

**LUKE 6:12-7:17 AS AN ETHICAL MODEL FOR
EGALITARIAN SOCIO-ECONOMIC PRAXIS IN POST-
INDEPENDENCE NAMIBIA**

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DECLARATION

I, Daniel Shiyukifeni Ndemuweda, PhD candidate, University of KwaZulu-Natal, Faculty of Humanities, Religion and Social Sciences, School of Classics, Philosophy and Religion, hereby declare that unless specifically indicated to the contrary in the text, this thesis is my own original work and shall only be submitted for the purpose of the above mentioned degree.

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DEDICATION

I dedicate this piece of work posthumously to my parents, Josefina Tulihaleni, and Johannes Shitaleni Ndemuweda, who against all odds in our Eembidi village, were so industrious and ensured that I receive a decent education, without which I wouldn't have come this far. Tangi Meme! Tangi Tate! This is for you.

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ABSTRACT

This study is a contextual exegetical encounter with the text of the Sermon on the Plain in Luke 6:12-7:17 which is an ethical discourse embedded in the Jesus tradition where Jesus speaks and acts in solidarity with the poor and the marginalized. The study applies the ethical paradigms of the discourse for socio-economic and political justice to the context of the present Namibian public economic establishment which is unjustly increasing socio-economic disparities in society. The study has therefore adopted Burridge's (2007) ethical model of an *open* and *inclusive community* of Jesus in Luke which Jesus forms and in which he encourages egalitarian socio-economic praxis. Burridge finds this model -the "all-embracing portrait of Jesus" - in Luke's community. It opens up to all as "it seeks to *imitate* Jesus". The Sermon on the Plain is in the current study seen as the epicenter of Luke's presentations of Jesus' socio-economic and political ethical teaching and praxis for an egalitarian community, the ethical model which Luke expands throughout his narrative account of the gospel. The Evangelical Lutheran Church in Namibia (ELCIN), the particular contextual focus of this study, is taken as an open and transformative community of Bible readers where this ethical model could be embraced and effect some changes in human behavior that may lead to a more fair, inclusive and equitable socio-economic community, both within the Church and in the predominantly Christian Namibian society.

For necessary methodological and hermeneutical approaches to ways in which the New Testament ethics of Jesus - which are the ethical paradigms of ancient communities - can be relevant and applicable to our present day contexts, this study has made use of Burridge's method that considers New Testament ethics as starting with the historical Jesus. The reconstruction of the historical Jesus and our access to the ethics of Jesus are, according to Burridge, possible through our reading of biblical texts and gospels which are like *stained glass* so that our picture of what lies behind the text is not unimpeded. This model has been employed by the current study to see beyond Luke's text the historical Jesus who is part of the peripheral peasant communities. In his context, he encourages the families and villages to sustain their limited socio-economic power through sharing, a form of resistance that Moxnes (1988) terms the "moral economy of the limited good" within the exploitative ruling system. The study identifies the ancient levels of the early Jesus tradition through which the socio-economic and political ethics of Jesus underwent adaptations and continuation. Burridge's

method of the *imitation of Jesus* and its hermeneutic approach of the gospels as *stained glass* are in this study applied in Draper's (1991) African contextual exegetical *tripolar framework* for our present appropriation.

Burridge reads the gospels as narrative biographies of Jesus, presenting Jesus' words and activities, the umbrella narrative genre in which the ethics of Jesus are not considered as isolated rules or moral prescription. Rather they are rather part of the whole life story of Jesus in which both his rigorous and unconditional acceptance ethics are checked against each other. This approach has led the present researcher to see the community of the followers of Jesus as the place where our ethics of love, mercy, and grace are lived out in tension with the justice of God, which is also at the centre of Jesus' proclamation of the reign of God as the alternative to socio-economic and political exploitation. This study has therefore argued for the love of Jesus for the marginalized, a love which pushed Jesus to the margins, risking even his life for the sake of justice.

ELCIN has been implicated by the dense empirical data of this study. Both the interviews and sermons collected in its Eastern Diocese substantially confirm ELCIN's timidity, even silence, when it comes to addressing socio-economic and political injustice in Namibia. The study's findings constitute a qualitative pattern that is transferable to the whole of ELCIN. Therefore the study concludes that ELCIN is collaborating with the proponents in our present government of an unjust system. The data indicates that this situation is accountable for socio-economic and political polarization. The study conscientizes ELCIN, in its prophetic task, to speak from the perspective of the poor and the marginalized, among whom the Church's "social location" is situated as it continues "seeking to imitate Jesus".

The study suggests that the Church should shift from the traditional spiritualizing of human daily life experiences to critical contextual biblical hermeneutics and appropriation which motivates self-theologizing and local debates. It crucially suggests that ELCIN distances itself from the euphoric excitement of political independence to choose a position of critical solidarity with the state and to operate without its voice being marred by ambivalence. Transformative and liberating formal and informal education is suggested as essential for empowering the marginalized, whereby ELCIN can play a vital role. Reading the Bible together as an open community of the followers of Jesus is suggested so that ELCIN will become an interpretive community that dialogues and openly debates socio-economic and political issues in the light of its unbiased appropriation of the biblical message.

ABBREVIATIONS

BEE	Black Economic Empowerment
BIG	Basic Income Grant
CBS	Central Bureau of Statistics
CCN	Council of Churches in Namibia
DIC	Diakonia in the City
ELCIN	Evangelical Lutheran Church in Namibia
ELCRN	Evangelical Lutheran Church in the Republic of Namibia
ELCIN-GELC	Evangelical Lutheran Church in Namibia (German-Speaking)
ELOC	Evangelical Lutheran Owambo-Kavango Church
ETSIP	Education and Training Sector Improvement Programme
FELM	Finnish Evangelical Lutheran Mission
FMS	Finnish Missionary Society
GDP	Gross Domestic Product
GIPF	Government Institutions Pension Fund
HIGSCE	Higher International General Certificate of Secondary Education
HDI	Human Development Index
IMF	International Monetary Fund
NAMTAX	Namibian Tax Consortium
NANASO	Namibian Network of AIDS Service Organizations
NASB	New American Standard Bible
SBL	Society of Biblical Literature
NES	Namibian Economic Society
NHIES	National Household Income and Expenditure Survey
NLFS	Namibian Labour Force Survey
NPC	National Planning Commission
NUNW	Namibian Union of Namibian Workers
NWR	Namibia Wildlife Resorts
ODC	Offshore Development Company
Q	Quelle
RMS	Rhenish Missionary Society

RSV	Revised Standard Version
SOEs	State Owned Enterprises
SP	Sermon on the Plain
SSC	Social Security Commission
UNDP	United Nations Development Programme
VIPs	Very Important Persons

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Preamble

There has been a dispute in biblical studies, without common agreement being reached, whether the ethical teaching of the New Testament writings and that of the canonical teachings of Jesus in particular, are of any relevance to our contemporary church and societies. In this study we concur with, and are motivated by, the scholarly view upholding the position that New Testament ethics, including the teaching and activities of Jesus, shape and guide the attitude and behavior of many lives in our contemporary world. It is appropriate, then, to explore New Testament texts and rediscover their ethical values as we find new methodologies and hermeneutical approaches for relevant appropriation in our particular contexts. Ethical contextual appropriation presupposes that no *ethos*, including that of the New Testament, is universal or individualistic. We diverge from early twentieth century universal truth of biblical theology which disregarded contextualization. This was spearheaded by Bultmann's belief in the *universality of being*, and by Barth's anachronistic approach dictated by his insistence on the "absolute nature of revelation"¹ which prevented him from seeing the importance of the "historical otherness of the text" (Draper 2001:152). Ethics is composed and/or adopted in a communal and contextual particularity. In the same line, Zimmermann (2009:499) alludes to the definition of Michael Wolter that the "ethos is based on the customs and conventions of actions in a concrete community",² unlike Jan van der Watt whose definition takes a conservative and broader view that does not limit the *ethos* to a particular group or community. His Christian perspective broadens his definition of New Testament ethics in universalistic terms (:401). The latter's position goes back to the strong and still commanding concept of the "natural law", the teaching of the "revelation of the will of God", and their consequent "universal ethics." Studies of the sociology of knowledge,

¹ For Karl Barth, Jesus is at the centre of the revelation of God. However, the mystery remains until the time when the final knowledge of any content or truth of what God did in Jesus of Nazareth is revealed by God's final revelation at the end of history (Pannenberg 1988:16). Rejecting any historical inquiry, the dialectical theology of Karl Barth and Rudolf Bultmann made of faith and doctrine their presupposition of any argument (1988:43).

² Michael Wolter states that "the term ethos designates a canon of institutionalized practices, which a given group regards as viable" (in Zimmermann 2009:400).

however, strongly emphasize the social construction of reality (see Berger and Luckmann 1967). That which appears “natural” to one culture appears an aberration in another so that notions of universality must be abandoned. Instead, the relevance of ethics must be determined in particular communities against the background of particular cultures. It is prone to adaptations and reforms, as well as to how it is newly rediscovered by communities in their pluralistic context. It cannot be an insensitive and fixed standard which would rule out the kind of contextual Bible reading that is emphasized in this research. We will expand somewhat on the concept of *natural law* in chapter two.

This research is a contextual exegetical study focusing on the dimension of the ethics of Jesus in the Lukan text of the Sermon of the Plain (Luke 6:12-7:17), read by this researcher from a perspective of concern for socio-economic justice in present day Namibia. This ethical approach advocates for a community of followers of Jesus that is transformative, leading to a more equitable and fair socio-economic praxis in the distribution of the Namibian national economy. The media in Namibia often point out that poverty and inequality in the country are perpetuated by the greedy few at the expense of the poor majority. We take the approach whereby Jesus and the ethics of Jesus in Luke are seen from the perspective of the poor and we attempt as real readers to draw out the meaning of the ethics of the Sermon on the Plain as considered from that contextual perspective.

The Sermon on the Plain is traditionally known as a unit of Luke 6:20-49. On the basis of a narrative method reading of the text, this study regards that unit as part of a larger discourse in Luke 6:12-7:17, which is the Lukan presentation of the Jesus tradition that dramatizes the “metonymic reference” to the pattern of the Old Testament Sinai tradition in Jesus’ program of “covenantal renewal” of Israel. This approach to the discourse has been convincingly argued by R A Horsley (1994) and J A Draper (2006). Like Horsley and Draper, the present researcher sees the discourse as a traditional pattern of three scenes: 6:12-19 (opening frame), speech (6:20-49) and the closing frame (7:1-17). We have discussed this further in sections 4.1, 4.3.3 and following. Jesus is presented by Luke as an archetype of Moses playing his prophetic role in the Sinai community.

This first chapter introduces the research problem of the Namibian socio-economic conditions as mentioned above in the context of an interpretation of Luke 6:12-7:17. It presents the research questions, aims and objectives, and it maps out how the research will

respond to the research items as it introduces the principal theories and approaches used, as well as the research design and method.

1.2 Outline of Research Problem

1.2.1 Background to and motivation for this study

This study in New Testament ethics has been motivated by concern for the poor and marginalized in post-independence Namibia. The backdrop of the current Namibian situation is a socio-economic system that impacts negatively on Namibian society while existing approaches in the church* in Namibia are inadequate to address the problem. The Namibian society is overwhelmingly Christian (statistically more than 90%), yet biblical models of socio-economic justice do not seem to have been effectively employed to play a significant role in addressing the growing inequalities in post-independence Namibia. The church has not succeeded in promoting a community characterized by equity and social justice for all. The negative impact on the country of the globalization of socio-economic systems is felt among the poor and adds to their misery. The Gospel of Luke presented, at least *prima facie*, not only a concern for the poor and marginalized in first century Palestine, but it remains, also today, an ethical model for addressing unjust social situations.

Other divisive forces such as love of power and prestige, gender bias, tribal and religious exclusion, are general factors contributing to the fragmentation of communities whereby the weak are pushed to the periphery of communal life and end up as part of a modern socio-economic category of poverty. The hypothesis of this thesis is that, between the marginalized and disempowered poor in Namibia and the *πτωχοί* (poor) in the ancient Near East addressed by Jesus in the Sermon on the Plain, there are parallels that can open up a dialogue between modern Namibian readers of the text and the Q teaching of Jesus preserved in Luke. The social barriers that characterize contemporary Namibia manifest themselves also in the church, Church membership and “biblical faith” do not result in changed practices. This raises questions concerning the relevance of the Bible in these Christian societies and how its message is transmitted and appropriated. It might, in the context of the struggle for justice, be pertinent to pose the question whether the Bible is dividing rather than uniting people. The

* When *church* starts with a lower case c, it refers to the ecumenical church, whereas *Church* written with a capital refers to the Evangelical Lutheran Church in Namibia (ELCIN).

Lukan inclusion of the socially marginalized, characterized by Jesus' interaction with, and unconditional welcoming of, many different groups and individuals into the community of his followers, reflect the powerful New Testament ethical dimension of social inclusion and social justice that should be the context in which the church lives and teaches. The context is emphasized because modern 'inclusion' tends to be turned into an imposition of imperialistic onto other cultures. For the church to continue to be "the light of the world",³ it needs to reflect a Jesus-like attitude which the society in general could emulate. Virtues such as social justice, love and mercy, should become the ideal values guiding society. These are motivating ethical dimensions that emerge as one reads the Gospel of Luke. This study has therefore elected to conduct a biblical research on the Gospel's "Sermon on the Plain" in its larger context of Luke-Acts. We view Luke and the Acts of the Apostles as Luke's two volumes and concur with the hypothesis that "the two works were meant to be read together, with the Acts of the Apostles as a sequence of the Third Gospel" (Mlilo 2007:18).

The hypothesis of this thesis is that a close contextual reading of Luke 6:12-7:17 can contribute to the construction of a transformative New Testament ethical model which may lead to a change in attitudes and praxis of the Church in Namibia and, in doing so, make a contribution towards national socio-economic and political transformation.

As is the case in present day Namibia, it is statistically proven that the gap between rich and poor is growing, both globally and at national levels. A global economic study, conducted by the World Institute for Development Economics Research at the United Nations University, lists facts on wealth for the year 2005 revealing huge socio-economic disparities among individuals. It states that "1 % of the world population own 40 % of the global assets, and that the richest 2 % of the world population own more than 51 % of the global assets, while the richest 10 % own 85 % of the global assets. At the bottom lies 50 % of the world population which own less than 1 % of the global assets,"⁴ while the world Gini Coefficient⁵ was at 67.0 in 2005" ("Namibia Remains" 2005). The global economy is beyond the scope of this research but will feature in the detailed discussions of the Namibian socio-economic conditions in chapter five. The Namibian economy is part of the global economic system and its agreements and is therefore affected by globalization.

³ Matthew's image (5:14-15), originating from the Q tradition as it also features in Luke 11:33.

⁴ http://en.wikipedia.org/wiki/International_inequality, 13 September 2010.

⁵ Measure of the level of income inequalities

Existing studies of the socio-economic situation in Namibia point to persistent severe social inequalities rooted in the colonial past. These have been enhanced by unfair distribution of national resources and by self-enrichment among present government officials and by the politically connected. Currently, Namibia is positioned globally as the country with the largest gap between rich and poor.⁶

The first post-independence economic data and statistics gathered in Namibia by the National Household Income and Expenditure Survey (NHIES) of 1993/1994 concluded that the country has “vast disparities between a small, wealthy minority and a big majority of which many live below the poverty line” (Central Statistics Office 1996, cited by Helber 2005:307). According to this report, 10% of households, which amounts to 5.3% of the population, totaled 44% of the private household consumption while 90% of households, amounting to 94.7% of Namibia’s population, consumed only 56% (:307). The 1996 report of the United Nations Development Programme (UNDP) tells of the savageness of the ethnic, socio-economic and racial colonial system in Namibia, as it states:

It is clear that the Afrikaans, English and German language speaking groups are the most privileged in terms of education, health and income. All three groups exceed the cut-off of 0.80 for classification as high human development. Speakers of African indigenous languages are relatively deprived with an average index value of 0.548 compared to that of 0.857 for all other groups ... The worst off language group, the San, have an HDI (Human Development Index) of only 0.233. The highest HDI by language group, at 0.902, is that of the German speakers (UNDP 1996:14).

These disparities can surely be attributed to the colonial era and apartheid policies in Namibia. We would miss the point if we do not keep that background in mind as we analyze the present socio-economic conditions in the country. However, the central concern of this research is the fact that, after independence, this scenario has worsened, mainly due to self-gratification and the formation of the other elite, a clique consisting of the ruling political class and those connected to it. This is contrary to “justice” which was a key motivation in the Namibian liberation struggle. Reflecting the ideals of the liberation struggle, the first Namibian head of state, Sam Nujoma, stated in a 2003 interview: “In Namibia ... we are

⁶Its Gini Coefficient is highest among all countries and still on the increase according to different reports. It was at 70 in the 1990s (Jauch et al 2009:35), reduced to 63 according to the report of the Central Bureau of Statistics (CBS) of the Namibian Government, released in 2008 and based on the data collection of 2003/2004 (National Planning Commission [NPC], 2008:35). But it was high again at 70 and at 74.3 according to the United Nations Development Reports of 2005 (UNDP Report 2005:24) and 2009 respectively (in Jauch et al 2009:25).

clear... No exploitation of man by man [sic]. That will not be allowed here” (Melber 2005). These words ring hollow in the ears of the Namibian public after Nujoma left office while several reports of corruption by commissions of enquiry are gathering dust, remaining undisclosed and unattended to - a fiasco that the public has rightly criticized as a covering-up of corruption.

The Discourse on the Plain provides paraenesis⁷ from the perspective of the poor, denouncing the rich, implying an unjust social context, and with strong statements pleading for a reversal. . Other ethical issues such as love (including love of enemies) and mercy, egalitarian reciprocity and generosity, the holding back of vengeance, questions of honor and shame (rather than the traditionally assumed non-violence or pacifism),⁸ also emerge in the text as part of Jesus’ ethics as he addresses the social issues of his time and (via Luke as an implied author) those of Luke’s audience in their time. All of this constitutes the ethical dimension that has prompted this study to draw on the discourse and to propose an ethical model of *the open and egalitarian community of the followers of Jesus*. The egalitarian community suggested in this study does not imply the unrealistic ideal of *egalitarianism* that seeks to make of all humans equals, but rather it is a community characterized by concern for, and the ”solidarity of the poor” (Moxnes 1988). The model avoids the awkwardness of treating the ethical issues in the Sermon on the Plain as moral instructions in isolation or of portraying Jesus as a mere ethicist or religious teacher. Instead these issues will be discussed as part of the larger vision of the Lukan inclusive model of the community of Jesus.

There are other aspects that have to be considered in the present study. Jesus, the Jesus tradition in Q and subsequently in Luke, and the communities they represent, need to be located in the historical, geographical and social Jewish contexts of, in particular, first century Syro-Palestine and Galilee, the area from where the tradition hails and was passed on. This background is the nucleus that we distinguish from Luke as implied author, with his

⁷ A Greek jargon term for ethical exhortations in the New Testament.

⁸ In his article in the *Journal of the American Academy of Religion*, LIV/1, “Ethics and Exegesis: ‘Love your Enemies’ and the Doctrine of Non-violence”, Richard A. Horsley convincingly argues that the Q sayings in Matt.5:38-49/Lk.6:27-36, when understood in their social and literary contexts, speak about social and religious interactions between individuals and within communities and do not offer a firm basis for concepts of Christian pacifism or the ethics of non-violence as traditionally assumed (Horsley 1986). Jonathan A. Draper shares this point of view and asserts that “instead of an ethic of revenge, the Covenantal Discourse advocates an ethic of generosity and shame” (Horsley 2006:93). For more reading on an “ethic of shame”, see Neyrey (1991:29-32).

redactional interests as a scribal retainer citizen of the Roman Empire and as a Gentile Christian in the larger context of the Greco-Roman Mediterranean world where Luke-Acts originated. Both first century historical phases will be explored to understand the socio-economic and religious issues in that particular context and to examine how Jesus and Luke address these in the light of the ethical speech of the Sermon on the Plain.

1.2.2 Background of the present context of application

Once the research findings regarding the biblical and textual context of the discourse have been presented and their narrative and rhetorical meaning and implications within the framework of our ethical model of *the open and egalitarian community of the followers of Jesus* in Luke-Acts have been examined, the study will make suggestions regarding applications to the present Namibia. As present day context of application, the researcher has chosen to investigate the ecclesiological, socio-economic and political life of a specific post-independence Namibian society.

It is noted here with concern that, since the country's political independence in 1990, both the church and state in Namibia have fallen short in their efforts to improve the social conditions of the poor and the marginalized in society. While it is important to speak of the ecumenical church in Namibia in general, this researcher has chosen to limit the scope of his study to the Evangelical Lutheran Church in Namibia (ELCIN). "Church", in relation to both the ecumenical church and ELCIN, refers to the institutional and legislative component of the whole church – the official spokespeople and decision making bodies at national and local levels who officially represent the entire church as community.

Political independence has brought peace, stability and economic opportunities to Namibian society. However, the economic resources of the country have fallen into the hands of a limited elite who were entrusted with the delivery of services, empowering the nation and redressing the ills of the oppressive apartheid era. Munyika, in his speech on *Towards a Namibian model of shalom in local communities* as part of the theological symposium of the Council of Churches in Namibia (CCN) in 2005, refers to this economic injustice. Munyika stated that political independence "surely brought this country general peace, but not *shalom*." He asked: "How can we have *shalom* ... when 10% or so of the population enjoy the comfort of close to 90% of the wealth of this country; when [those] who are highly paid play games or gamble with tax payers' money amounting to millions?"

Striking features of the present context as addressed in this research are the following:

- Persistent severe social inequalities resulting from, and perpetuated by, unfair distribution of national resources and self-enrichment of the few, have left Namibia as the country with the highest wealth-poverty co-efficient globally.
- There is a withdrawal of the ELCIN from its prophetic role with regard to state and social justice after independence into aloofness and spiritualized biblical hermeneutics. Its clear and contextual voice before independence has been muted and ELCIN is either “dining with Caesar” or simply ignoring issues of socio-economic justice. Despite sporadic prophetic voices of protest, the church, and particularly the ELCIN, has abandoned its outstanding pre-independence record of teaching the contextual theology of liberation and engagement with the struggle for justice. Instead it has resorted to a traditional spiritualized culture. A unitary return to the contextual exegesis and theology from the perspective of the marginalized is long overdue.
- Despite more than 90% of Namibians being Christians, new realities, such as the adoption of a constitution that enshrines the secular state, the reclaiming of primal African religions and the influx of other world religions (especially Islam and, to a much lesser extent, the Baha’i Faith are making their presence felt) as well as the increasing intrusion of the international business community indicate that independent Namibia has rapidly become a pluralistic society. The Church is challenged to adapt and continue to be part of nation building. If the Church does not critically and honestly respond to the new situation, it risks becoming irrelevant and marginalized in the formation of the new post-colonial society. Facing this new reality, the church has a clear ethical platform drawn from its pre-independence participation in socio-political issues. It has a democratic right and, indeed, a responsibility, to raise its voice and represent its large membership consisting of the majority of the Namibian citizenry and electorate. It also has an ethical responsibility in terms of the church’s gospel mandate to speak for justice from the perspective of the marginalized and poor in general, even those outside the Church.
- Church relevance: The church has not yet lost its relevance as a guide and advisor as regards the ethical needs of society. People gather in large numbers to read and listen to the Word of God, their source of guidance in life. The Church, especially

the ELCIN, which is the largest single Christian Church in Namibia, has the potential to contribute to the process of social transformation towards socio-economic justice.

It is our presumption that a contextual New Testament ethical model based on the Lukan discourse of Jesus on the plain in Luke 6:12-7:17 could effectively relate to, and positively affect, the present context. It can conscientize the ELCIN to engage its prophetic voice in post-independence Namibia. It can advocate for the poor and the marginalized as it engages with liberating Biblical discourses and gets involved in dialogues with the state for the enhancement of social justice and a more equitable socio-economic and political praxis. The current study seeks to develop a method and biblical hermeneutics through which we may approach the ethics of Jesus in the Sermon on the Plain in a way that could assist the ELCIN readers/audience to properly appropriate the text as a means to build a new, transformative community - one that is relevant to their socio-economic and political realities, accommodates outsiders and extends its transformative activities to include contemporary Namibian society and its full, new, secular and pluralistic context.

1.3 Analytical statement of the problem and objectives

Namibia is increasingly becoming a society that is socially stratified and divided by the selfish and consumerist few. That is the challenge on which this research concentrates. The following issues related socio-economic and political features of Namibia need our attention.

- Misuse of power in redistribution of national resources to suit individual interests
- High illiteracy and lack of education which could potentially play into the hands of the elite bent on socio-political manipulation
- Allocation of posts and benefits, calculated on the basis of well-connectedness and entitlement rather than merit
- A consequent slow pace of delivery of basic needs, nation building and development
- A vacuum instead of a voice representing the voiceless which many feel should be filled by the institutional church.

The Church is challenged to maintain its place and its autonomy so as not to get lost in the webs of political squabbles. In his visionary speech, delivered at the deanery pastors' conference of the then Oukwanyama Deanery in ELCIN, prior to the independence of

Namibia, where church-state relations in the then imminent context of political freedom were discussed, Julius Mtuleni cautioned Church leaders in his mother language, Oshikwanyama. He said:

Ongeleki ngeenge oya ka ponwa po kepangelo, ouyelele wayo otau ka ningina medimo lepangelo. Ovanhu otava ka limbililwa noilonga iwa ya longwa kongeleki monakudiwa. Ongeleki ngeenge oya pona po epangelo, otai ka mbilingwa ndee tai kungu (Mtuleni 17.06.1989).

In my own translation:

If the church were to be devoured by the government, its light will vanish into the belly of the government. Consequently the people will doubt even the good services/works rendered by the church in the past. If the church were to devour the government, it will suffer from nausea and vomit.

In December 2008, this researcher asked Mtuleni how he sees the present role of the church in the light of his prophetic statement 21 years ago. Mtuleni responded that, what he said then is exactly what is happening now. The church, Mtuleni said, has been devoured by the government. Someone needs to stand up and speak in the manner of King David “For zeal for your house has consumed me...”⁹ Ordinary church members are longing to see someone speaking out for and on behalf of the church”, Mtuleni concluded. Thus, Mtuleni affirmed the ongoing need for contextual exegesis and better appropriation of the sacred texts of the Bible in order to feed the church’s contextual theology and voice.

The church is called on to reinvigorate itself, to be inspired anew and walk the path of discipleship in the footsteps of Jesus where present day concerns and issues are not ignored and where our love for one another does not allow us to be silent observers of continued socio-economic injustice.

Prior to national political independence, the ELCIN was moving ahead in its contextual theology of liberation, but in the post-independence era its liberatory message has not been heard. . A lack of analysis on the part of the Church hierarchy and pastors has left the Church with inarticulate and misleading interpretations of the social situation and with theological stagnation. Challenges standing in the way of a clear advocacy for justice and equality include the following.

⁹ A reference to Ps.69:9a, referred to in the Johannine story of the cleansing of the temple – Joh.2:17.

- A prevailing pietistic concept of salvation sees salvation primarily as a transcendent spiritual event for individual experience. It has to do with the future heavenly wellbeing of humans, while the present is treated as not worthy of much attention – a mere transit on the way to heaven. This is the traditional legacy emanating from the historical background of the Evangelical Lutheran Church in Namibia (ELCIN) which was born as the result of a missionary dispensation of the then Finnish Missionary Society (FMS, today known as the Finnish Evangelical Lutheran Mission or FELM). FMS started its missionary work among the Ovawambo, north of Namibia in 1870 at the invitation of the missionaries of the Rhenish Missionary Society (RMS) which has operated in the country since 1840. This was after the London Mission Society which had been in Namibia since 1805 ceased its work, relinquishing its missionary stations in the south of the country to the RMS (Nambala 1994:65). The Finnish missionaries were a “holy” product of revival pietism that had started in Europe after the Reformation and that involved the wish to evangelize other parts of the world. Pietistic subjectivism, which emphasized that faith was necessary for theological knowledge and doctrine (Pannenberg 1988:37), became central in the *teaching* of the church with more emphasis placed on the personal experience of faith than on the Kingdom of God on earth.

The revival movement took root in Finland in the middle of the 19th century, culminating in the formation of the FMS in 1757 (Nambala 1994:79). The FMS sent missionaries to Namibia who reflected the Christian views of their particular time with *teaching* that emphasized the spiritual and futuristic aspect of salvation for the individual, rather than being a tool for the transformation of the contemporary community. I would say that their outstanding developmental programs in terms of education and health have had an enormously significant transformational impact on the communities in missionary operation areas. But, in a dualistic world view, the material development of Namibians was viewed by missionaries and converts alike as no more than “our daily bread”, as merely “this-worldly” and as not attached to salvation which was viewed as entirely spiritual. High tribute is due to missionaries for their dedication to discipleship which caused them suffering of many kinds, and some died in and for the mission. The pioneer missionaries led a profoundly pietistic life and laid the foundations of the faith with their *fundamentalist* and rigorously

legalistic Christian life, embedded in a *historical* hermeneutical approach to biblical texts as fixed Scripture and an *exalted* ethics.

Their perspective on reading the Bible was to evangelize, to proselytize and regrettably, intentionally or unintentionally, to de-Africanize. That said, the purpose for this research is not to join the symphony of blaming the missionaries and their past. Often, we who have been at the receiving end of missionary work have concentrated on blaming their mistakes for present problems, rather than acknowledging the positive side of their work, for example the strong foundations laid for the faith and for social communities. While their work took place under the auspices of the cultural, religious and world views of their time and, knowingly or unknowingly, led to their hegemonic social and theological violations, this criticism of the past, like the criticizing by present day Namibian politics of the colonial apartheid era, is often used to shield us from facing our present failures and injustice. What this research is concerned with is the stagnation of the church. ELCIN in particular is stuck in missionary theology which is now nearly a century and half old and largely discredited in Finland, the country of its origin. Some of its perceived challenges, listed below, are non-existent, illusory fears or self-made enclaves.

- The fear of jeopardizing the solidarity that once existed and was needed between the Church and the movement for the liberation, and which culminated in the formation of most of the present government office bearers.
- A fear of the tension between the political camps. The Church is in the position where its leaders could be labeled deviant by politicians and accused of siding, either with the right wing or with leftists.
- A fear of creating new walls of prejudice and antagonism between Church and state such as characterized the old Namibia.
- An understanding of the Church as being above involvement in messy politics. This however might bring accusations of being a reactionary institution and open the way for manipulation by politicians.
- A timidity that overpowers independent thinking and the courage to stand up when things are not right.

Given this background, the current research develops an ethical model of *the open and egalitarian community of the followers of Jesus*. The model is drawn from the Q Discourse of Jesus on the Plain, the speech addressed to his followers whereby Luke summarizes the ethics of Jesus that encompasses the theme of socio-economic and political justice, a theme that expands throughout Luke's narrative. The study applies Burridge's hermeneutical approach which connects the ethical dimension of Jesus and New Testament times with the ethical views of our present world. It applies Burridge's model in an attempt to invigorate the ELCIN so that it may respond to its call and be the light of the world and the salt of the earth.

This research presupposes that a contextually distant biblical text of the Q Discourse on the Plain in Luke, with its remote *otherness*, read and appropriated from the perspective of our given context, does speak anew as a divine and prophetic Word of Jesus for all the children of God. This inclusive approach of reading and appropriating Jesus in the Q tradition of the Lukan narrative could provide the Church in Namibia with insights from the past helping it to rediscover its role and to find alternatives and effective strategies to share its message of imitating Jesus as he can be traced, back through the layered tradition, to 'love mercy and do justice'¹⁰, leading to a more equitable socio-economic life in the pluralistic context of post-independence Namibia.

In summary, the objectives of this study are as follows.

- To investigate the Q Discourse of Jesus on the Plain in Luke's narrative as the Jesus tradition that was passed through earlier levels of adaptations and appropriations. The study applies a literary critical method in the form of narrative and rhetoric criticism to the discourse in its wider textual context of Luke-Acts, coupled with an attempt to understand the socio-economic and political interactions at the time of Jesus and in Luke's world as the "world" of the text (*mimesis*), and how Luke responds as a redactor. The analysis moves also backwards from Luke to, and behind, Q in order to find echoes of the Jesus of history to be imitated ethically.
- To examine and analyze following a descriptive method the present state of the ELCIN in the light of the ethical implications of Jesus' Discourse on the Plain, focusing on one of its two dioceses, the Eastern Diocese with regard to its

¹⁰ A traditional element of the prophetic voice (Micah 6:8); cf. Isaiah 58:6-11 where solidarity with the poor is seen as true fast (which is necessary) rather than religiosity.

participation in the socio-economic and political systems and conditions in society. Unjustly implemented, these systems create a growing gap between the rich and poor in present day Namibia. We suggest a return to contextual biblical exegesis and theology which would provide the Church with a contextual message and a prophetic voice in society.

- To bring the Jesus of Luke, the Q communities, and Luke's own applications of the Jesus tradition into a dialogue with the Church in Namibia and make suggestions regarding the ethical life as well as pragmatic actions for the Church so that it lives as a transformative community of the followers of Jesus - imitating Jesus and inspiring the society to shrink social barriers, to help alleviate poverty, and to build a just, open and democratic society.

1.4 Principal theories

The application of New Testament ethics to the present is central to the development in this study of our Lukan, inclusive ethical model. Therefore it is necessary to pay attention to a scholarly handling of the dichotomy of "their" time vs. "our" times, as this research selects a hermeneutical approach and preferred methodology.

The approach to biblical textual interpretation and the methodology of its application in this research is based on Richard A. Burridge's study in New Testament ethics. The research follows his argument, navigating across the gap between the past and the present, to adopt a hermeneutical approach suited to the task of the current research which is to present an ethical model that is biblically based but that could be applied to contemporary Namibia. The question of how we, the readers of the Bible texts, communicate with the biblical authors and appropriate the biblical texts is also crucial here as it has long been a bone of contention in New Testament studies and its ethics in particular. We concur with the scholarly position that the context of the readers is instrumental in determining the meaning and relevance of any biblical text.

