

**MARKAN EUCHARIST  
IN THE CONTEXT OF  
AFRICAN INITIATED CHURCHES LITURGY**

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**MARKAN EUCHARIST  
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AFRICAN INITIATED CHURCHES LITURGY**

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### **Summary**

# **CHAPTER ONE**

## **INTRODUCTION**

### **1.0 Introduction**

Today, the African Independent Churches (AIC's) form the largest Christian Church configuration in Africa. They came into existence independent of direct Western missionary influence and over a period of more than one hundred years, evolved systems and practices catering for African people in the context of institutional and systemic exploitation on the one hand and the rootedness of African people in African cultures on the other. In this double-perspectival context, this dissertation has five objectives.

### **1.1 Major Objectives**

The dissertation responds to the need for developing:

1.1.1 AIC understanding of Biblical Literature more directly from within African realities;

1.1.2 the scholarly study of one significant area within AIC liturgy: the eucharist (meals/sacrifices);

1.1.3 an understanding of the social, political and economic significance of eucharist (meals/sacrifices) celebrations in one AIC;

1.1.4 a comparative and analogical interpretation of collective significance concerning the eucharist as founded in Mark (and the New Testament more broadly speaking) in the context of community development facilitated by Biblical as well as AIC liturgy.

## **1.2 Why the Study is Needed**

The rationale for each of the objectives are as follows:

1.2.1 As far as Christianity or at least Biblically-informed institutions are concerned, one of the primary challenges facing AIC's (as well as many other African institutions) is that they are virtually cut off from an informed legitimation of their practices. Having developed alongside the established European-based and historically-founded churches in Africa, they have not benefited from the primarily Western institutions in Africa. As such, there is an enormous need to study Biblical Literature from within African realities and conditions.

1.2.2 Due to the illiteracy of a large proportion of AIC members and the prevalence of oral tradition, the scholarly study of one significant area within AIC liturgy - the Eucharist (meals/sacrifices) - offers the opportunity to study this practice for the benefit of the AIC's. Studies of Biblical Literature for and on behalf of AIC's have been conspicuous by their absence in African societies and is symptomatic of the fact that they have been largely excluded from academic life in Africa. This is a contradiction which needs important rectification.

1.2.3 Within a largely intellectualist and bourgeois Western Biblical Literature scholarship, the developing of an understanding of the social, political and economic significance of eucharist (meals/sacrifices) celebrations in one particular AIC offers the possibility to study the significance of ceremonial and ritual practices with regard to social formations, political structures excluded and not catering for the powerless, and classes excluded from economic benefit.

1.2.4 Against the background of the first three objectives and stating of the purposes of the research, the need is to come to a comprehensive understanding of comparative and analogical interpretative hermeneutics. This study will contribute to this theory, especially

in so far as the conditions of possibility for community development - in this case focusing only on the significance of the eucharist - is researched in the context of how Biblical significance may contribute towards empowering AICs.

### **1.3 Theoretical Approach**

The main theoretical contribution of this dissertation will be to provide a few possibilities for the fusion of form and redaction critical research with tradition-historical (Swartley 1995), and materialist (Belo 1981) theorising. As such, it forms part of the current trend to do research in interdisciplinary ways, thereby taking into consideration the fact that societies are complex (structured/institutionalised) entities with histories and traditions. This theoretical contribution will be developed throughout the dissertation. As such, it will depart from a surface structuralist study of the significance of eucharist-related texts in Mark as well as their intertextual resonances (with especially the Old Testament - Swartley 1995). The primary methods to be used for the AIC component of the research was through interviews (twenty conducted); observation studies (video filming of eleven different events).

### **1.4 Key Critical Questions**

1.4.1 How can the topic of this dissertation be conceptualised in terms of objectives, reasons for the study, theory, methodology and unity of study?

1.4.2 How can the Markan eucharist be interpreted in terms of the significance of Mark's textual structure and the intertextuality of the relevant pericopes?

1.4.3 In terms of the results of chapter 1, what are the comparative interpretive analogies with Synoptic comparison, Paul and Mediterranean meal/ sacrificial customs concerning elements of the Markan eucharist?

1.4.4 How should one research the social, political and economic significance of the Markan eucharist?

1.4.5 What are the ceremonial elements of the eucharist, how do they function in the AIC, the St. John's Apostolic Faith Mission Church and how do they relate to the history of this church?

1.4.6 What does a description of the social, political and economic significance of the eucharist celebrations in the St. John's AFMC comprise of and how does this description signify in the context of collective suffering?

1.4.8 What are the results of a comparison of the significance of the eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church?

1.4.9 What are the conclusions that can be drawn from the research as they relate to each of the objectives?

## **1.5 The Specific Approach**

Each of the nine questions above indicates the main question which is addressed in the following chapters (see below). Each chapter has a conclusion which provides the base from which the research in the chapter following is further developed.

Chapter 2: The significance of the eucharist-related pericopes in Mark's textual structure is studied similar to the surface textual structural studies developed by the New Testament Society of South Africa, intertextuality and tradition-historical theorising propounded by Kee, Swartley and Belo.

Chapter 3: Comparative religious analogies between the Markan eucharist, Synoptic, Pauline and Mediterranean meal/ sacrificial customs are studied.

Chapter 4: The research in Kee (form and redactional critical study), Swartley (tradition-historical research) and Belo ('materialist exegesis') is followed and further developed in the light of the results of the research in chapters 2 and 3 for the explication of the significance of the eucharist in the St Johns Apostolic faith Mission.

Chapter 5: This chapter interprets the results of the research in chapter 4 further within the contexts of spirituality, sociality, economics and politics.

Chapters 6: This comparative study mainly focuses on the conditions of possibility of meals/eucharist ceremonies and the nexuses of meals/eucharist ceremonies with tradition and social/political/economic structure.

Chapter 7: The conclusion draws the research together in terms of the four objectives of the research.

## **1.6 The Unity of the Research**

With such a diverse number of perspectives in this dissertation, the question can arise as to the unity of the research.

The dissertation starts out with a surface structural study of Mark because it provides the possible linkages within the text as well as intertextual resonances with the literature of the time. As such, it provides the opportunity to determine precisely what both the specificity of the Markan meaning concerning the eucharist is and the traditions on which it draws.

After having determined the possible traditions behind Mark, chapter 3 deals with the specificity of the Markan meaning concerning the eucharist and the traditions on which it draws as well as comparisons with the Synoptic Gospels and Paul's views. This leads into a comparison of Markan eucharist practices with Mediterranean meal/ sacrificial customs of the time. This chapter further brings Mark's particular emphasis more in relief in its own historical time.

Since it is clear from the research up to this chapter, that the interpretation of the eucharist-related texts in Mark in form and redactional critical, tradition historical and materialist exegetical contexts indicate that they had a function in the context of the textual structure of Mark as it acquires significance in Mark's understanding of covenant and salvation, the dissertation proceeds to research the AIC under consideration.

This brings the first part of the dissertation to a close, having progressively and from different perspectives, researched the significance of the Markan eucharist texts in terms of textual structure; intertextual and tradition-historical resonance; and the prevalence and significance of eucharist practices in the Mediterranean world at the time; and how they relate to one another as a meaning-generating system in Mark.

The interactive empirical research of the St. Johns Apostolic Faith Mission Church as AIC in chapters four and five aims to bring to the fore eucharist related practices and the meanings believers ascribe to them. The main objective here, is to set the stage for a comparison between the significance of eucharist practices in Mark and a greater biblically informed understanding of the St. Johns Apostolic Faith Mission Church's own AIC eucharist and meal/ sacrificial rites.

Chapter six's comparison of the significance of Mark's eucharist practices with those of the St. Johns Apostolic Faith Mission Church provides the opportunity to show the important function they have for both communities concerning social bonding; practices of marginalised political formations; and economic support in the context of having been excluded from main-line churches in South Africa.

## **1.7 Conclusion**

This chapter briefly overviewed how the topic of this dissertation is conceptualised for the purposes of this dissertation in terms of objectives, reasons for the study, theory, methodology and unity of study. Chapter two now starts out with raising the first question and a filling out of it's answer.

## CHAPTER TWO

### Interpreting the Markan Eucharist through Textual Structure and Intertextuality

#### 2.0 Introduction

How can the Markan eucharist be interpreted in terms of the significance of Mark's textual structure and the intertextuality of the relevant pericopes? This is the first question. It is answered by first overviewing three different proposals concerning Mark's structure and an identification of the structural system which will be followed. Within this system, the intertextual references as they pertain to the tradition-historical resonances of each of the Markan eucharist pericopes are then researched.

This chapter first deals with the different structural possibilities for Mark. It is especially the proposals by Kee (1977); Swartley (1995); and Belo (1981) which are dealt with respectively. It then provides an interpretation of the different Markan eucharist-related pericopes in terms of this structure as well as their intertextual resonance. The pericopes are as follows.

- 1 On Fasting (Mk 2:18-22)
- 2 In the Grainfields (Mk 2:23-28)
- 3 The Sower (Mk 4:1-41)
- 4 The First Feeding of the Crowds (Mk 6:30-46)
- 5 Purity and Impurity Concerning Eating (Mk 7:1-23)
- 6 The Syrophenician Woman (Mk 7:24-30)
- 7 The Second Feeding of the Crowds (Mk 8:1-10)
- 8 The Yeast of the Pharisees (Mk 8:11-21)
- 9 The Parable of the vineyard (Mk 12:1-12)
- 10 The Passover and the Woman who Anointed Jesus (14:1-11)
- 11 The Last Supper (Mk 14:12-31)

## **2.1 Markan Structures**

The study of a text's surface and deep structures provides the possibility to identify and analyse the text's separate components but also how these are related to one another, where a theme is introduced, how it is developed and concluded or how it is temporarily dropped and later picked up again so that it can be developed further. The identification and description of relations between textual components are therefore extremely important. It is important because it shows what the significance of the text's structuration is; the identification of the significance of the structuration provides the possibility to identify or at least guess what the text's communicative effects would have been on a presumed audience in the context(s) of origin; and the description of the presumed effects, again, opens up the possibility to identify and describe the social effects of change and transformation the text could have had (Smit n.d.a).

This kind of structural study provides access to the text and its communicative and social transformation effects. A second level of analysis, however, is to analyse the history of research and to see how scholars have dealt with structure. This level gives a perspective on particular proposals with regard to the text's surface and deep structure but also on that particular scholar's ideology or discourse from within which and for whom he or she develops the structural interpretation (Smit n.d.a). With this two-fold aim in mind, this section first overviews the proposals concerning Markan structure and then continues to interpret the different pericopes or Markan textual components related to the Markan eucharist but also to the basic practice of 'eating', the meal or the eucharist.

### **2.1.1 Howard C. Kee**

It is primarily Kee's treatment of the controversy and miracle stories which is of some importance here.

#### **2.1.1.1 Controversy Stories**

For Kee, the *controversy stories* in Mark include narrative material on: 1) explicit controversies with representatives from the Scribes, Pharisees, Herodians and Sadducees;

2) Jesus sayings arising from a context of controversy; 3) disputes concerning legal or interpretational matters; 4) and Jesus pronouncements against opponents. The following controversies can be identified:

The healing of the leper	Mark 1:40-45
Authority to forgive sins	Mark 2:1-10 - linked to miracle
Socialising with the impure	Mark 2:13-17
Fasting	Mark 2:18-20
Sabbath labour	Mark 2:23-28
Healing on the Sabbath	Mark 3:1-6 - linked to miracle
Collaboration with Satan	Mark 3:22 - linked to Mark's structure
The pronouncing of forgiveness	Mark 3:28-30 - linked to Mark's structure
Defilement	Mark 7:1-23
The demand of a sign from heaven	Mark 8:11-13
Divorce	Mark 10:1-12
Obtaining eternal life	Mark 10:17-31
The source of Jesus' authority	Mark 11:27-33
The obligation to Caesar	Mark 12:13-17
Resurrection	Mark 12:18-27
The greatest commandment	Mark 12:28-34
The identity of the Messiah as Son of David	Mark 12:35-37a
The woes against the Scribes	Mark 12:37b-40

Concerning the issue of whether this material come from a pre-Markan source or whether it was fashioned by Mark or not, Kee (1977:39) groups them into three categories: 1) composite material comprehensively evidencing Markan revision; 2) material in which Markan and pre-Markan material cannot be seperated because it is permeated by the needs of the Early Church; 3) relatively unified material with Markan revisioning only present extrinsically.

In terms of these divisions, Mark 7:1-23 (Defilement) and 10:17-31 (Obtaining eternal life) belong to the first category; Mark 2:18-20 (Fasting); 2:23-28 (Sabbath labour); Mark 8:11-13 (The demand of a sign from heaven); 11:27-33 (The source of Jesus' authority) and 12:37b-40 (The woes against the Scribes) belong to the second category; and Mark 12:13-17 (The obligation to Caesar); 12:18-27 (Resurrection); 12:28-34 (The greatest commandment); 12:35-37a (The identity of the Messiah as Son of David) belong to the third category.

The reasons for the *first group* are that these two sections exhibit typically Markan editorial elements like explanation (Mk 7:3f,11,19b), Mark's linking device (*καὶ ἔλεγεν αὐτοῖς* in Mk 7:9,14 and *καὶ λέγει αὐτοῖς* in Mk 7:20), Jesus' drawing the disciples aside (Mk 7:14) and his private explanations to them (Mk 7:17) in response to his esoteric or rather enigmatic (*παραβολή*) statement.

In Jesus' interaction with the rich young man on the way in which one can obtain eternal life, typically Markan editorial elements are his drawing aside of the disciples and his private explanation (Mk 10:23f), typically Markan vocabulary like *πάλιν*, typically Markan repetition (Mk 10:23 and 10:24), the attaching of probable isolated sayings to the section (Mk 10:25), distinctly Markan formulations (the use of *ἄρχομαι* as helping verb in Mk 10:28) and the radical break in the switch to a new topic (from possessions to family obligations in Mk 10:28-31) .

The reasons for the *second group* are as follows. Mark 2:1-10 (Authority to forgive sins) exhibit many Markan features. These comprise not only his interpolation of the controversy within the miracle account but also his use of *εἰμι* (Mk 2:6), *εὐθύς* (41 times in Mark together with *εὐθέως*), the historical present (*λέγει* - Mk 2:8) and the parenthetical clause (Mk 2:10a).

Whereas Mark 2:18-20 could have been part of a Jesus saying relating the joy at a wedding feast to the attitude of those proclaiming the good news, it is now related to his absence (Mk 2:19b) which in turn calls for the reintroduction of fasting - a typically post-Easter concern. The linking of the metaphors on the old and new orders has no explicit coherence with the Jesus saying concerning the bridegroom and may be part of the post-Easter reflection on Jesus.

Mark 2:23-28 does not explicitly deal with Sabbath work nor does it explicitly portray the disciples to explicitly defy the Law. Moreover, typically Markan style is present - ἄρχομαι, καὶ ἔλεγεν αὐτῷ and καὶ λέγει αὐτοῖς - David's followers are referred to with a typically Markan expression - οἱ μετ' αὐτοῦ in Mk 1:36 and 2:25, τοῖ σὺν αὐτῷ in Mk 2:26; 3:14; cf also οἱ παρ' αὐτοῦ in Mk 3:21 and οἱ περὶ αὐτόν in Mk 4:10. The argument drawn on analogy from David and his men's behaviour, makes it correspond with the need of the church - Sabbath law and consecrated bread became less important than the fulfilment of an urgent mission (both that of David and Jesus - and their followers) (cf Kee 1977:152ff on the support of Christian missionaries).

In Mark 11:27-33, the use of πάλιν, the introduction of Jesus' opposition coming to him (cf Mark 7:1), they asking a question controversial in Jesus' own time as well as in that of the Early church and his manoeuvring of the argument without answering explicitly could date back to Jesus himself or can be a Markan stylistic technique. With this, Mark creates a gap of information in terms of which the answer is given in the rest of the narrative.

Mark 12:37b-40 exhibits typically Markan expressions like διδαχή, καὶ ἔλεγεν (Mk 12:38) and βλέπετε. Typically Markan (but which may also go back to the historical Jesus), βλέπετε means either 'to be on the lookout' or 'to be careful' (Mk 4:24; 8:15; 12:38; 13:5; 13:9; 13:23; 13:33), to discern the meaning of Scripture (Mk 4:11; 8:18) or to see/recognise Jesus as who he really is (8:18,23f). The context is that of possible interventions from Jewish representatives which may cause the followers of Jesus (the Markan community) not to remain true to Jesus.

Apart from Mark 8:12 which may be pre-Markan due to its Semitic construction (ἀμην and the not well-connected protasis εἰ δοθήσεται), Mark 8:11-13 is characterised by typically Markan material - ἤρξαντο, the participles, πάλιν and εἰς τὸ πέραν.

The rest of the controversy material also belongs to this group (according to Kee 1977:40) because pre-Markan cannot be separated from Markan. This includes Mark 2:13-17 (Socialising with the impure); Mark 3:1-6 (Healing on the Sabbath); Mark 3:22 (Collaboration with Satan); Mark 3:28-30 (The pronouncing of forgiveness) and Mark 10:1-12 (Divorce).

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For Kee (1977:40), the *third group*, Mark 12 - i.e. Mark 12:13-17; 12:18-27; 12:28-34; 12:35-37a - comprises a cycle of probably pre-Markan material. This was probably used in controversy with Jewish groups by the Early Church or by the Markan community with other Christian groups.

For Kee (1977:41) the most significant of this analysis is not the identification of pre-Markan material but the range of issues important for the Markan community: legal and ethical issues (divorce and the greatest commandment); authority (relation to the state, the source of Jesus' authority and the question of a divine sign); cultic issues (defilement, Sabbath observance and fasting); dogma (resurrection); and christological issues (Messiah, Son of God, Son of man and Son of David). Mark drew freely on the oral tradition or, in some cases, on the probable existence of some pre-Markan sources.

### **2.1.1.2 The Miracle Stories**

There are basically two sections of *miracle stories* in Mark, Mark 4:35-6:44 and Mark 6:45-8:26. Focusing on this double cycle of miracle stories, Achtemeier (1970) differentiated them according to three principles: 1) Markan editorial material; 2) the content of the probable original miracle stories; 3) Markan interpollations.

Stilling the storm	Mark 4:35-41	Jesus walks on water	Mark 6:45-51
Gerasene demoniac	Mark 5:1-20	Healing of the blind man	Mark 8:22-26
Woman with haemorrhage	Mark 5:25-34	The Syrophoenician woman	Mark 7:24b-30
Jairus' daughter	Mark 5:21-23,35-43	The deaf mute	Mark 7:32-37
Feeding of five thousand	Mark 6:34-44,53	Feeding of four thousand	Mark 8:1-10

Except for one miracle in the first cycle which takes place in Gentile territory (Mark 5:1-20), and one in the second cycle for which the territory is not explicitly mentioned, it seems as if Mark editorially distinguished these two cycles as taking place in Jewish (Galilean) and Gentile (non-Jewish) territory respectively.

The *first cycle* includes typically Jewish (Semitic) motifs like God's conquering of

chaos water, the divinely inspired word (ἄλλ' ἐπιτιμάω referring to the driving out of demons) which commands and controls opposition to God and the miraculous feeding of Israel in the desert.

The *second cycle* takes place in Gentile territory explicitly. The walking on water takes place en route to Bethsaida (i.e. Bethsaida Julias, a Hellenistic city rebuilt by Herod Philip and on the Eastern shore of the Jordan's entry into the Sea of Gallilee), the blind man is healed here and the encounter with the Syrophenician woman and the healing of the deaf mute takes place in the regions of Tyre. Apart from the editorial nature of these regional distinctions and Markan interpolations, it seems as if Mark used two pre-existing miracle cycles. The interpolation of the woman with the haemorrhage in the story of Jairus' daughter seems to have belonged to the original first collection of miracles.

Four miracle stories as well as some Markan sayings concerning the significance of Jesus' exorcisms appear before the double miracle cycle (Mark 1:1-4:34). Despite their relative grouping together, it does not seem as if they indicate a pre-Markan collection. There are many reasons for this view. In Mark 1:23-28, Jesus' teaching, his authority greater than the scribes and the spreading of his message are typically Markan (Mark 1:27-28). The employment of the technical language of Jewish exorcists -

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ - and the use of the title - ὁ ἅγιος τοῦ θεοῦ - in the central event may either indicate that it is historical or Markan. The title, 'the Holy One of God' stands in the Old Testament 'man of God' tradition where it is used of Elisha (2 Ki 4:9) and also in the sense of posing a threat (1 Ki 17f - like Elijah) (cf Haenchen 1968:87). In apocalyptic context, it refers to the eschatologically vindicated people of God (Dn 7:18,22,25,27; Enoch 48:7; 51:2; 62:8; 71:1) or as 'the Holy One', to God (Enoch 1:2; 9:4; 14:1; 92:6; 93:11; 98:6), invoking notions of judgment with the vision of the throne of God (Enoch 14). The fact that it takes place in a synagogue may indicate Markan interpolation because it is a typical Markan theme that Jesus later on not only avoids spaces where his Jewish opposition is present but also that the vindicated Jesus judges the old covenant community and its institutions. So, despite the fact that this title is used only here in Mark, its resonances play an important

role in Mark (contra Kee 1977:35). The second miracle story - Mark 1:29-31 - may also be Palestinian in origin.

The report of the cleansing of the leper in Mark 1:40-45 seems to be traditional and to belong to the Palestinian environment. Apart from verse 45 - which may be a Markan generalising - the showing to a priest as well as the use of *ἐμβριμεσάμενος* as indication of the Semitic exorcising formula *רעג* (cf Kee 1973:418n123) may be original. The injunction to silence may be from Mark as part of his secrecy motif (Kee 1977:167-170).

The fourth, Mark 2:1-12 comprises the interpolation of the controversy into the miracle account - a favourite Markan technique. Since it resonates with Mark 2:5a, *λέγει τῷ παραλυτικῷ* in Mark 2:10b may indicate the literary seam between which the controversy story is sandwiched. Typically Markan are the brief introduction (Mk 2:1a), the anacolouthon (a participle + impersonal verb) (cf Taylor 1953), the use of *πάλιν* (28 times in Mark), the use of *λόγος* (Mk 2:2). Mark's description of the house seems typically Palestinian and contrasts with Luke's idea that the roof comprised of tiles (cf Lk 5:19).

Even though it is not possible to establish whether the miracle in Mark 3:1-6 originally formed part of the collection of miracle stories, it is plausible. Similar to the fourth miracle story in Mark 2:1-10, we also find here an anecdotal miracle transformed into a controversy story (contra Bultmann 1963:12 who treats it as an organically complete apophthegm - cf Kee 1977:37). Here, the repetition of the phrase *λέγει τῷ ἀνθρώπῳ* indicate the literary seam. Mark 3:1-3:3 and 3:5b then forms the unbroken miracle account.

If this formed a pre-Markan miracle cycle, then it is equally possible that the sayings in Mark 3:23b-27 formed part of it too. Bultmann's (1963:13n2) hunch that this section may have been preceded by an exorcism may be correct in so far as not a single exorcism but this cycle preceded it (cf Kee 1977:37). The common theme is Jesus' successful challenging of Satan's hold on the present order. The same theme is found independently in Q (Mt 12:25-30 = Lk 11:17-23). The sayings are all also rhetorically

balanced - Satan/Satan (Mk 3:23b); kingdom/kingdom (Mk 3:24); house/house (Mk 3:25); Satan/Satan (Mk 3:26); strong man's house/strong man's house (Mk 3:27).

On the basis of their Palestinian cultural features and Semitic language, all these miracle and exorcisms seems to have Palestinian provenance and are therefore traditional. If they formed a collection, their *Sitz im Leben* may have been as indicated by the first exorcism - the community believed Jesus to be the eschatological agent who came to defeat the 'powers of Satan' (Kee 1977:36). As such, it existed in a Christian community determined by Jewish apocalyptic views. Similar views concerning the apocalyptic struggle with Satan and the powers of evil are present in Daniel (Dn 10:13) and the Testament of the Twelve Patriarchs (Testament Simeon 6:6; Testament Levi 3:3; 18:11f; Testament Issachar 7:7; Testament Dan 5:6; 6:1,4; Testament Naphtali 8:4; Testament Asher 7:3; Testament Benjamin 3:3. Mark retained this cycle but inserted summarising sections (1:31-39; 3:7-12), the controversy narratives as well as the call narrative and the account of Jesus' family's response to his activities.

After the second cycle of miracle stories, there are only three more miracles recounted: the healing of the epileptic boy (Mark 9:14-29), the healing of the blind Bartimaeus (Mark 10:46-52) and Jesus' cursing of the fig tree (Mark 11:12-14). Each of these have heavy symbolic meaning in Mark and it is impossible to see whether they are pre-Markan or existed as part of some pre-Markan miracle collection. The healing of the epileptic boy focuses on the importance of faith; the healing of blind Bartimeaus signifies that only those physically blind can recognise Jesus - not be spiritually blind; and the cursing of the fig tree signifies the judgment of God of the old covenant people.

### **2.1.2 William Swartley**

Whereas Kee primarily used a complex of source, form and redaction criticism, in his study, Swartley sets off his research on Mark against four other approaches: the use of the Old Testament in the New Testament with research focusing on: 1) Old Testament key texts and key themes in the New Testament; 2) salvation history and ecclesial identity; 3) the liturgical functioning of the Old Testament in the New Testament; 4) or the Old

Testament's literary-structural influence on the New Testament. Of the *first*, Swartley (1994:13) says that he wants to relate scholars' study to 'the structure of the synoptic pattern'. In response to the *second* approach, Swartley (1994:16) states his main hypothesis, that:

Israel's story shapes the Christian story, despite the presence of strong tension and conflict that in turn modifies and transforms the older story. The process of tradition history, interpreting new events in light of the older events, joins itself to the quest for self-definition: how do we as God's new people comprehend and express, defend and proclaim, God's revelation of salvation and judgment in Jesus, of whose story we are witnesses?

For the *third* approach, Swartley (1994:18) criticises it by pointing out that it does not account for the distinctive Synoptic structure of the events recounted in the gospels as a whole or in each one specifically. Focusing on the *third* approach, he states that studies which do take synoptic structure into consideration - e.g. that the Moses-Joshua narrative is a prototype for Mark 1-2 and that the Elijah/Elisha cycle relates to the miracles in Mark - can be appreciated but asserts that 'the reason for such correspondences lies at a deeper level, namely the larger picture of story shaping story' (Swartley 1994:21).

For his point of departure, Swartley (1994:21ff) states that his methodology and theological perspectives are determined by 'canon criticism, tradition history in the sense of "streams of tradition" ... and compositional-narrative analysis'. Two additional factors relate these notions both methodologically and theologically. He states

The first is the interaction between the canonical form of Scripture and the tradition-bearing communities of faith within which Scripture acquired its canonical form. The second is the interaction between compositional-narrative analysis, as a method of study, and the theological significance of the structure of Scripture's canonical form, especially in the Synoptic Gospels.

Crucial to the understanding of this interlinking of perspectives, is his view that, in this process,

there is a sequential dependence of *scripture* on narrative, narrative on structure, and structure on faith traditions which in turn are developed from the religious experience of the people who *own*, i.e. claim, and live by that narrative as *scripture*.

Even so, the main focus of his book, is on the 'streams' of Old Testament tradition which influenced the Synoptic Gospels. It is these 'streams of tradition' - which form part of the narratives from which the community drew their identity - which, he postulates,

influenced the way in which Mark in particular but also Matthew and Luke are structured. There are especially four such 'streams', themes or major faith traditions: 1) exodus; 2) way-conquest; 3) temple; and 4) kingship. The oldest text in which all three themes appear, is the 'Song of the Sea' in Exodus 15:1-18 - *exodus* (Ex 15:1a-12), *way-conquest* (Ex 15:13-16), *temple* (Ex 15:17), *kingship* (Ex 15:18) (Swartley 1994:32f; cf. also Nkonyane 1998:219-222). Taking these themes as his key areas of research, Swartley develops the full meaning of each - also how they interrelate and intersect - and then proceeds to analyse each of the Synoptic Gospels in terms of each of the four meaning complexes.

For Mark, he develops a basic surface structure and then researches the compatibility of the surface structure with the four faith traditions. The exodus-wilderness theme is located at the beginning of the narrative before it gives way to way-conquest themes. These two traditions overlap in the transfiguration event which is, similar to the place of the Sinai event (cf Ex 24; 34), placed at the beginning of the journey or way-to-land narrative (Swartley 1994:48). Mark follows the same scheme: Mark 1:14 introduces Jesus' Galilean ministry and concludes the first main section with Jesus' leading his disciples on the way to Caesarea-Philippi in Mark 8:27.

Apart from the introduction in Mark 1:1-15, Mark is usually divided into 6 main sections, namely 1:16-3:12, 3:13-6:6a, 6:6b-8:26(30), 8:27-10:52, 11-13, 14-15. These can be closer specified as follows in terms of Swartley's 'streams of tradition' hypothesis as follows:

**1 Mark 1:1-15 The Wilderness and Exodus tradition**

**2 Mark 1:16-3:12 The Exodus tradition**

Mark 1:16-20 Call of four disciples

Mark 1:21-45 One day of activity in/around Capernaum

Mark 2:1-3:6 Conflict with religious leaders followed by summary paragraph

**3 Mark 3:13-6:6a The Way-wilderness tradition**

Mark 3:13-35 Appointing twelve; defining the power and people of the kingdom

Mark 4:1-34 Teaching in parables

Mark 4:35-5:43 Four miracle stories with thematic summary

**4 Mark 6:6b-8:26(30) The Way-wilderness tradition**

Mark 6:7-30 Sending out of the twelve and flashback on John

Mark 6:30-8:26 Jesus feeds the multitude twice

**5 Mark 8:27-10:52 The Way-conquest tradition**

Mark 8:27-38 First *ὁδός*-Son of humanity/passion/discipleship cycle

Mark 9:1-29 Transfiguration followed by an exorcism

Mark 9:30-50 Second *ὁδός*-Son of humanity/passion/discipleship cycle

Mark 10:1-31 Teaching on divorce and riches

Mark 10:32-45 Third *ὁδός*-Son of humanity/passion/discipleship cycle

**6 Mark 11-13 The Temple tradition**

Mark 11 Jesus comes to, cleanses, and claims the temple

Mark 12 Jesus judges and condemns the temple tenants

Mark 13 Jesus foretells the end of the temple

**7 Mark 14-15 The Kingship tradition**

Mark 14:1-25 Three levels of preparation (Judas; Mary's anointing; Jesus)

Mark 14:26-65 Jesus-Peter narrative interwoven with three major events

Mark 15:1-20 Reciprocal trials of Jesus, the leaders, the crowd and the soldiers' mockery

Mark 15:21-39 Jesus' crucifixion (as 'King of the Jews'; mockery of Jesus as 'the Christ, the King of Israel', and his death)

Mark 15:40-47 Surprise followers: Women

Mark 16:1-8 News of the resurrection and its reception

Characteristic is the introduction of each of the first three sections by 'Jesus' progressive work with his disciples' focusing on the notion of discipleship: 1) call of four; 2) choosing of the twelve; 3) sending out of the twelve. The topographical locations are at the sea (Mk 1:16-20); on the mountain (3:13-19); and the gathering of the sent out ones into a wilderness place - *ἔρημος τόπος* is mentioned thrice in Mark 6:31-35 - feature prominently in the first section. Sea, mountain and wilderness function as topographical designations of discipleship. This structure, especially as the wilderness theme precedes and follows the Sinai events in Exodus, parallels the Exodus(sea-wilderness)-Sinai-wilderness order in Exodus, Nehemia 9 and Acts 7.

The two series of stories in Mark 1:16-3:12 are essentially liberational. Credit goes to Thissen (1976) who described the liberation character of the five stories in 2:1-3:6 and establishing that their relation with the preceding is such that they answer questions related to Jesus' liberating deeds in Mark 1:21ff. The conflict stories show the opposition's resistance and unbelief - like those of the Farao who resisted liberation - and Jesus breaking through and therefore liberating from sins, from exclusivity related to tax collectors as far as belonging to the covenant community is concerned, from eating according to custom, pious custom and sabbath custom (Thissen 1976:260-321). If this is so, then, retrospectively, 1:21ff is also liberational. Jesus' exorcism of the demon in the synagogue elicits a shock-wave of questions concerning the question of Jesus' authority (1:27f; 4:41; 11:28ff). Then follows his healing of Peter's mother-in-law (1:29-31) with a summary statement in 1:32-34 of Jesus' healing of many sick people and exorcism of demons from many. Excluding 1:35-39, Mark 1:21-3:6 may therefore aptly be termed, 'Liberation from Bondage' (Swartley 1994:51). Exorcisms and healings constitute Jesus' activities of liberation. Apart from the exorcism in 1:21ff, the healings include healings in 1:29-31, 1:40-45, 2:1-12, 3:1-6 and reference is made to both healings and exorcism in the summarizing statements in 1:32-34, 3:7-12, 1:39.

*Jesus' actions as types of liberating acts:* liberating from demons (through exorcism), from sickness (through healing), from class and social status codes (he calls social outcasts and an economic oppressor to follow him; he eats with sinners and

tax-collectors), from ascetic pious and purity practices (not adhering to fasting), from sabbath halakah (by working - rubbing corn and healing - on the Sabbath). On this last point, celebrating of the Sabbath does not entail the keeping of laws but the celebration of liberation from bondage as it was initially intended (Ex 12). Since servants and masters both rest, the sabbath is a symbol of humanitarian equality and liberation from bondage (Dt 5:12-15).

Central to Swartley's argument that Jesus functions as *liberator in the tradition of Yahweh as Warrior*, is Jesus' admonition, 'Do not fear, only believe' (Mk 5:36). Following Conrad (1994), Swartley (1994:58) contends that this statement by Jesus must be understood in terms of the 'fear not' formula in the divine warfare oracles. This calls the warrior to trust in God. Similarly, it also functions in the Zion theology of Isaiah and the royal Psalms of the Hebrew Scriptures (Ollenberger 1987). Linking it to Marshall (1989) and Swartz (1988), he further states that the call to faith pervades Mark 1-11, links up with 'Israel's tradition of accentuating the appropriate human role in God's fight against evil' and that it also contrasts the notions of fear and amazement in Mark. As such, the trembling and fear of the women in 16:8 concludes Mark on an appropriate note (Swartley 1994:58). The call to the reader to understand, links up with an understanding that Jesus' way does not only demand a confession of Jesus as Messiah (by Peter), but that one has to learn that 'Jesus' triumph over evil [is via] suffering' (Swartley 1994:59). For the disciples in the narrative, 'this learning must await Jesus' own victory over evil'.

*The sending out of the twelve* (6:7-13) echoes the sending out of the twelve to the promised land. Then follows a wilderness experience where Jesus' identity is revealed through the miracles of the loaves. The first feeding is followed by the disciples who experience Jesus as a ghost wandering on the sea with the resultant fear and amazement. This is then explained by the narrator as 'for they did not understand about the loaves, for their hearts were hardened', which again 'echoes Israel's inability to grasp God's providing presence in the wilderness, even refusing to understand his miraculous power when manifested' (Swartley 1994:59). The second feeding is followed by the question as to the fact that they only have one loave with the verb *διαλογίζομαι* - which may mean

'argue' or 'dispute' with links to complaint and murmur (2:8). The intense round of questions in 8:17-21 again focuses on the question, 'do you not yet understand?'

Contrary to the tradition itself, the utilisation of elements of the exodus tradition in these passages transforms the tradition, e.g. 1) Israel's exclusive action concerning neighbours is made inclusive when Jesus interacts with the Syro-Phoenician woman (7:24-30); (Her begging for the bread (*ἄρτος*) which the Jewish leaders refuse because of bondage to their customs (7:2,5).) 2) topographically, the healing of the mute and deaf man in Gentile territory (7:31-37), and the praise echoes messianic disclosure (7:37 - Is 35); 3) the second feeding occurs in Gentile territory. Swartley (1994:60) relates the two feedings, two boat rides, two contrasting responses in Mark 7 and the two-touch cure of the blind man symbolically to 'Jesus' double ministry to Jews and Gentiles'. This prepares for Jesus' revelation of his messianic identity (he provokes Peter's confession and then corrects it) at Caesarea-Philippi, Israel's most northern border and therefore the furthest removed from Jerusalem, Israel's center of religious, political and military power. This also takes place only after Jesus heals Gentiles and feeds them. Peter's non-understanding shows that he is unable to understand the nature of Jesus' messiahship, the nature of the kingdom that Jesus proclaims as well as the symbolic significance of the place where it occurs. In addition, the numbers five and twelve in the first feeding story (on the west side of the sea) and four and seven in the second (on the eastern side of the sea) relate to revelation to the Jews and the Gentiles respectively (Malbon 1984; Masuda 1982).

Swartley argues that the Exodus and Sinai traditions have influenced and structured Mark's representation of Jesus' ministry in Galilee in four ways in particular. *Firstly*, the liberational feature, 'deliverance from bondage' is central to Jesus' exorcisms, healings, forgiving of sins and the breaking of gender, racial, socio-economic and political barriers. These were erected by cultural and religious sanctions and reinforced by 'unclean taboo'.

This is emphasised by the quotation from Isaiah that 'he took our infirmities and bore our diseases' (8:17) and the climax in the crowds' response, 'never has anything like this been seen in Israel' (9:33).

Jesus' function as exorcist introduces the kingdom of God (Swartley 1994:91).

In Mark, a *second tradition stream* connects with the liberation one, namely that of Yahweh as warrior. Powers of chaos and evil, Satan, demons, sea chaos and Peter's misunderstanding are all made to respond to the spirit-empowered rebukes and exorcistic commands of the anointed Son (1:11). Jesus' secret identity is disclosed through divine power (Swartley 1994:92).

*Thirdly*, the wilderness motif of God's giving of manna from heaven, the people's unbelief and rebellion and God's testing, disciplining and guiding of the people link up with the way this stream is used in Mark. The wilderness as place where God reveals himself is present in Mark 6:30-8:21, functions as locale for the disclosure of Jesus' eschatological identity and reveals the responses of the disciples as tests of faith (Swartley 1994:92).

*Fourthly*, the Sinai tradition is used to depict Jesus in a role similar to that of Moses. Jesus' 'making of the twelve' parallels Moses' choice of twelve pillars at the foot of Sinai. Mark's portrayal of Jesus as authoritative teacher (1:22, 27f; 4:1ff) and his editorial references that Jesus was teaching the word (2:2; 4:33; 8:32) strengthens this view.

Since the continuity and transformation of the exodus-Sinai tradition 'occur simultaneously at many levels of meaning' (Swartley 1994:93), it is not easy to identify precisely what the evangelist consciously envisioned to be continued, discontinued and what transformed. Even so, certain elements which are continued are the following: 1) Jesus' release of people from different types of bondage - disease, illness, death - continued elements of God's deliverance of Israel from slavery and forms of oppression in Egypt; 2) the feedings and the boat rides reveal God's faithfulness and test the disciples' cognition of the divine presence in Jesus. Swartley (1994:93) contends that 'His bringing of the gospel of the kingdom establishes a new reality which embraces their lives, providing a new ethos, vision, and empowerment'.

The most important discontinuation - which is in fact a total reversal - of the tradition, is Jesus' introduction of non-Israelites into the kingdom of God. Whereas these peoples are enemies of Israel who attempt to frustrate God's plan with Israel, they are not

only introduced into the kingdom but are also made exemplary models of faith and the receiving of his blessing and healing. This links up with Deutero-Isaiah's imagery of inclusion of gentiles into Israel.

### **2.1.3 Fernando Belo**

Being a materialist study, Belo's is radically different from both those of Kee and Swartley. To some degree, one can say that Swartley - without quoting Belo - has continued one of his suggestions in his book. Be that as it may. In his materialist study, Fernando Belo distinguishes between especially 1) the periods of ancient Israel and the states through which the sacred texts passed; and 2) the symbolic order of ancient Israel (cf. Smit n.d.b for a fuller exposition).

#### **2.1.3.1 The periods of ancient Israel and the states through which the sacred texts passed**

The three periods are 1) the period of distinct tribes which lacked social classes; 2) the period during which a still fragile subasiatic society emerged; and 3) the period of postexilic Judaism during which the emerging subasiatic society was more clearly defined and dominated by a high-priestly caste and an aristocracy of rich landowners. This dominance was tempered by Palestine's political subjection by empires ranging from the Persian Empire of the Achaemenids to the Roman Empire with its slave system in the last century BCE (Belo 1981:35). During these periods, Israel's religious texts passed through three states: 1) the oral myths of the twelve tribes; 2) the composition and writing down of narratives concerning the origins of Israel and the two collections of Law during the time of the monarchy; 3) the composition and completion of the Torah as a single text comprising of four main forms, (J, the Jahwist; E, the Elohist; P, the Priestly; and D, the Deuteronomist) by priestly writers after the exile (Belo 1981:35f).

### **2.1.3.2 The Symbolic Order of Ancient Israel**

Ancient Israel's symbolic order basically comprises the questions concerning the importance of the Law, the pollution system, the debt system, the articulation of the pollution and debt systems and that of this complex with class society (Belo 1981:37-59). Ethnographically speaking, the Law (as well as the pollution and debt systems) developed according to a synchronic logic - i.e. new developments were integrated into an already existing system and did not undergo any deformation until the completion of the Torah. It was during its completion phase that the distinctions between the pollution and debt systems were formalised.

#### **a The Question of the Law**

Founded in the kinship relations of the early tribes, the Law in ancient Israel constituted the symbolic order which regulated the relations of the bodies of the agents of the social formation. The symbolic order was essentially grounded in two related but separated notions, namely impurity and sin (cf Belo 1981:37). Tracing the origin of the notion of impurity through the development of a system of 'pollution or contagion' in the Jahwist (J) and Priestly (P) documents and the notion of sin through the development of the system of 'debt' in the Elohist (E) and Deuteronomist (D), Belo (1981:38) reveals two parallel logics and uncover a dialectic of class struggle in the Law.

The *pollution system* is founded on a system distinguishing between pure (life) and impure (death) or the exorcising of the violence of impurity or contagion. In this system, Belo (1981:38; following Mary Douglas's 1966 thesis) asserts,

pure and impure are opposed as the formed, the classified, and the compatible are opposed to the shapeless, the confused, and the hybrid.

According to the principle of difference, taboos structure the rational organisation of work and everyday life by warding off dangers of contagion, the impure, the misshapen, the undifferentiated and anything that threatens or destroys forms, representations. Where contagion can occur, e.g. through touching, it signified curse and death. Centers of purity, on the other hand, ensured that the contagious and polluted are excluded, that pure forms can be experienced. The principle of compatibility ensured that only pure forms are related: materially, purity had to characterise the articulation of humanity and its food, the body of the man and the body of the woman, God and people. These regulations of

material forms determined consumption and consequently life and blessing (Belo 1981:39).

The *debt system* arose from the fact that the covenant was already in its earliest phases determined by this notion (Von Rad). It also underlies the cancellation or remission of sins - ἄφεσις. In addition, it also functioned according to the principle that where people could not meet their financial debt, they were sold into slavery. The debt system itself is founded on the principles of 'gift' and 'debt', i.e. the extension and restriction principles. According to the principle of restriction or prohibition, corporality, the body, is protected from forms of violence and human acts of aggression, e.g. theft, murder, aggression, hostility, desolation (cf Belo 1981:38f). Similar to the mutual exclusions in the pollution system, gift and debt mutually exclude one another. In accordance with the principle of extension, corporality is extended and prolonged through property, food, women, tithes, etc.

