recreation. In the new world order the challenges include reversing the flow of information, globalization and privatization,

impact of structural adjustment programmes, peace and justice in the new world order and the weakening of national sovereignty in Africa (Mugambi 1995:141-159, 210-225).

An authentic Christian theology has been born from this complex background and all we need is to discover this latent theology. This African theology to be accepted must not only interpret the biblical datum and the cultural datum but must also keep a distance from Western theology in order to harmonize with the modern Africa holistic needs (Maurier 1975:105-18). However, the Eurocentric theology has an outline, which may be used for reflecting and theologizing on the concrete Afrocentric situation. The Africans experience of God, life, and world is a renewed reality in our present time. The African religious consciousness cannot be exterminated or suppressed by internal or external forces. This means our Christian theology must be concrete, experiential and practical. African Christian theology must translate Jesus Christ to the tongue, style, genius, character and cultures of African peoples (Mugambi 1989: 45). The Reformed African spirituality should cover these areas as well: the experience of Christ or the Extra-calvinisticum in the Reformed tradition, problems and possibilities, prayer in the Reformed tradition, the use of the Bible in Reformed spirituality, and discipleship in the world and discipline of the Christian life cannot be overlooked (Rice 1991: 1-200).

4.5.2. The African reformed Christian theology

The African Reformed Christian theology must come from the African Reformed spirituality. This includes encounter with Christ, the authority of scriptures, the guidance of the Holy Spirit, formation into the character of Christ and a life of spiritual discipline. This concrete, experiential and practical Christian theology is of great importance to African Christians. The points stated above cannot be overlooked because many African Christians especially women and children do not know how to read and write. Hence, the practical Jesus Christ is a significant pillar of faith. I see this everyday in the congregation I am pastoring. I have a lot of members who do not know how to read and write yet they have a deep commitment to the practical Christian life, expressed in funeral attendance, visiting the sick, caring for the widows and of course various church activities. The youth are also busy searching for deeper spirituality movement from traditional concepts into the modern ways of Christianity.

This means that the Reformed doctrines must be restructured to meet the spiritual needs of the young people at all levels. Therefore traditional reformed Christian theology must also be reworked to suit the current youth needs if it is to survive in our present changing spiritual environment. I agree with point that we should strengthen the home, church and school in order for us to nurture our youth in the church to spiritual maturity (Raubenheimer 1997:4-10). This means also that we should have the priorities for the future well understood which should include the ecumenical rethinking, regionalization of reformed churches, call for unity of the

reformed family, involvement in missions, and the distribution of finances (Silveira 1996:157-159).

I would also add from what Parratt (1987:143-160) has said that the current issues in African theology, should include oral and liturgical theology, methodology and Bible, and the cultural and political context.

4.5.3. Present changing spiritual environment

John Stott (1992:22-26) said that:

How, then, can we be both conservative and radical simultaneously, conservative in guarding God's revelation and radical in or thoroughgoing application of it? How can we develop a Christian mind, which is both shaped by the truths of historic, biblical Christianity, and acquainted with the realities of the contemporary world? How can we relate the word to the world, understanding the world in the light of the word, and even understanding the world in the light of the word, and even understanding the word in the light of the world? We are called to double listening, listening to both the word and to the world...it will involve not a 'because' but a 'nevertheless' in face of the reality of the human'...we are constantly exposed to the pressure to conform.

The issues mentioned by Stott above gives an indication of the present changing spiritual environments. The God-life-worldview of my parents and my fore parents is not the same as my present God-life-worldview.

4.5.4. Africanization

The Africanization of the African church or theology is a primary or greatest need for Africa and it is a complex problem for both white missionaries and Africans. Missionaries sometimes envisage such Africanization in terms of baptizing into the church several of the African arts such as drum rhythms, wood carvings, and drama. Africans today tend to think of Africanization as the replacement of missionaries in ecclesiastical administrative posts and all aspects of the Christian faith (Reyburn 1962:97). In fact, Western missionaries in Africa in former centuries often presented the gospel in Western garb and were hostile towards indigenous cultures. Many African Christians broke away in reaction to institute their own churches, rooted in African traditions. Reformed churches and these African instituted churches often regarded each other with suspicion. The Reformed saw the African instituted churches and indigenisation of Christianity as 'heathennization', and the African instituted churches viewed reformed churches in Africa as subject to western cultural captivity (Karimi 2002:12). Both of these views may have something to offer, however, the truth is that an African Christian does not need to cease being an African, or a person related in a cultural and emotional dimension to his local way of life.

