Title

Humanity and Salvation: Exploring concepts of humanity within the spirituality of Wesley's understanding of salvation and African perspectives within the Methodist Church of Southern Africa.

Student Name: Lauren Claire Matthew
Student Number: 961087545

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Supervisor:
Prof Sue Rakoczy

DECLARATION

Unless specifically indicated to the contrary, this study is the result of my own work. All citations, references and borrowed ideas have been duly acknowledged. It is being submitted for the degree of Master of Theology in the School of Religion, Philosophy and Classics in the College of Humanities, University of KwaZulu-Natal, Pietermaritzburg. None of the present work has been submitted previously for any degree or examination in any other university.

Student Name: Lauren Matthew

Student Signature: _____

Date: _____

Name of Supervisor: Prof Sue Rakoczy

Signature of Supervisor: _____

Date: _____

Dedication:

This work is dedicated to my grandparents; Maggie and Ben Nobin and Margaret and Martin Matthew who taught me to walk the road less travelled, to see beauty everywhere and not to take myself too seriously.

Acknowledgements:

Abstract:

This thesis seeks to explore the concepts of humanity within Wesley's soteriology and African perspectives in response to the call of the leadership of the Methodist church of Southern Africa (MCSA) to develop theology that is informed by our Southern African context. The central problem of the paper attempts to understand how people within the life of the MCSA interact with an understanding of humanity that is formed within the frameworks of *Nguni* and *Sotho* culture as well as Christian perspectives. The thesis maps Wesley's anthropology through his own experience of God and particularly within the trajectory of his soteriology. It also seeks unpack an understanding of humanity within the framework of *Ubuntu*. In attempt to ground the conversation within the lived experience of the MCSA the paper also draws in data from two focus groups that are comprised of laity and ministers in training, respectively as well as through feedback from questionnaires that the participants in the two focus groups completed.

The thesis makes use of an interpretive qualitative approach to explore the interplay of the different world – views in the lives of the participants as they share who they understand themselves to be and why they hold those particular views. The paper concludes with the observation of a pattern within the feedback from the participants that within the lives of the participants there seems to be a difference in their theoretical conception of humanity and their lived experience of their humanity. Within their theoretical understanding the participants were able to draw equally from their cultural perspectives and their Christian understanding, whilst within their lived experience, participants drew their understanding mainly from their Christian perspectives.

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Chapter 1: Introduction

In 2004, the Methodist Church of Southern Africa (MCSA) held a mission congress with the aim of moving the emphasis of the church from maintenance toward mission. At the congress the then Presiding Bishop Ivan Abrahams in his address invited the Methodist Church of Southern Africa (from here abbreviated as MCSA) to begin to cook its theology and practice in "African Pots". This was not the first time that the MCSA has heard this call. The Mission Congress (Mtata 2004) can be placed within a trajectory beginning in 1988 with a call from Rev Dr Stanely Mogoba in his tenure as Presiding Bishop (1988 – 1998) and likewise the tenure of Rev Dr Mvumelwano Dandala (1998 – 2003) to develop a more Afrocentric understanding and expression of our theology.

Since the Mission Congress, however no formal dialogue or attempt has been made to engage with some of the basic tenets of the MCSA's interpretation of Wesley's doctrines and the inherited practice of Methodism from the missionaries and the various understandings of God and faith being lived out and experienced in the varied communities of the people that constitute the MCSA. This would in particular mean dialoguing with Zulu, Xhosa and Basotho culture. It is my hope that this dissertation would be a starting point for this dialogue and that this would be another step in the journey that calls "...for our theology and practices to be homebrewed – cooked in African pots..." (Presiding Bishop Ivan Abrahams 2005 MCSA Conference address found in MCSA Yearbook 2006:15)

In this thesis I have chosen to hone my discussion in on the most basic expression of Methodism, a person's experience of God's grace or a person's experience of salvation. This has been done for two reasons. The first reason is informed by the practical pastoral work of ministry. The second motivation for this thesis is informed by what is expected of a person's faith journey within the MCSA. Within the life of the MCSA there is great emphasis placed on a personal experience of God's grace or an experience of conversion or a personal experience of Jesus Christ. It is an important requirement for one's membership into the MCSA. "The conditions, privileges and duties of membership in the Methodist Church follow the tradition common to the Methodist people from the beginning. Membership is not conditional upon the profession of theological tenets, or dependent upon traditional authority or ecclesiastical ritual. It is based upon

a personal experience of the Lord Jesus Christ, brought about by the Spirit, ranging from the earliest signs of Divine Grace in the soul to crowning blessedness in the joy of 'perfect love' and upon sharing of such gifts of grace with others seeking or enjoying a similar experience." (Laws and Discipline, 2007:25)

The emphasis on personal experience can be traced to Wesley's account of his conversion at Aldersgate on May 24 1738 and is the heart of Methodist spirituality and what it means to be a Methodist community. This experience is central to everyone's journey within the life of the MCSA. "The sense that one can have a direct and unmediated experience of God's grace without the need on an intermediary or an authority like a minister or a priest is central to Methodist discipleship." (Reddie, 2009:344)

Why is it important to locate this study within the academic discipline of Christian Spirituality? Sandra Schneiders (quoted in Rakoczy, 2011: 33) describes spirituality as "... the experience of conscious involvement in the project of life – integration through self – transcendence toward the ultimate value that one perceives." In this case the ultimate value is that of God as revealed through the revelation of Jesus Christ and experienced through the gift of Holy Spirit within the understanding of the Methodist tradition. Therefore a personal experience of God's grace or salvation can be seen as that movement of self – transcendence toward the ultimate value, God in Jesus Christ.

I however think that this journey or movement of self – transcendence is never simply a linear movement, but rather a movement that involves the whole experience of one's life and therefore it will be a journey that will always evolve as we evolve in our understanding of self, others and as we evolve in our perception of how we define as God or the ultimate value. This implies therefore that our understanding of our humanness or personhood is central to how we perceive others and our concept of God. It informs our experience of God's grace and because of this our concept of salvation is deeply intertwined with our understanding of humanity. This reflects the anthropomorphic aspect of theology. "The underlying presupposition here is that we know God only insofar as we know ourselves. All that we know, perceive and believe is grounded in our experience as human beings and in our reflection of this experience." (Ackermann, 1991:94)

Central problem:

As mentioned above, our understanding of who we are and our experience of being is important in understanding God and other, it would therefore be important to understand how people interact with the different world – views that are influences in the way we shape this understanding. I believe that attempting to explore this arena is extremely vital for the MCSA as we engage with the project of "...cooking our theology in African pots" (MCSA Yearbook, 2006:15) hence the central objective of this thesis seeks to understand how people within the life of the MCSA interact with African and Christian world – views as they develop an understanding of what it means to be human and their experience of being human. The central question of this thesis therefore is: How do people within the MCSA understand their humanity within the framework of Wesleyan theology and Southern African cultural perspectives?

In an attempt to engage with this question gathered data from two focus groups. A group of young lay people from the congregations in which I served as a minister and a group of student ministers in training at the Seth Mokitimi Seminary. (Later on in this chapter as I unpack the methodology used in the thesis, I expand on the composition of the focus groups)

My hypothesis was that the student ministers at Seminary will be more engaged and aware of the work of integrating the different world views which have played a role in their lives as compared to that of the lay people in KwaMashu. While I found that the student ministers were more aware of this, I also felt that they were not confident in what they believed about themselves when compared to the participants in KwaMashu.

Structure of the paper:

The thesis first seeks to unpack John Wesley's anthropology which is informed, firstly by his context and his own faith experiences which is addressed in Chapter two as it briefly traces the historical context of John Wesley and a few of the major trends within the theological and philosophical landscape of the 18th century. The chapter highlights in particular the influence of Arminianism, the English Pietism within the context of the Church of England on the thinking of John Wesley. The main thrust of the chapter however explores the importance of experience in

the formulation of Wesley's theology and the implication it had on Wesley's anthropology in particular.

The third chapter attempts to describe Wesley's anthropology within Wesley's soteriology as Wesley does not have a distinctive stand alone doctrine of humanity. Chapter four seeks to explore the themes of African anthropology within the framework of *Ubuntu* and the concept of community and interconnectedness within the African world – view. Chapter five begins with an overview of the history of Methodism in South Africa, focusing in particular on the development of Methodism in KwaZulu – Natal. This section of the chapter seeks also to understand the influence of the theology and context of the missionaries and *amakholwa* as the Methodist movement established itself in Southern Africa. Chapter six is an analysis of two focus groups based in KwaZulu – Natal. The first focus group is convened among young lay Methodists in KwaMashu and the second group is convened with Seminarian students from the Seth Mokitimi Seminary based in Pietermaritzburg.

Methodology:

As I conceived this thesis I realised that in order to answer the challenge of the previous Presiding Bishop, it would not be enough to merely write a paper exploring Wesleyan and African perspectives on anthropology but that I would also have to ground this within the experience of the local church in order for the thesis to have any practical value. To this end I conducted two focus groups within KwaZulu - Natal. My reason for choosing these areas is due to the fact that I am currently serving as an ordained minister in KwaMashu/Ntuzuma area of Durban and therefore one of the focus group convened is comprised of young people within the community that I serve.

The second group consisted of student ministers that are placed at the Seth Mokitimi Seminary. The Seminary has both ministers in training that have been placed at the Seminary by the Church to complete their academic training as well as students who enrol with their seminary in their private capacities and from other denominations. The student ministers are however accountable to the discipline of the Methodist Church of Southern Africa and the internal discipline of the Seminary.

The aim for choosing this dynamic was to compare the experiences of lay people in a local church setting in which the participants had not received any formal theological training to that of participants who were in the process of receiving formal academic training to the ordained ministry of word and sacrament

In this thesis I sought to use an interpretive qualitative approach in seeking to investigate how both lay and clergy members at the initial stages of their training, interact with both Southern African cultural perspectives (*Nguni* and *Sotho*) and Christian world – views in their understanding of what it means to be human. In order to explore the interplay of these world views with the participants lives, data was gathered through a questionnaire (see Apendix A) and through the discussion of two focus groups, comprised of laity and probationer clergy, respectively. The questionnaire formed the basis of the discussions in the focus groups, however I sought to allow the emphasis of the group to move the discussion.

The questionnaire itself was divided into two sections. The first section consisted of a selection of creation stories and descriptive statements that were of both African and Christian traditions. I made us of the creation narratives as these narratives according to Ng'weshemi (2002:17) "These stories are carried from one generation to another and they are deemed important because they provide some form of explanation to existential questions raised by humans." The participants were asked to work through this section twice, at first as an initial instinctive read and then after they had reflected on their own journey and experience of God (in the second section of the questionnaire). On both occasion participants were invited to rate the relevance of these creation stories and descriptive statements according to how relevant the creation stories and statements were to their understanding and experience.

The second section of the questionnaire consisted of questions that explored the participants' understanding of humanity, their personal experience of God and how they viewed themselves within this experience. This section also explored the participants' perception of John Wesley's conversion experience.

As this thesis makes gathers data from both theoretical and people's life stories, ethical clearance with an orange code was obtained which means that the study would engage with human subjects but that the research is not of a sensitive nature (see Appendix D). Both the focus groups were filmed with permission from the participants.

Chapter 2: Influences on the thinking of John Wesley

Introduction:

This chapter seeks to firstly provide a historical overview of the Church of England up to and including the eighteenth century highlighting significant developments that have influenced the life of John Wesley. The second aim of the chapter is to also explore the major theological themes in the development of the Church of England in tracing the influence that these themes have had in the formation of John Wesley's thinking..

2.1. Broad overview of 18th century England:

John Wesley's influences were at once both High Church and puritan and it seems that he carried this tension in his spiritual journey. "...allow me to summarize by simply saying that we were all living in those early days within an atmosphere that was at once High Church, puritan and mystical." (Wesley in Tuttel, 1978:49)

The 18th century was not as tumultuous as the pervious centuries for the Church of England. Differences within the Anglican Church were now expressed as different 'tendencies rather than as aggressive competing parties." (Maddox, 2010:23) It was also the century of the Enlightenment and the rise of Britain as a colonial power chiefly because of its power as a naval nation. Although Britain and France were engaged in constant conflict to establish their supremacy, Britain continued to expand militarily and economically through trade. (Attwell, 1989:97) Politically Britain had developed a system that allowed the working class some form of expression through the establishment of government at the local level. This did a great deal to relieve the tensions within society that would affect Europe even though the House of Commons was still controlled by the nobility.

The Industrial Revolution also contributed to the growth of Methodism. In the first half of this century, Britain predominantly had a trade economy but with the development of some science and industry more and more raw materials were being used in manufacturing products, which shifted the economy toward manufacturing. This resulted in people moving out of villages and farms into cities and areas of industry and it was mainly among these working class people that Wesley and his friends would preach and recruit many Methodists. "The parochial system of the

Established Church simply did not operate under the new conditions, and with social restraints removed it is small wonder that gambling and drinking, riots, brutality and violence became the order of the day. It was this potentially dangerous situation that Wesley and his preachers did so much to defuse." (Attwell, 1989:98)

1.2 Important issues that had an impact on the thinking of John Wesley

1. <u>Arminianism</u>

Joseph Arminius was a lecturer at the University of Leyden, a renowned Protestant University in the Netherlands. (MacCulloch, 1989:27 – 28 and Walker, 1992:539) Calvin emphasised the sovereignty and otherness or transcendence of God within the human – God relationship. In this understanding, God determines those who are predestined to enjoy eternal life and within a redeemed relationship with God. These elected individuals have the imputed nature of Christ. In addition God also determines those who are not predestined for damnation. "This doctrine, known as, 'double predestination' affirms that only those who are elected to salvation will, in fact, be saved." (McGarth, 2001:425), which is a development of Augustine's idea that God has preordained that some human beings are to be saved. (McGarth, 2001:246)

Theodore Beza, Calvin's most ardent disciple, who lectured Arminius at the University of Geneva, developed Calvin's thoughts even further. He taught that even before the original sin, God had developed God's plan that would determine who within the human race would be saved. (MacCulloch, 1989:29) Calvin had also taught that while Christ had died for all humanity, he does not intercede for the salvation all people at God's right hand, but only for the elect. Beza differs with Calvin yet he only fleshes out Calvin's sentiment and teaches that Christ does not die for all humanity but dies only for the elect. (MacCulloch, 1989:2) These views were developed mainly to emphasise the omnipotence, omniscience and omnipresence and thus the majesty and divinity of God. (Heitzenrater, 1995:11 and MacCulloch, 1989:29)

Arminius was troubled by the logical implications of the above sentiments; does this then imply that God has created human evil? Arminius also thought that if God loved creation and humanity in particular and this is demonstrated in the death of Christ, how then can this love apply to some

human beings and not others? What are implications of God's love? (MacCulloch, 1989:28) Even though Arminius had these questions he did not choose to contradict the idea of predestination; he rather chose to look at the idea of election from a Christological perspective. "He taught, rather, that God first appointed Jesus Christ as the Redeemer and Saviour from sin, and that believers are predestined to salvation only in Christ." (Walker, 1992:540) Thus election is dependent on a person choosing to believe or reject Christ and His work of redemption. Arminius also emphasised the foreknowledge of God, rather than the determining action of God, "Arminius suggested that persons do make real, free choices and that God, while not causing such decisions, does know ahead of time what is going to happen." (Heitzenrater, 1995:11)

"Hard-line Calvinists" condemned Arminius' teaching as a form of Pelagianism in the Synod of Dort (1619) and reaffirmed the total depravity/corruption of humanity and that God's grace cannot be resisted by those whom God has elected (Heitzenrater, 1995:12 and MacCulloch, 1989:31). Just as the Arminian controversy was seen as a threat to Calvinism in Europe, in England too, among the English Calvinists, it was seen as a distortion of Calvin's ideas.