In order to research the dialectics of these two systems in the Law and by implication the dialectics of the class struggle through which they came into existence and developed, Belo (1981:39-43; 44-53) relates them to the three main centers of consumption and the systems in which they were embedded in the history of ancient Israel and Middle Judaism: the 'table' was related to the dietetic system; the 'house' to the kinship system; and the 'sanctuary' or temple to the cultic system. The relationship of the pollution and debt systems to each of these three centers of consumption is briefly reviewed in the next two sections.

#### **b The Pollution System: Table, House and Sanctuary/Temple**

As far as the *dietetic system* (table-pollution) is concerned, the distinction between the eatable (pure/clean) and the noneatable (impure/unclean) covers virtually all forms of food (Lv 11:46f): land animals (Lv 11:3); water creatures (Lv 11:9b); flying things (Lv 11:20); things with wings and four legs or more (Lv 11:42). The rationale for this system is found in Leviticus 17:10 (cf also Dt 23:13-15) where separation and taboo functions are symptomatically related to the life/death struggle associated with food - whereas one has

to feed on death in order to live, nourishment prevents death (cf Belo 1981:39f).

Concerning the *kinship system* (house-pollution), the incest taboo manifests in that man and wife must come from different flesh (Lv 18:6,17) and gender (Lv 18:22) but the same elements (Lv 18:23). The rationale here is that these taboos prevent the defiling of the land (Lv 18:24f). The purity of inhabited space, pure space ensures a correct relationship with God. Purity was further extended to include defilement by corpses (Nm 19:11; Dt 21:23), leprosy (Lv 13; Dt 28:21f), menstrual blood and the blood at childbirth (Lv 15:19-28; 12) as well as discharges from the body (Lv 15:1-13; 16). The bodily parts through which the latter occurred were regarded as shameful parts connected to pollution and people who manifested these were untouchable and were separated from the pure household spaces (cf Belo 1981:40-42).

In the *cultic system* (sanctuaries/temple-pollution), the Jerusalem temple became the sole center after Josia's reform where ritual and sacrifice were performed as signs of communion between God (source of the pure) and people (the pure). Sacrificial blood or the life of the pure expiatory animal (Lv 1:3; 22:21f) symbolised cleansing from the violence of impurity. Since the priestly caste (Lv 21:1-3,7,14) and especially the highpriest (Lv 21:11) had to perform these duties, they themselves were subjected to severe separatory practices. Moreover, only the priests and their families were allowed to eat consecrated food (Lv 22:2). Even though priests with infirmities were allowed to eat (Lv 21:22) they were not allowed to perform sacrificial duties (Lv 21:17-20). Like the victims, the priests themselves had to be 'without blemish'. We see here a system of distinction between more or less pure that was later even further developed. Here the rationale seems to be that since the impure is unqualified for consumption, the impure, likewise, is unfit for worship (cf Belo 1981:42f).

The meaning of the pollution system, is that the preservation of the purity of tables, houses and sanctuaries through the multiplication of purity prohibitions in the Law provided lines of separation which clarified the design of the symbolic field (Belo 1981:43). This clarification served to draw boundaries for spaces, objects and activities related to the ongoing dialectic between life and death. Blood, as symbol of both life and

death, served as the primary purifying and defiling substance. The same is true of יהוה who is the absolute source of holiness but also the One at whose sight people die (Ex 19:21; 33:20; Lv 19:2; Nm 4:20).

**c The Debt System: Table, House and Sanctuary/Temple**

In the *dietetic system* (table-debt), the table in the debt system are related to the wealth and the abundance of the Israelite farmer or stockbreeder (Belo 1981:44). Tithing for the benefit of Levite, stranger, orphan and widow (Dt 26:12), random provision for the poor (Dt 15:14; 23:25f; 24:19-21) and other prescriptions aimed at the extension of the gift for the purposes of 'justice and social equality' are related to this system - e.g. prescriptions concerning pledges (Dt 15:1-11; 24:10,12f), interest on loans (Dt 23:20), wages (Dt 24:14f), to have a Jew as slave (Dt 15:12-18), the sabbatical year (Ex 23:11), the repurchasing of land sold because of need (Lv 25:23) and the jubilee year (Lv 25:23-55). Restrictions (Dt 5:19,21) served to exorcise the locus and origin of violence: the desire of another's source of subsistence. Disobedience caused one to fall into debt (sin). The latter prophets identified this as the major cause for Israel's misfortunes: some enriched themselves at the expense of others, resulting in the formation of large scale ownership. For Belo (1981:44) this also constitutes the source of the class system.

The debt relation in the *kinship system* (debt-house) functions in the political instance (Belo 1981:46) and realizes the principle of extension or the gift of life in three practices, namely exogamy, procreation and the perdurance of the name of the male Israelite. Exogamy manifested in the (festive) giving of wives. The life/death struggle manifests in the Israelite's hope to have as many children as possible and the continuance of the name of the man through his descendents (Gn 15:4; 12:2). The same principle functions in the levirate law (Dt 25:5f). The three prohibitions concerning adultery (Dt 5:21), murder (Dt 5:17) and defamation (Dt 5:20; 19:15-19) are three restrictions which match the three elements of extension and which manifest in the debt of adultery, the debt of murder and the debt of defamation. Since women were seen as the property of men, adultery was regarded as theft or the reversal of the gift/exogamy. Whereas murder

reverses the extension of life through procreation, its prohibition is the most prominent taboo in the debt system. Since defamation reverses the affirmation of life through the name of the house, it brings about the debt of defamation.

Marriage constituted the main social relationship through which life is extended. In Genesis 2:24 for example, the fusion of two fleshs into one posits the principle of becoming fruitful, i.e. to procreate. In order for the father's name to continue, married children are forbidden to divorce (Dt 5:16). Furthermore, the aim of exogamy aimed at the continuation of the house of Israel through weaving a whole fabric of familial and blood relations between the various Israelite houses. In the process, it strengthened relations within the clan, the tribe and ultimately the nation (Belo 1981:46). In this context, the principle of restriction aims at the exclusion of pagans from the house of Israel by prohibiting marriage with them (Dt 7:1-4), condoning war with and killing, subjecting or enslaving of pagans (Dt 20:11,16-18) and the demanding of interest from them (Dt 23:21). Finally, pagans are excluded from the assembly of יהוה (Dt 23:4-7). After the exile, exclusivity both in Palestine and in the Diaspora was increasingly emphasized. As racial and symbolic boundaries became increasingly less clear, ideology functioned to strengthen it (Belo 1981:46).

The function of the *cultic system* (sanctuary/temple-debt) is grounded on the principle that the worship of the gods of Israel realizes gift and that of its neighbours debt (sin) (Dt 12:2-7). The gifts to יהוה include victims, holocausts, sacrifices, tithes (Dt 14:22f,28f; 26:14) and the act of giving takes place at the temple (Dt 12:5-7). All Israelites give the Sabbath to יהוה by not working. They also give the festivals of which the three most important ones are the Passover (narratives connected to the liberation from Egypt, the receiving of the covenant and the conquest of the promised land, establishment of Israel as people and the narratives of the promises to the patriarchs or tribal ancestors - Dt 4:32-35), the feast of Weeks (connected to the wheat harvest) and of Tabernacles (connected to the grape harvest) to him (Dt 1:6-8; 16:9-15). These festivals also take place at the temple in Jerusalem, the place where יהוה's name dwells (Dt 5:7-11). The principle of restriction prohibits contagion by the Canaanite tribes themselves as well as their

practices and worship of their gods (Dt 20:17-18). The major difference being that contagion does not affect the body but the heart (4:28,39; 7:17; 11:16; 17:17; 20:3,8; 29:18; 30:17) which calls for the killing of these tribes (Dt 22:22; 21:21). In the relationship with God, the heart as place of desire should be focused on God and not on substitutes (6:5f; 8:2,14; 10:12,16; 11:13; 13:3; 15:7,9,10; 17:20; 24:15; 26:16; 28:47; 29:19; 30:2,6,10,14; 32:46). Central to the worship is the remembrance of the might of יהוה in the narratives of the history of Israel (Belo 1981:48).

#### **d Blessing and Curse in the Pollution and Debt Systems**

Both Leviticus and Deuteronomy culminate in lists of blessings and curses which are directly related to the adherence or not of the restrictions of the pollution and debt systems respectively. On the condition that life prevails over death, both systems emphasize blessings in the form of fruitfulness of field, animal, food, procreation, the continuation of the house of Israel, and the endurance of the name of יהוה (Lv 26:5f,9; Dt 28:4,8). Adherence to the system of debt ensured abundance, given by the God in heaven (Dt 28:12).

The heaven/earth dichotomy represented the ideology of both systems. In the pollution system, this dichotomy grounded the separation of pure (signified by spaces of fruitfulness, life, growth, multiplication and blessing) and the impure or polluted (signified by spaces of barrenness, death, curse, and violence that must be exorcized) (Lv 19:2) (Belo 1981:49).

In the gift system, the basic principle of extension of the debt system is יהוה's gift of rain which is the source of fruitfulness and blessing. The rationale is that if יהוה gives freely to human beings, they, in turn, must give freely to their fellow human beings experiencing lack (Belo 1981:50). Similarly, the giving of a wife, tithes, sabbath, festivals (time) (whatever one has), ensures that one will continue to have - 'people must lose if they are to receive'. In this system, to give means that one avoids coveting the abundance of others. It also preempts the violence of covetous desire which threatens equality in enriching some at the expense of others, making or keeping them poor.

This is also related to the gift of the land (Dt 6:10; cf Gn 12:1). The gift of land forms the first principle of the Decalogue (Dt 5:6). This is a variable which would influence the interpretation of various Old and New Testament texts where the issues of land is addressed - e.g. the prophets and the parables (cf Belo 1981:312 n16). Moreover, the fear of the human heart can contaminate the Israelites as people of יהוה (Dt 2:3; 9:1; 20:1,3,5,8) and they must rather look at the fact that God overpowered Egypt and that they will with the gift of his help and strength, also do this with the other nations (Dt 8:17f). The gift character is therefore related to both nature and the narratives of liberation from Egypt.

The debt system makes it understandable why the rural areas and the peasantry opposed the royalty of Israel (Dt 17:14-20). The request for a king 'like the other nations' (1 Sm 8:5) is strongly opposed by Samuel. Even though there is a similarity between the space the king occupied in these nations and that occupied by the word and name of יהוה in Israel, its manifestation was different - narratives about his acts of power which was celebrated especially at Passover and which, in its continuous celebration ensured that successive generations of Israelites would know the true source of blessing they enjoy (Dt 6:21).

The covenant concept between Yahweh and Israel, love from both sides with the initiative belonging to Yahweh, thus formed the basis of the debt system (Dt 7:7-9). This initiative of loving or giving stands in conflict with stealing, killing, in short, debt and curse - this is the principle of the love command (Dt 4:6; 6:4f; 26:18f; Lv 19:18). If Israel is blessed, i.e. because of their adherence to the covenant, the land will be blessed and so will all the nations that will come to them to experience the glory of God (Gn 13:3; 14:21) (Belo 1981:53). If the Israelites do not adhere to the pollution or the debt system the same calamity will befall them - 'devastation, plague famine, barrenness, and enslavement by other nations' (Belo 1981:52).

#### **e Pollution and Debt: Similarities and Differences**

In order to provide a closer mapping of the pollution and debt systems, Belo (1981:53ff)

distinguishes between their likeness and differences. *Similarities* comprise: principles of abundance and restriction; the principle of contagion (of body or heart); the belief that contagion or debt both set in motion powers of the curse which inevitably lead to destruction of the person and if not curtailed through various forms of restriction or exorcism, will lead to the destruction of the social formation; abomination as indication of a severe form of pollution or debt; the contradictory belief that blessing and abundance may 'engender the covetous desire to have more', and consequently facilitate the violence of practices related to the curse (cf Dt 6:10-13; 8:11-14; 28:47). Belo's argument is that this contradiction, namely that death or the curse is at the heart of life or blessing, either leads to the formation of class societies or prevents it. On the other hand, the fact that both systems 'follow the same logic, the same dialectic of blessing (=purity=gift) and curse (=pollution=debt)' may indicate that they originally emerged from the same system.

Despite the likeness, Belo (1981:54f) claims that the *differences* between the two systems indicate that they did function in terms of a dialectic of opposition. This is evident in the fact that i) 'the domains in question are mutually exclusive, being two forms of violence' and ii) even though Leviticus does not ignore the idea of debt, it is not prominent - the Decalogue as summary of the taboos of the debt system does not appear there - and Deuteronomy on the other hand does not pay attention to the pollution system as such.

#### **f Pollution, Debt and Class Society**

Distinguishing between a *northern* and *southern tradition*, Belo argues that the pollution system is represented by J and P, is to be located primarily with the clergy and the royal court of Jerusalem and represents the southern tradition. The northern tradition, again, is represented by E and D and was formalised in northern Palestine as part of the political organisation which separated off from the southern traditions after the death of Solomon. Decimated in the eighth century by the Assyrian invasions, a part of the population of the

northern regions took refuge in the south and brought their traditions, primarily organised as the debt system, with them.

These two systems also separate the prophetic traditions (Belo 1981:55). Continuing the pollution system, Isaiah, the principal prophet of the southern tradition, focuses on the monarchy, the Davidic covenant, the notion of the anointed king and the choice of Zion as יהוה's dwelling place. The northern tradition, again was represented by Hosea, Jeremiah, Ezekiel and Second Isaiah and focused on the exodus from Egypt, the covenant at Sinai, and the conquest of Palestine.

Departing from this presupposition concerning the sources of the Pentateuch and the prophetic traditions, Belo's (1981:50ff,38) main argument is that since both prophetic traditions to different degrees are set 'in opposition to the circles at the subasiatic court and to the Jerusalem clergy' and since both follow a dialectic involving 'the two systems of pollution and debt' both reflect a dialectic of class struggle. In principle, the class struggle was an 'ideological process concerning the two systems in the symbolic order of ancient Israel' (cf Belo 1981:59).

In contrast to the monarchy's exploitation of the rural population (which followed the patriarchal way of life) through curtailing of the peasantry's land rights, economic burdens, conscription of soldiers in the army, establishing of royal estates, confiscation of land, forced labour, taxes, employment of women as perfumers, cooks and bakers, etc. we find the logic of the debt system (which originated in the early pre-subasiatic tribes) functioning as the normative system for the rural population. The 'old ethic of brotherhood', where 'the human element ... conspicuous in ancient Israelite law' and 'the idea of blessing and of the idea of "sin" as curse and maleficent power', form the major elements in the debt system. The main objective of the debt system follows the logic of Deuteronomy and by implication that of the earlier Elohist. This logic was 'social equality' and 'the avoidance of any class system or subasiatic monarchy'. This is aptly summarised in Deuteronomy 15:4 - 'Let there be no poor among you' (cf Belo 1981:56).

It was especially the prophets who criticised the class system (already established by David) and the mutual exploitation it engendered. They also used this criticism/

prophecy as explanation for the curse which befell Israel, brought about devastation and caused the exile. For Belo (1981:56) Mark's reading of the history of Israel falls in the same field.

However, the priestly class which was linked to the royal court and who replaced it after the exile, read the history of Israel differently. Symptomatic of the difference is Deuteronomy's insistence that all the Levites are reckoned as priests of יהוה (Dt 18:1) while Leviticus (P) insists on separating the priests (descendants of Aaron) from the Levites. The distinction between priest, levite and other people is also legitimated by birth - birth here not only separates classes but also determines privilege. This is symptomatic of the conflict between D and P, countryside and court, two distinct classes, thereby identifying 'different sites for reading' (Belo 1981:57).

Moreover, since the priests performed the central cultic functions, this reading of tradition together with their class status at the royal court brought the pollution system to dominate the cultus and Israel's symbolic order (Belo 1981:57). It resulted in mapping practices, hierarchising the Israelite religious landscape primarily according to the pollution system. It also provided the priestly caste with the opportunity to describe their interactions with the people in terms of the same system - e.g. in doubtful cases, to determine what is pure and what polluted (cf. Lev. 14 on leprosy). As central place of purification, the cultus with its purification rituals and taboos functioned to exorcise the violence which contagion and primarily the pollution of death, represents. This constitutes what Belo (1981) calls the way in which they confronted 'the infrastructural, irreducible contradiction'.

Contrary to the function of the pollution system, the debt system aims at the exorcising of the 'violence of murder as aggression', thereby representing 'a superstructural contradiction, which is reducible'. This is evident in Deuteronomy. Here, the pollution system is virtually absent and the debt system is central - 'a symptom of this being the primordial importance assigned to the Decalogue, in imitation of the Covenant Code (E)' (Belo 1981:57). Following Von Rad's (1962:71-77) argument that Josia's radical cultic reform was preceded by extensive preaching activity of Levites in the

Northern Kingdom and that Deuteronomy illustrates the content of their preaching, Belo (1981:57) concludes that a reformist practice characterises Deuteronomy. In their quest of reforming the social formation, these Levites asserted the debt system as central.

Paradoxically, the cultic reform of Josia and the Levites of the Northern Kingdom - which focused on the destruction of all sanctuaries but the temple at Jerusalem - placed the priestly class in an even stronger position than before. Apart from a degree of confusion of the debt and pollution systems in Leviticus, the absence of the Decalogue and the preponderance of the pollution system make the taboo system central to Leviticus. The degree of confusion which existed may be described as a conscious strategy by the priests to retain power after Josia's reforms. As the dominant class, they remained functionaries of the royal court, retained control of the cultus at the temple in Jerusalem and continued with their conservative practices based on the irreducible and the pollution system. Subsequently, with the Babylonian exiling of the monarchy, the priests filled the vacant space left by their departure and consolidated their power over the whole Israelite social formation (Belo 1981:57).

The final act of consolidating both priestly political and ideological power through the pollution system came in the post-exilic period. The priests not only assured their class power by founding it on the sacred texts. They were also responsible for the final redaction of P and the canonization of the Torah with P uniting opposite texts and contrasting symbolic systems. In these processes they further developed the pollution system, expanded the sacrificial system in agreement with the pollution system and enlarged the practical functioning of the pollution system by developing and schematising rituals for its functioning. The result was that they succeeded in cementing political power in the ideological opposites of life and death.

Simultaneously, the debt system with its life/death opposite which resisted the formation of classes through its exposing of the violence of murder as an act of appropriation, was reduced to juridical casuistry and Law in the hands of the priestly classes. They also used the pollution system to displace the narratives of יהוה's power into the past, to silence prophetic critiques of subasiatic institutions and to repress

proclamations of the future action of יהוה in favour of Law and the seasonally structured cultic practices. The Law (especially of the pollution system) was thus used to close the tradition of the narrative (Belo 1981:58). The criteria for distinguishing between the true and the false prophet (Dt 18:22) with the resulting identification of the powerlessness or power of the prophet and 'fidelity to the covenant' (Dt 13:3f) as well as Deuteronomy's assertion that 'the Law remains open to new prophetic narratives' were stopped. This came about in the face of the Deuteronomic preaching and the prophetic encouragement of opposition to class injustices.

## **2.2 Interpretation**

This brief overview of the work of Kee, Swartley and Belo gives some indication as to the kinds of surface and deep structures one has to work with when dealing with the topic of this dissertation. In this section, I provide a brief interpretation of how these structurations may be used for understanding the twelve pericopes in Mark impacting on the notion of the eucharist. This will provide a basis in terms of which the main question for this chapter can be answered: How can the Markan eucharist be interpreted in terms of the significance of Mark's textual structure and the intertextuality of the relevant pericopes?

### **2.2.1 Howard C. Kee**

Kee's study mainly focuses on the controversy and miracle story forms as well as questions pertaining to redaction and form criticism. Each of the sections Within his distinction between 1) composite material comprehensively evidencing Markan revision; 2) material in which Markan and pre-Markan material cannot be separated because it is permeated by the needs of the Early Church; 3) relatively unified material with Markan revisioning only present extrinsically, the eucharist pericopes can be grouped as follows.

**2.2.1.1 Markan revision, especially with regard to *καὶ ἔλεγεν αὐτοῖς* and *καὶ λέγει αὐτοῖς*, is evidenced in:**

**i In the Grainfields (Mk 2:23-28) - 2:25,27**

καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ,

καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

**ii The Sower (Mk 4:1-41) - 4:2,11,13,21,24,35**

καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,

καὶ ἔλεγεν αὐτοῖς, Ἵμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

Καὶ λέγει αὐτοῖς, Οὐκ οἶδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνῶσεσθε;

Καὶ ἔλεγεν αὐτοῖς, Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μῶδιον τεθῆ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῆ;

Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν.

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.

iii **The First Feeding of the Crowds (Mk 6:30-46) - 6:31,38**

καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.

iv **Purity and Impurity Concerning Eating (Mk 7:1-23) -  
7:9,14,18**

Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε.

Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε.

καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνητοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι

v **The Second Feeding of the Crowds (Mk 8:1-10) - 8:1**

Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,

**vi The Yeast of the Pharisees (Mk 8:11-21) - 8:17,21**

καὶ γνοὺς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;

**vii The Last Supper (Mk 14:12-31) - 14:13,27**

καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ἔπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται,

Πατάξω τὸν ποιμένα,

καὶ τὰ πρόβατα διασκορπισθήσονται.

Jesus' private explanations to his disciples also indicate the editorial hand, as in Mark 7:14. So too is the use of *πάλιν*: Mark 4:1 (The Sower); 7:14 (Purity and Impurity Concerning Eating); 8:1,13 (The Second Feeding and the Yeast of the Pharisees); 12:4 (The Parable of the Vineyard); 14:4 (The Passover and the Woman who anointed Jesus). Some others can be indicated too, but these give an indication that the editorial hand is present in these eucharistic pericopes. The most important, however, is that of the text-internal structuration but that shall be dealt with below.

**2.2.1.2 The needs of the early church are present in the pericopes related to the post-Easter period and are as follows.**

i On Fasting (Mk 2:18-22) - Jesus' absence; the old and new orders

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

οὐδεὶς ἐπίβλημα ράκουσ ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χειρὸν σχίσμα γίνεται.

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ρήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.

The reference to Jesus' absence after Easter and that the disciples will then fast takes the larger portion of this pericope. This already indicates that it could have been a serious concern for the early Church. The nature of the absence is not stated explicitly, but, given the fact that the opposite of absence is presence, this is a proleptic reference to Jesus' future presence.

Secondly, the metaphorical contrasting of the old and new orders indicates the break with monological ethnic understandings of the covenant in terms of its purity legislation which took place in Jesus' own ministry as well as the early Church. The need of the early Church here is to legitimise its break with the covenant's purity legislations while retaining the message of Jesus and its link with the covenant. Since the nature of the new dispensation is qualified with regard to the bride-bridegroom metaphors, this calls

forth the metaphors used for the relationship between God and Israel in the Old Testament.

- ii **In the Grainfields (Mk 2:23-28) - ἄρχομαι; οἱ μετ' αὐτοῦ (for David's followers); in analogy to David and Jesus, the post-Easter mission is more important than adherence to Sabbath law and consecrated bread**

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασι παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχους.

καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασι ὃ οὐκ ἔξεστιν;

καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ,

πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον

ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

The notion of 'beginning' which is so central to Markan understandings for the gospel - already derived from the first phrase of the text - introduces this section. As such, it indicates an act which has a definite point of origin. This act is related to the Sabbath. This much is clear from the introductory sentence.

In addition, the reference that it is not only David but also 'those with him' who ate of the bread in the temple indicates the post-Easter understanding that not only a leader

- which might have been understood as having superior authority - but also his followers are included in the acts which the leader - Jesus - condones or even practiced himself.

Further, the new humanity is said to take precedence over Sabbath observation. This is important not only with regard to Jesus as 'Son of man' - with its eschatological resonances but also with regard to the new humanity which is included in this new dispensation.

**iii The Sower (Mk 4:1-41) - οἱ περι αὐτον; βλέπετε (4:24); to discern the meaning of Scripture (4:11)**

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.

καὶ ἔλεγεν αὐτοῖς, Ἵμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

ἵνα

βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν,

καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,

μήποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

Καὶ ἔλεγεν αὐτοῖς, Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ προστεθήσεται ὑμῖν.

The repetition of Jesus' teaching activity is stressed as well as the fact that he began to do so - indicating a starting point. When the parable is completed, Jesus again teaches the disciples privately - indicating the early Church's need to understand the Scriptures privately or as a group and independent from outside influences. Seeing and hearing which are metaphors indicating understanding of the gospel message are used negatively - i.e. in the sense that those outside can obviously empirically observe gospel activities and events but that to understand it, one needs explanation. The positive in the statement is that the early Church empirically observe gospel - or word-related events and especially teaching as Jesus is doing - but to understand it, one needs to be the receiver of the gift of knowing the kingdom of God.

**iv The Syrophoenician Woman (Mk 7:24-30) - the opposition coming to Jesus**

*Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·*

*ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·*

*ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφαινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.*

*καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.*

*ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.*

καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὔρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

The interpretation here is that someone who was seen as untouchable or someone who could cause purity contamination interacts with Jesus. Due to the fact that the early Church was multi-ethnic and not only focuses on one ethnic group, the need was to legitimise the introduction of people from other ethnic groups into the 'kingdom of God'. This is such a case. Moreover, the it is important to notice the use of the words Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. Bread, here, is a metaphor for 'the word' or 'the gospel' and 'the children' - as in covenant terminology - indicate Covenant Israel.

The woman employs the same metaphors when she said: Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. She recognises that even if the presence of the kingdom as presented in and through Jesus' teaching and preaching but also his healings is firstly there for Covenant Israel, it is also there for the other nations. As such, she recognises the primacy of the kingdom message for God's covenant people but also emphasises that the same message is there also for others.

Διὰ τοῦτον τὸν λόγον indicates that Jesus recognises the truth of her words and states that it is precisely through her 'word' - which also metaphorically means that this is the 'word' or 'gospel' in the mouth of someone who has been excluded from the covenant community - that her request to Jesus has been answered.

- v **The Yeast of the Pharisees (Mk 8:11-21) - βλέπετε (8:15); to discern the meaning of Scripture (8:18); to see/recognise Jesus as who he really is (8:18); ἤρξαντο, the participles, πάλιν and εἰς τὸ πέραν (8:11-13)**

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρώδου.

ὄφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὠτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε,

These are elements which reflect elements which had relevance both within Jesus' own context and that of the early Church. To this may be added the usage of the historical present, λέγει.

Here, if we take the interpretation of this pericope in its post-Easter possibility of interpretation, the way that 'yeast' is usually used by the Pharisees - indicating impurity - is reversed and made to apply to them. The notion that they were 'tempting' Jesus could indicate the kind of questions which the early Church had to deal with. To 'see' and 'hear' is again used as metaphors on how to comprehend the gospel or not. Important, however, is that it is now used to also recognise that which is incompatible with the gospel.

### **2.2.1.3 Extrinsic Markan revisioning in probable pre-Markan material, is not identifiable within Kee's demarcations.**

Findings: *Firstly*: As indicated above, Kee identifies five important issues for the Early Church as: 1) legal and ethical issues (divorce and the greatest commandment); 2) authority (relation to the state, the source of Jesus' authority and the question of a divine

sign; 3) cultic issues (defilement, Sabbath observance and fasting); 4) dogma (resurrection); 5) and christological issues (Messiah, Son of God, Son of man and Son of David). Of these, and even though there is some overlap with the other concerns (e.g. Jesus' Messianic identity; and also authority), the eucharistic pericopes mainly belong to the cultic concerns of the Early Church. As will become clearer later, this is important for our study. *Secondly*: What is significant is that these pericopes do not link up with those controversies related to miracle as Kee identified them. In terms of Kee's notion of the controversy story, they are all mainly related to controversy, indicating the controversy between the early Church and outsider groups, e.g. from within Judaism. Related to the first finding, this focuses on cultic matters or at least in terms of how the cult is responsible for and legitimises activities on which Jesus interacts with his interlocutors. *Thirdly*: Even so, there are some links with miracle - the first and fifth identified by Kee - i.e.:

Stilling the storm	Mark 4:35-41	Jesus walks on water	Mark 6:45-51
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-----	-----	-----	-----
Feeding of five thousand	Mark 6:34-44,53	Feeding of four thousand	Mark 8:1-10

This is important because the first string relates to typically Israelite space and motifs and the last, to Gentile space. The *first cycle* includes typically Jewish (Semitic) motifs like God's conquering of chaos water - God who commands and controls opposition to him and his people. The *second cycle* relates to the miraculous feeding of Israel in the desert on their way to the land as well as to the fact such feeding is now open to people who do not traditionally and even ethnically belong to the covenant community. Since these meanings are postulated in both Israelite and Gentile territory, this indicates that the main cultic matter as it relates to eucharist, is settled for the Markan community both in- and outside Jewish understanding.

**2.2.2 William Swartley**

**2.2.2.1 Old Testament Traditions and the Markan Eucharist Pericopes**

From structural perspective, Swartley's structuration locates the eucharist pericopes in primarily four traditions.

- |      |  |   |
|------|--|---|
| i    | <b>On Fasting (Mk 2:18-22)</b>                                     | --  <b>The exodus tradition - conflict with</b>   |
| ii   | <b>In the Grainfields (Mk 2:23-28)</b>                             | --  <b>religious leaders</b>  |
| iii  | <b>The Sower (Mk 4:1-41)</b>                                       | --  <b>The Way-conquest wilderness<br/>  tradition - teach in parables;</b>   |
| iv   | <b>Purity and Impurity Concerning Eating<br/>(Mk 7:1-23)</b>       | <b>  two wilderness feeding mirac-<br/>  cles; implication: centralised</b>   |
| v    | <b>The First Feeding of the Crowds (Mk 6:30-46)</b>                | <b>  purity contrasts with feeding</b>  |
| vi   | <b>The Syrophenician Woman (Mk 7:24-30)</b>                        | <b>  in the wilderness - even for</b>   |
| vii  | <b>The Second Feeding of the Crowds<br/>(Mk 8:1-10)</b>            | --  <b>Gentiles; this is contrasted<br/>too, of centralised purity<br/>concerns the 'yeast' of the<br/>Pharisees)</b> |
| viii | <b>The Parable of the vineyard (Mk 12:1-12)</b>                    | --  <b>The Temple tradition - Jesus<br/>judges and condemns the temple<br/>tenants</b>                                |
| ix   | <b>The Passover and the Woman who Anointed<br/>Jesus (14:1-11)</b> | --  <b>The Kingship tradition -<br/>  3 levels of preparation(Judas;</b>  |
| x    | <b>The Last Supper (Mk 14:12-31)</b>                               | --  <b>Mary's anointing; Jesus)</b>   |

It is evident that, in Swartley's scheme - which can be taken as the narrative deep structure for Mark - all four traditions underlying the Markan text, contain eucharistic-related pericopes. This is so if we accept that the conquest tradition is embedded in the way-conquest tradition. This is significant because it means that eucharist impacts on all these traditions. As found under the research related to Kee's work, all these traditions, we must remember, are related to the cult.

*Firstly*, the eucharist has a liberatory function: It contrasts with the solemnity of fasting and signals a new era which must be celebrated as at a wedding (Mk 2:18-22); the actual rubbing of corn by the disciples - as is the relation David had with the cult - celebrates the reality of the new dispensation irrespective of still existing constraints.

*Secondly*, the parable of the Sower indicates that even in wilderness or arid circumstances, the seed of the gospel metaphorically fall on good ground too. In this understanding, there are two important contrasting features of this section as identified by Swartley: 1) centralised purity and impurity concerns contrasts with those believers who do not say with words one thing and then do the opposite - purity is not a veil behind which can hide a hard heart; in other words, not purity issues but concern for other people's lives is important; 2) the 'bread' and even the crumbs which the Syrophenician woman wants, shows greater appreciation for the gospel message - metaphorically equated to bread - than those from within Israel. This appreciation is even further strengthened if compared with the 'yeast' of the pharisees. Since some purity practices forbid the use of 'yeast' in bread, this stands as a metaphor for the impurity of heart related to purity practices and by implication, the purity of heart related to impure practices as defined by Israelite purity regulations - not participating in washings; not mingling with impure people like the Syro-phenician woman.

*Thirdly*, the parable of the vineyard contrasts those labourers or tenants - meaning the temple representatives - with the Son of the owner - meaning Jesus. The rightful owner is deprived of what belongs to him and his son, and that by the tenants who were supposed to represent their interests.

*Fourthly*, the three levels of preparation for Jesus' kingship are those of Judas,

Mary's anointing and the feast of passover - the feast where the eucharist gets its foundation. On Judas, we may say that the true kingship of Jesus - which is a kingship of the suffering righteous as Mark 8:27ff indicates - is a kingship which will always be vulnerable to attacks from within the circle of believers. On Mary, we may say that this is a preparatory celebration of the true kingship of Jesus. This anointing resonates with the anointing of the old Israelite kings. Here, because it is a woman and not a male prophet who does the anointing, someone who has to even overcome opposition from inside the group - by the disciples - it indicates again the nature of the kingship of Jesus but also the nature of the eucharist - that it transcends all boundaries. Lastly, with Jesus instituting the eucharist, it is closely related to his suffering and death. The metaphors of the bread of gospel (which feeds in the wilderness and is there for all - including the Syrophenician woman for example) and the wine of celebration (which figures wedding celebration and contrasts with the tenants who did not care for the vineyard - the classic metaphor for Israel from Isaiah) are here drawn into the ambit of his actual suffering and death: the bread which is his body and the wine which is his blood.

Two last issues must be added here.

*Firstly*, the wilderness metaphor indicates situations of sickness, suffering, severity and even oppression by natural forces. This can have natural sickness as source, purity regulations which structure society and also natural forces like storms at sea. Jesus himself shows his way of liberating people from these forces. This is the gospel of the rule of God. Even so, to belong to God's kingdom indicates that all is not without suffering. Suffering may continue but this suffering is a liberating suffering which does not oppress.

*Secondly*, since Jesus' liberating acts are acts of care and compassion - acts which set free from restriction so that the heart can be pure and committed to the well-being of God and others - these acts are not related directly to the old Semite myths of the warrior God but rather that of the giving and caring God. It is God who cares and gives in the desert; it is God who also gave the land of milk and honey to Israel.

Within the Israelite traditions, many streams of tradition are continued but many are also discontinued. Elements which are continued are: 1) Jesus' release of people from

different types of bondage - disease, illness, death - continued elements of God's deliverance of Israel from slavery and forms of oppression in Egypt; 2) the feedings and the boat rides reveal God's faithfulness and test the disciples' cognition of the divine presence in Jesus. Swartley (1994:93) contends that 'His bringing of the gospel of the kingdom establishes a new reality which embraces their lives, providing a new ethos, vision, and empowerment'.

The most important discontinuation - which is in fact a total reversal - of the tradition, is Jesus' introduction of non-Israelites into the kingdom of God. Whereas these peoples are enemies of Israel who attempt to frustrate God's plan with Israel, they are not only introduced into the kingdom but are also made exemplary models of faith and the receiving of his blessing and healing. This links up with Deutero-Isaiah's imagery of inclusion of gentiles into Israel.

### **2.2.3 Fernando Belo**

The outcome of the study of Kee's research was that we have to understand the eucharist pericopes in Mark in cultic context; and that of Swartley's research, that eucharist impacts on exodus, way-wilderness-conquest, temple and kingship traditions. The study of Belo's research shows that the cultic context as well as the tradition streams can be understood better in the contexts of especially Israel's symbolic order. This symbolic order means that all the eucharist-related pericopes can be understood in terms of the pollution and debt systems and how the dietetic, kinship and cultic systems impact on these.

#### **2.2.3.1 Palestinian Dietetic, Kinship and Cultic Systems in the Eucharist Pericopes**

The *pollution system* distinguishes between pure (life) and impure (death) or the exorcising of the violence of impurity or contagion. What is pure, is that which is compatible, and can be formed, classified and controlled. What is impure, is that which is incompatible, shapeless, confused, and hybrid. According to the principle of difference, the taboos

which function in the relevant eucharist pericopes are as follows.

i On Fasting (Mk 2:18-22) - Food/ yeast/ enjoyment of collective eating is contrasted with the joy of the wedding, the celebratory feast according to custom; the old and new eras contrasted

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν.

ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

οὐδεὶς ἐπίβλημα ῥάκουσ ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται.

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

The actual context is that the disciples of John and the Pharisees were fasting. Within the context of religious fasts where it was expected that all loyal Israelites would participate, the disciples of Jesus did not fast. The fact that we find here a comparison of *disciples*, indicates that the setting is that of the different practices of followers - even the pharisees are here indicated as having disciples - Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν.

In the context of Jesus' usage of the bride and bridegroom metaphors, these also

relate in tradition to the metaphor complexes of Israel being God's bride - especially in the prophets. In addition, it is also in such contexts, that Israel remained loyal to God or not. It is in terms of this tradition complex that we must understand the metaphors about old and new. These metaphors are therefore related to the fact that Israel was or was not obedient to God. Now in this text, this split runs through Israel, and as in the prophets, the implication, since it deals with a cultically-organised issue such as fasting, it also signifies that this is a critique of the institution which organises, administers and authorises fasting: the temple structures. The old is where these structures are too narrow for accommodating the kingdom of God. Its presence has to be celebrated beyond the strictures of tradition.

In Belo's terms, if we read the pericope from the perspective of taboos, then, the purity conscious Israelite fasts and by doing so, withholds itself from food, yeast, and especially enjoyment of collective eating. This appears to be taken as ascetic practices which do not co-exist with the presence of the kingdom which is likened to a wedding feast as well as the distinction between the old and the new eras, figured in the wine metaphors:

οὐδεὶς ἐπίβλημα ῥάκουσ ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χειρὸν σχίσμα γίνεται.

καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.

The obverse of the taboos is therefore not only the celebratory attitude but also the debt system. Whereas the pollution system aims to structure life rationally through the organisation of work and everyday life by warding off dangers of contagion, the impure, the misshapen, the undifferentiated and anything that threatens or destroys forms, and representations, the debt system does not problematise these issues. It rather problematises

that which endangers or restricts the body physically and on the other hand allows for freedom of movement and celebration in terms of the notion of gift.

With regard to Belo's distinction between 'table' - related to the dietetic system; 'house' - related to the kinship system; the 'sanctuary' or temple - related to the cultic system - we find them all represented here. Fasting stands over and against eating, which relates to table. The friends of the bridegroom relate to the house or family. And the fact that old and new are contrasted with regard to the cultic practice of fasting, this pericope also relates to the cult. The *πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται* is important. Here, the 'fullness' of the new into the old is also a metaphor for what could happen in reality if Christianity remains within Judaism - it will let it burst or break and both will be destroyed and go to waste.

## ii In the Grainfields (Mk 2:23-28) - Labour on the Sabbath

Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδοῦ ποιεῖν τίλλοντες τοὺς στάχνας.

καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;

καὶ λέγει αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρεῖαν ἔσχεν καὶ ἐπέινασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ,

πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;

καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

That labour on the Sabbath was taboo for the Israelite was a very old taboo. This taboo has developed into numerous prescriptions for the Israelite - especially in the halakha. Important is that in the prophets, it was held as one of the reasons why calamities struck Israel - if they did not keep the Sabbath as covenant people. Mostly, however, it was related to the festivals and the functioning of the cult - which the prophets criticised - mostly by implication - as adherence to cult could still keep people away from practicing the law in terms of its love commands.

The last two verses are important because the first impact on both Jesus as Son of man and the new humanity which came into being with the arrival of the kingdom through Jesus' activities, ministry and proclamation of the gospel. On the one hand, the last verse confirms the importance of his own ministry - that the new dispensation is one which in actual fact transcends all the Old Testament statements about the sanctity of the taboos related to the Sabbath. This makes Jesus more important than these earlier taboos. However, since the story is introduced with regard to the disciples who 'transgress' it, they are also part of this new humanity. They in fact constitute it.

By implication, all this again relate to the 1) 'table' - the dietetic system; 2) the 'house' - the kinship system; and 3) the 'sanctuary' or temple - the cultic system. It relates to the dietetic system because it is a system which is different from that regularly controlled by the authorities. It relates to the kinship system due to the new humanity which is constituted. And it relates to the cult - also through the reference to David who ate the priestly bread in the sanctuary - by showing that the reach of the cult, i.e. through the Sabbath, cannot prevent people from enjoying that which God has made available for free.

**iii The First Feeding of the Crowds (Mk 6:30-46) - Chaos areas/ wilderness**

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

καὶ λέγει αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.

καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν.

καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοὶ καὶ περὶ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.

καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά.

Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἐρημὸς ἐστὶν ὁ τόπος καὶ ἤδη ὥρα πολλή·

ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.

ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν;

ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν, Πέντε, καὶ δύο ἰχθύας.

καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πενήκοντα.

καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς [αὐτοῦ] ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,

καὶ ἦσαν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων.

καὶ ἦσαν οἱ φαγόντες [τοὺς ἄρτους] πεντακισχίλιοι ἄνδρες.

Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

The pericope immediately preceding this one deals with John the Baptizer and his interaction with Herodias and Herod, as well as his death. This is an interpolation because the one immediately preceding the one dealing with John, has Jesus sending out the disciples. Our pericope links up with this one. The disciples are sent out and return in this one. Due to their work - which included *πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν* - just as with John, they could have encountered resistance from senior political officials. Whereas John died, they return to Jesus, exhausted. He then calls them to follow him into a deserted place to rest. Whereas the desert was usually seen as the place of chaos and wilderness, here it is portrayed as haven, as place of the regeneration of energies. In this context, the desert becomes a place of regeneration, contrasting with 1) the traditional understanding of places of chaos and threat as well as 2) with ordered society where the disciples were proclaiming the gospel.

This has two implications. *Firstly*, places of chaos and threat, becomes the place where God shows his compassion - this is amply made clear in the statement about Jesus' compassion towards the crowds which also followed them into the desert. *καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτούς πολλά.* This indicates that, similar to Israel en route to the land, God shows his care towards the new Israel, excluded from the order of Plestinaian society. The simile with *πρόβατα μὴ ἔχοντα ποιμένα* also links up with God's shepherding of Israel. *Secondly*, ordered society becomes a threat to the well-being of people and the desert starts to function as haven away from exploitation. With regard to the feeding of the crowd, the statement about the fact that 'all ate' and 'were satisfied', indicates God's care in such desert circumstances. This also triggers understandings from God's care of Israel in the way-to-the-Land trek of Israel. As such, it indicates God's care for the new Israel as it has to trek to its promised Land.

Within the pollution system, we find, therefore, that chaos is not that which threatens with pollution, the unclassified and uncontrollable. Within the debt system, it becomes the place of bodily care. Further, since it can be assumed that ordered society does not care for the body but exploits it, in other words, ordered society does not function as gift, gift is only found in the desert, in the place of chaos and disorder, i.e. under the direct care of God through Jesus. By implication, all this again relate to the 1) 'table' - the dietetic system; 2) the 'house' - the kinship system; and 3) the 'sanctuary' or temple - the cultic system. Relations to the table takes place through the fact that it is a table unencumbered by the control of Israel's institutional organisation - it takes place outside its reach in the desert. Concerning the house, it constitutes a new community - following the symbolism of Israel in the desert, a fictive kingroup comprising of people who 'fled' from ordered society into the desert to experience and benefit from God's care. Concerning the cultic system, again, the cult's organisation of matters related to bread and eating cannot reach into the desert.

iv Purity and Impurity Concerning Eating (Mk 7:1-23) - Unwashed utensils/  
body parts

Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καὶ τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων.

καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους

- οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πνυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,

καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων [καὶ κλινῶν] -  
καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον;

ὁ δὲ εἶπεν αὐτοῖς, Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται [ὅτι]

Οὗτος ὁ λαὸς τοῖς χεῖλεσίν με τιμᾷ,

ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·

μάτην δὲ σέβονται με

διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.

Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε.