Burridge values contextual reading of the Bible and has in his work made a significant contribution to contemporary New Testament ethics. The application of his ethical study to South Africa - his test case - demonstrates his valuing of contextual or present biblical application. Because Burridge's focus is more on presenting an ethical biblical method than

on contextual biblical exegesis as such, I have taken Draper's African contextual framework to provide this study with a contextual exegetical approach within Burridge's ethical method. Burridge's ethical method of present application is discussed in section 1.6 below as it is the methodology followed by this study. Nevertheless we also take note of Burridge's contextual critics like Draper (2009) who criticizes Burridge for not considering the danger of appropriating a biblical text "for others" in a context which is not one's own.¹¹

This research takes account of contextual reading and appropriation of the biblical texts. It diverges from the hegemonic and fixed historical reconstruction and conventional theological interpretation of the Bible with which Namibians grew up under missionary instruction. This approach overlooked the reader's contribution to the production of meaning from the biblical text. This means that, although the historical objectivity or *the otherness* of the biblical text - both in its distant context of time and space and as *scripture* (as Word) - has to be taken into account, the reader can only read and appropriate the biblical text from her/his own perspective. The contextual embeddedness of all interpretations has not ended with Western scientific methodologies which only benefitted Western philosophical thinking. While Burridge is appreciated for strongly taking cognizance of the historical Jesus¹² as the point of departure for New Testament ethics, in my view Burridge seems to overemphasize Jesus of Nazareth as being an outsider in the Galilean peasantry community who, out of his own free will, chose to identify himself as a friend of the "poor" and of "sinners".¹³ A more economically orientated historical reconstruction of the Jesus of Nazareth would find it

¹¹ Burridge is familiar with South Africa through his years of research (2007), in the country and argues that apartheid and its separate racial and social development was given biblical interpretation and justification (Burridge 2007:1-3). Draper (2009:9) reacted that the legitimization of apartheid was not undertaken by sincere and well-meaning academics in South Africa and that those theologians who sincerely produced the doctrine of apartheid did so out of their own false-consciousness. He states: "Apartheid did not arise from a mistaken interpretation of Scripture. It arose from the dynamics of empire and the socio-economic Justice in colonial society, the imperative to maintain group identity and control in a circumstance of isolation from the imperial centre."

¹² Burridge attests to Keck's "event of Jesus" as the historicity which cannot be done away with and strongly states: "Without the fact of Jesus' existence, there is no reason for the New Testament at all, let alone its ethics... The 'Jesus event' started it all, and if that is not accepted, we can stop now" (Burridge 2007:36).

¹³ While Burridge does not share Crossan's method, Burridge (:37) concurs with Crossan's "brokerless kingdom of God" which gathers the "nobodies" and the "undesirable," to which Jesus attracted people with "free healing and common eating" (1991:265-353 and 422); and with Sanders who alludes to Fuchs and depicts on the basis of the *sayings* the Jesus who is associated with sinners and who invites them into the kingdom (Sanders 1985:5).

problematic to agree with “a better off” historical Jesus who is a friend of sinners¹⁴ and the poor of whom the *open and inclusive community* is unconditionally formed.

Our application of Jesus prioritizes the understanding of Jesus as a Galilean peasant who himself was a voice from the periphery of the rural countryside. This study found helpful clues in James C. Scott’s anthropological work *Domination and the art of resistance: hidden transcripts*(1990), where Scott deals with power contestations by the dominant elite and the subordinate. Scott terms the “open interactions between subordinates and those who dominate” a “public transcript” (:2), while the discourses taking place ““offstage”, beyond direct observation by the “power holders”, are referred to as “hidden transcripts” (:4-5). The power holders also have their own hidden transcripts of their hidden agenda concerning their plan to keep the subordinate quiet. The off-stage discourses among the subordinate happen as they try to mask their identity when dissenting and resisting the “threatening power holder” (:3). They use safe spaces, away from the vehemence and the “gaze of power” in fear of the dire consequences of being cut off from the social net – a tactical maneuver of the powerful to control and to keep its structure strong. When patience among the subordinate runs out, dissenting and “speaking truth to power” (:10) could be an outcome which may be costly because the powerful are alert and always ready to deal with any affront. As we shall see in chapter two, Scott’s work (1990) provides a helpful approach to the theme of rich and poor that has by several New Testament scholars been applied in historical-social and cultural studies of peasant communities in Jesus’ ancient Palestine, including Moxnes (1988) and Horsley (2006). Draper (2009) also uses James Scott’s terminology of *official transcripts* versus *hidden transcripts* in the context of the Jesus movement - which has its roots in the off-stage Galilean peasantry resistance against the powerful elite. Regarding the Jesus movement, Draper states that “one has to take account of the concept of *on-stage and off-stage*, where the elite and their retainer class monitor what is said on stage against the “official transcripts,” while the peasants discuss their “hidden transcripts” off-stage ...” (Draper2009). Draper convincingly concludes that the community which Jesus formed has to be understood from that perspective, namely “as an aspect of the solidarity of the poor” (Draper 2009:5). Again, Burrige is emphasizing Jesus’ *love* for his community (:41). But his

¹⁴ The term *a friend of sinners* is an ironic accusation, representing a social arrogance of the religious elite of Jesus’ time, who saw the poor as belonging in the category of *sinners*, simply because they had no resources to discharge their social and ceremonial obligations. This included their inability to pay tithes and therefore to sustain their religious positions.

thesis is weakened by his selective analysis of such a community in which he neglects the element of “the justice of God”, inherent in the meaning of the Kingdom of God. This element is central to the prophetic aspect suggested by this research and we think it needs to be dialectically viewed together with the ethical aspect of *love*. We raise the critical question of just how unconditional belonging to the community of Jesus could have been. This aspect prompted this researcher to include chapter three in his thesis, focusing on the Jesus of Nazareth who spoke and acted from within a particular Galilean context and from within a community of the poor about the renewal of hope for social transformation to Israel. Those engaged in unjust economic practices and the greedy who exploit their control of the economy could not have been part of this community of Jesus without renouncing their attachment to wealth and privilege (hence Jesus’ reference to “defrauding” in Mark 10:19 in his discussion with the rich man and his command that he should go and sell everything and give to the poor in 10:17-31).

In addition to applying the approaches mentioned above, this study is situated in the theoretical framework of African Contextual Exegesis and, in particular, within Draper’s *tripolar* hermeneutical theory. Draper emphasizes the contextual nature of all reading of texts, whether explicit or, as in most Western readings, implicit. Based on the hermeneutics of Hans-Georg Gadamer, *Truth and Method* (1975),¹⁵ Draper views reading as a “conversation” between the text in its context and the reader in her context which issues in a “third” context in which the reader is transformed by the conversation. He outlines the three “moments” of the conversation as *Distantiation*, *Contextualization*, and *Appropriation* (Draper2001:148-168). By adding a third pole, the framework diverges from the traditional *bipolar* theories of modern literary biblical scholars who view gospels as *historical writings* or *windows* from which a *fixed biblical theology* was developed.

¹⁵ Hans-Georg Gadamer, a German philosopher, grounded his “concept of understanding” in the Platonic-Aristotelian and Martin Heidegger’s thinking that “rejects subjectivism and relativism, abjures any simple notion of interpretive method, and grounds understanding in the linguistically mediated happenings of tradition.” This has influenced his philosophical hermeneutics which is based on “dialogic movement” and a *dialectical approach* towards any text. Gadamer was also influenced by Heidegger’s *phronesis* (practical wisdom) which not only emphasizes “our practical *being-in-the world* over and against *theoretical apprehension*, but can additionally be seen as constituting a mode of insight into our own concrete situation” with the “rationality irreducible to any simple rule or set of rules, that cannot directly be taught and that is always oriented to the particular case at hand” (*Stanford Encyclopedia of Philosophy (SEP)*, SEP Website, Metaphysics Research Lab; CSLI, Stanford University, Mon. June 8, 2009).

Draper builds on work by Albert Nolan who insists that “Biblical Theology was good news which takes the shape of, but is not confined by the content of the teaching of Jesus”. Nolan states: “It is not a matter of applying the gospel literally or to the letter. It is a matter of rediscovering the will of God for us today in the spirit of the message that Jesus delivered to the people of his time” (cited in Draper 2001:148). This primarily means that exegesis is about finding the meaning of the biblical text for today, where the meaning is determined by the context of the reader who must be understood in terms of locatedness in a particular community rather than as a solitary individual (:149). Because there are many communities, including oppressive ones, Nolan and Draper specify the community they refer to as that of the poor and the oppressed who are “struggling for justice and humanity like the prophets and like Jesus himself” (Draper 2001:149). The community-based context is significant to us because it is always through community that God encounters humanity. Any biblical text or human communication finds meaning and is understood only within a particular community, where it is appropriated for socio-economic and political transformation. This position presupposes that there is no universality of a biblical text.

Draper also prefers to use the term *sacred text*, avoiding Daniel Patte and Cristian Grenholm’s¹⁶ use of *scriptural criticism* to emphasize their understanding of the Bible as a religious text which Draper sees as posing the risk of “a retreat into pietism” (:153). Draper gives another helpful primary argument: while the *emic* rather than the *etic* reading¹⁷ of a biblical text is affirmed for the purpose of a specific faith community¹⁸, the *emic* reading seems to signal a bias towards *literary study*. The term *sacred text* rather than *scripture* is preferred (and adopted in this research) to avoid such overtones (:153).

¹⁶ Patte and Grenholm (2000:14) were the first to use the term tri-polar and argued for a “three-way conversation” the participants in which they defined as a biblical scripture, a believer who reads and a believer’s religious world view. Draper modified this and developed it into a framework.

¹⁷ *Emic* reading means “reading the text from within the religious tradition, even if by an outsider who suspends his own tradition, while *etic* reading refers to reading it from outside the religious tradition, or with a suspension of belief, even by an insider” (Draper 2001:153).

¹⁸ Draper profoundly insists that “the goal of the whole process of exegesis is the meaning of the text as sacred text for the faith community in its own context”. He also defines *context* itself as not to be understood in the narrow terms of our faith context only, but as also including our culture, our socio-economic and class interest (:154).

The tripolar framework is represented by the sequence of *Distantiation*, *Contextualization* and *Appropriation*. These are Draper's three poles of contextual exegesis, a framework that takes account of the gap between the two distant poles of "the historical locatedness of the text and the historical locatedness of the reader." The model suggests that there is no text that has absolute and neutral meaning and that there cannot be a universal or *disembodied* conversation between the two sides. The framework points out the profound importance of taking into account the uniqueness of both "the context of the original speakers" and that of the present time so that neither of the two overrides the other as we read the text. This concern of the two contexts in terms of time and place was by Hans-Georg Gadamer, using Wilhelm Dilthy,¹⁹ referred to as "historical consciousness" (cited by Draper 2001:152). While the framework prioritizes *exegesis* (which means leading the meaning out of the text) in context, it cautions against *eisegesis* (reading the meaning into the text) where the conversation process gets dominated by prejudices associated with our present interests. Eisegesis should not be confused with textual contextualization. Contextual interpretation has to be understood in the *tripolar* framework whereby the pole of distantiation to the text legitimizes the text to speak as the "other" to the reader. The conversing of the text and the context of readers does not imply *eisegesis* but constitutes a healthy dialogue in which the readers own the text for their own transformation. Eisegesis is rather the enforcing of meaning onto a text without listening to its original meaning and message. West (1993:12,13) points out that we need to be "specific" and clear about what we mean by referring to our context because "we all bring our contexts with us to our readings of the Bible", including factors such as race, culture (African, Western, etc.), social class/status and gender. West (1994:18, 24) contends that these factors do inevitably shape our reading and therefore we must be careful that the process is not negatively affected by an *uncritical* appropriation and by accepting simple and easy answers from the Bible. This could be *dangerous*, because it may lead to using the Bible in support of human suffering and the killing of others, or *dishonest* because of a selective application to narrow interests.²⁰

Following the tripolar frame, after our presentation of the historical Jesus in chapter three, chapter four of this thesis starts with a discussion of *distantiation*, Draper's (2001) term that

¹⁹ W. Dilthy is a German polymathic philosopher who, among other interests, embraced history and sociology.

²⁰ West makes that argument referring to the apartheid theology as an example of a wrong process of appropriation and application of the Bible which had led to oppression and death in South Africa and Namibia.

uses, but diverges from, Bultmann's *reconstruction*.²¹ Here the thesis allows the text of the research to be other – in *field, tenor and mode*.²² The reader takes the position of a hearer who seeks to listen rather than talk. The words of the text are in a vulnerable position as they open up anew as Word for today when confronted with the otherness of a listener's context. Legitimate contextual questions concerning the text's relevance are provoked in the hearer. Draper refers to these as our *insights* “which challenge the words of the text to open themselves up anew as Word for today” (Draper 2001:17). This means that even our *emic* reading of a biblical text- the Sermon on the Plain in this instance - as “sacred text” does not affect our critical reading of it.

At this stage we limit ourselves and concentrate on exploring the Sermon on the Plain as one of the traditional texts, drawing on the covenantal traditions of the Pentateuch and the prophets, and commonly accepted by scholars as one of the New Testament texts that reflect the Jesus tradition and the life of the earliest Jesus communities. We also concentrate on how Luke as implied author and redactor applies that tradition in relation to his implied readership.

The next step in chapter five is concerned with the second *moment* of the tripolar framework –*contextualization* – and involves a presentation of the collected data of interviews and preached sermons as well as an analysis. Cultural changes and the gap in time and place make the text *the other* to readers who were not intended as its immediate readers/hearers. Its relevance and meaning are subjectively determined by the reading community. This reading community needs to be aware of, and understand, itself. Therefore it needs to apply some self-analysis, looking out for possible self-deception and it has to evaluate itself in order to be able to converse with the text in a healthy process of interaction. Draper cites Gadamer's description (1993:306-307): “The process of exegesis consists in bringing these two historical specificities together in their uniqueness and subjectivity, so that each throws light on the other, so that their *horizons* touch and *fuse in historical consciousness*” (Draper 2001:157). In other words, at this stage the reader makes her self-identification. The tradition/s in place, prevailing beliefs, socio-economic and political conditions, current issues and questions, are explored. In the Lutheran tradition, and in the ELCIN in particular, we are confronted with

²¹ Draper argues that “it is time to reject the hegemony of historical, critical study emerging from the Enlightenment privileging of historical questions as scientific” and cites other, new tools such as *structuralism, rhetorical criticism and narrative criticism* (2001:17).

²² Draper (2001:14) is alluding to a social linguist in human communication, M.A.K. Halliday (1978).

the classic Lutheran theology that since the Reformation has emphasized the “authority of holy scripture”, based on the conviction that the “scripture is not human word but God’s own Word” (Pannenberg 1988:31). The emphasis on “the identity of the divine Word of the Gospel in both the oral and the written” (:32-33) by the Finnish missionaries has not encouraged a culture of critical reading of biblical texts in the ELCIN.

The context of any reader is not continuously static, but in a process of dynamic change deriving from its past. It moves on while some answers of the past become irrelevant. This steady move is described by Draper:

...contextual exegesis is not just a matter of running after every new fad and fancy of society. It stands in continuity with the whole *reservoir of meaning* (Ricoeur; Croatto) which is filled up by the whole long process of interpreting the Bible over two thousand years in general and the nearly four hundred of Biblical interpretation in Africa in the modern era (Draper 2001:16-17).

We are therefore reminded to be conscious of the traditions that formed our history and informs our present.

This aspect of the framework has been applied to investigate and analyze the ecclesiological life of the church in Namibia, with particular reference to the Evangelical Lutheran Church in Namibia (ELCIN). This investigation includes the social and hermeneutic impact of missionaries on Namibian people and culture, the inter-location of the role and involvement of the Church, both in the socio-economic and political life of the society before independence and today. The collected data has focused *inter alia* on the present socio-economic and political state of Namibian society. The analysis has identified challenges faced by the Church and its ministry so that these may be addressed more effectively, in the light of the ethics of Jesus in the Sermon on the Plain.

The third step, in chapter six, concerns *appropriation*. Draper uses the term *appropriation*, avoiding Bultmann’s *interpretation*, which he understands in terms of the confrontation of the reader with the existential *krisis* of the gospel and which has been negatively developed in the West into an abstract, fixed reproduction of ideas from text. Draper differs and emphasizes the notion of the process of *owning the Word*, inherent in its appropriation. It is the hermeneutical stage of the process, by Gadamer called “a process of the *fusion of*

horizons” (*Horisonverschmelzung*)²³, which Draper applies to his appropriation of the text. This includes the question of who we are as readers. If we read as a faith community, for which the word “appropriating” is meant, the “sacred text” becomes normative and the reading serves the purpose of the Word to bring about “a changed behavior, in action within and through the community of faith in society”. Reading the Bible from any perspective must take into account that one is dealing with the *sacred text* of the people of faith.

Who Jesus is, is also an important consideration for basing our reading on a solid foundation. We need to consider the perspective that we read from. If we imitate Jesus, as Burrige (2007) suggests, we “choose” to read from the perspective of the powerless, the outcast, the poor, rather than from the perspective of the powerful, the respectable, and the rich (:18).²⁴ But Draper points out that his “choosing”, which is his horizon of understanding, “does not itself determine the process by which the text is interpreted” (Draper 1991:243). Draper (:143) develops this argument, alluding to Boff (1987:136)²⁵, and suggests the “related bi-polar axes” of “explanation-understanding and distancing-belonging” as the process of interpretation. Developing Draper’s process of interpretation further, West (2008 and 2009) adds to the framework of the present study and makes a substantial contribution by using the language of *ideo-theological orientation* to refer to such preferred reading from the African

²³ Gadamer’s dialogic process of *fusion of the horizons* argues against historicism that “time is no longer primarily a gulf to be bridged, because it separates ...” It is a “temporal distance which must not be overcome”, but it is positively also not “a yawning abyss, but is filled with the continuity of customs and tradition, in the light of which all that is handed down presents itself to us” (Gadamer 1975:264f). This process of *fusion of the horizons* ultimately also implies the “formation of a new context of meaning that enables integration of what is otherwise unfamiliar, strange and anomalous” where neither side of the dialogue – between “what is familiar and what is alien” - remains unaffected (*Stanford Encyclopedia of Philosophy* (SEP), *Microsoft Internet Explorer*, 8 June 2009). This perception steers our present contextual search for meaning away from enclaves of traditionalism or modernistic individualism, pontification of our concepts of truth and prejudices against the contemporary *other*. It is in the same vein that Gadamer reasoned that understanding is an ongoing process, against the Hegelian “philosophy of reflection” that aimed at “completion and transparency” of any “historical and hermeneutic situation,” and against any “final determinacy to understanding” (SEP 2009).

²⁴ Draper (2001:18) has referred to the Lukan Sermon on the Plain (Luke 6:20-26) as “probably the oldest strand in the tradition of the words of Jesus” from which we draw authority for speaking from the perspective of the marginalized.

²⁵ Boff locates the word of God (which here refers to its meaning) not “in the letter of scripture” or “in the spirit of the hearing or reading community” but “in their mutual, dynamic relationship, in a back-and-forth that is never perfectly objectifiable”.

perspective. This terminology stresses that the reader from the beginning exercises a choice to read from a particular perspective. It is the reader who chooses to bring a particular text into a meaningful dialogue with her/his context from the outset. The text itself makes no choices. This is why Ukpong in his article discussed below insists that the starting point of reading using an African contextual hermeneutic, must be Africa and not critical scholarship, whatever role such scholarship may play subsequently. This is unlike Draper who allows any entry point, provided that all three hermeneutical poles are engaged in the process. West develops his theory from African biblical scholarship (citing Anum 2000:468; Holter 2002:88-89; and, mostly, Ukpong 2000:14) which, as West following Ukpong correctly argues, tends to mainly use a *comparative method* or *approach* for biblical interpretation (West 2009:247-247). Ukpong delineates five different approaches²⁶ which are means for “the actualization of the theological meaning of the text in today’s context” (Ukpong 2000:24) - the context which must prompt our reading.

Locating this study at this specific point within the general African hermeneutical framework, my methodology falls into the fifth category of Ukpong’s different hermeneutical approaches. I am reading the Sermon on the Plain, using a historical critical approach as opposed to conventional and formal biblical hermeneutics and I develop Burridge’s biblical and ethical model of the imitation of Jesus. I am reading from the perspective of the poor, which is the social context of the majority of the Namibian population. I also read the Sermon on the Plain as *sacred text* in the context of the community of faith which is the Evangelical Lutheran Church in Namibia (ELCIN). But I am reading using the lens of concern for social justice in Namibia and for the role that should be played by the Church as a faith community that is pro-poor and identifies with the marginalized. My critical approach allows other people to make contributions and to offer insights during my fieldwork that includes

²⁶ In brief, Ukpong’s five approaches are: 1. African values - culture, religion and beliefs are evaluated in the light of the biblical witness for their better Christian understanding. 2. A biblical text is used to critique or guide any particular issue “for the life of church or context”. 3. “Bible themes or texts are interpreted against the background of African culture...” with the aim to “arrive at a new understanding of the biblical text that would be informed by the African situation and that would be African and Christian”. 4. This approach is an attempt to erect “bridgeheads for communication” between the present context and Christianity in general. Concepts either from the Bible or African culture which Africans could easily identify with are drawn out to demonstrate the continuity between African culture and Christianity. 5. Biblical texts are studied for any biblical models or biblical foundations for aspects of contemporary church life and practice in Africa.” Historical critical research tools are employed in this type of biblical analysis (Ukpong 2000:17-18, and West 2009:248-249).

interviews and sermons and from which some surprising results are expected. Of course I am not a neutral observer of a scientific experiment but a participant in the process and my voice cannot be excluded from the interviews. However, in terms of my methodology, I attempt to minimize my voice to allow the unfolding of the contextual phenomena in the research process, acknowledging it where appropriate. The prophetic voice suggested by this study is in no way an imposition of an individual voice or a universalistic theological position. Any prophetic voice has to derive from, to be filtered through, and resonate with, the community or the context of its application. The “choosing” of the perspective from which we read is the reader’s task, but it may have the connotation of the elite doing it *for* the weak which, again, has the potential of turning the whole process into another hegemonic exercise. It is where West, in his approach to contextual Bible study, proves helpful by asking the question of “whom do we read with”,²⁷ the importance of which (*reading-with* theologies) has also been stressed by Tinyiko Maluleke (in Getui 2001:165-176). The difference between ordinary and trained readers in the community may not disappear but it is true that both sides enrich the process. Therefore we need to keep a balance between allowing the reading of ordinary Christian readers to take its course and that of the religious intellectual whose privileged status, power and skill could cripple the activity of reading together as a community.

Burridge’s hermeneutical communication theory involves a threefold model of *transmitter-communication-receiver* representing *the author, the text and the reader* (Burridge 2007:22-25). He correctly states that *interpretation* needs to be done with care not to destroy the original picture of the evangelists and its coloring by replacing them with one’s own definitions, interpretation and application. However, Burridge does not show the same concern for the readers and their contexts and therefore weakens his “triangle of relationship” (:22), has not gone far beyond conventional modern methods of historical criticism. The communication angle of Burridge’s threefold model - the *text*- and its role determine his approach to reading the gospels, namely as *stained glass* (Burridge 2007:24-25).²⁸ This primarily points to the otherness of the biblical text. It does not explain how readers may be

²⁷ West (1994:19-20) highlights two temptations facing trained readers of the Bible: that of interpreting the Bible for ordinary readers and that of simply and uncritically accepting the interpretations of ordinary readers, resulting in a romantic idealization of the contributions of ordinary readers.

²⁸ Burridge compares the gospels to stained glass through which images originating in a first century context can be seen but they are “indistinct and colored by glass”. The images may be affected by the coloring of the glass symbolizing the layers of tradition through which the biblical texts have passed, including the redaction of the evangelists.

freed from imperial meanings, given to biblical texts by Western Enlightenment thinking, and how they may affect an authentically African contextual reading. Nevertheless, Burridge's biblical relevance to the present and context is clearly evident in his work.

We accept Burridge's method as part of the framework we use for our study, although it needs to be pointed out that it derives from classic narrative reading where the "real author" is identified and defined apart from the text. The narrative model preferred in this study embraces the view that we do not know or have access to the "real" authors and the original "real" readers/hearers of the gospels outside the text. In other words, they do not exist except in the text. This is why the terminologies of "implied author" and "implied readers" are used in this study in order to acknowledge the gaps.²⁹ Burridge's shifting of the text to the "communication angle" of his framework and apart from the author is therefore oversimplifying the fact that author and text cannot be clearly separated in the experience of present day readers and belong to the distantiation moment of the tripolar framework. However, Burridge's method relates to the tripolar theory in general because both are concerned with the same issues, namely being conscious of "otherness" of the text and of the necessity to clarify the process of properly appropriating biblical texts in the present. The tripolar frame seeks to engage the two distant poles in a conversation with each other in a process that aims to provide safeguards against *disembodied* conversation. Draper (2002:13) makes a strong argument that "one might say that the problem is not so much that the Bible is text, but that the Western tradition tries to *fix it as text* in particular confessional interpretations", explaining how the methods of modern biblical scholars who view gospels as *historical writings* or as "windows" resulted in a *fixed theology* and fixed conventional confessions. The new narrative critical approach with its methodological tools has opened up new options for readers' encounters with biblical texts, resulting in new and rich contextual discoveries in the biblical message. It also influences the way we do theology and produces a theology that is contextually based. This research takes a critical approach whereby also the reader, who reads from her/his context, is not disembodied in the process of communication. To avoid harm on either side, Draper (2001:157) argues that meaning is determined by "the context of the reader, as well as the signals encoded in the text and its context".

²⁹ See references below regarding those terminologies, citing Kurz as alluded to by Knight (1998), Tannehill (1986), and Spencer (2007).

Draper's viewing of the text as *the other* concentrates more on *historical consciousness*, on the *subjectivity* rather than the objectivity of the text, and on how we, the readers in our contexts, should converse with it as *sacred text*. Burridge, on the other hand, echoes similar ideas in his rejection of "the one extreme of simply reading straight off from the text to today's issues" and of treating biblical documents as "mere archeological interest at the other extreme" (Burridge 2007:17). We therefore see both scholars as complementing one another and making instrumental contributions to this work. However, while Burridge's model and hermeneutical approach intend to avoid painting a picture that replaces the original meaning of the text, it also appears to be more protective of the text while the context of the reader is given less attention in that regard. The *tripolar* theoretical framework has been used to supplement what we consider to be the gaps left by Burridge's *triangle of communication* and the *stained glass* model, with regard to contextual exegesis.

We take note of and acknowledge the massive contribution to reading the biblical texts from the perspective of the marginalized that has emerged from the theology of the oppressed and its adaptations to issues of political liberation and feminist theology, as well as religious enculturation and theological contextualization. They all form part of the legitimate search for a scriptural appropriation and guidance in socio-political issues, away from the privileged ecclesiastical approaches and they are sources of insight in this research. Nevertheless, the present study does not adopt a liberationist or feminist theoretical framework but that of an African biblical contextual hermeneutics.

1.5 Methodologies and design

This study seeks to apply and test Burridge's (2007) methodology in New Testament ethics which advocates the *imitation of Jesus* within the tripolar theoretical framework. In his work, Burridge argues for the biblical interpretation of New Testament ethics and the methodology of its application which attempts to navigate the gap between the past and the present. We follow his ethical hermeneutical approach for the task of this research, which is to present an ethical model that is biblically based but that can be applied to contemporary Namibia. His thesis is that New Testament ethics must be centered in, and start with, the Jesus of Nazareth. Burridge's ideas in this work were earlier aired in his paper presentations at meetings of the Society of Biblical Literature (SBL) including "Imitation and Moral Communities in Reading Pauline Ethics" at Nashville, 2000, "Being Biblical: Reading the New Testament in South

Africa under Apartheid” at San Antonio, 2004, and “Imitating Jesus: Handling the Diversity of Ethical Material within the New Testament” at Washington DC, 2006 (Burridge 2007: xvi). Burridge approaches Luke (as well as the other gospels) as a *narrative biographical genre* which prioritizes the model of the incarnated Jesus who through his *words* and *deeds* provides us with ethical paradigms derived from his whole life story, including how he died. Burridge argues for this position as follows:

... to find the heart of Jesus’ ethic, we need to consider both his ethical *teaching* and his actual practice... This means, therefore, that we will have to look at Jesus’ sayings and sermons, but also at his actions, in healing, miracles, and the events narrated, especially over his final days...(:28).

Burridge therefore sees New Testament ethics as the imitation of Jesus’ words (teaching) and actions (examples) by his followers, not as isolated incidents but as told throughout the narrative accounts of the four gospels. This incarnational and active model, *the imitation of Jesus*, is Burridge’s counter to Thomas à Kempis’ transcendent *De Imitatione Christi*(ca. 1418), which derives from the Pauline ethics (Rom. 15:1-7; 1Cor. 11:1; Gal. 6:2; and Phil. 2:1-13) – to give up our own privileges for the good of the weak as Jesus did for us. It has been a strong influence in the passive piety of Catholic tradition³⁰ and it also influences Protestantism, often unawares. The incarnational model is the approach that we employ as we develop our ethical model of the open and inclusive community of the equal, living *the life which imitates Jesus*.

1.5.1 The imitation of Jesus as New Testament ethical approach

Burridge (2007) introduces a new ethical approach that is adopted by this study to construct our ethical model for the Sermon on the Plain (Luke 6:12-7:17). Burridge highlights how a claim to be “biblical” or “scriptural” has formed camps of those labeled as “conservatives” on one side, while on the opposite we find those who try to be “inclusive” and risk the accusation of being “liberals” or accused of abandoning the scripture altogether (Burridge:1-2). Burridge demonstrates how our perspectives on scriptural hermeneutics can lead us to a meaning and conclusion different from, or even contradictory to, that of other hermeneutical approaches. The result of this is that the claims to be biblical can divide rather than unite people. This is often a result of reading a biblical text with ethical presumptions in mind and

³⁰ <http://en.wikipedia.org>, Information retrieved on 26.05.2009

having already drawn conclusions for which we later search support and blessing in the scriptures. . The justification of any approach is always a claim of being “biblical”, in opposition to those who are perceived to “throw the Bible away”.

The journey has seen much sliding into extremes of either using the Bible in a too simplistic way to find meaning, or by attempts to settle real issues by (pseudo-) scientific exploration. Burridge states that he could not “accept the one extreme of simply reading straight off from the text to today’s issues”, while his “life of faith means that (the biblical) documents can never be of mere archeological interest at the other extreme” (:17). Burridge has taken the contextual example of the ‘heresy of apartheid’ with its exclusive development and its attempted biblical justification, a case among many others where the Bible has been misused to justify a course of action, bad or good. Both the proponents of apartheid and those who opposed it used the Bible with the same ethical approaches to find different conclusions.

Burridge asserts that the historical Jesus is at the centre of New Testament scripture and is the key to its understanding. He has therefore taken the approach which prioritizes *the person of Jesus of Nazareth* by arguing that the gospels are *biographical genres* of the historical Jesus, telling Jesus’ “deeds and his words, his activities as well as his teachings” (:4) in line with the Greco-Roman *lives (bioi or vitae)*.³¹ He therefore suggests that the ethical implications of the

³¹To distinguish the ancient etymological meaning of the term ‘*biography*’ from its modern associations, Burridge traces the concept from ancient Jewish ‘*ma’aseh*’ or ‘*precedent*’ and the Greco-Roman ‘*lives*’ (*bioi* or *vitae*), which are prose narratives of conventional bodies, containing stories of the birth, public life and work, and the death of the subject. Burridge, in his earlier doctoral work, *What are the Gospels?*, compares the *bioi* or *vitae* with the gospels and concludes that the latter are in tandem with and belong to the genre of the former. The *lives* or *ancient biographies* were preserved to serve the purpose of the presentation of a character, for the readers to refer to that character’s ideas or teaching, including ethical ideas and teachings, in “defensive or offensive arguments, and to allow that character to be emulated. Stories were often told for the purpose of the *mimesis* of a good example to follow, or a bad one to avoid”. Burridge sees the same purpose in the writing of the gospels and argues that since the presentation of ethics was not the obvious primary purpose of the *bioi*, nor was it the primary concern of the gospels. The primary purpose was to present the life, deeds and thoughts of the central character. However, thoroughly integrated throughout the *bioi*, was the ethical approach of the “hero” of the story (:28-31) although it needs to be stated that Burridge does not present Jesus as such a “hero.” Scholars like Knight (1998:6) caution against reading the gospels as the kind of lives we have cited earlier in this chapter whereby gospels are seen as windows for historical reconstruction. In relation to contemporary connotations of the genre – far removed of course from our Burridge model of *narrative biographies*- he says: “Biographies are two-a-penny at the moment. They fall into different forms ranging from serious historical scholarship to

gospels, as well as Paul's writings (with respect to their epistle genre), viewed in the light of the purpose of their writing (the biographical narratives of Jesus), could be used for the purpose of '*mimesis*' or '*imitating Jesus*' in our New Testament ethics. BurrIDGE has boldly argued that the reading of the Gospels as narrative genres is a secure textual approach which, as an umbrella genre, accommodates the other four ethical approaches to biblical texts – *rules, principles, paradigms* and *symbolic world* – as driven by biblical scholars since Gustafson (1970). BurrIDGE (2007:388-390) has pointed out the danger of extracting textual meaning by simply using those four approaches or some of them, because they make the texts vulnerable to "abusive and morally repugnant reading". The development of these ethical approaches is described in the literature review under section 2.3.

BurrIDGE has thus provided us with the approach that interprets the gospels as part of the biographical genre, dealing with an important subject, Jesus, whom his followers imitate, and departs from the studies that previously have approached New Testament ethics with redaction methodologies to come to Jesus at a later stage or even completely avoid and ignore him in their ethical application to the present. These approaches, such as that of Wayne Meeks of Yale,³² see the interval between the Jesus of Nazareth and the issues of today as irreconcilable, citing the problem of the quest for the historical Jesus. They see the gap as too enormous to bridge. In relation to the present study, BurrIDGE's criticism of the Protestant tendency to place the ethical aspect of Jesus in his 'cross, death and resurrection' in line with Paul's stress on death and resurrection, - neglecting the activities and words of Jesus³³ - is important. This hermeneutical negation with its emphasis on the Christology of the 'resurrected Lord', evolving from the *kerygma* of the early church, has provided the church with a spiritually focused and 'upwards' theology at the expense of our present world and Jesus' deeds and teaching in that world.

romantic or fictional reconstruction. Those who look to the Gospels to provide a full-blown life of Jesus will sadly be disappointed."

³² The outstanding example of those who find it difficult to apply the ethics of Jesus or of the New Testament to our present ethical issues is Wayne Meeks (from Yale) who in November 1985 stressed "the importance of not confusing historical research into Christian ethics with later ethical discourse", including present day discourse. He wanted to confine his study to "historical inquiry only", concerned with the "history of communities" and the "moral universe of the first Christian groups" (:12).

³³ BurrIDGE convincingly argues that "a focus on Jesus as Savior ignores both his teaching and the narrative of his deeds and activities, and ends up treating the gospels, in the words of Kähler's famous dictum, as a 'passion narrative with an extended introduction'" (BurrIDGE 2007:27).

A positive departure from the previous methods was initiated by Leander E. Keck, also of Yale, ten years after Meeks, and subsequently developed by Burridge. In his presidential address to the Society of Biblical Literature (SBL), Keck stressed that “the defining feature of New Testament Ethics is its orientation in an event, namely, *the event of Jesus*” and so he called for a ‘rethink of New Testament Ethics’³⁴ (:13). This paved the way for a method which could then treat New Testament ethics as a discipline, woven within the Christology of the gospels as a narrative of the life, deeds and words of Jesus, which would in turn have relevance for the present. Burridge sums up his response to the academic debate, stating that

... the reconstruction of Jesus as a Hellenistic philosopher or wandering Cynic, together with traditional approaches to his ethics through Jewish sapiential or apocalyptic teaching, as well as an evangelical stress simply on his saving death and resurrection, all have this in common, that they have completely missed the biographical narrative of the gospels within which the sayings and teachings, and his sacrificial death have all been set (Burridge 2007:27-28).