Politically the Arminian perspective won the favour of the monarchy as the King James I sought an alliance with Catholic Spain because the Arminian understanding was seen as being in opposition to the views of Puritan Calvinism. This only became more entrenched during the reign of Charles I, even though Parliament was influenced by the Puritan Calvinists (MacCulloch D, 1989:32 - 33). Eventually the Arminians in the English context were not just seen as a symbol of a general reaction against the dominance of Calvinism in Protestant Europe but also as the party within the Church of England that was for the monarchy and the High Church expression of faith within the Church of England.

Like Arminius, and the general Protestant view of humanity, Wesley did believe in the corrupt nature of humanity. However we can truly see the traces of Arminius' theory of the role of human choice in humanity's relationship with God in Wesley's understanding of human nature. Wesley fleshes out his understanding of the role choice plays in our relationship with God. "Although I have not an absolute power over my own mind, because of the corruption of my own nature; yet, through the grace of God assisting me, I have a power to choose to do good, as well as evil. I am free to choose whom I will serve; and if I choose the better part, to continue therein even unto death." (Wesley in Kumalo, 2009:31)

2. <u>The Influence of the Pietistic movement</u>

The puritan movement did not only want to bring the Church of England in line with scripture but was also in conflict Arminian theology (Heizentrater, 1995:12 and MacCulloch, 1989:32). The English Puritans were known to be advocates of individual piety, "good works" which was seen as a way in which a believer was the living out the evidence of the "elect status". These acts of piety or holiness were seen as a natural response or consequence of the irresistible grace of God that has been bestowed on the elect believer.

The Arminians also emphasised the need for good works in a persons' faith journey but these good works/ holy living were interpreted as an opportunity for the believer to accept and act on the empowerment of God's grace. Like the Calvinist interpretation the central aspect is the primacy of God's grace but the difference is that the Arminian position also emphasises the human ability to choose to act in and with the grace of God. (Heizentrater, 1995:18)

During the restoration period, which was characterised by the rejection of any kind of religious fanaticism and stressed being moderate in theology, it was felt that both within the Church and society there was a laxity in morality and a spiritual lethargy. "Within two decades, the debilitating effect of this sentiment upon the moral fibre of the nation was viewed with alarm by the English pietists who saw the growth of immorality and irreligion as a crisis that must be met by rejuvenation of the religious life within the Church of England." (Heizentrater, 1995:21)

The need for reform and the abhorrence and suspicion of religious fanaticism resulted in the formation of small groups who still held to the theology and practice of the Church of England but who sought out a more pietistic expression of their faith. These small groups were termed "Societies or colleges of piety" (e.g., The Society for the Propagation of Christian Knowledge [SPCK] and later the Society for the Propagation of the Gospel [SPG]). These groups were to develop the personal piety of believers, moving religion away from just attending church toward a "real holiness of heart and life". (Heizentrater, 1995: 22) The meetings were structured to provide encouragement, promote the study of the Bible and to increase devotional piety as well as a life of personal holiness and morality in the individual.

Samuel Wesley, John Wesley's father, was deeply influenced by the Society for the Propagation of Christian Knowledge and had also established the SPCK and had made his own adaptations to

the growing SPCK endeavour at Epworth. These ideas were to have an effect on both John and Charles Wesley. We first see evidence of this in the creation of the "Holy Club" at Oxford and later in the structure of the Methodist Society through 'bands' and 'class meetings'.

Theological Conclusions:

The first objective of this chapter was to describe the ecclesial context into which Wesley was born and particularly to highlight specific influences within the Church of England and his context which have influenced his thinking. The second objective was to trace important aspects of Wesley's development. It is my aim in these sections to point out how these influences have impacted on Wesley's concept of humanity and also how he developed these thoughts not just in a ecclesiastical cocoon but how these concepts developed out of his self - understanding.

It is through Wesley's struggle to experience and feel a sense of God's grace and salvation that he is able to plot a path through the theological landscape of his context. Wesley always felt (as is dealt with below) through his studies and engagement with logic and theology that he was not at peace. His attempt to live out a pietistic, disciplined spiritual life of inner monitoring and acts of charity, influenced by his pietistic upbringing, did not bring the sense of peace, joy and affirmation of God's grace for which Wesley so longed. For Wesley grace had to be "...understood as a conscious encounter with the God who – through the message of Christ communicated by the Holy Spirit – is reaching out to bring knowledge of the hearts of God to the hearts of humans." (Runyon, 1998:150)

In both the theological world – views of the Church of England and the Calvinist school of thinking, human beings are seen as passive receptors of God's grace. "For Anglicans sacramental grace was imparted by the officially authorized administrators of grace, the clergy, in an event that takes place whether the recipient is conscious of it or not. An indelible status is granted by baptism, for instance, which is the product of God's grace independent of human consciousness. In Calvinism, God's election from eternity is what determines one's destiny, again independent of human consciousness." (Runyon, 1998:150) For John Wesley experiential understanding of God implies that one is a participant with God. "What the renewal of the creature in the image of God requires is participation in the 'energy' of God, an energy that transforms and creates anew.

Thus what is called for is nothing less than a conscious encounter with grace!" (Runyon, 1998:151)

Randy Maddox (1984:7-22) puts forward a similar thought. He argues for John Wesley to be considered as a systematic theologian as opposed to being solely labelled a practical theologian by borrowing and expanding the idea of Gerhard Sauter's "orienting concepts" (1984:10). Maddox highlights that Wesley's orienting concept is "responsible grace". This is seen as a middle way or an alternative to two prominent points of view on humanity, namely the Pelagian perspective that over emphasised human abilities and Augustine's that emphasised human depravity. Wesley's "...driving passion was to find a third alternative to Pelagian optimism and Augustinian pessimism with respect to human flaws and human potential. Wesley found this third alternative in a concept of responsible grace, whereby salvation is clearly a gift of God (we cannot save ourselves), but a gift that calls us to respond and take responsibility (God will not save us without ourselves)." (1984:12)

Within the framework of "responsible grace" Wesley emphasises the tenet that humanity without God is incapable of good and in so doing builds on the idea that through faith in God's saving grace humanity is able to be saved and as such be considered pure. In addition grace invites us to participate in a relationship with God and the continuing invitation or responsibility to "...put the grace of God to work in transforming our lives..." (Maddox, 1984:13) This framework is also in my opinion the middle way in which Wesley is able to synthesise the trajectory of the free –will and choice in Arminius' anthropology and the pietistic concerns that advocated inner transformation, within the essential concept that it is through grace that humanity is saved and that humanity primarily participates within grace through faith. This was not simply an idea that Wesley formulated but something that he grew into understanding through his own experience.

Chapter 3: John Wesley's Anthropology

Introduction:

The previous chapter highlighted the pivotal role that experience and the human ability to respond to grace (and therefore participate with God) played in Wesley's synthesis of the two primary influences of his life into a system of belief and a way of life that answered his deepest need to have a theology of the heart. We have encountered through Wesley's journals that he had a deeply pessimistic self - understanding and humanity in general and believed that humanity was incapable of saving themselves. At the same time he did not believe in the irresistibility of grace as the Calvinist school of thought advocated. He held the English Arminian position that God had, "...absolute freedom (which) included the freedom on God's part to enter into a covenant with human persons that made salvation dependent on human co – operation with divine will. Grace was not irresistible, it had to be freely received and embraced." (Vickers in Maddox & Vickers, 2010:192). Wesley in short had an optimistic view of grace (Olson, 2006:149 – 155)

This chapter seeks to analyse Wesley's anthropology which allowed him to develop his understanding of experience that would lead one to respond to grace, considering that Wesley did not have an incredibly positive opinion about human ability. Wesley develops his anthropology therefore through his understanding of salvation and he does this in an organic way as it is born from his own experiences primarily, and secondly in what he observed and encountered in the stories of others. He believed that salvation did not just end with justification, i.e. with the restoration of relationship, but also with the restoration or renewal of the image of God within humanity, the imago Dei. (Runyon, 1998: 12) In the end he wanted to help people live out the true religion which meant an inner transformation of a person's life which would in turn translate into a positive change of behaviour and character in the person's life. This would imply a balanced interaction between faith and works. (Ayers, 2002:267 – 268)

Humanity and the Image of God:

Wesley develops a complex understanding of humanity within the development of his soteriology and his understanding of Christian perfection but again in a very practical manner and birthed from his own understanding of his experience. "His is an approach that seeks to align belief and experience, faith and works, divine and human effort into an integrative whole that finds concrete expression in living an authentically gracious Christian life." (Ayers, 2002:265) Also it is important to note that Wesley understands humanity only in relationship with God and that this is true for Wesley's anthropology before the 'fall' and in his post – fall anthropology, or in humanity's sinful state. (Khoo 2010:2)

Wesley develops the idea of our urgent need for a saviour by developing a tension between his understanding of the character or 'nature' of humanity in humanity's ideal state, before the fall, and then by describing the state of humanity as a result of the fall. "To fully understand and accept salvation one must know not only what he or she is saved to, but first of all what he or she is saved from, because salvation itself implies some crisis or problem which can only be solved by divine intervention of some sort...Salvation implicitly signifies that the saved are in need of a saviour..." (Ayers, 2002:270)

In Sermon 5, "Justification by faith", we encounter a good example of Wesley's thought.

> In that image of God was man made, holy as he that created him is holy; merciful as the Author of all is merciful; perfect as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an 'image of his own eternity, an incorruptible picture of the God of glory...Such then, was the state of man in Paradise. By the free, unmerited love of God, he was holy and happy: He knew, loved, enjoyed God, which is, in substance, life everlasting. And this life of love, he was to continue forever if he continued to obey God in all things... Man did disobey God..From the moment he tasted that fruit, he died. His soul died, was separated from God, separate from whom the soul has no more life than the body has separated from the soul. His body likewise, became corruptible and mortal; so that death took hold on this also. And being already dead in spirit, dead to God, dead in sin, he hastened on to death everlasting; to the destruction of both body and soul, in the fire never to be quenched. (Wesley, Sermon 5)

Wesley believed that it was impossible for us now, in our present human state, to comprehend what we were originally created to be, because "the fall" has distorted our understanding. Yet from the two scriptural accounts in Genesis, we can arrive at some understanding. (Runyon,

1998:9) There was harmony in creation at the beginning "...the Author, surveying the whole system at one view, pronounced it 'very good'...an exactly connected series of beings, from the highest to the lowest; from dead earth, through fossils, vegetables, animals, to man, created in the image of God, and designed to know, to love, and enjoy his Creator to all eternity." (Wesley in Runyon, 1998:10)

This is the classical Western perspective of human nature and the fall, "... Western traditions typically assumed that humans were created in a complete and perfect state – the epitome of what God intended them to be." (Maddox, 1994:65 – 66) A factor in being created in the image of God is that humanity has been created with the ability of self – determination or as Runyon 67(1998:10) states, freedom. This freedom makes humanity capable of holiness and virtue however humanity has misused this freedom. "The nature is now no other than God's own work. The very nature of every man came out of the hands of God... their original nature came from God... yet the present corruption of their nature came not from God, and is not his work." (Wesley, 1856:252)

Wesley's understanding of humanity in our present state emphasises our depravity, our corrupt and debased behaviour. This is clearly put forward in his text on Original Sin. This is a rather lengthy response to Rev John Taylor and is the closest that Wesley comes to writing a doctrinal tome. In it, through tracing humanity from antiquity through to the Roman Empire and eventually to his present context, Wesley argues clearly that humanity is in every way depraved and sinful. (Wesley, 1856: 248 – 267)

How then, does this image of God occur in humanity?

There is a distinction in Wesley's thinking between the natural and moral image of God in humanity.(Maddox, 1994: 68; Runyon, 1998:14 – 18; Maddox & Vickers 2010: 190 – 191) Maddox (1994:66) interprets this distinction within Wesley's understanding as the 'likeness of God' and the 'image of God'. The development of these ideas within Wesley, Maddox attributes to the influence of Greek Patristic theology on Wesley's thinking.

> 'Image of God' denoted the universal human potential for life in God. 'Likeness of God' was the progressive realization of that potentiality. Such realization (often called

'deification') was only possible by 'participation' in Divine life and grace through worship, sacraments and the like... it was neither inevitable nor automatic. (Maddox, 1994:66)

The natural image of God in humanity, therefore, in Maddox's definition is the 'Likeness of God', also termed by Maddox (1994:68) as the 'natural image of God', whilst the moral image of God refers to the ability of humanity is his/her perfect state to mirror the qualities of the Creator. "'God is love': accordingly man at his creation was full of love, which was the sole principle of all his tempers, thoughts, words, and actions. God is full of justice, mercy and truth: so was man as he came from the hands of his Creator." (Wesley in Runyon, 1998:18)

The 'Likeness' of God:

Wesley understood that the natural image of God, the 'likeness of God' in humanity is equated with the human ability to exhibit will, freedom and understanding (reason), as it is the nature of God that makes humanity capable of a relationship with God (Runyon, 1998: 14). A demonstration this understanding can be seen in Wesley's sermon "The General Deliverance":

> He was after the likeness of his Creator, endued with understanding; a capacity of apprehending whatever objects were brought before it and judging concerning them. He was endued with a will, exerting itself in various affections and passions; and lastly, with liberty, or freedom of choice, without which all the rest would have been in vain and he would have been no more capable of serving his Creator than a piece of earth...In these... the natural image of God consisted. (Wesley, 1771: 470 and Vickers in Maddox & Vickers, 2010: 194 -5)

While the Enlightenment thinkers put forward the idea that humanity's ability to reason is the principal quality innate in humanity that separates humanity from the rest of creation. (Runyon, 1998:13 -14) Wesley believed that it is our capability as human beings to be in relationship with God that distinguishes humanity from the rest of creation.

> What then is the barrier between men and brutes? The line which they cannot pass? It was not reason. Set aside that ambiguous term: Exchange it for the plain word, understanding: and who can deny that brutes have this? We may as well deny that they have sight or hearing. But it is this: Man is capable of God; the inferior creatures are not. We have no ground to believe that they are, in any degree, capable of knowing, loving, or obeying God. This is the specific difference between man and brute; the great gulf which they cannot pass over. (Wesley, 1771: 471)

Further Wesley differed from Enlightenment thinkers about the role in which emotion plays within the human psyche. In Sermon 60 (Wesley, Sermon 60:471), Wesley understands the 'will' not as the "…faculty of rational self – determination" (Maddox, 1994:69) but as affection. "These affections are not simply passive 'feelings' for Wesley, they are motivating dispositions of the person." (Maddox, 1994:69) In the original state of humanity, these affections or dispositions would manifest themselves in human beings using their reason, emotion and freedom to act as mirrors of God in the world, "… to enable human beings to carry out their calling to image and reflect their Creator." (Runyon, 1998: 16) Thus Wesley develops a more holistic understanding of humanity than the intellectualist emphasis of his context.

The 'Image' of God:

Maddox (1994: 68) provides the following definition "…the moral Image of God referred to the 'character' of holiness and love that God intended for humanity." Wesley sees the 'Image of God' embodied best in God's will for creation, which Wesley believes is most clearly expressed in the 'moral law' (Vickers, 2010:193). This idea can be seen in Wesley's Sermon 'The Original, Nature, Property, and Use of Law':

> Now, this law is an incorruptible picture of the High and Holy One that inhabiteth eternity. It is he whom, in his essence, no man hath seen, or can see, made visible to men and angels. It is the face of God unveiled; God manifested to his creatures as they are able to bear it; manifested to give, and not to destroy, life — that they may see God and live. It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law what the Apostle says of his Son: It is *apaugasma tes doxes, kai charakter tes hypostaseos autou* the streaming forth or out-beaming of his glory, the express image of his person. (Wesley, 171: 280)

Humanity is its original state was in perfect tune with the glory of God however after the fall, this aspect within humanity, was lost, yet God did not give up on humanity.