Μωϋσῆς γὰρ εἶπεν, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

ὕμεις δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὃ ἐστίν, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῆς,

οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρὶ,

ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ἢ παρεδώκατε καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούσατέ μου πάντες καὶ σύνετε.

οὐδὲν ἐστίν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν, ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστίν τὰ κοινῶντα τὸν ἄνθρωπον.

Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

καὶ λέγει αὐτοῖς, Οὕτως καὶ ὑμεῖς ἀσύνητοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι

ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα;

ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,

*μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.*

*πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.*

This is a central pericope for the differentiation between the pollution and debt systems. From the perspective of the pollution system, the washings but also the *Κορβᾶν* regulation aim at demarcating the rational moral organisation of society. However, as noble as the practices related to the pollution system are, this section postulates an alternative - that of the opposition between heart and bodily organisation in groups. The heart-focus transcends the outward organisation of the group in preference for the inward intentionalist approach. This is relevant especially within Israel as indicated through the quote from Isaiah.

Jesus' subsequent argumentation contrasts the food as material reality and nothing more with that of the inner attitude toward other people - e.g. as related to one's parents - puts the care for the human being of another person at the forefront. As such, it does away with the primacy of the food-laws of traditional cultic Israel and calls for the inner attitude of compassion. As such, the eucharistic element impacts on how people conduct themselves not only with regard to things - food - but with regard to other people in terms of the gospel which Jesus proclaims.

In this, the traditions of old are contrasted with the gospel of God. This kind of contrast also indicates a break with the legitimacy of the traditions as sanctioned by the temple. This again impacts on all three areas - 1) 'table' - the dietetic system; 2) the 'house' - the kinship system; and 3) the 'sanctuary' or temple - the cultic system. It breaks with cultically-sanctioned activities which impacts on the table or dietetic system in terms of the different kinds of washing related to household cleanliness. Secondly, the triggering of the *Korban*-ruling's impact on the family relationship, impacts on the household or family system, asking for compassion and not the adherence to the traditions. Finally, since all these activities are legitimised by the temple cult, it also impacts on the temple

cult in terms of asking for its replacement with a different kind of understanding - and understanding of compassion flowing from the heart and not legitimised by societal institutions.

v **The Syrophoenician Woman (Mk 7:24-30) - Gentiles and that a Gentile woman**

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γινῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν·

ἀλλ' εὐθύς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·

ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

καὶ ἔλεγεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον.

καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

As stated under the interpretation of Kee and Swartley, this also relates to table, household and cult. Not only do the metaphors used refer to bread and table on the surface meaning. These metaphors also become meaningful as metaphors within the context of Jesus' ministry and the needs of the early Church. As such, the metaphorically understood table is the table at which the gospel or word is served. This is firstly for Israel but, as the woman indicates, also metaphorically for all others. This strongly contrasts eucharistic elements as related to the gospel message with the pollution system as related to Hellenes and Syrophenicians. As such, it means that the debt system triggers an opening up of the eucharistic table to all and sundry and not only to the covenant community. This was also an issue for the early Church - who had to deal with the fact that people from other religious backgrounds came to be included within the new covenant community.

The household notion comes to the fore when Jesus' gospel impacts on the woman as well as her child. Both of them become beneficiaries of the gift of the gospel.

Finally, since the exclusionary practices of the pollution system is sanctioned and legitimised by the temple cult, this pericope also impacts on displacement of the temple cult with a preference of Jesus' gospel as well as himself as herald of the 'gospel of God'.

## **vi The Second Feeding of the Crowds (Mk 8:1-10) - Chaos areas/ wilderness**

*Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς,*

*Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·*

*καὶ εἰὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἤκασιν.*

*καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;*

καὶ ἠρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν, Ἑπτὰ.

καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ.

καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.

καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.

ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.

Καὶ εὐθύς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Just as in the first story of the feeding of the crowd, Jesus' compassion is emphasised. Secondly, the fact that they were in fact fasting while with him in the desert appears from verse 3. This fasting, especially if they have to travel home fasting, is not acceptable to Jesus. As such, this creates the opportunity to repeat the miracle of the multiplication of the bread and the fishes. The fact that they had enough - ate till everyone had their fill, also refers to the sufficiency of the food. Metaphorically, this indicates the fact that the gospel is sufficient for all who experience and believe it.

In terms of Belo's distinction between 1) 'table' - the dietetic system; 2) the 'house' - the kinship system; and 3) the 'sanctuary' or temple - the cultic system, the last is significant because the mere fact that Jesus, the disciples and the crowds find themselves in the desert - the place of chaos and removed from rationally-organised society - is an indictment of the society. This has already become evident in the course of the text of Mark. As far as the kinship system is concerned, this is weak here, but it can be inferred from the dietetic system that the 'table' in the desert is supplied with food of which the

disciples know. Here, it does not say who supplied it. So, the disciples become the ones supplying and serving the food. As such, the food is supplied through them and Jesus' miraculous intervention. This indicates that the table system is provided by the early Church. If this is the case, then it follows that the kinship system transcends natural kinship relations and receive its constitution from Jesus and the disciples.

**vii The Yeast of the Pharisees (Mk 8:11-21) - Yeast/ relations or contact with impure objects as well as people**

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἢ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

Καὶ ἐπελάθοντο λαβεῖν ἄρτους καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρώδου.

καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι Ἄρτους οὐκ ἔχουσιν.

καὶ γνοὺς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε,

ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ, Δώδεκα.

Ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν [αὐτῷ], Ἑπτὰ.

καὶ ἔλεγεν αὐτοῖς, Οὐπω συνίετε;

In this section, Jesus warns his disciples about the yeast of the Pharisees and the yeast of Herod. This is put in an initial context of the disciples having forgotten to bring any bread with them. As far as the kinship system is concerned, the fictive kinship of which the disciples are part of - being disciples of Jesus and not blood relations - provides the context in which this statement can be analysed. The fact that the disciples as characters in the text interpret Jesus' saying as indicating that as fictive kinship group they had to be prepared for fellowship around eating, this understanding is already contrasted on the level of eating and fellowship with eating and fellowship which the Pharisees and Herod enjoy. With the Pharisees, the meaning is clear - they only fellowship with one another on the basis of how the dietetic system limits interaction with non-Pharisees. Concerning Herod, it is also clear because the Herodians - which formed a part of the upper classes - would never fellowship with lowly fisherman. According to the latent argument in the text, however, this is not the main point what Jesus had in mind. This is so despite his reference to the multiplication of the bread.

The main point is related to 'understanding' and this understanding is the understanding and non-understanding of the gospel as well as the fact that the gospel confronts people with hardened hearts - *Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;* The fact that Jesus contrasts the this view with the disciples' contextualisation in the context of them not having brought bread with them, shows that this is not the main context nor the main point of the text. This also shows that another element should be centralised in understanding - the

element of yeast. This makes not the fictive kinship system but the dietetic system central to the text and by implication the cultic system.

'Yeast' makes the dietetic system central because it relates to the fact that Pharisees sees 'yeast' - especially as bread forms part of certain festivals - as impure, as not related to the exodus tradition where Israel started to commemorate God's saving intervention by leaving 'yeast' out of bread. By ironically equating the Pharisees with 'yeast' Jesus in effect states that they do not commemorate the exodus tradition in its true spirit - that it impacts on understanding the gospel and not having hardened hearts. This means that the Pharisees - despite their adherence to the purity regulations in their dietetic system as it is controlled by the cult - do not understand the gospel nor adhere to the abstinence which the exodus tradition commemorates - that is a form of slavery as experienced in Egypt. In terms of these three systems, then, their normal usage is contrasted with the system which the gospel proclaims - to be able to listen to God, not harden one's heart but to care for others. This is similar to the fact stated in Mark 3 and especially Mark 7.

**viii The Parable of the vineyard (Mk 12:1-12) - all actions not related to centralised temple authority - metaphorically, those actions of the owner and his slaves and Son**

*Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, Ἄμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὥρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.*

*καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·*

*καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.*

*καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν.*

καὶ ἄλλον ἀπέστειλεν· κακεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτένοντες.

ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.

ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

καὶ λαβόντες ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.

τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,

οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

παρὰ κυρίου ἐγένετο αὕτη

καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

Καὶ ἐζήτησαν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

In terms of Belo's distinction between the dietetic system; the kinship system; and the cultic system, this parable is firstly contextualised within the context of first century tenancy practices. As such, it firstly links up with the dietetic system. This is so, because tenant farmers rent land from landlords or absentee landlords to produce their own crops.

This element of subsistence farming is directly related to the dietetic or table system practiced. This, however also means that this dietetic system is not linked to ancestral lands but to rent land. Tenants rent the land in Palestine from the absentee landlords and then paid the landlord for usufruct with a part of the crops. This means that such tenants must have been knowledgeable about farming, that they must have had land of their own, that they lost the land and only had access to subsistence farming on rent land.

This latter side of the facts link up with the cultic system because it is the Jewish cultic system which had to represent Jewish grievances and aspirations with the controlling Roman authorities. Since it did not effectively control this system - most probably because many of the cult functionaries belonged precisely to those classes from which the Jewish peasants rent the land - peasants were exposed to certain unjust practices.

This, in general, is the real-life context of this text. Here however, the absentee landlord - which according to the agreement where the tenant farmers had access to the usufruct of the farm - had rights to his share of the produce. On sending first three slaves - of whom the tenants beat two and killed the last - and later his own son - whom they killed - to collect his share of the crop, the tenants refuse. According to the kind of agreement tenant farming was subject, this was a breach of contract by the tenants. On this level, this breach of contract would bring the tenants in conflict with the owner of the vineyard. It is then said that the owner comes and destroys the tenants - *τί [οὖν] ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις*. This would mean that they could have lost their lives but also that they or their families would lose the dietetic, kinship and cultic system.

Even though tenant farming can be said to be unjust, this parable has some real-life information which provides the raw material in terms of which it acquires its significance for the gospel message. The theological context of the narrative is triggered by the quote from Psalms 118:22 and obviously applied to Jesus from post-resurrection perspective. As such, it brings to the fore that that which is rejected by human organisation and institution becomes the basis in terms of the divine perspective. In terms of the real-life agreement between tenants and farmer, the tenants have the initiative to beat the two slaves, kill one

and kill the son. Analogically, this means that, since Jesus as Son of God in Mark has been killed by the authorities, he is in fact represented by the farmer's son in the parable. This can be interpreted in the dietetic, kinship and cultic systems.

Dietetically, the fact that it is a vineyard which the tenants rent, means that the farmer was supposed to have access to the vineyard's produce as his part of the payment and as the agreement required. Transposed analogically, this vineyard functions as the metaphor for Israel, meaning that Israel's produce, its life and community as covenant people, belong to themselves but mainly to God. This, however, has been thwarted by the tenants - those who had to see that Israel remains God's covenant community.

In terms of kinship, this means that the tenants in effect comes under the judgement of God - exposed to his acts of *ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις*. The vineyard is taken away and given to others. This means that Israel's traditional covenant system - which ensured Israel's coherence - is in fact differently organised under a different tenancy. This tenancy - which can be interpreted from Mark's text - is a tenancy which is organised in terms of a new fictive kingroup - the Markan or Christian community more broadly speaking.

Finally, since the tenancy is also now taken over by others - by the church - the cultic system is not the responsible tenants of the covenant community anymore.

In order to conclude this section on using categories from Fernando Belo's research, we still have to articulate this information in terms of a) Blessing and Curse in the Pollution and Debt Systems; b) Pollution and Debt: Similarities and Differences; and c) Pollution, Debt and Class Society.

### **2.2.3.2 Blessing in the Markan Eucharist Pericopes**

Blessings and curses are intricately linked to covenant community life and practices as well as how one breaks out of covenant community. Since it is a central element of covenant community that life prevails over death, both systems emphasize blessings in the form of fruitfulness of field, animal, food, procreation, the continuation of the house of Israel, and the endurance of the name of God. In *the pollution system*, this dichotomy

grounded the separation of pure (signified by spaces of fruitfulness, life, growth, multiplication and blessing) and the impure or polluted (signified by spaces of barrenness, death, curse, and violence that must be exorcized). Adherence to the covenant system of debt ensured abundance. In *the gift system*, the basic principle of extension of the debt system is יהוה's gift of rain which is the source of fruitfulness and blessing. The rationale is that if יהוה gives freely to human beings, they, in turn, must give freely to their fellow human beings experiencing lack (Belo 1981:50). Similarly, the giving of a wife, tithes, sabbath, festivals (time) (whatever one has), ensures that one will continue to have - 'people must lose if they are to receive'. In this system, to give means that one avoids coveting the abundance of others. It also preempts the violence of covetous desire which threatens equality in enriching some at the expense of others, making or keeping them poor.

Against this background, the eucharist pericopes can be interpreted in terms of both pollution and debt.

**i On Fasting (Mk 2:18-22):** The pollution system is signified by the practice of fasting and the debt system by the wedding. This contrast brings out that, in the presence of the kingdom, or rather the bridegroom, not the pollution system but the debt system and especially the gift part of it functions. The gift part is the celebratory participation in the presence of the kingdom, and this celebration does not indicate fasting and abstinence but giving. In terms of the two metaphors of the cloth and the wine, it means that old and new cannot mix - that the pollution system is replaced by the gift system. This means that blessing rests in celebration and in the participation in the new era inaugurated by the presence of the kingdom.

**ii In the Grainfields (Mk 2:23-28):** The pollution system of sabbath observance is here replaced by the gift system - the gift system of allowing life to prosper, of giving

food for example, freely. The new humanity which is so created, transcends the humanity of the pollution system. Here, blessing comes from giving - which should be part and parcel of the new community.

**iii The First Feeding of the Crowds (Mk 6:30-46):** This feeding pericope implies that, like the Israelites of old who had to live through chaos and wilderness under the guidance of God, the crowds in the wilderness receive as gift not only the multiplied food but also God's presence in Jesus. Whereas one can say that the implication that the crowds are in the wilderness are due to the fact that the pollution system does not cater for them in ordered society, they are now cared for by God in and through Jesus. This is the ultimate gift. Blessing in this context means giving, care and compassion and not in exclusion as experienced in ordered, rational society.

**iv Purity and Impurity Concerning Eating (Mk 7:1-23):** The gift system in distinction to the pollution system turns in this pericope on the opposite of having a hardened heart, of caring for others, e.g. parents and not using the pollution system as foil not to care for them, and the fact that adherence to the will of God is more important than adherence to the prescriptions of the pollution system. For the heart of flesh which listens to God, blessing comes from caring for others and not escaping this responsibility and hiding behind the pollution system.

**v The Syrophenician Woman (Mk 7:24-30):** Pollution, here, indicates the exclusion of people from the covenant community on the basis of the fact that they do not fulfill all the criteria. even so, especially when such people make a claim as for the relevance of the life within the covenant relationship, then it must be there for them too. The gift of the gospel is therefore not exclusionary but inclusionary. The gift of the

covenant means blessings for all irrespective of who they are or whether they are part of any group.

**vi The Second Feeding of the Crowds (Mk 8:1-10):** The same facts of God's gift in the wilderness apart from ordered society is emphasised. Similar to the first feeding, blessing in this context means giving, care and compassion and not in exclusion as experienced in ordered, rational society.

**vii The Yeast of the Pharisees (Mk 8:11-21):** In contrast to the yeast which must not be put in bread in the pollution system, the gift system regards such practices as in itself part of the pollution system, in so far as they are not open to the presence of the gift of the gospel. Blessing is indicated in the presence of the kingdom for all and not in exclusionary practices whether part of the pollution system or the political.

**viii The Parable of the vineyard (Mk 12:1-12):** The debt system stands central here - the problem is that it is not adhered to. As such, it signifies the gift of the covenant which is not met in human - especially cultic or institutional - tenancy metaphorically speaking. As such, the gift system as it pertains to God's giving of his Son, still remains in place and the question posed is whether the new tenants - the church - will be tenants adhering to the covenant system. Blessing in the debt system means adherence to agreements, and more even in the context of - the church's - responsible tenancy.

### **2.2.3.3 Pollution and Debt: Similarities**

The Markan eucharist pericopes turn on the presence of the kingdom of God and especially in how it is represented by Jesus. In terms of the pollution system as well as the

debt system, their similarities are mapped differently. In the pollution system, ordered society excludes the kingdom message, its celebration, its free giving (of food), its compassion for those in need - who find themselves in the wilderness so to speak - care for others, its opening to all irrespective of their ethnic or other qualities, and its responsive tenancy.

As such, the similarities between the pollution and debt systems make for different practices. The similarities are:

- \* abundance and restriction;
- \* the principle of contagion (of body or heart);
- \* the belief that contagion or debt both set in motion powers of the curse which inevitably lead to destruction of the person and if not curtailed through various forms of restriction or exorcism, will lead to the destruction of the social formation;
- \* abomination as indication of a severe form of pollution or debt;
- \* the contradictory belief that blessing and abundance may 'engender the covetous desire to have more', and consequently facilitate the violence of practices related to the curse.

Even though one can agree with Belo that both systems 'follow the same logic, the same dialectic of blessing (=purity=gift) and curse (=pollution=debt)' - indicating that they could have emerged from the same system originally - in actual practice they operate differently. In practices of celebration, giving (of food), of compassion, of caring, of opening up, and of responsible tenancy, these practices allow for interactions qualitatively different from those in the pollution system.

#### **2.2.3.4 Debt and Class Society**

The debt system actually does away with class society. Since it has a celebratory attitude

and practice due to the presence of the kingdom and its bridegroom, it requires that believers live within the new epoch as celebrators as at a wedding. Concerning food - one of the most measures needed to sustain human life - it is to be free and this should be part and parcel of the new humanity. On the issue of being excluded from rational and we may add class society, this means that such people will be cared for God through his and his disciples' compassion. On the issue of having a heart of flesh, it means that the care for other people are unconditional. This is strengthened in the story of the Syrophenician woman, where it is stressed that the gospel has significance for all. Responsive tenancy develops the same theme of gift and responsibility. As such, it functions as a double-edged sword, because the church as the new tenants replacing the cult has to be and will be called to also give back to God the gift it has received.

It has become clear now that the Markan eucharist pericopes can be interpreted in terms of the dietetic, kinship and cultic systems. They have been interpreted in terms of the pollution and especially the debt system too, as well as the notions of blessing and class society. The main findings were that 1) the dietetic, kinship and cultic systems of the pollution system were displaced by the dietetic, fictive kinship and Messianic systems propounded in Mark; 2) pollution system was displaced by the debt system and especially its emphasis on gift; 3) the curse system was displaced by the system of blessing; and 4) class society was displaced by an egalitarian society.

### **2.3 The Last Supper/ Eucharist**

The Last Supper is the primary pericope in which the eucharistic pericopes culminate. Introduced in Mark 14 after the second cycle of controversy stories in Mark 11-12 and after the Little Apocalypse of Mark 13, it stands in the sign of the culmination of the ministry of Jesus with its undertones of the exodus, way-conquest, kingship and temple traditions but also the pollution and debt systems. It is in effect the culmination of the ultimate gift of:

- \* the new wedding and its epoch (Mk 2:18ff);
- \* the new humanity (Mk 2:23ff);
- \* the new message (Mk 4:1ff);
- \* the new compassion (Mk 6:30ff);
- \* the new purity of heart and new care (Mk 7:1ff);
- \* the new openness (Mk 7:24ff);
- \* the new compassion (Mk 8:1ff);
- \* the new sign or, in terms of the signs of the presence of the kingdom, not other signs (Mk 8:11ff);
- \* and the new tenancy (Mk 12:1ff).

Mark 14:12-31 reads as follows.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,  
Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;

καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ  
ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ

καὶ ὅπου ἐὰν εἰσέλθῃ εἶπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ  
κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

καὶ αὐτὸς ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον ἔτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν.

καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς καὶ  
ἠτοίμασαν τὸ πάσχα.

Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ;

ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρύβλιον.

ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται,

**Πατάξω τὸν ποιμένα,**

**καὶ τὰ πρόβατα διασκοπισθήσονται.**

ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

This section shows that the last supper is inserted in between the section on Judas' betrayal and the preparation of the Passover by the disciples on the one side and Jesus' foretelling of Peter's denial on the other. If we reckon the preparation of Passover as part of the Passover section, then it is flanked by betrayal on the one side and denial on the other. Since the betrayal comes from within Jesus' own group and the denial from the leader disciple, this already puts the Passover section in the context of the gospel's critique of believers of the in-group who do not adhere to or live in the spirit of eucharist. This fact is strengthened even more with Jesus' explicit references to betrayal immediately before the institution of the Last Supper and his reference to denial immediately following it. The betrayal is captured in what he said in Mark 14:18-21.

καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ.

ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ;

ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρίβλιον.

ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

The denial is captured in Mark 14:26-31:

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται,  
Πατάξω τὸν ποιμένα,  
καὶ τὰ πρόβατα διασκορπισθήσονται.

ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτη τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι.  
ὡσαύτως δὲ καὶ πάντες ἔλεγον.

It is important to notice that there are two parts to the denial. The first part stresses that all the disciples will become deserters - captured in *σκανδαλισθήσεσθε* - and that they will be scattered as the shepherd is slain. This is denied by Peter most vehemently, but as we know, it happens.

With this qualification, we now have to look at the Last Supper - especially in terms of the gift system.

There are two main points to this fact. *Firstly*, the responses of betrayal and denial by Jesus' inner circle is contrasted with the woman anointing Jesus. This is part of the gift system. As with the Syrophoenician woman who wishes to receive the 'bread' - even when it is only the crumbs - of the gospel or new covenant message in contrast to

patriarchal Israelite authorities which exclude such people from participation in the covenant, here, again, the disciples are outdone by a woman (Mk 14:1-11).

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·

ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς.

ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

ἡδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.

ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί.

πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θελήτε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν.

ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

Καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς.

οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτηει πῶς αὐτὸν εὐκαίρως παραδοῖ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγης τὸ πάσχα;

It is especially Jesus' response in Mark 14:6-9 which shows that the gift system remains central to his message and life. This is encapsulated in the woman anointing Jesus. But also in his receiving and accepting her anointing. This is parallel to the fact that the poor - to whom the disciples/ Judas wants to give the ointment - are also always with the disciples. The fact of poverty also triggers the gift system. Even so, the most important is that this anointing - which relates to the anointing of kings and people within the covenant community for special service(s) - now functions as Messianic recognition, and that by a woman.

*Secondly*, the central elements in the gift system - as exemplified in the behaviour of this woman as well as in the Markan eucharistic pericopes - is that it forms part of the covenant - which is now qualified as a new covenant - brings about life, and that this comes through death. As such, it retains the basic element of gift as central ethical concept for the agency of the believer. However, since Jesus' death is once and for all, this kind of death is not to be emulated through martyr-seeking.

The central passage on the institution of the eucharist warrants some observations in the context of Mark's eucharist pericopes.

Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.

καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.

καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἶμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.

ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

In this section, bread becomes a symbol for Jesus' body and wine a symbol of his blood. The imperative to 'take' - *Λάβετε* - the bread and the fact that the wine is given - *ἔδωκεν αὐτοῖς* - to the disciples, indicate the gift system. As such, bread and wine link up with the eucharist pericopes as part of the gift system. As the culmination of all the eucharist pericopes, this indicates that the gift system in operation is not only central to the institution of the Last Supper but also to the eucharist pericopes. This means that the gifts which are emphasised in the eucharist pericopes culminate in the Last Supper. These gifts have been identified as follows:

- \* the new wedding and its epoch (Mk 2:18ff);
- \* the new humanity (Mk 2:23ff);
- \* the new message (Mk 4:1ff);
- \* the new compassion (Mk 6:30ff);
- \* the new purity of heart and new care (Mk 7:1ff);
- \* the new openness (Mk 7:24ff);
- \* the new compassion (Mk 8:1ff);
- \* the new sign or, in terms of the signs of the presence of the kingdom, not other signs (Mk 8:11ff);
- \* the new tenancy (Mk 12:1ff).
- \* and the new Messianic recognition

That this comes through suffering, through the fact that the Shepherd is slain and the

sheep scattered, is central to the death of Jesus. This, however, will be dealt with in the next chapter.

## 2.4 Conclusion

The question we posed for this chapter is: How can the Markan eucharist be interpreted in terms of the significance of Mark's textual structure and the intertextuality of the relevant pericopes? Concerning *Howard C. Kee's work*, there were some findings in our interpretation of the eucharist pericopes.

*Firstly*: Kee identifies five important issues for the Early Church as: 1) legal and ethical issues (divorce and the greatest commandment); 2) authority (relation to the state, the source of Jesus' authority and the question of a divine sign); 3) cultic issues (defilement, Sabbath observance and fasting); 4) dogma (resurrection); 5) and christological issues (Messiah, Son of God, Son of man and Son of David). Of these, and even though there is some overlap with the other concerns (e.g. Jesus' Messianic identity; and also authority), the eucharistic pericopes mainly belong to the cultic concerns of the Early Church.

*Secondly*: What is significant is that these pericopes do not link up with those controversies related to miracle as Kee identified them. In terms of Kee's notion of the controversy story, they are all mainly related to controversy, indicating the controversy between the early Church and outsider groups, e.g. from within Judaism. Related to the first finding, this focuses on cultic matters or at least in terms of how the cult is responsible for and legitimises activities on which Jesus interacts with his interlocutors.

*Thirdly*: Even so, there are some links with miracle - the first and fifth identified by Kee. This is important because the first string relates to typically Israelite space and motifs and the last, to Gentile space. The *first cycle* includes typically Jewish (Semitic) motifs like God's conquering of chaos water - God who commands and controls opposition to him and his people. The *second cycle* relates to the miraculous feeding of Israel in the desert on their way to the land as well as to the fact such feeding is now open

to people who do not traditionally and even ethnically belong to the covenant community. Since these meanings are postulated in both Israelite and Gentile territory, this indicates that the main cultic matter as it relates to eucharist, is settled for the Markan community both in- and outside Jewish understanding.

For *William Swartley*, we interpreted Mark's eucharistic pericopes in terms of his understanding of Mark in terms of the Old Israelite traditions of exodus, way-to-the-land and conquest, the kingship and temple traditions. It is important in this context to note that just as these traditions progressively capture the way in which old Israel came into existence - starting from its exodus from slavery - the same traditions function as decor for how the new Israel is founded.

The central elements of this interpretation showed that, within the Israelite traditions, many streams of tradition are continued but many are also discontinued. Elements which are continued are: 1) Jesus' release of people from different types of bondage - disease, illness, death - continued elements of God's deliverance of Israel from slavery and forms of oppression in Egypt; 2) the feedings and the boat rides reveal God's faithfulness and test the disciples' cognition of the divine presence in Jesus. This is so in the context of the fact that 'His bringing of the gospel of the kingdom establishes a new reality which embraces their lives, providing a new ethos, vision, and empowerment' (Swartley 1994:93).

The most important discontinuation - which is in fact a total reversal - of the tradition, is Jesus' introduction of non-Israelites into the kingdom of God. Whereas these peoples are enemies of Israel who attempt to frustrate God's plan with Israel, they are not only introduced into the kingdom but are also made exemplary models of faith and the receiving of his blessing and healing. This links up with Deutero-Isaiah's imagery of inclusion of gentiles into Israel.

*Belo's work* has shown that the Markan eucharist pericopes can be interpreted in terms of the dietetic, kinship and cultic systems. They have been interpreted in terms of the pollution and especially the debt system too, as well as the notions of blessing and class society. The main findings were that 1) the dietetic, kinship and cultic systems of the

pollution system were displaced by the dietetic, fictive kinship and Messianic systems propounded in Mark; 2) pollution system was displaced by the debt system and especially its emphasis on gift; 3) the curse system was displaced by the system of blessing; and 4) class society was displaced by an egalitarian society. If we have to identify the newness which is proclaimed in Mark, then this newness can be summarised in terms of: 1) the new wedding and its epoch (Mk 2:18ff); 2) the new humanity (Mk 2:23ff); 3) the new message (Mk 4:1ff); 4) the new compassion (Mk 6:30ff); 5) the new purity of heart and new care (Mk 7:1ff); 6) the new openness (Mk 7:24ff); 7) the new compassion (Mk 8:1ff); 8) the new sign or, in terms of the signs of the presence of the kingdom, not other signs (Mk 8:11ff); 9) the new tenancy (Mk 12:1ff); 10) and the new Messianic recognition (Mk 14:1-9)

This then is the conclusion to how the Markan eucharist pericopes can be interpreted in terms of the significance of Mark's textual structure and the intertextuality of the relevant pericopes? In the next chapter, this interpretation is contextualised within the historical facts about the Mediterranean Meal and Sacrificial systems.

## **CHAPTER THREE**

### **The Markan Eucharist and Mediterranean Meal/Sacrificial Customs**

#### **3.0 Introduction**

In terms of the results of chapter 2, the question can be asked as to what the comparative religious analogies are between Mediterranean meal/sacrificial customs and elements of the New Testament but especially the Markan eucharist? This question will be answered by first dealing with the Synoptic comparisons, then to look at how Paul represented it, and then to treat meal customs in the Mediterranean world.

#### **3.1 Synoptic Comparisons**

Synoptic comparison of the eucharistic - especially in the institution of the Last Supper - will enable to see whether there are any particular emphases placed on the eucharist in each gospel.

The Synoptic Gospels, as it has been accepted by many scholars, is the title given to the Gospel of Matthew, Mark and Luke. Jesus, according to the Synoptic Gospels, celebrated his last meal with his disciples as the Passover Meal. (Marshall 1980:76) The preparation for the meal suggests that Jesus knew about the imminent danger which would befall him. He therefore wanted to celebrate the Passover with his disciples. (Mark 14:14)

##### **3.1.1 The Eucharist in the Gospel of Mark**

Mark begins with the summary and the aim of his Gospel. (Mark 1:15)

"The time has come," he said, "The kingdom of God is near, repent and believe the Gospel". This may be accepted as the presence of the Kingdom because Jesus is the sign of that kingdom. (Marshall 1980:94)

The celebration of eucharist is regarded as the fellowship of Jesus with his disciples. Within the gift system, it was also an expression of the sign of forgiveness, acceptance and also anticipation of the heavenly banquet where all people would be sitting around the table. (Marshall 1980:95) The fellowship did not end there, but was a fellowship extended to the future. It also meant the pledge on the side of the disciples to uphold the future fellowship through bread and wine. (Marshall 1980:95)

One aspect which comes out clear here, is that the real message of Jesus to those who oppose him is that of forgiveness. Mark 2:16 says - "Why does he eat with tax collectors and sinners?" Here, it is indicated that his eating with tax collectors and sinners mean that the gift of the kingdom is also extended to those which are excluded from Israelite covenant society in terms of the pollution system. It is in this context that Jesus transgresses the boundaries and also extend the presence of the kingdom to these people. In this sense, he is a servant of the kingdom serving all. (Mark 10:45). He can be regarded therefore as "a man for others" [Marshall 1980:98).

Jesus uses the title "Son of man", which appears in many writings. In the Similitude of Enoch (Enoch 37:71) The "Son of Man" is also equated to the Messiah (Chapter 48:10; 52:4), whose functions would be to raise Jewish national hope. (Chapters 48:4-10; 53-54; 62-63 appearing in Sjoberg 1946. In I Enoch, "The Son of Man is a transcendent heavenly figure who functions as the eschatological judge and is intimately identified with God's elect". (Sjoberg 1948). What distinguishes the Son of Man in Enoch from that one in Daniel 7:13, is that He is not subjected to suffering and humiliation.

This is an important point and central to this chapter. Mark wants to reveal the righteous sufferer's motive in the eucharist. This has been divinely initiated necessity. (Mk 8:31; 9:12; 10:33) On the basis of these three classic statements about Jesus suffering, I agree with Marshall that the accounts on suffering are authentic sayings of Jesus, who was already aware of his impending death. (Marshall 1980:98) Jesus therefore views his death as a redemptive act, humiliation to be followed by vindication and exaltation.

### **3.1.2 The Eucharist in the Gospel of Matthew**

Matthew follows Mark about the eucharist and how Jesus celebrated it with His disciples. Like Mark, Matthew wrote about Jesus' prophecy concerning the one who would betray him. (Mk 14:10) He went further, in saying that Judas asked the question. "Is it I, Master?" and Jesus replied, "You have said so". (Mt 26:25). Unlike Mark, where the name of the betrayer is suspended, in Matthew, Judas is known as the betrayer from the beginning. (Green 1975:212; see also Marshall 1980:100)

Secondly, Matthew adds the phrase: "For Forgiveness of sins". Nowhere do we find this in the other Gospels' accounts of the eucharist. Marshall proposes that it may be the phrase during John's baptism - because he was baptizing for the removal of sins - which was inserted here (Marshall 1980:100) This, however, does not change much to the approach in this chapter because the salvation fact in Mark has already been pointed to above.

Thirdly, Matthew adds a phrase which does not appear in other Gospels, namely "with you". The phrase may be the assurance to the disciples who would join Jesus for celebrating the heavenly banquet. (Marshall 1980:100) Since the "with you" phrase also has strong covenant connotations in Matthew, the covenant link with the eucharist is here more explicit than in Mark.

### **3.1.3 The Eucharist in the Gospel of Luke**

Luke, like the other Gospel writers, mention the suffering, death and the resurrection of the Son of Man. [Marshall 1980:101) Luke shows that the purpose of Christ's mission was to bring salvation to "needy men and women". This is evident from his strong focus on meal scenes. (Lk 7:36-50; 11:37-54; 14:1-35) Unlike Mark, who completes the eucharist words of institution with a hymn, Luke adds conversation between Jesus and his disciples which lasts for fifteen verses. Marshall (1980:103) believes that Luke has collected all the material which belonged to the Supper scene to confirm that what Jesus said was decisive and important.

It is in these words of institution that Jesus prepares his disciples for what they would do after he had died. The words of dipping in the same dish by Jesus and His disciples means the self-giving of Jesus to the kind of death He was to face which is contrasted to the treachery exercised by humans to his death (Mk 14:20; cf. Jn 13:26 - Marshall 1980:103) As in the other gospels, Luke does not isolate the eucharist account from the whole message of the Gospel. There are issues which He discussed with His disciples. There are disputes among the disciples as to who is the greatest. (Lk 9:46-48) Peter was warned about the devils' approach to sift them like corn. He is assured of the power by Jesus' prayer. (Lk 22:31]

### 3.1.4 Synoptic Differences

The gospel accounts of the eucharist can be more closely compared when they are contrasted and compared.

#### 3.1.4.1 The Texts

##### a Mark 14:1-31

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν· ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί. πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε. ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν

ἐνταφιασμόν. ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

Καὶ Ἰούδας Ἰσκαριώθ ὁ εἷς τῶν δώδεκα ἀπήλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτηει πῶς αὐτὸν εὐκαίρως παραδοῖ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ καὶ ὅπου ἐὰν εἰσελθῆ εἶπατε τῷ οἰκοδεσπότη ὅτι Ὁ διδάσκαλος λέγει, Ποῦ ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἔτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.

Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ὁ ἐσθίων μετ' ἐμοῦ. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς, Μήτι ἐγώ; ὁ δὲ εἶπεν αὐτοῖς, Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρίβλιον. ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν, Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες. καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν. ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται,

**Πατάξω τὸν ποιμένα,**

**καὶ τὰ πρόβατα διασκορπισθήσονται.**

ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δις ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. ὁ δὲ ἐκπερισσῶς ἐλάλει, Ἐὰν δέη με συναποθανεῖν σοι, οὐ μὴ σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

**b Matthew 26:1-35**

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν· ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχευεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπεν, Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σὲ ποιῶ τὸ

πάσχα μετὰ τῶν μαθητῶν μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς καὶ ἠτοίμασαν τὸ πάσχα.

Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἄμην λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγώ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἅφεσιν ἁμαρτιῶν. λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὅρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ,

**Πατάξω τὸν ποιμένα,**

**καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης.**

μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄμην λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήση με. λέγει αὐτῷ ὁ Πέτρος, Κἂν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

**c Luke 22:1-35**

Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἄζύμων ἢ λεγομένη πάσχα. καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. Εἰσῆλθεν δὲ Σατανᾶς εἰς

Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐξωμολόγησεν, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ᾗ ἔδει θύεσθαι τὸ πάσχα· καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; κακεῖνος ὑμῖν δείξει ἀνάγκαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς καὶ ἠτοίμασαν τὸ πάσχα.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ δεξιόμενος ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν [ὅτι] οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν. ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες

μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.

Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναΐσαι ὡς τὸν σίτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνῆση εἰδέναι.

Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός. Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός. εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ᾧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.

In comparison, and following the Markan priority hypothesis, Matthew follows Mark much more closely than Luke. This is evident in the fact that the following of pericopes in Mark and Matthew can be identified respectively as follows:

Mark 14:1-2 The chief priests and scribes seek to kill Jesus

Mark 14:3-9 Anointing by the woman in Bethany

Mark 14:10-11 Judas plans together with the chief priests to have Jesus killed

Mark 14:12-16 The disciples plan the Passover meal

Mark 14:17-21 Jesus' prediction about betrayal

Mark 14:22-25 Jesus' institution of the eucharist

Mark 14:26-31 Jesus' prediction about the disciples' offence and Peter's denial

Matthew 26:1-5 Jesus' statement on his death; the plot by the chief priests, scribes and

elders to kill Jesus

Matthew 26:6-13 Anointing by the woman in Bethany

Matthew 26:14-16 Judas plans together with the chief priests to have Jesus killed

Matthew 26:17-19 The disciples plan the Passover meal

Matthew 26:20-25 Jesus' prediction about betrayal

Matthew 26:26-30 Jesus' institution of the eucharist

Matthew 26:31-35 Jesus' prediction about the disciples' offence and Peter's denial

Luke 22:1-2 The chief priests and scribes seek to kill Jesus

Luke 22:3-6 Judas plans together with the chief priests to have Jesus killed

Luke 22:7-13 Jesus sending the disciples to plan the Passover meal

Luke 22:14-23 Jesus' institution of the eucharist and the exposure of his betrayer

Luke 22:24-30 The discourse on 'who is the greatest'

Luke 22:31-34 Peter's denial

Luke 22:35-38 Preparation for Gethsamene

It is evident that Luke diverst in major ways from the structure set by Mark and followed by Matthew to a high degree. In the next two sections, Mark and Matthew is first compared and then Mark and Luke.

### **3.1.4.2 Comparing Mark and Matthew**

It is evident that the general structuration is the same. There are, however, differences. These are as follows.

#### **a Mark 14:1-2 and Matthew 26:1-5**

1 The statement, *Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς* in Matthew 26:1 is, as numerous scholars have indicated, an editorial element in Matthew, indicating a switch from Jesus' teaching discourses - comprising of collections of sayings by Jesus from the

sayings tradition - to narrative. These are present in Matthew 7:28; 11:1; 13:53; 19:1; and 26:1.

2 The reference to the time of the Passover is narrational in Mark. In Matthew, however, it is put in the mouth of Jesus and the reference to his consciousness about the fact that he, as the Son of man, will be handed over to the authorities and die by crucifixion - Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι - is added.

3 To Mark's reference to the fact that the chief priests and the scribes were looking to arrest him by stealth and then to kill him - Matthew added both the place where they were doing the planning, the name of the high priest, and corrected Mark's reference to the scribes by replacing it with 'the elders of the people' - Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα. The quotation of what they were actually saying is the same in both Matthew and Mark with Matthew's Greek improving on that of Mark - ἔλεγον γάρ, Μὴ ἐν τῇ ἑορτῇ, μήποτε ἔσται θόρυβος τοῦ λαοῦ (Mk 14:2); ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. (Mt 26:5)

#### **b Mark 14:3-9 and Matthew 26:6-13**

1 Except for minor syntactic differences - κατακειμένου in Mark and ἀνακειμένου in sentence final position in Matthew - and detail - Matthew leaves out the fact that she broke the jar, the general content is the same in Mark 14:3 and Matthew 26:6f.

2 The three main differences in the comparison between Mark 14:4f and Matthew 26:8f is that Matthew stresses that it is the disciples (!) who complain while Mark only mentions in general that some people present complained; secondly, that Mark mentions the cost of the ointment - δηναρίων τριακοσίων - and Matthew not; and, thirdly, that Mark

adds through a narrational comment that those present 'scolded the woman' - *καὶ ἐνεβριμῶντο αὐτῇ*.

3 In Mark 14:6-9 and Matthew 26:10-14, again apart from Matthew's improvement of the language, the main difference is in Mark's emphasis that the poor which are always there, are there for the people to show kindness to them whenever they wish - *καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι*.

**c Mark 14:10-11 and Matthew 26:14-16**

1 Mark emphasises that it was Judas' intention to betray Jesus and Matthew leaves this out - *ἵνα αὐτὸν παραδοῖ αὐτοῖς*.

2 Whereas Mark narrates the fact that Judas told the chief priests that he wanted to betray Jesus, Matthew dramatises this interaction through direct dialogue - *Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια* - and adds that they paid him thirty pieces of silver. Whereas Mark portrays this agreement as still not settled, Matthew portrays it is settled.

**d Mark 14:12-16 and Matthew 26:17-19**

1 Mark 14:12 has the addition which is left out by Matthew which points to the fact that it was the day when the passover lambs were slaughtered - *ὅτε τὸ πάσχα ἔθνον*.

2 Matthew 26:18 condenses Mark 14:13-15 and leaves out references to the man carrying a jar of water and states that it is the man that they meet in which house the passover will be celebrated. In Mark, the man with the jar of water has to be followed and the disciples have to say to the owner of the house in which he enters that the passover will be celebrated in his house, also that this man will show the disciples a 'large room' in

which they have to do the preparations. This appears as if Mark is closer to the oral tradition than Matthew because he has more detail.

**e Mark 14:17-21 and Matthew 26:20-25**

1 On the betrayal, the tautology in *ὁ ἐσθίων μετ' ἐμοῦ* is left out by Matthew.

2 In narrational discourse linked with direct speech, Judas' response to Jesus is added by Matthew and not present in Mark - *ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἶμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.*

**f Mark 14:22-25 and Matthew 26:26-30**

1 In Matthew 26:26, the most significant difference is found in that Matthew adds the command to 'eat' the bread which he hands out - compare: *Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου* in Mark and *Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.*

2 The main difference in the statement on wine is that Matthew transposes the narration of Mark into direct discourse - *Πίετε ἐξ αὐτοῦ πάντες, ....* Further, the reference to the blood "which is poured out" is a present participle indicating "an event soon to come in the near future". (Jeremias 1996:34) As such, it may mean blood "which is soon to be shed for you". (Barclay 1967:43)

3 One of the elements which are not explicitly stated in Mark but in Matthew is the reference to the fact that the wine as symbol of blood is for the 'forgiveness of sins' - *εἰς ἄφεσιν ἁμαρτιῶν.* (see Barclay 1967:42)

4 The difference in the eschatological statement is that Matthew personalises the kingdom of God - compare: *ἐν τῇ βασιλείᾳ τοῦ θεοῦ* and *ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.*

**g Mark 14:26-31 and Matthew 26:31-35**

1 Matthew adds that the fact that the disciples will leave him, is 'because of me' - ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ.

2 The quote adds 'of the shepherd' - τῆς ποιμνῆς - in Matthew.

3 Matthew adds in Peter's response that he will never become a deserter 'because of you' - ἐν σοί.

4 In Jesus' response to Peter, he says that the denial will take place not only 'before the cock crows' as we find it in Mark, but before the cock crows 'twice'.