He finally argues that New Testament ethics has to start and end with the historical Jesus, the individual as its resource. This is the ethical model we have indicated to be our approach to the ethics of Jesus in the Sermon on the Plain. But we are allowing more space for a contextual reader of the biblical text than Burridge did and we view Jesus from the incarnational point of view where Jesus finds meaning in the community of readers and not as an imposed figure of religiosity. To imitate Jesus as the basis for an ethics of economic justice, we have chosen to read the Lukan Sermon on the Plain and explore its ethical paradigms from the perspective of the poor, as Jesus did. This represents what we have described as our “ideo-theological orientation” with which we begin our reading in the Namibian context.

1.5.2 Burridge’s hermeneutic approach

To provide us with the ethics of Jesus that can be applied today, Burridge (2007:22-23) has grappled with the question of how we, the readers of the scripture, communicate with the biblical authors. He suggests a helpful method, his *threefold model of transmitter-communicator-receiver* which he calls *a triangle of relationship* in the reading of the text. The three angles represent *the author, the text and the reader*, where the reader communicates with the author through the text. I have highlighted earlier that this study

³⁴Burridge citing L.E. Keck’s article, “Rethink ‘New Testament Ethics’”, *JBL* 115.1, 1996, pp.3-16.

views the *author* and *text* as one and the same thing to present readers, although they may be heuristically separated out in the distantiation moment of the *tripolar* framework. Luke appropriates and rhetorically shapes tradition from Mark and “Q”, together with other material known to or created by himself. However, as we will show in chapters three and four, the original program of Jesus which entails his teaching and examples has been preserved in all stages of the Lukan tradition, so that we can trace the ethics of Jesus, today even, from Luke as the latest layer, though we will consider them separately later in our study.

Burridge (:24-25) presents a further strong argument that lies at the center of the method of this study. To relate the reader to the author (who for Burridge is a “behind the text” author but who for us remains the implied author), he argues for reading the gospels as if they were a *stained glass window* where the picture behind the glass (or the text) tends to be indistinct, colored by the glass, (or by the particular redactional understanding and the intentions of a particular gospel writer and his community. Reflections of readers’ “own concerns in the picture” (from *in front* of the text) mean that we should also “beware” and make “allowance [...] for [the texts’] own colouring”. This is Burridge’s strong reaction to the methods which previously considered the text as a kind of *window* through which the reader could clearly see “the world of the author or of those who produced the text”, i.e. *behind* or *beyond* the text,³⁵ or the ‘windows’ might function as *mirrors in front of* the text reflecting the reader’s own concerns and presuppositions. The suggested *stained glass* approach allows us to admit that we do not see an unimpeded picture through the text to behind it as we could see through the *window*, but nor does it merely reflect any concern that we bring in front of it as in the *mirror*. The latter suggests that there are times when the Bible confronts us as faith

³⁵ Burridge critiques many of the historical studies that have treated the gospels like “windows through which they looked for the material about Jesus himself”, citing “the Quest of the historical Jesus and the new quest for Käsemann and others” (:22). Burridge argues the same for “the so-called Third Quest, locating Jesus within Judaism from Vermes through E.P. Sanders to N.T. Wright, M.J. Borg as well as the accounts coming from the likes of J.D. Crossan and the Jesus Seminar”. He asserts further that, whereas “such scholars used the gospels as windows onto the historical Jesus, many form critics used them as windows onto the early churches in the search for the *Sitz im Leben*, while redaction critics and proponents of sociological analysis have looked through them to the ‘communities’ within which and for which they were written – notably, of course, all the work on the Johannine community” (:22-23). While we agree with Burridge’s rejection of any use of the Bible as a *window*, including the highlighted sociological studies, we have received an enormous contribution from social-scientific approaches to the New Testament studies, as referred to in this study.

communities with its own powerful message if we read it with openness as our normative sacred text.

Burridge's *stained glass* approach has been adopted for the purpose of the present study as a tool that enables us to look through the text of the Sermon on the Plain and behind Luke in general, to *behind* the text. The method is used for a reconstruction of the kind of perspective provided by Jesus in his own context, which this study will locate in a movement for the "covenantal renewal of Israel" (Horsley and Draper 1999). The *covenantal renewal* is perceived by this study as lying at the centre of the Jesus communities, especially as regards the 'little' people in the face of the elite. The method has also assisted this study to look into the continuity and evolution of the Jesus tradition from that earliest nucleus of Jesus and his disciples to the earliest Jesus communities, onwards to the hypothetic orally based Q communities, and finally to Luke (who supplements his texts with traditions drawn from Mark and with his own special material). As identified in chapters three and four of this study, the ethics of Jesus were appropriated, adapted, and preserved in those three layers through which they come to us today. Each of the three layers has its own value in the continuously developing tradition from Jesus onwards and contributes to our ethical applications as communities of readers today. They present to us the incarnated model of the historical figure of Jesus whom we imitate. Our *imitation* is not a direct emulation of the exact words and activities of a visible Jesus. It is influenced by the reflections mediated from those communities that continue to appropriate and incarnate the Jesus tradition. Luke finds that incarnation in the sharing of community around the open table (Esler 1987) but also in socio-economic and political justice as the most significant aspect of the ethics of Jesus (Moxnes 1988). My reading of the ethics of Jesus in the Sermon on the Plain in Luke's narrative account through Burridge's methodology leads to ethical images which are fundamentally those of justice and equality. This study finds that incarnation in the present ELCIN community which seeks to be in solidarity with the marginalized members of society. The method opens these avenues to our research and therefore determines our choice to study this particular text (ideo-theological framework).

1.5.3 Luke as a narrative biography of Jesus

Reading Luke as the narrative biography of Jesus assists us in treating the Lukan diversity with its contradictions, and even the rigorous ethics of Jesus coherently and to view the ethical *words* of Jesus in the Discourse on the Plain as part of the entire *narrative biography*.

This does not overlook the fact that Luke's narrative encompasses several layers of development in the Jesus tradition, the identification of which is redactional. Hence, for that specific task of pointing out the continuity from the earlier Jesus community onwards, we need to employ *redactional* techniques as we engage with the exegetical part of the discourse in the fourth chapter of this research. The Lukan ethical account which is centered in the Discourse on the Plain, affirms the attitude of social and religious inclusion in the community of the followers of Jesus without compromising the issue of economic justice against exploitation. It is hereby implicitly and explicitly handled in a manner that avoids treating Jesus as a mere good ethical and moral teacher who has provided a moral code in the form of a list, and it avoids treating the gospels as ethical treatises. Rather than focusing on any moral teaching, this study places the ethical paradigms of the discourse at the center of Jesus' socially inclusive and all-embracing ethical attitude and presents them as the prophetic message for social justice in Luke's redaction.

The narrative genre approach has been profoundly influenced by Burridge's view of the gospels as narrative *bioi* of Jesus, thereby presenting us with the *historical Jesus* of Luke who is not only the Jesus of history – a Galilean peasant who, from the periphery, engages the voice of resistance concerning the socio-economic injustices of his time – but one who continues to be a guide in our lives today. The narrative genre of Burridge assists us in our methodological approach, employing Jesus as founder of the community of followers which he provides with ethical values as performed by Luke in the discourse of the Sermon on the Plain, from which we can draw and develop our ethical model of the open and inclusive community of the equals, living the life that *imitates Jesus*. Therefore a narrative critical method which is preferred has been chosen for this research, adopting narrative theory as one of its dimensions. The method thus encompasses *narrative criticism* – whereby we see the Sermon on the Plain in its particularity as a discourse but also as part of the whole cohesive narrative of Luke - as well as *rhetorical criticism* to investigate the rhetorical techniques involved, as we examine the discourse in Luke as a narrator.

1.5.4 Narrative and rhetorical criticism and other methodological tools

It is important for us to explain in brief what narrative and rhetorical criticism entails because it is part of our chosen methodology. Spencer, citing Tannehill (1986) and Bal (1985), sums up that narrative criticism and its purpose are the “investigation (that) examines the narrative as an interactive whole in terms of plotlines, gaps, redundancies, characterization, irony,

narrative points of view, and more – terminology drawn from the literary criticism known as narratology” (Spencer 2007:9-10). This is the encompassing methodological approach which has started with publications in the 1970’s, with H. Talbert and Norman Petersen as its catalysts, using the criteria and systems used in secular literary devices (:9). Knight also applies these secular theories to the gospels, while acknowledging the gospels’ canonical status as scripture.³⁶ Luke Mlilo accurately differentiates narrative criticism from earlier historical and theological studies as the method which “concentrates on the actual story line, the narrator, the audience (sometimes referred to as the ‘auditors’), and the point of view that the narrator wants to put across, or the emotion he or she intends to arouse in his (or her) readers” (Mlilo 2007:63). Mlilo distinguishes *narrative criticism* from *rhetorical criticism* by pointing out that the “emotion” part, intended by the author to be aroused in the readers, belongs to the rhetorical analysis (Mlilo 2007:63). In other words, to raise any emotion among the audience, a certain rhetorical expression needs to be encoded in the text and serve as the vehicle to stimulate such an emotion. Mlilo asserts further that rhetorical criticism “attempts to determine the effects of a work of literature on its original audience” whereas narrative criticism aims “to ascertain the effects that the story will have on a reader of any time or place” (:68), technically known also as the *implied reader* or *ideal reader*. Mlilo has explained *rhetorical criticism* in itself as an analytical method. He correctly asserts that the impact of the rhetorical techniques or emphases of the author is limited to immediate readers/hearers and does not necessarily activate the same signals for present readers in the process of their own contextual appropriation (:68). Rhetorical analysis takes place in the process of reading the text, where the embedded rhetorical codes and signals can be analyzed, decoded and recoded in the present reader’s context. This process encompasses what is termed as *reader-response criticism*. This entails subsequent permutations of narrative criticism, whereby, as Spencer (2007:10) cites and alludes to Todd Penner in the context of Luke-Acts, “the *extratext* – historical and social information of the milieu from which Luke-Acts derives – is melded with *intratextual* features from which the implied reader builds plot and characterization”. This takes place on its own in the reading conversational process of readers as they imaginatively react to the text and take the steps to “fill in the gaps in the information provided them in the narrative” (Kurz cited in Mlilo 2007:63).³⁷ Kurz (cited in

³⁶ As one among the catalysts of narrative criticism, Knight contends that “although the Gospels are part of the scriptural canon, they can be interpreted by the same kinds of methods as secular narratives” (:21).

³⁷ In his work *The Narrative Unity of Luke –Acts*, Vol.1, R.C. Tannehill (1986:3) is similarly referring to the reading of a narrative as a “reconstruct” and the “imaginative process” which includes “the realm of free play”

Spencer 2007:16) develops the process further, arguing that the reader can also identify the ideological underpinnings of the implied author coming from *intertextual connections* – both LXX and extra-biblical.

The technical terms used in the narrative method - *author*, *implied author* and *narrator* (which have already been featured above) - have been explained and distinguished by Tannehill (1986:6-7), and more at length by Knight,³⁸ thereby helping us assimilate their meanings as we carry on using them in this work.

by a reader, who may come up with other “discoveries or inventions”, that need be tolerated as long as they “do not obscure the text’s main emphases”.

³⁸ J. Knight (1998: 30-39) cites Kurz’s explanation as follows: (1) The *author*, or *real author*, “is the person who puts the pen to paper and leaves the text in its finished form”. This person may or may not be known and is a construct of the reader. This reconstruction is done from information about this person from both internal and external evidence. In the case of Luke, Kurz attributes the two-volume work to a “more or less anonymous Christian of the late first century who was perhaps a Gentile, a companion of Paul and who may have been a doctor”. (2) The *implied author* is the kind of person the readers meet and reconstruct as they read the narrative. Tannehill clarifies more: “The implied author is the kind of person who would write this kind of work, which affirms certain values and believes and follows certain norms” (Tannehill 1986:7). We meet the implied author in Luke who according to Kurz’s construction is “a careful historical investigator”, presenting evidence in coherent narrative. (While we agree that Luke is a coherent narrative, we need to point out that the accuracy of Luke’s historical account has been questioned by scholars and found to be unreliable at some points). This author uses non-biblical history terms and is the only one writing the Gospel addressed to a named patron. The implied author is the insider of a Christian community who takes up the task of giving Theophilus the catechetical teaching about the truth of the story of Jesus which Theophilus has heard, and who uses his Hellenistic and biblical Greek and investigates things “in the style of Greek historiography”, but maintains the plot of the narrative to be “a biblical one rooted in the context of Jewish eschatology”. (A similar assumption regarding the influence of Greek historiography on Luke-Acts has been discussed and argued among others by L.C.A. Alexander and Daryl D. Schmidt in their studies focusing on the Lukan prologues of the two volumes. They conclude that Luke’s preface suggests influences from “the rhetorical conventions of Hellenistic historiography” thereby making Luke a writer of “historical” narrative and not necessarily a “historian” (Moessner 1999:27-60). This author tells the story to the Hellenistic world but makes a clear point: “the subject-matter cannot be understood apart from Jewish hopes about the future”. The author “knows how to distinguish between the words of Jesus and the commentary of the narrator and presents himself as a complex figure who allows ambiguity to remain in the text”. His knowledge of other sources is not entirely recast. (The source used by Luke was Mark in addition to Q, and probably not including Mathew as Kurz suggests, if we are inclined to the hypothesis which has recently gained momentum - that Luke was probably written earlier than Mathew - and therefore side with the so called *two-source theory*). On the basis of “κράτιστε Θεόφιλε” in Luke’s prologue (1:3), we could conclude that Luke is an inferior of a retainer class who addresses a member of

Sociological and anthropological studies undertaken on Luke are also adopted as important tools as we investigate socio-economic and political systems in Jesus' and Luke's world. Hence, our selected literature review takes on the dimensions of the scholarly work done from the perspective of various literary approaches, a preferred shift from formal traditional historical reconstruction studies. New Testament studies have benefited from these new methodologies that are turning away from the fixed historical and theological theories of form criticism, redactional studies and composition criticism, which have dominated earlier literary methods until the 1970s. They are referred to as *formalism* because they produced formal conventional theologies, depriving the readers from seeing a biblical text in present day contextual encounters.

This research also employs historical reconstruction. Burridge's method derives its ethical paradigms from the *Jesus event* or Jesus of Nazareth (Keck 1996), or, as Burridge convincingly argues, we have no ethics of Jesus at all. Therefore a historical enquiry is undertaken as we investigate the historical Jesus focusing on the social-scientific aspect of reading Luke. The historical perspective is also considered to assist us in 'filling the gaps' that we experience in our narrative reading, as we engage in the *distanciation* phase of reading the biblical text.

The redactional application to the Sermon on the Plain suggested for this research will not be employed for the purpose of the development of any fixed ethical or theological *tendency* from Luke, but as a tool leading us closer to Luke as a redactor who presupposes and applies the Jesus tradition, which Luke derives from Q, to his audience. In a similar vein, Strauss (1995:32) rightly advised the proponents of narrative criticism that "a complete rejection of source and redaction analysis may also produce skewed results". It helps us see how Luke handles the Q material of the discourse differently from Mathew, an aspect that we cannot avoid if we are dealing with the Q tradition. Social-scientific and anthropological studies have tried to reach back into that world for the same purpose. We therefore clarify our

the nobility of elite Roman status. (3) The *narrator* is the rhetorical agent who carries the reader through the narrative, or, in the words of Tannehill (1986:7), "an instrument used for getting the story told". Other similar terms which Knight familiarizes us with are: the *actual readers* – the people reading the text, either in the first century or the present real reader- and the *implied readers*, namely the ones we construct. The implied readers of Luke are likely a mixture of a few Jews and a larger number of Gentile Christians. For more reading, see also Robbins (1991:311-312).

position that our preference of narrative criticism does not exclude historical and redactional contribution, but we avoid its formal product of fixed biblical theology.

It is in addition important to note that narrative criticism is not at odds with theology but rejects the method of approaching the text with unacknowledged theological presuppositions or beliefs that a reader injects into the text without first paying attention to it. This is affirmed by Knight in this statement:

Narrative criticism does not deny the importance of theology but it does observe that theology, far from being brought into the text as it were from an outside store-cupboard, is part of the Gospel's form and does not (and cannot) precede the form of the narrative (Knight 1998:23).

African contextual theology foregrounds the African context and interests informing our readings, so that objectivity is deliberately problematized. It has already been argued that everyone reads from a specific context, acknowledging it or not. Nevertheless, although our subjectivity cannot be bracketed out when we read the text from our own contexts (whoever we are and whatever our contexts), the point here is to give the text its own voice over and against us as interested readers, to question our inevitable *eisegesis* and to apply a distancing pole of the *tripolar framework*, thereby allowing the text to speak for itself before it is brought into engagement with our context. Therefore, any theological endeavor that appeals to the Bible as its source of inspiration needs first to understand the text concerned as a whole entity, a story, paying attention to its original social settings, the characters involved, and its structures or how it is told and, at the same time, to be *historically conscious*.

The other danger implied in narrative criticism is the tendency to over-emphasize the unity of the gospels' stories and deny the complexity and even the contradictions of its narrators. Knight accurately stresses this point in his response to Allan Culpepper's *Anatomy of the Fourth Gospel; A Study in Literary Design* (1983) where Culpepper contends that the Fourth Gospel is "homogeneous" (cited in Knight 1998:199). Knight states:

This is the worry that 'narrative criticism' can be used as an excuse of presenting the Gospels as homogeneous documents by explaining their tensions and problems with references to the potentially obscure nature of the reader's response. ... There is constant danger that narrative criticism can become the vehicle for disguising or even removing problems from the text when in fact the act of reading throws up new problems at every step (:25).

There are contradictions in Luke. Indeed, the fact that the Lukan narrator is not always consistent³⁹ does in our view not altogether eliminate a commonly accepted stance that Luke (as his account itself claims in Luke 1:3) is a “reliable” narrator of what Jesus said and is therefore a third earliest layer of the Jesus tradition from which the historical Jesus can be traced and reconstructed.

1.5.5 Empirical data collection and tools used

Richard Burridge's model for a relevant contextual New Testament ethics, based on the filtered and developing Jesus tradition which has its roots in the Jesus of history, depends heavily on empirical analysis of the context in which it is to be applied. His own attempt to apply it to the South African context of apartheid was the result of several years of interviews and analysis. For this reason, our own attempt to apply his model depends also on the collection and analysis of empirical data.

Existing sources of information were valuable to familiarize the researcher with the context of his study. The Namibian and church history, especially that of the ELCIN in particular, has been consulted to locate ELCIN in its tradition. Available sources of Church policy and theological approaches, as well as governmental documents concerning socio-economic and development policies in Namibia, have been consulted. Local print media has been utilized as a substantial source of information regarding current socio-economic and political dynamics in Namibia because, since all other voices have gone silent, print media has become the only strong platform currently active from where present social concerns are argued and can be gauged.

³⁹ The point of the reliability of the narrator in Luke has been provocatively challenged by J.M. Dawsey (1986), when he argues that “the narrator of Luke’s Gospel is unreliable”, drawing himself criticism from others like Tannehill (1986:7) and Sheely (1992:154). Dawsey has however given an insight to Knight who also – but more moderately - argues in favor of the unreliability of the narrator of Luke’s Gospel, although Knight contends that the unreliability is an intentional creation of the author for the purpose of portraying the narrator who “comments on the significance of Jesus from his faith-perspective that Jesus is the Lord ...” Knight states further: “It is significant, however, that Luke retains the traditions of the sayings of Jesus in a form which controverts the narrator’s perspective. There is a fundamental tension in the Gospel reading which our reading must not obscure ... The author has fashioned his narrator against the grains of his beliefs about Jesus” (Knight 1998:35-36).

While there are many possible avenues for the collection of empirical data, the limitation of the scope of this thesis to the Eastern Diocese of the Evangelical Lutheran Church in Namibia (ELCIN) in one area of Namibia, has led us to choose semi-structured interviews and sermons as instruments of data collection. The interviews were intended to interrogate both the clergy and lay participants about their perceptions of the present socio-economic and political state of affairs in Namibia, specifically about poverty and its causes as well as possible ways towards poverty alleviation. The interviews also sought to understand the participants' perceptions of what role the church in Namibia is presently playing and their expectations thereof in the context of socio-economic and political justice. The sermons on the other hand, according to our hypothesis to be tested in this thesis, may reflect the general consensus of the leadership of the Church as well as significant deviations from that consensus. This qualitative research has adopted the phenomenological approach and uses the thematic content analysis method to analyze the data.

1.5.5.1 Qualitative research

As stated by Babbie and Mouton (2011: 270), qualitative researchers “attempt always to study human actions from the perspective of the social actors themselves” in their own “natural setting”. This has been termed an “emic” perspective, as Babbie and Mouton (:270) state that its goal is always about “defining and understanding (Verstehen) rather than explaining human behavior” or the object of research as used in abstract studies. The qualitative method tries to see things through the eyes of insiders (Newman 2000:71). Therefore, qualitative research does not aim at simplification, which means that it does not come to a single conclusion or generalization of what has been observed, but acknowledges that the research has “many dimensions and layers” that result in multifaceted form (Leedy and Ormrod 2010:135). Therefore, using the qualitative research method, this study aims to subjectively understand the phenomenon of poverty and justice as well as views about the ELCIN as experienced and perceived by the participants whose views have been preserved, analyzed, appreciated and accommodated even though they are widely divergent at times.

On the basis of existing information, this study has made certain assumptions about the socio-economic and political situation and about the Church in present Namibia. Its chosen qualitative method normally does not start with an “existing theory or hypothesis” but rather with “an immersion in the natural setting” that leads towards the development of the hypothesis and theory. This is known as an “inductive approach” as opposed to a

“deductively derived hypothesis” (Babbie and Mouton 2011:273). This method has been fully employed in the analysis of the collected data to test the assumptions made. This means that the study has taken genuine cognizance of “negative case analysis” which allows a possibility that the data collected may disprove any assumption made at the outset. Since I myself am a pastor in ELCIN, with many years of experience of both church and society in Namibia, my fieldwork takes the position that, according to Jarvis (1999 cited in Henning *et al* 2004:85-86), is categorized as *practitioner research* rather than as a structured *participant observation*⁴⁰ in the field work. This means that I need be aware of my own preconceptions and seek to filter my own bias so as to “suspend” or “bracket” my own experience, knowledge and assumptions about a certain context (Leedy and Ormrod 2010:141),⁴¹ and, instead, allow others through interviews and sermons to provide the data for this research. The emerging views and conceptions from the empirical data collection then determine the suggestions and conclusions of this research.

However, inasmuch as the researcher avoids the prejudice of “a self-fulfilling quest”, meaning “to find what you set out to find and find convincing reasons to convince others of the veracity (truthfulness) of those findings” (Kelly in Terre Blanche and Durrheim 1999:424), the interpretive method used in this analysis also encompasses critical enquiry and dialogical interpretation as the researcher communicates with participants. Leedy and Ormrod (2005:133-134) too have supported critical interpretive enquiry by stating that:

Qualitative researchers believe that the researcher’s ability to interpret and make sense of what he or she sees is critical for understanding any social phenomenon. In this sense, the researcher is an

⁴⁰ Participatory observation is a term used for a sociological form of research where a researcher overtly or covertly observes to experience and understand the setting under research and to witness how the subjects involved experience and interact in such a situation (Pearson 2005). Gold (1958, in Cohen, Manion and Morrison 2009:397) explains the continuum involved in participant observation as moving from *complete participant* to *participant-as-observer*, and to *observer-as-participant*, and finally to the *complete observer*. The concept has however been comprehensively restructured by Henning *et al* (2004:85-87) who argue that the participation and the position of the people researching their own groups lie in this continuum in “observing while fully participating” rather than in “observation only” and suggest that this type of research be seen as “practitioner research” rather than “typical participatory observation”.

⁴¹ We are aware of the critics of the concept of “bracketing” like Henning *et al* (2004), who argue that it is a “theoretical *tabula rasa* or empty slate” and therefore it represents misuse of the concept of *participant observation* (:85). The term is used here for any standardized observation but in the context of the process of collecting and analyzing of sermons and interviews.

instrument in much the same way that a sociogram, rating scale, or intelligence test is an instrument.

Therefore, this data analysis engages the interpretation process that includes finding new insights, discovering problems within the phenomenon as well developing new concepts and theories.

Burridge made his South African enquiry as an outsider, but my critical enquiry as an insider also means that, whoever I point my finger at, either the Church or government, I am at the same time pointing to myself as part of the system. My criticism does not exclude myself as a researcher. I am not rich. However, in the context of Namibia I am also not the poorest of the poor but a member of the retainer class like Luke. This is a challenging social position where a person can either collaborate with the unjust system for the sake of securing a favor or a privilege, or choose to side and show solidarity with the marginalized – which is the place of the church in society.

1.5.5.2 Thematic content analysis

The method used in the analysis of both interviews and sermons is *thematic content analysis*. However, two different types of coding have been appropriately applied – *inductive* coding for the interviews and *a priori* codes for the sermons,⁴² while all other steps of content analysis are similar for both data parts. The process of interview analysis involved the following steps. I identified, and later marked or coded, all units or segments from the transcripts which conveyed any meaning, with “descriptive words or unique identifying names”. The coding was grounded on similarities of ideas (Nieuwenhuis 2010:105). Along the lines of Nieuwenhuis’ explanation, I have further developed a master list of “thematic ideas” with sub-ideas or “categories” as I analyzed the data and as I tried to organize and theorize what I thought was happening in the data. This has assisted me in the process of examining similar units together and detecting differences as well as in discarding irrelevant information. There was remarkably little such irrelevant data given the large quantity produced by this “thick” description of events. I have later retrieved and brought together all

⁴²*Inductive coding* is when codes are developed while coding the data or, in other word, the researcher lets “the codes emerge from the data”; while *a priori codes* are developed before the examination of the analyzed data (see Maree 2010:107).

coded segments according to their similarities whereby they formed categories of ideas also leading to a division into main themes (:105). This reapplication of codes to similar segments of data is called *in vivo* coding (:106). The process was combined with my own dialogical and critical interpretation or coloring.

For the sake of the trustworthiness (interchangeably used with *reliability*) of this research,⁴³ I tried to collect as much “thick” and relevant data as possible.⁴⁴ I encouraged and allowed “natural occurrence of phenomena” with probing questions as presented in the data (Cohen et al 2009:148), paid attention to the frequency of ideas, and I kept the consistency between data and results, as measurement or *triangulation* of data. Triangulation is a technique to “reduce the risk of chance associations and systemic bias” (Maree 2007:39).

While all techniques described above have been applied also in the analysis of the sermons, this second section of data required *a priori* codes or preset codes (:109). This means that I developed the themes and categories in the process of reading and contextual exegesis of the Lukan text of the Sermon on the Plain, attempting to find out to what extent the Namibian society reflects a justice community in its socio-economic and political interactions. This involved my curiosity as to how the ELCIN preachers interpret biblical texts and how the Church is living out its call as the community of the followers of Jesus, including its prophetic role in that context - questions related to this study’s application of Burrridge’s ethical model of the “imitation of Jesus”. The sermons were therefore collected with the specific aim to discover how the pastors interact with a biblical text and how they apply it in a context of socio-economic and political injustice. The list of themes and categories, including probing questions, was developed in advance against this background. The sermons were searched and analyzed to test the theories reflected in this study for the purpose of expanding on them (:107).

Methods used earlier in the analysis of sermons, like the *content analysis* used by D J Smit to analyze 65 published sermons (Neotestamentica 23, 1989:61-81), and the approach of the research on sermons by Kevin Ahnfeldt Ogilvie, *Breaking Words: Towards a Malagasy Oral*

⁴³ Unlike those who are contesting the term “validity” to be used only for quantitative researches (see for instance Cohen et al 2009:148), Maree (2010:107), like many others, uses trustworthiness and validity as synonyms. He cites Lincoln & Guba (1985) and Denzil & Lincoln (2003) as scholars who base the trustworthiness of any research on its *credibility*, *transferability* and *confirmability*. Similarly Merriam, who argues that the validity depends on the consistency between the *results* and the *collected data*.

⁴⁴ See Volume 2 of this study as supportive documentation.

Theology of Homiletics (2010) have been adopted as patterns for our sermon analysis process. Another comprehensive research work of André Verwij, *Analysis of Lenten Sermons* (2009), in which he employs the *grounded theory* as method of analysis, has also been looked at for relevant assistance to this work.

1.5.5.3 Sampling

Although the research was generally done for the whole of the ELCIN, because of time frame and geographical limitations research sampling had to be restricted and focused only on one of the two dioceses of the Church, namely the Eastern Diocese, selected because of its poorer conditions in comparison to the Western Diocese. Although the demarcation line of the two dioceses of the Church cuts the whole country north-south in two halves, many members of the ELCIN live in the Eastern Diocese where the densely populated and most impoverished Okavango, Ohangwena, and Oshikoto political regions will be the focus of this research and its particular area of concern.⁴⁵ One congregation and the theological seminary in the Khomas region are also included as an interesting mixed urban community of both the wealthiest and the poor.⁴⁶ The maps below illustrate the geographical location in which the focus area of this study is situated. Twenty-four (24) interviewees (12 laity and 12 pastors) were purposively⁴⁷ selected (with the assistance of local pastors on some occasions). The rationale was to find participants that were as informative as possible. However, due to my restricted mobility as a researcher, convenient availability dictated several selections. Another 12 pastors were also purposively selected for the sermons. In this case, levels of experience, education and leadership were balanced to obtain sermons from as diverse a spectrum as possible. The sampling of both interviewees and preachers considered gender, age, ethnic and rural/urban variation to minimize a demographically biased data collection. Another convenience had to be applied when two preachers, one of whom was a Rukwangali speaking pastor, withdrew at the latest stage and had to be replaced with others. I have purposely not provided the portfolios of the pastors who were interviewed, to protect their identities and to avoid their

⁴⁵ According to the 2008 report (based on 2003/2004 findings) of the Central Bureau of Statistics (CBS) of the National Planning Commission of Namibia, both figures, on *incidents of poverty* and on *poverty shares* by region, respectively rank the three regions at the top: Okavango at 56.3% and 17.8%, Ohangwena at 44.7% and 17.5% and Oshikoto at 40.8% and 12.7% (National Planning Commission 11.10. 2008).

⁴⁶ The CBS report ranks Khomas at the top of less poor areas at 6.3% of incidences of poverty and at 4.0% of poverty share by region (11.10. 2008).

⁴⁷ See both Purposive and Convenience Samplings in Leedy and Omrod (2010:212-213).

victimization by those with entrenched interests. ELCIN pastors are few in number⁴⁸ and the smallest clue as regards those who were interviewed could have easily divulged their identities. The sermons (Appendix XIII) and their analysis appear with the names of preachers to which all of them agreed and for which they gave me their consent (Appendix II B).

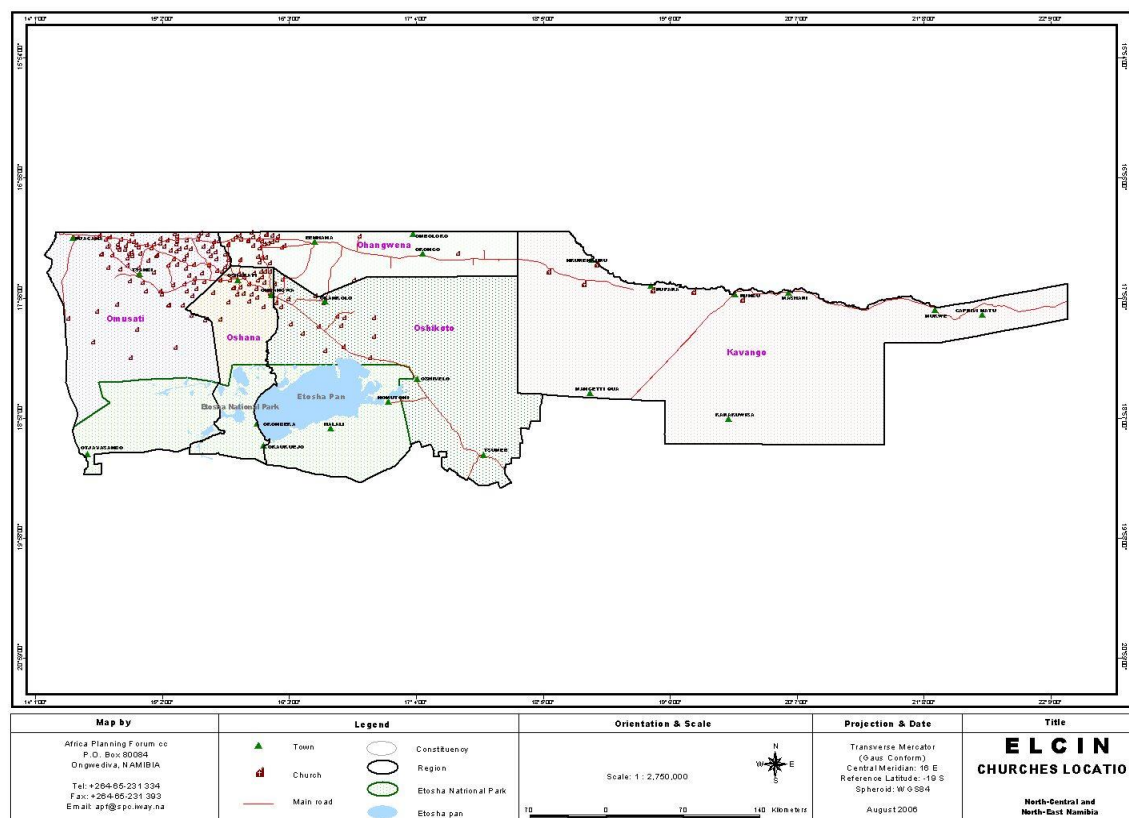


FIGURE 1: ELCIN Churches' location in the far north regions of Namibia

This is a map of the North-Central Political Regions where the ELCIN congregations are densely populated, and where Oshikoto, Ohangwena and Kavango Regions where the data of this study was mainly collected, are located. The B1 road that goes up north-west and through Ohangwena towards the Namibian-Angolan frontiers, demarcates the Western from the **Eastern Diocese** throughout Namibia continuing down south (see a map on the next page). The former Caprivi Region (presently Zambezi Region), a strip in the east, is part of the Eastern Diocese and is seen on the next map of the country as a whole. The congregations spread thinly south, with a high membership in Windhoek, Khomas Region.

⁴⁸ The Church report by the presiding bishop T. Shivute (2010:7) refers to the ELCIN statistics of 2009 and records that the ELCIN was served by only 151 pastors while 56 were on pension.