> Such was the original of the law of God. With regard to man, it was coeval with his nature; but with regard to the elder sons of God, it shone in its full splendor "or ever the mountains were brought forth, or the earth and the round world were made." But it was not long before man rebelled against God, and, by breaking this glorious law, well nigh effaced it out of his heart; the eyes of his understanding being darkened in the same measure as his soul was "alienated from the life of God."And yet God did not despise the work of his own hands; but, being reconciled to man through the Son of his love, he, in some measure, re-inscribed the law on the heart of his dark, sinful creature. "He" again "showed thee, O man, what is good," although not as in the beginning, "even to do justly, and to love mercy, and to walk humbly with thy God. (Wesley, 1771: 279)

<u>The relational/political image of God</u>

Maddox (1994:68) emphasizes four dimensions to human relationship within creation and he lists these relationships in terms of hierarchical importance which is a feature of Wesley's thought. The primary relationship is with God, then the relationship with other human beings, followed by humanity's relationship with the rest of creation (lower animals) and lastly humanity's relationship with ourselves.

Runyon sees these same relationships within humanity's vocation, which is to reflect the Creator. (1998:16). In his sermon, 'The General Deliverance' (Wesley, 1771:471), Wesley describes this in images that are consistent with his experience of England at this time. Humanity is described as "… God's vice-regent upon the earth, the prince, the governor of this lower world, and all the blessings of God flowed through him to inferior creatures. Man was the channel of conveyance between his Creator and the whole brute creation." Thus while all creation was given a degree of understanding and while creation had will and the liberty to act on their will within their limited degree of understanding, it is to humanity that the role of being care- taker 'ruler' is given. It is humanity's task to nurture and guide creation "continuing in the faithfulness to the order of the Creator" (Runyon, 1998:17). This implies then that humanity's role within creation, as this steward, is dependent on humanity's ability to understand and act within the will of the Creator.

The effect of "Original Sin":

In his understanding of "original sin", Wesley did not deviate from the traditional Western doctrine as expounded by Calvin and the Reformation. In his sermon on Original Sin, Wesley states the following:

> The Scripture avers, that "by one man's disobedience all men were constituted sinners;" that "in Adam all died," spiritually died, lost the life and the image of God; that fallen, sinful Adam then "begat a son in his own likeness;" — nor was it possible he should beget him in any other; for "who can bring a clean thing out of an unclean?" — that consequently we, as well as other men, were by nature "dead in trespasses and sins," "without hope, without God in the world," and therefore "children of wrath;" that every

man may say, "I was shapen in wickedness, and in sin did my mother conceive me;" that "there is no difference," in that "all have sinned and come short of the glory of God," of that glorious image of God wherein man was originally created. And hence, when "the Lord looked down from heaven upon the children of men, he saw they were all gone out of the way; they were altogether become abominable, there was none righteous, no, not one," none that truly sought after God: Just agreeable this, to what is declared by the Holy Ghost in the words above recited, "God saw," when he looked down from heaven before, "that the wickedness of man was great in the earth;" so great, that "every imagination of the thoughts of his heart was only evil continually. (Wesley, 1771:356)

However Wesley does infuse this understanding with a more Eastern perspective. While the Western perspective on Original Sin tended to place the emphasis on human guilt and forgiveness in a legalistic perspective (Maddox, 1994:74), Wesley also emphasizes the idea that sin causes a corruption or a sickness in the nature of humanity that does not simply negate humanity's ability to respond to God, but severely hinders humanity. "…but his fundamental concern for divine – human interaction seems to place his anthropology in the Eastern theological perspective, which points toward a more therapeutic soteriology. In particular Wesley is influenced by the thinking of Clement of Alexandria and Pseudo Macarius (Maddox, 1990:30).

Wesley does assent to humanity's total depravity in the Latin sense, but his descriptions of sin are more relational than they are legal or forensic. Little or no reference is made to sin as guilt; rather, sin is regarded as disease." (Ayers, 2002:272) This is seen in Wesley's work, *Original Sin*: "The 'image of God', in which Adam was created, consisted eminently in righteousness and true holiness. But that part of the 'image of God' which remained after the fall, and in remains in all to this day, is the natural image of God namely, the spiritual nature and immortality of the soul; not excluding the political image of God, or a degree of domination over the creatures still remaining. But the moral image of God is lost and defaced… "(Wesley, 1771:363)

Vickers (Maddox & Vickers, 2010:198 -199) emphasizes that Wesley worked with the parameters of English Arminian theology in constructing his thinking on salvation and human nature within that understanding. Among the teachings that Wesley adhered to within that tradition was the idea that "…the fall into sin and the resulting situation of atonement, the doctrine of justification by faith, and the insistence that salvation is for everyone, but it was

conditioned on repentance, trusting in faith, and obedience. Without obedience, there was no real faith, and without faith the universal scope of salvation went unrealized."

This understanding emphasizes the freedom of human being to chose to participate through obedience in the healing work that God has provided for humanity:

> …what is the proper nature of religion, of the religion of Jesus Christ. It is *therapeia psyches*, God's method of *healing a soul* which is thus diseased. Hereby the great Physician of souls applies medicines to heal this sickness; to restore human nature, totally corrupted in all its faculties. God heals all our Atheism by the knowledge of Himself, and of Jesus Christ whom he hath sent; by giving us faith, a divine evidence and conviction of God, and of the things of God, — in particular, of this important truth, "Christ loved *me"* — and gave himself for *me*." By repentance and lowliness of heart, the deadly disease of pride is healed; that of self-will by resignation, a meek and thankful submission to the will of God; and for the love of the world in all its branches, the love of God is the sovereign remedy. (Wesley, 1771: 361)

These emphases then on the freedom of humanity led to tension between the imputed Original Sin and an ontological understanding of sin.

Wesley moves through different phases as he engages with this issue. Maddox (1994:75 - 77) spells out this progression. Early Wesley held a biological creationist view of how sin was passed to humanity; however Wesley in his middle period (around 1738), emphasized imputed depravity. In this line of thinking Wesley taught the Adam is the federal head of humanity, however this would impact on his understanding of individual responsibility. As the idea of individual choice and responsibility took shape in his mind, Wesley moved away from the idea of imputed depravity.

We see this most clearly in Wesley's treatise, *Original Sin* in which Wesley responds to John Taylor, who also emphasizing human freedom, chooses to reject the traditional teaching of Original Sin. He locates the cause of sin in the past and thus exempts the current generations of any responsibility as simply "…victims of this past; because sin is universal, we can do nothing about it." (Runyon, 1998:19 – 20) According to Maddox (1994:80 – 82), Wesley's later stance goes back to his initial biological view, "While there are ambiguities… the most basic cause of our present infirmity for Wesley was not some 'thing' that we inherit, but the distortion of our

nature resulting from being born into the world already separated from the empowering Divine Presence. Deprived of this essential relationship, our various faculties inevitably become debilitated, leaving us morally depraved." (Maddox, 1994:81) This infection affects every aspect of our humanity: our will is distorted and orientated around self, our understanding veiled and our freedom curtailed and thus in ourselves we are unable to save ourselves, yet God provides us with a remedy.

How does God continue to engage with Humanity?

Maddox sees this as the third, crowning aspect of Wesley's anthropology (Maddox, 1994:83). It is important for Wesley to uphold two ideas in his thinking: the first is the total inability of humanity to save itself while at the same time emphasizing the idea that humanity is able to respond to God's grace. This in itself seems two contradictory ideas; however Wesley brings this together in his understanding that whilst through Adam all have sinned, but in Christ all have been redeemed. "He eventually resolved the issue by insisting that inherited guilt is universally cancelled at birth by the virtue of Christ's redemption. In effect, this made forgiveness of inherited guilt a benefit of Prevenient Grace. Any present human culpability for our fallen condition results from our rejection of God's offered restoring work in our lives, not any continuing responsibility for the Original Sin." (Maddox, 1994:87)

Prevenient grace for Maddox (1994:90) has three levels of operation. Firstly it is God's initial move toward humanity; secondly it is a partial healing of humanity's debilitated faculties which therefore sufficiently awakens humanity, to enable humanity to respond (or not respond) to God and thirdly it invites individuals into a closer "grace – empowered relationship of co-operative and progressive transformation…" with God. Therefore Prevenient grace is not something that is possessed by humanity, rather it is to be seen as part of God, it is pre- existent as God is pre – existent. It is "…an accompanying effect of God's initial move towards mercifully – restored Presence of in our lives. With God's approach our faculties are increasingly empowered, to the point that we can recognize our need and God's offer of renewed relationship, and respond to it." (Maddox, 1994:90)

"In Wesley's theological discourse, prevenient grace of God is common to all. It is a definite kind of grace given to all in order that humanity may be excluded from the natural state, where one in longer exclusive of God's grace. In this understanding prevenient grace is irresistible." (Khoo, 2010: 5 – 6) This understanding might seem to be against Wesley's original premise that grace can be resisted. Maddox (1994:86) says that Wesley interpreted grace within the Anglican perspective that sees grace as "…resistible or co – operant", which Maddox sees as "responsible" as Prevenient grace "…empowers or response, but does not coerce that response." This implies that the ability to respond to God or not to respond is a resultant of God's grace at work in us and if we are persistent in our rejecting grace, we can effectively silence the work of grace in our lives. (Maddox, 1994:88)

If prevenient grace partially restores our "likeness" to God, in that we are able to now utilize our understanding to perceive God, our self – will can now be orientated toward what we partially perceive as God's will and that we can use our freedom to respond to God's initial act, the Justification which is the restoration of the image of God within humanity. (Runyon, 1998:42) The two movements of grace within justifying grace are both reconciling and regenerative or restorative. Wesley believed that these two aspects happen simultaneously: "At the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are 'born again', 'born from above', 'born from the Spirit'. There is a *real* as well as *relative* change." (Runyon, 1998:71)

Justification is being reconciled to God, a restored relationship with God.

> To him that is justified or forgiven, God "will not impute sin" to his condemnation. He will not condemn him on that account, either in this world or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out, shall not be remembered or mentioned against him, any more than if they had not been. God will not inflict on that sinner what he deserved to suffer, because the Son of his love hath suffered for him. And from the time we are "accepted through the Beloved," "reconciled to God through his blood," he loves, and blesses, and watches over us for good, even as if we had never sinned. (Wesley, Sermon 5:46)

A further dimension to the restoration of our natural image of God and the likeness of God within this movement of God's grace is the work of the Holy Spirit restoring within humanity the ability to will and do what God has willed, "As soon as ever the grace of God (in the former

sense, his pardoning love) is manifested to our soul, the grace of God (in the latter sense, the power of his Spirit) takes place therein. And now we can perform, through God, what to man was impossible… We can do all things in the light and power of that love, through Christ which strengtheneth us…" (Wesley in Runyon, 1998:43)

This restoration is termed "sanctification" and the essential aspect of the restoration is the restoration of humanity's relationship with the Creator and in doing so "…life is made more healthy and whole by this communion with God and with others." (Runyon, 1998:82)

Concluding thoughts:

We discovered in the previous chapter that Wesley had a holistic understanding of humanity. While the context of the 18th century emphasized rationality and the mind, while being suspicious of emotions, Wesley, influenced by the philosophical school of thought of Locke, understood that emotions, feelings and experience when tested against Scripture as the framework for theological reflection. While Wesley valued experience, he did not have the optimistic understanding of humanity that the 18th century put forward. He held to the traditional concept that humanity without God was essentially lost to sin, but at the same time he believed that humanity is able to respond to and participate with God in grace and restoration.

This chapter tried to discover how Wesley was able to hold these two poles together. The essential aspect of these (above mentioned) concepts is not just humanity but humanity in relationship with God and Wesley's anthropology illustrates this. Wesley believes that humanity is made in the God's image. This is defined in two ways: the natural image (likeness) that humanity shares with God and the moral image of God. The natural image is understood to be the attributes of God, which are freedom, will and understanding. The moral image of God is God's will for creation as best understood in Moral law. In humanity's perfect state, humanity was able to orientate its will, understanding and freedom, in and for and with God's will (Moral Law) for creation and in this way mirror God's presence in creation. However as a result of Adam's disobedience that ability of humanity has been diseased or distorted or even diminished. Yet it is through the saving of God in Christ that humanity (prevenient grace) has been partially restored, which means that humanity has the ability to recognize its need for a deepened

relationship with God and the ability to choose to respond to God (or not). It is an empowering initiative of God not a coercive one. (Maddox, 1994:90)

In developing this understanding Wesley is able to illustrate that humanity can only be saved through God's saving action and through God's own initiative. Yet at the same time Wesley is able to illustrate that humanity is not just a passive receptacle of God's grace but is able to respond and participate with God. Prevenient grace through partially restoring our likeness to God enables us to utilize our understanding to perceive God which implies that our self will can now be orientated toward what we partially perceive as God's will and that we can use our freedom to respond to God's initial act. (Runyon, 1998:82)

Chapter 4: African Anthropology from the perspective of *Ubuntu*

Introduction:

The question of what humanity is understood to be within the cultures of the first people of Southern Africa has at its heart the essential concept of community. This strong communal view understands that personhood can only be found within the community, the village and the family. This understanding is part of the philosophical, religious and social and experience of the African cultural landscape. We need to acknowledge, however that Southern Africa, is not a culturally homogenous reality yet the thread of community runs through the most prominent cultures of Southern Africa.

This theme is best encapsulated within the framework of *Ubuntu*. Desmond Tutu (in Richardson, 2009:52) describes *Ubuntu* as an intricately complicated concept that is very difficult to translate into 'a Western Language'.

> We belong in a bundle of life. We say, 'A person is a person through other persons'. It is not, 'I think therefore I am.' It says rather: 'I am human because I belong, I participate, I share.' A person with *ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self – assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are tortured or oppressed, or treated as if they are less than who they are.

Further more, the South African minister Rev. Dr. Mvumelwano Dandala, former Presiding Bishop of the Methodist Church of Southern Africa, says that "*Ubuntu* is not a concept easily distilled into a methodological procedure. It is rather a bedrock of a specific lifestyle or culture that seeks to honor human relationships as primary in any social, communal or corporate activity." (quoted in Nassbuam, 2003:2)

In addition, John Mbiti (1969:3 -5) points out that for persons who consider themselves to be African the religious and philosophical understandings are not only inextricably intertwined in themselves, but that this intermeshed understanding of the world is also the very character of how a person understand themselves and the connections that they share with others and the world in which they are alive. Thus the philosophical systems of "… African people are found within religion, proverbs, oral traditions, ethics and morals of the community". This also means

that for people who identify as African, there is no distinction "…between the sacred and the secular, between the religious and non – religions, between the spiritual and material aspects of life." Mbiti best describes this connectedness in his view that, "To be human is to belong to the whole community, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of that community. A person cannot detach himself from the religion of his group, for to do so is to be severed from his roots, his foundation, his context of security, his kinship and the entire group of those who make him aware of his own existence." (Mbiti, 1969:5)

Therefore the concept of *Ubuntu* is not simply to be allocated as a philosophy or exclusively as a religious construct or even an aspect of socialization. It embraces all these aspects of human being, all spheres of life and of meaning. *Ubuntu* is interconnectedness. This is summed up in the famous term in isiXhosa "*ubuntu ungamuntu ngabanye abantu* " (Battle, 1997:39) and similarly in isiZulu "*umuntu ngumuntu ngabanye abantu*" (Hailey, 2008:9) and in isiSotho "*Motho ke motho ka batho ba bang*" (Gathogo, 2008:46) which in English translates to the phrase, "a person is a person through other people" (Mbiti, 1969:5). "This African motto articulates a basic respect and compassion for others as its bottom line. It can be interpreted as both a factual description and a rule of conduct or social ethic. It both describes human being as 'being – with – others' and prescribes what 'being – with – others' should be all about. As such, *Ubuntu* has a certain Africanness and religious commitment in the welfare of fellow human beings that is manifestly African in essence." (Gathogo. 2008:46)

Themes Essential to the *Ubuntu* worldview:

1. **Interconnectedness and Life – force (*Seriti/izinthunzi*)**

Africans adhere to the idea that all life has fundamentally one source, the Supreme Being, is responsible for the creation of all of life which includes the spirit world, the ancestors, human beings (which is inclusive of even those who are yet to be born), plants animals and even inanimate objects. It is believed that, "Every being, including every human is created with its own life force and the power to sustain life." (Ng'weshemi, 2002:11) A person may have a

lesser or greater concentration of this life – force and evidence of having this life – force is in the harmony and wellbeing that one brings to the community (Richardson, 2009:46).