It is acceptable that the contemporary Christian in Africa is in a complex context. And John Stott (1992:15-30)

puts this point much clear by saying:

Christianity is a historical religion. . . it is not a new version of Christianity which, we are busy inventing, but original, historic, orthodox, biblical Christianity sensitively to the modern world. . . the historical origins of Christianity are a great blessing. They give us a solid foundation. Our faith is not built on legends, fairy tales or even myths, but actual events. . . their dilemma was not whether Christianity was true, but whether it was relevant. The world has changed dramatically since Jesus' day, and goes on changing with ever more bewildering speed. . . can the gospel really be 'modernized'? Throughout the whole history of the church Jesus Christ has suffered a process of repeated crucifixion. He has been scourged, bruised, and locked in the prison of countless systems and philosophies. Each generation read back into him its own ideas and aspirations, and created him in its own image. The challenge before us is to present Jesus to our generation in a way that is both historical and contemporary, both authentic and appealing, new in the sense of 'fresh' (**neos**), not new in the sense of being a novelty (**kainos**). The main reason for every betrayal of the authentic Jesus is that we listen with exaggerated deference to contemporary fashion, instead of listening to God's word. Then the quest for relevance has degenerated into a lust for popularity. The opposite extreme of irrelevance is accommodation, which is a feeble-minded, unprincipled surrender to the **zeitgeist**, *the spirit of the time*. He insisted, therefore, that true theology 'always involves a debate between the **kerygma** and the self-understanding of an age. . . between eternity and time. . . 'faith', he insists, 'will always be a venture.

Lewis C S wrote his tribute about Athanasius, who maintained the deity of Jesus and the doctrine of the Trinity. When the whole church was determined to follow the heretic Arius: it was his glory that he did not move with the times: it was his reward that he now remains when those times, as all times so, have moved away (Lewis 1953:9). Indeed, the church speaks most authentically to the world not when it makes its shameful little prudential compromises, but when it refuses to do so; not when it has become indistinguishable from the world, but when its distinctive light shines most brightly. Our calling is to be faithful and relevant, not merely trendy. We listen to the word with humble reverence, anxious to understand it, and resolve to believe and obey what we come to understand. We listen to the world with critical alertness, anxious to understand it too, and resolved not necessarily to believe and obey it, but to sympathize with it and to seek grace to discover how the gospel relates to it. . . 'double listening', however, contains no elements of self-contradiction. It is the faculty of listening to two voices at the same time, the voice of God through scripture and the voices of men and women around us. These voices will often contradict one another, but our task is listening to both of them as indispensable to Christian discipline and Christian mission. It is in double listening that it is possible to become a 'contemporary Christian'. For then we see that the adjectives 'historical' and 'contemporary' are not incompatible, we learn

to apply the word to the world, and we proclaim good news which is both true and new. In sum, we live in the 'now' in the light of the 'then' (Stott 1992: 29).

For this reason the God-life-worldview participate in each other in the description of Eurocentric and Afrocentric themes in reformed thinking, for much emphasis is put on understanding the person of Christ, the states of Christ and the offices of Christ, which are Prophet, Priest and King. Of course, the divinity of Christ has a higher consideration. The historical Jesus has created the need to have a balance between the divinity and humanity of Christ. Therefore, the person of Christ must be understood as the son of the living God, son of man, and son of David, Lord, and word of God, servant of God, Saviour and God. These titles of Christ form the key themes in Western Christology. In the present reformed minds, these themes interplay and reflect on these issues discussed. Therefore, the person and work of Jesus Christ are decisive for any Christian theology. This includes understanding Christ as the liberator, in his humanity as a starting point in reformed thinking. In other words, the living Jesus Christ in faith is the final key to true concrete Christian theology. (Migliore 1991:139-164).

Evaluation of north and south themes is understood in the past and the present of both Europe and Africa has an influence on the Christological themes. In the Inculturation methodology, emphasis is put on African culture and African themes like Jesus Christ as the Son of God, servant of God, redeemer, conqueror, Lord and chief. In fact, Jewish culture in many aspects is close or similar to African culture. (Mugambi 1995: 18-32). However, in liberation theology emphasis is more on reaction to political and racial oppression. Moreover, there is a need for a black Jesus, reconciliation, black liberators, care for the poor, cry for freedom, the suffering Jesus, God of the oppressed, God of the poor and God on the side of the poor (Maimela 1987: 63-74).

They have also brought the desire for equality with Feminist theology. They can no longer oppress the African women in the name of traditional practices because women are free in Christ. Therefore, themes on reconstruction theology include Jesus Christ as builder. In addition, transformation is required at personal, cultural and ecclesial levels, for purposes of rebuilding what has been destroyed at these levels. We need theological reconstruction for us to do some reflection on the work of Jesus Christ in the light of current challenges to meet the living Christ in our context (Mugambi 195: 33-51).