FIGURE 2: Namibian Map with the B1 Road which Demarcates the Eastern from the Western Diocese

A Namibian map⁴⁹ demarcating the 13 political regions with the B1 Road cutting through in the middle of the country south-up north, which is also a demarcation line between the Western and Eastern Dioceses of ELCIN. The Eastern Diocese, the research area of this study, stretches on the eastern side of the demarcation line, from the Orange to the Namibian-Angolan frontiers up north. The density of Church membership in the north and in the central Khomas Region (mainly in Windhoek) is the reason why the collection of data focuses on the north and Windhoek.

⁴⁹ African Planning Forum, ELCIN Church Location, 2000.

1.5.5.4 Data generation instruments

I have conducted voice-recorded, individual, semi-structured interviews with 12 lay members and 12clergyin the diocese, each from a different congregation. Open-ended questions were prepared (Appendix IV). I also requested twelve pastors in the diocese to each preach a sermon on the text of the Sermon on the Plain (Luke 6:20-36).⁵⁰ All sermons were preached and voice-recorded between December 2010 and July 2011 in the pastors' respective congregations. I collected the voice-recorded sermons, transcribed and translated them into English (Appendix XIII). The preachers were later sent a short questionnaire concerning their sermons (Appendix V) to which they gave constructive responses after which the sermons were analyzed for findings, dialogical interpretation and conclusions. Minimal informal consultations and observations were also conducted by the researcher as an insider who takes the position of a *practitioner researcher* (see footnote above), listening as an inquirer for up-to-date information and for note taking on ideas related to the research. My full transcription and translation of the interviews are provided as a second appendix volume for ease of reference and preservation of the data in the University of KwaZulu-Natal Library.

1.5.5.5 Limitations

Besides general limitations related to any qualitative research, such as the inaccuracy of some of the information from participants, this research has faced a major limitation in the lack of enough resources from Namibian writers, especially in the area of biblical studies, and in particular as regards the New Testament that has, in the Namibian context, thus far rarely been the subject of research. The present research hopes to partially fill this gap. It might have been more appropriate to have more time to speak with each preacher about his sermon. However, travel distances and limitations of time made it impossible. E-mail and internet resources have allowed me to obtain information where physical outreach was not possible.

1.6 Sermon analysis

Because sermon collection and analysis is one of the means of contextualizing this research, it is important that we briefly review how the sermons have been analyzed. The scholarly shift away from historical reading of the biblical texts (as simple windows to the past) to

⁵⁰ Informed consent letters were given and signed by interviewees and preachers (Appendix II: A and B).

critical reading has changed relatively few preachers' understanding and appropriation of biblical texts in ELCIN. With a few exceptions of ELCIN preachers who read critically, sermons generally stick to historical methods and take refuge in 'improper bridging of the gap' (Greidanus 1988:159) between the past and present, resorting to allegorizing, spiritualizing and moralizing. The strong Lutheran tradition that regards biblical texts as the inspired Word of God through which God reveals God's self, both as it is read and preached, is easily detected in the preachers' emphasis on the spiritual aspect. The first part of Article II of the ELCIN constitution reads: "The Evangelical Lutheran Church in Namibia (ELCIN) is based on the Bible, which is the unerring Holy Word of God" (*Ekotampango nOmaufomhango* 2001). This statement leads to a problematic conception of what the Bible is as it is not explained what the Church means by the statement. It implies the traditional understanding that the Bible "as is", is God's Word, without considering its human production. The Church has not discredited this conception and it determines much of the Bible reading and interpretation among the Church members.

Among many others, Sidney Greidanus, in his book, *The Modern Preacher and the Ancient Text: Interpretation and Preaching Biblical Literature* (1988), gives his defensive view on various topics, promoting the understanding that "the Bible claims to be God's word" and that its divine inspiration (2 Tim 3:16) must be taken into account (Greidanus 1988:103-105), while maintaining a skeptical attitude towards critical approaches. Greidanus traces the concept of the "Word of God" from the Old Testament prophets to apostles who presented themselves as the ones who pronounce/proclaim the word of God. Paul's words in 1Thessalonians 2:13: "...not as the word of men, but what it really is, the word of God", is a clear example (Greidanus 1988:5). Apart from that traditional view of the Bible, Greidanus and Willimon (1984) comprehensively argue that allegorizing, spiritualizing,⁵¹ imitating

⁵¹ Spiritualizing needs our emphasis as it appears to be one of the problems often appearing in sermons in the ELCIN. Greidanus explains spiritualizing as the preacher's disregard for "earthly, physical, historical reality which the text speaks about and crosses the gap with a spiritual analogy of that historical reality." Once a preacher reads the Markan Jesus stills the storm of the sea, it is immediately spiritualized as "storm on the sea of life" where the heavenly Jesus is called upon in trust to still the "stresses of life." Citing his *Sola Scriptura*, Greidanus adds more examples: "Jacob's struggle at Peniel becomes our spiritual struggle; the physical blindness of the two men in Matthew 9 becomes our spiritual blindness; the woman's reaching to touch the border of Jesus' garment becomes our spiritual reaching to touch the spiritual Jesus; and the Cana wedding invitation to the earthly Jesus becomes our invitation to the heavenly Jesus" (160-161).

Bible characters, and moralizing,⁵² are improper ways, used by preachers to make quickly bridge the gap between ancient times and now.

Draper, in his essay, “Robert Gray and the Interpretation of the Bible”, in *Change and Challenge* (1998:44-54) which is a collection of essays commemorating the 150th anniversary of the arrival of bishop Robert Gray (founding father of the Anglican Church of the Province of Southern Africa) in Cape Town in 1948, discusses how Gray understood, interpreted and used the Bible. Gray reflected a similar conception of the Bible as ELCIN, stated above, emerging out of the missionary era. In 1876 Gray refuted the new understanding of William Colenso that saw the Bible as “not itself the word of God, but the vehicle for the word of God which can be heard through it”, together with the further contention that the Bible is “a human production full of errors, infirmity, passion and ignorance” (Gray1876b:98, cited by Draper in *Change and Challenge* 1998:48). To him the Bible was “the record of a history of perpetual revelation of God’s Will” (:49). Gray also appears to have had no consciousness “of the biblical author or of the author’s consciousness, certainly no understanding of the gospel writers as separate from Jesus, or of the mediation of the message through a process of tradition. It is simply all the word of God” (:51). He did not question biblical authors’ intentions or distinguish the synoptic gospels in comparison to John. Gospels to him were primarily to be read for the eschatological expectation of comfort (Rev.21:4). That conception represents a general understanding of that time, opposed to the emergence of “reader-oriented research” in biblical studies which looks at the real reading of the Bible both in the past and the present. Draper cites Smit's contention that “sermons are one kind of record of real reading” and they are interesting because they “share and represent the interpretive conventions of a particular believing community” (:50). Sermon analysis is therefore one of the instruments which we can use to investigate biblical conceptions within a specific church community.

This historical struggle to discern what the biblical text is and the new approaches to how it is to be appropriated, has assisted us in examining and analyzing the preached sermons collected for this research.

⁵² Moralizing, according to Willimon (1984:163-164), emphasizes and imposes “dos and don’ts” upon the hearers, is noted as “perhaps the most frequent modern interpretive pitfall” which “fails to bring across the actual point and intentions of the text”.

1.7 Structure of the thesis

Summing up, after the general introduction of this study in the first chapter, chapter two gives the literature review consisting of studies done on the socio-economic, political, and anthropological world of Jesus and Luke - the necessary background where the Jesus discourse originates –of studies concerning the Sermon on the Plain, and on New Testament ethics.

Chapter three looks into studies on the historical Jesus and identifies the preferred portrayal of Jesus for this study. It is a historical reconstruction that has also been applied by Burridge. The chapter points out layers of the tradition in which the ethics of Jesus were preserved and passed on.

In chapter four, this study adopts a *distantiation* phase and takes a closer exegetical look at the research text: Luke 6:12-7:17. The three layers of the early tradition (as pointed out in chapter three) are again identified in the exegesis of the text as adaptation processes that Jesus' ethics underwent in the Lukan Sermon on the Plain.

Chapter five engages the second *moment* of *contextualization* while the sixth chapter takes on the hermeneutical task of *appropriation* and applies the exegetical discoveries to the present Church and society in Namibia. At this stage we bring the Jesus of Luke into dialogue with the Church in Namibia today. This is a pragmatic stage which suggests the incarnation model of the Church speaking *the justice of God* from the perspective of the poor and the marginalized.

CHAPTER TWO

LITERATURE STUDY AND LOCATION OF THE RESEARCH WITHIN REVIEWED LITERATURE

2.1 Developments in studies in Luke-Acts since the 1950s

The studies on Luke-Acts shifted in the 1950s from reading Luke as the historian to Luke as theologian. The latter was mainly pioneered by the redaction critic H. Conzelmann whose monumental work *Die Mitte der Zeit* (1953), translated in 1960 into English as *The Theology of St. Luke*, is the starting point of modern critical studies of Luke as theologian. In this work Conzelmann challenges the older historical approach to Luke, although the radical critical approach could be traced back to Martin Dibelius' literary critical studies on Acts dating from before 1950 (Fitzmyer 1981:4).⁵³ Conzelmann argues for a Lukan redactional schema of redemptive history in three epochs: a) The period of Israel, b) The period of Jesus' ministry whose *fact* must not be deduced through historical investigation (of his life) but viewed within the timeless event of salvation, and c) The period of the *church under pressure* (ecclesia pressa) in which the church has to live the ethics (to take up the ὑπομονή = endurance) towards the delayed Parousia, which brings an end to the πειρασμός = period of testing or temptation.⁵⁴ Conzelmann perceives the ethical thinking of Luke as determined by *discipleship* rather than the *imitation* (of Christ).

The trajectory of this theological shift could be detected earlier in Albert Schweitzer's rejection of *German idealism*⁵⁵ and of any historical pursuit beyond the event of Easter in the light of which, he insisted, the gospels were written. The shift led next to what some refer to

⁵³ Other earlier main German scholars in literary critical Lukan studies on Acts are Ernst Haenchen, *The Acts of the Apostles* (1965), and Philipp Vielhauer, "On the 'Paulinism' of Acts" (1950).

⁵⁴ See Conzelmann, *The Theology of St. Luke*, 98-101, 231-234.

⁵⁵ Proponents of *German idealism* like Adolf von Harnack and F. Hegel have associated God with history and the "high realm of human ideas" and Jesus as the one who "brought a new experience of God" and an ideal "human reasoning mind." Their philosophy of history has been accused of historicizing rather than giving historical accounts of events. See E. Schweitzer, *Luke, A Challenge to Present Theology*, 1982 13-15, and I.H. Marshall, *Luke: Historian and Theologian*, 1970: 9, 26.

as Karl Barth's scriptural "positivism of revelation"⁵⁶ and on to Bultmann's existentialism which rules out any historical details, although acknowledging the necessary continuity between the human Jesus and the post-Easter Christ.⁵⁷ The existentialist school has stressed solitary decision under individual experience of salvation and the 'dependence on God's future' as pointed out by K. Nürnburger in "Law and Grace" (1994:69-70). In his *Theology of the New Testament*,⁵⁸ Bultmann deviates from the early understanding of Christian *kerygma*, arguing that Luke has "lost the original eschatological understanding of Jesus" and "has surrendered the original *kerygmatic* sense of the Jesus tradition and has historicized it." This idea was developed further by Ernst Käsemann⁵⁹ in whose view Luke has "replaced primitive Christian eschatology⁶⁰ with salvation history". Conzelmann ultimately systematized this "new look" on the third Gospel following a literary method with an interest in the structure and the purpose⁶¹ of Luke as author.

Although many scholars made the shift to Conzelmann's theological approach on Luke-Acts and the author's literary and theological *Tendenzen*, many continued to give an unsympathetic response to his views in a disagreement that produced, what has been termed by W.C van Unnik, a *storm-center* in the studies of Luke.⁶²

In his doctoral thesis, *None Greater than John, Towards a Social-Description and Narrative Theological Study of John the Baptist in Luke-Acts*, Luke G. Mlilo (2007:44-58, 61-63) gives

⁵⁶ Barth's positivism of revelation is reflected in his understanding of scripture as "direct and objective revelation of God." E. Schweitzer *Luke, A Challenge to Present Theology*, 15.

⁵⁷ E. Schweitzer, *Luke, A Challenge to Present Theology*, 16.

⁵⁸ Cited in C.H. Talbert, "Shifting Sends: The Recent Study of the Gospel of Luke," *Int.* 30(1976:381-395), referring to Barth's Vols. I and II, New York, Charles Scribner's Sons, 1951, 1955.

⁵⁹ As we shall see later in this study, Käsemann did not go further with a theological approach and has later realized the need and priority of history and called on his colleagues to return to it. See E. Schweitzer, 1982:19.

⁶⁰ The imminent Parousia has dominated the eschatological expectation of the early Jesus community.

⁶¹ Conzelmann's curiosity about the *purpose* of the author derives from his high appeal to F.C. Bauer's Tendenzkritik (tendency criticism) which has been associated with his (Bauer's) famous Tübingen school and referred to by L.G. Mlilo (2007:45-46, n.169) as "the study of New Testament writings in terms of the special theological viewpoint of the author or editor". It resulted in skepticism towards, and even the rejection of, "the historical reliability of New Testament texts, especially of Luke-Acts, sometimes to the point where Luke was believed to have created, *ex nihilo*, some aspects of Jesus' life in order to meet the requirements of his theological purpose or tendency."

⁶² W.C van Unnik, "Luke-Acts, A Storm Center in Contemporary Scholarship," in L.E. Kech and J.L. Martin, *Studies in Luke-Acts*, Philadelphia, Fortress Press, 1980, pp15-30. See also Fitzmyer 1981:3.

a profound account of Conzelmann's theological synthesis of Luke,, the positive scholarly continuation and further development of his work;⁶³ and the attempts of those who have effectively tried to harmonize both the history and theology of Luke. Mlilo cites Eduard Schweizer (1991), *A Theological Introduction to the New Testament*, who states that "faith can obviously not be adopted without knowing what happened in the life, death and resurrection of Jesus", and others like I.H Marshall, D.L. Bock and C.J. Hemer (cited in Mlilo 2007:56-58). They have to some extent diminished the polarization of the two extremes in Lukan studies which generally speaking has divided the German theologians who had a theological interest in skepticism on the historical reliability of Luke as seen above, and the British who pursued the historical line although they never denied the fact that the author of Luke-Acts has a theological interest too (Mlilo 2007:61).

Recent scholarship of Luke has made another shift beyond the fixed historical or theological categories described above, and has discovered new literary tools in narrative theory⁶⁴ as well as social scientific and anthropological approaches which, when it is deemed necessary to investigate historical information in the study of gospels, do not necessarily have as their main interest to find out to what extent the told story is historically accurate. Most of these recent scholars seek to consult the historical material for the purpose of distancing the reading of biblical text in such a way that the text can't be hijacked by the reader's present religious or social prejudices. Narrative theory for example, investigates the literary techniques used by the author – narrative and rhetorical – the traditional patterns involved, and their effect on the original audience of the author, a task that cannot be carried out without historical distantiation in reading. Social and anthropological methods have also been used to get closer to finding out what kind of original social world was addressed by the authors, before they come to grips with what type of message was intended for such a socio-anthropological context. This applies also to Jesus, the social setting of his day and that of his community, his teaching and activities. We may conclude that these new methods mostly turn to history for the purpose of looking for meaning rather than for a candid interest in historical facts or data. Although New Testament ethics remains a product of the reflection of the Christian faith

⁶³ These are the scholars who sustained or modified Conzelmann's position and who generally agreed with his "three-stage salvation history (Israel-Jesus-Church)," but vary from those who interpret his eschatology in terms of a *postponed Parousia* (moved "from the center of the stage without actually doing away with it altogether"), to those who view Conzelmann's argument as "replacing eschatology with salvation history" like Käsemann, Haenchen, Dibelius and others (Mlilo 2007:51).

⁶⁴ See Robert C. Tannehill (1986) in the methodology of this study.

community on the Biblical texts, the new approaches to the Bible have also enriched the ethical reflection of New Testament readers beyond fixed theological, historical and traditional conventions, thereby allowing Bible readers of today to engage the Biblical message from their own contexts and perspectives for new “inventions and discoveries”, while noting Tannehill’s caution to the present reader not to “obscure the text’s main emphases.”⁶⁵

2.2 The socio-economic world of Jesus and Luke

2.2.1 Social scientific literature on Luke-Acts and early Christianity

The book *The Social World of Luke-Acts*, edited by Jerome H. Neyrey (1991), is a collection of social science studies that offers helpful information on the book of Luke-Acts. It draws attention to the historical context of Luke-Acts and to Luke’s society for an appreciation of the social system and it enhances the understanding of this biblical book in its Mediterranean setting. It helps to avoid anachronism and ethnocentrism which lead to misinterpretation of contexts outside our own. Malina (1996:41) alludes to M. Brown and terms the ignorance of time and space as an “undifferentiated ethnic ego mass.”⁶⁶ The social system of the context of Luke-Acts was a variety of dyadic communal settings where people define who they are and who others are in terms of their embeddedness, i.e. according to their lineage and household where “the role and status of clans and families as well as of individual members in them” are perceived as “ordained by God” (Malina and Neyrey: 75). This also includes a well defined formation of *conscience* as “an internalization of what others say, do, and think about one, since these others play the role of witness and judge” (:76) and this then varies from group to another. Malina and Neyrey give an analytic overview of social stratification in Roman imperial Palestine, how groups in the pre-industrial city and in the countryside were socially divided, and how the exploitative tax (which sometimes was as high as 50% of the total crop),⁶⁷ rents, religious tithes, and payment of land loans made life unbearable for the

⁶⁵ R.C. Tannehill, *The Narrative Unity of Luke-Acts*, Vol. 1, 9.

⁶⁶ See how Malina argues against decontextualization (1996: pp. viii, 7, 11, 26-27).

⁶⁷ Horsley (2004:42) also cites Fiensy (1991:99-101) who estimated that the *tributum soli* (tribute on the land) increased up to 12.5 percent and some times ranged as high as one-third of grain or one-half of fruits (in accordance with Malina and Neyrey). In addition there was the *tributum capitis* (tax on one’s person).

peasants. The Deuteronomic law prohibiting loan at interest (Deut.15:1-3) was even evaded.⁶⁸ This information assists the present research as it examines the conditions of the powerless and the marginalized in Luke.

In this collection, Malina and Neyrey present an informative essay on honor and shame (:25-65), explaining how honor is acquired and lost in those primitive societies. The social situation of *Challenge-Riposte* exchanges elements of *claim*, *challenge*, *riposte* and *public verdict*, contribute to the distinctions of the socio-economically marginalized groups in many texts of Luke and to the understanding of the cultural dynamics involved.

Albert Nolan, writing earlier than Malina and Neyrey, in *Jesus Before Christianity* (1976:27-36), has also shed light on how people acquired or lost the *status of honor and prestige* (human dignity in modern language). He cites Jeremias and describes the social ladder. Those who had honor in ancient agrarian Palestine were landlords (wealth) and those who acquired power through educational virtue/learning (the law). The other elite group was entitled to *honor and prestige* like the royal Herodian household whose wealth was derived from taxation, the “aristocratic priestly families” (chief priests) who lived off the tithes and temple tax, and the lay nobility (elders) who owned most of the land (1976:34).⁶⁹ One could not easily climb the ladder to gain dignity, because the process was elaborate, expensive and time consuming as it was complicated by the patronage and reciprocal system (Moxnes 1988).

Gerd Theissen, the pioneer of the use of social sciences in New Testament studies, in his *Social Realities and the Early Christians* (1992), gives a provocative but deeply insightful argument on “Non-violence and Love for our Enemies” (Matt.5:38-48; Luke6:27-38) (pp115-156). While we fully agree and allude to Horsley’s argument that, contextually understood, those texts do not deal with non-violence, Theissen’s essay is quite informative. Theissen gives four motives for these ethical issues: (1) *imitation of God*, an act of superfluity; (2)

⁶⁸ To evade interest-free loans, Rabbi Hillel’s *prozbul*, for instance, discussed in m.Shebiith10, was a legal fiction designed to avoid the debt release in the seventh year as mandated by the Mosaic Law (Neyrey 1991:157). See also Horsley (2008:50).

⁶⁹ See also Draper’s “Jesus and Economics Justice,” for the background of a centralized Temple taxation which Judah adopted from the “Canaanite model of kingship” or “sub-Asiatic model of production”, and its elaborate religiosity which legitimized taxation and its control from the center of power (in S.J. Stalsett, *Discovering Jesus in our Place Delhi*, 2003:85-86).

differentiation (from Gentiles – Matthew; sinners – Luke⁷⁰); (3) *reciprocity*, Theissen sees a dichotomy in Luke’s strong theme of reciprocity. He argues that Luke’s non-reciprocal or unconditional love (lending without expectation of any return) on the one hand, and on the other hand the “fundamental reciprocity” which Theissen finds in the golden rule, “Do as you would be done by”, is self-contradictory. This makes him uncomfortable with unconditional reciprocity although he admits that it is not a *calculation* (:122-125)⁷¹ and (4) *eschatology*, Theissen sees Luke’s eschatological judgment in terms of the *ius talionis* (Luke 6:37-38) and thinks that the eschatological future is not much different from what must be expected today. These motives are helpful for the self-examining of the position of the Church in Namibia as regards government and society. Theissen also argues for the origin of the so-called Golden Rule in Hellenistic thinking, before it came into Judaism in the second century B.C.E. Theissen later concludes that these sayings of Jesus inspire a mode of conduct which rejects the hegemonic behavior of the powerful, thereby contributing to our argument that the Sermon on the Plain is one of Luke’s many texts which portray Jesus as being at the centre of transformation for socio-political justice.

R. J. Cassidy’s work, *Jesus, Politics, and Society: A study of Luke’s Gospel* (1978) focuses on the social renewal of Jesus and has drawn attention to Jesus’ socio-political stance in Luke-Acts. He uses redaction criticism to examine Luke as the author and theologian in the Roman Empire, and his use of Mark, Q, and any other source, and as a redactor who has not simply used “scissors and paste” but who has “left his personal stamp upon the final account” (:1). What the evangelist does not change indicates his agreement with the earlier source. Therefore the final account becomes the view of the author himself.⁷² Cassidy analyses the social and political stance that Luke attributes to Jesus. Cassidy’s work is strongly motivated by a rejection of Hans Conzelmann’s (1953) “position that *a political apologetic* was a definite element in Luke’s theology” (:7). Conzelmann argues for a Lukan theme of the delayed *parousia*, where readers are urged to get on with their present life without anxiety of

⁷⁰ Theissen argues anachronistically that everyone can be a sinner, whereas Luke is using it as a code word for those excluded by the oppressive system of the Judean temple state.

⁷¹ I do not find this problem in the text and find Theissen’s argument unconvincing because Luke’s community is one that is fundamentally open and accepting.

⁷² Cassidy alludes to Earle Ellis and Stephen Wilson (1971), who argue that it is unlikely that Luke includes what he does not agree with, and state that “there is a strong presumption that all these passages that are included in Luke’s finished account are congruent with his overall understanding and represent aspects of his overall vision.” (Cassidy:3).

the imminent return of the Christ. Although Conzelmann's work strongly influenced Lukan studies and debate, his one-sided presentation of the Lukan eschatology, has been criticized for emphasizing only the present "time of the church" (:8), while it de-emphasizes the Parousia. Conzelmann uses a redaction critical approach and sees Luke as complying with the Roman Empire, presenting the Jesus who is not in conflict with the Romans and urging the Christians to live likewise,⁷³ an argument rejected by Cassidy. On the contrary, Cassidy argues that Luke presents the Jesus who "responded not only to the social situation of the poor, the infirm, and the oppressed, but also to the policies and practices of the political leaders of his time" (:20), thereby implicating the corrupt system in misappropriation of the land and economy. Cassidy points to "service" and "humility" as key elements in the relations among the followers of the Jesus of Luke (22:24-27). Jesus confronted the political system and had a sour relationship with Herod Antipas calling him "a fox" (Luke 13:31-33). Jesus protested against the economic practices of the temple aristocracy and therefore became a potential danger to the socio-political system. Cassidy however agrees with Fitzmyer on the point of Jesus' non-violent attitude. Although Jesus acted and spoke aggressively, he "does so without doing or sanctioning violence" (:47). Cassidy's other work, *Society and Politics in the Acts of the Apostles* (1978) takes a similar position explaining how the early followers of Jesus tried to live according to Jesus' teaching by which they challenged and denounced the social and oppressive political system of imperial Rome. Although Cassidy emphasizes a political role of the Jesus of Luke, rather than a traditional role of Jesus as a Jewish prophetic figure, Cassidy keeps the balance to a certain extent and avoids the extreme of those who present Jesus as a purely political figure.

Other scholars have followed this positive reading of Luke as counter-imperial by Cassidy. Richard A. Horsley's socio-historical work, *Sociology and the Jesus Movement* (1989) and *Jesus and the Spiral of Violence* (1993) in particular, have seen Luke adopting an underlying "Q" source, advocating socio-economic justice in local communities in Galilee. Horsley sees this as the heart of the Jesus movement and the basis of the first Christian churches. Horsley therefore differs radically in his interpretation of the data from Theissen (1992), who bases

⁷³ Conzelmann connects his Lukan delayed *parousia* with his understanding of Luke's message to Christians – to conduct themselves as not in conflict with the imperial power. He argues that Luke's advise to the Christians was that, "since Jesus himself was not in conflict with the existing political order during his ministry, his followers should follow a similar course and seek to act in harmony with the Roman order" (citing Conzelmann's work, *The Theology of St. Luke*, 1961: 139-140 and 188-189).

the Jesus movement in the “social rootlessness” of the Palestine of Jesus’ day. He sees it as comprised of the people who abandoned the traditional way of life. This socially distant look at social conditions in ancient Palestine led Theissen to provocative arguments that described the Jesus movement as a group of “radical itinerants” and “wandering charismatics”, alienated from their social context, who were a failure and who wandered in a social cul-de-sac. Theissen describes the poor of the times of Jesus as those who voluntarily chose being poor “as an expression of their radical itinerancy” in a society which essentially has a stable social standing. For Theissen “poverty was not only a fate but a calling”⁷⁴ Horsley reacts strongly against this “ethical radicalism.” He points out that Theissen does not acknowledge the following that the community of Jesus continued to enjoy (e.g. evidenced by the book of Acts and subsequent texts). Horsley finds that the social and narrative account of the Q is pointing to the Jesus movement as the center of “renewal or formation of local communities” and in the process of “group-formation” (1994:144). Horsley rightly criticizes Theissen for a Western sociological approach to the Jesus movement with its “elective affinity” of “liberal” middle class biblical scholars who are “slipping somewhat in social status and on the defensive,” and who impose a “modern meaning-context” onto biblical texts (Horsley 1988:9, 11). Horsley backs the argument that the Q material does not point to “itinerant charismatics who have abandoned home, family, and possessions,” citing just one isolated text of the Q (Luke10:3-4) as the only base for itinerancy, while he again sees it in the context of mission (10:7) “that appears to counter any appearance of vagrancy.” This is also nullifying the argument that comes from Leif E. Vaage (1987) and John Dominic Crossan (1991) in support of Theissen and that presents Jesus as one who adopted Cynic beggar’s lifestyle – the groups which have been “primarily in cities and throughout the Hellenistic Roman world” (:47, 116-118), whereas Q does not locate Jesus and the Jesus movement in the Galilean cities of Sephoris and Tiberia. This however does not rule out the Hellenistic influence of these cities in Galilee and on the Jesus movement in particular. Horsley points out that the only place-names mentioned in the Q story, with the exception of Jerusalem which is mentioned as a doomed city, “are towns at the northern end of the Sea of Galilee, Capernaum, Chorazin and Bethsaida.” They indicate where Jesus and/or the Jesus’ movement had been active, and are not an indication of locating the Q people “only or primarily in central Galilee” (1994:111).

⁷⁴ Read more on Horsley’s response to Theissen in Horsley (1994: 43-58 and 140-144).

2.2.1.1 A Socio-anthropological perspective on Luke

In the book *The Economy of the Kingdom – Social Conflicts and Economic Relations in Luke's Gospel* (1988), Halvor Moxnes has also moved beyond conventional methods of theological pursuit on Luke towards a *socio-literary* approach. Moxnes has integrated cultural and socio-anthropological perspectives of the social world of Luke as he tries to answer the question how Luke construed the socio-economic interactions of his context. Moxnes (1988) argues that Luke uses the language of major literary motives rather than directly addressing specific historical issues. Opponents to Jesus are stereotyped as opponents of the new order of the Kingdom. He bases his argument on the accusation of the Pharisees as “lovers of money,” which to him indicates a polemic against all who are characterized as opponent of Jesus (:21). Alluding to F.W. Danker, Moxnes argues that the Jesus of Luke is presented as a *benefactor* (an idealizing Hellenistic picture of a king as the benefactor of his people), carrying out God's work of salvation and sustenance. Jesus as a *benefactor* takes the centre to bring in the new order which replaces the unjust economic system of the Roman Empire that exploited the poor in the ancient economy based on the competition for control of land and motivated by acquisition and not production. This was an economic system, generally current in the Ancient Near East - *the moral economy* of landowning in antiquity (:32). Moxnes explains how the economic interactions of ancient peasant economy worked through three *reciprocities*: *general reciprocity* which is a “solidarity extreme” that emphasizes the “pure gift” as an ideal of generosity, but that was used for securing and sustaining power; *balanced reciprocity* which kept the equivalence of giving and receiving between reciprocating parties; and *negative reciprocity* which is simply to get something for nothing, either non-violently or violently (:34-35). All these reciprocities in the society based on *patron-client* relations are determined by rank, kinship and wealth. These ancient social interactions are a useful tool in the current research as we examine the dynamics of a modern economic system in Namibia in its global economic context as well as its concern for the plight of the poor.

The patronage relationship between two parties was calculated on the basis of one's status in society and so did reciprocity function according to status. Patrons secured for themselves a monopoly on the system. The centre of power controlled retribution. The rich reciprocated among themselves to maintain their solidarity. They gave to the poor for their own benefit – to control the poor. The system consisted of a network of patrons and clients with a network of mediations or *brokerages* stretching from the highest to the lowest person in the empire. It enabled those at the bottom of the system to have some small access to those higher up

through the mediation of a patron and it enabled the patrons to maintain a core of support, honor and status in return.

Villages were closed communities with long-established norms and a clear demarcation of *insiders* and *outsiders*, echoing Neyrey's *dyadic communal settings*. An insider could become an outsider by breaking the community rules. Moxnes also discusses Luke's perspective of the *moral economy of the peasant* (:75-98) where Luke's many texts are cited as reflecting the economic system of peasant solidarity as the solution to a sustainable life in their *economy of the limited good*. This refers to the limitation of power and of the limited availability of resources among the poor peasants to control or change their hopeless social conditions (:76-77). Survival strategies were therefore introduced to avoid total collapse of their limited livelihood. Sharing became an ethical good and represented justice within a community against "the accumulation of capital and growth of economic inequality" (:79).

Moxnes places the Gospel of Luke at the forefront of a protest against the abuse of the needy by the rich. The need for food and other basics is recognized in Luke, but the audience is told to "seek" the "Kingdom first" (12:31). Purity rules have also been discussed as other exclusive barriers that marginalized the poor. But Luke turns against the guardians of purity accusing them of not being pure themselves if they do not practice hospitality and almsgiving. This was a "transformation of "purity" from a ritual concept to an ethical concept of societal solidarity through almsgiving" and it meant a break with the ritual structure and its boundaries (:140).

In the concluding chapter Moxnes points out Luke's presentation of Jesus as the *benefactor of humanity* in the new order, proclaimed in 4:16-19. A generalized reciprocity and outright redistribution is an alternative to this new order, where non-expectance of repayment (in material or loyalty) and hospitality are true purity (:155). This is how God becomes the protector and benefactor of the poor. The implied author of the Lukan account was educated and was socially a member of the retainer class, but did not collaborate with the elite class and associate himself with a corrupt system. He could see his right place and obligation to challenge the system and the elite to see the world from the viewpoint of the poor.

Philip F. Esler in *Community and Gospel in Luke-Acts* (1987) uses sociological and anthropological language, employing what he terms *socio-redaction criticism*⁷⁵ as method in his studies of the theology of Luke-Acts. He asserts that Luke's theological realm is closely inter-related with the socio-economic and political realm. Esler argues that historians and theologians, critical of sociological models, need to acknowledge how these are inevitably enriching. He asserts that Luke demonstrates much interest in *what the gospel has for the world* and as "good news for the poor" and that *salvation* is both spiritual and material (Esler 1987:169). Esler also strongly rejects the critical arguments from scholars such as D.L. Mealand who attributes Luke's strong emphasis on poverty and riches "to loyalty to tradition, rather than to any particular interest in the subject on Luke's part" (:165) or L.T. Johnson who reduces Luke's material on possessions to a mere narrative *metaphor* (:170). Esler's work is also appreciated for its broad account of social groups in Luke's Hellenistic Roman world with specific reference to the poor and the outcast.

Esler points out Luke's theological understanding of the continuation between Jewish faith and Christianity.⁷⁶ This continuation is not based on an apocalyptic stand but reflects a historical journey in which all members of Luke's community participate, take shape and find meaning. Therefore, Christianity was not a replacement of Judaism but a continuation with more of an emphasis on the inclusion of Gentiles⁷⁷ (:117). The significance of Esler's work

⁷⁵ Esler distinguishes his approach from general sociological exegesis by his emphasis on the importance of the redaction element which he couples with his social stance. He appreciatively highlights the positive but underdeveloped intentions of *life situation* (*Sitz im Leben*: Gunkel), described under *form criticism* by Bultmann, as referring to "a particular situation within the life of a community, or the *social context* which was given attention by redaction criticism. See Esler 1987:3-4.

⁷⁶ Esler bases his argument of the continuation between Judaism and Christianity on Luke's treatment of Jerusalem as the center of Jewish faith with respect throughout Luke-Acts. The attitude of Luke towards Jerusalem is ambivalent. He presents a positive portrayal of the temple as the center worthy of Christian respect (Esler 1987:131-135) and the negative aspects in his perception of Jerusalem does not refer to Judaism but to the corrupt temple aristocracy and its collaborators, the Herodian vassals of Rome.

⁷⁷ Luke's mixed treatment of the Law is for Esler a reflection of the Jewish tradition and the continuation that takes form in Luke's community. Luke's account reflects a place for the Jews because the Law has not been abolished, while the Gentiles feel welcome "because their failure to observe the sabbath was compatible with Jesus having transcended the law" as explicated by Paul at the so-called Jerusalem council meeting – Acts 15. The ethics of the Kingdom shows respect for Jewish tradition and does not declare the Law obsolete – Luke 16:17, a Q tradition in light of Matthew 5:18. Similarly, there is also a rigorous restriction of divorce (Luke 17:18), unlike in Matthew 5:31-32 where divorce is allowed on grounds of adultery. On the other hand

for this thesis lies in his emphasis on open table and sharing as a continuing aspect of the developing Christian tradition which he finds embodied in Luke-Acts. This has become one of the building blocks in Richard Burridge's New Testament ethics, developed in *Imitating Jesus* (2007), as we shall see.