5 In Mark, the fact that Peter denied Jesus' prediction 'vehemently' - ἐκπερισσῶς - is not taken up by Matthew.

### **3.1.4.3 Comparing Mark and Luke**

Whereas the general structuration of the eucharist pericopes in Mark and Matthew follow the same sequence, it is not so for Luke. What stands out on their level of analysis is that:

- \* the two cycles begin with the same issue - the chief priests and scribes who seek to kill Jesus;
- \* the anointing by the woman is left out and constitutes *the first major deviation* - this account is inserted in Luke 7:36-50 where it is said that she was a sinful woman and where, apart from other differences in detail, her actions are compared to that of the Pharisee who invited Jesus to eat with him.
- \* Judas' planning with the chief priests to kill Jesus follows directly on the first references to the chief priests seeking to kill Jesus;

- \* then follows the sending of the disciples to plan to passover meal, but with major differences;
- \* the institution of the eucharist is intermixed with the prediction of Judas' betrayal and does not follow on the prediction as in Mark and Matthew - it virtually follows on the institution of the eucharist but is intermixed with it too;
- \* *the second major deviation* is the insertion of the discourse on who is the greatest; in Mark it appears in Mark 9:33-39 as part of the discourse section there and is as such taken over by Luke quite closely; and in Matthew it forms part of the Matthew 18 discourse section - it basically introduces it; the question here is why Luke saw fit to refer to it again and now in the eucharist cycle;
- \* the deviation from Mark in the section on denial deals only with Peter and does not start with a general introduction stating that all the disciples will deny Jesus;
- \* *the third major deviation* is the preparation for Gethsamene which is not found in Mark and Matthew.

The rationale for *the first major deviation* can be explained in so far as Luke would have reasoned that the incident is already accounted for and that Judas' planning together with the chief priests follows as some kind of answer to the quest of the chief priests who seek to kill Jesus

The rationale for *the second major deviation* is that it directly leads into the foregrounding of Peter as the one who will deny Jesus; in the face of the eucharist, it appears as if this strategy seeks to belittle the greatest of apostles in the face of the imensity of the eucharist.

The rationale for *the third major deviation* is to reflect again on the way in which the disciples are to spread the gospel - ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων - but that now, in the face of his arrest and death, that this should be reversed in order to have the scripture fulfilled which says that he would be counted amongst the lawless - Καὶ μετὰ ἀνόμων ἐλογίσθη; a possible reference to Psalms 88:4, based on a different reading of the Masoretic Text or more probably Isaiah 53:12.

In the following section, we look more closely at the differences between Mark and Luke.

**Mark 14:1-2 and Luke 22:1-2**

1 Luke does not correct Mark by saying chief priests and elders as Matthew did. Even so, he leaves out detail like the reference to the fact that it was two days before passover.

2 The explanation in Luke - *ἐφοβοῦντο γὰρ τὸν λαόν* - does not make as much sense as in Matthew. This is so unless one reads into this phrase that Jesus was getting such a following that, would they arrest and kill him, the crowds will riot. This was an ever present threat to stability in Palestine under Roman rule.

3 Luke leaves out the fact that they wanted to arrest Jesus by stealth as in Mark - *ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν*

**Mark 14:10-11 and Luke 22:3-6**

1 Luke adds that Judas colluded with the chief priests because Satan entered him.

2 Judas further did not merely confer with them but also with the officers of the temple police.

3 The purpose statement in Mark - *ἵνα αὐτὸν παραδοῖ αὐτοῖς* - is changed in Matthew in terms of a problematisation of attempting to find out how he might betray Jesus - *τὸ πῶς αὐτοῖς παραδῶ αὐτόν*.

4 Mark's statement that the officials 'promised' to give Judas money is changed in

Luke to the fact that they 'agreed' to give him money - *καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.*

5 Luke adds to the fact that Judas started to look for an opportunity to betray Jesus that he did so by looking for one where the crowd would not be present - *ἄτερ ὄχλου αὐτοῖς.*

### **Mark 14:12-16 and Luke 22:7-13**

1 Whereas the disciples initiate the preparation of the passover meal in Mark, Jesus does so in Luke. Luke also adds that Jesus sent Peter and John to prepare the passover meal.

2 In typical direct dialogue style, Luke adds *Ποῦ θέλεις ἐτοιμάσωμεν;* to Jesus' sending of the disciples to the city to prepare the passover meal. Jesus' response to this question is virtually the same in both Mark and Luke except for the fact the Mark personalises the room - *τὸ κατάλυμά μου* and Luke adds *ἐκεῖ ἐτοιμάσατε.*

### **Mark 14:22-25/ Mark 14:17-21 and Luke 22:14-23**

As pointed out already, Luke not only merges the betrayal episode and the institution of the eucharist but also let the betrayal account follow the institution of the eucharist. As such, we can first compare the eucharist in the two texts and then the betrayal prediction.

#### **The Institution of the eucharist**

1 Whereas Mark plunges headlong into the institution of the eucharist, Luke has a preamble for it as well as brings the saying about drinking wine in the kingdom of God forward and linking it up with this preamble. Wine precedes bread. In the preamble, Jesus states that it has for long been his desire to eat passover with the disciples and that he

wanted to do this before he suffers - Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. This is then followed by the use of wine before bread as well as the wine or cup after the bread.

2 The eschatological disclaimer - that Jesus will not eat the passover until 'it is fulfilled in the kingdom of God' - differs from Mark in so far as Mark emphasises certain details like only referring to the 'fruit of the vine' whereas Luke adds the idea that the passover or the eucharist itself will be fulfilled in the kingdom of God! - Compare Mark: οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ with Luke: ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. The notion of newness - so central in Mark is also not taken up in Luke.

3 The institution of the passover proper has two significant differences when Mark and Luke are compared. The *first* major difference is that Luke doubles the wine/ cup by having reference to it both before and after reference to the bread. Even so, he puts the symbol of wine (and blood) first.

Marshall 1980:54 says that may indicate that the Markan saying is the oldest. Further, that the fact that Luke drew this material to the forefront, is his own doing. (see Jeremias 1966:211) This may be because Luke wanted to show that the Last Supper has a paschal character and "to develop the thought of the betrayal and denial of Jesus in the conversation after the meal." His purpose, therefore, was to bring forward the content of Mark 14:25 immediately before the meal and also to repeat the same sayings in the parallel sayings. The reason to support this view is that Luke 22:15-18 contains nothing that could not have been derived from Mark, the style contains no original Semitic features which, therefore makes it purely Lukan material with no primitive source having been used. Luke's tendency is to abbreviate Mark rather than to expand it. (Marshall 1980:54)

The *second* major difference is that Luke does not represent Jesus as the one

breaking the bread, but that he gives it to the disciples and says that they must divide it amongst themselves - *Λάβετε τούτο καὶ διαμερίσατε εἰς ἑαυτούς*. This change is in fact legitimised in so far as the eschatological kingdom saying is hooked on to it in terms of the assumption that Jesus will not be present any more and that the disciples must celebrate the eucharist amongst themselves. As such, it indicates two things: 1) that there is a certain equality and egalitarianism among them - no-one has to take precedence as far as the celebration of the eucharist is concerned - and this may be an indication why Luke inserts the discourse on 'who is the greatest' immediately following as well as leaves the disciples out and only focuses on Simon Peter when Jesus predicts his denial; and 2) that the fulfillment of the passover takes place in its celebration when the Kingdom of God has become a reality.

4 Concerning the bread, Mark's pithy *Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου* is expanded by Luke to read: *Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. Luke then adds that Jesus' body is 'given/ *διδόμενον*' to the disciples and also that they must celebrate the eucharist in 'remembrance' of him.

5 This is followed by the cup and the new-covenant-saying. Luke, however says this much more strongly by drawing the covenant into the symbol of the cup and then of referring to 'the new covenant [given] in my blood' - *Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον*.

### **The betrayal prediction**

1 As if there is no break between the previous section on the institution of the passover and this one, Luke let Jesus continue: *πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης*. This is stated comparatively - *πλὴν ἰδοὺ* - but also shows that the new covenant in blood's fulfilling is to take place in the actions of the one whose hand is on the same table and who will betray Jesus.

2 Luke condenses much Jesus' statement in Mark about the one who will do the betraying. He retains, however, the notion of the Son of man and the woe-saying.

3 The direct discourse about the disciples asking who could be the one who will betray Jesus is summarised in a narrational comment by Luke - *καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.*

### **Mark 14:26-31 and Luke 22:31-34**

1 This section does not include Jesus' general statement about all the disciples denying Jesus nor have the Scripture quote, but focuses on Peter in much stronger words than in Mark - *Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σίτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.* Here, the strengthening of faith role that Peter has to play is emphasised.

2 Peter's own commitment is also much stronger than in Mark: *Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.*

Within the general argument on the gift system, it appears as if this system is emphasised in Luke even stronger than in Mark. This links up strongly with the notion of the 'new covenant'. In Mark the fact that the covenant is new is only a variant reading and could have been inserted following Luke and Paul. (Barclay 1967:42) In Matthew it is not explicitly said. In Luke, however, it is part of the text without variants.

### **Mark 14:24 reads:**

*καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστιν τὸ αἶμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.*

**Matthew 26:28 reads:**

*τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.*

**Luke reads:**

*καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.*

**3.2 Comparing the Synoptics with 1 Corinthians 11:24 and 25**

1 Corinthians 11 is a chapter in which Paul discusses issues which are important to how the Corinthian church conducts itself especially concerning its male-female relations and concerning the eucharist. The outline of the chapter can be given as follows.

- 1 Corinthians 11:1 On imitation
- 1 Corinthians 11:2 On holding fast to the traditions
- 1 Corinthians 11:3-16 The relationship between God, man and woman
- 1 Corinthians 11:17-34 Conduct concerning celebrating the eucharist

The layout of the section dealing with the eucharist can be briefly overviewed as follows.

- 1 Corinthians 11:17 Criticism
- 1 Corinthians 11:18 Divisions in the church gatherings
- 1 Corinthians 11:19 On heresies
- 1 Corinthians 11:20 Gathering not to eat the Lord's supper
- 1 Corinthians 11:21 Separate eating and drunkenness at the eucharist
- 1 Corinthians 11:22 Rhetorical criticisms
- 1 Corinthians 11:23-25 The eucharist tradition

1 Corinthians 11:26-29 Teaching on the significance of the eucharist

1 Corinthians 11:30-32 Judgement and the eucharist

1 Corinthians 11:33-34 Practical rules determining the gatherings linking up with the problem as stated in 11:21

The main part which concerns us here is 1 Corinthians 11:23-25 - Paul's quote of the eucharist tradition. Two observations should however be added initially. The *first* is that Paul draws on the eucharist tradition because of the inequality and schismatic behaviour in the church. This is stated explicitly in 1 Corinthians 11:17-21 where Paul talks about them gathering for the eucharist not for better but for worse (verse 17); that there are divisions among the believers (verse 18); that there are heresies (verse 19); that they do not share equally - between rich and poor - in food and drink and that some even get drunk at the eucharist (verse 21). Paul evidently had a problem in terms of how social stratification influenced the lifestyle of the Christians in Corinth but more particularly in the eucharist celebrations. There were the wealthy, the poor, and the slaves. People brought their own meals to the celebration and the rich did not share with others what was supposed to be a common meal. (Marshall 1980:111) This kind of behaviour did not represent the saving message of the gospel which the eucharist is supposed to proclaim. (Marshall 1980:113)

The *second comment* is that it is significant that Paul - in terms of his compound body metaphor in Corinthians 12 - teaches the conduct concerning the eucharist in terms of the body of believers being equated metaphorically to the 'bread' in the eucharist and the bread as symbol for the body of the Lord. As such, they must discern the body of the Lord - διακρίνων τὸ σῶμα. This means that to participate in eucharist in a heretical fashion or in a way that breaks up the unity of believers, means that one participates in it 'unworthily' - ἀναξίως in verses 27 and 29. This corporate nature of the eucharist is also brought out strongly in 1 Corinthians 10:13-17.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. ὡς φρονίμοις λέγω' κρίνατε ὑμεῖς ὃ φημι. τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος

τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; ὅτι εἷς ἄρτος, ἐν σώμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστίν ἢ ὅτι εἰδωλόν τί ἐστίν; ἀλλ' ὅτι ἃ θύουσιν, δαιμονίους καὶ οὐ θεῶ [θύουσιν]· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

What is important here for our purposes is the corporate nature of the eucharist. Verse 16 says: τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστίν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν; But this is then corporately qualified in verse 17 - ὅτι εἷς ἄρτος, ἐν σώμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν.

We now turn to the text of 1 Corinthians 11:23-25 - The eucharist tradition.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστίν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστίν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

In 1 Corinthians 11:23, Paul says that he has received the tradition 'from the Lord' - παρέλαβον ἀπὸ τοῦ κυρίου - and that it is this tradition that he delivered to the Corinthians, namely:

- 1 ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο
- 2 ἔλαβεν ἄρτον
- 3 καὶ εὐχαριστήσας
- 4 ἔκλασεν

- 5 εἶπεν, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν  
6 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.  
7 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δεικνῆσαι λέγων  
8 Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·  
9 τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

What is significant here is that Paul refers to the night in which Jesus was betrayed as does the Markan and Matthean tradition - to put it first and not as we find it with Luke. He also refers to the thanksgiving. The quotation concerning the bread and the cup form parallelisms which can be shown as follows:

Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·  
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.  
Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·  
τοῦτο ποιεῖτε, ὡσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

Here, the equations of bread and body on the one hand and blood and wine on the other are continued as in the synoptic traditions. So too is the reference to remembrance and eschatology (see Marshall 1980:33,35). What is however significant, is that Paul refers to the 'new covenant' - ἡ καινὴ διαθήκη. This is a variant reading in Mark and principally part of the text in Luke. Moreover, the fact that it is directly related again to the cup/ wine/ blood, indicates the Lukan tradition. This, again, shows how central Paul's interpretation of the eucharist concerning the gift system is.

The variations between the Gospels and even the Pauline writings are there to address different situations, but the message or the great elements of the message remain the same. (Barclay 1967:53; Marshall 1980:33)

### 3.3 The New Covenant in Old Testament Context

The phrase, *ἡ καινὴ διαθήκη* and its link with the death of Jesus, his blood and the notion of the cup, may have come from Isaiah 53:12 which reads: He poured out his soul to death; and he was counted with transgressors.

לְכֵן אֶחְלַק לֹו בְרַבִּים וְאֶת־עֲצוּמִים יִחְלַק שְׁלָל  
תַּחַת אֲשֶׁר הֵעֲרָה לְמוֹת נַפְשׁוֹ וְאֶת־פְּשָׁעִים נִמְנָה  
וְהוּא חֶטְא־רַבִּים נָשָׂא וְלַפְשָׁעִים יַפְגִּיעַ: ס

Moreover, the fact that *Καὶ μετὰ ἀνόμων ἐλογίσθη* in Luke 22:37 is a quotation from Isaiah 53:12 may indicate how Luke read Isaiah 53 - in terms of the notion of the new covenant. This relates the notion of the suffering servant on behalf of many to Jesus and the eucharist. (see Barclay 1967:43) This saying also echoes with Exodus 24:8 which says: "Behold the blood of the covenant which the Lord had made for you."

הִנֵּה דָם  
הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה:

The fact that the covenant was instituted with all the people of Israel and that the blood of the sacrifices was sprinkled on all Israel may indicate the corporate character of the covenant as it relates to blood. The covenant is therefore inclusive. (see Barclay 1967:44f) Paul is therefore quite on line with his interpretation when he interprets the eucharist in terms of the new covenant but also in terms of its corporate nature - i.e. the metaphor of the 'Body of the Lord'. In this sense, the blood of Jesus has inaugurated the new covenant and the covenant is not to be reduced to blood.

In Jeremiah 31:31, the new covenant which is to be made by God with Israel is projected into the future.

הָנָה יָמִים בָּאִים נֶאֱמַר יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית  
יְהוּדָה בְּרִית חֲדָשָׁה:

This covenant is based on how each individual Israelite sees and experiences God.

הָנָה יָמִים בָּאִים נֶאֱמַר יְהוָה וְכָרַתִּי אֶת־בֵּית יִשְׂרָאֵל וְאֶת־בֵּית  
יְהוּדָה בְּרִית חֲדָשָׁה:

לֹא כִּבְרִית אֲשֶׁר כָּרַתִּי אֶת־אֲבוֹתָם בְּיָוֶם  
הַחֲזִיקִי בְיָדָם לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר־הֵמָּה הִפְרוּ אֶת־בְּרִיתִי  
וְאֲנֹכִי בָעַלְתִּי בָם נֶאֱמַר יְהוָה:

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת־  
בֵּית יִשְׂרָאֵל אַחֲרַי הַיָּמִים הֵם נֶאֱמַר יְהוָה נָתַתִּי אֶת־תּוֹרַתִּי בְּקֶרֶבָם  
וְעַל־לִבָּם אֶכְתַּבְנָה וְהִיִּיתִי לָהֶם לְאֱלֹהִים וְהָמָּה יְהוּי־לִי לְעָם:

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו לֵאמֹר דַּעוּ אֶת־  
יְהוָה כִּי־כֹלָם יָדְעוּ אוֹתִי לְמַקְטָנָם וְעַד־גְּדוֹלָם נֶאֱמַר יְהוָה כִּי אֶסְלַח  
לְעוֹנָם וּלְחַטָּאתָם לֹא אֶזְכֹּר־עוֹד: ס

That the new covenant is "for many" in the eucharist pericopes has been discussed at length by scholars. (see Jeremias 1996:179-182) The word "many" in English is exclusive and can not be equivalent to "all" which is inclusive. In Hebrew, according to Jeremias, it is inclusive and equivalent to all. The Hebrew and Aramaic words have no plural. The reason advanced by Barclay (1967:44) is that it describes a thing in its totality, and not as the sum of its different parts. It is whole rather than all. In English, "the many" which in Greek is *οἱ πολλοί*, means the mob, the mass, the ordinary people. (Barclay 1967:44) The word in Hebrew, which literally means "many" is equivalent to the whole community.

The aim of the eucharist was meant for all and not only for one section of the people of God.

In Mishnah tractate Aboth, the sayings of the fathers, it is said: "Moses was virtuous and led the many to virtue, the virtue of the many depended on him as it is written, He executed Justice of the Lord and his with Israel. Jeroboam sinned and he led many to sin, the sin of the many depended on him, as it is written, For the sins of Jeroboam which he sinned and wherewith he made Israel to sin".

The words "many" and "all" appear in different Biblical texts like "for as all die in Adam, so also all shall be made alive in Christ" - 1 Corinthians 15:22; "He bore the sin of many - Isaiah 53:12; He gave himself a ransom for all - 1 Timothy 2:6. Here, the words "many" and "all" mean the same thing which is inclusive.

On the phrase, "the blood of the covenant" Barclay argues that Greek does not uncommonly use the genitive of a noun instead of an adjective. This is present in Ephesians 2:2 where "sons of disobedience" become "disobedient Sons"; Romans 7:24, where "the body of this death" becomes "the deadly body." In this way, he concludes that the phrase "The blood of the covenant" becomes the "The covenant blood". It is the covenant which needs blood to ratify it. (Ex 24:1-8)

וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־יְהוָה אֲתָה וְאַהֲרֹן נָדָב וְאָבִיחֻוּא  
וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֵק:

וַיַּגֵּשׁ מֹשֶׁה לְבָדוֹ  
אֶל־יְהוָה וְהֵם לֹא יָגִשׁוּ וְהָעָם לֹא יַעֲלוּ עִמּוֹ:

וַיָּבֹא מֹשֶׁה וַיְסַפֵּר  
לְעָם אֵת כָּל־דְּבָרֵי יְהוָה וְאֵת כָּל־הַמִּשְׁפָּטִים וַיַּעַן כָּל־הָעָם קוֹל  
אֶחָד וַיֹּאמְרוּ כָּל־הַדְּבָרִים אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה:

וַיִּכְתֹּב מֹשֶׁה

אֶת כָּל־דִּבְרֵי יְהוָה וַיִּשְׁכַּח בְּבִקְרֹוֹ וַיִּבֶן מִזְבֵּחַ תַּחַת הַהָר וּשְׁתִּים  
עֲשָׂרָה מִצְבָּה לְשָׁנִים עָשָׂר שְׁבֻטֵי יִשְׂרָאֵל:

וַיִּשְׁלַח אֶת־נְעָרָיו בְּנֵי

יִשְׂרָאֵל וַיַּעֲלוּ עֹלֹת וַיִּזְבְּחוּ זִבְחֵי שְׁלָמִים לַיהוָה פָּרִים:

וַיִּקַּח

מֹשֶׁה חֲצִי הַדָּם וַיִּשֶׂם בְּאֵגָנֹת וְחֲצִי הַדָּם זָרַק עַל־הַמִּזְבֵּחַ:

וַיִּקַּח

סֵפֶר הַבְּרִית וַיִּקְרָא בְּאָזְנֵי הָעָם וַיֹּאמְרוּ כָּל אֲשֶׁר־דִּבֶּר יְהוָה נַעֲשֶׂה  
וְנִשְׁמָע:

וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּזְרַק עַל־הָעָם וַיֹּאמֶר הִנֵּה דַם־

הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל־הַדְּבָרִים הָאֵלֶּה:

The covenant is understood as the relationship which is entered into by two people, a pledge entered into by two parties who pledge themselves to uphold certain standards - Exodus 24:7: "Then he took the book of the covenant and read it to the people. They responded, "We will do everything that the Lord had said," We will obey". In the New Testament, this new covenant is still regarded to function in terms of the same kind of agreement, i.e. in the relationship of God with his people.

The breaking of the covenant was exemplified in the breaking of the Law. Means were devised to restore the covenant and the only way was through sacrifice. It was therefore futile to have the sacrifice without the penitence of the one on whose behalf it was offered. (Barclay 1967:45)

In addition to these facts, we also need to look at the eschatology in the eucharist.

From the Old Testament and other Jewish writings, there are many verses indicating the importance of eschatological expectation in Jewish thinking. The seers used to look forward into the future when the Messianic banquet which God will prepare for his people when he breaks into history, will realise. This is also the time at which Leviathan and Behemoth will be the food to be eaten. (see Oesterley 60f; 122-124; 142-144; 187-189)

In the Old Testament, there is an account of Zephania 1:7 "For the day of the Lord is at hand, the Lord has prepared a sacrifice and consecrated his guests". The Intertestamental literature - the Apocalypse of Baruch 29:3-8 - says: "Then will the Messiah begin to manifest himself. And Behemoth will show himself from his land and Leviathan shall ascend from the sea, and these two mighty sea-monsters, whom I created on the fifth day of the work of creation and have reserved until that time, shall then be for food for all those who are left". The Rabbinic literature - in the Targum of Jonathan to Numbers 2:26ff refers to the fact that there will be a Messianic banquet at which the Israelites will feast on the ox prepared for them from the beginning of the world.

In the New Testament, the same sentiments are present: Matthew 8:11; Luke 13:29: "Many will come from the East and the West and recline with Abraham, Israel and Jacob in the Kingdom of God". Luke 14:15 says: "Blessed is he who shall eat bread in the Kingdom of God."

These writings therefore support the general expectation present more particularly with regard to Jesus' teachings in the New Testament - i.e. of the recording of Jesus' utterances about the future of the kingdom of God.

Finally, there are four pillars to this expectation in the eucharist: A statement that the bread is the body of Jesus; that the cup represents the covenant blood of the new covenant which brings about the relationship between man and God - which was brought into existence at the cost of the life and death of Jesus; that the memory about what Jesus did and can do has to be kept alive and that there is therefore an instruction to repeat this meal. Jesus affirms his confidence with an eschatological saying that the kingdom will come in full (Barclay 1967:55).

Throughout, there is however also an ethical element. This is most forcefully interpreted by Paul in 1 Corinthians 11 on the notion of judgement towards the end of this chapter. He also forcefully brings this out in 1 Corinthians 5: *ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός. ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἄζυμοις εὐλικρινείας καὶ ἀληθείας*. Here, unethical behaviour - as also represented in 1 Corinthians elsewhere - is likened to 'leaven' - to bread. Unethical behaviour is thus contrasted with *εὐλικρινείας καὶ ἀληθείας* - sincerity and truth. This also relates to Jesus as passover lamb. This eucharist is however one that is radically open to the Gentiles with Jesus being the passover lamb given for all. As such it is giving in the gift system which does not have exclusions attached to it or determining it.

### **3.4 Jewish Dietary Laws**

The Hebrew word which is traditionally designated as *Kasrut* - or in other languages as "correctness", "appropriateness" may be used with regard to any ritual "acceptability" or "appropriateness". This may be a written Torah scroll, a temporary dwelling house during pilgrimage festival of Succoth or to food.

When it is applied to food, it covers biblical precepts. As such, it is "rabbinic ordinance evolving custom" and may relate to many other practices within the Jewish community. These may include: the laws which govern the agricultural commandments that are based on the consumption of food, especially to those who, according to the Biblical boundaries are residents in Israel. As such, it will also include Sabbatical and Jubilee Years, as well as practices related to tithing. The Priestly and Levitical rights are included. There are other feasts of the first fruits and the dues owed to the poor. There are also other agricultural restrictions on food grown in Diaspora and laws on "the fruit of young trees" (Lv 19:23), and new grain. (Dt 16:9)

The first dietary law begins with Genesis 32:32. To this day, this rule prevents the Israelite from eating the tendon attached to the socket of the hip, because the socket of Jacob's hip was touched near the tendon.

The second restriction appears in Exodus 12:8-14 concerning the original paschal sacrifice. Another concern was the restriction concerning seething the kid in its mother's milk (Ex 23:19; 34:26 & Dt 14:21). In Leviticus II, there is a long listing of Kosher animals.

The Jewish law and biblical commandments have been expanded by the rabbinic literature. The commandments and the procedures are written down. The commentaries and the codes attempted to explain the work of antiquity.

The one about the "restriction of seething the kid in its mother's milk," is to separate meat and dairy products and not to eat both at one and the same time. On leaven, crain fermentation does not only mean the production and eating of unleavened bread, but includes many other commodities like beer, mixture of food and sour dough which can not be edible, and non-food items.

The bulk of the legislation has to do with meat and animal derivatives. The eleventh chapter of Leviticus states in detail the permissible and the forbidden parts to be eaten in animal parts. The system on the Biblical taxonomy, which is the system of classification, in itself presents subdivisions of the animal. Land beasts are again divided into domesticated and wild beasts, flying things like birds and insects, things from the see and creeping things.

Land beasts which are permitted are all warm-blooded animals, domesticated or wild. They must be both ruminants and ungulates. Those that are warm-blooded and are forbidden are the camel which are not ungulates and the pig because it is not ruminant.

The pigeons and doves, which can be offered as sacrifices are permitted. The flying locusts with segmented legs and some birds which are not mentioned like chicken duck, goose and turkey are permissible. Fish as a group of aquatic creatures, was permissible food. It could not be offered as a sacrifice.

Animals like cattle, sheep, goats which could be eaten, were permitted to be

sacrificed. There is a procedure as to how these animals could be slaughtered. The meat to be eaten was associated with sacrificial cultures. The carcass of the animal was examined and if there were malformation, organic audity, or damaged organs, that would render the animal to be unfit for sacrifice.

The tallon fat (as distinct from suet) was burnt on the altar. The blood was sprinkled on the altar and therefore could not be eaten: The wild animals' fat and the tallon were not burned. The kosher preparation required the complete removal of fat and drainage of blood. The sciatic nerves are completely dissected.

The kashruth process requires the removal of blood by sacting or brocking of the meat. It is necessary for all animal protein. This excludes fish and locusts. Food was also categorized into meat, dairy and parve (neutral). This was based on the biblical writings like "seething the kid in its mother's milk". The ban was on cooking together the meat and milk. The reason may be the meat would need sacrificial laws or ritual slaughter. Babylonian Talmud (Hul. 103-106ff) forbids cooking fish together with meat or fowl.

Kashruth did not allow the wine pressed, processed or where it could be handled by a non-Jew. It has been acceptable that these prohibitions are for health reasons but they are actually for sanctity and purity. According to the reasons given, it is for hygenic or health reasons. This has been disputed. Mainonides argued that Kashruth is a depaganizing process. While Nahmanides held that it was for humanizing processes.

The conclusion about the structure of Kashruth makes it impossible for the social intercourse between the practising Jew and the outside world. The relationships are one-sided. Thus, it is true that the restrictions are exclusive and not inclusive.

### **3.5 Graeco-Roman Meal Customs**

The New Testament and Jewish literature have accounts of different kinds of meals. What is obvious is that the meals are largely those of Grae-Roman culture. Smith (1989.IV:648) has tabulated the topic according to subsections which according to logical sequence, may give enough information required.

*History and the development of meal customs:* The meal customs around the Mediterranean region became standardized during Hellenistic and Roman periods (ca 200 BCE-200 CE). Mary Douglas (1972:6) in her 'Deciphering a Meal', gives an account on how the Greeks adopted this from the Assyrians and that they have practised it as early as the sixth century BCE. The cultural interaction among the Greeks, Romans and the Jews was the cause for the standardized meal customs and was shared in common.

The common dividing customs had developed to the adoption of reclining at formal meals in the Mediterranean world by various peoples. This was known to the Jewish people as early as the time of Amos - see Amos 6:4-7.

*Main features of Meal Customs:* According to extant records, there were more than one meal. The Jews of the Mishnah had two meals a day where the main meal was in the evening - *δειπνον* in Greek and *cena* in Latin. This was the main meal of the day where traditions which were elaborated on and rules of etiquette were applied.

There were Banquets which were social occasions only for adult males (Pl.Symp. 174A; Plut. Quaest. Conv. 615C-D). Special family occasions like weddings, birthdays and funerals were also celebrated. Religious festivals in both pagan culture and Judaism were marked by sumptuous feast. Club meetings of organized clubs, trade guilds, and religious associations and Philosophical schools had the common meals during their meetings.

The Banquet, which was a social event of the first order, was well organized through extended invitations to the would-be-guests either formal or informal (Pl.Symp. 174A; Xen. Symp. 3-4; Mt 22:1-10; Lk 14:16-24). After preparations, there were baths to be visited, clothing which would be fit for the occasions, etc. (Pl.Symp. 115. 7212.2.30).

Each guest, after arrival, would be attended to by the servant who washed his feet, after removing the Sandals before reclining (Pl.Symp. 175A; Lk 7:44-46). The guests would recline and first before the meals, they would be given water to wash their hands. In Judaism, this became a custom (Ath. 14.641d; Mk 7:3; m. Hag 2.5).

The dining room was large enough to have three couches which were to allow

diners who would recline by facing inward toward one another. This three-couch arrangement was called *trichnium*. There were three diners per couch or nine diners on three couches. The positions were given a ranking around the table. This began with the position, which varied from place to place, to the lowest rank. The descending positions were to the right around the table (Plut. Quaest. conv.619B). There is an account in Plutarch's writings about a distinguished guest who arrived late at the banquet. He did not find a place available for his rank, and he left angrily (Quaest. Conv. 6151). Luke records the parables of the tables by Jesus (Lk 14:7-11). "The diners would all recline on the left elbow and eat with the right hand so that the placement of the reclined would be orderly". The couches were to hold more than one diner. Alcibiades joined Agathon and Socrates on the couch at the banquet of Agathon in Plato's famous Symposium (213B). There are two accounts in the Bible which echoes similar arrangements: "Lying close to the breast of Jesus" or "in the bosom of Abraham" (Jn 13:24; Lk 16:22). The position to the right of the host was taken to be the one of honour.

The two major courses in the Banquet are the eating part (*δειπνον*) and the drinking part (symposium). The tradition can be traced in the account of the Lord's Supper where, in the New Testament, the wine is drunk "after supper - *δειπνον*" (Lk 22:20; 1 Cor 11:25). Before the beginning of the meal, there was an appetizer course (Ath.2.58b.-60b). This custom is present in the Jewish Passover liturgy where an appetizer is drunk before the main course (M. Pesah 10.3). Rituals applied to these courses. After *δειπνον*, tables are removed, the floors swept, water was also brought in to wash the hands. Thereafter, the perfume and garlands were passed around (Ath. 11.462 c-d). There were servants who performed all the duties.

The bowl of wine was brought in and thereafter, water would be mixed with wine. The wine and water proportions varied. It is mentioned that the common proportions of water to wine was five parts to two parts of water to wine, or three to one part. The President at the meal was either the host or the "Symposiarch".

Symposium would then begin with the offering of the Libation to the gods or other religions ceremonies. A hymn could be sung. (Pl. Symp. 176A; Xen Symp. 2.1) The

ceremonies have also mirrored themselves in the blessings of wine in Judaism and wine ceremony in the Christian eucharist (b. Ber 51a; 1 Cor. 10:16). The major part of wine drinking, it is said, took part after meals. The second course is called Symposium. This was the period of leisure at night. Lewis (1989.I:581) wrote an article about house wine (bet hayyayin) which may simply mean a house in which people drank wine. The word bet misteh may have similar resonances (Jr 16:8-9). Another view is that in Jeremiah 16:5, the bet Marzeah (Qoh 7:2) makes contrast between "the house of feasting" and the "house of mourning". In the Old Testament, there is a term misteh hayyayin which refers to a place where Esther prepared for the wine feast; Belshazzar's feast in the banquet hall (bet misleya) (Daniel 5) where he invited his Lords, wives and concubines and drank wine from the temple vessels which Nebuchadnezzar took in Jerusalem.

At Ugarit, the word Marzeah was used to define an organization of socio-religious nature, whose leader was called a chief and the members were called the men of the marzeah. The property of the organization was comprised of various things like vineyards, fields, storerooms, and possibly a house. This will suffice to say that there were places of social or religious entertainment where wine was taken.

The Symposium could be held in places like these. There were many forms of entertainment during the Symposium. There was leisurely drinking, playing games like kottabos (a party game for accurate flying of the last drops of the participants wine from their cups at the target in the middle of the room). Others were drama, music and dancing (Xen Symp. Pliny Ep.1.15, 1.2; Sir 32:3-6). Symposium, therefore, would have rules for the meetings, which in turn defined activities concerning communal meals (SIG 1109. 111-17). After the development of literary descriptions on symposium there was philosophical literature of the period and it influenced the Jewish Passover liturgy and the early christian worship found in 1 Corinthians 11-14 (Stein 1957; Smith 1980).

The following rules were to be observed because there were rules of etiquette. The treaties emphasized the proper behaviour at the meal. The custom of reclining had implications of social ranking. Not everybody could recline but only for the upper echelon of the Society. Women, children and slaves were not allowed to recline. The regulations

affecting women might have been relaxed (Val. Max.2.1.2. Petron. Sat.67-69; Lucian Symp. 8)

The host, according to the rules, had the right to place the guests according to their social status (Plut-Quaest. Conv.1.2). The guests were also expected to be obedient to the orders and not to take someone's positions. Social ranking was also practised by the provision of greater quantity or quality of food to those of the upper election. The Corinthian Christians had problems and this practice might have been the reason (1 Cor 11:17-34; Theisen 1982). There were also ethical rules which called for the moderation in food and wine (Pliny H.N. 14.28; Philo Cont.74.81-82. Pr 23:1-3).

The meal ethic was standardized at almost all levels in terms of virtues of friendship, pleasure and love. People were urged to be concerned with the well-being of those who were present. All was to enjoy and have pleasure (Pl. Leg.671c-e; Plut Quaest. Cont.618A, 660B; Sir 31:15; 41.19. 1 Cor 14:12, 26-33; 39-40).

### **3.6 Graeco-Roman Sacred Meals**

The word "sacred meals" in this section is not only confined to the sacramental meal or Christian eucharist. It will be utilized in a broader sense where it embraces meals that function as religious rituals. They had common elements according to Paul (1 Cor 10:21). Here Paul counsels against what Corinthians are doing in confusing "the table of the Lord" with "the table of demons". Smith (1980:653) has discussed the sacred meals under the following sub-headings.

*Religious Ritual in Everyday meal:* Formalities were pronounced during the evening meal or at banquets. Everyday meals also had customary religious significance. Plato's, Symposium refers to, firstly, a chant, an an ending in drinking. Special cups of wine were dedicated to duty, a god like Zeus, Soter or to the Good Duty (Dlod. Sic.4.3. Ath 11. 486f-487b). Dionysus was the good wine god an his image decorated the room. There were appeals made to his name.

In Jewish religious customs, there were prayers over various foods and cups of

wine (m.Bar.6:1-8:8; 1 Sm 9:13; Josephus JW 2.131). The prayers focused on the God of the Jews. Some vocabulary used was the "Cup of blessing" (1 Cor 10:16; see also b.Ber. 51a).

*Religious Banquet:* There were meals for sacrifices or religious meals where a religious group would be involved. The venue would be the sanctuary of any other special place. The kind of meals would include Jewish Passover or Christian Eucharist, the Roman meals, Agape or Greek meals. They were meals with special religious significance that were structured very similar to the standard Graeco-Roman banquets.

The purpose of the religious meal was for joy and celebration. The Greek term *euphrasyne*, means "mirth" or "merriment". This term is also used in the Old Testament writings, as in "Rejoice before the Lord"; and some references as in Leviticus 23:40; Deuteronomy 12:12; 14:26; 16:11; 16:15. In the New Testament, there are no frequent use of this joyful nature of religious celebration. In most of the writings, celebration is connected to eschatological themes as in Luke 14:15: "Blessed is he who shall eat bread in the Kingdom of God". There was also agape or fellowship meals (Barn. 15.9; Sib. Or. 8.485; Jude 12, Ign. Smyrin. 8.2). The celebration in the meal reflected a sense of pleasure and religious experience.

*The Sacrificial Banquet:* Among the major religious cultures of the Greeks, Romans, and Judaism, the sacrifice occupied a high position in worship. There were many categories of sacrificial ceremonies like burning the entire animal. The "burnt offering" in Judaism is a well-founded example. There was a standard type where a portion of the meal was used by worshippers for food. This was so in Greek Religion and with the "burnt offering" in Judaism. Another form of sacrifice, the beast, was slain at the altar by the priest and the worshippers shared the meat. The deities' portion was burnt on the altar by the Priest or in the temple for the ongoing support of the cult. Worshippers also shared in the meat, as a gift from God - see Homer's classic writings about Greek sacrifice (Od. 3.439-63); Jewish sacrificial ritual (Leviticus 1-7; Sir 50:11-21). The word, "Do not carry away", was some restriction also found in Greek sacred law (Dow 1965; see Leviticus 7:15-18; 22:30). In some cases, it depended on the worshippers whether they would take

meat to their homes, or sell it at market places (1 Corinthians 10:25-29).

Paul regarded the meals as fulfilling a social function (1 Corinthians 8:10). The meals were differentiated by Paul who wanted to contrast the "table of the Lord with" the "table of demons" (1 Corinthians 10:19-22).

Plato's comments reveal that "the festival meals are times when human beings may find respite from their troubles" by associating in their feasts with the gods. The notion that these religious festivities were for joy and celebration together with their gods are central. Often, the gods were viewed as Muses inspiring at the festivals. Apollo was thought to do so, i.e. as the master of Music. And Dionysus was thought to do the same as the master of wine (Leg. 6531).

### **3.7 Conclusion**

Apart from the fact that the eucharist is related to suffering, the main finding of chapter 2 was that it is related to the gift system. In this chapter - especially through Synoptic comparisons within the Markan priority assumption - it was found that the Synoptic as well as the Pauline references to the eucharist are related to the covenant, i.e. the gift system as forming part of the covenant - especially the new covenant as pre-figured in the Old Testament and realised in the new. Luke has described this new gift system as the gift of forgiveness of sins. This is pre-figured in Mark for example in all the eucharistic pericopes as researched in chapter 2. This forgiveness has many sides as indicated in the final findings in that chapter's conclusion. Ultimately, however, it is founded in the death and suffering of Jesus. And it is this death which the eucharist has become the event for where it is remembered. (This will be treated further in the next chapter.)

The new covenant community also has its betrayers and deniers from within its ranks - even the most prominent like Peter has succumbed in the face of death and suffering. For this reason amongst others, the fullness of the kingdom of God has not come and is therefore an eschatological expectation. This is pre-figured in all the eucharistic sayings.

Closely linked is then also that the eucharist has an ethical element to it - very well spelled out by Paul when he said that what is needed is "sincerity and truth?"

It is important to also relate the events to ritual and ceremony. As such, through ritual and ceremony, it links up with very old traditions. Jesus' death is therefore related to the slaughtering of the Passover Lamb. More important, his saving death is celebrated in the tradition of passover which goes back to liberation from Egypt in ancient Jewish traditions.

On this latter point, apart from the fact that it was found that there are common cultural elements in the way that the the feasts were celebrated in Mediterranean culture, it is also evident that there is a unique element in how the Christian eucharist was founded and secondly, how it links up with the debt or gift covenant tradition in ancient Judaism.

This then concludes our problematisation at the beginning of this chapter and also now opens up towards the next two chapters where we shall turn to current South African realities as they concern one Independent church - the St. Johns Apostolic Faith Mission.

## **CHAPTER FOUR**

### **The Celebration of the Eucharist in the St. John's Apostolic Faith Mission Church**

#### **4.0 Introduction**

The questions as to the ceremonial elements of the eucharist, how they function within the AIC, the St. John's Apostolic Faith Mission Church and how they relate to the history of this church are addressed in this chapter. This chapter mainly derives from empirical research done - interviews and observations (video material).

St. John's Apostolic Faith Mission is one of the African Independent Churches. It originated due to the visions and auditions experienced by the founder. It is therefore necessary to first give an overview of this church's founder. This will provide the broader context in terms of which we can discover the main differences between African Independent Churches and the mainline churches.

Turning to the eucharist itself, I give an overview of how the church celebrates this ceremony. The overview covers the liturgy in detail, with special focus on the elements of the eucharist. This will provide a basis for how the chapter develops as well as for how the whole chapter can be compared with the Markan account of the eucharist in chapter eight.

The next focus is on the sacred meals which also have a eucharist function. These meals are shared by the members of the church on different occasions. All members without exception participate in such meals on occasion. The aims and the purpose of this meal will become even more clear in the next chapter when an overview of the empirical interviews is provided.

In addition to the celebration of the sacred meals with their eucharistic focus, the Feast of Unleavened Bread is also celebrated by the church or sometimes by an individual. In the latter case, it functions as a prayer for certain individual needs. These meals are also often celebrated by individual members at their respective homes. I give an overview of the liturgy. This will show that it links up with the eucharist.

Since it is not sufficient to end with St John's Apostolic Faith Mission's celebration of the eucharist without comparing it with the rationale for the existence of the African Initiated churches, a few brief views are provided. This will assist in assess identifying the main points of difference between these churches and the mainline churches.

The conclusion draws together insights acquired in this chapter.

#### **4.1 Origin of the St. John's Apostolic Faith Mission**

This church can be regarded as one of the black initiated churches. The founder of the church is a woman, Christina Mokotuli Nku. This section gives an overview of hwer life and how this church came into being.

Christina Mokotuli Nku was born in 1894 from the house of Enoch and Magdeline Bolibe. Her parents were members of the Dutch Reformed Church. Christina was haunted by auditions from the age of twelve (Sundkler 1976:80).

At the age of twenty six, she was married to Lazarus Mosiuoa Nku. Out of this marriage, eight children were born. There prophecies about all of them before their births (Obituary 1988). In 1924, Christina took ill and had visions of an open heaven. Among other visions, she had one that required her to be baptised with the baptism of both John and Jesus (Sundkler 1976:.....).

What made Christina to leave the Dutch Reformed Church, was that the parents discovered that this church would not accept their daughter's prophetic utterances. She joined the Apostolic Faith Mission. This happened because this church were 'filled with the Spirit' and accepted the reality of her visions. Not long after, she was confronted with problems. Pastor Le Roux, who was her spiritual father, objected to some of her elaborate displays of prophetic rapture.