4.5.5. Summary

Christian theology has twofold task vis-à-vis theological systems: to support all that is good in them and to be prophetic in testing all systems by conformity to the will of God (Parratt 1988: 247-254). Therefore, in general I have observed that the traditional reformed scholars do theology from the above position, that is, emphasis on starting with the God. On the other hand African theologians have an emphasis on doing theology from the below position which means theologizing from the humanity point of view. Therefore, in Loius Berkhof, Hendrikus Berkhof and Daniel I. Migliore, we see the Eurocentric handling of Christian theology. However, it must be pointed out that here we have a mixture of both positions, that is, from above and from below methods used by these Reformed scholars. For Loius Berkhof we see an emphasis on starting with God. On the other hand Migliore has an emphasis on starting with humanity as position from below. These points are very important for the understanding of the Reformed theology. For this is a build up on the general Reformed principles. On the other hand, Afrocentric understanding put all its emphasis on starting with humanity as position from below. These African trends are Inculturation, liberation, reconstruction, and contextual theology starts with the concrete African situation, which includes cultural, political and oppression on racial grounds. The African situation is a very complex and difficult one to understand. In the past, tribal wars were the order of the day, where strong tribes overcame weak tribes and dominated them. As if this was not enough, it developed into slave trade where human beings were sold and exchanged at will. The Arabs just came in to complicate things more; hence, our African relatives are now in the **Diaspora**.

4.6. Conclusion

The context in which I find myself today is that of multi-heritage in many ways. The African philosopher Kwasi Wiredu (Bodunrin 1991:176) expresses this mindset as follows:

“[F]or a set or ideas to be genuine possession of a people, they need not have originated them, they need only appropriate them, make use of them, develop them, if the Spirit so moves them, and thrive on them. The intellectual history of mankind is a series of mutual borrowing and adaptations among races, nations, tribes, and even smaller sub-groups.”

European Calvinist context and Black African milieu both have cultures that are pre-conditionally mixed because of the same human conditions of reality and history. The Eurocentric and the Afrocentric Calvinism are both contextual Calvinism in all respects. The Calvinist ethos of Geneva and Calvinist ethos of Black African in Lusaka merge at many points as discussed. The Geneva ethos and the Lusaka ethos have merging points, which are the scriptures, the sovereignty of God, the grace of God, the proclamation of the gospel, and

the holiness of life. However, for our purpose we shall focus on the features discussed in chapters two and three. These features are many but in this dissertation we have just looked at special and general, societal attitude, pilgrims tendency, the Extra-calvinisticum, providence and election, time concept, gifts of the Holy Spirit, church government, and the regulative principles. And ubuntu concept, societal attitude, pilgrimage tendency, Extra-calvinisticum, providence and election, time concept in Africa, the Holy Spirit and spiritual gifts, eldership and democracy, and the regulative principle in the church from the from both the Eurocentric and Afrocentric viewpoints respectively. The human experience must not be removed from the African angle. Jesus Christ is God man, and the natures of Christ have a big place in Reformed thinking as way back as the reformation. This means we have thought through critically on both the Eurocentric and Afrocentric theories of faith in Christian theology. Therefore, the reconstruction paradigm makes a lot of sense for me. This means the best of Eurocentric and Afrocentric worldview must be used to reconstruct contextual Christian theology. The present challenges of the African situation are many and these include politics, economics, health, education, land, debts, wars, other religions, cultures, authority and natural resources.

The modern needs entail that we must scratch where it's itching. In other words an African Reformed theologian must realise that reformation is a continuous process (*ecclesia reformanda semper reformata*). Therefore, this means we must face present and future problems with courage because of the living Christ. Jesus Christ is the same yesterday, today and forever. In short we cannot just pride in past glory but a call to face the present reality and prepare for coming challenges. The Chewa proverb drives the point home: **mlendo anadza nakalumo kakutwa**, (i.e. a visitor came with a sharp blade). This means we must be open to new ideas to sharpen our own understanding. Therefore, for any serious reconstruction we must be open to new ideas but not to reject even the good that we have in African Christianity. The Western propaganda is very strong not just socially but also theologically.

This theological reconstruction is a pressing and urgent matter. The need for African Reformed Christian theology cannot be overstated. It is very clear to me that many African theologians have written a lot on Christian theology; however the Reformed African understanding has received very little attention, if anything it is a reproduction of the 1521 reformation understanding. (Cairns 1954:302) yet the Reformed faith has a very dynamic and kaleidoscopic nature. The Reformed faith has always transformed all the societies it has embodied itself into directly or indirectly (Cairns 1954: 315- 325). The interchange, exchange and mixed appropriation of a kaleidoscopic Reformed-Presbyterian God, life and world view has given itself a contextual African expression and understanding which is not only compatible with many of the basic pointers of a black African God, life and world view but is

acceptable and meaningful as a modern sense making orientation in Africa.

5. BIBLIOGRAPHY

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