2.3 Various approaches to theological and New Testament ethics

Various approaches to the Bible texts have determined biblical scholars' applications of those texts to New Testament ethics and theological (Christian) ethics in general. The biblical deriving of the *Christ of faith* by most historical studies on one side, and the search for the historical Jesus on the other, the revered as well as the critical reading of the Bible, have all contributed to the hiatus between the two extremes in New Testament ethical formations and reflections, namely the ethics which applied the Bible in direct and literal terms for the former, and the search for contextual filtering and appropriation of ethical implications of the Bible for the latter.

Particular approaches started with James M. Gustafson's article, "The Place of Scripture in Christian Ethics: A Methodological Study" (1970) where he gave a four-fold distinction of genres in various material of scripture for ethical use,⁷⁸ which he revised later in his "The use of Scripture in Christian Ethics" (1997). Burridge(2007:361) traces the influence of Gustafson's articles on John Goldingay(1981) who identifies four models: *witnessing tradition*, *authoritative cannon*, *inspired word* and *experienced revelation*, W.C. Spohn(1984/1995) and Richard Longenecker(1984). Jan Botha (1994:40-41) uses similar terminology but in a clearer description as: *a prescriptive approach*, *principles or ideals*, *revealed reality rather than revealed morality*, and *relationality and responsibility*. Hays (1996:238-239) gives the contrasts between R. Niebuhr's *realism* which finds the New Testament forming the principles and ideals that illuminate the "... human condition" and which are determined through the "facts of experience" and reasoning and to be "approximated by human choice," and Karl Barth's insistence on God's command and action in the *revealed reality* through the Scriptures. A *symbolic worldview* perspective as an ethical

Luke depicts Jesus as someone who is above the Law and has translated it into the gospel - Q 16:16 (Matt. 11:12-15).

⁷⁸ The four-fold types are: revealed morality, moral ideals, analogy, and a witness to a variety of moral values, moral norms and principles through many different kinds of biblical literature.

approach has been applied in the Barthian dogmatism where ethics and dogmatics are equated. Judgment has been based on how God and God's relationship to his creation is understood.⁷⁹ This is mainly an ethical approach that prevails and is applied in ELCIN as a legacy of missionary teaching where ethical issues have always been linked with God's final judgment, instilling the distorted fear of hell as the basis for ethical praxis.

In simplified terminologies, Hays has listed the same approaches as modes used to appeal to Scripture as: *rules*, *principles*, *paradigms* and *symbolic world* which for him are all potentially legitimate. Hays also states *tradition*, *reason* and *experience* as other sources of authority which have functioned alongside the Scripture (:208-211). BurrIDGE (2007:363) gave to the same approaches the explanatory form of:

- Obeying rules and prescriptive commands
- Looking for principles and universal values
- Following examples and paradigms
- Embracing an overall symbolic worldview

BurrIDGE (:363) emphasizes his model of an *open and inclusive community*, and accommodates all four ethical models under one *umbrella* as varieties of ethical approaches which could be used within that community. The method of reading the gospels as *narrative biographies* of Jesus provides this *umbrella*, which, for BurrIDGE (:388-390), prevents us from simply extracting ethical teaching from specific genres or modes like rules, principles, examples and worldview. Those genres alone have not provided secure interpretation and need "a further safeguard" from readings which may be "abusive and morally repugnant." BurrIDGE says that the reading of the Gospels as narrative biographical genre of Jesus as method sees even Jesus' rigorous ethical teachings in the context of the whole story of Jesus as well as our own stories as we join the community that imitates Jesus.

BurrIDGE (:370) demonstrates this by his counter reaction to Hays' critique of the *principles* model. Against the ethical approach of *principles*, Hays (1996:200-204) promotes his three images of *community* (church), *cross* and *new creation*. He insists that the principle model could be selective and subjectively avoid texts which we do not like. But, in full agreement with BurrIDGE, Hays runs the same risk (for whatever reasons) of avoiding the principles of

⁷⁹ See BurrIDGE (2007:382) for reference to Barth's "Ethics as a Task of the Doctrine of God" (1957), and Michael Banner (1996/1999), as well as Gustafson (1970:455).

love and *liberation*. He rates them as isolated elements which for him do not meet the criteria of his scriptural *synthetic* task.

Hays (1996:3-7) argues for scriptural authority and applies universal scriptural rules, once they meet the scriptural *synthetic* criteria. Hays structures his scriptural ethical approach in the framework of *descriptive*, *synthetic*, *hermeneutical* and *pragmatic* as his tasks of operation. At his *descriptive* stage, Hays develops his New Testament ethical themes concentrating on the witness of the *canonical tradition* of the gospels and *Paul*, and does not begin with Jesus.⁸⁰ Hays' conclusions mentioned above are influenced by his reading of biblical texts as *norma normans* (the norming norm), as specific sayings or pericopes, rather than seeing them in the context of their narrative genres. This may have resulted in him not being able to detect how *love* and *liberation* are themes that permeate biblical narratives. That echoes a traditional view which is not very conscious of contextual reading.

Reading from one's context and/or choosing to read from a perspective determines meaning. From the perspective of our African Bible reading context, love is at the center of community building, while for us liberation stories from the Bible are among those texts in which we find relevance and meaning. This is not because we read meaning into the texts, but because we see meaning embedded in texts and synthetically underlying the biblical *narrative*.

We argue that any ethical image, principle, paradigm, or whatever any reading may come up with and claim as normative, cannot be fixed but has to be filtered and shaped in the context of readers. The same filtering applies to the claim of *natural law* as normative. Natural law becomes only a relevant ethical norm if it continues to be contextually "reconstructed" and rediscovered as pointed out under section 2.4.6A *Lutheran ethical accent* of this study. Arguing from that angle we agree with Hays' objection to individual rules that are turned into universalistic ethics. An imposition of rules or principles from any tradition (theological or social) or culture - for example Protestants thinking of love as "the new law" - becomes an imperial ethical approach.

This study has therefore chosen the *narrative genre* approach as the "overall context" (Burridge 2007:390), whereby other approaches are accommodated but are not applied to

⁸⁰ Hays regards the ethics of the historical Jesus as "sketchy" and treats it skeptically and therefore he does not start with Jesus. He was therefore criticized by Burridge (Burridge 2007) for ambivalence in how he treats "the role of historical criticism in exegesis," which weakens his *descriptive* stage of New Testament ethical material (:14-15, 358).

turn New Testament ethics into *rules and prescriptive commands*. We argue following Burridge's model of *imitation* and therefore take the *examples and paradigms* of the Sermon on the Plain from the whole narrative of Luke, because it opens up and allows a broader ethical perspective, but one which is biblically based.

Hays' critique of the *principle* model as one that allows readers to be selective and avoid texts which they do not like, is not convincing because even *images*, which Hays argues for, may be a product of our selectivity and subjectivity. While we have to be vigilant against subjectivism, we have to admit that we all read from our own perspective and that no-one ever entirely escapes his or her own subjectivity or *Vorverständnis* (Bultmann). Burridge (2007:370) takes love as the foundation of Christian ethics rooted in open acceptance of the other as taught by Jesus. Hays instead sees the image of the *cross* as central, but this represents a specifically Pauline tradition which, in our view, may not meet Hays' own scriptural *synthetic* criteria better than *love*. From our perspective, based on an incarnated model of Jesus, the cross is defined and understood only in terms of love. It is Jesus' love for his community which made him to face and accept death on the cross rather than a desire on his part to express *sola gratia / sola fide*. Furthermore, in agreement with Burridge, Hays' three images (community, cross, and new creation) serve the ultimate purpose of functioning as principles and so they contradict his rejection of principles with which he began his study. The same applies for the *imitation* model (examples and paradigms). If we imitate Jesus' deeds (examples) and words (teaching), we will always find ourselves forming some norming standards as communities which would result in them serving a functional purpose as principles. We are also convinced that there are some values that are commonly appreciated by human communities and that have a cross-cultural rhetorical potential to be viewed as binding. As I shall point out later in chapters three and six, I find the concept of *ubuntu* as a present and contextual African model to be consistent with Jesus' model of economic and social justice, which lies at the heart of our imitation of Jesus, for the restoration of human dignity in our solidarity with the poor and oppressed. As present readers of the Bible, our readings of the gospels as the narrative biographies of Jesus may produce other paradigms and images that come from the Bible and that will resonate with our own stories. The bottom line is that they stand in continuity with the Jesus who proclaimed economic and social justice as the other side of love, in the service of community and transformation.

2.3.1 Prescriptive and theological approaches to New Testament ethics

Rudolf Schnackenburg, a Roman Catholic scholar, in *The Moral Teaching of the New Testament* (1975), depicts a conservative disposition and traditionally refers to New Testament ethics as “moral teaching” and “demands”, based on the “religiously conservative teaching” of the Jesus who preached the “gospel of the reign of God” or “kingdom.”⁸¹ This ethics requires “human response to the call of the divine acts of God” and “genuine repentance” for those who wish to participate (Schnackenburg 1975:13-14).⁸² Schnackenburg has described Jesus from the perspective of the *Christ* and *Lord*. The Sermon on the Mount, Matt. 5-7/Sermon on the Plain (Lk. 6:20-49), reveals for him the *divine will* of God enshrined in the law as interpreted anew by Jesus and to be adhered to because Jesus himself held to the law and came “to fulfil”⁸³ it. This fulfillment is different from “pharisaism” (referred to as hypocrisy in contrast with genuine morality). It involves being heart-centered as Jesus called for the purity of the heart (Luke 6:45 and Matt. 12:34f.). Rigorous and radical admonitions are however to be understood together with Jesus’ kind, merciful and forgiving attitude to people. Jesus advocated on behalf of those to whom the law became a burden and, therefore, Schnackenburg explains, good work like giving *alms* should not be felt as a burden to be done to attain merit or get rewards. Schnackenburg positively distances Jesus from casuistry and

⁸¹ Although recently some scholars have preferred E.P. Sanders’ use of the term “reign of God,” or “sphere” (Sanders 1985:126-127) to “Kingdom of God” as translation of the feminine Hebrew *malkuth* and the Greek ἡ βασιλεία τοῦ θεοῦ to avoid the exclusive masculinity of the latter, both translations continue to be inextricably intertwined because of the spatial reality in terms of time and space which is inherent in the term “Kingdom of God” as has been stated by Hans Kvalbein, *The Kingdom of God in the Ethics of Jesus*, 1997 (cited in Burrige 2007:41). “Kingdom of God” is also preferred by those who are interested in historical reconstruction, rather than God’s general “dynamic and salvific rule”. (See also Matera 1996:18).

⁸² Although a conformist, Schnackenburg reflects the ethical formation in the Roman Catholic church of the last half of the 20th century with Vatican II, which shifted away from a discipline of casuistic moral theology, born during Counter-Reformation in the 16th century, and which renewed the essential ethical features that reflect more biblical origins and Thomas Aquinas’ earlier directions on theological ethics (See the Encyclopedia of Christianity, Vol.2, E. Fahlbusch, ed. et al, 2001:148-149).

⁸³ The term “to fulfil” (πληρῶσαι) has been given various meanings, either to “fill up” in the sense of completing or perfecting and, if so, how (either by clarifying God’s will in its original sense, summing up all law into love, or insisting on true claims of law as pitch of obligation), or “fulfil by performance”, or fulfil in accordance with the redemption plan. Schnackenburg considers all meanings applicable. One would argue that the first meaning mentioned here – clarifying God’s will in its original sense – would qualify as a stronger argument that makes in an inclusive way more sense than the other possible meanings.

“situation ethics” (:14)⁸⁴ and bases Jesus’ ethical demands on “fundamental principles” set by his teaching. However, this disassociation took Schnackenburg to the extreme of not seeing Jesus as a socio-political reformer of his time and, ironically, he contends that Jesus “never assumed a definite attitude on economic and social problems” and that he “did not in any way attack the system of poverty” or make any “attempt at all to share the goods of this world more fairly.” He bases this argument on the Markan “you always have the poor with you” (Mk.14:7)⁸⁵ (:122,123). He finds the solution to socio-economic problems and hatred only in *love* which Jesus pronounced to be the supreme law that excludes all forms of injustice. Most scholars have concluded, either implicitly or explicitly, that Jesus’ love commandment is the “new law” which is the fulfillment of the Torah and has been viewed as a principle for New Testament ethical reflection and guidance. It is also worth mentioning here that this Johannine (John 13:34) commandment from the tradition of foot washing (Jewish rite) was Jesus’ reflection of what already existed in the Torah. Hence, it should not be seen only in the light of New Testament ethics.⁸⁶

This approach to the *love* commandment as law is open to criticism, due to its inflexible and unrealistic understanding of the human condition. Ethics are enlisted in the service of the disciplined obedience of the believer to the “new law of Christ”. It stands on shaky grounds because love cannot be imposed in the form of a law that must be fulfilled and that does not allow people’s logical thinking and their articulation of issues concerning the new hegemonies of the Christian church. Love without justice is prone to selfish ambitions and requires continuous reflection on, and insights from, the narrative story of Jesus. The Sermon

⁸⁴ *Situation Ethics* was developed by Joseph Fletcher in Germany. He strongly argued for the demand to set aside ethical principles and instead to make necessary situational ethical decisions. His situation ethics does not abolish all rules but stresses *love* as an *absolute rule* above all (*Situation Ethics: The New Morality*, Philadelphia, Westminster, 1974). Although Fletcher’s arguments caused a storm of debate and criticism from conventionalists, especially his insistence on the theme of *love* than *law*, and has therefore been perceived as **detached** with the normative, his position has considerably contributed to contextual ethical studies. For further reading on this debate, see Harvey Cox, ed., *The Situation Ethics Debated*, Philadelphia, The Westminster Press, 1952.

⁸⁵ This statement has been better understood as implying that “persistent problems like the poor and the rich in social structures cannot be simply banished” (Fahlbusch 2001:147) instead of Jesus’ inactive attitude in condemning class and economic injustice.

⁸⁶ The Talmud (Talmud Shabbat 31a) story of Rabbi Hillel instructing a pagan that “What is hateful to yourself, do not do to your fellow man,” reflects an old tradition of the Torah (Lev. 19:18). It is the background against which the Golden Rule of Jesus (Luke 6:31; 10:27-29 and Mathew 7:12) has to be understood.

on the Plain implies the Jesus who kept the balance between love and justice, the two aspects which later came to be respectively represented by the two-pronged teaching of Law and Gospel in the Lutheran Church's interpretation of the *sola fide* and *sola gratia*. At some point in time, the church has failed to keep the balance between Law and Gospel and has slid to the one or the other extreme. The Lutheran stressing of God's love and grace has led some Lutheran communities (for example the Lutheran Church in Nazi Germany) to keep quiet in times when the voice of the church had to be heard, similar to the voice of Jesus who understood himself as a prophetic agent of God. He proclaimed the "gospel" to the poor, but also judged those who did not want to comply with the alternate rule of God that Jesus advocated. This study diverges from *ethical universalism* which views the Law of God as fixed commandments to be obeyed. The Law (including the concept of *natural law*) is rather viewed in dynamic terms of contextual filtering and particularities as pointed out in 2.6 and 2.4.6 of this work.

2.4 Ethical paradigms and principles that relate to the Sermon on the Plain

It is necessary for us to bring some scholarly understanding of the ethical *paradigms* and *principles*⁸⁷ that dominated New Testament ethics and that have contributed to the exegetical meaning of the ethics of Jesus in the Sermon on the Plain. These traditional perspectives have to a large extent determined the outlook of the pastors and the leadership of the ELCIN, through their seminary training as Lutherans. The study engages these traditional positions, while defining its own New Testament ethical positions, partly to interrogate myself, the present researcher and heir to these traditions, and also to improve my understanding of the development of the ethics of the ELCIN which are the focus of my fieldwork. It could be argued that these fixed positions silence the possibility for a new socio-economic ethics that could speak to the crisis in Namibian leadership today.

2.4.1 The reign of God as present reality

F.J. Matera, in *New Testament Ethics; The Legacies of Jesus and Paul* (1996), in line with the vast literature on synoptic tradition, sees New Testament ethics as deeply rooted in Jesus' proclamation of the *reign of God* (ἡ βασιλεία τοῦ θεοῦ), both in its present and eschatological aspects, and the Jesus event of salvation. We need to state here that the eschatological

⁸⁷ Paradigms and principles as opposed to laws are the terms that we have chosen for our ethical approach in this study.

concept of Jesus' proclaimed Kingdom of God in Luke (as in other gospels) is clearly stated, but we do not concur with a view of Luke's eschatology that is only futuristic. The eschatology needs be viewed in terms of both present and future. The Kingdom of God was proclaimed by Jesus as a *present* reality and not only as the reality which *comes*.⁸⁸ In the same vein, E.P. Sanders (1993:203) refers to the Kingdom as "a social concept", preached with the expectation that social injustice would be replaced with a just rule of God. Its eschatological language determined the lives of Jesus' followers – the poor in their present Galilean context. The Lukan account speaks of the present manifestation of the kingdom of God on earth – *in the midst of* (RSV, NASB, ESY, and HCB), or *among*⁸⁹ the people (Luke 17:20-21).

The concept of the "Kingdom/reign of God" needs to be ripped out of a Western imperialistic and spiritual interpretation as an "exalted heavenly sphere." The Jewish eschatological future also did not elevate the "reign of God" into an upward *heavenism*. The hope and expectation of Israel was, as Nolan (1976:58) reminds us, a futuristic "state of affairs on earth when the poor would no longer be poor, the hungry would be satisfied and the oppressed would no longer be miserable." Although that hope sounds like an abstract ideal of restoration,⁹⁰ it was a standard by which the present realities were measured and judged. The kings of Israel who in a theocratic political sense were entrusted with the reign in the Kingdom of JHWH (1 Cron. 28:5), played their role as part of that present reality.

Jesus' proclamation of the Kingdom does not imply passive ethical positions. It was aimed at the end of an evil political domination and its social injustice (Horsley 1993:157). It was

⁸⁸ The dialectic present and future make us prefer the theological approach that views eschatology as a continuous *transformation* of creation, highlighted by Verhey (1984:13-14) below, rather than as a miraculous futuristic *restoration* of paradise at some point of end time. This is viewed in some circles as the zap-in of God's judgment in terms of cosmic catastrophes and the annihilation that replaces the present corrupt order with a new one. Ogletree among many other recent scholars such as Horsley (1993) and Verhey, relates eschatology with terms like "development" and "a new community, oriented to and based upon the new age, *takes form* in the institutions which remain under the sway of the old" (Ogletree 1983:89).

⁸⁹ Other translations have translated ἐν τοῖς ὑμῶν ἐστίν as "within you," and mistakenly interpreted it as an individualistic in-dwelling of the kingdom.

⁹⁰ Sanders, in line with Wright, understands Jesus' "sayings" as embodying "restoration eschatology," which brings that perspective into debate with Crossan and the Jesus Seminar who on the other hand propagate the "sayings" as mirroring "Hellenistic Cynic wisdom" (Burridge 2007:37). Neither of these positions is shared by this study.

preached in a prophetic style and in the context of a peasantry with limited power and no hope beyond an appeal to God for reversal (Moxnes 1988:90). Knights (1998:90) points to the same situation and states that “the preaching of Jesus is addressed to a situation characterized by ‘dependency’ in which a few people had the ability to exploit the majority, who lack the power to resist them.” Power-free occasions gave the Galilean peasantry free opportunities to organize themselves into popular movements of resistance, away from the great culture in Jerusalem. Likewise, Draper (1994:40-41) in agreement with Horsley and Borg, asserts that the program of Jesus started in Galilee, focusing on the disintegration of socio-economy conditions as “an attempt to use the space created by the partial power vacuum in outlying Galilee to renew local community in villages and towns, to strengthen and renew family and community relations and reverse the spiral of violence.” Alluding to Jeremias (1971), Nolan gives the notion of what *heaven*⁹¹ meant in the times of Jesus, as part of the hopes which “had originally nothing whatsoever to do with heaven – at least not as a place of happiness and rewards in the after-life” but as “a synonym of God.” He argues that the *kingdom of heaven* means the *kingdom of God* in the midst of, or among, the people (1976:57). The coming of this kingdom, Nolan (:83-84) argues, is “the coming of God’s political power which takes the form of the ‘power of *freedom* and *love*.’” This is the type of “power of protest” that Cassidy (1987), as cited earlier, and also L. Rasmussen and C. Moe-Lobeda (1998:143) have explained.

Jesus’ proclamation of the Kingdom needs be understood within the non-transcendent context of community. The socially stratified Palestine in which traditional Jewish norms of solidarity were replaced with the solidarity of the same social “class” or group as asserted by Moxnes in his well argued economic model of the “moral economy of the peasant” and its “limited good,” as an alternative which grew into a socio-political challenge to power. This is the context in which Jesus’ program of renewal is envisaged in this study. Moxnes presents the Jesus who, according to Luke, is at the centre of protest against the abuse of the poor and who offers the ethics of the generalized reciprocity and outright redistribution as an alternative of this new order.⁹² Jesus’ proclamation of this Kingdom resonated with the people’s daily needs and attracted many crowds for a following. It posed a threat to the political power-holders as Jesus’ words were meant for and geared towards social transformation.

⁹¹ Matthew’s version of the term - kingdom of “God”

⁹² See section 2.2.1.2 above.

2.4.2 A call to repentance

The kingdom preached by Jesus as all-inclusive was exclusive where selfish greediness and injustice were concerned and Jesus called the perpetrators of those evils to repent or to face divine judgment (Luke 13:1-5; 12:5) which is God's just retribution. Other Q texts that utter woes to the unrepentant cities (10:13-15) or that treat opponents like Antipas with indignation (11:29-32), indicate that Jesus' program could only be seen as all-inclusive because it gives an alternative for a change of attitude and the greedy and power-hungry are called upon to repent (Mk 1:15; Mt 4:17) in the tradition also of John the Baptist's proclamation as argued by Sanders (1985:109).

Nowhere does Jesus recommend his followers to associate with and be part of what is not just and what is exploitative and oppressive, e.g. with pride, the love of power and prestige. These were not elements in his movement – the “solidarity of the poor” – but they were elements that he opposed. This urges us to revisit the uncompromising command for love that has to be viewed in the light of the right choices that we need to make to never side with oppression in whatever form. These choices are positively transformative only if they mean to reduce any “spiral of violence” wherever any form of injustice pushes a victim to the edge of resistance.

This call to repentance was not anti-Jewish. Matera (Matera 1996:64) explains how Luke emphasizes the continuity between the new age of salvation and the faith of Israel. Jerusalem, the centre of Jewish religion, is therefore playing a significant role in Luke's infancy narrative of Jesus as well as in the final part leading up to the passion story. Rather than having an interest in the Mosaic Law itself, Luke uses the Mosaic tradition for his social concerns. The “renewal of the covenant” in the coming of Jesus is, according to Luke, not the reintroduction of the Mosaic Law, but the new style of arrangements in Jesus' new community in the new time which applies the Mosaic covenantal discourse. Repentance, which according to Matera plays a greater role in Luke than in the other synoptics (:69-71), is associated with social “reversal of fortunes” and social transformation, even among Jesus' followers themselves most of whom were poor and social outcasts.

Matera (1996:7-8) agrees with others like A. Schweitzer, J.T. Sanders, W. Meek, R., Leslie Houlden, W. Marxsen and T.W. Ogletree, in the distancing of the historical reconstruction

from Jesus and New Testament ethics⁹³ and confines himself to the *ethical legacy* of Jesus according to each Gospel. He therefore does not offer much on the “ethics of the Jesus of Nazareth” in particular. However, his Lukan account contributes greatly to our definition of the community of the followers of Jesus and how it functions unconditionally. It is a community that does not create oppressive and exclusive social barriers on the basis of socio-religious status. It is inclusive of everyone by adhering to non-vengeance (it does not promote attacking enemies - Luke 9:52-55, and forgives - 23:34). But its inclusivity depends on how the hearers/readers respond to the life and teaching of Jesus that embrace truth and justice.

This is the solidarity of “humility,” formed with those who hoped that their “shame” was to be taken away, while those exalting themselves were denounced. When accused of gluttony and drinking with “sinners,” Jesus cited repentance (μετάνοια) as the theme of his mission (Luke 5:32) for those who have gone astray. Jesus warned the crowds and his new community against what could today be termed *optimism*: judgment was imminent and, as Matera points out, in order to avoid one only had to give in to the new social order of the kingdom. The rich were to give up greed (Luke 12:13-15) and to share with the poor by giving *alms* in a correct use of their possessions. This prompted Luke’s “parable of the rich fool” (vv.16-21) to stress the point that filling oneself without awareness of the needy is to prove oneself foolish in the eyes of God.

We share to some extent Hays’ critique of the *quest of the historical Jesus* as presently spearheaded by the Jesus Seminar in the USA, for its *subjectivity* and *cultural bias* (1996:163), by portraying Jesus as a Western figure. But, Hays’ conservative approach leaves few options for a necessary and legitimate reconstruction of a historical Jesus from the gospels and for a critical reading of the Bible. However, in his cautious reconstruction Hays sums up the message of Jesus as an “apocalyptic judgment” and he states that,

he [Jesus] preached that the kingdom of God would bring the radical restoration of God’s justice, setting things right but bringing judgment and destruction on those who resist God’s will. The tendency in some recent New Testament scholars to sever the message of grace from the message of judgment and to regard the latter as inauthentic is a natural – and misleading – consequence of isolating Jesus from the Jewish prophetic tradition within which all his words and actions must be understood (:163).

⁹³ See Burridge, 2007:20-21; and p.379 for J.T. Sanders’ rejection of beginning New Testament ethics with Jesus.

The element of *justice*, which Hays has treated together with *love* as isolated scriptural images, is surprisingly well emphasized here as Jesus' prophetic message in line with Jewish tradition.

We need also to make clear that the term "sinner" had different but related meanings in the times of Jesus and Luke: 1. It meant those who needed to accept and participate in the kingdom and its teaching and who are in real need of *μετάνοια* in its true sense. The Temple elite, scribes and Pharisees are referred to by Jesus in this category. 2. According to Nolan (1976:23), "sinners" mostly referred to "social outcasts" and included "anyone who for any reason deviates from the law and the traditional customs of the middle class"⁹⁴ (the educated and the virtuous, the scribes and the Pharisees) and was treated as an inferior, as low class." It referred to "the same class as the poor in the broader sense of the word" (:23) who could not afford paying their tithes and fulfill the demands of the law and its rituals and who could not therefore "qualify" to be holy (Lev 19:2), according to any sectarian grouping, due to their economic and social status. Publicans suffered the same stigma (Nolan 1976:23) as they were accused of corruption and of being associated with *mammon*. Zacchaeus (Luke 19:1-10) is an example of this marginalization, although this story is likely a Lukan or pre-Lukan account rather than authentic Jesus tradition (Horsley 1993:218).

2.4.3 Love as New Testament ethical paradigm

In his *The Moral Vision of the New Testament* (1996:84) Richard B. Hays, a Methodist, argues that the theme of the *double love command* is something that derives from and finds its formation in the isolated Markan account (12:28-34), where Jesus draws from the Torah and links the *Shema*(Deut.6:4-5) with Leviticus 19:18. He therefore contends that love in itself does not meet the criteria for a synthetic scriptural image and therefore does not qualify to be a principal norm for discipleship (:200-204). Hays' viewing of love as an isolated theme in his understanding of New Testament ethics has been influenced by his emphasis of the theology of the *cross*, through which alone for him love finds its meaning, and which is exercised only through discipleship. It is in the cross where love and the imitation of Jesus (bearing our own cross) are seen as *discipleship* and *obedience* to Jesus rather than as human effort. This again derives from Hays' position of finding the meaning of Jesus' sayings "within the setting of" the gospel authors rather than constructively "in the lifetime of the

⁹⁴ Since G. E. Lenski and J. Lenski (1970-2011) it has been recognized that there was no "middle class" in our modern sense before the industrial revolution. "Retainer class" would be a more accurate terminology.

Jesus of history” (:328). This approach reduces the practical aspect of love in the ethical model that unfolds in words and examples of Jesus, into the elevated theological and ethical *image* of the *cross*. *Grace* versus *human efforts* theology is a non-negotiable Lutheran confession, which however must always be viewed in the light of God’s judgment wherever grace tends to be used as justification for optimism in our non-action, which is the sin of what we have left undone. Although Hays makes the above remarks regarding love, he positively notes its importance for the summoning of people to “radical love of God and of one another.” He is also troubled if love is reduced to “inclusiveness” and persuasively stresses that authentic love must call people to “repentance, discipline, sacrifice and transformation” (:202) thereby bringing love in parallel with justice.

A similar stance concerning love is taken by Stanley Hauerwas (1981b:124) who argues that “[t]he ethics of love is often but a cover for what is fundamentally an assertion of ethical relativism.” As most scholars have conceded that the ethics of love has always to be viewed together with the ethics of justice, it is our position that love without justice is impaired while justice without love becomes a terrifying and merciless accuser.

2.4.4 The ethics of the Cross

As we have highlighted earlier, Hays views New Testament ethics through three focal images: *community* (church), *cross* and *new creation*⁹⁵ which for him permeate “within Scripture’s overarching story of God’s grace.” Hays contends further that the three images are not fixed or “permanently definitive,” but could offer a framework for further hermeneutical reflection (:196-200). These are important images for our work: our Bible reading, Jesus and the ethics of Jesus, are all *community* based, in line with Hays’ image of community (church) which is not individualistic. This image also connotes a non-hierarchical “corporate participatory character of the people of God” (:196). *New creation* as an ethical

⁹⁵ Hays (1996:196-200) argues anew for these traditional ethical images, which he approaches from the perspective of faith. Rather than an institutional hierarchy, he described the church as a community in corporate obedience, connoting “the corporate participatory character of the people of God in Christ.” The cross is the paradigm of faithfulness to God and therefore a starting point for understanding discipleship. “To be Jesus’ disciple is to obey his call to bear the cross, thus to be like him.” Hays therefore argues that when “imitation of Christ” is understood as the following of the way of obedience defined by Jesus’ death, then *imitation* is no longer (negatively) distinguished from *discipleship* (as more human effort than obedience). The image of new creation is centered in resurrection and signifies a dialectical eschatology in which “we hang in suspense between Jesus’ resurrection and parousia.”

image contributes to our efforts as we seek for transformational ways to redress the socio-economic and political ills that keep our societies hostage.

However, as we have argued earlier, we find it problematic for Hays to isolate the theme of *love* at the expense of his Pauline image of the *cross*. Among many others, Hays (1996) emphasizes the cross – the Christian traditional symbol of “power” which has roots in the Pauline theology of the cross (1Cor.1:18-31). This image belongs to the post-Easter faith community (the *kerygma* of the early Christian communities) which is a secondary development to the pre-Easter based communities like the one that represents the hypothetical Q material. Of course, Hays argues from the perspective of the post-Easter tradition while this study prioritizes the reconstruction of the historical Jesus and the traces of the Q communities in Luke. While the undisputed epistles of Paul represent the earliest written record of the early Christian communities, they have already moved beyond the Palestinian communities which reflect the earliest response to Jesus’ teaching and action. The argument of this study is that Paul’s image of the cross belongs to the post-Easter *kerygma*, whereas Q reflects the pre-Easter perspective of Jesus’ solidarity with the destitute and his struggle for social justice which led to his execution, where his death on the cross becomes the vindication for his followers to take up from where he ended. This is how the Q communities understood the death of their leader. We therefore can argue for the ethical power of the cross from the pre-Easter perspective: the power of Jesus who was aware that he was going to die and faced this challenge for the sake of what he believed in – justice.

It is in the context of this occasion that we view the cross as power, and this becomes a model of a strong position that judges the imperial abuse of power and oppression. In that sense, the cross becomes also a symbol against religious enthusiasm that tends to loose solidarity with God into its own idolatry of self-centeredness and self-confidence. Whenever the church leadership falls into that self-seeking temptation, it is crippled by what Ajambo (2012:140) refers to as hierarchical codes of oppression within the church, where Jesus’ model of true servanthood is turned into another code of oppression under which the superiors demand to be served. Ajambo (:165) correctly asserts that Jesus embraced shame by dying on the cross, for the sake of fighting for the liberation of the marginalized. Therefore the followers of Jesus are told to deny themselves and take up their cross (Mark 8:34), which means “denouncing the older order of life and joining the new order with new goals based on Jesus’ teaching with the core value of embracing the poor and marginalized.” The cross is therefore a symbol of selflessness against those who fight to protect their own interest through political or socio-

economic, and religious power, at the expense of the poor and the weak. Jesus did not use such power but chose to transform the society from below. Jesus' attraction of the people through ethical teaching, healing and exorcisms were apolitical *per se*, but were seen as a political threat by Herod and the temple.⁹⁶ They characterized Jesus' program through which the empowerment of the marginalized and transformation took place, as standing against the status-quo of his day. Such activities were monitored in comparison with the status-quo and resulted in the execution of Jesus as a result of fear of losing power to him. This therefore requires the church to be ready to take up the cross even in times when it seems to be heavier and tempts the followers of Jesus to drop.

The cross here means that even though resistance to any oppressive power is not an easy undertaking, it is however the course that we have to take, if we choose to be in solidarity with the poor and the oppressed. As defined under the section dealing with the Lutheran ethical accent, the cross has therefore become a motivational symbol of power and hope from the perspective of the weak.

2.4.5 The ethics of non-violent resistance

Another earlier account of New Testament ethics came from John Howard Yoder, of Mennonite circles, one of the proponents of non-violent resistance. In *The Politics of Jesus* (1972/1994), Yoder based his ethics on three theses: Jesus' renunciation of violence (which must of course be viewed from Yoder's neo-orthodox Quaker emphasis on nonviolent attitudes); examples of Jesus which are binding for Christians; and the understanding that faithfulness to Jesus' examples is a political choice from which Christians should not withdraw. This approach was a challenge to Niebuhr's realism which dominated Protestantism at that time (Hays 1996:239-240). Yoder stressed the importance of the historicity of Jesus for New Testament ethics and stated that the incarnation of Jesus who came to break the bondage of social and political reality of his time, has no meaning "if Jesus is not normative man" (1994:10). Socio-political bondage is broken (in Yoder's context of a radical non-violence approach) through a passive attitude of taking up the cross and defying the "hostility of the given society" (:37-38). Although Yoder has been classified as a non-resistant pacifist, his ideals rather fit with what came to be termed as non-violent resistance or confrontational non-violence along the lines of Mahatma Gandhi and Martin Luther King.

⁹⁶ See for instance Moxnes 2003:138.

Walter Wink in *Engaging the Powers: Discernment and Resistance in the World of Domination* (1992) contributes to the discussion on this type of resistance by referring to Jesus' non-violent acts in the gospels, which, he says "do not *at all* mean acquiescing passively in evil, but are a studied and deliberate way of seizing the initiative and overthrowing evil by the force of its own momentum" (cited in Wink 1998:9). Wink elaborates on this by indicating Jesus' *radical assault* on and repudiation of autocratic values of power and wealth and the institutions and systems that are the fabric of these values. Wink argues that we should not turn ourselves into evil when resisting evil, referring to a *domination-free* method used by Jesus as an effective and "full-blown alternative to the politics of "redemptive" violence" (:127). His list of these institutions and systems (1992:110) includes "the use of violence," which he sees in what he terms as part of the *assault* of the non-violent engagement which Wink terms as "Jesus' Third Way" (:175). Wink's work is a relevant peaceful voice against hate ideologies that justify violence in terms like of *just* or even *religious* war.