In this paradigm then there is no separation between body and soul.

> Just as there is no separation between the sacred and the secular in communal life, neither is there separation between the soul and body in a person. Spiritual needs are as important for the body as bodily needs are for the soul…Moreover, for a wholesome life people not only have to be at peace with themselves, but also must be fully integrated into the community. (Oduyoye, 1979:111 – 112)

Furthermore, the Supreme Being or God is also the provider of the moral code that brings meaning and order to life, what is also termed the 'fullness of life'. "God is also the provider of the moral order in order that people might be able to live in harmony among themselves." (Ng'weshemi, 2002:11) The sense of morality or the ability to live from this moral code is the manifestation of the life – force within a person or community and it is therefore considered an intrinsic attribute of humanity. It is the articulation of the connection to the Supreme Being and also to all created reality. God's life force is for all and all are to sustain life. Human relationships to God, others (present, past and future) and all creation are essential and therefore to contribute to the harmony of creation. "In other words, all beings are related and ontologically connected to one another at the level of the creatures' being, and simply through unintended relationships."(2002:11)

There are different schools of interpretation around the life – force concept. Placide Temples understood the life –force concept as the 'principle of vital force' which he saw as central to African ontology. "Each individual being is created with its own force, but there exists a participation of one being with another, a participation that transcends the mechanical, chemical and psychological interactions." (Ng'weshemi, 2002:15) Temples drew a parallel between this principal vital force and the Western concept of 'being'.

Gabriel Setiloane terms this life – force, *Seriti* (isiSotho) or *izinthunzi* (isiZulu). A person is one who is endowed with a power or a force that is understood to be the fullness of life. This is referred to as *isinthunzi* or *sereti* and is also interpreted as a 'shadow' or an 'aura' and originates from *uNkulunkulu* or *Modimo*, the creator. All life has this force, animate and inanimate aspects

of creation, and it flows through all things however this *isithunzi* or *sereti* draws itself to nodes or foci and each person is understood to be a node or foci. This force does not terminate with death but also resides with the ancestors. (Setiloane, 1986:13 -14 & 17 - 18)

Alexis Kagame viewed the life force as "…the passion for life, a forceful life, life in its fullness, abundant life." (in Ngweshemi, 2002:16) And for Kagame, the vital force is understood not be the principle of being but rather the fulfillment of being. Charles Nyamiti emphasizes the connection between life and force thus being as life can grow or diminish and thus it is a static principle "A person is one who is endowed with power or force, precisely because he is endowed with fullness of life. Life is essentially power: the two are inseparable. One can almost say that for an African life is another word for 'vital force'." (Ngweshemi, 2002:16)

Masango (2006: 930 – 932) like Tutu (in Battle, 1987: 41 -46) has interpreted this life force from a perspective that is informed by a Christian worldview, as the life force is understood to be the image and the likeness of God. However in African Traditional religion this force is derived from a transcendent God that could only be approached through a hierarchical system (Ng'weshemi, 2002:11 -12), essentially the life force is given to humanity by the Ultimate being.

Even the word for person is rooted in the understanding of this moral code. The root word of *umuntu* (person) is the *ntu* and it is understood to be the expression of the Supreme One Being in creation. "God conserves creation and provides the providence by which the existence of the *ntu* is regulated by God's wisdom" (Kagame in Battle, 1997:58) Thus to be a person is to embody this life – force and consequently *ntu'*is to be of the Supreme One Being and within the action of the Supreme One Being. To have *ubuntu* is to be a person in whom this providence or wisdom in the Supreme One Being is to be generously found. The person is therefore grounded in God, infused with the life –force and profoundly connected to all creation. *Ubuntu* means 'humanity' and is related to both *umnuntu*, which is a category of intelligent human force that includes spirits, the human dead, and the living, and to *ntu*, which is God's being as metadynamic…someone with unbutu [is] as someone who cares about the deepest needs of others and faithfully observes all social obligations." (Battle, 1997:39) The South African sociologist Buntu Mfeenyana says "*Ubuntu* is the quality of being human. It is the quality or

behavior of *'ntu'* or society that is sharing, charitableness, cooperation. It is the spirit of participating humanness." (Nassbaum, 2003:4)

Richardson (2009:44) sees this then as the undoing of the Western dualistic framework that has been characteristic of thought patterns that has deeply influenced Christianity. There is no separation between sacred and secular, human and divine; soul and body. African thinking emphasizes the 'totality' of all things. "For Africans, life is fostered and continued by a network of interdependencies of persons and community, persons and the spiritual world, and persons and the natural environment." (Ng'weshemi, 2002:11)

2. Ancestors: Connection with the past, the present and the future

Being in a dynamic network of relationships does not end at death or even start at birth because this connected – ness is essentially grounded in and extended from, the Supreme Being, therefore it manifests both within the boundaries of how we understand reality and also beyond this reality. Our interconnection "…encompasses those who are still in their mother's wombs, yet to be born, as well as 'the living dead'. It is not known what role the unborn will play, but the contribution of those who have gone before is well remembered. This contribution does not stop at death and ancestors continue to play an active role in protecting and bringing about the well-being of the community." (Richardson, 2009: 50)

Mercy Amba Oduyoye also has the same understanding and makes the important point that understanding this connectedness is vital in the formation of the identity and the character of the present community (Oduyoye, 1979:110 - 111). "We can truly know ourselves if we remain true to our community, past and present. The concept of the individual's success or failure is secondary. The ethnic group, the village, the locality, are crucial in one's estimation of oneself. Our nature as beings - in – relationship is a two way relation: with God and with our fellow human beings."

Thus the role of the Ancestors in Oduyoye's understanding is to provide a continual link to the past which is needed in the formation of identity: "The role of the 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 to deny the fact that we embody in ourselves both the past and the future…The ancestral cults have been the custodians of the African spirit, personality, and vivid sense of community demonstrated in socio – religious festivals." (1979:111)

Richardson (2009:45) stresses that the role of the Ancestors and the significance of being connected to the past is also responsible for the maintenance of balance and harmony within the community and that the function of many of the rituals that are centered around the Ancestors are to restore that balance and harmony when it has been disrupted: "…it can only be viewed as beneficial to observe the rituals in order to please the ancestors, because they see to health, strength, productivity and prosperity of the community." In other words the Ancestors help the present generation live out the moral code, will, providence or *ntu* of the Supreme Being, which enables the community to live in harmony and to thrive.

Ng'weshemi (2002:13) sums up this interplay of identity custodians and the continued outworking of *ntu* that is at the heart of the Ancestral ritual practice. "By getting involved in the daily lives of their descendants, ancestors become mentors and protectors. They are also providers, sustainers and guardians of the heritage and history of their communities. As indispensable channels through which the divine life force originating from God reaches descendants, they are also responsible for the sustaining of this life among their descendants."

Not all people who die are considered to be ancestors. "To become an ancestor, one must have lived and died well. One must have pursued an honorable, virtuous life that would be exemplary to those left behind" (Ng'weshemi, 2002:12) Therefore an Ancestor is someone who embodied *ubuntu* in his or her life and who continues to live *ubuntu* as an Ancestor by guiding the present generation to do the same.

> A further explanation is that living a good life as well as sharing your good values with villagers even when you have died, leaves good memories that are internalized and used when difficulties of life approach you. One is able to use the wisdom shared by good

ancestors. In short, passing of knowledge or wisdom creates a world of humanness (*Ubuntu)* among other people. The concept is further developed by a deep reverence or respect of the dead (ancestors) by villagers or African people (Masango, 2006:937)

The Ancestors are also seen to be closer to God than people who are living presently and are seen to be a link with the spirit world. "Ancestors are one stage nearer to God the Creator than the living members. The ancestors are considered to be a link with the mystical powers rather than an end in themselves." (Ngweshemi, 2002:13 -14) For me the significance given to the Ancestors displays the vital link that we have to our past and our future. We are linked to our past in *ubuntu* and are to engaged in the future through *ubuntu*. The Ancestors are constant reminders or anchors to the present generation of the *ntu* of God, which are norms and codes that have been ordained by God, through which the wholeness of community attained. The Ancestors, the custodians of these norms, guide humanity in the keeping of the norms, alert humanity when these have been forgotten and help humanity remedy the norms when they have been broken. (Ng'weshemi 2002:14)

Reuel Khoza, a prominent South African businessman and academic, understands the connection with the past and the Ancestors as being surrounded by a 'knowing virtue' that pervades our existence and through their support and chastisement, the present generation is guided in the well-being of the community. "The support provided to me by my grandfather's spirit remains, to this day, an inspiration for my social mission and has helped me overcome personal suffering and loss. He is a virtuous ghost and I am beholden to his gift of wisdom." (Khoza 2012:99)

3. Ideal Humanity and Sin/Evil:

The ideal:

Creation stories in the Zulu and Sotho cultures depict the creation of humanity within the broader community of creation and draw attention to human relationship toward others and creation. Ng'weshemi (2002:17) says that this implies that human existence is meant to be understood within the framework of these relationships. Thus the human being is seen "…as a unit and a life force in vital relationship with other life forces in the universe…" (2002:15) A person, therefore, is not considered human just by the virtue of being born, rather "It is in group relationships that

one discovers one's full personality. The community, which includes both the living and the departed members, defines the person as a person…" (Ng'weshemi, 2002:16)

Archbishop Emeritus Desmond Tutu links our personhood to the African world-view of our shared deep interconnectedness, "In our African language we say 'a person is a person through other persons'. I would not know how to be a human being at all except (that) I learned this from other human beings. We are made for a delicate network of relationships, interdependence. We are meant to complement each other. All kinds of things go horribly wrong when we break that fundamental Law of our being." (Gathogo 2008:44)

In this world view the various rites of passage that persons undergo are rituals that emphasize the dialectical relationship of community as it defines and forms personhood and the individual as they contribute to the wellbeing of the community.

> "In an African village (community) one is surrounded by lots of people, tribes and kin's men and women. Another concept that continues to shape African spirituality and the values of a person is the rites of passage (initiation) in the context of transformation during maturational process. This process enriches elderly people in order to share their experience with others at the initiation school. In short, the rites of passage such as circumcision, marriage and burials are good examples, which shape the process of growth that leads to socialization and integration of a person or group who would live harmoniously with other people." (Masango, 2006: 939)

Ng'weshemi (2002:19) highlights four attributes of the practice of rites of passage. The first is the community's recognition of growth and development in the people. The second is the community preparing people appropriately for the next stage of life. The third is the community reaffirming its identity at each transition of life and the fourth is the recognition by the community of the new identity of the person as well as the community affirming the sacredness of life. This is all held by the community within the framework of the God – given, God – originating moral code of which the Ancestors are custodians and guides.

"It is through rites of passage that the growth and the development of the individual persons is realized. Through the rites, one learns about the experiences and channels of relationships. One is expected to engage in those activities, which will enhance the total welfare of the community of which one is a member." (Ng'weshemi, 2002:22) The ideal is that expression of personhood

or one's humanity is *ntu* or *ubuntu*. This ideal has the following characteristics, "…caring, humbleness, thoughtfulness, considerateness, understanding, wisdom, godliness, generosity, hospitality and virtue." (Ng'weshemi, 2002:23) Khoza (2012: 92 -92) understands this as the individual being the 'locus of community consciousness". The individual's gifts, skills, expressions are inputs are for the community to develop and benefit and the community has a right to expect that the individual gives and does not simply take. There is therefore an expectation that the endeavor of the individual is grounded in a deeper set of values and morals of our humanity and not just limited to self-aggrandizement or solely self-benefit.

Other thinkers such as, Julius Gathogo (2008:42), locate the concept of Ubuntu within the framework of African hospitality. "In view of this, it can be seen simply as the willingness to give, to help, to assist, to love and to carry one another's burden without necessarily putting profit or rewards as the driving force." (2008:42) He uses the ideas from Mercy Oduyoye and G I Olikenyi to further demonstrate this understanding of hospitality to be a vital influence in the formation of the African understanding of self and a cornerstone of broader African culture and African morality. (2008:43)

The highest praise that be given to a person is to have said of them, "*Yu, u Nobuntu*" in other words he or she has *ubuntu*. This means they are generous, hospitable, friendly, caring and compassionate. A person with *ubuntu* is open and available to others, affirming of others, does not feel threatened that others are better at something or more successful. They have the self-assurance of knowing they are part of the wider whole (Hailey, 2008: 8 -9)

By embodying this understanding of hospitality, a person embodies the essential principle of *Ubuntu* which means that the person is living with humanity and in addition to being a person that seeks the wellbeing of the community and all who are the community, to be a person with *Ubuntu m*eans that when this person dies, this person is then regarded by the living in the community as ancestor and so becomes the link with the past and the future and importantly also continues the work of caring for the welfare of the community and so is continually connected to the living community (Gathogo, 2008:45).

Therefore morality is not about who a person is but is about what a person does. "Morality is concerned with actions, judgments and consequences arising from ethical beliefs. For Africans, morality is more about what a person does than about what he or she is. One is what one is because of what one does." (Ng'weshemi, 2002:27) The central relationships around which the idea of morality is built is the human – human dynamic. Moral codes and rules maintain the health and well – being of the community and it is not centred on the God – human dimension. "Mibiti maintains that morality in Africa is more 'societary' rather than 'spiritual', of 'conduct' rather than 'being'." (Ng'weshemi, 2002:28) I think this is because of the holistic understanding of human relationships. "Because life in its fullness derives from the community, and because individual life participates in the life of others anything that punctures communal relationships among the departed, the living and those who will be born leads to decrease life." (Ng'weshemi, 2002:28)

The diminished *Ntu*:

When the wellbeing of the community is harmed or threatened, the life force or *ntu* is diminished. "Whatever one does or ought to do has no importance in itself, but only on account of the deleterious influence it is likely to have on the group and on the various forces of nature which ensures the group's survival." (Ng'weshemi, 2002:29) Therefore evil is seen to be attitudes or behavior that diminishes life within the community. In so doing when choices, attitudes and events occur that breakdown the human – human relationships, by effect, because human beings receive their *ntu* or life force from the creator, so too is the Supreme Creator – human relationship also diminished. Temples says in Ng'weshmi, "Every injustice is in the first place an attempt upon the life (i.e. the vital force) of the person injured and the malice in it proceeds from the great respect due to human life, the supreme gift of God."

The Ancestors play an important role in helping the present generation locate, understand and remedy the threat and reduction to the life force. "The diminution of the life force has been brought about by the malicious will of a particular person or group…Here evil is at work. It must be indentified and then countered in a specific way." (Richardson, 2009:47) The ancestors here are important because they protect the interests of their descendents and the diviner has the ability to identify where this malicious intent arises and how to how to remedy the intent.