She was compelled to leave the Apostolic Faith Mission and then established the Apostolic St. John's Church. In one of her dreams, she actually saw the place in Evaton where she was supposed to erect the church. The place was owned by a white farmer. In the end, a church with twelve doors was built on that spot.

The church was structured in such a way that it reflected the men who were appointed as Bishops and one elected Archbishop who was elected. Christina Nku, the

founder, bore the title of life President (Obituary 1988).

Ma Nku, as she was called, had visions and some of them are: a) Her marriage in 1914 which was came to fulfillment in 1920; b) The church with twelve doors in Evaton which was prophesied about in 1934 and came to fulfillment in 1952; c) The farm Vogelstruisdraai, commonly known as Motlollo, was prophesied to be the place to build the church in 1930; d) she also had a vision about her resting place - which was fulfilled in 1964 when the farm was bought.

The church has membership in the Republic of South Africa, Botswana, Swaziland, Lesotho, Mozambique, Zimbabwe, Zambia and Namibia. The carriers of the good news about St John's Apostolic Church are mainly workers who were healed by the members. The membership counts about 1,5 million members.

In 1966, Christina Nku visited Israel and before a multiracial group, she prophesied about the war that was approaching Israel. She also mentioned the division in the church. The other vision was about the bloody figure of Dr. Verwoerd. The Jewish War of 1967 is a well-known fact. And, it was two weeks after her return when Dr. Verwoerd was assassinated. The division or power struggle did emerge and went as far as the Supreme court. Bishop Petros Masango who was a candidate for the Archbishop with Rev Johannes Nky, won the election in 1970 and this case became contested in a court of law. Wilson (1964:8) expresses his view in this way:

In a nutshell:

The church would have split into two groups, had it not been for the church property involved. No one wanted to lose symbols of the church's status and security.

Archbishop Masango was operating from his place at Natalspruit which is the black township of Germiston (Sundkler 1976:221).

Christina Nku died in September 1988 and was buried at Vogelstruisdraai farm which she bought. In her obituary, her last whispering words to her daughter, Lydia August were: 'Keep the church'.

The church is still growing, mainly because it deals with a core in African

spirituality - e.g. fortune telling, symbolic healing, praying for water, the ancestral ropes and visions.

#### **4.2 The Celebration of the Eucharist**

The celebration of eucharist takes place on Saturday nights. The congregation put on their uniforms. Mothers have their uniform - which is a white dress, blue garment and a white hat. Men put on blue regailers with white stripes. Women may put on this uniform too.

When the congregation come together, the service is usually started with a hymn - the officiating priest announces hymn Sione 329.

*Kenang bohle baka se sa le teng*

*Tiong le memitree, kenang Mocketeng*

*Kena, Kena Baka se sa le teng.*

Translation: Come in all of you, there is still space  
Come you are invited, come in to the feast,  
Come in, Come in, there is still space.

The officiating Priest then says the first prayer called 'thuso' (help).

*Ho ya re ratileng ya re hlatswitseng dibe tsa rona*

*Mading a Konyana a ba a re bea Marena*

*Le baprista pela Modimo Ntate,*

*Ho iswe hlompho le pobo jwale le ka hosafeleng. Amen.*

Translation: He who has loved us and who has washed our sins  
With the blood of the lamb  
Who has made us kings and Priests before God the Father,  
Let there be honour and glory now and for ever more. Amen

Then the last two verses of hymn Sione 329 are sung.

*O, ngwaneso, se ke wa dieha!*

*Kapele-pele, jo, ho ya kwalwa!*

*Kena, kena! Baka se sa leteng.*

*Ha ho kwetswe, mme o setse kantle*

*O kopa o lla; Jo ho fedile!*

*Ruri, ruri baka se fetile.*

Translation : O my brother/sister, don't delay!

Quickly, oh, they are closing!

Come in, come in

The space is still available.

When it is closed.

When you are left outside.

Pleading and crying, oh it is finished.

Truly, truly, the chance has passed.

Mass Prayer: Everyone prays for himself/herself.

The Lord's Prayer is led by the Priest and the congregation follows. The repetition is in three languages, namely Southern Sotho, Xhosa and Tswana.

Southern Sotho:

*Ntata rona ya mahodimong,*

*Lebitso la hao a le ke le kgethehe;*

*Ho tle mmuso wa hao,*

*Thato ya hao e etswe lefatsheng,*

*jwalokaha e etswa lehodimong*

*o re fe kajeno bohobe ba rona ba tsatsi le leng le le leng  
o re tshwarele melato ya rona, jwalokaha re tswarela  
a nang le melato ho rona,  
o se ke wa re isa molekong  
o mpe o re lwele ho e mobe  
hobane mmuso ke wa hao, le matla le kganya  
ka ho se feleng. Amen.*

Xhosa:

*Bawo wethu osezulwini!  
Ma liphathwe ngobungewele igama lakho  
Ubukumkani bakho ma bufike. Intando yakho ma  
Yenziwe emhlabeni, Nje ngokuba isenziwa ezulwini.  
Ma usiphe namhla nje isonka sethu semihla ngemihla.  
Usixolele izoono zethu, Nje ngokuba nathi sixolela  
Aabo basonayo thina.  
Ungasingenisi ekuhendweni, Sisindise enkohlakalweni,  
Ngokuba ubukumkani bubobakho,  
Namandla engawakho, Nobungewalisa, bubobakho  
Kude dube ngunaphakade. Amen.*

Tswana:

*Rara wa rona yo O kwa legodimong,  
Leina ja gago a le itshepisiwe  
Bogosi jwa gago a bo tle.  
Thato ya gago a e dirwe mono letatsheng  
Jaka e dirwa kwa legodimong.  
Re fe gompijeno bogobe jwa rona jwa malatsi.  
Mme O re itshwarele melato ya rona jaka le  
Rona re itshwarela ba ba melato le rona.*

*O se ke Wa re gogela mo thaelong*

*Mme O re golole mo bosuleng: gone bogosi e le jwa gago*

*Le thata le kgalalelo, ka go se na bokhutlo. Amen.*

Translation: Our Father in heaven  
Hallowed be your name  
Your Kingdom come  
Your will be done on earth  
As it is in heaven  
Give us this day our daily bread  
Forgive us our sins  
As we forgive those who sin against us  
Lead us not into temptation  
But deliver us from evil  
For Yours is the Kingdom,  
The Power and the Glory  
For ever and ever. Amen.

Hymn Sione 11 is announced by the leading Priest.

*Bokang Modimo wa kganya*

*Modimo o re entseng*

*Ketso tsa Oona di benya*

*Di kganya lefatsheng.*

*Ho ishle hlomphe le poko*

*Ho Ntate le Mora*

*Le ho Moya e be thoko*

*Jwale le kamehla.*

Translation: Praise the Lord of Glory  
The Lord who created us  
His deeds are glittering,  
and shine on earth.

May honor and praise be conveyed  
To the Father and the Son  
To the Spirit let there be a Hymn  
Now and forever (after). Amen.

Scripture reading: One of the Priests reads from the Apostles: 1 Corinthians 11:17-34.

*Jwale seo ke se bolelang, ke mpang ke sa le boke, ke hoba ha le phutheha, hase ho eketsa molemo, empa e le bobo.*

*Hobane taba ya ho qala, ke hore, ha le phuthehela kerekeng, ke utlwa hoba diphaphang di teng ho lona, mme ka nqa e nngwe ke kgolwa hoba o jwalo*

*Hobane dikgaohano le tsona e ka kgona di reteng hara lona, hore ho tle ho bonahale bao e leng ba sebele hara lona.*

*Hape, ka mokgatlo wa lona hammoho, hase ho ja selallo sa Morena.*

*Hobane ha ho jewa, e mong le e mong o inkela selallo sa hae pele, mme jwale e mong a lape, athe e mong yena a tahwe.*

*Aana ha le na matlo a ho jela le ho nwela teng na? Kapa a le nyedisa kereke ya Modimo, mme le swabisa ba se nang letho na? Ke tla reng ho lona? A ke tla le boka na? The, ho tseo ha ke le boke.*

*Hobane nna ke amohetse ho Morena seo ke le neileng sona, ke hoba Morena Jesu, ka bosiu boo a ekilweng ka bona, o ne a nke bohobe.*

*Mme hobane a lebohe, a bo ngwatha, a re : Nkang, le je, hona ke mmele wa ka o robelwang lona, le etse hoo, le tle le nkgopole ka hona.*

*Ka mokgwa o jwalo, a nka senwelo, hobane ho lallwe, a re : Senwelo sena ke selekane se*

*setjha mading a ka, etsang hoo, kamehla yohle ha le enwa, le tle le nkgopole ka hona.*

*Efela kamehla yohle, ha le eja bohobe boo, mme le nwela senwelong seo, etlaba le bolela lefu la Morena, a tle a be a fihle.*

*Ka baka leo, mang le mang ya jang bohobe boo, kapa ya nwelang senwelong sa Morena ka mokgwa o sa tshwanelang, o tla ba le molato wa mmele le wa madi a Morena.*

*Motho ka mong a ke a itekole ke hona, mme jwale e be hona a jang bohobe bona, a nwelang senwelong sena.*

*Hobane ya jang, le ya nwang ka mokgwa o sa tshwanelang, o itjella, o inwella tsuo, hobane a sa lemohe mmele wa Morena.*

*Ke ka baka leo ho nang le ba bangata ba fokolang, le ba kulang hara lona, mme ba bangata ba se ba bile ba shwele.*

*Hobane hoja re a ikahlola, ke moo re ka beng re sa ahlolwe.*

*Empa ha re ahlolwa, re lauwa ke Morena, re tle re se ke ra tsuwa le lefatshe.*

*Ha ho le jwalo, banabeso, ha le phuthehela ho ja, le ke le letane.*

*Mme ekare ha e mong a lapile, a no ja hae, le tle le se ke la phuthehela tsuo. Ha e le ka tse ding, tsona ke tla di lokisa ha ke se ke fihlile.*

Translation: 1 Corinthians 11:17-34.

In the following directives I have no praise for you, for your meetings do more harm than good.

In the first place, I hear that when you come together as a church, there are divisions among you, and to some extent I believe it.

No doubt there have to be differences among you to show which of you have God's approval.

When you come together, it is not the Lord's Supper you eat,

For as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk.

Don't you have homes to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I praise you for this?

Certainly not!

For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread,

And when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

In the same way, after supper he took the cup saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

A man ought to examine himself before he eats of the bread and drinks of the cup.

For anyone who eats and drinks without recognizing the body of the Lord, eats and drinks judgment on himself.

That is why many among you are weak and sick, and a number of you have fallen asleep.

But if we judged ourselves, we would not come under judgment.

When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

So then, my brothers, when you come together to eat, wait for each other.

If anyone is hungry, he should eat at home, so that when you meet together it may not result in judgment. And when I come I will give further directions.

Mass prayer by the congregation as a means of confessing secretly to God.

Hymn Sione 211 is announced by one of the Priests.

*Jesu ha o ile*

*Wa siya taelo*

*O itse re o hopole*

*Ha re ja selallo.*

*Re ka lebala jwang*

*Madi a konyana*

*A tsholotsweng sefapanong*

*A tsholletsweng rona.*

Translation: Jesus you left the command,  
You said we should remember you,  
When we take/eat the Eucharist.

How can we forget  
The blood of the lamb  
Which is shed from the cross  
And shed for us?

The verse is sung over and over again. The Pastors' wives prepare the table which is covered with white cloth. The elements are wafers and wine (red Muscadel).

Washing of hands: The Priests as servers wash their hands in the basin. The water is poured in a big kettle. The seniors are the first to wash and the Juniors are last. The second washing of hands by the Priests takes place. The Bishop comments: When troubles befall you, as you did not confess to us, we are not responsible because we have been cleansed.

The actual celebration: Men come first and women follow thereafter. The ministers' wives collect the glasses. After each person has celebrated eucharist, they go to the Senior Bishop for blessing. The Bishop lays hands on him or her and says:

*Morena o mo ekeletse dineo tsa moya*

*Mo namolele ditsietsing*

*Mo phahamise tumelong.*

Translation : Lord, increase the spiritual gifts

Protect him from perils and dangers

Uplift him in faith.

A money offering is made by members who have celebrated the Eucharist and this is followed by an exhortation by the senior Bishop:

You have celebrated the eucharist. It is the body and the blood of Jesus Christ. May this eucharist heal the ailments which are in your bodies, may it strengthen you when you face problems. May it increase faith, that you will overcome depravities. May the weak ones gain power to pray.

This is followed by the benediction and the people disperse. Lastly, the elements of bread and wine are taken to those who are ill at home.

#### **4.3 Sacrificial Meals in the Church**

During the month of August, all the members converge at the headquarters of the church. They come together as one body. A cow is bought and before it is slaughtered, the High Priest prays over it.

*Ka phoofolo ena re kopela*

*Setjhaba sa hao se*

*Kopaneng mona mahlohonolo.*

*Ba tlile ka merwalo ya bona.*

*Ba ba tlile ho kopa*

*Bana, ba batla mesebetsi*

*Ho ka iphedisa*

*Ba bang ba tlile ho*

*Kopa hore manyalo a bona a se ke a qhalana*

*Ba bang ba ya jula, mme*

*Malwetse a dutse mebeleng*

*Malwetse a dutse mebeleng*

*Ya bona. Amen.*

Translation: With this beast we ask for your nation which has gathered here, blessings.

They have come to ask for children, others seek employment to make a living. Others have come to pray for their marriages which have strained relationships not to end. Others are ill and they are carrying the ailments in their bodies. Amen.

The beast is slaughtered by special people who have been consecrated to do the work.

Scripture reading: Leviticus 3:6 - 11.

*Ha a nyehela ka e kgutshwane e tona, kapa e tshehadi, e le sehlabelo sa teboho, o tla e hlahisa pela Jehova, e hloka sekodi.*

*Ha a nyehela ka nku e tona, a hlahise sehlabelo sa hae pela Jehova; A bee letsoho la hae hodima hlooho ya sehlabelo seo sa hae, a se hlabe pela tente ya pokano, mme bara ba Aarone ba tla tshollela madi aletareng ka nqa tsohle.*

*Sehlabelong seo sa teboho, o tla nka seo a tla se etsa sehlabelo se tjheswang ka mollo pela Jehove, e leng mafura, le mohatla kaofela, oo a tlang ho o pomela senokong sa sefutsi, le mohlehlo o apesang mala, le mafura whole a kgomaretseng mala.*

*Le diphio tse pedi, le mafura a tsona ho isa le ho a mahloni, le mafura a kguto a katlase ho sevele, ao a tlang ho a kgaolo pela diphio.*

*Mopristsa o tla di tjhese aletareng, ke sejo sa sehlabelo se tjheseditsweng Jehova.*

Translation: "If he offers an animal from the flock as a fellowship offering to the Lord, he is to offer a male or female without defect.

If he offers a lamb, he is to present it before the Lord.

He is to lay his hand on the head of his offering and slaughter it in front of the Tent of Meeting. Then Aaron's sons shall sprinkle blood against the altar on all sides.

From the fellowship offering he is to bring a sacrifice made to the Lord by fire, its fat, the entire fat tail cut off close to the backbone, all the fat that covers the inner parts or is connected to them.

Both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys.

The priest shall burn them on the altar as food, an offering made to the Lord by fire.

Burnt offering: There is a special dish wherein the Priest carries these parts to burn them on the Holy of Holies. The ash is collected (sewasho) by the High Priest and it is scattered around the place. Specially consecrated mothers cook the remaining meat.

Worship Service: hymn Sione 329: The Priest announces the opening hymn.

*Kenang bohle, baka se sa le teng*

*Tlong, le memilwe, kenang moketeng*

*Kenang, kenang! Baka se sa le teng.*

*Bamemuoa ba subuhlellana*

*Ntlo e ya tlala, kenang le lona*

*Kenang, kenang! Baka se sa le teng.*

Translation: 1. Come in all of you  
The space is still available  
Come, you have been invited  
Come in to the feast.  
Come in, come in  
The space is still available

2. The invited stream in  
The house becomes full,

Come in you also,  
Come in, come in  
The space is still available.

Second Hymn: hymn Sione 374.

*Mmele pelo le moya,  
Botho kaofela,  
Ke o beela tsona  
Ke di tella wena  
E, sehlabelo sa ka  
Ke nna ka sebele  
Jesu Morena ka  
O se amohele*

*Matla, leruo, botjha  
Hlalefo le tsohle,  
O se ke wa di kgesa  
O di amohele  
E, sehlabelo sa ka  
Ke nna ka sebele  
Jesu Morena ka  
O se amohele*

Translation: Body, hear, soul,  
The entire body  
I submit them  
And offer them to you  
My sacrifice is truly me

Jesus my Lord

Accept it.

Energy, wealth, youth

Wisdom and all

Do not despise them

You must accept them

My sacrifice is truly me

Jesus my Lord

Accept it. Amen.

Prayer by the Priest (Thuso - Help)

*Ho ya re raliteng, ya hlatswitseng*

*Dibe tsa rona mading a konyana*

*A ba a re bea marena le baprista pela Modima Ntate,*

*Ho iswe hlompho le poko jwale le ka ho sa feleng. Amen.*

Translation: To Him who has loved us, and washed our sins in the blood of the Lamb  
and has placed us as kings and priests before God the Father,  
Let there be honor and glory, now and for ever more. Amen.

Hymn Sione 374 - see Mmele pelo le moya.

The Priest gives the statement of purpose:

*Ka phoofoho ena, re tlile ho tla kopa kgolo kerekeng ya rona.*

*Kgotso e be teng le setswalle mahareng, a batho, banyalani, batswadi le bona,*

*Le ba ahisaneng,*

*Re rapella dikotsi tse hlahang ditseleng, tse nkang maphelo a batho hore di fele,*

*Batho ba hloakang mesebetsi ba kopang manyalo le bana, le ba kulang.*

Translation: With this beast we are coming to ask for growth in our church.

Let there be peace and friendship among the people, married couples, parents and children, and neighbors.

We pray for the cessation of the road accidents which claim a high death toll. We pray for the unemployed, those who ask for marriage and children and those who are ill.

Scripture Reading: Deuteronomy 16:1 - 17

*Elellwa kgwedi ya Abibe, mme o etsetse Jehova, Modimo wa hao, Paseka ka yona, hobane ke ka kgwedi ya Abibe, Jehova, Modimo wa hao, a o ntshitseng naheng ya Egepeta bosiu. O tla hlabela Jehova, Modimo wa hao, Paseka, o mo hlabele dikgomo le dinku tsa hao, nqalong eo Jehova a tla e kgetha ho bea lebitso la hae ho yona.*

*O se ke wa jellela Paseka le bohobe bo lomositsweng, ka matsatsi a supileng, o je mahobe, a sa lomoswang, mahobe a mohlomola, kahobane o tswile naheng ya Egepeta ka potlako, o tle o hopole ka matsatsi whole a ho phela ha hao letsatsi leo o tswileng naheng ya Egepeta ka lona.*

*Ka matsatsie a supileng ho se ke ha bonwa ditomoso ha hao, naheng yohle ha hao, ha e le nama ya sehlabelo seo o se etsang ka mantsiboya a letsatsi la pele, e ka kgona ho se ke ha salla hosasane letho.*

*O se ke wa hlaba Paseka ho ofe kapa ofe wa metse ya hao, eo Jehova, Modimo wa hao, a o neang yona;*

*E mpe e be nqalong eo Jehova, Modimo wa hao, a tla e kgetha ho bea lebitso la hae ho yona, ke hona moo o tla hlaba Paseka, mantsiboya ha letsatsi le didela, nakong e jwaloka eo o tswileng Egepeta ka yona.*

*O tla e apeha, o e ja nqalong eo Jehova, Modimo wa hao, a tla e kgetha, mme hosasane o kgutle, o boele ditenteng tsa hao.*

*Ka matsatsi a tsheletseng, o je bohobe bo sa lomoswang; ha e le letsatsi la bosupa ke la phutheho e kgolo ya Jehova, Modimo wa hao, o se ke wa etsa mosebetsi leha o le mong ka lona.*

*O tla bala diveke tse supileng, o qale ho bala diveke tse supileng hona ka nako eo o kenyang sekele korong ya hao ka yona;*

*Mme o etsetse Jehova, Modimo wa hao, mokete wa Diveke, o abele Modimo kabelo kamoo matsoho a hao a ratang ho leboha kateng, o nee ho seo Jehova, Modimo wa hao, o a hlohonolofaditseng ka sona.*

*O thabe pela Jehova, Modimo wa hao, wena le mora wa hao, le moradi, le mohlanka wa hao e motona, le e motshehadi, le Molevi ya menyakong ya hao, le moditjhava, le kgutsana, le mosadi wa mohlolohadi, ya leng ha eno, nqalong eo Jehova, Modimo wa hao, a tla e kgetha hobe lebitso la hae ho yona.*

*O tla hopola hobane o bile mofo Egepeta, o boloke melao eo, mme o etse ka yona.*

*Ha o se o bokeletse hae tsa diotlo le tsa dihatelo tsa hao, o tla etsa mokete wa metlotlwane ka matsatsi a supileng.*

*Mokete oo wa hao o thabelwe ke wena, le kemora wa hao, le ke moradi wa hao, le mohlanka wa hao e motona, le e motshehadi, le Molevi, le moditjaba, le kgutsana, le mosadi wa mohlolohadi, ba ahileng menyakong ya hao.*

*Etsetsa Jehova, Modimo wa hao, mokete wa matsatsi a supileng, nqalong eo Jehova a tla e kgetha, hobane Jehova, Modimo wa hao, o tla o hlohonolofatsa kotulong yohle ya hao, le mesebetsing yohle ya matsoho a hao; mme o tla thaba ka nnete.*

*Hararo ka selemo, ba batona bohle ba heno ba tla itlhahisa pela Jehova, Modimo wa hao, nqalong eo a tla e kgetha, mohla mokete wa mahobe a sa lomoswang, le mohla mokete wa Diveke, le mohla mokete wa Metlotlwane: ba se ke ba itlhahisa pela Jehova ba le feela;*

*Ba mpe ba tle, e mong le e mong ka mpho ya matsoho a hae, le kamoo Jehova, Modimo wa hao, a o hlohonolofaditseng kateng.*

Translation:

Observe the month of Abib and celebrate the Passover of the Lord your God, because in the month of Abib he brought you out of Egypt by night.

Sacrifice as the Passover to the Lord your God an animal from your flock or herd at the place the Lord will choose as a dwelling for his Name.

Do not eat it with bread made with yeast, but for seven days eat unleavened bread, the bread of affliction, because you left Egypt in haste û so that all the days of your life you may remember the time of your departure from Egypt.

Let no yeast be found in your possession in all your land for seven days. Do not let any of the meat you sacrifice on the evening of the first day remain until morning.

You must not sacrifice the Passover in any town the Lord your God gives you

Except in the place he will choose as a dwelling for his Name. There you must sacrifice the Passover in the evening, when the sun goes down, on the anniversary of your departure from Egypt.

Roast it and eat it at the place the Lord your God will choose. Then in the morning return to your tents.

For six days eat unleavened bread and on the seventh day hold an assembly to the Lord your God and do no work.

Count off seven weeks from the time you begin to put the sickle to the standing corn.

Then celebrate the Feast of Weeks to the Lord your God by giving a freewill offering in proportion to the blessings the Lord your God has given you.

And rejoice before the Lord your God at the place he will choose as a dwelling for his Name û you, your sons and daughters, your menservants and maidservants, the Levites in your towns, and the aliens, the fatherless and the widows living among you.

Remember that you were slaves in Egypt, and follow carefully these decrees.

Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing-floor and your winepress.

Be joyful at your Feast û you, your sons and daughters, your menservants and maidservants, and the Levites, the aliens, the fatherless and the widows who live in your towns.

For seven days celebrate the Feast to the Lord your God at the place the Lord will choose. For the Lord your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete.

Three times a year all your men must appear before the Lord your God at the place he will choose: at the Feast of Weeks and the Feast of Tabernacles. No man should appear before the Lord empty handed.

Each of you must bring a gift in proportion to the way the Lord your God has blessed you.

The message from the Priest: Deuteronomy 16:1.

*Ellelwa kgwedi ya Abibe, mme o etsetse Jehova, Modimo wa hao, Paseka ka yona, hobane ke ka kgwedi ya Abibe, Jehova, Modima wa hao, a o ntshitseng naheng ya Egepete bosiu. Iseraele o hopotswa hore o kile a ba Egepete. Ka kgwedi ya Abibe, Jehova a mo ntsha Egepete. Iseraele o hopotswa ho etsetsa Jehova mahlabelo a Paseka mme o tla etsa mahlabelo ana nqalong eo Jehova a tlang ho e kgetha ho bea lebitso la hae ho yona. Motho o hopotswa moo a tswang teng, le moo a kopaneng le Modimo teng. Motho ya sa tsebeng moo a tswang teng, ha a tsebe koo a yang teng.*

Translation: Observe the month of Abib and celebrate the Passover of the Lord, your God, because in the month of Abib he brought you out of Egypt by night. Israel is reminded that she was once in Egypt. Jehova took her out of Egypt during the month of Abib. She is reminded to sacrifice as the Passover to the Lord and this will be offered at the place the Lord will choose as a dwelling for his Name.

Humanity is reminded from whence it comes and where it met with God. Anybody who does not know where he comes from cannot know where he is going.

Period of confession /petition: Members stand up one by one and come forward.

First one: *Ke tlile ho kopa ngwana.* (I have come to ask for a child).

Second one: *Ke kopa mosebetsi Kgale ke sa sebetse.* (I am asking for an employment - I have been unemployed for a long time).

Third one: *Ke kopa kgotso. Lelapa la ka ha le na kgotso.* (I am asking for peace. My home does not have peace.)

Fourth one: *Ke kopa phodiso. Ke kgele ke kula.* (I am asking for healing. I have been ill for a long time).

After confession he/she kneels down and the whole congregation says mass prayer.

Silent prayer follows. After having prayed, every individual comes forth with any amount of money that he/she has. The prayer is silent like: *Ka kekeletso eo ke e fumaneng, ke ya o leboha Ntate.* (With this increment I have received, I thank you Father.)

Mass Prayer: All the members pray for everything that God has given us. We also pray for the wonderful service we have had.

*Re leboha ntho e nngwe le e e nngwe eo Modimo o re fileng yona. Re rapella le tshebeletso e makatsang eo re bileng le yona.*

Second Prayer: The congregation drinks the holy water from the servers. They comprise of preachers and evangelists who give water in small glasses.

The Bishops and the ministers/ priests bless the individual members after having had the water. They lay on their hands saying:

*Hlohonolofatsa motho wa hao, Metsi ana a mo nehe bophelo.*

*A fodise malwetse mmelang wa hao.*

Translation: Bless your servant. This water must give him/her life.

May the ailments in his/ her body be healed. Amen.

Third prayer: The prayer of thanksgiving by mass prayer.

*Re o leboha ka metsi oma Ntate , le peo ya matsoho a bahlanka ba hao.*

Translation: Father, we thank you for the water and the laying on of hands by your servants. Amen.

Benediction: The presiding Bishop pronounces the Benediction.

*Mohan wa Morena wa rona Jesu Krete*

*Lerato la Modimo Ntate*

*Kopano y a moya o halalelang*

*De be le lona bohle. Amen.*

Meals: Two people leave and Preachers go and bless the food.

Xhosa:

*Nala manzi aselwayo*

*Siwanikwe nguhle*

*Moku kutja sikutyayo*

*Sikuphiwe nguhle*

Translation:

The water that we drink are offered to us by You

The food that we eat are given to us by You.

The feeding takes place. People stand in line. Each person has a plate to eat from. Everybody must eat. Afterwards, the bones are collected and burnt - all the bones are gathered by someone who has been elected and they are burnt to make ash (sehwashu). Everybody goes away.

#### **4.4 Individual Sacrificial Meals**

St John's Apostolic Faith Mission was established by someone who had visions and auditions. Since this is a central characteristic feature of the church, it is imperative that

some of the feasts or services are held in the homes of those who have experienced such visions.

Sometimes, after having escaped from accident or where one of the family members had recuperated from illness, the service and meal for thanksgiving is held. The family, after consulting the Priest about their intended sacrificial thanksgiving service at home, chooses a date. The service is held at home and at night. The following thanksgiving service was held in one of the member's homes. A big tent was pitched at 21h00.

The Priest started by blessing the sheep to be slaughtered. Before the blessing, the owner of the house touched the forehead of the animal and uttered these words: *Morena a amohele teboho ya ka, eseng nna feela. Lelala lohle le akaretsa teboho ena.*

Translation: May the Lord receive this thanksgiving of mine.

I am not alone but my whole family also co-operatively says these words.

Prayer by the elder of the church: *Morena, amohela teboho ena*  
*O hlohonologatse lelapa lena*  
*Lebitsong la Morena wa rona*  
*Jesu Krete. Amen*

Translation: Lord, accept this thanksgiving and bless the members of this household.

Amen

SERVICE: The first Hymn, Sione 12

*Rea o boka Morena*

*Re ntse re thabela wena,*

*Re sa phela hamonate*

*Ka paballo ya hao, Ntate*

*Re pholositswe ka mohau*

*Ka dineo tsohle tsa hao*

*Reko la hao le leholo*

*Le re thabisitse pelo*

Translation: We glorify you Lord  
We are still affirming You  
We are still experiencing a well-ordered life under your care Father.

We have been saved through Grace  
With all the gifts coming from you.  
Your kindness is great  
It has made us to rejoice. Amen.

PRAYER FOR HELP (THUSO): The officiating priest says the prayer

*Ho ya re ratileng, ya re hlatswitseng*  
*Dibe tsa rona mading a Konyana*  
*A ba a re bea marena le baprista*  
*Pela Modimo Ntate, ho iswe hlomphe*  
*Le polo jwale le ka hosafeleng û Amen*

Translation: To Him who has loved us  
and has washed our sins in the blood of the Lamb,  
And installed us as kings and priests before God the Father,  
Let there be honor and glory, now and forever more. Amen.

The second Hymn is sung after it has been announced by the Priest: Sione 329

*Kenang bohle, baka se sa le teng*

*Tiong, le memilwe, kenang moketeng*

*Kenang, Kenang! Baka se sa le teng.*

*Ba teng bohle, le ba lehodimo*

*Ba o emetse ngwana Modimo*

*Kenang, Kenang! Baka se sa le teng.*

Translation: Come in all of you, the space is still available  
Come in, you have been invited  
Come in, come in! There is still space available.

They are all here, even the heavenly beings  
They are waiting for you  
The child of God  
Come in, come in! There is still space available.

Prayer: Mass prayer is said by members present. It invites the power of God to be present in the Service.

The Lord's Prayer - The Priest says the prayer and it is repeated by the congregation.

*Ntata rona ya mahodimong*

*Lebitso la hao a le ke le kgethehe*

*Ho tle mmuso wa hao*

*Thato ya hao e etswe lefatsheng*

*Jwaleka ha e etswa lehodimong*

*O re fe kajeno bohobe ba rona*

*Bo lekaneng tsatsi le leng le le leng*

*O re tshwarele melato ya rona  
Jwaleka ha re tshwarele ba re sitetsweng  
O se ke wa re isa molekong  
O mpe o re lwele ho e mobe  
Hobane Mmuso ke wa hao  
Le matla le kganya  
Jwale le ka hosafeleng. Amen*

Translation: Our Father in heaven  
Hallowed be your name  
Your Kingdom come  
Your will be done on earth  
As it is in heaven  
Give us this day our daily bread  
Forgive us our sins  
As we forgive those who sin against us  
Lead us not into temptation  
But deliver us from evil  
For Yours is the Kingdom,  
The Power and the Glory  
For ever and ever. Amen.

The track (mohlala): The family members (Mrs Edith Moeletsane) speaks on behalf of the family to give the purpose.

"Kea le dumedisa ka lebitso la Morena." (I greet you in the name of the Lord)

The response by the congregation is to say "Amen".

*Nna le ba lelapa la ka re ne re tloha Thaba Nchu re ya moketeng wa leloko mane Thabong, (Welkom). Koloi e ne e kgannwa ke mora wa ka. Tseleng ke ha koloi e tswa taolong. E ile ya menoha habedi re ntse re le ka hare.*

*E ne e le seboko le tsitsipano e kgolo ka hare koloi. Thapelo e neng e le teng ka hara koloi, e ne e le ho rapella meya hore Morena a e amohele. Bana ba ka ba babedi ba ile ba ya le maididi. Re ile ra hloleha hore re tswa jwang ka koloing. Batho ba fetang ka tsela ba ile ba e misa, ba re ntsha ka koloing. Ka potlako e kgolo diamolense tse pedi di ile tsa fihla, tsa re isa sepetelele.*

*Hara batho ba neng ba le ka koloing, ha hona ya robehileng kapa ya hlokahetseng.*

*Ke le bitsitse hore le tlo ntebohisa ho Modimo le badimo. Interjections: "Amen" "Halleluya" by the congregation. Nohau wa Modimo ke kweersa. Bohle re ntse re phela. Igama le nkosi malibongwe! Congregation: "Amen".*

Translation: I was travelling with the members of my family, from Thaba Nchu to Thabong, to attend a family feast. My son was driving the car.

On the way, the car went out of control and capsized. It rolled twice while we were still inside. There were loud cries and discomfort inside the car. The prayer inside the car was that God should receive our souls. Two of my children were unconscious. We could not get out of the car, but the passers-by stopped and rescued us from the car.

Immediately the two ambulances arrived and transported us to the hospital. Among the passengers in the car there is no one who had had a fracture or who had died. I have called you to come and join me in giving thanks to God. Interjections "Amen" "Halleluya" by the congregation. The grace of God is like a deep fountain. All of us are still alive. May the name of the Lord be praised. Response by the congregation "Amen".

#### SCRIPTURE READING

The Priest announces the text: Re tla fumana palo ya lentswe la Modiimo ho Pesaleme ya 121:7 - 8.

*Jehova o tla o sireletsa bobeng bohle; o tla boloka moya wa hao.*

*Leha o ka tloha; leha o ka kgutla, Jehova o tla o baballa, jwale le ho isa ho sa feleng. û*

*Amen*

Translation: 7. The Lord will keep you from all harm  
He will watch over your life.  
The Lord will watch over your coming and going  
both now and for ever more. Amen.

Priest's Comments:

*Motho o bopilwe ke Modimo. Moya wa Modimo o dutse ka ho yena. Dintho tsohle tseo motho a di etsang, Modimo o mo tadimile. Modimo o na le poulelo ka moya wa hae o ka mothong. Ke ka hoo a sirelletsang motho, a nang le kutlwelo behloko ho motho.*

*Mopesaleme o re: Jehova o tla o sereletsa bobeng bohle, o tla boloka moya wa hao. Jehova o na le matla a ho hlola bobeng bohle. Kajeno re kena le ba lelapa la ha Moeletsane. Phutheho. Amen.*

*Hona jwale lelapa le ka be le kwetswe. "Halleluya" plautheho. "Amen" Re kopa ba lelapa ba tle ho kgumama re ba lebohise.*

Translation: A human being is created by God. The spirit of God is placed in him. Everything that man does, God is looking at. God is jealous of his spirit which dwells in man. That is why He is protecting human beings by having compassion for him/her.

The Psalmist says: The Lord will keep you from all harm - He will watch over your life. The Lord has the power to overcome all evil. Today we pray together with the Moeletsane household. Congregation: "Amen".

At this moment, this home would have been closed "Halleluya" and the congregation responds "Amen". We ask the family to come and kneel in order that we can come and give thanks to Him.

Mass prayer: The congregation members rally around the members, lay their hands on their heads, and pray for them. The burning of some parts according to Leviticus 3 : 3 - 4 "all the fat that covers the inner parts or is connected to them. Both kidneys and the fat on them near the loins", etc. are being burnt by the officiating priest. The members witness this cut of sacrifice.

Meals: Members of the family distribute meals to all those who are present. Each person has his or her plate. The bones are collected and are burnt to make holy ash.

Thereafter the people disperse.

#### **4.5 The Eucharist in Africa**

This is a reflection on some of the scholars and the research that was done in Africa. The compilation of the liturgy is by many scholars. Anderson (1958:195) defines Eucharist as follows: Holy Communion may be for purification, initiation rites or for recalling people to church discipline, e.g. those who are in debt, cannot participate. Those abusing others, too, cannot receive it.

Among the hymns that are being sung, Turner states that the hymnal companion includes the hymns on the living water. The imagery of drinking is included. What is evident here is the presence of the dominant African interest.

#### **The order of Service 1**

Psalm 51 is said followed by a prayer of absolution of sins.

The Lord's Prayer is sung.

Hymns 64 and 247 are sung - Jesus my Saviour look on me.

The Ten Commandments are read.

Prophet/Priest: God spoke these words and said:

I am the Lord thy God. Thou shalt have no other Gods but me.

- Answer: Lord have mercy upon us and incline our hearts to keep the Law.
- Prophet/Priest: Thou shalt not make thyself any graven image.
- Answer: Lord have mercy upon us and incline our hearts to keep the Law.
- Prophet/Priest: Thou shalt not take the name of the Lord thy God in vain.
- Answer: Lord, have mercy upon us and incline our hearts to keep the Law,  
etc.

After the reading of the Ten Commandments, Hymn 25 is sung: "There is a fountain filled with blood." While the congregation is singing, holy water is sprinkled on everybody. The minister, after this, pronounces the absolution of sins (The confession of sins is important during the preparation period.)

Everybody confesses sins to God in the secrecy of his/her heart. The minister passes his iron rod of office over the dish or bowl from which the people are sprinkled with water. Turner (19.....:.....) says "The cleansing may be by his assistant taking the bowl around and sprinkling the people with palm leaves as they kneel in their places, or may do so as the people come to kneel before him."

The ritual is impressive and clear when absolution is strengthened by the mystery of the Holy names. The sticks or staffs in many Afro-Christian religions are taken from a type of tree which possesses special powers. At the top of the staff is the Cross. The staff means power in the church or house where it is held.

The staff is placed on the sick person when Holy Communion is celebrated. People use Holy Water instead of wine, because the sacrament is part of healing. The laying-on of the staff strengthens the sick person to take part in the Holy meal. The colours green, blue, white or red are mixed with other colors. The transfer of power can only be done by those who have virtue, goodness and righteousness. Sin and sickness go together and sometimes salt is used (Oosthuizen G C, unpublished material).

Holy Communion is celebrated at night, because Jesus celebrated it at night. Turner suggests that the secrecy of Holy Communion may be the secrecy in the upper room (African independent Church II.19.....:201). Others practice baptism similarly.

**The order of Service 2 (Recorded by Van Wyk)**

The scripture reading: John 6:31-34

A short sermon and candles are lit.

Reference is made to lamps: Acts 20:7 - 9.

Verse 8: "There were many lamps in the upstairs room where we were meeting."

Then the liturgy inquires about water, whether it is ready for the washing of feet.

Then John 13:5 - 9 is read.

Verse 5: "After that, He poured water into a basin and began to wash His disciples' feet, drying them with the towel that was wrapped around Him."

**4.6 Ceremonies**

I had the opportunity to meet with Rev. Moepadira, who is the Bishop of the Free State Region. He is ministering in the Bloemfontein congregation and even some surrounding towns. The celebration of the Holy Communion is always on Saturday evenings. It is based on a New Testament concept.

Washing of feet:

The washing of feet and the blessing of choirs take place quarterly, namely in February, July and October. He took me to the church where there are members of the church choir who were practising vocally and also with the brass band. The band is used during the funeral of the members and for street demonstrations.

It was on Sunday at 11:00 a.m. when the worship service began. This was called the opening service.

**1 The Bishop announces the opening Hymn: Sione 12**

*Rea o bo ka Morena*

*Re ntse re thabela wena*

*Re sa phela hamonate*

*Ka paballo ya hao Ntate.*

*Re pholositswe ka Mohau*

*Ka dineo tsohle tsa hao*

*Reko la hao le leholo*

*Le re thabisitseng pebo*

Translation: We glorify you Lord  
We give you praise  
We are still enjoying wonderful life  
Under your providence Father.

By grace we have been saved  
Through all your gifts  
Your great kindness  
Has brought happiness in our hearts

**2 Opening prayer is said by the Bishop.**

*Ke lelaletsa mahlo a ka dithabeng*

*Moo thuso ya ka e tswang teng*

*Thuso ya ka e tswa ho Jehova*

*Ya entseng Mahodimo le lefatshe*

*Hoseng hona rea o beloha*

*Rea dumela hore o Modimo*

*O lokelwa ke hlompho le matla*

Translation: I lift up mine eyes unto the hills,  
From whence comes my help.

My help comes from the Lord  
Who created heaven and earth.

This morning we give You thanks,  
We acknowledge that you are God.  
You deserve honor and might.

**3 Second Hymn: Sione 12: the last two verses**

*Kganna jwale bana ba hao*

*Ba ye ka taba tsa molao*

*Ebe joko e bobelse*

*E sikarwang ka sebetse.*

*O re nehe ho thabela*

*Tseo o di ratang kaofela*

*Thato ya hao e phethehe*

*Bana ba hao ba kgethehe*

Translation: Guide your children to go according to the prescribed ways

It should be an easy yoke which is carried with courage.

**4 Extempore mass prayer and everybody kneels.**

**5 The Pastor/Priest leads with the Lord's Prayer which is said in three languages, namely Sesotho, Tswana and Xhosa.**

*Ntata rona ya mahodimong*

*Lebitso la hao le kgethehe*

*Ho tle Mmuso wa hao*

*Thato ya hao e etswe lefatsheng  
Jwaleka ha e etswa lehodimong  
O re fe kajeno bohebe ba rona  
Ba tsatsi le leng le le leng.*

*O re tshwarele molato wa rona  
Jwaleka ha tshwarela ba re sitetsuleng  
O seke wa re isa molekong  
O mpe o re lwele ho e mohe  
Hobane Mmuso ke wa hao  
Le matta le kganya  
Jwale le ka ho sa feleng  
Amen*

Translation: Our Father in heaven  
Hallowed be Your name  
Your Kingdom come  
Your will be done  
On earth as it is in heaven  
Give us today our daily bread  
Forgive us our debts  
As we also have forgiven our debtors  
And lead us not into temptation  
But deliver us from the evil one  
For the Kingdom is yours  
The power and the glory  
For ever and ever, Amen

**6 Then the congregation sits down.**

Hymn: Sione no 111

*Ke na le Modisa*

*Ke tla be ke hlokang*

*Ke ya ipitsang Jehova*

*Modimo o phelang*

*O nkisa botaleng*

*Dijong tse mphedisang*

*O nkalosa dinokaneng*

*Metsing a nkogdisang*

Translation: I have a shepherd

What shall I want?

It is he who is called Jehovah

The living God.

He leads me to green pastures

To food that offers me life

He watches me near the rivulets

To waters that fill me up.

**7 The congregation sits down and the Priest/Pastor reads from John 13:1-12**

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, He now showed them the full extent of His love. The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under His power, and that He had come from God and was

returning to God. So He got up from the meal, took off his outer clothing and wrapped a towel round His waist. After that he poured water into a basin and began to wash his disciples' feet, drying them with a towel that was wrapped around him, etc, etc.

May the Lord bless the reading of His Word, in Jesus' Name. Amen.

The congregation follows. "Amen".

### **8 The Priest announced the theme out of the scripture reading**

The theme is: "YOU HAVE BEEN CLEANSED BUT NOT ALL OF YOU"

"Jesus knew all those whom he had elected. Peter denied him. "You cannot wash my feet". Jesus said: "If I do not wash you, you do not have a share in my ministry."

All should participate in the washing of feet. If he cannot wash our feet, we do not have a share in his Kingdom. We cannot belong to the category of his chosen ones."

Preparation prayer towards the cleansing of feet is said by the whole congregation.