However, although Wink speaks of the gospel as "a context-specific remedy for the evils of the Domination System" (:110), his whole account is a remarkably universalistic approach and results in the decontextualization of the ethics of Jesus. While the ideal of ethical non-violence is ultimately the preferred approach, its exclusion of other alternatives does not take seriously the complexity of human existence and experience in a range of specific situations. This takes us to Horsley (1986) who, as elaborated on later in this chapter, offers a convincing argument that statements in Luke 6:27-36 and their parallel in Matthew 5:38-48 address immediate local communities in villages in Galilee and Judea as well as the disciples of Jesus. Horsley refutes connections of any of these statements with contemporary political enemies or systems and for him, using them as the basis for the teaching of non-violence represents an anachronism. Therefore the teaching of non-violence cannot be generalized but must be a contextual choice, without excluding other alternatives that may include the use of force as a last resort, and without exempting Christians who share equal responsibility as citizens to respond to situations of injustice.

A critical article by Julie Todd, a PhD student of Religious and Theological Studies at the University of Denver and Iliff School of Theology, "Engaging the Powers of Nonviolence: A Critique of Walter Wink's 'Third Way'" (2008), is another strong response which critiques Wink's "simplification of history" and decontextualization. Todd also alludes to Horsley's

argument and tries to locate prominent peaceful resistance movements in their historical contexts, from which they should be understood, rather than universalizing them.

2.4.6 A Lutheran ethical accent

Doctrinal positions have regulated the various cores of New Testament ethical assumptions. This study is based in the Lutheran tradition and therefore attention needs be paid to Lutheran New Testament based ethical developments. My focus of this study on the ELCIN requires this research to look briefly into that traditional ethical formation, as the background to the Church's present biblical interpretation in response to socio-economic problems in Namibia. We highlight some of the Lutheran ethical developments but cannot isolate them from other Protestant views; hence non-Lutheran references will also appear. A central tenet of ethical formation is seen in the conventional Lutheran accent that the *will* of God, which the people are called to do, has been revealed to them. It is this central theme of revelation upon which Lutherans have developed other ethical themes based on *natural law*,⁹⁷ *justice*, *grace* and

⁹⁷ The Lutherans came to view the traditional concept of "natural law" in light of their theme of "revelation" However, as A.J. Tambasco (1981:4-5) explains, it has roots far back in the Stoics' "logos" (with its personal and impersonal force) which was adapted by Thomas Aquinas to his Christian faith and to "the ethical teaching of natural law and the centrality of human reason." Aquinas defined natural law as "the rational creature's participation in the eternal law" (:5). This has become a strong source of claims to "universal ethics." Reinhardt Hütter (1998:50,190) cites Philip Melanchthon's work as evidence that the theme of "natural law" has long been "part of the Christian tradition's consensus." Hütter admits that Christians, individually or corporately as churches, do not have detailed ethical communalities, so that, among other ethical issues, "natural law has been a problematic topic in the church and in Lutheranism in particular." However, Hütter argues against the current "time of rampant individualism in so-called private moral matters, and of rampant commodification of humans on a global scale" and favours "re(dis)covering the natural law" by the church in its contemporary witness and argument (:50-51). This is similar to Pityana (1994:59), an Anglican, who calls for the *reconstruction* of this concept. Hütter states: "There are no simple, fixed answers, but there are unquestionable limitations to which all humans are bound; that is the double-edged nature of God's commandments. [He is hereby referring to the Decalogue, which has not been problem-free in the ethical thinking of the church – being often regarded as the ethics of an otherworldly or an archaic Mosaic and Jewish mythological mist and tradition, or of what some termed as the "torah mysticism" of a postexilic rabbinic restoration of the community – see for instance Ogletree 1983:76.] On the one hand, [the commandments] ... point out freedom's *gestalt* in communion with God, the intrinsically good works of faith. On the other hand, they identify the threshold of *intrinsically evil acts*" (:50). Coming closer to a contextual filtering of ethical claims, Hütter concludes that "the abstract universalism of modern ethics and the Protestant complicity in it" needs to be overcome in the "concrete community of remembrance and interpretation." He states further: "We do not encounter God's commandments in an abstract

love. Although general theological ethics is not the focus of this research, it is important for us to briefly view how Lutherans have theologically understood the “scriptures” within the framework of the revelation of the “reign of God,” as the source of their ethical behavior.

Karen L. Bloomquist and John R. Stumme, editors of *The Promise of Lutheran Ethics* (1998), a collection of ethical topics from Lutheran scholars, explore Lutheran progress made in this field in recent history. Bloomquist alludes to Hütter and cautions against the *universalism* of modern ethics, calling for *historical particularities* to be taken into account, as the incarnated God acted within the “historical particularities” of the context of Jesus of Nazareth. Particularities are not promoted for individualistic and self-seeking ethical judgments, but look beyond these for the sake of community and collective efforts (Bloomquist 1998:6).⁹⁸

way and an empty space but in a concrete ecclesial context, a dense web of relationships (implying the hybridity of a pluralistic and eclectic world), and in light of particular challenges” (:45).

A similar argument comes from Luise Kretzschmar (1994:4) who criticizes the “European Philosophical Ethics” as “deontological” or “utilitarian” – decisions being made on the bases of the usefulness of action – for its abstract scientific reasoning that has forgotten the human person. In its place she has argued for the traditional African “conception of human persons” that considers and relates human persons with their ethical formations. To emphasize the humanly based ethical formation, Augustine Shutte (1994:24-35), a Catholic, highlights the *ubuntu* concept – from the Xhosa idea of *umuntu ngumuntu ngabantu* and *seriti* (*seriti* means *dignity* or *integrity*), – which is a general African sense of an individual as part of the community –in comparison with Western individualism and “collectivism.” Pityana (1994:51) cites J.P. Wogaman who sees a positive aspect of *natural law* as it “locates moral issues in the context of the natural order,” although “nature itself [cannot be considered inherently] to be the source of good.” Pityana (:58) also drew a convincing argument from John Gogley that natural law is “not anti-progress” but provides “stable standards” that guide and give “due weight to the changing and changeable factors of human existence.” These scholars reveal that the concept of natural law has been viewed dialectically: a) as one which is insensitive to human reality and sinfulness, where the people, individuals or communities, are able to make choices that are either good or harmful to each other and to creation. Augustine’s traditional teaching on sin followed this understanding and contributed to and even dominated the Reformation teaching. In recent moderate biblical scholarship therefore, the idea of any kind of fixed, static and innate law and moral standard has been commonly rejected; b) as a necessary norm but one which needs be contextually “reconstructed” and rediscovered to guide our changing human existence, while guarding against the unreliability of *situation ethics* and individualism.

⁹⁸ Louise Kretzschmar (1994:14) argues along the same lines that conventional ethical views of particular local churches have their positive aspects, but could also result in negative ethical practices where the “gospel is privatized for individualistic, dualistic, and a-contextual abstract spiritual concerns.”

In this same collection Robert Benne (1998:28) picks up a traditional “justification by grace through faith on account of Christ,” that should not simply lead to a *Christomonistic* ethics which “dishonors God the creator,” but to an ethics which is *Trinitarian* – encompassing God’s law and the Spirit. In other words, Benne implies that the benefits of *grace* should not deter us from the compulsion of doing the will of God. However, it is through *obedience* to God rather than through Christians’ own *optimism*⁹⁹ that Christians “make a difference in the world.” Rasmussen and Moe-Lobeda (1998:145) highlight a Lutheran position that faith which has been understood as the “gracious gift of God,” has also been related to the understanding that it is by *grace* that the people engage in “hard work” that “can be moved incrementally towards justice.” They view morality as “the shape of our responsibility for the orderly address of the neighbor’s welfare” and as limiting “our freedom so that we attend to the welfare of others.” They are hereby arguing against the tendency of using the theme of grace to move away from human responsibilities in the world and to evade compassion to do what is good and to fight for justice. James Childs (:157) argues against forensic stress placed on *justification* and its maxim of *simul iustus et peccator* (at the same time righteous and a sinner), which in his words feeds a kind of “individual salvation tradition that does not strengthen our sense that the message of the gospel is for the whole world... The horizon of the reign of God in its comprehensiveness is a corrective to that individualism.” Most of the present theological dispensation goes along with the agreement that faith is only passed on and lived in a community of confession and is not restricted to individualistic revelation and domains.

Different topics in this collection of Bloomquist and Stumme (1998) generally reflect a dialectical Lutheran ethical choice – to *walk the tension* between the extremes on right or left of the center – although movement to either extreme may be necessary in various contexts.¹⁰⁰

⁹⁹ Optimists suggest that “Christians can build the kingdom of God by their energy and will, or even that they can discern clearly and confidently what *God is doing in this world*.” Benne contends to the contrary that the “bearing of the cross is more likely” (Benne 1998:16-17) the effective ethical behavior.

¹⁰⁰ The dynamics of ethical positions could not be kept static or place someone in a neutral position, but must enrich those who broaden their perspectives and worldview. Martha Stortz points out: “Being Christian in a highly secular, almost post-Christian culture places me a lot to the right of the center, whereas some of the positions I articulate in my own communion place me somewhat to the left of the center. This is a very ambiguous and sometimes frustrating position to be, but also very rich” (in Bloomquist 1998:152).

These topics include the following:

- The idea of a *twofold rule of God* which has been distorted by Karl Barth's description of it as "the two- kingdom doctrine" and as dualistic.¹⁰¹ Although he was Reformed and not Lutheran, Barth has had an enormous impact on the thinking of many Lutheran ethics through his characterization of the two-kingdom doctrine as dualistic. This distortion led to the separation between the "earthly society" and "the other having to do with the salvation of the souls," which resulted in "political quietism" in some Protestant communities. Benne (1998:22-23) argues that dualism is a potential Lutheran heresy and that the doctrine should be treated "as a highly dialectical and paradoxical view of God's twofold rule." In the same vein, a Christian should also not be given this distorted attribution of a spiritual and a physical being, whereby his/her spirituality is under the care of the church for eternal salvation, while his/her social (worldly) aspect belongs to the care of the state. The church cannot be such a spiritualized institution which is out of touch with material reality.

The Finnish missionaries in Namibia must be commended for their practical approach regarding holistic service to society. They were the pioneers of formal education and established the schools in the far northern parts of Namibia. Health services and facilities, technical training in various vocational skills, and diaconal/social services were put in place. Those programs made of the Evangelical Lutheran Owambo-Kavango Church (ELOC) which became the present ELCIN, a strong Church with the highest, and still increasing, membership of 717 727 (according to its 2011 statistics).¹⁰² Nevertheless, the contemporary Finnish theology they brought with them was not properly integrated with their practical work. Rather they viewed these

¹⁰¹ Barth used this doctrine without "paying a compliment to the Lutheran tradition." He was rather "criticizing those Lutherans in the 1930s that had used the Lutheran doctrine of the twofold rule of God to justify Adolf Hitler and National Socialism" in Germany (Benne 1998:22). The critics of this doctrine like Helmut Thielicke who suggested the term "intersecting aeons" as an attempt to avoid a dualistic notion (E.C. Gardner 1983:4) have also positively contributed to the theme. D. Bonhoeffer came to reject the notion of two spheres, and argued for "only one reality ... of God, which has become manifest in Christ in the reality of the world" (cited in Burtness 1985:39). From his perspective of a radical centrality of God's incarnational revelation in Jesus Christ, Bonhoeffer also made an attempt to avoid the danger of separating into two the one reality of God's rule.

¹⁰² ELCIN's present membership constitutes 31.5% of the Namibian population which is presently at 2.28 million. According to Nambala (1995:12) it grew from zero membership in 1870 to 488 162 members in 1992 and to 703 893 in 2010 as per the Church report by the presiding bishop T. Shivute (2010:7).

services dualistically in terms of the secular and temporary aspect, standing parallel with the spiritual one which has to do with eternal salvation. Pastors were primarily trained for the spiritual aspect only and their theology remained aloof, concentrating mainly on the otherworldly matters.

The Lutheran embrace of Reinhold Niebuhr's tension in handling *Christ and culture* (Benne 1998:24) and a *dialectical* approach to *justice and love* (:21,26).

- Law and Gospel – the word that confronts our world, evoking “prophetic judgment” on us and inspiring “positive efforts of love” (Childs 1998:106-107).
- *Realism extreme* (not to be confused with cautious approaches to social changes) as articulated by Niebuhr,¹⁰³ which could deter Lutherans from imperative participation in causes of justice, as well as from the dynamic anticipation and *hope* for change and transformation that leads people to action (Benne and Childs in Bloomquist 1998:155).
- Freedom: free and yet bound – Our freedom is limited by our responsibility to God and for God's people.
- *Grace and faith working* through love – If Luther was not comfortable with the Epistle of James because of its stress on good works, today there is general consensus among Lutherans that faith and work are inseparable, as Robert Benne (:157) reminds us: “The life of gratitude in response to God's grace must involve works of love...” Similarly, Cynthia Moe-Lobeda states:

I have difficulty with the sharp distinction between God's saving action in Christ and all human efforts to improve the world ... As one who is saved, I am somehow called, invited, embraced by the grace of God into radical resistance (:157).

This reinvigorates the church in Namibia, the ELCIN in particular, and challenges it to continue to be a participatory community in God's present salvific actions, which today are primarily represented by the church in the world.

¹⁰³ Niebuhr's *Christian realism* and consequential approach (consequences must justify the process and means) to Christian ethics led him to conclude that the ethics of Jesus in the Sermon on the Mount is an “impossible” ideal which “transcends human historical possibility” and cannot literally be put into practice. Niebuhr came to view the Jesus ethics of love as an ideal that could only be approximated through the principle of “equal justice” which is “a rational, political version of the law of love” (see Hays 1996:217-225). Niebuhr has also drawn criticism from Hays that his ethical formulation “posits a docetic Christology (by distinguishing ontologically between Jesus and the transcendent Christ). As a result Niebuhr was faced with the problem of placing the teachings of Jesus “on a superhuman pedestal” and therefore distancing Jesus away from the human condition (:218). Hays' critique has however to be limited to his own selective and ambivalent historical criticism.

- While in this study we maintain that the post-Easter and Pauline ethics of the cross must not overshadow the historical *praxis* of Jesus' words and deeds, the cross of Jesus itself forms among Lutheran communities an essential basis for the ethics of suffering. It is a source of inspiration in enduring the pain which a Christian community or an individual would face as the price to be paid for telling the truth and for speaking out for justice. This significance of the cross is well defined by L. Rasmussen and C. Moe-Lobeda (1998:143) as follows:

It is not the cross of bearing suffering we can do nothing about ... Rather the cross of Jesus is the cross of life as resistance to suffering and oppression that needs not be. It is the price sometimes paid for facing down the culture and ethics of death in the name of life ... (and) discloses the power of life-creating solidarity with all who suffer as the gracious God's own power¹⁰⁴ of the cross

These authors argue beyond conventional categories that it is Lutheran to embrace new ideas for reform and to encourage critical thinking in order to explode conventional thinking. Tradition is important but it has also been oppressive and needs to be critiqued and revisited to be contextually viable (in Bloomquist 1998:158-160). They also argue for critical biblical reading and challenge the inherent traditional Lutheran concept of the unerring "Word of God." David Fredrickson correctly states that terms like "submitting to Scripture" are worrisome where "no critical voices or critical analysis come in" (:162).

This critique applies also to Karl Barth who insists that any claim from reasoning or experience is coming from humans, for whom the right to exist is only in their status as servants of revelation (Hays 1996:237). The same stance is expressed by the earlier¹⁰⁵

¹⁰⁴ These ethical comments about the cross and suffering are references drawn from L. Rasmussen's discussions, *Earth Community*, *Earth Ethics*, in the chapter titled "The Cross of Reality," Maryknoll, Orbis Books, 1996:282ff., and from D. Hollenbach's discussion, "Social Ethics under the Sign of the Cross", *The Annual: Society of Christian Ethics*, Washington D.C. Georgetown University Press, 1996:15-18.

¹⁰⁵ The later Bonhoeffer shifted from his earlier pacifism as obedience to scripture to be a realist whose ethical decisions became situational. He introduced the concept of *status confessionis* that engages the church in contemporary socio-political and ethical issues and called for "direct political actions by the church" (see for example J.D. Roberts's *Bonhoeffer & King: Speaking Truth to Power*, 2005:86-89). This realism was guided by his understanding of God's *indicative* and not *imperative* nature, which is not a new "you ought" (law) but a "you are" (grace and justification), (Bonhoeffer *Ethic* (1955). This understanding disappeared from Bonhoeffer's thought when he got to a radical stage of suggesting a "church without religion" and a "church without ethics" where "the effort to craft a 'Christian ethic' is as futile as the attempt to maintain a 'religious

Bonhoeffer who in his *The Cost of Discipleship* (1959) insisted on the “absolute obedience to the command of God”¹⁰⁶ and on *truth* as disclosed in God’s self *revelation* including *biblical revelation* as well as on the *cross* and *resurrection*. On the other hand he casts out Jesus’ life and teaching, as well as any human reckoning in discerning what is right. In a counter criticism, John R. Stumme (1998:2) explains that, while the Lutheran tradition “is not interchangeable with other Christian traditions,” neither “is it self-contained and closed off from other traditions and its social setting”; rather it is “a changing, diverse, and continuous one.” Bonhoeffer later arrived at a contextual insight through his experience in Nazi Germany and realized that specific situations demand specific actions, rather than relying on fixed principles only.¹⁰⁷ This led Bonhoeffer to think differently about the question of non-violence and to decide to take part in the plot to kill Hitler which he thought of as “putting a spoke in the wheel” (Roberts 2005:107) or as his participation in the cause of the weak and the voiceless. This shift was also one of the ingredients of liberation theology¹⁰⁸ and reminds the present church of its obligation to service and advocacy in the society.

Although a Methodist, Hays’ (1996) widely appreciated work in New Testament ethics, presents Protestant ethical views (including the centrality of the cross) that in many ways reflect those of Lutherans. Similar to the Lutheran maxim of *sola scriptura* which prioritizes the “Word” above any other authority, the text retains for Hays (1996:210) a high scriptural *norma normans* (the norming norm), while other sources of authority - Hays specifically referred to tradition - remain the *norma normata* (the normed norm). Although Hays keeps the text as normative as it should be, the importance of specific contexts emphasized in this

Christianity” (Bonhoeffer’s letter from prison of 30 April 1944 to his friend Ebenhard Bethge, cited by T. D. Pierson 2004).

¹⁰⁶ For both Barth and Bonhoeffer “the Word of God is addressed to men in concrete terms; it is a word of permission and also a word of obligation, a word which both frees and binds its hearers. It leaves no room for interpretation or for application, but only for obedience or disobedience” (see E.C. Gardner 1983:25). The Bible itself is the “Word of command” and the “living speech of God” (see Hays 1996:229-230).

¹⁰⁷ It is probably fair to see Bonhoeffer’s shift from his early position through his life experience in terms of *continuity*. Most people adapt to new realities and many scholars detected this continuity from his earlier themes, rather than viewing him in *discontinuity* as did David Hopper among several others (see S.R. Haynes, *The Bonhoeffer Phenomenon: Portrait of a Protestant Saint*, Minneapolis, Fortress Press, 2004:20-23).

¹⁰⁸ Bonhoeffer spoke of the ethics of “free responsibility” in his *Ethics* (which he left unfinished. It was completed by Ebenhard Bethge (1955) and is the basis for a 2005 publication, *Ethics*, edited by C.J. Green, Dietrich Bonhoeffer Works, vol. 6). Bonhoeffer implied *flexibility* in ethical decisions versus conventionalized Christianity and argued for a “new vision of reality.”

study's African contextual hermeneutics is not well stipulated in his classical approach. Hays has not departed much from the classic Western interpretation of biblical texts that promoted its own tradition and culture under the guise of the Scriptures as *norma normans*, which in itself reflects a Western interpretation. This has negatively impacted on the Lutheran churches, founded by the missionaries as direct copies of Western churches.

2.4.7 The ethics of the oppressed: liberation theology and the feminist approach

The theology of the oppressed or the marginalized originated in Latin America in the 1970s. Gustavo Gutiérrez's *A Theology of Liberation: History, Politics and Salvation* (1974) is based on an ethics of praxis. Gutiérrez understood "liberation" as the meaning of Scripture, drawing on the Exodus experience and the on Christology of Jesus as the total liberator. Its relevance today is found in a variety of scriptural hermeneutics such as feminist, post-colonial and enculturation approaches which address concrete issues like the plight of the poor and oppressed and that therefore inform our work.

Sharon H. Ringe in *Luke* (1995) views the social structures of Luke's world focusing on justice for the marginalized, mostly women, and the poor. Ringe notes how Luke's concern for the marginalized has been celebrated in liberation theology and in gender studies. However, Ringe cautions from a gender perspective that Luke's concern should not be romanticized or overemphasized without taking account of its ambiguity, due to the dominance of Luke's own worldview. Ringe states that the women for instance, who play a greater role in Luke than in other gospels, are mentioned within the framework of "assumed social institutions", fulfilling women's roles. Ringe uses the "parable of the prodigal son" as an example of a family or household structure in which only the father and sons are featuring, while the mother, daughters and slaves are out of the picture. Ringe states: "Luke's artistry, supported by common [contemporary] wisdom about what and who is important, created a world of the parable, which itself embodied injustice and discrimination that the very story of the parable claims to tell" (1995:9). Like many recent feminists, Ringe does not admire Luke as the "early Christian feminist" in the way some scholars appear to do. As other "assumed social institutions" Ringe mentions slavery, the practice of absentee ownership of rural land and ways of symbolizing divine presence (e.g. able-bodiedness as a sign of God's reign). Women play a role as part of the disciples of Jesus but are "distinct" from such officials of the community as "the twelve" or "apostles" (:8-9). It is within this social setting that Ringe

sees the power of the gospel in the role women play at Easter. They unabatedly “carry the story on” of the rein of God which lifts up the weak.

Ringe argues that “mutual advantage” could equally benefit only those who belonged to the same level of social class. Who was “less powerful” in such a social relationship, ended up meeting the requirements of the relationship in a submissive position, or else the relationship was terminated and the weaker party suffered the consequences of being anathematized. It is within this social context that Jesus calls for “a social structure founded on generosity, respect and equal treatment for everyone” (:95). “Uncalculated generosity” needs God’s “mercy” as a standard because mercy transforms calculated measurements into abundance and generosity (:95).

Ringe deals with a variety of issues in Luke, but it is her stress on concern for the marginalized and for women that makes her work interesting for our research. The socio-economic, cultural and political structures Ringe discusses correspond with the systemic causes of socio-economic inequalities experienced in present day Namibia. Ringe’s account contributes much to this researcher’s contextual enquiry.

2.5 Literary critical studies on Q, the Sermon on the Plain and its ethical implications

Horsley edited a book, *Oral Performance, Popular Transcripts, and Hidden Transcripts in the Q* (2006), in which he and Jonathan Draper provide insightful and informative approaches to Q resources with the strong argument that the Q speeches derive from oral performance in historical-social context, in my opinion successfully challenging the other standard argument that Q consists of “a collection of sayings” or of individual sayings similar to the *Gospel of Thomas*. Horsley and Draper have developed this approach in opposition to John Kloppenborg (1987) who argued in his pioneering “composition criticism”, that “Q took the form of clusters of sayings, that is, short discourses or speeches or *chreiai*.” Kloppenborg’s composition criticism initially treated the Q as a collection of individual “sapiental” and “apocalyptic” sayings but concluded that Q has evidently the *literary* structure of a sequence of discourses or speeches by Jesus, imposed by the redactor of Q. Horsley and Draper however insist that “clusters of several sayings formed a discourse with an inherent structure” (Horsley 2006a:2-3), while stressing *orality* as the embedded tradition behind those literary texts. In other words, Kloppenborg and Horsley and Draper differ in that the former sees

unconnected fragments of oral tradition collected in a literary composition where the latter see them already circulating as discourses in the oral stage. This development in Q literary reconstruction was preceded by Horsley's *Q and Jesus: Assumptions, Approaches, and Analysis* (1991), where he analyzes in detail the covenantal discourses in Q material and presents the contemporary socio-economic exploitation as their original context.

Another source of innovative Q studies, on the basis of which Horsley and Draper developed their position, is W.H. Kelber's earlier series of studies *The Oral and Written Gospel* (1983), *Sayings Collections and Sayings Gospel* (1989) and *Jesus and Tradition* (1995) where Kelber demonstrates that the gospels are carriers of the oral tradition of the formative period which culminated in New Testament literature, and that the cluster speeches of Q promote a sense of narrative unity. Horsley later (2008:206) stated that scholarly consensus on viewing Q as a collection of clusters of speeches seems to be emerging.¹⁰⁹ Thus the position that holds Q to be a collection of individual sayings was challenged. However there are two sides to this position. Some scholars describe the sayings as "sapiental", others see them as "apocalyptic."¹¹⁰ Although Jewish apocalypse gained some momentum as a source of hope of

¹⁰⁹ Horsley cites James M. Robinsons, Paul Hoffman and John S. Kloppenborg, *The Critical Edition of Q*, Minneapolis, Fortress Press, 2000: lxii-lxvi.

¹¹⁰ Unlike the sapiental arguments, spearheaded by J.D. Crossan's presentation of Jesus in his *The Historical Jesus* (1991) as a Cynic who relied on wisdom to establish the Kingdom, the apocalyptic aspect has attracted an interest and has been given virtual consensus among many New Testament scholars who understand Jesus' proclamation of the Kingdom of God as rooted in the Jewish apocalypse as was first argued by Albert Schweitzer, *The Quest of the Historical Jesus*, (1968) and by A. Verhey (1984:13-16) and W. Schrage who coupled the apocalyptic hope of Israel with his eschatological perspective of the Kingdom of God on which he based his New Testament ethics. Schrage points to the restoration of the Davidic empire as a strong Old Testament view of the intervention of the Kingdom of God in a worldly and natural sphere (with reference to Zech.14:9 and Isa.42:7), a transcendent otherworldly resolution to Israel's suffering, understood in supernatural terms. At the same time these scholars have stressed the point that Jesus' ethics and his theme of the Kingdom of God are not one and the same or "typical of first century Jewish apocalyptic" views (Jeremias 1971:32). A similar sentiment is expressed by Esler who argues for the continuation between Jewish faith and Christianity in the Lukan community rather than an apocalypticism which saw a dividing abyss between "this age" and the *εσχατον* with its ultimate "age to come." It is a mistake to either view Jesus' teaching of the Kingdom and ethics in terms of A. Schweitzer's *consistent eschatology* which emphasizes the futuristic aspect of the Kingdom and consequently interprets the ethical teaching of Jesus as "the special ethic of the interval before the coming of the Kingdom (*Interimethik*) or, in terms of C.H. Dodd's *realized eschatology*, focusing on the present to the extent of "dismissing Jesus' proclamation of the future act of God" (Verhey 1984:13-14), and thereby

the early community of Jesus, the distinction has to be made that the Jesus' teaching became more *inclusive* whereas the earlier Jewish exclusive concept focused only on the restoration of Israel. The symbolic number of the twelve tribes is referred to in Q, implying the restoration of Israel, which was still confined to Q communities (22:28-30/Matt 19:28), but it opens up to some extent to Gentiles (Q7:1-10). This is the new context in which the community of Jesus is for those who embrace the will of God, regardless of their tribe or social status. On the basis of this inclusivity and of the reforming teaching and life of Jesus led Burridge found Jesus to be at the center of New Testament ethics.

A complex compositional analysis suggested that the *sapiental* Q material was an earlier "redactional stratum," while the *redactional apocalyptic* layer came later. We agree with Horsley's argument that a "general scholarly distinction between *sapiental* and *apocalyptic* traditions makes little sense sociologically" and that this distinction should only be part of literary analyses. Horsley argues that the "literate social stratum of the scribes or sages would be responsible for both" (1994:109). We may therefore conclude that text and genre themselves will lead a reader to identify the presence of sapiental and apocalyptic aspects. Nevertheless, scholars such as Horsley and Draper, detect *prophecy* as an outstanding tradition lying behind the Q traditions of socio-economic and political reform, including the message of judgment which, as Horsley states, "is not particularly imminent" but speaks a symbolic language of judgment targeted at "the present crisis" in Israel (:109). Unlike *apocalypse*, which to some extent has been part of the little peasantry tradition and which probably played a role in the Jesus community, *sapiental* tradition was preserved by the formal tradition of the elite and unlikely to have been central to the Jesus tradition which derives from peasant communities. The followers of Jesus in the Q communities found meaning in and trust in him as "the latest in the long line of Israelite prophets to be killed by the oppressive rulers" (Horsley 2008:44).

neglecting the essential element of futuristic hope which is also important for the marginalized. Verhey sagely sums it all up: "Jesus brings the future reign of God to bear upon the present... [W]hile apocalyptic writing provides the background for Jesus' teaching, to reduce Jesus to an apocalyptic seer is also a misunderstanding, for he breaks through the forms and categories and pessimistic determinism of apocalyptic. Surely he is no idealistic optimist announcing a slow but steady progress to a *perfect social order*, but neither is he an apocalyptic pessimist for whom human action is inconsequential and fruitless" (:14-15). In the context of Q material, Horsley (1991:176-177) cautions that 'apocalypticism' in Q "may be such a broad synthetic category that it obscures rather than elucidates particular texts and figures."

Horsley alludes to the conclusions of Robert Redfield¹¹¹ and other anthropological studies that the Q material comes from the popular “little tradition” of the Galilee peasantry in which speeches were orally performed and transmitted (James Scott 1976). They resonated culturally and socially with their hearers and were therefore more influential than the “great tradition” of the elite that involved formal writing. Horsley stresses that the Jesus tradition was the exciting and inspiring fulfillment or renewal of the old tradition of the Mosaic covenant (2006:52). The Jesus tradition and the Jesus movement are closely connected to the “little tradition,” both *implicitly* and *explicitly*. Horsley places the Discourse on the Plain in the category that is *explicitly* adhering to the “little tradition” in its coherent form, whereas Jerusalem and all Jesus’ opponents are distant, facing the prophecy of doom and divine condemnation because they do not represent a transformative “continuation, and indeed the fulfillment of the hopes, of Israel” (Horsley 1994:110-111). Jesus however did not explicitly confront the power-holders with his message of social renewal. This, as Draper points out, could have been suicidal, early on in his ministry (Draper 2003, in Stalsett: 93). The peasantry was unable to publicly face the established imperial power as Horsley states (alluding to Scott 1976:233), but from peasant circles – “inherently [...] insurrection-prone” (Horsley 2006c:146) came this language of a “symbolic universe”. Draper’s essay, “Jesus’ Covenantal Discourse on the Plain (Luke 6:12-7:17) as Oral Performance” (2006:71-107), contributes to the present research by giving a clear picture of the Lukan framework of the covenantal discourse, arguing for its strong drama of oral performance which is found in the *discourse register*: *Field* – metonymic reference to the Sinai tradition; *Tenor* – metonymic reference to Moses where Jesus speaks as “a prophet like unto Moses” (Deut.18:18-22); *Mode* – oral performance. This makes a strong case against the assumption that the discourse is redactional (Horsley:78-98). With regard to the *metonymic reference*, Draper attacks the point of view that the Sermon on the Mount, or the Sermon on the Plain, contains “an exalted ethic” which no one can ever hope to fulfill. He argues that such a position “reflects more on our distance from the culture and register of Jesus’ covenantal discourse than any inherent truth, (and also absolves us of the necessity for putting it into practice)” (:86). Draper hereby

¹¹¹ The terms, “little tradition” and “great tradition” were coined by Robert Redfield in his *Peasant Society and Culture* (1956/58). He used the terms again in the essay, “The Little Community and Peasant Society and Culture” (1960), and they were adopted by James Scott in his work, *The Moral Economy of the Peasant: Rebellion and Subsistence in Southeast Asia*, 1976.

highlights the importance of making an effort to understand the oral register of the discourse as part of the wider culture and in order for it to make any sense to us today.

In the same collection, Horsley's essay "Moral Economy and Renewal Movement in Q" (2006c:143-157) takes a generalized analysis of James C. Scott's *The Moral Economy of the Peasant* (1976), written in the context of the "pre-capitalist agrarian order" among peasant societies of Southeast Asia to explain peasant revolts (:5), and applies it to revolts in New Testament Palestine.

Scott (1976) explains "moral economy" as the daily hidden resistance of the peasant against exploitation by his superiors. "Moral economy" sustained them in their struggle to survive at subsistence level, failing which they would lose their modest social power and have to live in submission to the elite. Disintegration of the survival system of peasants would lead to their loss of communal power and the loss of their land. In order to maintain life at subsistence levels communities had developed survival mechanisms such as reciprocity and redistribution. Generosity was made into a policy, seen as a normative model of *equity* and *justice*. "Who has must give to him who has not."

Alluding to Scott's (1976) "great tradition" and "little tradition," Horsley (2006c) argues that the Mosaic covenant of Ex.20, the covenantal law code in Ex. 21-23, certain other provisions in the Deuteronomic code, and the so-called Holiness code (esp. Lev. 25) give a clear picture of the "little tradition" in the *moral economy* of ancient Israel. The Galilean peasant social life as read in Q, alludes to that ancient *little tradition*. Deuteronomic and Levitical codes were practiced through mechanisms like liberal lending, the prohibition of interest, and sabbatical release of debt in Jesus' times to remedy the collapse of the unstable economy. Statements like "love your enemies" were born out of that frustrating life where a change for the better was impractical due to the established imperial system.

Resistance took on various forms in efforts to curb the spiralling extraction of peasants' production surplus by landlords. The peasant's measure has been 'what is to be left,' and the protection of this self interest justified their ethics of resistance. The social order had failed them. It explains the context of Luke 6:20-49, the woes and blessings of 6:20-26, woes against the Pharisees in Q 11:39-53 and the condemnation of Jerusalem in Q 13:34-35 all of these expressions of indignation.

When the “great tradition” implemented certain changes to stimulate economic growth, these benefited the rich at the expense of the poor. The options were either to revolt and face the scourge of repression, or to avoid revolt for fear of losing one’s land and becoming even more dependent. Scott (1976:225-233) speaks about “false consciousness” which leads to “false starts” of revolts, related to socio-religious movements which may be based on an *otherworldly orientation* but which often use symbolic language to articulate sharp criticism of the existing order – in other words, a religiously defined reaction offering an *alternative symbolic universe*, but potentially capable of disrupting a socio-political order.¹¹² Scott contends that these “deviant values may take the form of myths, jokes, songs, linguistic usage, or religion,” and may be “insurrectionary potential” (:233).