Oduyoye points out (1979: 113) that there is a very real understanding of evil. Richardson (2009:44) describes this understanding of evil as a disruption in the harmonious connection of humanity and creation and God (Supreme Being) and that religious blessing is not regarded as for the individual alone but benefits the whole community. "…one's well – being and that of the clan is inextricably bound up with the well – being of others…there is in African tradition a strong inclination towards a 'let – us – all – win – together' approach." (2009:46)

Further Richardson points out that broken relationships are never allowed to continue unhealed. Sacrifices and rituals are performed to restore a sense of normalcy. There are sacrifices to cleanse or to bless the individual or the group after a trauma, birth, death, disease, plague, accident, etc. Richardson emphasizes that African thinking is holistic and thus morality is woven into the entire fabric of life which is characterized by the well – being and the success of the whole community of whom the individual is a part. (2009:51)

4. Reconciliation

Nassbuam shares that in her book "*Sawbona Africa"* that she co – authored with Ronnie Lessem, she explored how Ubuntu can be used in community – building rituals within organisations to strengthen group relationships. These ideas are inspired from her experience of Ubuntu, "Values and processes geared towards seeking consensus, mutual understanding and maintaining harmony are very much a part of African culture. These include simple interpersonal processes, such as how to greet someone in the morning, to leadership and healing skills." (2003:4). These practices become vitally important when disharmony enters the community. Based on the deep understanding of mutual connectedness communities seek ways to bring healing to the whole community which would include those who are perceived to have been wronged together with those who have been perceived to have perpetrated the wrong.

The two examples of "war healers" (Nassbaum 2003: 4 – 5) within *amaZulu* culture and that of the Truth and Reconciliation Commission demonstrate how the whole community seeks to

restore harmony and to process the consequences of disunity and brokenness within the framework of the whole community seeking to uphold the principles of *ubuntu*.

> I have heard about war – healers only in South Africa. Traditionally, following a war between two tribes, war healers from each side would talk and together arrange for a cleansing ceremony that would involve those who fought on both sides. It is believed that since people died, ancestors on both sides would be aggrieved, and the hands, hearts and spirits of killers on each side would need to be cleansed. This mature and profound skill demonstrates an in-built capacity for reconciliation and healing after war or political violence. (Nassbaum, 2003:5)

The Truth and Reconciliation Commission has come under a great deal of criticism, yet essentially it was an effort to do a very similar act as the war healers mentioned above. The whole process is built around the concept of healing a community in which the life – source has been diminished. It was not perfect, it might have been too idealistic, yet it is evidence of the idea that we are connected and that we are all created for each other.

> The world marvels to behold the extraordinary magnanimity, the nobility of spirit that is ready to forgive the enemy. A Nelson Mandela is kept in the goal for 27 years and comes out, not filled with bitterness or with a lust for revenge; instead he came out with (the) readiness to forgive those who wronged him so grievously. Such remarkable grace is found not only in South Africa.... We have a gift to share with the world; it is the virtue of *Ubuntu*, that essence of being human in which my humanity is caught up in your humanity, where a person is a person through other persons because we are made for family, for togetherness, for friendship, for harmony, for sharing, for generosity and hospitality (Tutu in Maluleke, 2006:2)

Concluding thoughts:

Initially it might seem that the world –views of John Wesley and African peoples are too divergent to find any points of connection. Yet I am of the opinion that there are some areas in which one could explore some commonality.

I would firstly like to explore the theme of interconnectedness. While it might seem that Wesley held to the traditionally Western dualistic understanding of humanity that drew distinction between the body and the soul in which the body was seen to be a corrupting and inhibiting influence on the soul (Maddox, 1994:70), Wesley seems to have not quite held to this view. While he had developed a two – dimensional anthropology in that he believed that the soul is immortal that continues after death and thus referred to the distinction between the body and the

soul, he did not view the body in a negative light or something that needed to be controlled and negated. On this issue Wesley held to the example from Scripture that "…presents the body as part of God's original good creation and sin as a distortion of every dimension of human life." (Maddox, 1994:72)

From another angle, Wesley understands the person as a "psychosomatic unity", in which the mind and the body cooperate with each other in the experience of authentic faith. For Wesley experience, the feelings and bodily emotions which when rationally reflected upon within the framework of scripture give impetus to the person to respond in appropriate faith fed action. Experience is the integrating component that draws from orthodoxy and orthopraxis an authentic faith response. "The gospel addresses the whole person, the feeling and the affective side as well as the rational and reflective, never the one without the other, but always combined in the unifying event of knowing and responding." (Runyon, 1998:157)

Wesley also developed his understanding of humanity only in relationship to God (Khoo, 2010:2). The philosophy of the Enlightenment regarded the human ability to reason as that unique quality of humanity that separates humanity from the rest of creation. Wesley, however, regards the ability of human beings to be in relationship with God as that unique ability. (Runyon, 1998:13 -14)

Further, a major theme within the Wesleyan understanding if humanity was that humanity's role within creation was that of a steward because humanity had the ability to understand (reason) the moral law of God in which the well being of creation was articulated, and had the freedom to use humanity's self determination (will) to reflect God's presence in the world. Wesley believed that humanity was able to live this to perfection before the fall, after the fall, however, Prevenient grace partially healed the distortion that has inhibited humanity's ability to respond to God's will, thus allowing humanity the ability to choose to participate in the will of God.

Within these themes there are a number of points of connection. The first is that Wesley within the context of the Enlightenment and the dualistic dominated context of Western Christianity, developed a more holistic understanding of humanity than his context allowed. Secondly,

Wesley developed his understanding of humanity from the perspective that humanity is primarily in relationship with God and thirdly that humanity is connected to the rest of creation through its mandate to mirror the presence of God in the world and to live out God's moral law in the world. One could also draw points of connection between the *Ntu* of the Supreme Being, the moral code and that of the moral law.

While these points may not be perfect points of synchronicity they are points of connection in which could invite further conversation and lead to a theological stance that might draw from both these world views.

Chapter 5: An Overview of Methodism in Southern Africa

Introduction:

This chapter seeks to give a brief overview of the establishment of Methodism in Southern Africa. It will locate the activity of the missionaries within their cultural context and in so doing attempt to highlight the theological perspectives of the Methodist missionaries and the strategy of evangelisation that would have influenced the establishment of the Methodist movement in Southern Africa. The chapter will also attempt to describe the relationship of the missionary and the mission church with its converted African believers and also draw attention to the relationship that the converted believers had among fellow African peoples who did not convert and the socio - economic and political context in which these new believers had to live.

Brief over – view:

Before exploring the establishment and development of Methodism Southern Africa, I would like to explore the theological perspectives of missionaries from the Non – conformist/ evangelical school of thought in the late 18th century and early 19th century. The term 'evangelical' refers to those Christians who sought to actively 'convert' others to their belief system (Elbourne, 2008:30 and De Gruchy in Elphick & Davenport, 1997:156). "In the eighteenth – century terms, British evangelicals across denominations emphasized the depravity of man, the atonement of Christ on the cross for the sins of mankind [humanity], Christ's offer of saving grace, and the necessity for faith in Christ in order for this offer of grace to become available." (Elbourne, 2008:30).

This was also the age of revolution in Europe. The Industrial Revolution in particular had a formidable effect on life in England and the world – view of English society and therefore also on the shape of missionary endeavour, "...the essence of the revolution lay in the transformation of relations of production and concomitantly, relations among the classes...the revolution hinged upon a metamorphosis in the division of labour and, with it, the restructuring of classes and their relations." (Comaroff and Comaroff, 1991:56) Within the intricate class system of England a new industrial capital manufacturing elite arose to compete with the traditional aristocratic noble

land lord. This placed great strain on the social systems of the age. How were these new moneyed individuals to be integrated into the upper levels of society and politics?

A similar divide occurred within the lower classes as the separation grew between the agrarian and urban lower classes. The Industrial Revolution created the potential for social mobility among these lower classes, "There was little to stop a common labourer from seeking to become a craftsmen, a young ploughman from setting his sights on the clergy...That much the poor were told incessantly from the pulpit and the press." (Comaroff and Comaroff, 1991:58) However, climbing the social ladder did not lead to secure social relationship, instead people in these positions found themselves in a liminal space: "For, caught in the fissures of the class structure, they were suspended uneasily between the privileged, whose values they shared and the impoverished, from among whom they came – and to whom, if their fortunes did not prosper, they would be compelled to return." (Comaroff and Comaroff, 1991:58)

According to Comaroff and Comaroff (1991: 59) and Etherington (in Elphick & Davenport, 1997:94) missionaries were predominately made up off the socially mobile from the lower classes "...the fact that they came from this context, from a social niche wrought by the process of class formation and by an ethos of upward mobility, was also to affect their everyday dealings with the 'Other'...Their biographies, built on an unremitting commitment to rational self – improvement, were the very embodiment of the spirit of capitalism...the pathway along which they were to lead the heathen was to retrace their own journey through contemporary British society." (Comaroff and Comaroff, 1991:59)

Etherington (in Elphick and Davenport, 1997:94) in describing the establishment of Methodism in Natal points out that the first Methodist clergy in Natal were artisans, shopkeepers and manual labourers. This is significant because the within the missionary mindset, the oppressed lower classes within their countries of origin, were replaced by the 'heathen African'. This attitude allowed the missionaries on the one hand to play into the politics of colonisation while at the same to be about creating an educated and civilised African according to their standards (Comaroff and Comaroff, 1991:42)

The pattern of Methodist missionary activity centred on the establishment mission stations (Cragg, 2011:91). This was firstly due to the need for security and connection to the frontier

settlements which followed the strategy developed and approved by the Methodist Conference (1812) that advised the best method of spreading the gospel was "to go a little and little farther from established centres as that help would always be at hand." (Etherington in Elphick & Davenport, 1997:94) Secondly, a missionary would need somewhere to settle with his wife and entourage of helpers and the mission stations provided a good place to establish this sense of community (Cragg, 2011:91).

The settlement would attract converts but it also became a place of safety for people who were rejected by their tribes and people. It also attracted individuals who did not necessarily wish to adopt the new belief system, but who were attracted to the security and benefits of the mission station (Cragg, 2011: 91 and Etherington in Elphick and Davenport, 1997:98) This meant that the various ethnic groups did not always look upon the mission station in a good light, but saw it as something that in a way undermined their lifestyle and values and the *kholwa* (converts) lost their social standing among the ethnic groups.

Another factor that led to the development of the mission station and growth amongst the *kholwa* was military conquest of African peoples by the British and Afrikaner military. Villa – Vicencio and Grassow (2009: 84) make an important insight about this, "Defeated militarily, African people often adopted the religion of their conquerors as a means of survival. In so doing the indigenous people did not however, totally capitulate. African culture and religion did not disappear, but in many ways simply went underground – seeking for and finding less overt, less political and less confrontational forms of expression within the context of Christianity."

Among Zulu believers and especially in Zululand being *amakholwa* meant exclusion from the very fabric of Zulu identity, "...from the moment they [a Zulu believer] took up residence at a mission, they ceased to be Zulu citizens. Forbidden to *khonza* (give allegiance to the monarch), they lost the right to farm or hold land beyond the boundaries of the station...Male converts could not serve as soldiers or maintain their regimental identification. To their old associates they were dead men or strangers." (Etherington in Elphick and Davenport, 1997:97 – 98)

Over time as the restrictive laws against land ownership, rights and education of African peoples came into play the status of the *kholwa* changed; however they always occupied the same liminal space that the lower classes in Britain occupied as a result of the Industrial Revolution. While the

kholwa held the beliefs and values of the missionary, their social development and leadership potential was not whole – heartedly supported by the mission church. (Cragg, 2011:27 and Etherington in Elphick and Davenport, 1997:98) and their loyalty and faith to the church was constantly disappointed as the churches failed to advocate for the rights of African peoples who made up a large part of their denominations, despite the urgings of African leadership within the denomination.

The *amakholwa*, finding themselves, politically rejected by the mission churches and its leadership, created new ways of participating within the church and eventually within the larger political context of South Africa. Some African leaders, being frustrated by the authorities of the church, split from the mission churches to form their own churches. Others formed groups within the church that sought to primarily look after the needs of African ministry like *uNzondelelo* (1875) and the Black Methodist Consultation (1975) within the Methodist Church of Southern Africa.

Methodist beginnings:

Methodism began with the British Occupation of the Cape in 1795 through British troops stationed in the Cape who formed informal prayer groups (Cragg, 2011:22). The first official Conference appointed minister, Rev John Mckenny (1814) however, came up against the then Governor of the Cape Lord Charles Somerset who ignored his letter of recommendation from the Conference and would not allow him to minister in the Cape and as a result he returned home. This meant that the first serious mission endeavour began with the arrival of Rev Barnabas Shaw in 1816. He established mission stations in Namaqualand. (Cragg, 2011:24) Much of the work that Barnabas Shaw did was aided and made possible through the work of Jacob Links who was one of Shaw's first converts and who eventually became his interpreter and a teacher. He was received into full connexion as an assistant missionary in 1822, which Cragg (2011:27) admits to being an unusual practice by the mission church.

In the 1820s, as way of alleviating the economic depression that had beset England after the end of the Napoleonic Wars (1815), 4000 settlers were sent to South Africa with the aim to "...reinforce the Cape Eastern Frontier." (Cragg, 2011:43). Rev William Shaw was among these

settlers (Kumalo, 2009:39) and his work among the settlers in Grahamstown and around the Eastern Cape region firmly established the Methodist Church in the region. The flavour of the Methodist Missionary activity within this period was shaped by the conflict between the colonists and the original Xhosa inhabitants. William Shaw and the Methodists did not support the Xhosa raids against the colonists: "Expecting the Xhosa to have acknowledged the superiority of European civilisation, he [Shaw] was dismayed that the chiefs were 'ready to avail themselves of the opportunity [of war] for plunder'" (Villa –Vicencio and Grassow, 2009:79). At the same time the settler population was against the missionaries "...for seeking to make 'Christians of savages and professed thieves.'" (2009:78)

Methodist missionary activity began in the Natal region after the death of King Shaka (1828), even though it was the intention of William Shaw to extend his missionary work into the region twelve years earlier. "Reasons for this are unclear, although it may have been because of a shortage of suitable missionaries. Another reason may have been related to the fact that the missionaries were terrified of King Shaka." (Kumalo, 2009:104) However neither of the appointees, Rev. Robert Snowdall (appointed in 1830) nor did Mr. William Satchell (appointed in 1831) fulfilled their appointment. In 1841 Rev James Archbell was appointed at the Albany District meeting to take up placement in Natal. He travelled in with the British troops led by Captain Thomas Carlton Smith and the appointed Governor George Napier who were sent to annex Natal. (Cragg, 2011:141 and Kumalo, 2009:105)

The work in Pietermaritzburg began in properly in 1846 when William Davies was sent to establish a mission station there. It was further boosted by the arrival of Rev James Allison and the converts he made in Swaziland They had to leave Swaziland because of conflict with the Swazi King, Mswati II. (Cragg, 2011:142 and Cragg and Millard, 2013:147 and Kumalo, 2009:110). It appears that Rev Archbell also moved to Pietermaritzburg (Cragg, 2011:144) and he was replaced by Rev Holden who was assisted by Mr William Kongo as Holden's interpreter and evangelist and the work spread into the surrounding area of Durban including areas such as Verulam. However, Holden was reluctant to take up the Durban placement (Kumalo, 2009:105) and returned to his appointment in Grahamstown in 1850. With the arrival of new English Settlers in Durban to bolster the English presence in Natal, two Methodist ministers Rev. Calvert Spensely and Rev. Joseph Gaskin arrived to continue the mission work.

By 1880 (Cragg and Millard, 2013:11 – 13) mainly for economic reasons, the Methodist Missionaries had formed their mission activities into six Districts (the Cape District, which comprised of areas with the Cape Peninsula, Somerset West, Stellenbosch and Robertson, the Grahamstown District, the Queenstown District, the Clarkebury District, the Natal District and the Kimberly and Bloemfontein Districts) which was adopted by British Conference in 1882 as the South African Conference.