### **9 The Hymn is repeated on several occasions**

*A nka metsi*

*A wa tshela*

*Mokekeng wa bona*

*A ntso ittama letheke*

*A ba hlatswa maoto*

*A ba hlatswa diatla*

Translation : He took water

He poured it in their basin

He then wrapped His waist

He washed their feet

He washed their hands.

**10 The cleaners bring the water in the three basins and the senior Priest blesses the water.**

Three basins of water are used. The Priest washed the feet, and the Evangelists dry the feet. Many Priests alternate in washing the feet.

**11 The members go to the altar which has seven candles burning and drink holy water in small glasses.**

**12 The Priest blesses them by the laying on of hands.**

**13 Time for announcements and notices follow this part of the Service.**

Some of the notices were about invitations from neighboring churches about animal festivals. There were also invitations for wedding ceremonies by two families who are also members of the same congregation.

Sunday collection and giving are put into a big basin on the altar. Each member stands up and puts the giving in that basin. The Priest blesses the giving.

Mass prayer is said by the congregation - to give thanks for the service.

**14 Hymn Sione 123 is sung by the congregation**

*Jesu Krete ke seboko sa rona*

*Ke ba hlotseng le ho isa lefung*

*Sefapanong re fumane ho hlola*

*Ka moshwedi ya re lopolotseng*

Translation : Jesus Christ is our adoration

These are victorious unto death

On the cross we gained victory

Through the death of him who has

Redeemed us.

**15 The Priest announces the Benediction**

**16 Hymn Hosanna 348 Tswana**

*Rara wa rona yo ko magodimong*

*Utlwa dithapelo tsa rona*

*Thomoga pelo, amogela dithapelo*

*O re utlwe*

*Re tshegofakse Morena.*

Translation : Our Father in heaven

Hear our prayers

Be compassionate, accept prayer

And hear us

Bless us Lord.

**4.7 Festivals**

**4.7.1 Easter Festival**

This feast is conducted according to the New Testament. The unleavened bread is cooked.

**4.7.2 Feast of Sacrifices**

The feast is held in August when all the members come together. The service I participated in was held in August. Cattle and sheep are slaughtered and each family which offers the sacrifice is visited by members of the church. After a hymn and a prayer, the family member informs the church members about the purpose.

**The order of service is as follows**

A Hymn is sung, and followed by a prayer. A member or members stand up individually and witness about how God has helped them or what each and everyone asks from God. This item is called the track (*mohlala in Sesotho*).

The priest reads from Deuteronomy 16:9-11 especially verse 11: "Rejoice before the Lord your God at the place He will choose as a dwelling for his name." The verse legitimizes the reason for having the feast of sacrifice.

Secondly, the sacrifice takes place at the church, which is regarded as the only dwelling place for the Lord God.

The cakes were taken and part of them were burnt. The slaughtered sheep or ox are also eaten. The following parts are taken away and are burnt by the Priest - fat around the trough, the kidneys and the fat surrounding them. The reading is taken from Leviticus 3:3-5: "From the fellowship offering he is to bring a sacrifice made to the Lord by fire, all the fat that covers the inner parts or is connected to them (4). Both kidneys with the fat on them near the loins, and the covering of the liver, which he will remove with the kidneys."

There are people who have been selected and consecrated in the church who distribute food to those who are foresent - these are members and the non-members of the church. In this service of sacrifice of Thanksgiving the significance of blood does not play a role. When I asked Rev Moepadira, his answer was that the blood which was shed was that of Jesus Christ.

The cakes were baked at the church and each person who came, gave a reason or track for his or her thanksgiving, bringing cake flour. The question of sharing the cakes together with the whole congregation even visitors, and of having special people to distribute food to feed the congregation, may be correlated with the feeding of the multitude in the Gospels. The disciples were given food to distribute among the people.

#### **4.7.3 Meals of sacrifices in the homes of the members**

St John's Church was established by someone who had visions and auditions. It is therefore imperative that some of the feasts are held in the homes of those who have experienced some certain visions. The visions may depend on a dream which informed about the sacrifice. This is to obtain that which one is praying for. Some do ask for children, others ask for healing or the removal of ill luck.

The service is arranged at the congregant's house. The hymn is sung and is followed by extempore prayer. Then it is time for track. That is, a person who is the owner of the house elaborates on the vision he or she had on his or her quest for something. In the vision, it may be a voice or unseen person which have instructed him or her to make the sacrifice.

A sheep which has been slaughtered is eaten by all those present and unleavened bread, fat and kidneys are burnt according to prescriptions from Leviticus. Any food that remains, is burnt the following day. All the bones of the slaughtered animal are burnt separately. When I asked Rev Moepadira for the reason, his reply was that the ashes are taken, and mixed with other ingredients to form the "holy ash" (*sehwashho*). The purpose of the ash is to assist the family in healing certain ailments and misfortunes.

#### **4.7.4 Feast of unleavened bread**

In my interview with Rev Moepadira, the unleavened bread service is held in November. The order of the service is as follows:

- a) A hymn is followed by prayer which is called aid (*thuso*);
- b) The Lord's prayer is said by those present in the congregant's home followed by a hymn;
- c) The third item is the track (*mehlala*) where the owner will ask to be assisted in praying for his or her needs. The bread is broken by the owners of the house and are shared amongst those who are present. The priest officiates.

The significance of the shared meal as part of prayer is that it brings the people together. All also share in the intercessory prayer and also identify themselves with the family's prayer for its needs.

#### **4.7.5 Sacrifices on the deceased person**

I am using the title "deceased person" because the sacrifice is not like that in the feast for the ancestors. The account, here, is what St John's Church is doing according to its liturgy

in worship.

There are gifted people who live on earth and do not exercise the gifts in contributing towards what is good and profitable to humanity. Some of them die with the gifts that were not utilized. At a certain time, according to Rev Moepadira, the deceased appears to his child in a vision where he or she expresses his or her regret and anguish.

The children then share the vision with their brother(s) or sister(s). The message is conveyed to the church and a date for the sacrifice is set aside by the children and the church. The service is organized on behalf of the deceased. It is the service which is going to mediate between God and the deceased that he be forgiven and be accepted into the Kingdom of God. According to Rev Moepadira, the sacrifice is made directly to God. He put it this way: "Someone who had lived a shameful life on earth, we believe, God will not receive in Heaven. We therefore pray that God must forgive him and receive him in his Kingdom". Relevant verses from the Bible, hymns and prayer which speak of forgiveness are sung and recited, e.g. the words of Jesus in John 15:16: "then the Father will give you whatever you ask in My name."

Let me digress from the trend to bring to light what can be deduced from the above statement. There is a belief and conviction that those who have died are on a journey to a specified destination. Secondly, they are there to be received by God himself and it is only then that they will have rest and happiness.

The service is held right through the night. The meal which comprises of unleavened bread and a slaughtered sheep is eaten. The case of Leviticus 3 is also applied. In the early hours of the morning, the family members go to the grave carrying blood, dung from the stomach and gall/bile. These things are poured on the grave of the deceased and there is a communication made to him - that his request has been acceded to and that he must go and rest. The meal is distributed amongst the people by the family members. Nothing is burnt. Here too, the meal is regarded as a binding factor. It is also inclusive, because many people are invited.

#### **4.7.6 Sacred meal for the deceased**

The topic of my interview with Rev Moepadira was based on sacred meals, in which the church participates. This was the topic and the procedure on someone who died in a car-accident.

He elaborated about the funeral service. It takes place like any of the funerals of our time. Sometimes, according to him, the deceased may appear in visions to his or her children, that he is not at peace and does not have rest.

The family then discuss their wish to bring peace to the deceased with the Priest. The procedure is then followed in this way:

The sheep is carried where the accident occurred, and the family calls the deceased by name. "We are coming to fetch you and take you home", they say. The sheep is then slaughtered there - which is a sign of declaring him to be dead. The second sheep is slaughtered at home to receive him at home. "Know that you are now at home", they say, and the blood is shed. A third sheep is taken to the grave to fetch him again to come back home.

I asked the reason for bringing him back home, and he interpreted it in this way: "When he comes back home, he is given the new status of a saint. The soil of the grave is scattered at home, and the deceased is told to look after the home."

The meal is blessed and is shared by the church members, the visitors and the family members. Nothing is burnt. The family members distribute the food. I asked him about the biblical text which is being used. When they leave home and go to the grave, the text is similar to that of the burial of Jesus, Mark 15:42-46, where Joseph of Arimathea asked for a new grave for Jesus. Then, when he or she is fetched from the grave to come back home, it is based on Matthew 28:13. You are to say "His disciples came during the night and stole him away while we were asleep."

There is something exciting in what is being said by Rev Moepadira. He says that during the funeral service, one beast is slaughtered because the slaughtering of animals happens only during sacrifices. Meat, which is given to people who attend the funeral, is bought from the butchery and has no divine significance.

### **The liturgy of meals is as follows**

Hymn and prayer by a Priest.

When the deceased is brought back from the cemetery to his or her home, words are being pronounced as follows: "You have come back to your home, you must stay with the family, protect it from perils and dangers that may occur at home." The deceased is accorded the status of a saint, said Rev Moepadira.

### **The liturgy and the meals**

When we look at the liturgy it goes strictly according to the divine service. It is as follows:

- \* Hymn and prayer
- \* Family member giving a "track" (mohlala) about the vision, or a plea e.g. asking for children, or thanksgiving or sacrificing to plead for the deceased before God.
- \* Relevant scripture reading and always from the Old Testament.
- \* Exhortation by a minister.
- \* Distribution of food by those who are elected and blessed by the congregation in the church. If the service is held at the family's place, the members of the family distribute the elements.
- \* Thereafter, the remaining food is burnt, bones are separated and their "ash" is mixed with other elements as "holy ash".

### **Observation, participation and interviews**

Observation of the events indicate participation in the worship service of Eucharist and Baptism. This service is held together as one, namely the Eucharist, reception of new members who come for the first time into the church and they are baptised by immersion. Earlier members who renew their membership are also baptised.

The worship service and the Eucharist is held three times per annum namely March, August and November. This service which is being described here, was recorded

and I will write down the events on that day.

### **St John's Apostolic Faith Mission at Evaton**

The service started at about seven o'clock in the evening. It is one of the three services call "*Mekete ya Selemo*" (The annual feasts).

- \* A Hymn is sung.
- \* Text: Exodus 23:15,17 - "No one is to appear before me empty-handed". (v. 17)  
"Three times a year all the men are to appear before the Sovereign Lord." Every member gives an amount of R3,00 which is equal to a sacrifice. Later, an explanation over the donation was that the plagues should not fall upon the congregation when the counting takes place.
- \* The Evangelists begin with the sermon. The sermon is based on the text: "If you want to survive the storms, give your sacrifice to the Lord." After the sermon, the Priest hand it out to members.
- \* A Hymn is sung. *Re ka lebala jwang* (How can we forget that wonderful love).
- \* After the hymn, the Eucharist service follows.

### **Eucharist**

The reading for the eucharist is the text John 13:1 - 5. Jesus washes his Disciples' feet. The elements of the Eucharist bread and wine are placed on the table. The priests distribute the elements. The ministers' wives collect the glasses from the members by putting them into the dishes. The elements are received by kneeling down.

The Eucharist Service is followed immediately by the reception of new members. These new members are standing in a row and are immediately baptised by immersion in a well inside the church. Their clothes are white robes and a hymn is sung.

*"Hobane ke ya lerebo ya re hlolalang meleko*

*Mosa wa hae o a tlotleha,*

*Nnete tsa hae di a hloleha"*

Translation: "Because he is gracious,  
He overcomes tribulations on our behalf  
His mercy is praiseworthy  
His truth abides forever."

The converts follow in a row and are immersed one by one while the Priest is reciting the words: "I baptise you in the name of the Father, and of the Son, and of the Holy Spirit." The convert is immersed thrice. After the Baptism, the converts go, put on their clothes and go into the church.

#### **Baptismal Renewal of the members of the church**

This is the next step after the first baptism. All members are clothed in white robes. The priest announces the appropriate hymn.

*"Lona ba emeng lebapong la letsha la Bethsaida,  
Ha le rata ho fodiswa  
Ko metsi a letsha lena.*

Translation: "You who are standing on the shores of the pool of Bethsaida,  
If you want to be healed  
With the water of this pool.

The members are immersed in the names of the Father (immersing takes place) and of the Son (immersing takes place) and of the Holy Spirit (immersing takes place). They go and dress in their robes and go into the church.

A hymn is sung and the Priest pronounces the Benediction. The researcher was able to attend the feast of self searching (*tekolo*) which was held at the house of Mrs

Mapotso Mallaletsa of Sebokeng, Vanderbijlpark. A big tent was pitched at the home of the member. A beast was slaughtered, but, before that, the owner of the house touched the forehead of the beast, because it is going to bear the difficulties of the family.

### **Worship**

The Priest and the members enter the tent and the first hymn is announced.

*"Kenang bohle baka se sale teng*

*Tlong le memilwe kenang moketeng*

*Kenang, wenang baka se se le teng."*

Translation: "Come in all of you, for there is enough space  
Come, you have been invited to the feast  
Come in, come in, the space is still available".

Prayer: The priest prays for the occasion, and the Lord's Prayer is recited.

Track: The owner of the house stands up to address the congregation, the members of the family and all those who have been invited. "I stand here to come and give thanks to God for having saved my life and that of the family. I was travelling by car when my son, who was the driver, fell asleep and lost control over the car. It went out of the road and rolled three times. The four members of the family only sustained scratches. The travellers of the car which was following, stopped and pulled us out of the wrecked car one by one. I, therefore, have called you to give thanks to God and rejoice with the family."

The utterances are interrupted by the words: *Igama le Nkosi Malibongwe* (let the names of God be praised) and the congregation responds "Amen".

Text: The Priest reads from Psalm 33:16-19: "...to deliver them from death and keep them alive in famine".

The Priest preaches on the text and exhorts the owner of the feast and her family. After the Priest has done so, the members of the congregation stand up in turn to give thanks to God on behalf of the saved family.

Burning of fat: The congregation goes out and witness the burning of fat. The Priest reads the following text: Exodus 29:13: "Take all the fat around the inner parts, the covering of the liver and both kidneys with the fat on them and burn them on the altar".

This act is regarded as a sacrifice to the Lord like that of Abel in Genesis. The members and those who are present, sit down and wait to be fed.

Meal: The people who cook the meals are specially consecrated by the church. No outsider is allowed to assist. Everybody is allowed to enjoy the meal, including the neighbors, the poor and the widows. After the meals, all the bones are burnt and the family gathers this "holy ash" (*sehwashō*) which will help the family to be protected from perils, dangers and diseases. Those who have had the meals disperse to their homes, but all the food must be used and nothing should remain behind.

#### **4.8 Comments on African Independent Churches**

I am indebted to Professor G C Oosthuizen for his unpublished material entitled "Holy Communion in the Afro-Christian churches" and our conversation on the issues pertaining to the Eucharist in Africa.

His findings are that, in general, the aims for association with the church from an African religious view, is to obtain health, purification, strength and security from supernatural forces.

In interacting with these African Independent churches, Professor Oosthuizen found that there is a large measure of misunderstanding about these churches among main line churches. They do not understand the role of the Bible, the particular spirituality nor

the important role support play in the life of these churches. Further, they also do not appreciate the particular theological meaning of the sacrament for them. This interpretation results from their special kind of interpreting Holy Scripture in both the Old and the New Testament.

This view will be evaluated in terms of other findings by other scholars.

It is with conviction that Prof. Oosthuizen mentions that "the characteristics of African Independent Churches is their emphasis on spiritual direction coupled with social action. There is no dichotomy between the social and the spiritual. The latter is a strong support base in a situation of uncertainty, i.e. solidarity with others' needs through informal economic activities like stokvel co-operations and burial societies - "Bolokanong".

Holy Communion or eucharist, is for purification initiation rites or function to recall members to church discipline (Anderson 1958:195).

Van Wyk (1980:42) says about his research among the Zion Christian Church of Ignatius Lekhemyane of Pietersburg: "They are touching the real needs of their people and are achieving real results in financial strength, moral character and missionary expansion. Very little is thought out speculatively, but there is much evidence of real opposition to some central beliefs of heathenism and spontaneous growth as a Christian body."

Sundkler (1976:15) makes the following statement about African Independent Churches: "Black Christians attempted to wrestle ecclesiastical and theological autonomy from the white mission churches. The left wing criticized them for being "apolitical" and rightwing for being political".

Dr L. August, the daughter of the founder of St John's Apostolic Faith Mission defines the purpose of establishing the African Independent Churches as follows: "The birth of African Independent Churches was an attempt by African Christians to live their Christian faith in their own natural garb, without shifting away from the universal theology. They have a link with mainline churches, they receive no assistance from overseas, they are self-governing, self-supporting and self-propagating."

#### **4.9 Conclusion**

In this chapter, the researcher gave a brief overview of the eucharist and related festivals in the St John's Apostolic Faith Mission. Starting from its origin with the visions and auditions of Christina Mokotuli Nku, we overviewed the strong sense of the importance of prophetic sensibility. Concerning the eucharistic feasts themselves, twelve issues can be identified.

*Firstly*, the importance of time is evident in the fact that celebrations take place at set times, Saturday nights and Sundays or in particular months of the year.

*Secondly*, through their uniforms, people are characterised in terms of their age and gender groups as well as in terms of the functions they have in the church.

*Thirdly*, social space - in terms of openness - plays an important role. This is evident in especially the hymns which call people to come together and not feel excluded.

*Fourthly*, the fact that different languages are used within the same service shows the openness across language barriers.

*Fifthly*, the importance of meeting together and the social significance of such meetings is evident from hymns as well as scripture readings. The choice of 1 Corinthians 11:17-34 is a case in point. This text not only points to the importance of meeting together but also sensitivity to divisions. As such, the meetings fulfill the role of transcending social divisions. Here, the fact that the meal is open to all and sundry, adds to such transcending. This is an important point, especially if one takes into consideration how Apartheid with its divisionings of people and multiple categorisations attempted to separate people in numerous ways.

*Sixthly*, there is an ease of movement between Old and New Testament. Central, here, are the purification rituals as well as sacrifice. Old Testament purification and sacrificial prescriptions are followed. In the context of the eucharist and festivals, this ease of movement can be understood in the context of the fact that much in the African Independent churches are tailored to transcend divisionings of people.

*Seventhly*, virtually all texts chosen for services have existential significance. They are symbolically applied to the real-life situations of the members.

*Eighthly*, this extreme sensitivity to the trials and perils of members are evident from the prayers too. The prayers function as the way in which these concerns and care are articulated. For example, the prayers echoe 1) concerns about divisionings and a quest for peace and friendship among the people, married couples, parents and children, and neighbours; 2) concerns about road accidents and the high road accident death toll; 3) prayers for the unemployed; 4) concerns for those who wish to get married; 5) prayers for those who want children; 6) and prayers for the sick.

*Ninthly*, the strong sense of community which is present in all the points above, can be seen too, in the fact that left overs after a meal are distributed to those who could not attend due to illness for example.

In the *tenth* place, there is a strong sense of care and service among members. This is interlinked with ritual, eucharist, as well as purification and a sense of community. The feet washing ritual - symbolising service - according to John 13 and how it is articulated in the theme, 'cleansed but not all' is a case in point. This latter point impacts on the fact that all should belong to the kingdom of God.

*Eleventh*, visions are important throughout. Often, visions and dreams provide occasion for meals, sacrifices and meeting. Here, we also find that at such occasions, eucharistic significance is blended with baptism, signifying renewal.

*Twelfth*, there are numerous points of blending with African Traditional culture - e.g. visions, dreams, the importance of the individual within community, the peace of the deceased person, the presence of the deceased person in the home, sacrifices, holy ash, and the strong sense of ritual.

These twelve points now take us into researching the significance of eucharist as it came to the fore in empirical interviews.

## **CHAPTER FIVE**

### **The Spiritual, Social, Political and Economic Significance of the Eucharist Celebrations in the St. John's Apostolic Faith Mission Church in the Context of Collective Suffering**

#### **5.0 Introduction**

The question which was posed for this chapter is: What does a description of the spiritual, social, political and economic significance of the eucharist celebrations in the St. John's Apostolic Faith Mission Church comprise of and how does this description signify in the context of collective suffering? This question will be dealt with by providing a rationale for the questionnaire used, a summary of the actual interviews, and their interpretation in terms of the four nexuses: spirituality, sociality, economics and politics. These nexuses are dealt with in terms of the kind of challenge arising from within each and the response by the church in terms of the realities with which it is confronted. Finally, I provide an assessment and a conclusion.

#### **5.1 Rationale**

Apart from questions which provide some background to the interviews, the main focus was on the eucharist, holy meals and sacrificial meals. The researcher attempted to draw information from these ceremonies and rituals which may provide an understanding as to their significance in terms of spirituality, sociality, politicisation and economics.

#### **5.2 Interviews**

The Interviews were conducted with members of the St John's Apostolic Faith Mission in Bloemfontein, Verening, Odendaalsrus and Thaba Nchu congregations. The people interviewed were 90 in total, namely sixty women and thirty men. The reason in sampling more women than men is that women are more committed and regular than men in

participating in church activities. In addition, the researcher interviewed two Bishops who participated in the celebrations. Bishop Moedipara is from Bloemfontein and Bishop Lucas Sekati from Sharpeville near Vereeniging.

The questions mainly concern liturgy, the understanding of the members of their worship in terms of the liturgy, and the spiritual, social, political and economic significance of their worship.

**QUESTION 1: How long have you been a member in the church?**

The period ranges from one year to thirty years.

**QUESTION 2: Did you belong to another denomination prior to your membership in this church?**

Many belonged to mainline churches, Methodist, Nederduits Gereformeerde, Roman Catholic, Anglican Church, etc.

**QUESTION 3: If yes, what was the reason for leaving your former denomination?**

Some became members because they were new converts (10%). Others, because they were ill, and came for healing (40%). Misfortunes and unemployment (15%), childless marriages (5%), visions and auditions (10%) also played a role. Others have other reasons: "I quarrelled with my minister and I was expelled from the Church. My bitterness was healed in this church and I joined it". Others came because their families (wives, husbands) were members of the church (15%). The last group are those employed by the members of the church (5%). Concerning healing and visions and auditions, the verbal responses were: "I was ill and I could not be healed by medical practitioners or herbalists. After I had been prayed for, I was healed." Others said: "I had visions to pray for people and be a spiritual healer. I was not allowed to exercise my spiritual gifts in my denomination".

**QUESTION 4: How do you heal people spiritually?**

There were different responses, some have the gifts of discerning the illness of people by reading from the Scriptures. Others have visions which interpret the kind of illness or misfortunes. The process of healing is by mixing water with a pinch of salt, vinegar and the patients drink and vomit. The reason for this kind of treatment is that the sick person has too much phlegm.

**QUESTION 5: What are the spiritual problems that you have encountered?**

Answers were different. Those who were ill had visions of garments made in different colors. A voice could give an instruction to pray for people. There is always an assurance that if the commands are being obeyed, the healing process will take place. There are many procedures in rituals which must be followed.

**QUESTION 6: If you have been a member from childhood, what has made you to remain in this denomination?**

One answered by saying "I am spiritually nourished and the church caters for my cultural life". When they were asked to elaborate on the issues they shared their spiritual experiences. One said: "I am seeing visions when I am asleep. In these visions, I am sent to go and pray for some people who may be facing difficulties. And when I arrive there, I find that such people are really facing problems. This kind of ministry nourishes my soul." Others are sent in this way. "At night the word came to me and said that I must tell someone that he/she will find it to be true that the tombstone had not been erected for the deceased."

The cultural need of the members is to celebrate some of the feasts in their houses where other church members attend. One of the main rituals in this instance is the 'fetching the deceased from the accident spot to lead him or her first to his home by slaughtering a sheep, and again to lead him or her to the grave to rest. Many of these practices are performed after the burial of these people. To fetch the soul of the people from the accident spot or where he/she was killed is called "Ukubuyisa" which means "to bring

back".

Members like the elements of the liturgy because it has an African emphasis, for example, rhythmic dancing and the clapping of hands. This cause some people to go into trance states. Some claim that, according to African culture, the home is for those who are alive and those who have died. The ancestors are part of the family. When decisions are being made, they are also taken into consideration. What they disliked when they were still alive, is avoided because that will offend them and this may cause misfortunes - even death. The services of the church make provision to accommodate this notion.

**QUESTION 7: What do you think the mainline churches or "churches under the Law" are lacking as compared to your present denomination?**

The most common answer was that they cannot quench the spiritual thirst. They say that: "When we meet, we pray for one another before we greet each other." "When others preach, it looks as if they are addressing people. We, however, shout and people affirm what we preach by saying "Amen", "Halleluya", "Lebitso la morena le bokwe", (May the name of the Lord be glorified), and/or "Kgotso e be le lona baratuwa" (May peace be with you the beloved).

Secondly, they say that the mainline churches do not accept the fore-sense and the interaction between a person and his/her ancestors. The mainline churches, according to them, encourage the commemoration of the deceased in memory only and not in reality.

There are times, with holy meals for example, that one plate is put on the table and is regarded as the one for the ancestor of the household.

**QUESTION 8: Why do you refer to the mainline churches as churches "under the Law?"**

They are strictly under the laws of liturgy and worship. They have written liturgies where the leader reads a portion and the congregation replies by reading another portion, for example:

Priest: Phahamisang dihloho tsa lona (Lift up your heads)

People: Re di phahamisetsa Morena (We lift the up to the Lord)

Priest: A re lebohebg Morena Modimo wa rona (Let us thank the Lord our God)

People: Ho a tshwaneleha hore ho etswe jwalo (It is right to do so)

[Methodist Church Sesotho Hymn book-page 234- Holy Communion]

They do not have an alternative to the liturgy or allows spontaneity because it is fixed.

Similarly, they do not allow spontaneous inspiration of the spirit for a person to prophecy, preach or share spiritual visions during the service. They do not accept the versions of the visions from the congregants. The prophecy, as they are explaining it, may come from someone who may be possessed by the spirit and be in a trance while the congregation is singing.

They believe strongly that each and everyone has the right to share his or her visions with the congregation, for example,

*"Kgotso e be le lona"* (Peace be with you).

The congregation responds: "Amen, Halleluya", *Lengeloi la moya le fhlile ho nna, ho na le motho ya teng mona ya kulang. O tshwanetse ho tsamaya a ye hae ha habo, a yo hata mabala.*

Prophet: *Kgotso baratuwa* (Peace the beloved).

Response: "Amen, Halleluya".

Translation:

"The Angel of the Spirit came to me. There is someone who is ill here. S/he is supposed to go to his/her original home to trample on the floors of his/her home".

This recommendation or message is important in restoring someone's health, because s/he has a corporate personality.

**QUESTION 9: The 'law' of the mainline churches, are they God's law or Community Law?**

Most answers are that they are laws which do not comply with spirituality of the people. There are persons who cannot use any colour of the cloth because it makes him/her sick. For example: some people's spirituality does not allow them to put on black dress or trousers. In some of the mainline churches, it is part of the uniform of certain organizations, like "women's prayer organizations and local preachers", to wear black dresses or jackets respectively.

Spirituality also accomodates the notion of baptism by immersion and also symbolism which plays an important part in the life of an African. Elements like "holy water" (Water that has been consecrated), have, according to the members, healing powers. White ropes are consecrated and there is a strong faith that they possess some powers. The evil spirits are regarded not as the cause of illnesses and misfortunes of the people. They can get rid of them by mixing water with salt and vinegar. The patients are then asked to drink a lot of water and vomit thereafter. A lot of phlegm inside the patient causes ill luck and misfortunes.

The laws of the state, like legalised marriages, are accepted by mainline churches as the norm for a good Christian. The common law marriage "lenyalo la setho", is acceptable as legitimate marriage by St. John's Apostolic Faith Mission as long as the two families have agreed or consented to that marriage and lobola (bohadi) had been paid. The mainline churches do not recognise the legitimacy of this kind of marriage. Sometimes, the status of full membership of the church is not accorded to the couple. They must have legalised marriage certificates from the Department of Home Affairs.

**QUESTION 10: During worship, you also have meals that are being prepared. Are they only for those who are worshipping or even those who are not part of the church?**

The meals are for those who have been invited or those who have just come to attend the worship.

The meals are for those who have been invited or for those who have just come to attend the worship. The meals differ in purpose. There are feasts of unleavened bread where a member has church services at home as part of his/her prayer for a certain need. The loaves are taken and roasted as sacrifice and the priest prays: "*Morena amohela sehlabelo sena sa motho wa hao. Mo atisetse mahlohonolo ka tsohle tseo a di etsang*".

Translation:

"Lord, kindly receive the sacrifice of your servant. Give him/her many blessings which are needed in everything that s/he does". The congregation responds by saying "Amen".

Others slaughter beasts whose bones are collected to make "holy ash".

#### **QUESTION 11: How are the meals being consecrated?**

The priest or priests and evangelists bless the beast which is slaughtered before the slaughtering. When they are ready, there are special people who will feed the members present.

During the annual feast, two elected persons are asked to go to the place where consecrated women are cooking. They then bless the food before it is dished up and given to the members. "*Morena ha re tla ja, hlohonolofatsa dijo tsena , le mebele eo di tlang ho kena ho eona, mmoho le matsoho a di entseng, di tle di matlafatse mmele le moya, Ka lebitso la Jesu Moshwedi*". All say "Amen".

Translation:

"Lord, as we are about to eat, bless these food and the bodies in which they will enter. May they strengthen both the body and the soul, and the hands that prepared them. In the name of Jesus who died for us. All then say "Amen" and thereafter people sit down or stand in rows to be fed. Each and everyone gets his/her dish.

**QUESTION 12: Why are they being consecrated?**

The meals are consecrated because they are going to enter the body. The sharing of meals which are consecrated is part of the prayer which had been made during the service. Food is like medicine. It is therapeutic in that the sick, the unfortunate, the unemployed, and/or victims of unstable marriages are blessed by having a share in the meal. The people who have slaughtered the beast are appointed because some people are murderers and thieves and not anyone can therefore fulfill this function. This mechanism relates the consecrated meal to clean and not unclean hands. If the meals are distributed at the church, only the consecrated women are allowed to touch the food. The cleanness of the food and those handling it, determines the effectivity of the prayer of an individual to God for supplication, healing and empowerment.

**QUESTION 13: Why is it important for social and economic reasons?**

Many said that they do not find jobs. The meals bring unity to the people who are living and worshipping together. Even the hungry, the poor and unemployed share in this act of worship.

Socially, the meals bring people together, and create opportunity to share their problems. Economically, established friendships enable these people to either employ others or together to create job opportunities for themselves.

**QUESTION 14: Why do you celebrate the Eucharist at night?**

It is written in the Bible that Jesus celebrated the Last Supper at night, e.g. in 1 Corinthians 11:23. Others replied that the celebration includes even the departed (the dead) who are always part of those who are still alive.

Bishop Moepadira of Bloemfontein gave this account: "To celebrate the Eucharist at night, is appropriate in that the departed also participates. In the culture of the Africans, it is imperative that cooking pots should not remain empty during the night. It is time for the dead to visit the homes of the families and when they arrive, they must be able to find food. In the early hours of the morning, they leave to go and rest. That is why

we celebrate the Eucharist at night". He quoted the verse from a Sesotho Hymn book, hymn number 329: "*Ba teng mona, le ba lehodimo, ba o emetse ngwana Modimo. Kena, kena! Baka se sa le teng*".

Translation:

"Those who are in heaven are also here. They are waiting for you the child of God. Come in, come in! The space is still available".

**QUESTION 15: What is the significance of the symbols of bread and wine in the Eucharist?**

They answered the question as follows: "The bread symbolizes the food that we eat to keep us alive. Jesus therefore offers His body as the bread of life. His blood is a sacrifice, because whatever is being asked from God or what we thank God for, there must be shedding of blood. This is so because he can bear our burden of sin and sickness".

**QUESTION 16: How do you understand the suffering of Jesus in your context and your needs?**

The first answer is that Jesus was crucified to atone for peoples' sins and to remove our burdens. The second answer was that Jesus identifies himself with those who are suffering. The third answer was that he is a model for believers.

One person in the first group answered by saying, "I have been out of work for two and half years. My children are still attending school, and the work that I have created to earn a living, does not raise enough profit to make a living".

Some responded by saying, "I need a child and I understand the suffering of Jesus as a way of creating a channel to give me direct access to God for my prayers".

One response was, "I was once engaged in a fight with someone. I managed to overpower him. At last, I hit him hard on the head and he died. I went to jail for three years. During that time, I had great guilt of being a murderer. I could not accept myself when I just thought about someone who is no more because of me".

Another said that he needed to relate his story to someone else. When he was baptised by immersion in the name of Jesus, he felt that he was forgiven for all his sins. He needed an inward voice of assurance that he was forgiven.

Yet another said: "I felt that Jesus' suffering had given me what I needed - which was to forgive myself, to accept myself and to remove a burden of guilt from me. He made my suffering to be his.

Another person who was interviewed related how she lived peacefully with her husband. It happened that "the devil came in between our marriage. We quarrelled over petty things and at last we separated. What had disturbed me all the time were the questions from my children, about the whereabouts of their father. I also needed him to come and share life with me. To hear and understand about the love of Jesus, and his suffering as a way to forgiveness, I needed courage to go to my husband, to forgive him and request him to come home where we can live with the children. He was also challenged by my utterances of forgetting about the past. Both of us felt that our need was met by the suffering of Jesus."

**QUESTION 17: Do you suffer? If yes, how do you explain your suffering?**

Most of them replied affirmatively. The kinds of suffering which were mentioned were related to poverty, unemployment, family and individual misfortunes, children's disobedience to parents, family quarrels and physical illness. There is no significant awareness of their own personal contribution towards some kinds of suffering nor of structural violence in the country causing suffering.

**Poverty and unemployment:** About 30% were suffering from these two factors. "We are not employed and the children had just completed their high school studies and do not find work. Sometimes there is nothing to eat in our homes and this result to tensions."

Another response: "Our children are young people, and are not happy because they do not have money to buy clothes like their contemporaries. Sometimes it becomes a burden to

such an extent that we cannot have strength to uphold faith and to pray."

**Family and individual misfortunes:** Perpetual accidental and sudden deaths occur in the families. This leaves the families with unanswered questions and pains. Some believe that witchcraft might be the cause. A few of the families have had several deaths of their members within a year's period. These pains still exist and are a burden.

**Physical illness:** Other misfortunes are to see that members of the families are not in good health. Owing to heredity, some family members suffer from the pain ailments like hypertension and sugar diabetes. The most painful experience is that the family members are not recuperating from these ailments. This is a burden to the whole family.

**Children's disobedience to parents:** About 25% of those interviewed complained about childrens' disobedience. Some of the children's parents are not staying with them because they work at other places. The children who are in the primary and high schools stay with the grand parents. Since grandparents usually do not want to take responsibility of the upbringing of the children - if the child goes wrong later in life, the finger may be pointed to them and not to the parents - but have to and in this situation, do not instill the discipline needed.

The feeling of the grand parents is that the children are not always at home. They refuse to take responsibility for home duties and always hide behind the schools' tasks and studies. One parent said, "My grand-child does not sleep at home. She likes to go out and spend the night with boys".

Some parents who are staying with their children had similar complaints. Some of the children, when they are reprimanded, take exception and disappear from their homes. Some of them could not withstand the pressure and had committed suicide by drinking an overdose of tablets, burning their bodies with petrol and also some have thrown themselves into the pools and died.

The interviewer asked the parents and grand parents about their expectations for

the children. Most replies were, "We want them to obey our instructions. They must not ask the reason why? because we were also brought up that way".

There were four to five children in the groups, who were also members. When they were asked to comment, they said, "Our parents are too strict and they do not want to hear our viewpoint. They do not trust us that we can behave in their absence and do not realise that we are members of peer groups".

**QUESTION 18: The money that you give during the feasts of the year, how is it utilized?**

The Priest and the church hierarchy utilize it to buy and pay for the needs of the church like candles, wafers, wine, electricity bills and rent. Money is also used for stationary and mixtures which make "Holy Ash".

**QUESTION 19: What is the relationship between giving and punishment?**

The answer was that giving is a sign of adherence to God's command. If anyone disobeys it, then suffering will follow or remain. If it is carried out, it is a means of protection from punishment. References were made to: Exodus 25,1-7; Malachi 3:8-11; Leviticus 27:26; Deuteronomy 12:67; Genesis 28:22; Nehemiah 10:38; Malachi 3:10; Leviticus 27:30; Amos 4:4; Luke 11:42; Deuteronomy 26:12; Luke 18:12; Deuteronomy 14:28,29.

This practice is very ancient. It is understood that what humanity possesses comes from God. Leviticus 27:30: "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the Lord."

The Levites who were given offerings from the Israelites, were supposed to give one-tenth of what they have received to the Lord. It is therefore scriptural or biblical that people must tithe, they argued.

**QUESTION 20: The Feast of the Bread - what is the bread used for?**

Bread is being used as food. It is also used to be a means of bringing the family members and neighbours together. One answer was that bread brings unity and reconciliation between one human being and another as well as between God and humanity.

One of the members said: *Bohobe bo tlisa kopano, le tlamahano ya ba neng ba arohane. Ha e mong wa leloko a ile a tsamaya nako e telele, mohla a fihlang hae, ho tla hlajwa phoofolo le ho etsa bohobe. Ena ke tsela ya ho mo amohela ka hae.*

Translation: Bread is a means of bringing unity and solidarity between those who have been separated for a long period. When, on the day of his/her arrival, a beast is slaughtered and bread cooked. This is the way of receiving him/her as a member of the household.

**QUESTION 21: Do these meals have an economic function (the only means of subsistence for some)?**

Most of the interviewed could not elaborate on this level. It is only viewed as a means of assisting in someone's prayers.

The researcher asked further questions based on the meals: 'How do the meals assist in prayer?'

About 30% of the respondents echoed the following: *Dijo tsena di hlohonolofaditswe. Ha motho a qeta ho rapellwa le ho rapediswa ke batho, eba ho ngwathwa dijo mmoho, ho etsa hore batho le ya rapediswang, e be ntho e le nngwe. Thapelo eo ba e etsang e fetoha ntho e le nngwe le rona hobane ba ja dijo tsena.*

Translation: The food has been blessed. When an individual has been prayed for and his/her petition to God has been supported by those present, to break the bread together binds a person with the people. The prayer therefore has a solid message to God. The bread also binds us with the departed (dead). They also identify themselves with us because they participate in the eating of the bread.

Another response was: *Mokete wa mahobe o etswa ka marotho a mane hae, marotho a senang ditomoso. Ha e le mokete o etsetswang kerekeng, e mong le e mong wa phutheho*

*o tla ka phofo, oli, dibans, le dikerese. Mahobe ana ha a lokisitswe, a ya tjheswa pele tshebeletso e kena.*

Translation: The feast of the bread is celebrated with four loaves of unleavened bread at home. If the service is held in the church, the members bring along with them flour, oil, buns and candles. These loaves of unleavened bread are burnt before the worship service starts.

Then a hymn is sung:

*Mmele pelo le moya,*

*Botho kaofela,*

*Ke o behela tsona,*

*Ke di tella wena.*

*E sehlabelo sa ka,*

*Ke nna ka sebele,*

*Jesu Morena ka,*

*O se amohele.*

Translation: Body, heart and soul,  
the whole person,  
I present them to you.

Yes, my sacrifice,

It is truly me,

Jesus my Lord,

receive/ accept it.

The priest, when burning the bread, prays and blesses it.

The Prayer by the Priest:

"Lord, receive the offering of your servant. Answer him/her in his/her prayers and supplications. Look after the members of his/her household. Protect him/her from the perils and dangers of this world, in the name of our Lord Jesus Christ. Amen."

The congregation answers "Amen".

**QUESTION 22: How does the good news relate to the meals?**

The good news gives hope to the hopeless, health to the sick and faith to those who do not believe in order to overpower the evil and destructive forces. All these meanings play a role in the meals.

**QUESTION 23: Why do the people wash their feet?**

There were many answers. Some say the washing of feet was for purification. Some people might have trampled over filth or might have been bewitched. It is also to remove misfortunes. Others are being prepared for work.

The were many answers. Some say the washing of feet was for purification. The comment went as follows: "*Batho ba tsamaya hohle le diketsong tse mpe tse ba silafatsang. Hona le bobbe ba ho utswa, ho bua leshano, ho bolaya kapa ho bua dipuo tse mpe le ho feba. Ho atamela mme motho a hlatsuwa, o na le hona ho hlweka.*"

Translation: People commit various evils which defile themselves. There are evil deeds like stealing, telling lies, committing murder, using vulgar language and engaging in adulterous acts. When someone comes to be washed, he or she is being cleansed.

A second responses was that: *Ba bang ba loilwe mme ba bang ba na le bomadimabe. Boloi bo etsa hore a se ke a atleha dinthong tseo a di etsang. Lelapa le ka hloka kutlwano, bana ba kula hoo ba bang ba ka hlanyang. Ka nako e nngwe ha ba robale*

*bosiu hobane ho na le medumo ya dintho tse utlwahalang ka hodima ntlo kapa mabaleng.*

Translation: Some have been bewitched and others have misfortunes. To be bewitched may cause untold miseries of strings of failures. The family in his/her home may be plagued by misunderstandings and quarrels. Children are sometimes ill to an extent of being insane. Sometimes they spend sleepless nights because the evil spirits roam about either on top of the roof or around the premises.

Yet others are being prepared for work. The comment was as follows: *Ho Johanne 13:1-20. Jesu O re: "Le hlwekisitswe empa e seng lona bohle". O ne a tseba hore bana ke bao a ba kgethileng. Ha Petrose a re: "O ke ke wa hlatswa maoto a ka." Ore ho yena; "Ha ke sa hlatswa maoto a hao, ha o na kabelo boruting ba ka." Re tshwanetse ho hlatsuwa maoto hore re be le kabelo mmusong wa hae. Ha re sa hlatsuwe, ha re na kabelo mmusong wa hae.*

Translation: In St. John's 13:1-20 Jesus says, "You have been cleansed but not all of you." He knew that these are the ones He has elected. When Peter said, "You can not wash my feet," He said to him, "If I can not wash your feet, you have no share in my ministry." Our feet are supposed to be washed in order that we can have a share in his Kingdom." If we can not be washed, we have no share in His kingdom and ministry.

**QUESTION 24: What kind of work are they prepared for?**

Those who are called to be "prophets", i.e. the foretellers will be able to do their work as well as those who possess the healing powers. There are those who "examine" the patient by reading from the Bible. They do not read out loud, but they do silent reading. Thereafter, he/she is able to relate what the spirit has informed him/her in this fashion: *"O motho ya kulang. Bohloko ba bo qadile hlohong. Ke kgale o tsamaya empa ha o fole. Le mosebetsing bao o sebetsang le bona ba ya o tenehela. Ke bona hore tsena tsohle di ka*

*tloha ha o ka etsa sehlabelo sa mahobe. O tshwanela le ho kenywa bateng."*

**Translation:** You are ill. Your illness started from your head. You have been to different places but you could not be healed. At work, your colleagues always show resentment towards you. I see that all these can be removed if you can have bread sacrifice and also to be bathed.

Those who exercise healing of ministry have different ways of conducting the healing services. One way is to cleanse a patient inside the body. (Ho hlatsisa / ukukhaphisa). Five litres of water is warmed and thereafter a little bit of salt and vinegar or milk is poured and mixed with the water. The patient is given water to drink and thereafter he/she will vomit. This is a continuous process until a lot of phlegm and enzymes are taken out through vomiting. Too much of phlegm is said to cause ill-luck.

Another way of healing a patient is to cover a patient with a blanket, pour boiling water in the basin, and put a roasted brick into the basin. This will cause a lot of vapour and the patient will sweat a lot while s/he is covering him/herself with the blanket. This is equivalent to "sauna." It is called "sefutho". This is part of healing where a patient will sweat a lot. It is supposed to bring healing.