In relation to the present research this throws light on the discourses in Q where the same “alternative symbolic universe of Galilean Israel is focused in the kingdom of God” where Jesus is a prophetic figure. This was a potential prelude to revolt whereby the kingdom of God becomes an alternative divergence from the elite moral universe.

As highlighted in chapter one of this study, Horsley (1994, 2006) and Draper (2009) adopt J. C. Scott’s anthropological terminology of *hidden* and *public transcripts* and apply it to discourse performances in Q, in the context of Roman domination. Horsley (1994) argues that the Q discourses are performed “off-stage”, among the subordinate communities of a Jesus movement. They also represent “Jesus” as “speaking truth to power”, declaring the hidden transcripts directly in the hearing and “in the face” of the dominant.”

Horsley’s insights demonstrate how the agents of the Roman Empire exploited the poor and how these found ways to resist. This stimulates the current research to investigate to what extent the poor in Namibia are victimized by an economic system marred by injustice and dominated by globalization.

Other resources are Horsley’s “Love your Enemies” and “The Doctrine of Non-violence” (*Journal of the American Academy of Religion* LIV/1(1986)) in which Horsley argues that the classical use of “love your enemies” and related sayings in Matt.5:38-48/Luke 6:27-36 is an inappropriate basis for a doctrine of non-violence whereby the sayings are taken out of their context for the sake of the defensive argument that Jesus was non-violent. Rather than non-violence, pacifism or non-resistance to evil Horsley distils from the text the following: the

¹¹² See also Horsley 2006c:147.

ethics of love and mercy which is the imitation of God (Lev.19:2) in the context of the covenant people and which transcends reciprocal love, non-retaliation or prohibition of revenge (Matt.5:39a and 40), and the ethic of shame, which is part of the social local interaction between creditor and debtor over loans (Luke 6:29b/Matt.5:40). Horsley cautions biblical exegetes not to jump quickly to conclusions as regards the original identity of the enemies mentioned in the Sermon (both in Luke and Mathew) without investigating the concrete social and literary context of the sayings and their transmission (1986:11). A careful look is needed at what Mathew and Luke each as redactors have added to the original Q material. In his literary context analysis, Horsley associates the *love of enemies* saying more with Jewish social domestic relations (:17-20). He suggests Jesus is calling upon local villagers to take economic responsibility for one another, rather than addressing the exploitative ruling class (:22). However, Horsley points out that the dire circumstances of the peasantry resulted from the exploitative economic system of the Roman Empire and their Herodian retainer king in Palestine which led to the poor forfeiting their land to the wealthy, falling in debt, and resenting the wealthy (:22). In addition, in *Jesus in Context: Power, People & Performance* (2008:46-47), Horsley states that the peasants in the western hill country of Judea were worse affected than those in Galilee where Herodian officers had occupied estates east of the Jordan while peasants on the other side of the river could remain on their ancestral land. “The frequent attention to the debts and their cancellation point to the audience still on the land but unable to make ends meet...” However, there were also the landless day laborers, their number increasing due to the exploitative system.

Horsley concludes that the sayings in the discourse provide contemporary ethical agents with ethical paradigms that should not be used as an ethics of analogy to “control,” but rather be appropriated from the position of the reader and those who are remembering the teaching of Jesus. It is possible for the reader/hearer to also appropriate “love of enemies” as an ethical paradigm rather than a rule. This will make them appreciate the *human dignity* in every person and every situation. It thus conscientizes and guides the followers of Jesus to prevent or curb the dehumanizing spiral of violence and injustice that unfortunately characterizes many African conflicts.

This study’s appropriation of the ethical tradition of Jesus in the Sermon on the Plain is located in the context of its emphasis on the church as an open community. The study does not draw lines between perceived enemies and it does not see Namibians as such. The church in Namibia is regarded as a model of an open community, but one that does not compromise

on socio-economic and political injustice. A prophetic task of the church, ELCIN in particular, is to bring down the socio-economic and political barriers that are potential sources of enmity in Namibian society.

2.6 Location of this study in relation to reviewed literature

This research seeks to further develop the model of the community of the followers of Jesus from Burridge's all-inclusive community so as to include the aspect of the justice of God which does not allow this community to be a silent spectator to injustice and human social exploitation, this with a view to possible present application. In addition to Burridge's work, the sociological analyses, anthropological studies and biblical exegetical work highlighted in the literature survey, are informing the research as it deals with the ethical socio-economical issues of Luke and those of the contextual application of this study - the Lukan ethical narrative life of Jesus, his words and deeds - to church and society in Namibia. With some reservations as regards Burridge's work, as pointed out above, this researcher found Burridge helpful in his incarnational model of *imitating Jesus*. This makes the Lukan narrative Discourse on the Plain a relevant story within the larger narrative context of Luke, as this study aims to conscientize the Church into becoming the voice of the poor and the marginalized communities in Namibia. Moxnes' (1988:155) socio-anthropological argument accentuating Luke's presentation of Jesus as the *benefactor of humanity* in the new order of the reign of God, affirms the ethical basis for this study that God is the origin of all economic resources from which all people are entitled to share without exploiting one another. Moxnes' further assertion that generalized reciprocity and outright redistribution are the Lukan alternatives of the new order where repayment (materially or in the form of loyalty) is not, and hospitality is, expected reflecting true purity (:155) as opposed to the temple codes of holiness which had turned into oppression and marginalization. These are important viewpoints that are applied by this research in its attempt to encourage the church in Namibia to emulate the model of an inclusive community and be the voice of the voiceless.

CHAPTER THREE

JESUS AND THE ETHICS OF JESUS

3.1 Introduction

The many different presentations of Jesus throughout the history of Christianity have led to divergent views and insights regarding who Jesus is and how he affects people's lives; Earlier in this study we have highlighted our model of the peasantry and of Jesus of Nazareth who speaks from the perspective of, and in solidarity with, the poor and the marginalized as one of them. In this chapter we discuss the models in greater detail and briefly position ourselves. We have adopted Burridge's methodology for this study which entails reading the gospels *backwards and forwards* to, as far as possible, discover the historical Jesus behind the text of Luke, while at the same time noting the continuity of the blurred figure of Jesus in Luke's narrative and in the tradition that followed after Luke's writing. Thus, Burridge looks at the different levels of the tradition which can be taken on its own merit but which also can function as stained glass through which we look as it were into the past and dimly see the portrait of the historical Jesus. The comparison with stained glass implies that the historical Jesus and the past are not engaged as concrete historical facts (historicism) nor are our reflections as readers consistent with the actual experiences of that past. Rather than a *historiographical* quest, this method allows us to attempt to reconstruct the ethics of a *provisional* historical Jesus and the kind of movement he started as we celebrate our right as contemporary communities of readers to interpret the gospels as *narrative biographies* of Jesus, and thereby encounter Jesus anew.

3.2 Layers of a developing Jesus tradition

To find the outline of a single view of a historical Jesus in all four gospels, Burridge uses the criterion of "authenticity" which includes "dissimilarity, coherence and multiple attestations" (2007:39)¹¹³ as he did earlier in his *Four Gospels, One Jesus? A Symbolic Reading* (2005).¹¹⁴

¹¹³ The criterion of *double dissimilarity* in the study of the historical Jesus argues that to be authentic a tradition must be shown to come neither from the Jewish background of Jesus nor from the Hellenistic world of the evangelists (Perrin 1941:281). *Coherence* stands for the materials that are "not obviously similar or multiply attested" but show coherence with the Jesus tradition (Carlton 1962:33-44). *Multiple attestation* represents "a passage that [i.e., a saying or story] is more likely to go back to Jesus if it has been preserved in two or more sources which are independent of each other." Independence here takes sources separately like: Mark, Q, M (Matthew), L (Luke), Gospel of Thomas, Paul or John (Sanders and Davis 1989:323-330).

Any successful reconstruction of Jesus from the gospels must recognize the importance of the identification of what seems to be the most original material and that is most likely pointing to Jesus himself. Scholars have argued for the authenticity and priority of Mark together with Q as earlier sources for this purpose.¹¹⁵ BurrIDGE is of the opinion (2007:38) that Q presents early and reliable material for the reconstruction of the ethics of the historical Jesus. This study works on the same assumption of the hypothetic paradigm of the so-called *two source theory*. This approach offers a possibility to come up with one (rather than many) historical biblical image of Jesus of Nazareth which BurrIDGE identifies in the narrative biography as the “whole event of the life of Jesus” (:33). This study cautiously adopts the same approach.

Jesus has been experienced through different early layers of the tradition. We trace the traditional sequence of the development of the Jesus tradition as follows: in the first layer Jesus and his first followers, a second layer of Q communities which scholars have considered together with earlier material from Mark, a further layer of the Lukan Matthean communities (referred to as L and M sources for each Gospel respectively) and the Pauline communities or contexts where the historical Jesus is taken up by the *kerygma* of the church as it confesses its faith in the risen Christ and Lord. This is a development away from the Palestinian and Aramaic backgrounds towards Hellenism. In that context other aspects like the so-called “early high Christology”¹¹⁶ play a role. In this last layer, authors as redactors develop their own perspectives as they respond to the questions and needs of their faith communities. The tradition continues and can be traced in the latest Johannine community where Jesus is given an image of a divine and cosmic figure, who dwells in an earthly body.¹¹⁷

¹¹⁴ BurrIDGE adopts these criteria from scholars like Norman Perrin (1967), Meier and Holladay (cited in BurrIDGE 2007:38).

¹¹⁵ The argument for the two source hypothesis was defined by Burnet Hillman Streeter (1924/1930) after Christian Hermann Weisse (1838) and Willem Sunday (1880) made its primary arguments. Other scholars like E.P. Sanders and M. David (1989:66), Kloppenborg (1994:138-155), as well as Christopher N. Tuckett (1996:1,4) have followed suit.

¹¹⁶ This “historical of the beliefs and religious practices that constitute devotion to Jesus as divine figure in early Christianity” by Larry Hurtado (2003:viii), that include Mark and Q is a reconstruction of this author who argues from the perspective of seeing Jesus as a divine figure from the outset; the approach that is not shared by this study.

¹¹⁷ See also BurrIDGE (2007:38).

Burridge traces the historical Jesus in each Gospel separately, following each evangelist's narrative biography whereby he supplements Luke with material from Acts. He goes further even with Paul's letters, using sources which he knows are secondary and including the latest layers in the tradition (2007:33). However, the focus of the current study is limited to the Jesus → Q → Lukan layers, in the progression of which there are of course gaps wherever a new layer emerges from an earlier one.

According to our chosen sequence, the ethics of Jesus – his words which are not simply a fixed teaching and which are supported by his deeds throughout his life¹¹⁸ – went at different times through layers of different communities by whom it was differently appropriated. Burridge (:36), in an attempt to get closer to the “unanimity” of Jesus' original ethical teaching and examples, follows the same criteria of authenticity whereby the identification of the earlier Q material in the Sermon on the Plain from Luke's own redaction is his key. It is our position that the ethics of Jesus survived through those stages and comes to us today as an ethical resource that could still point us to Jesus for “imitation.” We continue our discussion of the development of Jesus' ethics in the exegetical fourth chapter.

3.3 The Historical Jesus

The conventional readings of, and approaches to, the biblical texts and their presentation of images of a post-Easter heavenly and supernatural divine man, the Messiah, or the Christ of faith, and many other exalted attributes have dehistoricized the Jesus of Nazareth. Marcus J. Borg (1994) refers to this as the “eclipse” (:28) of the pre-Easter Jesus who, according to the early stages of his tradition, probably did not think of himself “as the Messiah or Son of God” (:10). The historical Jesus probably did intend to found the church and would possibly be shocked today if he heard what the *kerygma* of the church and its subsequent creeds of the fourth and fifth centuries have made of him. While the survival of the ethics of Jesus depended heavily on the experience of the church as the confessing community in the post-Easter time, it has been an error to altogether abandon the humanity and historicity of Jesus whom we confess as the incarnation of God in a person who existed in a specific human spatial and temporal context. The ejection of Jesus from history into a heavenly divine and spiritual realm has negatively shaped the understanding of Christian life by emphasizing personal piety and faith over a communal relationship with God which Jesus proclaimed as the transformative reality in communities and families as socio-economic units.

¹¹⁸ Burridge 2007:34

3.3.1 Quests of the Historical Jesus

Dehistorization has held theology and biblical studies in its grip throughout the history of the church until the so-called First Quest that was a product of the Reformation and the Enlightenment, when attempts begun to rediscover historical aspects in the *lives* of Jesus. . These lives appear in the posthumous publications of “Fragments”, written by a German skeptic, Hermann S. Reimarus (published in 1786 by G.E. Lessing,¹¹⁹ amplified by D. F. Strauss).¹²⁰ In Reimarus’ eyes Jesus was “a Jewish revolutionary who died a failure” (Wright 1992:2). Similar *lives* continued to project Jesus historically, according to the hypotheses of their writers, including gospel material that fitted their paradigms.¹²¹ In this phase the Bible was subjected to “historical investigation”, Christianity was defined “in terms of evolutionary ethics”,¹²² and Jesus as the teacher of primal religious experience and ethics.”¹²³ These lives were challenged and came partially to an end with the non-historical but provocative study of Albert Schweitzer, *The quest for the historical Jesus* (1906/1910 English translation).¹²⁴ Schweitzer, along with Johannes Weiss, presented Jesus as an “apocalyptic prophet” and insisted that “apocalyptic expectation [which is dissociated from the historical] lies at the heart of Jesus’ teaching and not ethics at all.”¹²⁵ Although Schweitzer started the historical quest, he later put a halt to it, declared the historical Jesus an *enigma* and “banished him to his own time”(W.R. Domeris 1991:216).

¹¹⁹ S. Freyne 2004: 1.

¹²⁰ Wright 1992:3

¹²¹ A. Schweitzer (1954:58-76), cited by K.A. Hase, F.E.D. Schleiermacher and D.F. Strauss who argued against works supporting this philosophical rationalism.

¹²² An ethics that makes gradual but universal adaptations.

¹²³ Draper (1994:31).

¹²⁴ For a collection of some of these lives see Powell (1998:13-19). In his eschatological account of Jesus, Schweitzer claimed that: “Jesus was wrong in his belief that God was to send a super natural being, Son of Man, to establish the kingdom which never came; and that his death did not bring or effect the change that he believed it would” (Powell 1998:17).

¹²⁵ Draper (1994:31), alluding to Neill (1966). A positive re-reading of Jewish apocalypticism which is grounded in history unlike its distorted meaning found in Western non-historical existentialism. This positive aspect has been argued by Horsley (1991:176-177), by Borg (cited in T. Wright, *Who was Jesus?*, 1992:15-16), and given balanced attention by Verhey as cited in chapter two above, who appears to do honesty to Jewish real historical expectations encoded in the apocalyptic.

What has been referred to as the Second or New Quest started with Ernst Käsemann's 1953 lecture "The Problem of the Historical Jesus" (1954/1969 English translation) in which he reacted to the "radical discontinuity" [also referred to as a "no quest" period] of the historical quest of his teacher Bultmann (1926).¹²⁶ Käsemann (1964:24) argued against "myth to take the place of history [and] a heavenly being taking the place of the Man of Nazareth." "Theology about Jesus must be thoroughly grounded in a historical reality or else Jesus can be used to support anything"¹²⁷ as "mythological cipher" (Käsemann 1969:44).

Käsemann's arguments however need to be located in his context of reading the gospels as "windows" for theological meaning and therefore his argument that Jesus positioned himself as a figure above Moses and thereby made a "messianic" claim, "was thoroughly theological" (E.P. Sanders 1985:2, 34). Although Käsemann (1964:39) also described Jesus as being in "open conflict with the law" and outside Judaism, he represents a moderate voice in the context of the Nazi leaders' ugly presentation of Jesus "as a proponent of anti-Semitism" (Powell 1998:19). Many others, like Bousset, Bultmann, and his student Günther Bornkamm (also of the Second Quest), painted a negative image of Judaism to make the point that Jesus as the Messiah is superior to Judaism and, therefore, that Christianity is superior (Sanders 1985:18-34).¹²⁸

Publications from the members of "The Jesus Seminar" in the USA, Burton Mack and John Dominic Crossan, present Jesus as a wandering or itinerant Cynic preacher, or as a Hellenistic teacher or sage (Crossan 1991), in support of Gerd Theissen (1987) (see chapter two above). Theissen and Crossan have grounded Jesus in the Hellenistic culture while they treat Jewish aspects as "later intrusions in the tradition" (Wright 1992:11). It is problematic

¹²⁶ Bultmann, along with Schweitzer, understood the message of Jesus and the kingdom that he preached, against Jewish apocalypticism. They interpreted it as hope which viewed salvation not as a miraculous historical change of a socio-economic order, but as originating "from a cosmic catastrophe...to end everything earthly" (cited by Horsley 1993:158). However, Bultmann's heritage of *liberal theology* differentiated him from Schweitzer as he attempted to demythologize the apocalyptic and resorted to a pervasive "timeless and eternal existential truth" (Draper 1994:31). This involves – a personal, non-ethical piety that encounters Jesus in the reading and the preaching of the Word in the church.

¹²⁷ Cited by M.A. Powell (1998:19). Käsemann's argument in this respect has been cited by Draper in "Jesus and the Renewal of Local Community in Galilee: Challenge to A Communitarian Christology". *Journal of Theology for Southern Africa*, June 1994:32.

¹²⁸ Sanders explains that Jesus' superiority does not mean that Jesus is "totally removed from Judaism", but that he fulfilled what Judaism could not (1985:29).

that Crossan (1991:59) uses the Gospel of Thomas which is apparently secondary, as one of his earlier sources while he rejects the authenticity of Mark who, along with other gospels, in his view completely “falsified Jesus” (Wright 1992:12).¹²⁹ Although he reads the gospels as “windows,” Crossan (1998:126,127) labels his account of Jesus as “interpreted history” which could provide “a plurality of meanings.”

These catalysts of the quest realized that the historical study and understanding of Jesus needs to be continued as it strengthens the Christian faith which might otherwise take on the appearance of a mere imaginative invention or a myth. However, although a good start was made, and there were some provocative arguments from Theissen, Crossan and others, the process has generally developed parallel to an earlier idea of Bultmannian existentialism that emphasizes “faith” above *history* which is perceived as “works” (Draper 1994:31). And a historical image of Jesus was presented that was still exalted or transcendent. Käsemann’s theological approach for instance, dominated his image of Jesus, which he positioned between history and *kerygma* and he struggled to distil Jesus from a cosmic figure that could not be imitated. He therefore ended up, locked into the notion of imitating Christ which he rejected as an “improbability” (Hays 1996:29-30). The Second Quest disappeared in the 1970s and scholars like Geza Vermes (1993:2-3) and Ben Witherington (1997:77) attribute its end to the opposed legacy of Bultmann’s historism which was also spontaneously waning.

Both the First and Second Quests methodologically used gospels as “windows” through which they looked at material about Jesus as historical facts, regardless of the fact that the gospels are narrative stories about Jesus rather than historical records. Form and redaction criticisms followed and these similarly used gospels as windows through which they looked at later communities and a post-Easter Jesus. This resulted in the presentation of Jesus as a product of the worshiping early-church community for the former, and of Jesus as based on the intentions of the evangelists and their respective communities for the latter.¹³⁰ Hence, they

¹²⁹ Crossan goes along with other members of the Jesus Seminar in the USA who place Thomas, Q, and other non-canonical sources in the first layer of circa AD 30-60. Their second layer (AD 60-80) includes *Secret Mark*, followed by Mark, the Revised Thomas and others while other canonical gospels “appear only in the third or even fourth stages.” This is in contrast with the German and British scholars who convincingly entertain the opinion that Mark and Q belong in the first layer, Luke and Mathew in the second while John follows at the end of the first century. Thomas and other non-canonical gospels are by them regarded as part of the latest tradition (see Burridge 2007:38).

¹³⁰ See Burridge (:22-23).

do not move far beyond the “eclipse” stage which obscures the historical Jesus within the kerygma of the church. Western *idealism*, as propagated earlier in Germany by Harnack and Hengel, encouraged philosophical reasoning and the search of images of Jesus either from scientific history (historicism), Hellenism, or Gnosticism (especially in the case of Johannine studies).¹³¹ However, Käsemann realized the danger of stripping Jesus from his humanity and of removing him from the community (by Bultmann and others) and initiated the Third Quest which overlaps with the Second Quest (Draper 1994:32). Although the Third Quest also used the window method, scholars began to realize he need to pay more attention to Palestine as the area of Jesus’ origin, and to engage archeology and the study of New Testament in order to situate Jesus in the context and tradition of, and not in opposition to, Judaism. The need for this had earlier been realized by Schweitzer in his aloof apocalyptic argument. Other proponents of the Third Quest, S.F. Brandon and Geza Vermes (1993), followed the tendencies to present Jesus as a “revolutionary” and in terms of “Jewish piety” respectively (Wright 1992:13) without exploring the social and cultural background that led to the prophetic program of Jesus in Palestine.

In contrast with Günther Bornkamm and others who set Jesus up against Judaism, E.P. Sanders (1985) presented a historical Jesus who is like others in Judaism who also claimed that they spoke for, and had been appointed by, God (like John the Baptist, Judas the Galilean, Theudas and others). In Sanders’s view Jesus’ uniqueness consisted only in the fact that his disciples “endured longer,” probably due to the story of the resurrection (:237-241) which Sanders presents as a significant experience for the disciples without explaining it and states that the experience of the disciples was a significant event for a movement (:320) without further elaboration. His social analysis does not describe Jesus as being in conflict with the Pharisees (:287-293), a point for which he is criticized as the Pharisees were involved in social-economic corruption and exploitation of the poor which Jesus challenged. Moxnes (1988:21) correctly argues that the term “Pharisees” in Luke’s account has been generally used by Western scholars as a narrative tool for stereotyping the opponents of Jesus, something often associated with anti-Semitism in Europe and North America. Nevertheless, whether or not the Pharisees in Galilee were associated with the little tradition in the villages, as Moxnes argues, the Pharisees from Judea promoted an oral interpretation of the Torah that contributed further to the oppression and exploitation of the poor. As a result they came into conflict with Jesus and with Jesus’ ethics of socio-economic justice. While, on

¹³¹ See for example in W.A. Meeks 2006:14-21.

the one hand, it would be a mistake to paint Pharisaism in Jesus' time in purely negative colours, it is on the other hand an anachronism to make excuses on behalf of a group involved in exploitation and social injustice in Jesus' time, because of the holocaust in Europe 2000 years later. The scholars taking part in the Third Quest are using social sciences as a tool, which views human beings as communal products that can only be understood in a particular context. It therefore locates Jesus in Jewish social and geographic surroundings as the context that produced him and from which he cannot be separated. In this sense, even if Jesus is viewed as the revelation of God, it is the revelation which is a communal phenomenon. Jesus was always a community based person. This insight is a major contribution of the Third Quest in regard to Jesus' ethical program of socio-economic justice. Positive conclusions that are of some importance for the present study were made by Borg (who is part of both the Second and Third Quests in the Jesus Seminar). Borg persuasively presents a pre-Easter Jesus who is probably *non-messianic*, *theocentric* (not *christocentric*), and *non-eschatological* (Borg 1994:29). Unlike the elite of his day who read the scripture exclusively to cultivate the "paradigm of holiness and purity," Borg presents the Jesus who chose a position, not against but in line with Jewish tradition, but who interpreted Jewish scripture in accordance with a paradigm of the "politics of compassion" or mercy that would ensure a "communitarian" dimension for any aspect of life. Jesus then gets into hermeneutical dispute with the elite religious leaders (:53-61). In line with the re-reading of Jewish apocalypticism as a tendency rooted in present day history, the apocalyptic language used for God's judgment is in Borg's eyes "a this-worldly judgment" by Israel's God (Wright 1992:15). We are in agreement with Borg's Jesus who came into conflict with the "politics of purity" of the temple elite seen by Jesus as a religious, political and economic ideology of oppression (1994:53) that entrenched the social and economic hegemony of the higher classes in the name of God. At this point it is necessary to take a more in-depth look at the social world of Jesus' Palestine.

3.3.2 Jesus an emerging image from the Galilean peasantry

Social scientific and anthropological studies that concentrated on Galilee as Jesus' place of origin while maintaining Jesus' understanding of himself as a prophet sent for the whole of Israel, contribute to this thesis' argument that Jesus emerges from and is part of a particular community and is in solidarity with the poor. In *Jesus Before Christianity* (1976) Albert Nolan, writing before the Third Quest, presents Jesus as "the man who emerges" in his specific Galilean community living under a corrupt religious, socio-economic and political system, who gains momentum, respect and a following "before he became the subject of

Christian faith”¹³² (1976:1). Nolan speaks from a former South African context and is explicitly trying to find an ethics of struggle in the light of the liberation theology, in other words, he seeks the meaning of Jesus for his particular context. Although Nolan ranks Jesus in the middle class of his day (in contrast to our view of a peasant Jesus) who by choice became an outcast and died a redemptive ransom death (:114) a high of Jesus presentation which belongs to secondary biblical formations of *kerygma* - he points out that Jesus was “disadvantaged by the fact that he was a Galilean.” This implies the contrast between the social conditions in Galilee with its *popular tradition* and those in the center of power with the great tradition of the Judean Jerusalemites.

Nolan stresses that any study following Jesus in his efforts to extend his message to the whole of Israel, should not take him out of his regional Galilean context. Galilee is where he started his life and where he was impressed by John the Baptist but shifted his attention away from the ascetic Baptizer’s religiosity (:27) to take on the social role of a prophet and address issues of daily life. This meant dealing with the reality of the destitute, the sinners, and the sick to whom Jesus referred to as the lost sheep of Israel (Mt 15:24; cf. Mk 7:27). H. Moxnes, in *Putting Jesus in His Place*(2003:10-11) stresses a strong household, the village, and a kinship group as Jesus’ background,¹³³ making conjectures about the changes in Jesus’ life that may have led him to his leave¹³⁴ Nazareth, perhaps at first in order to follow John the

¹³² Nolan correctly rejected any “religion that emphasizes a supernatural world” at the expense of the concerns “about this world and all its people”, offering “a form of escape that makes it more difficult to solve our problems” (Nolan 1976:11). He also rejects the underrating of Jesus “by those who think of him as nothing than a teacher of a religious truth, but also by those who go to the opposite extreme of emphasizing his divinity in such a way that he ceases to be fully human (:143).

¹³³ The same idea is asserted by Horsley (1993:228-240) who argues for Jesus’ “familial community” against Theissen’s anti-family stance.

¹³⁴ Moxnes attributes Jesus’ leaving of the household and his call for other youths to follow him to changes in Jesus’ life such as “accepting the baptism of John the Baptist,” and the moment of temptation in the wilderness that Moxnes and, for example, Horsley in his *Sociology and the Jesus Movement* (1994), regard as “stylistic behavior of prophets of that time in Palestine”. This prophetic style was mostly in the Galilee because of the non-institutionalized religious setting of the north of Palestine in comparison to Judea/Jerusalem. Horsley attributes the “modes of interaction and actions led by the *preachers* and *healers* of the Jesus movement” to tradition and cultural conditions which dictate the “social forms that movements take, including leadership roles”. These conditions, he argues, have informed the “popular prophetic movements” in the context of which the “catalysts of the Jesus movement” must probably be understood. He alludes to Hengel who traces the tradition of prophetic figures from the Old Testament and views Jesus’ “calling” of disciples as the prototype of

Baptist as a disciple before setting out on his own prophetic mission of healing, exorcism and ethical teaching - features of the Kingdom of God that Jesus preached for the renewal of socio-economic conditions of the people.

Nolan highlights two extreme positions – one which presents Jesus as being “deeply involved in the politics of the time and [which sees him starting] a religio-political movement not unlike that of the [violent] Zealots”¹³⁵ and one where Jesus is “completely innocent of the political charge”. He rejects both positions as anachronistic in the contemporary theocratic Jewish context where “all life was viewed in terms of God and the law.” At the same time, the Roman presence in their land was altogether a “religio-political issue to the Jews and so it was for Jesus” (:114). Nolan’s description of Jesus as a prophet is in accordance with the Jesus portrayal preferred in the current study that sees Jesus, on the one hand, as not a-political in his outlook but, on the other hand, unlikely to be a violent revolutionary.

Moxnes (2003) criticizes Western scholars for dislocating Jesus from his background to represent “a model of the modern or western man,”¹³⁶ or “to take on the role of the Christ of religion”¹³⁷ or of the Messiah who is superior to Judaism. Moxnes contrasts this presentation of Jesus with the contextual reading of biblical texts by ordinary Christians, among them the poor, who identify their contexts with that of Jesus. They find meaning in Jesus who identified himself with outcasts and empowers them to restore their dignity. This is how they “recognize Jesus in their own place.”¹³⁸ In Moxnes’s eyes this is the place and the context where the biblical texts place Jesus and suggests that “we can study Jesus not just as a passive

Elijah’s call and Jesus’ leadership as resembling Moses’ leadership role throughout the exodus (Horsley 1994:142-143).

¹³⁵ After Nolan, Horsley (1986) (see section 2.5 of this study), dismissed the notion that the Zealots were an organized violent threat at Jesus’ time and states that they should not be portrayed as a contrast to a non-violent Jesus.

¹³⁶ Referring to the likes of J.D. Crossan and the Jesus Seminar

¹³⁷ Moxnes cites a nineteenth century France scholar Ernest Renan who in his *Viede Jesus* portrays Jesus as “breaking with the boundaries of family and race” and who ignores Jesus’ Jewish race and religion, presenting him as “the founder of a religion.” The German F. Schleiermacher dislocates Jesus from Galilee as a figure who was not bound by boundaries and “was concerned with a larger land” (Moxnes 2003:10).

¹³⁸ Moxnes, alluding to Doreen Massey (1994) refers to “place” as “unfixed” in its identity, but these identities are “formed in interactions with the outside and with others” (Moxnes 2003:12),

object of the elite's control and *presentation of place*¹³⁹, but as an agent," who comes from a non-elite position and who participates in the readers' roles of "shaping their own place" (:14).

Studies on Galilee as the epicenter of the Jesus tradition and community have shed new light on social and religious conditions in the region. In *Jesus in Context* (2008), Horsley discusses the Israelite origin of its inhabitants who shared the Israelite religious tradition with the south. The temple in Jerusalem remained their focus of religious piety but under influence of their socioeconomic conditions their expression of faith differed from that in the wealthier region of Judea. Draper (1994:35-36) describes the Galileans as maintaining the importance of the Torah and circumcision, "but not the written and oral Torah as interpreted by the Judean and Jerusalem retainer class and enforced where they could by the temple aristocracy. Rather Galilee was home for popular legal and wisdom tradition." According to Horsley (2008:45), their experience of Persian imperial power during the Hasmonians until 104 B.C.E. when, after one century, they came again under the temple state,¹⁴⁰ made them "ambivalent about Jerusalem rule" (:45). The distance from Jerusalem led them to live in small communities in autonomous semi-independent villages. They tried to continue this self-rule also after the Romans imposed the retainer rule of Herod in 40 B.C.E. and Antipas in 4 B.C.E. Many peasants lost their land under the Herodians, had to lease land and became trapped between earning their own "subsistence living" and paying off debts. Some of them became "landless laborers" who had no voice and feared resisting lest they lost whatever livelihood they had

¹³⁹ Moxnes is giving another term to David Harvey's terminology, "perception," which means the ideology always created by the powerful to "justify the existing system." To understand the context in which the presentation of space is situated, read more in Moxnes (2003:13-14) cites Harvey's on Lefebvre's discussion of sociological terms: 1. "spatial experience" which represents the existing "material spatial practice" in the use and control of space; 2. "perception", a concept used by the powerful to present their practices as "the order of things," as "natural." 3. "imagination" which Harvey refers to as "space of representation" or "imagination" where the people would participate to imagine "new meanings," which is the level where criticism from the weak and opposition may face the suppressing hand of the powerful as it was the case with Jesus.

¹⁴⁰ This was the ordinary priestly family of the Hasmonian rule who resisted the Roman regime from Jerusalem and managed to create a standoff for a while. The temple-state expanded its rule and enforced Judean law in other regions of Israel, including temple taxation which was not welcomed by the Galileans.

left.¹⁴¹ Horsley presents Jesus as a prophetic figure calling for a program of renewal to counter the socio-economic, religious and political disorder in Israel.

A similar presentation of Jesus interacting with, finding meaning and attracting a following in a particular community, has been given by Draper (1994) in “Jesus and the Renewal of Community in Galilee” where Draper stresses the “centrality of community even at the very outset of the Christian faith,” where the incarnation of Jesus is conceivable, rather than making it an individualistically based religious experience (Draper 1994:30). To emphasize the “incarnational specificity of Jesus,” Draper concurs with Segundo (1985) stating that “any serious incarnational Christology should begin with Jesus’ location in a concrete network of human relationships and [...] any omission here would be a historical distortion” (:35). He extended his program to include cities and the whole of Israel but met his fate when he began to be perceived as a political threat to power. By then Jesus and his program of renewal for the whole of Israel had attracted a following among “peasant farmers, fishermen and small retailers like tax collectors” (Draper 2003:83).

Draper, deriving elements from Jesus’ program develops his communitarian model and sees it as a community that is not only motivated by “meals” and “worship,” but that is mostly “focused on renewal and empowerment, [...] caring for the victims of the ruling system whatever it is, [and strengthening mutuality and relatedness” (1994:41-42). In his South African context, Draper suggests *ubuntu*¹⁴² as a Christological category for Christian communities, but only if it is praxis rather than an abstract concept.

In agreement with the presentations of Jesus above, this study views Jesus as emerging from a particular religious, economic and political setting who must be seen as a historical person

¹⁴¹ Horsley cites the Jewish sources *J.W.*1.304-16, 326; *Ant.*14.415-33, 450 for the early resistance against Herod the Great and Rome and *J.W.*2.56; *Ant.*17.271 for the later Galilean resistance after Herod’s death in 4 B.C.E. The Galileans however ended up with the imposition of Antipas who rebuilt the city of Sephoris as a center for his administration and who built Tiberias as a symbol of Roman power. The Hellenistic cities were the product of an ideology to bring the center of power and control closer to Galilee to extend the *patron-client* system that subjected the Galilean peasants to paying three layer revenue: “tribute to Rome, taxes for Herod, and tithes and offerings to the temple” (Horsley 2008:25-26), the accumulation of which made the aristocracy including the Herodians even wealthier so that they bought much of the land, mostly as absentee landlords but forcing the peasants from their ancestral land.