From the beginning, the patterns of Methodism in Southern Africa had begun to emerge. The first was the need to replicate the practice of Methodism as the missionaries understood it in England which rejected crucial African cultural practices and beliefs (Cragg, 2011:25). The second was the antagonistic and sometimes ambiguous relationship between political and missionary objectives which meant that while the missionary sought to educate African peoples albeit within a missionary world view, churches very reluctantly advocated for the rights of African peoples. The third was the manner in which mission activities coincided with the establishment of military and economic strongholds and lastly the lack of consideration for the needs of mission work among black people as well as the lack of recognition and opportunity for leadership within the Church given to black leaders, translators, evangelists and ministers. "Although the spread of Methodism across South Africa was mostly the work of black converts, they were neither given full credit nor accepted as equals of their white colleagues." (Theilen, 2003:24) These themes continued to characterise the mission activities of Methodism as it established itself as a denomination

An example of this in the context of Methodism in Natal (now known as KwaZulu – Natal) is found in the story of Rev. Charles Pamla who originally worked with the American Methodist Episcopal minister William Taylor. He eventually worked on his own in Natal preaching in Pietermaritzburg, Edendale, Durban and Verulam (Theilen,2003:26) "When he retired in 1913, Pamla had converted over 25 000 people. In addition he had provided black congregations with a native hymn book and a booklet on Africa customs and the Christian faith...He had served the Methodist Church as unpaid evangelist and ordained minister for almost sixty years." (2003:26)

A unique attribute of Natal Methodism at the beginning (Cragg and Millard, 2013:11) is the work done by the African Lay Movement called *uNzondelelo*. *uNzondelelo* which Kumalo (2009:116) understands to mean 'endurance', is also interpreted to mean "a desire, passion and

an irresistible impulse to save another person's soul" by Madise and Lebeloane (2008:117) was started by black evangelists in Natal in 1875. It was founded by Rev. Daniel Msimang, who was originally from the group of converts who journeyed from Swaziland and settled in Edendale. He corresponded with other African Methodists in the country and brought them together for a conference at Edendale. This first conference was presided over by Johannes Kumalo (2008:119). "The deliberations at its meetings were mostly about the need for indigenous ministry and concern about the lack of funds to support fulltime Evangelists for the work among blacks. This was coupled with the pressure they exerted on the church to ordain black people to minister to their own people." (Kumalo, 2009:117) The movement was not received openly by the missionaries, but when it became clear that *uNzondelelo* would remain within the framework of the church and honour the Laws and Discipline of the church, *uNzondelelo* could administrate itself (Madise and Lebeloane, 2008:118)

I am of the opinion that uNzondelelo provided a template for other lay driven African expressions of African leadership within the life of Methodism. The Women's Manyano, the Young Men's Guild, the Black Methodist Consultation are all expressions of African leadership and advocates of needs, concerns and potential of ministry among African peoples. I do not have space within this paper to explore the commonalities and differences in their formation and development, but perhaps this might be offered a space for further study.

With the rise of African Nationalism in the early 20th century, these groups within Methodism moved from only advocating for African leadership and ministry within the life of the church to also to pushing and urging the Church to represent the needs and concerns of African people within the larger political and economic developments in South Africa. Due to the lack of support from the mission churches in this regard, many missionary trained African clergy and lay leadership began to form political alliances to advocate for their rights on a platform outside of the church. Leaders within the community and the clergy, who were educated at missionary schools came together and "...protested against the racial discrimination built into the constitution of the Union; their outrage, which they justified both by nationalist aspirations and by Christian ideals, found further expression in the inauguration of the South African Native National Congress in Bloemfontein in 1912, renamed the African National Congress (ANC) in 1923. These principles adopted by the Congress affirmed the liberal Christian values, such as

individual rights and freedom, which had been taught in these mission schools." (De Gruchy, 1997: 156) This evident in the fact the first President of the SANNC was a clergy person from the Congregationalist Church, Rev JL Dube, while the next President was Rev Z Mahabane from the Wesleyan tradition. The South African National Native Congress (SANNC) would eventually become the African National Congress (ANC).

The eventual rise of Black Consciousness in the 1960s and influence of Black Theology that was being taught at FEDSEM (the Federal Theological Seminary, an ecumenical seminary that was created to develop and train African clergy) further developed the identity of these groups within the church. In the Methodist Church of Southern Africa this eventually led to the formation of the Black Methodist Consultation (BMC) in 1976 which sought to actively promote and increase the number of Black ministers in the hierarchy of the Methodist Church of Southern Africa (Theilen, 2003:28) The BMC did do work in also highlighting the gender imbalance that existed and still exists in the Church but that was not its main objective. "The founders of the BMC observed that although blacks formed seventy – five percent of the total membership of the MCSA, they were 'carefully excluded in the decision – making courts of the church.' Its stated aim therefore was 'to reflect on the ministry of the church from a black perspective and more particularly to assess the role and contribution of black people in the leadership structures of church.'...It argued that education in the church must never depart from "black awareness" for black consciousness was to be the initial starting point of any education." (Kumalo, 2009:88)

Chapter 6: Field Research

In recent years, as the 'Journey to the New Land' set the pace for the character of the Methodist Church, a key aspect has been the partnership between laity and clergy. My field research sought to explore both these aspects of the life of our church. Two focus groups were convened and the framework for the discussion in both groups was guided by a prepared questionnaire (see Appendix A for full text) that participants had to complete and then discuss.

The first of the focus groups met in KwaMashu on 13 August 2013 at G2 Methodist Church and was comprised by members of the Ogwini Section of the Umngeni Circuit which located in the Natal Coastal District of the Methodist Church of Southern Africa. My reason for choosing to convene a focus group in this area was informed by the fact that I have been stationed at the Ogwini Section as the resident minister to the Section alongside another colleague. The focus group was comprised of three members of the Wesley Guild (a youth and young adult organisation within the MCSA) and a Young Women's Manyano member (an organisation for women who are spinsters). All participants were full members of the Methodist Church of Southern Africa and highly involved within the Church community and were in their mid to late twenties. All of the participants in this group were almost all women except for one male, who is also the leader of the Wesley Guild within the Ogwini Section.

The second focus group meet on 14 August 2013 and was located at the Seth Mokitimi Methodist Seminary. The Seminary is comprised of both of students who pay their own tuition fees (This group is also comprised of students from other denominations.) and probationer ministers who are stationed by the MCSA to complete their academic component of their training. The focus group was specifically comprised of probationer ministers who were at various stages of their training. None of the participants had been stationed in circuits as yet.

The rationale behind working with this specific group lies in that fact that all probationer ministers have journeyed through a discernment process that explores the probationer's sense of call and experience of God before being accepted by the MCSA as a probationer.

The group was in the majority young adult males in their late twenties and early thirties with only one participant being in the forties. Off the six participants, four were male and two were

women. Most of the group identified themselves as Xhosa, with one of the women indentifying herself as Sotho.

<u>The questionnaire and focus group:</u>

The questionnaire was divided into two sections (see Appendix A). The first section (Section A) sought to explore the participants' reaction to a collection of creation stories from various traditions within Southern Africa as well as various definitions or descriptions humanity from various worldviews in Southern Africa.

I chose to focus on creation stories as creation stories can be vehicles that can convey a community's understanding of humanity and humanity's role within creation as well as that community's understanding of God. "African myths on the origin of human beings provide the second approach by which humanity is defined and understood...Like any other peoples, much of what the Africans believe about the origins of things is preserved in their myths. These have been carried from one generation to another and they are deemed important because they provide some form of explanation to existential questions raised by humans." (Ng'weshemi, 2002:17)

The second section (Section B) sought to explore the participants own views and definitions of humanity, a description of their conversion or profound experience of God and how they saw themselves in that moment. This section also explored the participants' reaction to Wesley's depiction of his conversion.

The groups were asked to rate the creation stories and descriptions of humanity in Section A according to how relevant these stories were to them. They did this twice. Firstly as an instinctive reading and secondly as a reflective exercise after they had reflected on their own views and their conversion experience.

The questionnaires and the participants' responses formed the basis of the conversation within each of the focus groups.

Some trends:

<u>Focus Group 1:</u>

The atmosphere of this focus group was relaxed and at times almost jovial with the participants being extremely keen to voice their opinion and engage with other participants within the group. It was difficult for me to keep an objective facilitator role within the discussions and at times I found myself joining in the banter and even contributing to the discussions. This can be attributed to the relationships that I have developed with each of the participants in the group in my tenure as minister in KwaMashu. In addition as a group we have worked together on many projects and events which would have resulted in the safe sometimes almost casual yet honest discussion within the focus group that ranged from the image of women in the church and within the creation narratives to the place of Zulu religious beliefs within the Church and among believers.

All of the participants in this focus group were able to clearly articulate their own understanding of humanity, which was grounded deeply in their own experience of community and relationship and reflects their understanding of *ubuntu*. There were two aspects of the groups definitions that stood out. In the first trend the definitions of humanity focused on the character on the quality of human relationships, whilst the second linked these qualities with morality and holiness. With both trends the idea that humanity is lived in relationship is fundamental to the groups collective understanding of the humanity. This understanding is illustrated by the phrase, "No man is an island" (Focus Group 1: 13/08/2013) being reiterated within the groups discussion a number of times and by different people within the group.

In the first trend, that in which the quality and character of human relationships were highlighted, Person D defined humanity as follows: "Humanity implies our ability to be compassionate, to empathise with others, to love and care for others which leads to improving other peoples' lives and yourself." (Focus Group 1: 13/08/2013). This statement locates self – improvement or development within the development of the group or the community, which is a vital component within the *ubuntu* world – view.

The second trend links the qualities of human relationship with morality and holiness, concepts that are found in a predominantly Christian world – view. The ability to draw this link for me is indicative of the group developing an understanding of humanity that is informed by both Christian and African perspectives. Person C shares her definition of humanity, "Humanity is the way of life and giving respect and care. It is living a holy life and with a pure heart." (Focus

Group 1: 13/08/2013) This understanding not only holds within it the relational, communal characteristic of *ubuntu*, but also the idea that being in good harmonious relationships is indicative of a person who is seen to be holy or in other words a person who is living in a model life according to the precepts of God. This is also consistent with her understanding that harmful relationships that caused pain to the people around her, she understood as sinful because this was not what God intended for her. Becoming a Christian was a re – orientating of her life so that it would be a blessing to others and herself. (Person C, Focus Group1, 13/08/2013)

Sin therefore is not only a fundamental breakdown of relationship with God, but also equally a harmful destructive relationship with others. This is not unlike the thinking of Ng'weshemi (2002:28) who understands evil as the disruption of the order of creation in such a way that it diminishes relationships and in so doing, the life force of humanity, "Moral evil, also understood sin , as an indirect offence against God through the disruption of the order set up by God, an order that assures the survival of humanity." (2002:28)

The difference in the group's thinking, compared to Ng'weshemi (quoted above) is not an indirect offence to God but rather a direct offense to God because this is not what God had intended for humanity. In the group's understanding, human inter – relationships and humanity's relationship with God are two sides of the same coin. It is not simply hierarchal but two dimensional. Human inter -relationships are an extension of the God – human relationship and vice - versa. Person A (Focus Group 1: 13/08/2013) illustrates this understanding in his definition, "Humanity is the relationship between God and all the living things. The relationship between all livings things and how they effect one another through daily living."

While it is apparent that the communal definition of humanity is central to this groups understanding, not everyone in the group shared a positive understanding of community. The majority of participants in the focus group shared an idealistic understanding of community the themes of which are found in Person A's sharing (Focus Group 1: 13/08/2013). He described his experience of growing up with the understanding of his neighbours as well as his mother having the right to discipline him as a child. In return he understood that the community (his neighbours) expected him to participate in the wellbeing of this community by fulfilling the tasks that were allocated to him, without the expectation of a reward. "It's not a problem to do something for your neighbour...Now(days) kids would expect something, a gratuity. Something

that we never grew up with...that is how the saying *umuntu ngubuntu ngabantu* came about. That is what I believe is communal living. A child is a child of the community." (Focus Group 1: 13/08/2013)

Person A's view at this point of the discussion was constantly challenged by Person D. While she clearly believes in the concepts of community, she was also wearier of the influence of community. "I think I grew up in the wrong area... I live in an area where we believe strongly in *umuti* and *utakhati*, so you became scared to enter somebody's house because you don't know what they do...The community I was growing up in was known for such things, besides the fact that the world is gone AWOL with crime and such things. I grew up in an environment where it was just me and my family." (Person D in Focus Group 1: 13/08/2013) Even though Person D saw the negative aspects of communal life within the abusive power issues that comprise some of the interrelationships with communal life and that give rise to the use of *umuti* and *utakhati* to manipulate these power dynamics in favour of an individual's (or group within the community) personal gain at the expense of others, she still believes strongly that humanity is found and defined within community. "It's crazy though! I believe in community, togetherness. I believe in family...But that is just me...I believe in those things and I will tell people to go there but I don't like visitors and I don't like family... I like my space." (Person D in Focus Group 1: 13/08/2013)

I would also like to draw our attention to a further point that I discerned within the discussion of the Focus Group. It seemed that the participants, perhaps not consciously, drew a distinction between African religious concepts and African philosophical concepts. During the discussion about the creation narratives, it became apparent that the participants were not familiar with the stories outside of the Christian tradition. As a result most of the group were only able to identify with creation narratives that they could link to narratives within the Christian tradition. "I think the first Zulu story, somewhat speaks to what the Bible says...The others are too bogus for me." (Person A, Focus Group 1: 13/08/2013) (see Appendix A, Section A)

This meant that the group generally dismissed the creation stories from *Nguni* and *Sotho* contexts. "The knobkerrie one is hilarious! How can God carry a knobkerrie? It's like carrying a trident!" (Person A, Focus Group 1: 13/08/2013) The creation narratives represent images and concepts of God found within both Christian and African world views and while the group was

able to identify with *ubuntu* as a cultural concept defining a perspective of humanity, they found it difficult to display the same openness toward aspects of African culture raised in these stories.

The women in this focus group, wrestled with the idea of females not being seen as equal to males within the church environment and in society. They felt that this was because the creation story in Genesis 2 depicted Eve as the temptress. It was interesting to note that the case of these young women, their understanding of humanness was gender neutral and in fact they understood the oppressive behaviour of males toward female as not being human because it did not demonstrate the qualities of compassion and working together for the common good.

This focus group had very real and deep experiences of God. Each of them felt God had intervened in their lives in a dramatic way and that through this encounter God had changed them. All the participants saw themselves as sinners. What was interesting was that sin for them was not just limited to "moralistic" indiscretions but also as a bad lifestyle that caused pain and disruption to their families and the people connected to them. "Sin was always about the ten commandments... drinking and smoking where not really considered sin... and doing something to someone that you would not want done to yourself." (Person D in Focus group1: 13/08/2013)

For this focus group a sign of their relationship with God was demonstrated in changed behaviour. For three of the participants in the group, a change in behaviour was also understood as way of moving one's life to being in line with God and therefore deepening of their relationship with God. "When things happened that is when I found Christ – I had to cut out a lot of things and change fast and force myself to be that person to be shaped up and it really took a lot from my side and in the end it worked, maybe I would not have been educated and I learnt a lot and I learnt that hard work come with a price and that I will never be a failure." (Person B in Focus group 1: 13/08/2013)

Two of the participants predominately saw themselves as a child and God as the benevolent, nurturing and forgiving parent. "I see God as a Father and I a child. For many years we've been made to understand that God is a tough man who is waiting to punish people who have done wrong by Him. However I have come to realise that God is a Father to me and I child to him. He takes care of me and nurtures me like any other Father would do to his child." (Person A in Focus Group 1: 13/08/2013) Another metaphor shared in the group gives the impression of

humanity being a passive recipient of God's direction. "(Jesus) Walked alongside and taken what you couldn't carry... Lord be the driver of this vehicle... and feels God's forgiveness...he is like a tent around me" (Person D in Focus Group 1:13/08/2013) The dominant attitude in the group was the experience of God as protector and a parent and the saw themselves as humble recipients of God's grace

The group had limited awareness of the record of John Wesley's conversion experience through their confirmation classes. Some in the group indentified with the fact that John Wesley felt that he was unable to connect with God even though he had been engaged in all the "right things". The group was honest about the fact that they had no real understanding about what John Wesley's anthropology might have been.