Yet another process of cleansing the inside of the body is through lukewarm water which has been mixed with salt. A pail of water or about five litres is given to the patient who goes to the toilet with "Sepeiti", (a rubber syringe with a long tube). The water is poured into the tube and the end of the tube is pushed into the body through the anus. When the water is full inside the stomach, it finds its way back through the anus into the toilet. The cleansing inside the stomach also brings healing.

These healing practices are in addition to healing through prayer which is accompanied by the drinking of ordinary water which the patient is asked to drink.

**QUESTION 25: The people who prepare the food are consecrated. Why?**

People are consecrated, because they work with holy things. The spirit is using them and their bodies and souls must be holy.

Bishop Moepadira explains it in this way: *Batho ba bangwe ke babolayi le baloyi. Bang matsogo a bone a na le leshwe. Go tshwanetse go nna le batho ba ba ikanyegang ba ba beetsweng kwa thoko go tshwara tse di boitshepo tsa kereke.*

Translation: "Some people are murders and witches. Others' hands are filthy. There must be reliable people, who are set aside by the church to hold the holy prosperity or belongings of the church."

The procedure of consecration is as follows: *"Ba hlatsuwa maoto le matsoho ka metsi a rapelletswe ebe ba rapellwa ke moPrista ka mantswe ana: "Morena hlohonolofatsa batho ba hao ke bana. Jwaleka ha o ile wa hlohonolofatsa barutuwa ba hao, ka ho ba hlatswa maoto, le bona ba hlohonolofatse. Lebitsong la morena wa rona Jesu Krete." Amen.*

Translation: They are washed both hands and feet with the consecrated water, the Priest then prays for them with these words: Lord, bless your people just as you have your disciples by washing their feet. Bless them too, in the name of our Lord Jesus Christ, Amen.

#### **QUESTION 26: What is the African spirit?**

African spirit means some visions which may come from the departed (ancestors). They also communicate and assist in advising and instructing the members about what to do. The spirit guides one in understanding the message from the Spirit.

One member of the group answered: *Moya wa seAfrika o bolela tsela eo re phelang ebile re amanang le ba fatshe ka yona. Ba re etela le ho re nea melaetsa le ditaello ka dipono tsena. Batho ba tsamaileng, ha ba ya shwa, ba ntse ba bona tse etsahalang. Moya ona o na le hona ho re senolela ka dipono se tlang ho etsahala. Ho na le dipono tse latelang: Ke lora ntate ya seng a hlokahetse a hlaha ho nna. Molaetsa wa hae o ne o re: "Ke hlobotse, ekaba le tla nkapesa neneng?" Pono ena ha e hlalose e re;*

*(ntate o robetse lebitleng le senang lejwe le le kwahetseng). Puo ena e hlalosesetswa ba lelapa, mme ho se ho etswa geto ya hore ntlo ya ntate ha e eso etsetswe lejwe le mo apesang.*

*Pono e nngwe e ka ba eo ke bonang thoteng moo ke sa tsebeng teng. "Ho utlwahale lentswe le reng ke yo bolella ba lehae le leng hore ba hloka ho rapellwa. Ha ho sa be jwalo, bomadimabe bo tla wela e mong hodimo."*

**Translation:** The African Spirit explains our way of life as well as our relationship with the dead. The deceased are not dead. They see the events in our lifetime. This spirit is able to reveal through visions things what may happen. These are examples of visions or dreams: I dreamt seeing my late father appearing to me. His message was: "I am naked, when are you going to clothe me?" This dream's interpretation is that my father is sleeping in a grave which does not have a tombstone. The dream is conveyed to the members of the household. The family then accepts the message that my father's house(tomb) does not have a stone on top.

Another vision can be where I find myself at a strange place. I can hear a voice instructing me to inform another family or household that it needs prayers. If it can not be said, then tragedy will come to that home.

*Dipono tse ding ke tse hlalosang ho hong ho tlang ho etsahala. Ha lefu le tla hlaha, ba bang ba lora lenyalo, batho ba apereng botsho kapa koloi e laetseng motho.*

**Translation:** Some of the visions are about objects whose hidden meaning predicts approaching death of one of the family members, relatives or a friend. There are visions of a wedding feast, people who are clothed in black, or a car which has a passenger in it.

**QUESTION 27: Do you think your denomination can cater for other cultures who are not African?**

The answer was unanimously in the affirmative. Few elaborated by saying most of the people suffer from the same illness. The misfortunes are experienced by all those who are living in the world. The healing services and the removal of misfortunes, some from witchcraft, can be removed from people of all cultures.

**QUESTION 28: If no, why do you think so? If yes, how can you cater for them?**

If these people believe and can also accept to be baptized, they can become members of the church. When the interviewer asked them about the meaning of baptism, they responded in this way: *"Kolobetso e etsetswa ba inehelang kerekeng ya St. John la pele. "Ba amohelwa ka ho kengwa letsheng. Hape ba ntjhafatsang kolobetso ya bona le bona ba fuwa sebaka."*

Translation: Baptism is made for those who are new members of St. John's Apostolic Faith Mission. This is done by immersion. For those who renew their baptism, a hymn is sung:

*Lona ba emeng lebopong la letsha la Bethsaida. Ha le rata ho fodiswa ka metsi a letsha lena.*

Translation: You who are standing on the banks of the pool of Bethsaida. If you like to be healed by the water of this pool.

The people are dressed in white robes and they stand in a row. The Priest baptizes them saying: *"Ke a le kolobetsa ka lebitso la Ntate, le la Mora, le la Moya o Halalelang."* Amen.

They put on their clothes and get into the Church. Thereafter the converts come forward and the following hymn is sung.

*Hobane ke ya lereko ya re hlolelang meleko,*

*Mosa wa hae o a tloleha,*

*Nnete tsa hae di a hloheha.*

Translation: Because He is gracious and has victory over temptations on our behalf,  
His kindness is commendable ,  
His truths are constructive.

The Priest baptizes them by immersion: "*Ke le kolobetsa ka lebitso la Ntate, le la Mora, le la Moya o Halalelang.*"

Translation: "I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." Amen.

Thereafter, the newly baptized will be informed about how St. John's Faith Mission operates and the meaning of Baptism. *Mona re le amohela tshebeletsong ena jwaleka ditho kerekeng ena. Ditshebe-letso tsa kereke di eme tjena: Tlhatsuo ya maoto e etswa ka dikgweditharo tse tharo, e leng ka kgwedi ya Hlakola, Phupu le Mphalane. Paseka e tshwarwa ka nako ya yona. Tshebeletso ya Selallo e etswa hararo ka selemo e leng ka Hlakubele, Phato le Pudungwana. (Le lebelletswe ho ba teng meketeng ena.) Mokete wa Selemo, wa mahlabelo, o tshwarwa ka kgwedi ya Phato moo diphutheho tsohle di yang ntlokgolo ya kereke.*

Translation: We welcome you as the members of this church. The services of this church are as follows: Washing of feet takes place in three quarters of the year, namely during the months of February, July and November. Easter Service is held during its month. The Eucharist Service is held thrice per annum in March, August and November. The Feast of Sacrifices is held in August when all members come together to go to the headquarters of the church.

The meaning of Baptism is to wash the diseases and the misfortunes which create a feeling of hopelessness inside the person.

**QUESTION 29: How does your church empower those who are economically disadvantaged?**

There were many responses. Firstly there is what is called "Stokvel." Food is cooked and some items are sold in the home of one person. Members or groups which belong to this organization buy food to support the owner of the "Stokvel" or feast. This fund raising feast rotate every month to members.

Another support system is found in groups where, at the end of the month, members contribute part of their wages to one member, then the following month it will be someone else's turn. It enables the members to have enough money within that month to meet the needs of the family financially.

Further, members support each other through the formation of burial societies called "Ha-re-bolokaneng" i.e. "Let us bury one another". Each member pays a monthly premium and when a family member dies, the society buys the coffin, groceries and comes to assist in working and feeding people who are attending the funeral. The members of the society have a uniform which makes them identifiable and conspicuous.

**QUESTION 30: What power does the Holy Ash have for the people who are victims of misfortunes and disasters?**

Those interviewed were represented by one member who elaborated as follows: Sehwasho (Holy Ash) is made of the ash which has been collected from the burnt bones of the slaughtered animal and burnt unleavened bread during the feast. The ash may be mixed with other ingredients like salt. The family is given the mixture for the protection of the family. This mixture may be spread inside or outside the house. A member of the household is rubbed by this ash to ward off the evil spirits which may cause illness or misfortunes. These misfortunes are like illness, ill-luck, being unsuccessful in what one

does in business or at work. Other misfortunes are car accidents, murders by criminals and dismissals from employment.

**QUESTION 31: Is there any place for confession in your liturgy for eucharist?**

The confession is made in silence. Each member confesses to God. The only open confession is when two members are reconciled to each other after a quarrel.

Confession of different kinds of sins which are committed by the members may include: dishonesty at home or at work. One married partner might have been dishonest in committing adultery, have stolen at work, committed murder or fought someone who was innocent. The confession is made in silence to God and forgiveness is sought. "*Ntate, ke foseditse ngwaneso ka ho utswa seo e leng sa hae. Etle ere ha ke se busa, o boloke bophelo ba ka.*"

Translation: "Father, I have sinned against my brother/sister by stealing his/her property. Protect me when I take back to him/her what I have stolen."

The only open confession is when two members are reconciled to each other after a quarrel.

**QUESTION 32: Why do you think that the liturgy of your church can counter any form of discrimination against you as an African?**

The liturgy caters for personal expression of visions had. It accepts that the departed still have means of communicating with individuals.

One member said: "The freedom of expression about the visions in our church liberates us. We retain our identity as Africans and we feel free to express our feelings and emotions. We join the society not as inferior people who are ashamed of our beliefs and forms of worship. The visions and their explanations assist in allowing us to interact with society. There are many members of the society who also need to be helped with

their dreams and visions. Some of them belong to the mainline churches and they do not want to be seen. Others are the people of Western Culture who, after having discussed their problems with their employees, are referred to us. We therefore pray for these people."

**QUESTION 33: In practical terms, what does your church do to alleviate the problem of unemployment amongst the people besides prayer?**

Firstly, people are encouraged not to sit down and brood about being unemployed. They themselves must create employment, "Spaza" shops (small business), gardening, sewing, or opening laundry businesses which operate from home are common. Some open their homes to look after a few babies whose parents are working.

In addition, they believe that prayer helps people who want employment. They are washing themselves in the baths whose water has been consecrated. It removes any form of ill-luck which might cause the person to lose first preference with the employers. They are also given "sehwash" (Holy Ash) to ward off misfortunes.

**QUESTION 34: As people who are underprivileged, do you envisage any positive future to be on par with all the people of the earth?**

Most of the people interviewed did not have this concept as part of the whole. The interviewer assisted in showing them that all nations are interdependent on one another. It is important that churches like St Johns be empowered to also have an educational role concerning their members.

Only 25% of those interviewed could elaborate on the question. They felt that they have been underprivileged and discriminated against for a long time. The formation of this church was the reawakening to be what they are as Africans. They feel they can only be counted if they also contribute their own understanding of the world of spirit as they perceive it. They see growth as something reciprocal. They can learn from other nations and others can also learn from them.

The researcher asked them whether they anticipate any growth generated by the church. The response was that the church has taught them that faith is the only instrument which can make them grow. The interpretation of growth was only based on the spirit world and not scientific or economic knowledge.

The growth and equality may be realized if each and everyone is allowed to come with his/her religion and culture, they said.

**QUESTION 35: In what way can your denomination conscientize the mainline churches to practice what they have neglected in the African way of belief?**

There is fear that the mainline churches, because of their sophisticated nature, structures and knowledge, might swallow the independent church. Others do not believe that there is any possibility of the mainline churches to accept African way of life, because they are multiracial and will not accept African ways of life.

**QUESTION 36: Do you accept the Bible as the Supreme revelation of God?**

The answer was affirmative. Some elaborated on the Old Testament practices and rituals which are parallel to African ways of life.

The answer was in the affirmative. Some elaborated on Old Testament practices and rituals which are parallel to African ways of life. "We have always believed in God as the Supreme Being. He is the creator of everything. He has a place where He is always in touch with His people on earth. We have always believed that there is life after death." One quoted the scriptural passage about David's last words before He died.

Secondly, God punishes evil, and therefore, those who are with him are righteous.

**QUESTION 37: What do you do to increase your knowledge and understanding of Scripture? (To try and understand the relationship between the Old and the New Testament for example)**

Some read Scriptures, but others, because of illiteracy, cannot read the Scriptures for

themselves. From memory, however, many quoted Scripture especially from the Old Testament. There were very few texts from the New Testament quoted like this.

The following verses were of utmost importance to them:

Easter: Exodus 12:1-20  
Sacrifices: Leviticus 3:1-11  
Eucharist: 1 Corinthians 11: 17-33  
Unleavened bread Leviticus 23: 2-8

The interviewer asked what these passages meant.

**Exodus 20:3:** *"O se ke wa ba le medimo e memg pela ka."*

"You shall have no other God before me."

**Jeremiah 31:31:** *"Nako e a tla", ho rialo Morena, ha ke tla hlaba selekane se setjha le ntlo ya Iseraele hammoho le ntlo ya Juda."*

"The time is coming," declares the Lord, "When I will make a new covenant with the house of Israel and with the house of Judah."

**Amos 5:14:** *"Batla botle eseng bobele, hore o tle o phele."*

"Seek good, not evil, that you may live."

**Psalms 23:3:** *O hlabolla moya wa ka.*

"He restoreth my soul"

**Genesis 2:15:** **Modimo wa nka monna, wa mmea tshimong ya Edene ho e sebetsa le ho e hlokomela.**

The Lord God took the man and put him in the Garden of Eden to work it and take care of

it.

**Isaiah 6:7:** *Ka lona la ama molomo wa ka la re: "Bona hona ho amile molomo wa hao, molato wa hao o phumotswe mme sebe sa hao se tlositswe."*

With this he touched my mouth and said: "Look, this has touched your lips; your guilt is taken away and your sin is atoned for."

They were not so accurate with the answers, but few explained that God was regarded as a shepherd. The creation of a woman after man confirms the concept that man is superior, therefore man will have authority over the woman, they believe.

**QUESTION 38: What can you learn and benefit from mainline churches?**

There were many responses. One was that mainline churches have better structures, because they are supported and funded by the state. Another response was that the mainline churches can teach their priests and members about the contents of the Bible because they have learned priests.

One bishop articulated what he accepts as the strong point for mainline churches or 'the churches under the law'. The first one is administration. He felt that they are able to organize the church in such a way that each and everything is done at its own time. The structures allocate only a few members under the care of one leader. In the Methodist Church s/he is called "Mohudi" (Leader). These leaders form what is called the "church council."

Another aspect which can be learnt from those churches is counselling. This is important because it assists in helping a person who is at unease, to understand the problems confronting him/her and be able to come to terms with him/herself and his/her problems. The interviewer questioned the people about the kind of learned Priest they think of. They responded by saying that to learn, meant to acquire knowledge, but that it does not give more light.

Those interviewed felt that their Priests should also learn enough to be able to

solemnize marriages and also to explore more traditional beliefs which can be interpreted by the readings from the Bible. The researcher encouraged those who are literate enough to do book reading and understand what other Africans have expressed in their writings. This will widen the horizon of their knowledge. When they were asked about the trained or learned ministers, they replied by saying ministry does not only depend on book knowledge but also on the call and depends on spirituality.

**QUESTION 39: Why does your church not liaise with other independent and mainline churches to tackle the community needs like unemployment and job creation?**

This concept was new to them and they appreciated this insight. Some could not see how the church can tackle the community issues as one entity. Further, some members thought it difficult to imagine the church involving itself with "secular" problems when it does not have resources to finance the projects. The interviewer was able to share with them that the mainline churches have contacts with sponsors even as far as other countries abroad. The rationale is that if they organise themselves similarly, they may also tap into this resource. This has nothing to do with worship services but with practical material needs. This perspective was encouraging to the interviewees. However, there is the obstacle that they do fear that such a step will open them up to challenges which may get them to change their identity. Even so, maybe a possible route to go is to access such resources in collaborative projects with one or more mainline churches or international religious organisations present in South Africa.

### **5.3 Interpretation**

My primary response to my interviews is that, if this sample of interviews is representative of how other members of Independent Churches act, interact and think, there no other conclusion is than to say that South Africa and the South African Churches have neglected their duty to this, the largest church in South Africa. Offspring of early

missionary incentives, education basically came to halt amongst many. They do not have access to the many resources the country and especially the new dispensation offers. For all practical purposes, they are still left out and nothing is done to improve the situation, not through education and not through bringing these people into the mainstream of South African life in all its diversity.

The same power blocks still exclude them. This can be changed if they become included. An important element, however, is that this must be done on their own terms. Any volunteer may contact some members, brief them about issues which could empower them or even assist in organising them better. This may be a small beginning but may have large results. If something is not done, the endemic poverty amongst these people will continue unabated.

However, let me attempt to interpret the full scope of my research through interviews as they impact on spirituality, sociality, economics and politics.

### **5.3.1 Spirituality**

The interview which were held with the members of the St. Johns Apostolic Faith Mission throw light to the understanding of spirituality. What has come out clearly was that the earth is haunted by evil spirits which demonize human beings through illness, misfortunes and endless suffering which may lead to death. The spiritual realm unleashes the power to destroy the base of these demonic powers. Those who are possessed by these powers, when prayed for, recuperate from diverse kinds of illnesses. This reality shows that modern people must not relegate these understandings of spiritual power to the sphere of irrationality.

Secondly, the church has reduced the power of prayer to be a substitute for conventional medicine. There is a place for materialist understandings of reality but also that of spiritual understandings. Another aspect of spirituality is that it needs openness to the power thereof, which members believe, transform the life of a person.

The mainline churches are more involved in programming, forming of committees and be involved in the social activities like feeding schemes, projects and education. They

either focus on social activities or spiritual involvement, but not both. The spiritual cannot be ignored.

What can be added, however, is a warning. Sometimes, in this church, even things which are purely material are spiritualized. If a person is lazy and does not want to work, the blame cannot be shifted to someone outside or to invisible forces of evil. What is practised here is a form of spiritual escapism. Instead of tackling an issue in a concrete manner, it is spiritualized.

What is also needed to be understood is that "We can not always send God where we can do the work for Him." I will elaborate by saying, if someone is hungry, the one who is praying with him/her to find food must first of all make food available for him/her. This can be done in two ways. Ask the person to do some job and thereafter you can give him/her food.

The solution therefore is to try and balance the material and spiritual. There are those things which need material settlement and there are those which need spiritual settlement. There is no clear line of demarcation between the two because sometimes they are interwoven or overlapping.

Even so, there is a rising awareness of the importance of education, especially of ministers. There is no other way to render a better service to these people than through educating their ministers. The problem, however, is that many are illiterate.

### **5.3.2 Sociality**

Many people accept the statement that a human being is a social being. The challenge here is that St. John's Apostolic Faith Mission is opening its doors not only to its members but also to those who belong to other denominations like the mainline churches. They come when they feel the loneliness inside their denominations about unanswered questions in their predicaments. What socializes people is when they are invited to share the meals with others and when they are always welcome.

The very fact that meals are part of worship, means that they become an instrument for the church to be inclusive. The mainline churches do not practise this kind

of sociality. Instead, only the bazaars are organized and those who have money would buy food. It has nothing to do with the person in the street.

When the church cannot bring its people together in meals like this, then it perpetrates a class system. Only those who are of the same status will always invite each other, and many people are therefore excluded.

It is therefore necessary to promote social cohesion where people can come together. It is always advantageous for people of different status to mix and interact. Those who are higher in status can learn to care and also share some of the valuable qualities of what it is to be human. Those of lower status can also learn to feel that they are acceptable and can raise themselves out of their own misery and being trampled upon.

This is typical of South Africa today. Whites and Blacks did not only differ in colour but also in status. It is even difficult today to find themselves as people of the same country. What separates them are superiority and inferiority complexes. There is therefore a challenge that the people should always make an effort to socialize. It may be that this act can persuade others to see themselves as human beings too.

### **5.3.3 Economics**

What comes out here, is that the church does not only pray for the people. It encourages its members to engage in economic activities by creating employment opportunities. This may be the small beginnings, but ultimately, the individual concerned enters into partnerships with others. It is important to note that those who have created job opportunities employ some of the unemployed members of the church. What can be deduced here is that each and every person can generate the mechanism to reduce unemployment. This is a lesson for those who are employed to create opportunities for others to work.

Most of the members of the African Independent churches are part of the unskilled labour force in South Africa. They need education and enskilling. This church needs to go into partnership with other denominations or organisations and get sponsorships which will create job opportunities. The African people cannot just be satisfied to remain at a small

business enterprise level which for all intents and purposes does not achieve much in the long run and is nothing more than a survival economy.

The established churches, therefore, are not only institutions which can exist for themselves and their own wellbeing. They need to seriously consider whether they cannot take such churches under their wing on their terms and not that of the mainline churches. This is important. Otherwise, the relationship will be unequal and perpetuate the structural disparities in the country.

#### **5.3.4 Politics**

Nothing has been said about the politics of the country and the church's concern on this issue. It has been the notion of the theology of South African Churches that religion and politics do not mix. Those who worship, think that their role is to pray and not to engage in politics. This has made the situation too ghastly to contemplate. The whole church for a long time was divided on this issue, but later on, it has begun to speak on this issue and in South Africa, made an important contribution to the liberation struggle.

On the other hand, it has also been an error on the part of the church which is engaged in just preaching a social or a political gospel at the expense of spirituality. As pointed out above, spirituality has its pitfalls but the social gospel too. This gospel alone does not enable the church to preach the religion of forgiveness and the necessity to confess one's sins to God and other. In this, the church must also take care not to only support a particular party. In such situations, the church ceases to be prophetic and only condones what the party is doing whether good or bad. For many churches, this was the case under apartheid.

There are certain legislations which are passed at parliament, and the church must raise its voice. Secondly, church involvement at local level means that it must interact with the government of the day if necessary. Objections should be raised whenever possible and also constructive criticisms given when it is necessary.

#### 5.4 Assessment

St. John's Apostolic Faith Mission is a church which attempts to answer the questions which the African and his religion asks. It is captured in the following quotation: "An independent church is a new movement arising from an interaction between a tribal community and its religion on one hand and a heterogenous foreign culture including with its (Christian) religion on the other." (Bosch 1973b).

What comes out clearly is that the church is more at home with the Old Testament writings which affirm some of the African cultural practices. The question of sacrifice and the sacrificial laws in Leviticus play the pivotal role in the religion of the members.

The New Testament is also used in Eucharist celebrations, Easter services and in baptism. It is interesting to note that the reading during Eucharist services is not taken from any of the Gospel readings but from St. Paul's account on the eucharist in 1 Corinthians 11:17-33. The reason may be that each and everyone is given an opportunity to confess his/her sin - 1 Corinthians 11:27.

"Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord."

Once more the important aspect of the church service is the recognition of one's visions and auditions. These have led the services to be held sometimes in some people's homes. The most important thing in the life of an African is to have dreams. They are always interpreted for the person. If an African can not dream, then s/he thinks that there is something wrong with him/her. Immediately, the person affected would go and see the diviner who is to explain to him the reason why s/he can not have the dreams.

The members of the church are satisfied with symbolisms. There are different uniforms for different occasions. When one is ill or has ill-luck, there must be symbols like "sehwasho" (holy ash) which is visible enough to assist in the patient's faith that the healing process or protection from evil forces would be there.

## **5.5 Conclusion**

From the perspective of one standing outside and ministering in another denomination, the empirical research revealed how the Independent Churches remain outside mainstream life in South Africa. These churches - if one may generalise from information gleaned through the interviews - are the spiritual, and in many senses also the political and economic home of many people. They are churches which look after the needs of people in holistic fashion. As such, the categories in terms of which modern people think - which tend to be also the categories through which they develop their diversity of exclusions - are foreign to the members of the AICs. Moreover, given South Africa's new dispensation, the freedom which it has brought for a few has not become evident in these churches. As institutions created for survival under the most adverse conditions, they meet the needs of people like few other systems and institutions in South Africa. As such, they cannot and will not be destroyed through whatever incentives initiated by whomsoever. In this context, there are important elements which have been arrived at in the interpretation concerning the significance of these churches for spirituality, sociality, politics and economics. This conclusion in brief just draw attention to these elements.

*Concerning spirituality:* The members of the St. Johns Apostolic Faith Mission believes in a spiritual realm where good and evil spirits roam, causing human beings misfortune. Their own unique spirituality which they developed from the Old Testament as well as the New Testament Scriptures is an effective means to deal with such misfortune. Here, prayer plays an important role. This focus on spirituality is something which no-one will be able to take away. Even so, since there is always the problem that any spirituality can get stuck, becoming fundamentalistic or preventing people from developing their own initiatives, it is important to facilitate interaction between the people from these churches and other religions - also other Christian denominations. Such interaction or participation can be facilitated in terms of the eucharist celebrations but also in terms of opening one's eyes to the various kinds of suffering these people are exposed to, and to assist pastorally in this sphere.

*Concerning sociality:* The churches - and especially the eucharist - play an important role as far as the social needs of interaction of people and community

development and experience are concerned. Meals fulfill a social role as in the Bible but also other ancient cultures. These meals have a social function in addition to spiritual, ritual and economic ones.

*Concerning economics:* The church also fulfills an important function with regard to economic suffering and hardship. Modern people - mainly white but also many black people and people from other racial groups (if one must speak in racial terms) - are not only uninformed about the hardships of these people. They are also apathetic. This apathy may be interpreted as a form of racism which will need a massive collective effort to eradicate from South African society. This racism, because it manifests in class structures, is a class-based racism which needs to be addressed. Here, to, a massive collective effort is needed.

*Concerning politics:* Since the members are too involved in what can only be termed survival strategies and practices in a hostile modern environment, politics is not something that they wish to be involved in. Given the fact that it is through politics that they experience the sharp edge of South African society, this is a huge problem which cannot be addressed overnight. Even so, it is a problem that social and political scientists must address. From mainline church side, it is important to develop conscientising strategies to have these issues addressed and imbalances eradicated. Here, too, empowerment of an upcoming generation of pupils and students from within this community may play a major role. They can be conscientised or they can develop strategies to empower people within these churches over broad front.

In the next chapter, the researcher will attempt to draw together the research for this dissertation by comparing the results of the research concerning Mark and that of the last two chapters.

## CHAPTER SIX

### **A Comparison of the Significance of the Eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church**

#### **6.0 Introduction**

The question I posed for this chapter was: What are the results of a comparison of the significance of the eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church? This question asks for both a comparison and a spelling out of the results. Concerning what should be compared, one can say that it should be focusing on the conditions of possibility of meals/eucharist ceremonies and the nexuses of meals/eucharist rituals and ceremonies with tradition, suffering, spirituality, sociality, economics, and politics. It needs to be kept in mind that these categories are modern categories which came into being as disciplines especially since the 1850s - as explained by Smit in interviews. The reason why they are used here, is because there are not categories which are more inclusive which can displace these and introduce other ones. As such, they can be seen as multi disciplinary perspectives on the realities recounted in Mark.

This chapter will discuss each of these nexuses in a preliminary fashion with the hope that further research later may more substantially contribute to the same theme.

This should be seen with regard to four disclaimers.

*Firstly*, the reason why this is not fully worked out for this dissertation is that it is too comprehensive. In many ways, each topic would require a dissertation on its own.

*Secondly*, the Markan section of the research focused more on the traditions behind Mark and how it influenced the Markan structuration (Chapter 2). It further researched eucharistic intra-textual linkages in Mark, synoptic comparison of these meanings and how it is also off-set against Paul's recounting of the eucharist and the meanings he subscribed to them. This was compared with meal practices within Judaism and Graeco-Roman culture (Chapter 3).

*Thirdly*, the research on the St. Johns Apostolic Faith Mission, focused more on the actual functioning of the eucharist and related meal and sacrificial practices in Africa (Chapter 4).

*Fourthly*, the empirical research concentrated on the actual functioning of ritual and ceremony related to eucharist and meal practices within the St. Johns Apostolic Faith Mission Church. From this, some conclusions were drawn concerning spirituality, sociality, economics and politics.

Against the background of this brief overview of how the research developed, it is evident that there are some elements which do not fit in a logical development of the argument as a whole. This was due to the nature of the research, i.e. as it developed. In future research the researcher and also other scholars can use this model - which is a first of its kind, i.e. except that of Nkonyane (1998) - and develop this topic or related ones further. Even so, in order to get some greater unicity of argument, this chapter will attempt to deal with these issues.

## **6.1 Tradition**

The traditions which were researched for the Markan eucharist were those of the exodus, the way-to-the-land and conquest, the temple and kingship traditions. The systems in terms of which these traditions and their role in Mark were researched were the pollution and debt systems or purity and gift systems. We also looked at the fact that there are also gift practices operating within the pollution system and purity practices in the debt system. These are not the only systemic organisations in terms of which tradition can be organised, but they do provide some results with regard to research into the Markan eucharist. The main results of the research with regard to Mark, Matthew, Luke but also Paul's interpretation of the eucharist were that the gift system is central to the eucharist in all texts. In Matthew it focused on forgiveness; in Luke, on egalitarian service and in Paul on two elements: 1) the corporate character of the Christians, captured in the 'body of the Lord' metaphor in 1 Corinthians; 2) and ethico-political sincerity and truth.

For Mark, we found that, apart from the evidence of the subtextual importance of the exodus, temple and kingship traditions, that the covenant forms an important pre-text, especially through the gift system as "new covenant". The different elements which were gleaned from the different eucharistic-related pericopes in Mark, were summarised as follows. The eucharistic elements in Mark which feed into the institution of the eucharist are:

- \* the new wedding and its epoch (Mk 2:18ff);
- \* the new humanity (Mk 2:23ff);
- \* the new message (Mk 4:1ff);
- \* the new compassion (Mk 6:30ff);
- \* the new purity of heart and new care (Mk 7:1ff);
- \* the new openness (Mk 7:24ff);
- \* the new compassion (Mk 8:1ff);
- \* the new sign or, in terms of the signs of the presence of the kingdom, not other signs (Mk 8:11ff);
- \* the new tenancy (Mk 12:1ff).
- \* and the new Messianic misrecognition in the text and recognition by the reader (Mk 14:18-21; 27-31)

It is important that one should recognise that the important element in all these elements are that each includes a practice or practices of "gift". In the context in which Mark interpreted the tradition of Israel but also the traditions about Jesus, these appear as if they have been extremely important in that context. Moreover, since these elements became canonised as part of the story of the gospel - and the eucharist - it is these elements which for Christians irrespective of denominational affiliation, are important. In how these traditions influence current Christian practice, it is important to also take into consideration that it is these elements which must influence current repositionings of Christianity within South Africa. Important for this dissertation, therefore is to also ask

how these elements already function within the St. Johns Apostolic Faith Mission or how these practices can be enhanced in this church but also in society at large - also in secular context.

## **6.2 Suffering**

Even though "suffering" is a central element within Mark, this has not been researched fully because the focus was on the eucharist mainly. Even so, since the element of suffering is so central to Mark, the researcher first provides a brief overview of suffering or what has been called the "righteous suffering" tradition in Mark. Two elements will be highlighted. The *first* is the so-called predictions of Jesus' suffering in Mark; the *second*, the suffering of characters in Mark.

### **6.2.1 Predictions of Jesus' suffering in Mark**

#### **Mark 8:31f**

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει, Ὑπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ

πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. Καὶ ἔλεγεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι εἰσὶν τινες ὧδε τῶν ἐστηκότων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

### **Mark 9:31f**

ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται. οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

### **Mark 10:32-45**

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἔθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν ὅτι Ἴδού ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

Καὶ προσπορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ, Διδάσκαλε, θελομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετέ [με ] ποιήσω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ, Δὸς ἡμῖν ἵνα εἶς σου ἐκ δεξιῶν καὶ εἶς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἶδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπαν αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, τὸ δὲ καθῆσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἠτοίμασται. Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως δὲ ἐστὶν ἐν ὑμῖν, ἀλλ' ὃς ἂν θέλη μέγας

γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος, καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται πάντων δούλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

The crucial texts to be looked at are Mark 8:31; 9:31 and 10:33f. The different elements within these sayings can be indicated as follows.

### **Mark 8:31**

δεῖ τὸν υἱὸν τοῦ ἀνθρώπου - Son of man

πολλὰ παθεῖν καὶ - suffer much

ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων

- be rejected by the elders, chief priests and scribes

καὶ ἀποκτανθῆναι - and be killed

καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· - and after three days to rise again

### **Mark 9:31**

Ὁ υἱὸς τοῦ ἀνθρώπου - The Son of man

παραδίδοται εἰς χεῖρας ἀνθρώπων, - is betrayed into the hands of men

καὶ ἀποκτενοῦσιν αὐτόν, - and they will kill him

καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.

- and having been killed, he will rise up the third day

### **Mark 10:33f**

καὶ ὁ υἱὸς τοῦ ἀνθρώπου - and the Son of man

παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν,

- will be delivered up to the chief priests and the scribes

καὶ κατακρινοῦσιν αὐτὸν θανάτῳ - and they will condemn him to death

καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν - and will deliver him up to the nations

καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ - and they will mock him and will whip him

*καὶ μαστιγώσουσιν αὐτὸν* - and will spit on him

*καὶ ἀποκτενοῦσιν*, - and will kill him

*καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται*. - and on the third day he will rise again

It is significant that in all three these predictions, the sayings starts with reference to the Son of man and end with reference to the rising from the dead after three days. In between are the references to who are the cause of his death and that he will suffer as well as die. Mark 8:31 identifies the people into whose hands he will be delivered as "the elders, chief priests and scribes"; Mark 9:31 as "men"; and Mark 10:33 "the chief priests and the scribes". Mark 10 also follows this reference up with a reference to the fact that the Son of man will be handed over to "the nations".

Concerning how these characters act towards the Son of man, their representations are represented as follows:

Mark 8:31 - "the elders, chief priests and scribes": be rejected and be killed (after having suffered much)

Mark 9:31 - "men": they will kill him

Mark 10:33 - "the chief priests and the scribes": they will condemn him to death

- "the nations": they will mock, whip, spit on him and will kill him

The actual people who will kill the Son of man are "the nations" - the Romans. The cultic officials, however, also have a role, they reject him, condemn him to death and hand him over to the nations. This is the pattern which was followed with Jesus' actual death. Important here, however, is the reference to the Son of man. This notion, which links up metaphorically with the apocalyptic Son of man in Daniel 7:14, is a symbol of the new humanity in Mark - as indicated earlier in this dissertation. It also links up with the saying of Jesus when he is judged by the high priest. In eucharistic context, the eucharist celebrates this suffering Son of man as the new humanity. As such, it is this new humanity which creates the conditions of possibility for life for others. This is most explicitly

evident when one looks at what the conditions are from which suffering characters are liberated.

In Markan society - as we have experienced it during the colonial and apartheid eras in South Africa too - "suffering" is an equivalent for "institutional exploitation" and "social exclusion". As discussed on numerous occasions with Johannes Smit (n.d.c.) - and also central to his own research - this perception is one of the main elements which is often silenced or not brought out into the open. This section has two main points. *Firstly*, the researcher briefly outlines the similarities between "suffering" in Mark and "institutional exploitation" as well as "social exclusion" respectively. *Secondly*, the characters in Mark who represent "suffering" or suffer under "institutional exploitation" and suffer because of "social exclusion" are elaborated upon.

The evidence for the equation of "suffering" and "institutional exploitation"/"social exclusion" in Mark is at least fourfold: suffering from an institutional profession; suffering as rejection; suffering as being treated with contempt; apocalyptic suffering. To this may be added from Luke: Messianic suffering; and suffering as dishonour. These are not all the elements attached to the notion of suffering in the New Testament but they do constitute elements of it. Further, these notions, because it can be said that each represents a category, experiences representing similar features may be interpreted in terms of the same category.

## **6.2.2 The Suffering of Characters in Mark**

### **6.2.2.1 Suffering from an institutionalised profession - παθοῦσα in Mark 5:26**

καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ' αὐτῆς πάντα καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ....

She had endured much under many physicians, and had spent all that she had; and she was

no better, but rather grew worse.

The notion of suffering - translated as "endured" here in the NRSV - shows that this woman has not only suffered from the ailment as such but also from the way she has been treated by "many physicians". This suffering is further qualified with regard to the fact that she has spent "all that she had", meaning that she is in fact now destitute and still no better. Suffering, here, is therefore ascribed to the effect of social institutions on an ailing woman. As such, it represents what Smit (n.d.c.) has called "institutional exploitation". As such, it may indicate direct exploitation but in a secondary sense, also institutions which should cater for people and which do not.

The question now arises as to other incidents in Mark which equivalently represent "institutional exploitation". The following can be identified:

- \* Mark 1:21-28; 5:1-20; 7:24-30; 9:17-29 - Non-care and/or exclusion from society due to unclean spirit possessed
- \* Mark 2:1-12 - Non-care for a person's salvation
- \* Mark 2:13-17 - Non-care for tax-collectors and sinners
- \* Mark 2:18-19; 23-27; 3:1-6 - Non-care due to fasting practices and sabbath rulings
- \* Mark 3:31-35; 6:1-6 - Institutional exclusion of the one working power (Jesus)
- \* Mark 6:14-29 - Institutional exclusion or oppression of a prophet (John)
- \* Mark 6:30-44; 8:1-10 - Institutional non-care and exclusion and retreat into the wilderness
- \* Mark 7:10-13; 10:13-16; 12:40,42-44 - Institutional non-care of parents, children, widows, a poor widow
- \* Mark 7:31-37; 8:22-26; 10:46-52 - Non-care of deaf, dumb and blind

"Non-care", here, indicates omission or inability to care. Omission, however, also indicates institutional exclusion and even in some instances, positive exploitation. The main point, however, is that social institutions do not care for or are not geared to care for people in need and/ or suffering. As such, omission or non-care is the obverse of positive exploitation. The institutions from which this non-care and the social exclusion or even positive exploitation arise, are: the synagogue, religious and temple officials, the purity/pollution system, the family, the Herodian ruling power, the disciples. Here, we see that social exclusion and institutional exploitation go hand in hand to various degrees.

#### **6.2.2.2 Suffering due to Rejection - πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι in Mark 8:31**

Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.

οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε,

*Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,*

*οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·*

Have you not read this scripture:

‘The stone that the builders rejected

has become the cornerstone;

Rejection as suffering, here, indicates cultic institutional rejection of Jesus who is seen as rival. The quote from the Old Testament indicates on the one side that the cult rejects the

one they should have welcomed. In a second sense, it rejects the one which should not only be welcomed but also welcomed as the foundation for a new dispensation for Israel.

### **6.2.2.3 Suffering due to being treated with contempt - *πολλὰ πάθη καὶ ἐξουδενηθῆ***

**in Mark 9:12**

*ὁ δὲ ἔφη αὐτοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθη καὶ ἐξουδενηθῆ;*

He said to them, “Elijah is indeed coming first to restore all things. How then is it written about the Son of Man, that he is to go through many sufferings and be treated with contempt?”

The son of man, is said to be treated with contempt. In Mediterranean society, to be treated with contempt was a severe insult. As such, that the Son of man is treated in this way, means that it is the apocalyptic Son of man who is insulted. Such suffering means social humiliation.

### **6.2.2.4 Apocalyptic suffering: *δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ***

***ἀποδοκιμασθῆναι* in Mark 8:31**

Mark 8:31 and 9:12 both also has the referent as the one undergoing much suffering as the Son of man. Since it is the Son of man which undergoes the rejection and the contempt, these notions catch the element of suffering in apocalyptic context. Since this apocalyptic suffering contrasts with the arrival of the rule of the Son of man in Daniel 7:14, it indicates that this is an interpretation deriving from the early church itself if not from the historical Jesus. Be that as it may. The important fact here is that it is the apocalyptic Son of man who is rejected and treated with contempt. As such, these notions indicate a rejection of that figure in the early Church interpretation who is to judge those who reject

and treat with contempt. This is significant for this dissertation, because both in Mark and in the experiences of the poorest of the poor in South Africa - those people who founded survival systems for themselves when they broke away from the missionary societies and - are exposed to similar treatment in society. This brings to the fore the fact that they cannot function publicly as judges of those who control the systems which determine their lives. They can only do so by forming their own societies and their helpless, poverty-stricken survival systems. The fact that they put so much emphasis on prayer and spirituality in themselves are accusations against the systems which do not cater for their well-being.

#### **6.2.2.5 The liberation of suffering characters**

In Mark 15:29-31 we read *ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἵλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι* - "chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself' ....

The context is as follows:

*σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἵλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.*

save yourself, and come down from the cross!" In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe." Those who were crucified with him also taunted him.

This section shows that Jesus has in fact been saving others throughout the Markan narrative. This notion is important, because it indicates that his ministry was that of saving others. Now, as he hangs on the cross, the taunting is that he must come off the cross, that he must finally and ultimately transcend the institutions which had him ending up on the cross. This is especially brought to the fore by the fact that the taunting comes from "chief priests, along with the scribes". I shall not develop this argument further, but suffice it to say that this ministry of salvation impacts on the institutional salvation or healing outside existing institutions and systems which Jesus has effected.

The question now concerns the characters. They can be identified as: the those possessed by an unclean spirit; an unsaved person; tax-collectors and sinners; religious people (concerning fasting); Jesus; John; the general populace in the towns; parents, children, widows, a poor widow; and finally, the deaf, dumb and blind. All these characters' existence is improved due to Jesus' saving ministry - i.e. except for Jesus and John. The unclean spirit possessed are set free; the unsaved person is saved; tax-collectors and sinners are included into the covenant community through being exposed to the kingdom of God; religious people (concerning fasting) are shown a new way of existence free from religious exclusionary practices and systems; the general populace in the towns are fed in the wilderness; parents, children, widows, a poor widow are shown to need care and compassion separated off from institutional limitations; and finally, the deaf, dumb and blind are healed.

As discussed earlier in this dissertation, it has become apparent that there are many traditions or metaphoric understandings underlying these events related to these characters. Even so, these characters and how Jesus interacted with them suffered under certain social exclusionary, socially oppressive and even socially exploitative practices in the society of first century Palestine society and its institutions. The Markan message - not sparing the disciples from criticism - is that this should not be the case but be brought in line with the rule of God. The rule of God is a healing power in society and not a socially exclusionary or oppressive force. It is rather an enabling rule.

### 6.3 Spirituality

Spirituality in Mark is founded on what can be called the spirit-filled person or for short, charismatic. This most evidently derives from the fact that the spirit descends on Jesus in the form of a dove in Mark 1:10.

*καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·*

And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him.

When he continues in Mark 1:15 to make the statement about his ministry as recounted by Mark, it must be borne in mind that it is Jesus as spirit-filled person who not only makes this pronouncement but also conducts his ministry and finally dies on the cross. It is also Jesus as spirit-filled person who hangs on the cross and of whom it is said that he must save himself. Retrospectively, this means that his whole ministry must be seen under the sign of acts of salvation or liberation. That this would come about is prophesied by John in Mark 1:8 - I have baptized you with water; but he will baptize you with the Holy Spirit.”

Moreover, all his ministry can be seen under the sign of the spirit who informed him about how to act and minister. This already starts with his testing in the wilderness. The spirit is the agent who steers Jesus’ ministry - And the Spirit immediately drove him out into the wilderness. How closely Jesus’ ministry is tied to the presence and action of the spirit also comes to the fore in the section where he is accused of actually ministering through an unclean spirit. This section is concluded when Jesus says: but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin”--for they had said, “He has an unclean spirit” - *ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.* To ascribe Jesus’ ministry to the inspiration by an unclean spirit is the same as to choose

not for salvation/ forgiveness/ liberation from those institutions which oppress people as argued above. Over and against the unclean spirits, Jesus' ministry is a ministry inspired by the Holy Spirit. In the context of inter-religious dialogue or polemic, this element in Jesus' ministry is one which defends the accusation that Jesus has been conducting his ministry under the inspiration of an unclean spirit. This is also one of the post-easter contexts in terms of which the freeing of unclean spirits must be understood in Mark 1:26; 5:2,8; 7:25; 9:25.

καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ.

And the unclean spirit, convulsing him and crying with a loud voice, came out of him.

καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

And when he had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met him.

ἔλεγεν γὰρ αὐτῷ, Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

For he had said to him, "Come out of the man, you unclean spirit!"

ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·

but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.

ιδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσελθῆς εἰς αὐτόν.

When Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying

to it, “You spirit that keeps this boy from speaking and hearing, I command you, come out of him, and never enter him again!”

Concerning spirituality, then, unclean spirituality is one which prevents normal socialisation in society. It oppresses and prevents someone from functioning normally in society. The ministry inspired by the Holy Spirit, is one which inspires for activities similar to those of Jesus - it sets free and heals.

Against this background, the particular spirituality of Jesus is a spirituality which his disciples and followers share. This is especially evident when one reads in the Little Apocalypse:

*καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.*

When they bring you to trial and hand you over, do not worry beforehand about what you are to say; but say whatever is given you at that time, for it is not you who speak, but the Holy Spirit.

In the same way - one may infer - that people are empowered to say what needs saying in an apocalyptic context of persecution, the ministry of these same followers of Jesus is a ministry through the Holy Spirit.

Given that this ministry is not unclean - i.e. institutionally, the reversal of unclean to impact on the existing social institutions showing them not to be clean as protagonists themselves hold these institutions to be - institutionally, the ministry is inclusive and of a healing kind. The presence of the Holy Spirit empowers ministry to be socially healing, socially uplifting and integrative.

#### **6.4 Sociality**

The sociality of the Markan community is one which has at least five characteristics: 1) it sets free those who are oppressed by unclean spirits and includes them back into community - not only the so-called Markan group (as such, the "Markan group" is not a sect which separates itself off from society; 2) it is not determined by the institutionally-founded socially exclusive and oppressive measures, strategies, rituals and ceremonies; 3) it creates alternative contexts in which people can indeed experience healing, non-hierarchical community of service; 4) it is not afraid of criticising activities, views and practices which do not meet with the demands of the kingdom of God; 5) the primary motif inspiring such sociality is that of "following after Jesus". I shall not go into detail into each of these sections but I refer to the last briefly - that of following after Jesus. The most important texts in Mark are Mark 1:17; 2:14; 8:34; 10:21; 15:41. This notion of "following" is central to Mark, capturing the kind of response of those who hear or are exposed to the gospel. The meanings associated to each are as follows:

1) 1:17 - the challenge to follow, become a disciple in the in-group, and break away from normal common-life activities;

*καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.*

And Jesus said to them, "Follow me and I will make you fish for people."

2) 2:14 - the challenge to those least expected to be introduced to and become part of the kingdom of God;

*καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.*

As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he got up and followed him.

3) 8:34 - the challenge to follow and minister to "what is right in terms of Jesus' ministry" irrespective and with the knowledge of and conviction to withstand suffering and exploitation;

*Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς, Εἴ τις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.*

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me.

4) 10:21 - the breaking with institutions which, as systems exploit, and a commitment to follow after Jesus, replicating his ministry;

*ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ, Ἐν σε ὑστερεῖ ὕπαγε, ὅσα ἔχεις πώλησον καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.*

Jesus, looking at him, loved him and said, "You lack one thing; go, sell what you own, and give the money to the poor, and you will have treasure in heaven; then come, follow me."

5) 15:41 - many of Jesus' followers were women who in this society were the most exploited.

*αἱ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἰ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.*

These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem.

Principally, sociality is determined by all those characters and we may add, readers, who

opt for following after Jesus. Even so, the ministry is not only aimed at or for the benefit of in-group members. It is for everyone irrespective of who they are and what they do - as a career for example (i.e. tax-collectors).

## **6.5 Economics**

Economic issues are prevalent all over the Markan text. The most significant are: 1) the fact that Jesus' principal followers are fishermen; 2) the reference to tax-collectors who followed a career which must have been perceived as unclean and exploitative; 3) the fact that it is said that the woman with the flow of blood "had spent all that she had" (Mk 5:26) - paying the doctors - on her ailment; 4) the fact that John operating in the wilderness as well as Jesus' ministry to the crowds from the surrounding towns in the wilderness all mean that these people were not properly served by the existing institutions - this also indicates that, economically as much as socially, they had need of something more; 5) the reference to the Korban-rule means that, economically, it could be cheaper to pay something to the temple than to care for one's parents - in the purity system, however, this has a different meaning, namely, that even if it cost more, this system's hold on the people was such that they would rather pay an exorbitant sum to the temple than care for parents; or this latter point is the assumption underlying Jesus' view; 6) the economics related to the tenants in the vineyard parable; 7) on "devouring widows' houses"; 8) the woman's anointing of Jesus; 9) Judas' betrayal of Jesus for money.

These are elements within Mark impacting on the economic situation Mark had to deal with. In general, Jesus as well as his disciples came from the artisan, subsistence and tax farmer classes. The important common denominator concerning the situation Mark had to deal with can be described as a situation of institutional economic exploitation. Independent of the question whether historical incidents which correspond to these events can be found in extant literature or not, they do represent Markan concerns. And, it is these concerns which have not formed part of modern colonial and later apartheid ethics.

## 6.6 Politics

As said already, to distinguish between the different categories spirituality, sociality, economics, and politics is in itself a recent phenomenon - dating from about the 1850s - our brief views on each of these areas reveal different facets of a complex phenomenon. As such, one may say that they all interrelate and effect one another. With the issue of politics, it is not different. Even so, one can provide a general political view.

In general, the Romans occupied Palestine. At first they ruled through Herod the Great (till about 6-4 BCE), then through Antipas (Galilee) and Archelaus (Judah) respectively. From around 12 AD, the Romans ruled Judah directly through procurators or governors. In general, there were two ways through which the Romans ruled Judah. Firstly, the Jewish aristocratic classes and Sadducees were the intermediaries between the Romans and the populace. Secondly, the temple cult and sanhedrin with its many functionaries and representatives on the one hand represented the concerns of the populace with the Romans; on the other hand, they had to keep the populace from rioting.

These two sides of the political scene can be stated as follows.

Concerning the relationship between the Jewish authorities and the Romans, this general picture means that the Jewish leaders did have access to Roman authority. But, because they were subjects and only had limited authority over their own affairs, they had to abide by decisions of the Romans.

Concerning the relationship between the Jewish leaders and the populace, they had to prevent rioting and demonstrations - especially during the great Jewish feasts in Jerusalem. This situation was aggravated for the leaders because of the wide variety of groups among the Jewish population and in Palestine. From the perspective of the general populace, however, they could easily feel not cared for by the institutions in society as well as even exploited - as is evident in Mark. Part of the problem here is that where they did not perceive it, the situation was still that of exclusion - if they did not conform to the demands of temple-related systems available.

## **6.7 The Meals/eucharist Nexuses with Spirituality, Sociality, Economics and Politics in Mark**

The significance of the relationship between the meals/ eucharist and the perspectives, spirituality, sociality, economics and politics, is especially evident in the fact that in all the indications of meal and eucharistic practices, the principal factor is the presence of Jesus and his proclamation as well as representation in actual activity, of the nearness/ presence of the kingdom of God. This main element can be described concerning each of the nexuses as follows.

### **6.7.1 Meals/eucharist and Spirituality**

In all the incidents related to meals and the eucharist, it is Jesus as spirit-filled one who acts in these contexts. This means that the spirituality of the communal meals but also the eucharist is endowed with the presence of the spirit. As such, it transcends all possible unclean spirit activity or uncleanness related to the spirit. This is the first point and true of Mark in general.

The second point is that of Mark 2:13-17 where Jesus eats with tax-collectors and sinners. As spirit-filled person, he transcends common systemic exclusions at the common meal. This means that the spirituality of the common meal is such that it does not draw systemic boundaries.

The third point is present in Mark 7:25. Here, bread is a metaphor for the gospel and the curing of a child with an unclean spirit related to the transcending of the gospel as bread at the common meal. If the common Jewish meal is an event where the Syrophenician woman would have been excluded from, here, the spirit transcends such systems. This means that the presence of the gospel transcends common systemic exclusions.

The fourth point is that of the institution of the eucharist proper. Here, the fact of the new covenant - linking up with the Old Testament traditions elaborated on above as well as with the exposition of this notion in Mark - means not a hardened but a

compassionate heart. As such, the participants at the eucharist participate in the compassion and caring attitude towards others which Jesus demands in Mark 7. Here, the test case is to care for parents in the face of systemic demands.

We can therefore say that the spirituality related to the meals and eucharist in Mark transcends systemic exclusion (see Smit).

### **6.7.2 Meals/eucharist and Sociality**

The sociality related to the meals and eucharist pericopes transcends the group formations in society as well as the rules which govern such group formation. It is this sociality which is explicitly present in the texts as follows.

**Mark 2:18ff** - the metaphor of the wedding provides those who are related to the bridegroom with the sociality of celebration.

**Mark 2:23ff** - the incident in the grainfields which relate to the new humanity means that this new humanity is a humanity in which all can participate. This is evident from the generality of the statement that humanity is not made for the sabbath but the sabbath for humanity.

**Mark 4:1ff** - the new message is a message which provides also for a split in society - there are those who become part of the new social formation, but, like the seeds - which metaphorically stand for the word - fall in places where they do not take root.

**Mark 6:30ff; 8:1ff** - the new compassion present in the feedings in the wilderness show that this compassion creates a sociality or community beyond common exploitative or exclusionary systems in society.

**Mark 7:1ff** - the new purity of heart and new care, in general creates community of those who act beyond social systemic exclusions.

**Mark 7:24ff** - the new openness creates sociality beyond systemic exclusion on the basis of ethnicity

**Mark 8:11ff** - the new sign or, in terms of the signs of the presence of the kingdom, not other signs, indicates that sociality is free from contaminating "yeast".

**Mark 12:1ff** - the new tenancy means a new sociality which represents a new social formation which has enfabulated itself as representatives of the old Israelite covenant or what they called the "new covenant".

**Mark 14:18-21; 27-31** - the new Messianic misrecognition in the text and recognition by the reader create a sociality effect in which sociality is created by those who recognise the Messiah as the suffering servant.

In all these texts, the meals/ eucharist set free those who are oppressed by unclean spirits and includes them back into community; and those whose existence is determined by the institutionally-founded socially exclusive and oppressive measures, strategies, rituals and ceremonies. Further, these texts create alternative contexts in which people can indeed experience healing, and a non-hierarchical community of service; and is enabled to muster a social criticism, views and practices of institutions and systems which do not meet with the demands of the kingdom of God. Ultimately, this sociality is inspired by the notion in the text of "following after Jesus".

### **6.7.3 Meals/eucharist and Economics**

The economic nature of the meals/ eucharist in Mark strongly depends on the explication

of spirituality and sociality above. Even so, within economic context as outlined concerning the generalised relations between the Romans, the Jewish aristocracy and cult on the one hand and the general populace on the other, provides the grid in terms of which the relationship between meals/ eucharist and Palestinian economics can be understood.

The main facts which come into play here are that one may infer 1) that the disciples did not have subsistence in Mark 2:23ff, indicating that they themselves were poor. This is also true of what Hengel called the "wandering charismatics" who lived off the hospitality of people present in Mark 6:7-13 and 30-31. From the wilderness feeding pericopes, we may infer that they constitute the fact that the people present did not have money to even buy one meal apart from their subsistence economy. This is present in the saying:

*Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστευς εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν.*

In those days when there was again a great crowd without anything to eat, he called his disciples and said to them, "I have compassion for the crowd, because they have been with me now for three days and have nothing to eat. If I send them away hungry to their homes, they will faint on the way--and some of them have come from a great distance."

The assumption here is that as they go back home, they do not have money to buy food. The other two important texts are Mark 12:1ff which deals with the new tenancy and Mark 14:3-9.

In the first text, one may assume on reality context that the tenants did not want to pay over the part of the produce they owe the master. This could have been a kind of phenomenon from Jesus' time or that of the author. Be that as it may, the master "destroys" them and gives the vineyard over to others. As reality event, this may indicate

a common practice by absentee landowners of the time. Concerning produce then, the meaning is that the meals which these people would have received from keeping the produce, also means that with them being destroyed, their next of kin loses not only the produce payment but all subsistence.

The second text points to the fact that this unnamed woman did not retract from paying a large sum of money to anoint Jesus. The spurious attitude by the disciples in this context is immediately evident to the reader. Despite their protestations, Judas betrays Jesus later in the narrative for a large sum of money.

*Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς, συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;*

But some were there who said to one another in anger, "Why was the ointment wasted in this way? For this ointment could have been sold for more than three hundred denarii, and the money given to the poor." And they scolded her.

Given that the denarius was the usual day's wage for a labourer, this constitutes an amount of money more than a year's labour. The important fact is that this woman recognises the Messiah or rather the Messiah as the suffering righteous Son of man but not those among the disciples concerned about money. Further, "the poor" the disciples refer to - to sell the ointment and give the money to the poor - is quite ironic in the context. While the one who represents ultimate poverty - i.e. as a metaphoric equation with suffering - is in their midst, they do not recognise it. Their concern, therefore, comes across as quite hollow.

#### **6.7.4 Meals/eucharist and Politics**

Central to the politics of the day is that Jesus opposes its protagonists and representatives

at virtually every point in his ministry. The downside is that where the political representatives are not present, Jesus' actions can be interpreted as a sage-like covert critique, i.e. that he rather seeks out the wilderness than the company of the educated and learned. These two sides of the politics of Jesus - if we can call it that - can be developed as follows.

### **Direct contact and interaction with representatives of political systems**

Jesus is said to have interacted with scribes (1:22; 2:6,16; 3:22; 7:1,5; 8:31; 9:11,14; 10:33; 11:18,27; 12:28,32,35,38; 14:1,43,53; 15:1,31), pharisees, Sadducees, elders, and chief priests. The interaction with the Herodians is only alluded to in Mark 3:6. The other important interaction with Herod - representing the Herodians - is between him, his wife and child with John the Baptist. These interactions can be summarised as follows.

### **The Scribes**

Mark 1:22 reports that, just after Jesus exorcised the unclean spirit from the man in the synagogue, the crowds were astounded at his teaching for, and then we have a comparison, "for he taught them as one having authority, and not as the scribes". This means that the authority of the scribes - which represented the learned people able to count, read and write especially in the rural areas - did not command the same respect as that of Jesus.

The conflict cycle in Mark 2:1-3:6 has two references to the scribes (Mk 2:6,16). In the first section, the narrator reports that the scribes were "questioning in their hearts". This questioning means that, as also scholars and readers of Torah, they did not agree with Jesus forgiving the paralytic's sins. In the second pericope of this section, Mark 2:13-17, it is "the scribes of the pharisees" - probably indicating that the different groups in Palestine each had their own scribes from within their families or those working for them and also that many pharisees were probably illiterate - who question concerning Jesus' eating with tax-collectors and sinners. The two main meanings from political

perspective here concern the fact that Jesus administers forgiveness - which was a prerogative of the temple and that he contravened one of the most basic purity systemic prescriptions of his day.

The accusation in Mark 3:22 and the questioning in 7:1,5 come from scribes who came from Jerusalem. Their questioning on whether Jesus has an unclean spirit and concerning purity means that they represent, again, central Jewish cultic concerns. The same is true of the other sections in Mark where the scribes are mentioned:

Mark 8:31, 10:33 - the scribes together with other temple representatives are said to constitute the cohort which will be responsible for Jesus' death.

Mark 9:11,14 - the scribes are the learned who know the traditions and also the ones who are best positioned to argue with Jesus

Mark 11:18,27 - Jesus' popularity with the crowd is a threat to the scribes in the first text and in the second, when Jesus enters the temple, it is the whole cultic cohort which comes to him to challenge him.

Mark 12:28,32,35,38 - a scribe challenges Jesus concerning first principles - the major commandment; Jesus challenges the scribes on the fact that the Messiah is the Son of David - again, tradition - and their fullness of their own importance and prestige.

Mark 14:1,43,53; 15:1,31 - the scribes together with the chief priests were looking to arrest Jesus by stealth; they, together with otehr the temple officials also collude with Judas for him to betray Jesus, and then to arrest him, and have him tried and mock him once found guilty.

The main insidents concerning Jesus' difference with the scribes can be described as deriving from: 1) the prerogative of administering and pronouncing salvation; 2) the administering of purity and pollution/ clean and unclean rulings in society; 3) they take responsibility for judging or informing for judgement concerning whether someone constitutes is a threat to society or not, and must be eliminated or not; 4) they are

supposed to know the relevant Israelite scriptural traditions; 5) Jesus' popularity as well as his authority - as in the first scribal reference - constitute a threat to scribal authority and through them to the temple cult; 6) the scribe is the one who challenges Jesus on the most basic principle of Torah and therefore represents the group with ultimate responsibility as to the socio-political well-being of Jewish community under Roman rule. The scribes are also present at the trial and the mocking scene. [Since Mark himself was learned, these representations of the scribes may also indicate some of the discontent in the scribal classes.]

In general, the same kinds of concerns can be ascribed to the pharisees and the other cultic representatives, i.e. except on the issue of resurrection in Mark 12 where the Jesus interacts with Sadducees. Except for the Sadducees (who at the time included the high priest and probably the chief priests Mark speaks of), all the Jewish groups believed in the resurrection.

### **Jesus' sage-like covert critique**

This is evident especially in so far as he seeks out the wilderness and also feeds people here. The assumption is that he as well as his followers are not welcome in terms of the institutions. This usually would constitute one of the characteristics of what had been called a "sect". In Mark, however, this is not the case. And the main arguments against such a view is that Jesus confronts opponents head-on. He does not merely criticise in private. This means that he in fact challenges the systems as they are (Smit).

## **6.8 A Comparison between the significance of the eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church**

What are the results of a comparison of the significance of the eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church? This is our question for this chapter. The researcher will now make these comparisons by doing so with regard to each of the four elements briefly outlined above and in the previous chapter concerning

spirituality, sociality, economics, and politics. In each of these sections, the researcher first briefly summarises the findings and then proceeds with a comparison.

### **6.8.1 Spirituality**

**6.8.1.1 St. John's Apostolic Faith Mission Church:** The earth is haunted by evil spirits which demonize human beings through illness, misfortunes and endless suffering which may even lead to death. Prayer heals such people. The common meals and the celebration of the eucharist provide the opportunity where prayer, and their own spirituality plays an important if not vital healing role.

In the materialist-spiritual split, this fact cannot be silenced by modern people. Even when the mainline churches are involved in development and self-help schemes, the spiritual can never be ignored. It is part of the AIC people's survival mechanisms. Even so, for things which need doing, the spiritual must not function as a sort of escapism. Actual and real interaction with modern life's conditions is just as important as the spiritual. If these are balanced, however, what people from the AICs need to learn is that they must take actual modern realities more into consideration; modern people must learn that the modern does not exclude the spiritual. In this context, among the AICs, there is a rising awareness of the importance of education.

**6.8.1.2 The Gospel according to Mark:** In all the incidents related to meals and the eucharist, it is Jesus as spirit-filled one who acts in these contexts. This means that the spirituality of the communal meals but also the eucharist is endowed with the presence of the spirit. As such, it transcends all possible unclean spirit activity or uncleanness related to the spirit. Related to these are that Jesus' particular spirituality transcends social system exclusions, institutes a new covenant and proclaims a new compassion - not only in the in-group but to people outside too. The care for parents is a central concern here. Finally, it is also evident that prayer played an important role in Jesus' ministry. The most crucial is the fact too that he described the temple in terms of prayer.

### **6.8.1.3 Comparison**

The belief that evil or unclean spirits which haunt the earth is common to both Mark and the AIC. So too, is the fact that these spirits are believed to bring about misfortune even death. Common meals and the eucharist, however, is believed to be occasions where such issues are dealt with - more so in the AIC than in Mark. In both, prayer also plays an important role. Spirituality is central to all these facts. As such, spirituality, however, appears to be of two different kinds. Whereas the spirituality in Mark is a spirituality which has meaning within the debt/gift system, the spirituality of the AIC has meaning within the pollution/ purity system. This difference can be ascribed to the fact that Mark's spirituality is informed by the Holy Spirit more than by traditional Jewish culture and the AIC by traditional African culture and Ubuntu more than the Holy Spirit.

Despite these differences, however, how spirituality in Mark is related to society at large appears to be very similar to the spirituality in the AIC, and this perception comes to the fore especially when the next three perspectives are taken into consideration.

## **6.8.2 Sociality**

**6.8.2.1 St. John's Apostolic Faith Mission Church:** The St. John's Apostolic Faith Mission has open doors not only to its members but also to others - especially those who are suffering - and even the denominations like the mainline churches. This is especially evident in many of the songs they sing as well as in their care and compassion. As such, the meals are a central event where such sociality is cultivated. The meals socialise people into this social value system, especially because they are part of worship.

### **6.8.2.2 The Gospel according to Mark:**

The sociality related to the meals and eucharist pericopes transcends the group format in society as well as the rules which govern such group formation. Elements of sociality are: the element of celebration related to the communal meal; the new human message; the new compassion; the new purity of heart and new care; the openness; the new sign which does not exclude but is willing of care; the new tena

which means responsibility; the new Messianic misrecognition in the text and recognition by the reader create a sociality effect in which sociality is created by those who recognise the Messiah as the suffering servant. Ultimately, this sociality is inspired by the notion in the text of "following after Jesus".

### **6.8.2.3 Comparison:**

The openness in both Mark and the AIC is a sociality which does not discriminate. It does not discriminate against especially people who are out of place and suffering for whatever reasons. This is evident in the ways that people care for one another in the AIC and in Jesus' exhibiting of compassion and care but also his healings. As such, the socialities transcend group formation in society as well as the rules which govern such group formations. For all these activities, the meals form a central focus - for Mark, this is so especially in the two wilderness episodes. The meals also socialise people into this social value system, especially because they are part of worship.

From the textual evidence, it could be important to develop a theology which is more inclusive of African realities but which does not exclude the New Testament but rather develops issues related to the new humanity; the new message; the new compassion; the new purity of heart and new care; the new openness; the new sign which does not exclude but is willing of care; the new tenancy which means responsibility; the new Messianic recognition, further. This should be a theology which does not only cater and inspire people from the AICs, but all from all walks of life.

## **6.8.3 Economics**

**6.8.3.1 St. John's Apostolic Faith Mission Church:** The AIC is concerned about one another's economic well-being. It encourages its members to engage in economic activities, to attempt to employ members or get them employed, to participate and organise stockfells. Since most of the members form part of the unskilled labour force in South Africa, there is a serious need not only for employment but also for education such as

literacy, numeracy and economics. They need to be empowered to move beyond a survival economy. New laws alone will not help here. Empowerment is needed so that the people can do it for themselves.

### **6.8.3.2 The Gospel according to Mark:**

The economic nature of the meals/ eucharist in Mark strongly depends on its spirituality and sociality. Palestinian economics, however, must be understood within the context of the tax system of the Romans and the temple tax system. Pious Jews had to pay up to seventy percent of their produce between these two tax systems per annum. In Mark, the class system impacted on the fact that it appears that Jesus' disciples came from the subsistence class (as fishermen); the artisan class and the taxation officials. Overall, the portrayal is that of people who are displaced, but some who are also not too poor. This, however, is an evaluation which means that there were people who were poorer than the characters we meet in the text - which mainly mean that there were truly destitute people without family or other social relations caring for them or providing for them. In this social formation, the fact that "wandering charismatics" were to be cared for by local people where they served and proclaimed the gospel, functioned in terms of the Mediterranean hospitality systems.

### **6.8.3.3 Comparison:**

In macro context, many of the members of the AIC are not cared for by economic systems of the time but mostly exploited. The same is true of most of the characters in Mark, like the disciples and the various characters who are excluded from society because of illness or socially unacceptable behaviour. Such exclusion means that people in such circumstances can create survival systems. The fact, however, is that the systems in society are such that they cannot accommodate all on an equal basis and that the survival system in itself, is a critique of social formations. In Mark, the feedings in the wilderness have this function on economic level.

In the AIC, people are concerned about one another's economic well-being on a one to one but also a group basis. It encourages its members to engage in economic activities, etc. This is not explicitly present in Mark. Being a religious text, Mark is more concerned about spreading the gospel than economic activity. Implicitly, however, one can pick up succinct criticisms of the economic systems of the day. The most important is where Jesus sits at the temple treasury and see a poor widow putting a mere little money in. This signifies how she is being exploited by being coerced to give money to the temple while she doesn't even have enough for herself.

In both the AICs and Mark, the meals and also how it is exemplified in the eucharist - play an important economic role.

#### **6.8.4 Politics**

**6.8.3.1 St. John's Apostolic Faith Mission Church:** In a context where there has been the modern assumption that politics and the church's concerns do not mix - or only mixed within apartheid and for the benefit of apartheid beneficiaries - the AIC members mainly focus on spirituality and not overtly on politics. This may be due to the violent nature of politics in South Africa and also the fact that members form part of a social stratum which is not conscientised about how politics have not served them and how it may only begin to do so now. However, much education is needed on this issue.

Such education must not discriminate either against spirituality or what has been termed the social or political gospel. The meals may be also events where people are informed about political and other problems facing the church. On the one hand this must not replace spirituality. On the other hand, it must not become the monster under apartheid where it later became impossible to separate church and party. So, the church needs some conscientising, but because its spirituality is so fundamentally grounded in African culture and other Biblical traditions, it can be said that politics will not succeed in displacing the church's spirituality and sociality.

### **6.8.2.2 The Gospel according to Mark:**

In Mark, Jesus does not retreat in the face of criticising authorities and what we may term political institutions. It is in the end these institutions which perceive him as threat and have him crucified. Even so, it is important in Mark to show that it is important to interact directly with representatives of unjust systems. The scribes are a case in point: against them, Jesus administers forgiveness; challenges central exclusionary systems and practices related to the purity system; and when challenged in turn, is not afraid to budge from the truth of the kingdom of God which he was proclaiming.

The second issue is that where Jesus seeks out the wilderness and also teaches and feeds the people in the wilderness, this in itself is a critique of the existing systems in society.

### **6.8.2.3 Comparison:**

It is evident that the greatest difference between the AIC and Mark is in their attitude towards politics. Whereas Jesus confronts representatives of systems and institutions in society directly they do not do so. The same may be true of many other Bible believing Christians in South Africa. Without wishing believers to become politicians, it is important to note that the church has a prophetic task. It is supposed to preach the gospel of forgiveness, care, compassion and healing but also of prophetic direct confrontation on issues of injustice and systemic and institutional malfunctioning.

## **6.9 Conclusion**

This chapter has sought to answer the question: What are the results of a comparison of the significance of the eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church? The results can be summarised as follows.

6.9.1 Spirituality: The finding was that both the AIC and Mark shares the beliefs in evil or unclean spirits which haunt the earth; the belief that these spirits bring about misfortune

and even death. Common meals and the eucharist, however, are occasions where such issues are dealt with - more so in the AIC than in Mark. In both, prayer plays an important role. Spirituality is central to all these events. Even so, Markan spirituality has meaning within the debt/gift system and that of the AIC, within the pollution/ purity system. This difference can be ascribed to the fact that Markan spirituality is informed by the Holy Spirit more than by traditional Jewish culture and in the AIC by traditional African culture and Ubuntu more than the Holy Spirit. Despite these differences, however, how spirituality in Mark is related to society at large, is similar in some respects.

6.9.2 Sociality: In both Mark and the AIC, sociality is an open sociality which does not discriminate against especially people who are out of place and suffering for whatever reasons. As such, the socialities transcend group formation in society as well as the rules which govern such group formations. For all these activities, the meals form a central focus - for Mark, this is so especially in the two wilderness episodes. The meals also socialise people into this social value system, especially because they are part of worship. One element which also needs mentioning, is that members share in one another's trauma. The most important beyond common human trauma and celebration which needs mentioning, is the fact of accidents. This was mentioned often as if this is one of the most common concerns of members.

6.9.3 Economics: The main similarity on this level is that members of the AIC and the characters in Mark are not cared for or catered for by economic systems. More often than not, they are also positively excluded from systems or exploited. In the context of such exclusion, the AIC has created and virtually constituted a survival system. In Mark, Jesus challenges and transgresses these systems and in the end gets crucified for this very reason.

In the AIC, individual members but also the church as a whole cares for its members. Members are concerned about one another's economic well-being. In Mark, the

difference is that Jesus criticises these systems and basically require of his followers to become wandering charismatics.

6.9.4 Politics: The greatest difference between the AIC and Mark is on this level - their attitude towards politics. Whereas Jesus confronts representatives of systems and institutions in society directly AIC members do not do so. Here, education may play an important role, especially concerning the prophetic role fulfilled by Jesus but also by many Bible believers in history. The church can be empowered to preach the gospel of forgiveness, care, compassion and healing but also of prophetic direct confrontation on issues of injustice and systemic and institutional malfunctioning.

In the next chapter I turn to the conclusion and deal with the main focus of this dissertation.

## CHAPTER SEVEN

### Conclusion

#### 7.0 Introduction

The researcher's question for the conclusion was: What are the conclusions that can be drawn from the research as they relate to each of the objectives? These objectives were four-fold: 1) the AIC understanding of Biblical Literature more directly from within African realities; 2) the scholarly study of one significant area within AIC liturgy: the eucharist (meals/sacrifices); 3) an understanding of the social, political and economic significance of eucharist (meals/sacrifices) celebrations in one AIC; 4) a comparative and analogical interpretation of collective significance concerning the eucharist as founded in Mark (and the New Testament more broadly speaking) in the context of community development facilitated by Biblical as well as AIC liturgy. In the context of these objectives, the researcher's conclusion has two main aims. The *first* aim is to provide an overview or report on the findings of the dissertation with regard to each chapter. The *second* aim is to show how the research has met the objectives which were set at the outset.

#### 7.1 The Research Findings

In this section I shall briefly provide an overview of the findings of this dissertation.

##### 7.1.1 Interpreting the Markan Eucharist through Textual Structure and Intertextuality

From Kee's work we may conclude that it was found that Mark's eucharistic pericopes mainly belong to the cultic concerns of the Early Church; that these cultic concerns deal with the responsibility of the cult towards its members and how it did not meet their needs; that this is especially evident in the so-called controversy discourses; that it also focused on those people who were not included in the covenant community.

For Swartley, we interpreted Mark's eucharistic pericopes in terms of his understanding of Mark in terms of the Old Israelite traditions of exodus, way-to-the-land and conquest; the kingship and temple traditions. In Mark, it was shown that the eucharistic pericopes have effects similar to the exodus tradition - Jesus' release of people from different types of bondage; way-to-the-land and conquest traditions - Jesus' progress towards Jerusalem and his eventual vindication in the resurrection; the kingship tradition as one replaced by the kingship of God; and the temple tradition in so far as the temple and its cult is replaced by the ministry of Jesus and that of the new covenant community. In this community, it was found that the meals play an important role in so far as they resonate with the traditions concerning the old Israelite exodus and conquest events.

For Belo, the research revealed the importance of the pollution/ purity systems as well as the debt/ gift systems. Concerning these two main systems, it was shown that the dietetic, kinship and cultic systems came under criticism from the debt/ gift system perspective. Even more importantly, these systems were displaced by the inclusive communal dietetic, fictive kinship and Messianic systems propounded in Mark. Concerning the meals and the eucharist, it was shown that they mainly functioned within the gift system.

### **7.1.2 The Markan Eucharist and Mediterranean Meal/Sacrificial Customs**

Through synoptic comparison, Pauline comparison and comparison with mediterranean meal/ sacrificial customs, it was found that the eucharist is related to the covenant, i.e. the gift system present in the new covenant as pre-figured in the Old Testament and realised in the new. Ultimately, however, it is founded in the death, suffering and vindication of Jesus. And it is this death which the eucharist has become the event for - where it is remembered. Through ritual and ceremony, the meals/ eucharist link up with very old traditions. Jesus' death is related to the slaughtering of the Passover Lamb for instance. More important, his saving death is celebrated in the tradition of passover which goes back to liberation from Egypt in ancient Jewish traditions.

On this latter point, apart from the fact that it was found that there are common cultural elements in the way that the the feasts were celebrated in Mediterranean culture, it is also evident that there is a unique element in how the Christian eucharist was founded and secondly, how it links up with the debt or gift covenant tradition in ancient Judaism.

### **7.1.3 The Celebration of the Eucharist in the St. John's Apostolic Faith Mission Church**

Concerning the eucharist and related festivals in the St John's Apostolic Faith Mission Church, twelve issues were identified. They relate to: 1) set times; 2) clothing and the functions concerning ministry - also at the meals - these indicate; the importance of "openness" - exemplified in an open ministry and that services are conducted in more than one language; sensitivity to divisions and attempts to move beyond these; the central place purification rituals as well as sacrifice have in the celebrations; the existential significance of textual interpretation; this extreme sensitivity to the trials and perils of members are evident from the prayers too; the strong sense of community which is present in all the points above; a strong sense of care and service among members; the importance of visions and dreams which are also expounded at meals and other services; numerous points of blending with African Traditional culture.

### **7.1.4 The Spiritual, Social, Political and Economic Significance of the Eucharist Celebrations in the St. John's Apostolic Faith Mission Church in the Context of Collective Suffering**

From the perspective of one standing outside and ministering in another denomination, the empirical research revealed how the Independent Churches remain outside mainstream life in South Africa. These churches - if one may generalise from information gleaned through the interviews - are the spiritual, and in many senses also the political and economic home of many people. They are churches which look after the needs of people in holistic

fashion. As such, the categories in terms of which modern people think - which tend to be also the categories through which they develop their diversity of exclusions - are foreign to the members of the AICs. Moreover, given South Africa's new dispensation, the freedom which it has brought for a few has not become evident in these churches. As institutions created for survival under the most adverse conditions, they meet the needs of people like few other systems and institutions in South Africa. As such, they cannot and will not be destroyed through whatever incentives initiated by whomsoever. In this context, there are important elements which have been arrived at in the interpretation concerning the significance of these churches for spirituality, sociality, politics and economics. These can be indicated in brief, as follows.

*Concerning spirituality:* The members of the St. Johns Apostolic Faith Mission believes in a spiritual realm where good and evil spirits roam, causing human beings misfortune. Their own unique spirituality which they developed from the Old Testament as well as the New Testament Scriptures is an effective means to deal with such misfortune. Here, prayer plays an important role. This focus on spirituality is something which no-one will be able to take away.

*Concerning sociality:* The churches - and especially the eucharist - play an important role as far as the social needs of interaction of people and community development and experience are concerned. Meals fulfill a social role as in the Bible but also other ancient cultures. These meals have a social function in addition to spiritual, ritual and economic ones.

*Concerning economics:* The church also fulfills an important function with regard to economic suffering and hardship.

*Concerning politics:* Since the members are too involved in what can only be termed survival strategies and practices in a hostile modern environment, politics is not something that they wish to be involved in.

### **7.1.5 A Comparison of the Significance of the Eucharist in the Gospel of Mark and the St. John's Apostolic Faith Mission Church**

This issue can be addressed by comparing the results of the four perspectives, spirituality, sociality, economics, and politics.

*Firstly, spirituality:* The finding was that both the AIC and Mark shares the beliefs in evil or unclean spirits which haunt the earth; the belief that these spirits bring about misfortune and even death. Common meals and the eucharist, however, are occasions where such issues are dealt with - more so in the AIC than in Mark. In both, prayer plays an important role. Spirituality is central to all these events. Even so, Markan spirituality has meaning within the debt/gift system and that of the AIC, within the pollution/ purity system. This difference can be ascribed to the fact that Markan spirituality is informed by the Holy Spirit more than by traditional Jewish culture and in the AIC by traditional African culture and Ubuntu more than the Holy Spirit. Despite these differences, however, how spirituality in Mark is related to society at large, is similar in some respects.

*Secondly, sociality:* In both Mark and the AIC, sociality is an open sociality which does not discriminate against especially people who are out of place and suffering for whatever reasons. As such, the socialities transcend group formation in society as well as the rules which govern such group formations. For all these activities, the meals form a central focus - for Mark, this is so especially in the two wilderness episodes. The meals also socialise people into this social value system, especially because they are part of worship. One element which also needs mentioning, is that members share in one another's trauma. The most important beyond common human trauma and celebration which needs mentioning, is the fact of accidents. This was mentioned often as if this is one of the most common concerns of members.

*Thirdly, economics:* The main similarity on this level is that members of the AIC and the characters in Mark are not cared for or catered for by economic systems. More often than not, they are also positively excluded from systems or exploited. In the context of such exclusion, the AIC has created and virtually constituted a survival system. In

Mark, Jesus challenges and transgresses these systems and in the end gets crucified for this very reason.

In the AIC, individual members but also the church as a whole cares for its members. Members are concerned about one another's economic well-being. In Mark, the difference is that Jesus criticises these systems and basically require of his followers to become wandering charismatics.

*Fourthly, politics:* The greatest difference between the AIC and Mark is on this level - their attitude towards politics. Whereas Jesus confronts representatives of systems and institutions in society directly AIC members do not do so. Here, education may play an important role, especially concerning the prophetic role fulfilled by Jesus but also by many Bible believers in history. The church can be empowered to preach the gospel of forgiveness, care, compassion and healing but also of prophetic direct confrontation on issues of injustice and systemic and institutional malfunctioning.

## **7.2 Conclusion**

In pursuing the objectives of the research for this dissertation, the researcher discovered many dimensions of the topic, "Markan Eucharist in the context of African Initiated Churches Liturgy" in the process of research. These dimensions mainly focused on the meals/ eucharist in the Markan context; in the context of one AIC, the St Johns Apostolic Faith Mission; and their comparison.

*In Markan context,* it was found that the Markan meal or eucharistic pericopes all relate to different facets of Old Israel's traditions. These traditions are the exodus, way-to-land and conquest, kingship and conquest traditions. Of all these, it appeared that the the exodus tradition is the strongest. As it informs the meals and the eucharist, the exodus tradition indicates the liberating and healing power of the gospel message. This healing is primarily of a spiritual, social, economic and political significance. Concerning the first, it is informed by the transforming power of the Holy Spirit; the second, by the creation of a new community beyond exclusionary rules and practices; the third, by the critique and

constitution of a new reality which does not oppress people economically; the fourth, by unabashed critique of systems and institutions in society. These are elements shared between the gospels as well as with the Pauline literature. In comparison with the meal and sacrifice practices of the time, it appears that the Markan understanding of the function of the meals is quite radical.

*In the context of the St Johns Apostolic Faith Mission*, it was found that the meals and eucharist celebrations are equally central to their existence. The celebrations are infused with African traditional, Old Testament but also New Testament elements. These elements all serve purposes of creating what the researcher called "systems of survival". As such, these systems are open and aimed at caring and serving people. They are informed by a particular spirituality, sociality, economics and a virtual absence of interest in politics. As people who have been excluded from public social systems, for a century or more, they do not benefit from systems which should cater for their needs.

*The comparison between the Markan eucharist and the meal/ eucharist celebrations in the St Johns Apostolic Faith Mission* showed the central importance of the meals in both Mark's understanding and that of the AIC. The main similarity is present in the fact that these meals transcend exclusionary and oppressive systems. The main difference was found to be in the fact that whereas Mark propounded an open prophetic confrontation with representatives of what we called cultic politics, AIC members appear to be totally uninterested at this level of interaction with institutional and systemic authorities in the wider society.

Against the background of this research, the question arises as to the future of the AICs. It is needless to say that they are strong and will to a large extent continue as they are. However, in terms of the fact that they are not sufficiently catered for by society's systems, that many are not well educated, that they do not have tradition of prophetically confronting what is wrong in society - i.e. beyond their origins which started as a non-aligned movement with critique against missionaries and mainline churches - it is important to point to a few possibilities which can be raised in the context of this research.

Modern society has not delivered on its promises to the people from AICs. They

have been largely excluded through racist laws and class exploitation. In this context, AIC spirituality alone may prove to not be able to confront these realities which still determine members' lives. It is important to facilitate interaction between the people from these churches and other religions - also other Christian denominations. Such interaction or participation can be facilitated in terms of the eucharist celebrations but also in terms of opening one's eyes to the various kinds of suffering these people are exposed to, and to assist pastorally and educationally in this sphere.

Modern people - mainly white but also many black people and people from other racial groups (if one must speak in racial terms) - are not only uninformed about the hardships of these people. They are also apathetic. This apathy may be interpreted as a form of racism which will need a massive collective effort to eradicate from South African society. This racism, because it manifests in class structures, is a class-based racism which needs to be addressed. Here, too, a massive collective effort is needed.

Given the fact that it is through politics that the AICs experience the sharp edge of South African society, this is a huge problem which cannot be addressed overnight. Even so, it is a problem that social and political scientists must address. From mainline church side, it is important to develop conscientising strategies to have these issues addressed and imbalances eradicated. Here, too, empowerment of an upcoming generation of pupils and students from within this community may play a major role. They can be conscientised or they can develop strategies to empower people within these churches over a broad front.

Finally, this research has sought to venture into an area which is not common cause, and given that there are many problems attached to such research, the researcher hopes that this dissertation may make a contribution to a seriously neglected area of study but also of empowerment. From Biblical perspectives, there are traditions which may inform and advance the interests of members of the AICs. The most important certainly is the exodus tradition. Through the significance of the meals, this can be advanced in AIC understanding. So too is the notion of gift - which is already so strong within AIC culture. Here, other churches - the mainline churches - stand before a major challenge. Only history will show whether the mainline churches has again shirked their responsibilities concerning the AICs.

This dissertation provides other possibilities. It can be used to empower but also to educate. As such, the researcher hopes that it makes a contribution and that others may also participate in addressing this area of research. The focus on the eucharist has brought some facts to light. Other focuses may bring others. Be that as it may. Through conscious effort, transformation should also impact on the AICs - not to their detriment but to their benefit.

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### Summary

The topic of this dissertation, *Markan Eucharist in the Context of African Initiated Churches Liturgy* was researched by focusing on three main perspectives, each with a variety of dimensions: the Markan, AIC and their comparison. Concerning Mark, it was found that the significance of the meal-pericopes derives text-internally from the institution of the eucharist as well as from Old Israelite traditions, especially the exodus. Systemically, the meals and the eucharist are also informed by the purity/ pollution and the debt/ gift systems. Within each of these systems, dietetic, kinship and cultic systems function. Within these systems and the intersection, it was found that the Markan meals are occasions at which exclusionary rules and practices are transcended.

Concerning the the AICs, one was studied - the St Johns Apostolic Faith Mission Church. It was found that the meals and eucharist celebrations are equally central to their existence. The celebrations are infused with African traditional, Old Testament but also New Testament elements. These elements all serve purposes of creating what the researcher called "systems of survival". As such, these systems are open and aimed at caring and serving people. They are informed by a particular spirituality, sociality, economics and a virtual absence of interest in politics. As people who have been excluded from public social systems, for a century or more, they do not benefit from systems which should cater for their needs.

The results of the comparison were that the main similarity is present in the fact that these meals transcend exclusionary and oppressive systems. The main difference was found to be in the fact that whereas Mark propounded an open prophetic confrontation with representatives of what we called cultic politics, AIC members appear to be totally uninterested at this level of interaction with institutional and systemic authorities in the wider society.