Focus Group 2:

I found that my engagement with this group was not as natural or as open as it was with the group from KwaMashu to the extent that I felt that the conversation was guarded and perhaps some of the responses might not have reflected the deeper feelings or experiences of the participants. A number of factors were at play to create this level of engagement. The first being that I did not have any previous personal relationships with the members of the group. The second could be that it is known by the group that I have been involved in the work of Education for Ministry and Mission Unit (The unit within the Methodist Church of Southern Africa that has been tasked with development and training of presbyters, deacons, evangelists and Biblewomen - EMMU), I would have been part of the selection process for fellow probationer ministers who come from the Natal Districts and this dynamic could have created a less than comfortable environment for the seminarians. The third factor might have been dynamics within the life of the Seminary of which I would not be aware but might have affected the dynamics between the participants in the focus group.

Whatever the reason, half of the group seemed to have felt that their worldviews were somehow inadequate or incomplete. "The morality of the community is which I grew up formed me but at the seminary when you define humanity from this background, you see that humanity is more than this, there is a spiritual side and we need to combine these two and you need to define

humanity in a way that satisfies other people." (Person 2 in Focus Group 2:14/08/2013) My own feeling in this group was I felt that they believed that being a person of a different race group, I would never value or share their understandings.

Like the group in KwaMashu although the participants of this Focus Group were very vocal about their cultural heritage yet at the same time they seemed to not give much value to the creation narratives of their cultures. "For me just a story it does not have essence of truth. It is just a nice story to tell." (Person 4 in Focus group 2: 14/08/2013) This is also reflected in the manner in which this group rated the creation stories in the questionnaire. The trend shows that the group did not find that the creation stories outside the Christian narrative resonated with them. However the group did comment a great deal about the communal perspective in their understanding and equated that in particular with being African. Only one person in the group was familiar with the Nguni creation narratives and engaged actively with them particularly with the narrative about the umbilical cord and that of *uhlanga*.

A poignant statement by a one of the participants in the focus group summed up the essence of our time together, "I hold my African culture in one hand and my Christianity in the other." (Person 4 in Focus Group 2: 14/08/2013) It seemed that the Seminarian group was more aware of these two perceived ideological poles and were also more conscious of trying to integrate or move between these frameworks. In my interpretation of the flow of the conversation I think that each of the Seminarians did this by using either their experiences within their various cultural influences or their Christian upbringing as their focus points.

Three of the seminarians have their focus point of their understanding of humanity rooted in their experience of isiXhosa or Basotho culture as a communal experience and it is from this point they seem to engage with Christian perspectives. "As an African or Xhosa man, humanity is more about being communal or community. That is my experience, among other people. Also as a Christian humanity means being a creation of God and also being in relationship with God." (Person 2 in Focus group 2: 14/08/2013) A further viewpoint also demonstrated this understanding "The essence of living a moral life with community." (Person 6 in Focus group 2 Questionnaire: 14/08/2013) The participant expanded her perspective, "It is a lived out understanding of your relationship with God and community norms." (Person 6 in Focus group 2: 14/08/2013) Another opinion in this segment of the group described humanity in the

following way, "You not only a person by birth, you need to be in relationship with the environment and people itself." (Person 3 in Focus group 2: 14/08/2013)

All three opinions illustrate the point made by Ng'weshemi that being human within an African worldview is about the quality of one's relationship with others and the ability of the person to bring harmony and prosperity to the community. Yet this group does not stop there they also intrinsically seem to believe that being human is also grounded in a relationship with God in a more personal manner than that which is held within Ng'weshemi's understanding.

Two of the other seminarians in the group seem to have their focus point within the Christian perspective and latch on aspects of their culture experience as they share, however my perception is that they feel pressured into constructing their perspective in this manner and this might not truly reflect what they truly believe. "Humanity is the divine plan of God and the God revealed in a physical structure." (Person 1 in Focus group 2, Questionnaire: 14/08/2013). Another view held that, "Humanity is anyone born of a woman, with a body and a soul, bearing the image of God. Humanity is also seen in the way we socialise with our fellow human beings." (Person 2 in Focus group 2: 14/08/2013) Later in the conversation the same seminarian felt that, "...you need to define humanity in a way that satisfies other people." This was the first time in either of the focus groups that a dualistic understanding was shared at the beginning of the conversation. In Focus group 1 this understanding was only vaguely shared and only in the context of the participants speaking of their conversation experience.

The group found it hard to share their conversion or God – awakening moment. Only one person in the group openly spoke of her God moment. The other participants spoke vaguely of their experience, using conventional Christian terms, like "born again" and "repenting" to describe this period in their lives. In retrospect I think that perhaps my choice of a focus group was not a conducive setting for people to share about this intimate understanding of themselves and God. However, having acknowledged this oversight in the process, a few trends did emerge from the group.

The first is that all participants saw described themselves in vulnerable, submissive recipients of God's actions toward them. In one case the participant described himself passively "The nakedness I felt made me to realise that there is no other option than to associate myself with

God and the relationship with God grew from that because I trusted him that he cover my nakedness." (Person 1 in Focus group 2, Questionnaire: 14/08/2013) The second trend is that for all the participants the moment of giving themselves into relationship with God came as a last resort in very painful or traumatic experiences. While only two people in the group spoke of this pain directly, others made veiled references to this time in their lives. For most of the participants God at that moment was the only way out, or option to take, even though they might have not been inclined to do so in normal circumstances.

The third is that the majority of the participants repenting or changing behaviour (the individuals did not describe what was the nature of this behaviour but it seemed to me to be what could have been destructive choices) is deeply intertwined with the participants understanding of being in a relationship with God and that this change is not only a result of having God help them out in a tight fix but also the perceived bargain that God strikes with the person in the heat of the moment. "I was between life and death and then in the middle of that there was a whispering in my ear that said that you are not going to die but when you come out of the situation there is something that you have to do..." (Person 2 in Focus group 2: 14/08/2013) This change of behaviour for the participants is also seen as a sign of a person being in relationship with God.

The female participants in the group when writing about their conversion experience shared the understanding that is God who demonstrated what is to be human to them in the moment of their conversion. One of these ladies, whose conversion experience happened within the context of an armed robbery, believed that God demonstrated grace to both herself and the perpetrators and in this way redeemed them both. "God is human because he is full of love, mercy and able to forgive. In a nutshell God is human to us." (Person 5 in Focus group 2: 14/08/2013)

When the group was asked to comment and speak about their perspective on John Wesley's conversion experience their understanding while deeper than that of Focus Group 1 and while they identified with John Wesley's struggle, they had not thought through what his understanding of humanity or God might have been.

Concluding Observations:

As I make these observations I realise that it is important to do so, sensitively as I am engaging with the stories and views that have had a significant influence and value on the lives of each of the participants.

At first one recognises that both focus groups have developed a very relational understanding of humanity within the *ubuntu* framework. Humanity is identified with being compassionate and empathetic (Person D, Focus Group 1: 13/08/2013) as well as, just and moral, in the sense that it means upholding the values of the community. "It is to belong in community with the intension to bring about harmony. It is to live about the vested interests of the community and its surrounding, to observe the conservative norms of the community around you." (Person 3, Focus Group 2, Questionnaire: 14/08/2013) This is also seen in Person A's (Focus Group 1: 13/08/2013) understanding that a person is expected to participate in community as he reflected on growing up in community, "It is not a problem to do something for your neighbour if your neighbour asks you to do something."

The image I had whilst sharing in these definitions is that of a dynamic cycle in which individuals actively participate in the formation and maintenance of well being within the community while being constantly formed by the values of the very community in which he/she participates and in which he/she has his/her being and identity. This dynamic is so vital that there is no distinction between self and the community. Person 2 (Focus Group 2: 14/08/2013), illustrates this as he explains the differences that exist in the way people from different cultures introduce themselves. He explains why it is important for him to name his name, surname, clan name and the area in which he grew up, "...he doesn't see the need of bringing all of those, the family lineage or the community I grew up in and I do, I want to show you that it is not only about me. I am because of them. It's that kind of background that I have raised up into." This way of understanding one's identity is intertwined in the narrative of the larger community which encompasses the present and the past.

The second trend I found in both groups is the expectation of the each person in the group to engage with both Christian and African perspectives. This Focus Group 2, based at the Seminary seemed to be more aware of this inner engagement than Focus Group 1, which was based in

KwaMashu. Focus group 1 seemed to naturally fuse the communal, relational understanding with the image of God in their discussions and definitions, while within Focus Group 2 it was constantly pointed out at different times by individuals within the conversations and in one particular comment, there seemed to be a kind of weariness attached to the comment.

> "But now that I in seminary, I'm here at Seminary! Then you tend to see the other side about how people define humanity because you find that I define humanity including morals, justice and generosity and in my background we have a word which we use when we refer to a person, when you say a person is, *nobuntu*, it means humanity. And then when you come here and you define humanity as from that background, you see that for other people humanity is about morals and being generous but its something more than that and you need to go beyond. You need to take the spiritual side together with the human side...That is what I saying that here at Seth or Seminary I've been brought to that understanding, that you need to bring together these two, you need to combine the two, so that you define the term humanity in a way that would be satisfying to other people who come from other backgrounds other than what I am from." (Person 2, Focus Group 2: 14/08/2013)

Both groups, generally, in explaining their definitions of humanity drew on both world – views. In which the dynamic communal relationship defined and creating understanding of humanness is linked with being created in the image of God. "As an African or Xhosa man humanity is more about being 'communal' or community, that is my existence around and among other people. Also as a Christian humanity means being a creation of God and being a relationship with God." (Person 4 in Focus Group 2, Questionnaire: 14/08/2013)

Furthermore the participants understanding morality also showed evidence of syncretism. This is can be best seen the development of Person C (Focus Group 1, Questionnaire, 13/08/2013) conversation. Her definition of humanity links the participation of the individual as participating in the wellbeing of the community with "...living a holy life and with a pure heart." that she later links with living a "...Christian life as a child of God." In her understanding pietistic lifestyle choices were also linked to individual participating in the well being of the community.

However within the participants' description of their conversion experience their images of themselves within that moment did not in general reflect the internal activity of bringing together the two world views. Further the dynamic participatory relational understanding of humanity was also not evident in this moment. At first I must note that the participants were somewhat

reluctant to share deeply about that moment or relationship and the participants that did share, used images that indicated a passivity in their self understanding, either reflecting the image of a helpless sinner, an ignorant child relating to a all knowing indulgent parent or submitting to the authority and love of an all powerful God. "I see God as father and I as a child. For many years we've been made to understand that God is a though man who is waiting to punish people who have done wrong by him. However I have come to realise that God is a father to me and nurtures me like any other father would do to his child." (Person A, Focus Group 1, Questionnaire: 13/08/2013)

The last observation that I wish to draw our attention to is that in both focus groups a number of the female participants made the comment that within the context of the their conversion experience they experienced humanity in the role that God fulfilled in that moment deep intimacy. Person D (Focus Group 1, Questionnaire, 13/08/2013) depicts this understanding as follows, "With regards to my conversion, I realised that humanity is God because He has loved us so much as to give His only son to die for me...through Him I am made whole and through humanity I am who He wants me to be." Likewise Person 5 (Focus Group 2, Questionnaire, 14/08/2013) shared, "God is human because he is full of love and able to forgive. In a nutshell God is human to us."

These similarities in the group create an interesting launch pad for my concluding thoughts.

Chapter 7: Conclusion

The prime aim of this study has been to explore the idea that it is possible to create opportunity and theological space for the diverse cultures and traditions to seek meaningful engagement within the scope of the Methodist Church of Southern Africa. The central question of this study is an attempt to discover how Wesley's anthropology within his understanding of salvation and experience dialogue with an African anthropology that is found within Southern Africa. It is for this reason that this thesis focuses on Zulu, Xhosa and Sotho cultural perspectives.

Chapter 2, by explored the varied theological and cultural traditions that influenced Wesley's thinking I hoped to highlight that while Wesley straddled many of the influences within his context, the development of seeking to understand and reflect on his experience of faith allowed Wesley to integrate these traditions and perspectives into practical life giving truths that earned him the reputation for being a practical theologian. Through this Wesley was able to develop his understanding of theosis/ perfection.

Chapter 3 traced Wesley's anthropology in his understanding of salvation drawing attention the 'image' and 'likeness' God. Chapter 4 explored the African concept of humanity within the framework of *ubuntu*. The end of the chapter suggests points of connection between Wesley's anthropology and African perspectives. Chapter 5 gave a brief overview of the development of Methodism in Southern Africa focusing on developments in KwaZulu – Natal in particular. Chapter 6 analysed fed – back from two focus groups, convened in KwaMashu and Seth Mokitimi Methodist Seminary, respectively.

The overarching and unique aspect of Wesley's theological is his emphasis on experience. Theodore Runyon (1998:146) credits Wesley as being the first to incorporate experience into his theological perspectives as a credible aspect of the Christian faith. Runyon terms this trajectory of Wesley's understanding as 'orthopathy' (1998:149) and sees this as the integrating and driving influence between orthodoxy and orthopraxis. Wesley did not just want the correct theology and ideology of correct systems of belief, nor did he want the appropriate activities of faith, he sought the assurance and peace of faith.

Runyon links Wesley's understanding of experience to the influence of John Locke's philosophical system on Wesley's thinking. "Wesley insists that experience is an empirical

mode: it originates, in reality outside of ourselves. In its otherness it makes its impress upon our senses, physical or spiritual. It is the *other* that is the primary content of experience and the self only as the recipient of the activity of the other." (Runyon, 1992:191) In this understanding the *other* is God at work in humanity, through God's grace, primarily through the incarnation and sacrifice of Christ, which is communicated to humanity through the Holy Spirit, God is "...reaching out to bring knowledge of the heart of God to the hearts of human beings." (Runyon, 1998:150)

Another way of understanding this point of view is that through the Holy Spirit because of the restorative work of Christ, our spiritual senses are awakened to the work of God in and through relationships, conversation, worship, reflection on scripture and the by engaging in the means of grace. (Runyon, 1998:158 – 159) Experience is tested within the community of the faithful and in this way Wesley avoids the dangers of a subjective understanding of experience. "...the experience is valid only insofar as it comes from a relation with a source that transcends the subject, and it valid only insofar as it is consistent with a community of experience that transcends the individual. Reason verifies experience by comparing it critically with the range of experience contained in Scripture and the experience of the church." (Runyon, 1998:161 – 162)

This understanding for me is a point of connection to African perspectives of humanity. Community is an essential aspect of being for it is within community that the understanding of what it means to be human is defined and transmitted. "It is in group relationships that one discovers one's full personality. The community, which includes both the living and the departed ones, defines the person as a person."(Ng'weshemi, 2002:16) While there is difference in emphases in that Wesley understands the community as a vital space in which a person discovers their restored image in God and deepens their faith, so that fundamentally humanity's identity is still found in relationship with God. This is still a significant point of connection for both perspectives.

In the analysis of the two Focus groups in the previous chapter, I concluded that the participants had a developed a relational understanding of humanity and in addition they had also developed a syncretistic understanding that holds humanity's identity being formed in community and emphasises the upholding of the values of the community with the understanding that this is also the living out of the image of God. "Humanity is anyone who has born of a woman with body

and soul, bearing the image of God. Humanity is seen in the way socialize with our fellow human beings." (Person 2 in Focus Group 2, Questionnaire, 14/08/2013) In this understanding the *other* is not only God communicating God's grace through the Holy Spirit but also the work of the community as it orientates itself around the values that live out God's will for creation, *ntu,* within the community's moral code and the relationships which serve and live out the will of God. It seems to me that the African pot in which we are invited to brew our unique African and Wesleyan theology, is our experience.

However within the analysis of the Focus groups, I also discovered that there is a marked difference in the general definitions of humanity shared in the conversations and in the questionnaires and the understanding of humanity and themselves within the context of their conversion experiences. Within the general definitions relationship, being formed by community, actively living out the morality and values of the community while have these same values engage in the formation of a person's identity featured very prominently. The image of God in this arena was connected to engaging actively in the community and therefore the understanding in the group was of a dynamic experience of being formed and forming community.

Within the dialogues pertaining to the participants conversion experiences, the participants described a self understanding that was less dynamic and more passive. The participants who shared seemed to see themselves more as passive recipients of grace rather than as participating in the work of grace within their lives. Within Focus group 1, convened among young lay people in KwaMashu, one of the metaphors used to describe their understanding of themselves in this moment was that of a child and sinner receiving the forgiveness and blessing of a nurturing Father. "I've also always believed that I a sinner and is waiting to punish me for all my transgressions. However in 1998 as the preacher was talking about God's grace it's sufficient for us it made me realise that God is just like any other Father who is waiting to listen to his children's stories and waiting to arms to forgive them on this day I felt my sins being forgiven." (Person A, Focus Group 1, Questionnaire, 13/08/2013)

In Focus Group 2, convened at the Seminary, a number of the images used depicted God in teaching or an authority that needed to be consulted or as a benevolent force that keeps people safe from their own possibly harmful actions. "I see myself still leaning and trusting my God because through trials He was with me. He took me from nowhere and made me what I am."

(Person 5 in Focus Group 2, Questionnaire, 14/08/2013) Only two people in the group used dynamic metaphors to describe themselves in their relationship with God "I see myself as the part of those individuals who bears his image and I see myself as the ambassador of him on earth and him in every difficult or estranged situation." (Person 2 in Focus Group 2, Questionnaire: 14/08/2013)

When this pattern in the Focus Groups is held alongside the further pattern that sees both Focus Groups rejecting the creation narratives that arise from within *Nguni* and *Sotho* cultures, I observe that the participants in the groups are able to draw equally from both Christian and African world – views when they are engaging with definitions of humanity on a theoretical and philosophical level but vehemently reject religious concepts especially as they appeared in the creation narratives. Also within their personal narratives the group seemed to draw on popular Christian images and concepts of their interaction with God.

The discussion of the focus groups also brought to my attention other areas of research and development that could be undertaken. Focus group 1 in particular raised issues of gender in their discussion. While their conversation is incredibly important, I was unable to deal with it within the scope of this thesis. The group challenged each other on how the creation narratives in Genesis are interpreted within the local church to allocate the blame of original sin onto women and how women are seen within the narrative as a "foreign object". An area of further study could explore how the role of exclusively all women's groups, like the Women's Manyano and the Women's Auxiliary as well as the development of women ministers in the last 50 years have challenged the above mentioned viewpoints.

A second area of research could explore the parallels between the role of ancestors within the anthropology of African communities and the therapeutic concept of salvation in Wesley's thinking. Perhaps this study could also explore the role of ancestors within the community from a sacramental perspective. I raise this as an area of possible further study because of the importance that the role of ancestors plays in the formation of cultural and communal identity and yet this is an area in which conversation is not encouraged. This is evidenced by the fact that Focus group 1 chose to speak of their concern after the former work of the Focus group had been concluded and were reluctant to have it included in the body of the study.

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Appendix A: Focus Group Questionnaire:

Section 1:

Rate the ff texts in the range of 1 -5. A rating of 5 implies that the text resonates closely with your own understanding, a rating of 4 implies that you can find a degree of resonance with the text, a rating of 3 implies that you neither find areas of agreement or even disagreement with the text, 2 implies that there is more in the text that you find more concepts that irrelevant to you than relevant and 1 implies that the text has no relevance at all to your understanding.

1. <u>Exploring the understanding of humanity</u>
a. *Creation Stories:*

a.1. A Zulu creation story: Men sprang from God as if he had made them because he existed. The husband appeared first, followed by the wife. God did this by splitting a stone in two and out came the first man. (Mbiti JS, 1971:162)

Instance A	Instance B

a.2. A North Sotho creation story: Our first parents came out of a hole in the ground. They came together, men with their wives, children and their animals, cattle, sheep, goats and dogs. This happened at *Ga – Ditshwene* (at the place of Baboons/Monkeys) and the footprints of those first peoples and those animals can be found at the hole in the ground when the rock was still molten. (Setiloane GM, 1986:5)

Instance A	Instance B

a.3. Another Zulu creation story: Mvelinqangi took his knobkerrie and along with his youngest son Nowa, went to *izinhlanga* which is on the black sea. Mvelinqangi did not go with his eldest son, although he was also to accompany him because this eldest son had forgotten about the journey when time for the journey

arose. When Mvelinqangi arrived at the sea, he hit the sea with his knobkerrie asking the sea to bring forth animals, birds and people. He then held a big *uhlanga* which is at the reed bed on the shore of the sea saying: "Animals of the outside (land animals)! I say the elephant should come out here with various animals with hair and without hair, and with people who are like us!" It is the uhlanga that caused people of many tribes to come into being. They came into being after all that is edible and not edible. (Schlosser K (edt), 1997: 50 – 52)

Instance A	Instance B

a.4. A Zulu/South Sotho story: People came into being by emerging from the marshy hole in the ground, a bed of reeds (Ntsoana Tsatsi). They were broken off from the bed of reeds. The bed of reeds swelled and when it burst people came out. These first people were complete and perfected beings. After people the cattle and other animals emerged. (Mbiti JS, 1971: 162 – 163; Setiloane GM, 1986: 4 – 5 and Thorpe SA, 1991:36)

Instance A	Instance B

a.5. A further Zulu creation story: A man who was very mischievous was punished by iNkosi by being sent to earth through a hole in the sky. A whole was opened in the floor of the sky and young man was lowered to earth by an intestine or an umbilical cord (ithumbu/inkhaba) that was tied around the young man's waist. The young man then cut this cord with a reed when he had reached the earth. After some time iNkosi checked up on the young man and found that he was wasting away from loneliness. iNkosi decided to send to earth the most beautiful young sky maiden to comfort him and be his wife. She was lowered to earth through a hole in the sky floor by means of a cord. She discovered the young man by a banana plant. When the young man discovered her beauty he realised that this young maiden was a gift from iNkosi and so he cut the cord around waist with a reed as he did his own and iNkosi drew it back to the sky and closed the hole on the sky floor. People could now multiply on earth and not be lonely, seeking a return to the sky. (Thorpe SA, 1991:37)

Instance A	Instance B

a.6. A Christian creation story: God had created all living creatures according to their kind and God saw that it was good... "Then God said, 'Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over livestock, over all the earth and over all the creatures that move along the ground.' So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." (Gen 1: 26 – 28)

Instance A	Instance B

a.7. A further Christian creation story: This is the account of the heavens and the earth when they were created. When the Lord God made the earth and the heavens – and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the Lord God had not sent rain on the earth and there was no man to work the ground, but streams came up from the earth and watered the whole surface of the ground – the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life and the man became a living being. Now the Lord God planted a garden in the east, in Eden and there he put the man he had formed... The Lord God took the man and put him in the Garden of Eden to work it and take of it. And the Lord God commanded the man, 'You are free to eat from any tree in garden; but you must not eat from the tree of knowledge of good and evil, for when you eat of it you will surely die. The Lord God said, 'It is not good for man to be alone. I will make a helper suitable for him.' Now the Lord God had formed out of the ground all the beasts of the field and all the birds of the air. He brought then to the man to see what he would name them and whatever the man called each living creature, that was its name. So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. So the Lord God caused man to fall into a deep sleep and while he was sleeping, he took on of man's ribs and the closed up the place with flesh. Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to

the man. The man said, 'This is now bone of my bones and flesh of my flesh she shall be called woman for she was taken out of man.'" (Gen 2: 4 – 8 and 15 – 23)

Instance A	Instance B

b. Descriptions of the concept or the definitions of humanity

b.1. One is not human simply by birth. Rather one becomes human through a progressive process of integration in to society. It is in and through the appreciation of the community that the humanity of an individual is defined. Community is to be understood as both the living and the living departed. (Ng'weshemi A, 2002:15 - 17)

Instance A	Instance B

b.2. Human beings stand in the middle between angles and dumb animals: they share intellect with angles, but they have bodies as the beasts do. However, in the original divine plan they would have had a greater kinship with the angels, because they would have been immortal. After a life of obedience to God they would have passed into fellowship with the angles without death intervening. It was because of Adam's sin in Paradise that humans become mortal, subject to the bodily death that had always been natural for beats. After the Fall death would be the common lot of all humans; but after death some, by God's grace, would be rewarded by admission to the company of the good angels, while others would be punished by damnation alongside the evil angles – a second death more grievous than the first. (Augustine DCD XIII. 12, XIV.1 in Kenney Anthony, 2010:265)

Instance A	Instance B

b.3. Humanity is created in God's own moral image, so that holiness, justice and goodness reigned in their hearts. Humanity is also made in God's natural image, endued with understanding, will and liberty. Through man's rebellion the law was effaced out his heart and the eyes of understanding darkened and his soul was alienated from God. (Vickers JE, quoting Wesley in Maddox & Vickers, 2010:194 -195)

Instance A	Instance B

b.4. A person is one who is endowed with a power or a force that is akin to the fullness of life. This is referred to as *isinthunzi* or *sereti* and is also interpreted as a 'shadow' or an 'aura' and originates from uNkulunkulu or Modimo, the creator. All life has this force; animate and inanimate aspects of creation and flows through all things however this *isithunzi* or *sereti* draws itself to nodes or foci and each person is understood to be a node or foci. This force does not terminate with death but also resides with the ancestors. (Chidester D, 1997:214; Ng'weshemi A, 2002:16 – 17 and Setiloane GM, 1986:13 -14 & 17 - 18)

Instance A	Instance B

b.5. "Cogito, ergo sum" (I think therefore I am) – Rene Descartes: If I were not thinking, I would have no reason to believe that I existed; hence I am a substance whose whole essence is to think; being a body is no part of my essence. The same goes for every other human being. (Kenny, Anthony 2010:529; Runyon, T 1998:72)

Instance A	Instance B

b.4. The quality of human life is the measurement of human behaviour. A deed is considered good or bad in light of what it does to life, how it has protected or promoted life thus morality is more about what a person does than about what he or she is. (Ng'weshemi A, 2002:26 – 27)

Instance A	Instance B

b.5.Human beings are called to be persons because they are made in the image of God. Yet we can only discover this in relationships with other human beings. Therefore relationships are essential to humanity, "You and I are made for interdependency" (Battle on Tutu in Hailey J, 2008:5)

Instance A	Instance B

b.6. While the consequences of sin are devastating God "did not despise the work of his own hands." Rather God once again revealed God's true nature to humankind, "being reconciled to man through the Son of his love," thereby God made available the covenant of grace initially through Mosaic Law and ultimately through the life, death and resurrection of Jesus Christ. (Vickers in Maddox & Vickers 2010:196)

Instance A	Instance B

b.7. In the world of Africans, the paternal (spiritual) and the Godly (divine) attributes of the individual are fully explored within the community. It can never be done alone... "Umuntu ngumuntu ngabantu... meaning a person is a person because of other people." (Masango, 2006:939)

Instance A	Instance B

SECTION B:

1. Describe your understanding of humanity.

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➤ What has shaped your understanding?

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➤ Has your understanding changed over time? How and
why?_____

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2. Describe your conversion experience.

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➢ How do you see yourself in relation to God in the
description?_____

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➢ What does this say about your ideas about humanity and God? Does it deviate from what
you have described earlier)

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3. Reflection on the conversion experience of John Wesley:

"I had been preaching 'faith alone' since March 6, yet with little fruit...My heart was not in it, although this was about to change... I think it was about 5:00 in the morning when I opened my Testament on these words: 'Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature' (2Peter 1:4) I claimed those promises with all the faith I could muster. However, even though I believed, I had not been renewed in the image of God. I had no communion with God so that I could dwell in Him and Him in me. As I prepared to leave my lodgings, I opened my testament once again, this time to the words: 'Thou art not far from the kingdom of God.' (Mark 12:4)...In the afternoon I was asked to go to St Paul's. I listen to the words of the anthem closely...The phrase, 'trust in the Lord' (repeated constantly throughout) seized me. Trust, trust, trust; I would, I must; I could think of nothing else. Again, wanting to retire alone that God might find me, I went very unwillingly to that evening to a Society in Aldersgate Street. Someone was reading these words from Luther's Preface to his commentary on the *Epistle to the Romans*: 'Faith is a divine work in us, which changes us and makes us newly born of God, and kills the old Adam, makes us completely different men at heart, disposition, mind and every power, and brings the Holy Spirit with it. O faith is a lively, creative, active, powerful thing, so that it is impossible that it should not continually do good works. It does not even ask if good works are to be done, but before anyone asks, it has done them and it always acting.' Before I could raise my usual question (concerning this change that God works in the heart through faith in Christ) the Holy Spirit performed His miracle and 'I felt my heart strangely warmed. I felt I did trust in Christ , Christ alone for salvation; and assurance was given me that He had taken away my sins, even mine and saved me from the law of sin and death.'" (Wesley in Tuttle R, 1978:194 – 195)

➢ Does John Wesley's experience resonate with your experience?

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➢ What do you think was his understanding of humanity?

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➢ What do you think was Wesley overall view of humanity?

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Appendix B: Ethical Clearance

	HIGHER DEGREES **THESIS PROPOSAL** **You have been appointed a Referee of this proposal.** **Please provide a detailed report according to the guidelines set out below and return within 7 days.** *Electronic copies of the guidelines are available on request.*
DATE HANDED TO REFEREE	**DATE TO BE RETURNED**

STUDENT NAME: Lauren Claire Matthew

STUDENT NUMBER: 961087545

DEGREE: MTh

SUPERVISOR: Prof. Sue Rakoczy

CREDIT LOAD: Coursework/Research

NAME OF REFEREE:__Dr Peter Wyngaard___

REVIEW REPORT GUIDELINES

Higher Degrees Committee

Readers Report

Date: _28_/ __05__/ _2012_

Ethical Clearance Form?   No

Ethical Clearance code: Yellow/**Orange**/Red

Yellow: No Human Subjects

Orange: Human Subjects but Research not of a sensitive nature

Red: Human subjects and research of a sensitive nature.

Other Appendices (Questionnaire, Interview Schedule etc): Yes

Informed consent form, questionnaire: Yes

Please indicate any corrections/recommendations under the appropriate heading. General comments/issues can be included at the end of the report.

HIGHER DEGREES
THESIS PROPOSAL

You have been appointed a Referee of this proposal.

Please provide a detailed report according to the guidelines set out below and return within 7 days. *Electronic copies of the guidelines are available on request.*

DATE HANDED TO REFEREE   **DATE TO BE RETURNED**

STUDENT NAME: LAUREN MATTHEWS

STUDENT NUMBER: 961087545

DEGREE: MTh

SUPERVISOR: Prof Sue Rackozy

CREDIT LOAD: Research

NAME OF REFEREE Dr RS Kumalo_____

REVIEW REPORT GUIDELINES

Higher Degrees Committee

Readers Report

Date: 18 ____/ _06___/2012____

Ethical Clearance Form?   /   No

Ethical Clearance code: Yellow/Orange/Red

Yellow: No Human Subjects

Orange: Human Subjects but Research not of a sensitive nature

Red: Human subjects and research of a sensitive nature.

Other Appendices (Questionnaire, Interview Schedule etc): None

Informed consent form, questionnaire: No

Please indicate any corrections/recommendations under the appropriate heading. General comments/issues can be included at the end of the report.

_____