¹⁴² Augustine Shutte (1994:29-32) highlights the *ubuntu* concept in his essay “Philosophical Ethics,” as an African “vital force” in human relations.

in that context: a man who had leadership qualities and started his program from within the solidarity of the poor peasant communities in Galilee and who established his movement as a prophetic figure in line with other popular prophetic movements in Palestine. He saw it as his calling to lead Israel out of its corrupt religious and socio-economic conditions and effect its renewal. He believed that he was to fulfill the Isaianic prophecy of jubilee (Isa 61:1-2). He said this according to Luke in his initial ‘manifesto speech’ in Nazareth (Luke 4:17-19,21b) which is likely an earlier tradition that is also reflected in the other Synoptics (Mark 6:1-6, Matt.13:53-58). Jesus came, Moxnes and Borg write, into scriptural hermeneutical conflict with the temple aristocracy and the Pharisees over the concept of “purity.” Moxnes refers to the Pharisees as “most eager to be ritually pure and to make society clean through the observance of purity laws [but who] are themselves unclean because they are greedy, plunderous, and wicked” (Moxnes1988:112). The same applies to the temple aristocracy. When Jesus attempted to extend his program to Jerusalem, center of power,¹⁴³ he was not unaware of the risk he took. Jerusalem is where he met his fate, sealed by an imperial execution order.

Jesus continues to be an influential figure. His image is not unimpaired but it is pro-human and it represents solidarity with, among others, the marginalized. His image is realized in our communities as we struggle with our particular ethical decisions and actions. The meaning of Jesus thus goes beyond the point where scholars like Nolan and BurrIDGE end their preoccupation with Jesus of Nazareth (which was seemingly not one of the communities that he managed to transform and renew. The concept of human dignity, inherent in *ubuntu*, resonates well with most of Africa’s communal life, including in Namibia and, in accordance with Draper’s statement (1994), the *ubuntu* concept could be cultivated and lead to a strong communal identification with Jesus. In this study *ubuntu* is considered in relation to the concept of appropriation.

3.4 The ethics of the elevated Christology

As mentioned above, Jesus and the ethics of Jesus have been represented by New Testament scholars according to their own particular perspectives of, and approaches to, Jesus and on the basis of their perception of New Testament texts. Those who emphasize the divine and non-historical perspectives of the Jesus of *kerygma* have presented him as a universalistic and

¹⁴³ This conflict is implied in the Synoptic story of the so-called cleansing of the temple – a post-Resurrection narrative that clearly points to the very real situation of Jesus’ affront in Jerusalem.

prophylactic character and chosen uphill theological approaches to his ethics while avoiding Jesus' historicity and particularity. This results from what the post-Easter communities of Jesus have done to him, to his original words and deeds and his program or praxis which got lost in the course of time.

We have those who construe Jesus' ethics as the teaching that imposes prescriptive "moral rules" or a "new law" such as Thomas Jefferson whose "sublime moral code" stands "behind the distorted record of the Gospels" (Verhey 1984:7). Another example is D. Goldsmith (cited in BurrIDGE 2007:33) who claims that there is a common assumption that Jesus is "a teacher of morality." Others like Leslie Houlden and J.T. Sanders ask the wrong things from the Bible – for the church to reconstruct the "rule-book" of an "impartial" or "autonomous" morality on the basis of Scripture which, in their view, "Jesus has failed to provide".¹⁴⁴ In the same line of elevated Christology, others have insisted that Jesus was concerned with "the internal dispositions, with the springs of conduct, with the formation of character" and shifted away from "obedience to external codes". They do, however, not always agree as to "which dispositions are to be formed."¹⁴⁵

Extreme approaches have been identified from "biblicism" or literal applications on the one hand to, on the other, the Bultmannians who stress theological principles that are behind any scriptural exhortation and in reaction to which Marshall suggests "a middle path."¹⁴⁶ Bultmann and H.R. Niebuhr (1951) derive from Luther and stress their Protestant insistence on divine revelation which has presented a new reality in which no ethical rules, principles or ideals are needed. However, while Bultmann states that Jesus "teaches no ethics at all," which he submerges behind his emphasis on self-understanding and the radical obedience of an individual who stands for the will of God as one meets Jesus through the word of *kerygma*, Niebuhr asserts that Jesus teaches "no new ethics," but has ushered in the reality in which God the Creator, Judge and Redeemer stands behind the law (Verhey 1984:7). This means that Niebuhr sees the ethical role in that reality revealed by Jesus.

¹⁴⁴ See BurrIDGE (2007:5-6), and Verhey 1984:175.

¹⁴⁵ Verhey (1984:7) cites examples of this position as held by Lindsay Dewar, *An Outline of New Testament Ethics*, London, University of London Press, 1949, as well as L.H. Marshall, *The Challenge of New Testament Ethics*, New York, Macmillan, 1947.

¹⁴⁶ BurrIDGE (2007:11).

Luther ironically restricted the validity of the ethics of Jesus only to “private life” as a result of his view that there exist two realms: the realm of personal relations where the ethics of Jesus is applied, and the realm of social relations that belongs to the secular authority.¹⁴⁷ This is why for Luther the question of political/secular unity in his contemporary Europe was not urgent. For him true unity was only represented by the church as the *corpus Christi* (Bonhoeffer 1955:95, 96). This dualistic distinction by Luther was an error and it led to the cultivation of the elevated Christological approaches and it developed further to distance Jesus’ ethics from social relations. That Luther detached Jesus’ ethic from its “secular” aspect, further enhanced by Barth in the ethics of the two kingdoms,¹⁴⁸ has left its marks in Lutheran ethics and theology. However, these dualistic trends have not been compatible with the further Lutheran concepts as they became known in the *Bonhoeffer Ethics* (1955).¹⁴⁹

A further shift from ethical trends of an aloof nature started in the 1980s when, until then unchallenged, metaphysical and high Chalcedonian Christological ideas defining the ethics of Jesus as abstract teaching drew a storm of criticism.¹⁵⁰ The recent approaches call for a rediscovery of the ethics of Jesus who has a historical community background in which he was appropriated and conceived. It is these new approaches that led to L.E. Keck’s “Rethink New Testament Ethics” (1996) which calls for a return to the historical Jesus.

3.5 Imitating Jesus: an ethical model in particularities

In line with our incarnational model of Jesus as being encountered and appropriated within specific communities, our ethical approach to the words and deeds of Jesus which are the teaching and examples for our ethical relations, takes a similar communitarian approach. The ethics of the Kingdom, which traditionally include the Q speech of the Sermon on the Plain, need to be viewed and applied in an incarnational perspective as the intervention of God who

¹⁴⁷ *Works of Martin Luther*, Vol. III, pp228 – 273.

¹⁴⁸ See the *twofold rule of God* in 2.3.2 of chapter two of this study.

¹⁴⁹ For Bonhoeffer, the church is a divinely ordained institution with authority to ‘warn men against sin,’ to criticize and call “secular” institutions like governments to justice and order. This is the responsibility that according to Bonhoeffer incurs the guilt of church if neglected in accordance with Ezek.3:17ff. (345). Failures of government to hearken to church makes it forfeit its claim of divine commission and legitimacy as God’s agent (:338). This has not been a mere pontification by Bonhoeffer to government. He warned against generalization of government disobedience as “diabolization” of such an institution (:338). His strong stance of government disobedience has to be seen in his context of Nazi Germany. Jesus also understood self as the agent of God in the same divine line of prophetic mission to call social institutions to justice.

¹⁵⁰ See for instance S. Freyne (1988:1-2).

becomes part of our daily life in communities, i.e. our socio-economic and political systems which determine our human condition as present reality.

3.6 Conclusion

Rather than a dehistoricized Jesus who provides personal ethical moral rules, we see ourselves *imitating* Jesus when he speaks from the perspective of the communitarian Galilean peasantry experience. The stained glass model provides us with ethical paradigms from the ethics of Jesus which are to be filtered for their relevance and application because our time and space demand particular and different approaches.

While we appeal to relevant norms of the ethics of Jesus, his words and deeds, as a unifying stratum for Christian communities against the domestication of the ethics of Jesus in closed communities, those norms which we may either refer to as paradigms or principles, take on a universalistic role only in the sense of a functioning as guiding framework and not as a set of fixed rules. They fall under our *incarnational* presentation of Jesus who lived his life in a specific community in which his ethics was discovered as it comes to us, not as particular instructions but in a narrative story of Jesus' whole life and death. It is that ethical life that we rediscover when Jesus meets us in our systems of human communities and ecosystems and opens us up to new incarnational identities and opportunities within those communities.

A third layer, which is Luke's community in which the image of Jesus and his ethics are taken up and appropriated in the context of Luke's embrace of imperial Roman culture, will become evident as we discuss the Sermon on the Plain, which is a Q text but presented in the narrative performance of Luke.

CHAPTER FOUR

SERMON ON THE PLAIN – AN ETHICAL AND PROPHETIC DISCOURSE OF JESUS FOR THE “RENEWAL OF ISRAEL”

4.1 Introduction

This chapter undertakes the specific textual exegetical work for the purpose of this study not to override the specific genre and rhetoric of the text as it is a precaution to narrative criticism which, as we have pointed out in our methodology, is also a preferred method of Burridge in reading the gospels. In the textual location of the discourse, the two pericopes – Luke 6:12-19 and 7:1-17, are treated as part of the thesis, mainly to serve the purpose of locating the narrative textual setting of the Discourse of the Sermon on the Plain. They form the “register of communication” in the discourse.

Jesus is portrayed as forming the open and egalitarian community of his followers in solidarity with the destitute, in divergent and reversed order to that of the exploitative elite center of power of his day. This was the ethical tradition which was embraced in Q communities. The Q tradition calls for the new order of inclusive non-reciprocal benefaction, as argued by Halvor Moxnes in his model of the “moral economy of the peasant”. He explains this as the solidarity of the poor and focuses on the Pharisees to explain the social rhetoric in Luke as a challenge to the temple elite to transform its “purity” from a mere ritual exercise into societal solidarity through almsgiving (Moxnes 1988:48-126). The *implied readers* of Luke, on the other hand, are confronted with a challenge to shift from the traditional patronage system of reciprocity to embrace the message of Luke’s Jesus. Studies highlighted in chapter two have brought us closer to the socio-economic and political world in which the ethical Discourse of Jesus on the Plain was recited to its original hearers in the Palestine Greco-Roman context. This exegetical chapter continues with the first moment of the *tripolar* framework, to create a critical distance between the text and the self as reader and to look back, specifically to the “clusters of sayings” or scenes of the Sermon on the Plain, in an attempt to draw out the first century contours of meaning of this coherent speech of Jesus in Luke’s narrative performance. As noted earlier in chapter three, Luke is a product of the continuity of three early layers of the Jesus tradition: the earliest Jesus movement, Q, and his own Lukan tradition. This exegetical chapter is treating the Discourse on the Plain from its

ethical perspective as the development within that essential traditional continuity. The ethics of Jesus survived those stages as the paradigms that reflect the words and deeds of Jesus and could be imitated but not legislated as an ethics for today.

4.1.1 Three layers of the Jesus tradition

Horsley's distinction of Q and Markan communities from the Jerusalemites and other post-Easter loyalists of Jesus in Acts and the Pauline letters outlined above, sets forth for us the two respective layers of the tradition – the Q people/communities and the post-Easter communities of the *kerygma* to which Luke himself with his *Tendenzen* belong. These two last layers received the Jesus tradition from the first nut or core layer of the time of Jesus and his first followers.

As we have explained in the previous chapter, the Lukan account of the Sermon on the Plain is likely to have preserved the earliest layer of the Jesus tradition,¹⁵¹ because it is more representative of the earliest form of the material of the hypothetical Q source. Unlike its version in the Matthean Sermon on the Mount which goes deeper into the needs of Matthew's formative Christian community in its Jewish context, the Lukan version points to the social life of the agrarian or peasantry communities in the Galilee of Jesus' times. Most of the key researchers, who have an interest in the historical Jesus research, like Nolan (1976), Yoda (1994), Borg (1994), Moxnes (2003), and Horsley (2008) (but not Crossan 1991) use mainly Q as it appears in Luke for their reconstruction of Jesus. The gospel writers, and Luke in particular, are not so entirely independent that it makes them not usable for the ethics of Jesus. To be consistent with Burridge who insists that we do not have a New Testament ethics unless we begin with the historical Jesus, we read Luke's account of the Sermon on the Plain, using Burridge's *stained glass* method, where Luke as a reliable and a consistent narrator presents us with the ethics of Jesus, but through the lens of his own particular context and interests and those of his community.

¹⁵¹ The position that Luke is closest to the original form of the Q tradition in the Sermon on the Plain over the Matthean Sermon on the Mount has been argued by scholars like Warren Carter (1994:13) alluding to Robert Guelich (1982), Bengt Holmberg (1990), along with Richard A. Horsley and Jonathan A. Draper (1999), while John Kloppenborg (1994, 1996, and 2003) argued along with Tuckett (1996:10) for the priority of Matthew. They hold that while Luke represents the earliest sequence of the material, Matthew is closer to the original wording of Q.

Because the first layer, which is the ethics of the historical Jesus and his movement, is a reconstruction which can only be made by extracting its elements from the text of Luke, the present researcher found it logical to start with the second layer, Q, that has provided us with the text of the Sermon on the Plain. This makes of Q our trajectory center that provides the ethical material of Jesus on the one hand, and its mediating tradition performed by Luke on the other. Therefore, before we go to the first layer – Jesus and the ethics of Jesus in the Discourse on the Plain – we investigate the mediating layer of Q in which the tradition is orally performed and where the oral text is provided, by Luke rhetorically encoded in his literary narrative. We come then to the last layer – Luke as an implied author and as narrator of the discourse who addresses his authorial audience in a Gentile world. In other words, while our historical sequence of the development of the tradition comes in a *Jesus*→*Q*→*Luke* order, our method of investigation, consistent with Burridge’s reference to text functioning as a stain glass window, takes a *Jesus*←*Q*→*Luke* format. Thus, it accesses both Jesus and Luke from the middle layer of a reconstructed Q. However, first we discuss Q material as speeches from oral performance.

4.2 Oral performance of discourse speeches in Q

The partial scholarly consensus that Jesus’ speeches in Q and Mark “offer perhaps our earliest access to the mission of Jesus” (Horsley 2008:205) and therefore to the earlier Jesus tradition,¹⁵² and the hypothesis from Q studies and social scientific scholars that the Lukan version of the Sermon on the Plain is probably bringing us closer to the original speech of Jesus than that of Matthew¹⁵³ – are asserted in this narrative textual analysis of the discourse.

¹⁵² Scholars have come to study Q in harmony with Mark after the debate started earlier in the 20th century by Otto von Harnack (1851-1930) who argued for Q as the oldest tradition that “reflects more genuinely the teaching of the historical Jesus,” while Julius Wellhausen (1844-1918) emphasized “the role of the primitive church in Jerusalem” that preserved those traditions which he believed are contained in Mark (Betz 1995:32-35). Recent developments that have treated Mark and Q in harmony with each other have benefitted New Testament studies of the Jesus tradition.

¹⁵³ This is because of Luke’s stronger indicators pointing to the economic crisis, social stratification, the power of the Temple aristocracy, and imperial Rome with its retainer Herodian kings of Jesus’ Palestine, and to the response to that situation of the Jesus movement as a movement of the renewal of Israel. There is no consensus on this point. Standard redaction critical scholars have made their conclusions predominantly in favor of the hypothesis that the Matthean account of the Sermon is closer to the original Aramaic version, while Luke’s

This is what Nolan (1976:75) pointed out earlier that Luke in general “has preserved for us the more original form of the prophecy” of Jesus. Although both versions are scribal compositions of the evangelists, Luke reflects oral basics better, while it is hard to figure out the oral performance of the highly scribal Matthean account. We also allude to the recognition of recent pioneering scholars in Q material like Werner Kelber (1983, and his other writings cited in chapter two of this study) that the Q speeches of Jesus need be understood as *oral performance*. Alluding to Kelber, other scholars like Horsley and Draper (1999, 2006) built their persuasive literary reconstruction¹⁵⁴ approach to those speeches as *oral performance*¹⁵⁵ in the historical-social context of a popular or “little tradition” of villages in Galilee and Judea.

These latest approaches have revived the historical perspective in a more innovative way as a shift from earlier historical and critical studies of *form* and *source* criticism. The most

version has been regarded as more redactional “curtailed and adapted for use in the Gentile church by omitting ‘Jewish concerns’ such as SM/Matt 5:17-48 and 5:1-18,” although they note cautiously that the present version of Matthew is also in Greek (Betz 1995:37). Among those who argue for Mathew’s Sermon on the Mount as closer to the earlier tradition due to its Jewish flavor than what is perceived as the Hellenized Luke are J.A. Fitzmyer, I. H. Marshall, H.D. Betz, and P. E. Spencer. Luke’s sermon has been treated as “loose and rambling” whereas the Matthean account of the Sermon is regarded as “relatively well-constructed” (Fitzmyer 1981:628), hereby reflecting a scribal redactional pattern.

¹⁵⁴ Biblical studies need always to realize that biblical texts that come from predominantly oral communities need to be treated with recognition of their background. Our systematic reconstruction is a modern phenomenon and was probably not a preoccupation of Jesus and those who delivered his tradition to us in writing. Kelber (cited in Horsley 2008:60) raises our awareness in that direction as he asks “whether Jesus and the early tradition that put him unto writing have played by our rules. ... Were they committed, as we are, to the ethos of pure formality, compartmentalization of language, [and] stratigraphic causality?” This does not however rule out the rich art of speech and performance patterns in oral communities.

¹⁵⁵ The understanding of Q as oral performance challenges the earlier reconstruction of many scholars that Q was primarily a written source of New Testament times or that it became a written source after its content “originated as isolated or ‘floating’ sayings unconnected with one another” and aphoristically analyzed – the assumptions which Kelber, Harris, J.A. Draper and Horsley play down as Western anachronisms that do not take into account that the ancient world was mostly an illiterate and predominantly oral culture (Draper 2006:71). Thus, Q speeches were addressed to the audience in traditional rhythms that resonated well with the hearers. See also Horsley’s argument for Q as oral performance and the importance of the Israelite tradition in performance (by Horsley distinguished from the Judean tradition as an overall tradition that was also persistent in Galilee, despite the Assyrian conquest) as against Western presumptive conclusions based on print culture (:43-70).

prominent proponent of those formal methods is John Kloppenborg,¹⁵⁶ who concluded that Q was a “literary production in the nature of a *chriae* collection of sayings of divine wisdom attributed to Jesus (and John) analogous to Cynic *chriae*” (Draper 2006:7). One of the interests among the new approaches has been the search for the message of the historical Jesus and the Jesus tradition which had been eclipsed behind theological formations of church *kerygma*. The point which these scholars, arguing for oral performance as the origin of Q, emphasize is not necessarily the question if the earlier Q material existed in written form, but rather that Q derives from communities that, without being totally illiterate, were predominantly oral. It is an open question whether Jesus himself could read, but it is obvious that his speeches were orally delivered in a context of oral media communities. They were likely recited with non-formal adaptability as is always the case in oral communities where a written text does not exist,¹⁵⁷ unlike in literary cultures where reference is always made to a fixed text. This means that any stable texts that originate from predominantly oral cultures are, and could not, in themselves be original or fixed texts, as they reflect their oral backgrounds. Their originality is embedded in orality which is by its very nature fluid as there is no fixed form against which to check every performance.

Those of us who are born of predominantly oral communities understand well the dynamism in oral performance that is innate in the spoken, sung or performed language. We have the stable traditional and historical heritage that is embedded and passed on in rich poetic performances. These poetic recitations and songs are composed, in “mnemonically structured [and]/or proverbial material,” in Draper’s words (2006), with stanzas that are more stable and easily remembered in the same order for many years.¹⁵⁸ They are recited in a coherent narrative form and flow,, that goes with wording and voice rhythms of doublets and parallelism that would resonate with any community members. For example, if an

¹⁵⁶ See for instance the critiques of Kelber 2006:26-27 and Draper 2006:73. Kloppenborg (2012 pp. 97–132.) himself has recently moved in the direction of oral traditional origin for Q under the influence of people like Horsley and Draper.

¹⁵⁷ Scholars agree on this fluidity and adaptability behind the Q tradition. H. D. Betz (1995:7) for instance assets that “these materials, now contained in sources more or less textually fixed, suggest great fluidity and richness at early stage.” See also Marshal (1978:250) and D.L. Bock (1994:550), regardless of their positions whether the Q was written or oral.

¹⁵⁸ See also Horsley’s imagery structure of the Q speeches that appear in “lines and stanzas of orally performed poetry” where words, sounds and even phrases are repeated and paralleled (2008:229-245).

Ovawambo comes across the following doublet statement, even in written form, “Oifendela yokongulu oi nyenga! Oilonga yokongulu yeehama... Eefya noluhepo shimwe” (“Paying tributes to a white man’s *office* is unbearable! Forced labor at a white man’s *place* is painful... Death and poverty are one and the same!”),¹⁵⁹ his thoughts, and those of other Ovakwanyama in Namibia and Angola, is the resistance against the Afrikaner colonialists who entered the territory almost a century ago, the readiness to die for the land and the battle of 6 February 1917 in which *Ohamba*/King Mandume yaNdemufayo (1911-1917)¹⁶⁰ and his men sacrificed their lives. The text continued to resonate with Namibian communities throughout the protracted period of resistance and during the last mass movement for liberation, started in the 1960s, Mandume’s *oral* statement was still a source of inspiration. Draper (2006:72-74) discusses similar findings of research done among several South African ethnic groups, These reveal that, while the recited stories “show stability and partial verbatim agreement from one performance to the other,” the absence of the “original text” in oral tradition opens up the recited material to a “considerable variety in the ordering and choice of the possible components to suit the occasion.” Draper also asserts that “oral forms and tradition remain operative, even in writing” which according to him becomes “frozen oral text” which he refers to in gospel tradition as “oral-derived text.” His argument that such “oral-derived text” must not be treated “as if it were a literary or scribal composition” is helpful indeed in avoiding distorted interpretation of such texts.

I acknowledge my profound indebtedness for this exegetical part of the thesis to the cultural and social work on Q by Horsley and Draper who have moved beyond standard approaches on Q¹⁶¹ and shown an interest in studying its material as “speeches in oral performance.” They

¹⁵⁹ *Ongulu*, which literally means a white man’s building, has the connotation of any general Western development, and is here translated as both office (specific room) and place (for general domination). Translation is focused more on meaning than literal wording.

¹⁶⁰ Mandume yaNdemufayo was born by 1894 and was a young “Ohamba” of the Ovakwanyama ethnic community which lived in the area that was later divided by the German and Portuguese administrations and finally cut in two to be shared between Namibia and Angola by the official colonial frontiers of 1928. Mandume fought the colonial armies from two angles - the Portuguese in Angola and the Afrikaners in Namibia (in the wake of the fall of Germany in the first World War) during the years of 1915-1917. He uttered those words as he was rallying his fighters to halt the Afrikaners’ march towards his palace at Oihole (in present Angola). See Silverter 1992:2.

¹⁶¹ This approach regarded the Q as a collection of isolated sayings like in Christopher M. Tuckett’s treatment (1996), (cited by Draper in Horsley 2008:71-72) who saw them as “separate abstract entities that possess meaning in themselves,” or that fitted into “theological issues to which they appear relevant.”

call for, what J Dewey (2006:102) terms, a “radically different approach to Q.” In *He Who Hears You Hears Me ...* (1999), Horsley and Draper ground Q in Israelite culture and emphasize how both “popular tradition(s) generally” and “great tradition in its cultivation even by scribal teachers, was oral” (:5). They insist on the probability that Q, Mark and the Pauline letters belong in the world of performance and hearing, and not in the world of printed text and private individual reading (:310). They furthermore argue that the Q speeches are “complete units of communication” (Horsley 2006b:45) and perform patterns of the “Israelite covenantal tradition” in the context of the people who identify and resonate with such a tradition. Luke’s performance of the Jesus tradition in the discourse of the Sermon on the Plain which, we are convinced, could originally make sense only among the communities in villages of Galilee and Judea (and was therefore addressed to them),¹⁶² is in this study read and treated as such a coherent narrative Q socio-ethical speech, orally performed and recited¹⁶³ among the hearers of Q communities for covenantal renewal in their context. This approach diverges from earlier studies by scholars like Betz who used redaction criticism and concluded that the Sermon of the Plain (in contrast with the Sermon on the Mount) “is mainly informed by Greek cultural ideas and values” and that it “as a whole shows no interest in matters of Jewish law” (Betz 1995:86-88, 599).

It has been a scholarly problem to relate Q – which appears in Greek – to its perceived place of origin in the Galilean village communities that were predominantly Aramaic. However, Horsley (2006:50-51) offers as a possible theory that the Jesus movement expanded into the Galilean Hellenistic cities of Sephoris and/or Tiberias as well as in surrounding Hellenistic “regions” like those cited in Mark: “Tyre, Sidon, Caesarea Philippi, the Decapolis, etc” (Mk.3:7-8; cf. Q 6:17) where the Jesus-tradition adapted to Greek without compromising its Israelite religious and ethnic identity. The Greek literary form of Q and Mark derives from that Hellenistic milieu of ancient Syro-Palestine when “Jewish encountered with Greek culture” in an exchange that, according to Sean Freyne (2004:14) was “confluence rather than conflict” and “predated by several centuries Alexander’s dream of a one-world

¹⁶² Popular protest and revolts against the social conditions were not restricted to Galilee but took place in many villages, including in Judea.

¹⁶³ Horsley (2008:60-61) alluding to Daniel Boyarin (1993) highlights a misleading translation of a Hebrew *qr*’ as “read” (or write) besides the preferable meaning of – “proclaim/recite” (e.g. Exodus 31:11; Jer. 36:2, 3) which suggests the context of non-literary oral performance.

culture.”¹⁶⁴ But it needs also to be understood that Freyne’s picture is mediated through the *great tradition* of cities like Jerusalem whereas the oral *little tradition* comes to us through indirect sources, written from the perspective of the great tradition.¹⁶⁵ Therefore studies of popular Q speeches which have come to us through the mediation of the great tradition present the reader of today, as Burridge (2007) asserts, with an unimpeded picture because of their levels of adaptations in the layers of the tradition.

At the expansion stage of the movement of Jesus, there was an increase of Jesus movement communities emerging in the bilingual (Greek and Aramaic) villages within the Syro-Palestinian frontiers of the Roman Empire here “the story and speeches of Jesus [could have been performed] in Greek” (Horsley 2011:127) in addition to Aramaic, the oral recitation in which the Mosaic Israelite tradition was cultivated before it culminated in written form in Greek. This introductory argument for orality takes us to how the Jesus tradition has likely developed and was passed on from one historical stage to the other. We are reconstructing these layers as we engage the exegetical part of this study and distinguish the essential continuity in the ethical perspective.

4.3 Sermon on the Plain as performance of the tradition of covenantal renewal in Q

4. 3.1 Q Communities and the ethics of Jesus

Horsley views the communities addressed in Q and Mark as belonging to the “little” or popular Israelite tradition which he distinguishes from: the Jerusalemite “great” tradition cultivated by scribal circles in Jerusalem and partly embodied in scrolls of the Pentateuch. He also distinguishes the Q and Mark people from other movements of “Jesus-loyalists” such as the post-Easter Jerusalem community known from Acts (and from the related activities of the apostles in Jerusalem – Acts 2:41-47; chapters 3-7) and “the assemblies that Paul addresses in his letters” (2008:44-45); the community addressed in the *Didache*, due to its conceptual

¹⁶⁴ In this context, Freyne (2004:14) cites M. Hengel who refers to Hellenism as an “acceptance of many aspects of Greek life – education, commerce, political structures and technical skills.”

¹⁶⁵ The Hebrew Bible known to come from the Jerusalemite great tradition (Horsley 2008:68), and Josephus’ *Jewish War*, are of those indirect sources written from the perspective of the elite Jewish culture.

differences with Q and Mark (2008:54);¹⁶⁶ as well as that of Matthew. This distinction has to be understood in terms of the formation period of the shift from the Jesus of Nazareth to the Jesus of faith who is the Christ and Lord – the *kerygma* of the early Christians that does not figure prominently in Mark and Q. The Markan prophetic role of Jesus dominates the messianic one while the Jesus of Q does virtually not present any messianic aspect at all. Other ancient authorities who added: “He is not here, but has risen” to the Q material (Luke 24:5), suggest an alteration as result of a later development of the *kerygma*. Horsley (2008:45) highlights the same point in this statement:

Mark ... downplays Jesus' resurrection so seriously that it is merely instrumental to calling the hearers of the story back up to Galilee to continue the movement that Jesus had gotten started. The Q speeches indicate no knowledge of resurrection at all. Jesus' death is understood as the climax of the long line of prophets killed by the rulers.

Q material leaves the question of the miracle of the resurrection open and in the hands of other Jesus loyalists described above. Q is a hypothetical source of the Jesus tradition which exists today only in the similarities of, or in parallel, speeches in Matthew and Luke. The Q people are closely linked to the earliest Jesus movement in terms of time and as the closest receivers of that tradition. We are here referring to ca.30-45 C.E. as the time of the earliest formation of Q communities as part of the *little tradition* that kept and retold the teaching of their dead leader Jesus for their *mimesis*. However, the time scale of Q goes beyond those earliest years as its material remained fluid up to its literary incorporation of Luke and Matthew by the 70's. This oral performance goes further as reflected by the Didache at the end of the first or in the early second century, and even by Justin Martyr in his mid second century “Memoirs of the Apostles,” *First Apology* (ca 155), and *Dialogue with Trypho* (ca. 160).¹⁶⁷ After Jesus died in Jerusalem, these followers continued with their loyalist communities and held oral performances of his stories and teaching. The speeches, and

¹⁶⁶ Horsley states that “The Teaching of the Twelve Apostles” (*Didache*) lacks *performative power*, i.e. “speeches that make something happen” (2008:51) as felt in the Q material. He suggests that the *Didache* addresses similar and parallel but different communities at a later stage of development than those of Q and Mark, due to its Eucharistic instructions which imply Jesus as being in continuity with “the Holy Vine of David,” namely the “popular messianic tradition”, and not the “popular prophetic tradition” of Q, as well as its full-blown trinitarian baptismal formula (:54).

¹⁶⁷ Michael F. Bird (2012) critiques Helmut Koester’s perception that Justine used only the written gospels and does not incorporate the continuity from oral tradition to written gospels as “a category mistake” and correctly argues that Justine’s use of παραδίδωμι (handing over) of tradition implies that continuity.

specifically the ethical tradition of the Sermon on the Plain, resonated with their experience and were appealing to, as well as drawing authority from, the covenantal tradition. Therefore, the speeches became the source of the idealistic ethical teaching of the Kingdom of God, in line with the “popular prophetic tradition” which cultivated the hope for a better socio-economic and political Israel. The Sermon on the Plain was perceived as the teaching from their prophetic leader figure who believed that he had a divine call to inaugurate the covenantal renewal of Israel. In a symbolic last supper with his disciples (Mark 14:24) Jesus seals with his blood the *new* covenant which he presents as the alternative regime or empire of justice and compassion that he preached, as opposed to Rome with its client local rulers. The symbolic number of twelve – the twelve disciples who will “judge the twelve tribes of Israel” (Q22:28-30/Matt.19:28) represents the alternative power that intervenes. This is Jesus’ political language in the context where religion and politics was one and the same thing. The continuation was established for the followers of Jesus to carry on in the aftermath of his death. Jesus did this when he anticipated his death at the hand of his opponents. After his politically motivated death, his followers went back, mainly to Galilee, and continued where their leader ended. Building on the Q narrative, Draper (1994:40) describes the motivational power/force that was kept alive in this community as follows.

But clearly the movement was too strong and the impact of the personality and teaching of Jesus were too enduring for his death to be the end of it all. The movement continued to experience his presence in their midst, believed that he had died a martyr's death which God had vindicated and continued to live a strong renewed community lifestyle.

These Q movements and their Jesus tradition, as Horsley (2006) and S. Freyne (2004) state, were not only limited to Galilee but expanded into villages in other regions of the Syro-Palestine of that time. This expansion included cities where the tradition encountered Greek culture and was accessed and preserved in literacy by the followers of Jesus, Matthew and Luke in particular, who were scribally trained and related to the *great tradition*. We notice here a continuation shift from peasant Q communities to scribal custodians of the Jesus tradition when the dominant culture had appropriated the strands of the earlier tradition into Christian adaptation. It is why Moreland (2006:180) concludes: “It is little wonder that Christianity eventually became a movement that had its great following in the large urban centers outside of Galilee.” Nevertheless, it is the Q communities which mediated that earlier Jesus tradition and handed it on to be preserved by the “great” tradition.

4.3.2 The covenantal tradition of Israel

Systematic reconstruction of biblical texts is, as Kelber states (cited in Horsley 2008:60), a modern phenomenon that was not a preoccupation of (and not even a possibility for) Jesus and his contemporaries. While our following discussion on the *what*, *where* and *how* of the Sermon on the Plain points heavily to the earlier Jesus tradition, we still treat this section belonging to the second layer of Q which is the source that provides us with the structured form of the Discourse on the Plain. The contours of how Jesus delivered his speech are only part of our investigation of the discourse as Q material. Our demonstration of *what*, *where* and *how*, regarding the delivery of Jesus' narrative Discourse on the Plain is therefore colored by its adaptations in the Q communities and, as we shall see later, by Luke's own redactional alterations.

The Exodus event of liberation and the experience in the wilderness, culminating in the covenant of Sinai, became a strong memory of the formation and identity of Israel as a people of God delivered to freedom from foreign domination. They viewed themselves as a nation under the covenantal rule of God, guided by the Mosaic Law (Exodus 20:2-17) which entails principles of both their relationship with God and their socio-economic interactions with each other. In addition to these main principles there is the subsequent covenantal law code (Ex. 21-23) while the whole set is framed by ceremonial activities (Exodus 19 and 24). All together form a covenantal pattern of the Sinai drama. Conditions were that faithfulness to covenant principles is to follow the way of life that results in the blessing for Israel on one side, or for it to follow the way of death and be cursed (Deut. 30:15-20). Similar covenantal patterns are exhibited in Joshua 24 as well as in the overall structure of Deuteronomy and its code which, as Horsley (2008:83) explains, contains the sequence of a recitation of the (1) deliverance of Israel (chapters 1-4), a large body of (2) covenantal laws and covenantal ordinances with covenantal exhortations (chapters 5-27), "followed by a long list of (3) blessings and curses (chapter 28). A similar pattern is repeated in the conclusion of the book (chapters 29-33).¹⁶⁸ Draper also lists instances of recorded covenantal performances in Josh 23, Neh. 9, Dan 9:4-19, 2Kgs 22-23, Jer. 34:3-22 and 1QS 2-4 (2006:92). This Israelite heritage and tradition, which appears also in the sapiential sayings (Proverbs 1-9 among

¹⁶⁸ Also Horsley (2006:64-65).

others)¹⁶⁹ and is referred to by the tradition of the prophets, was a strong memory cultivated in the popular tradition of the “moral economy” of ancient Israel.

The three-fold covenantal materials unfold in the following sequence: a declaration of God’s deliverance → presentation of covenantal principles → promise of reward (blessing) for keeping, and of punishment (curse) for not adhering to those principles (:83).

4.3.3 Discourse register and textual narrative context

We highlighted in the introduction of this study that Luke 6:12-19 and 7:1-17 are mainly serving the purpose of locating the textual setting of the Sermon on the Plain, which is framed by both. These three scenes form the “register of communication” for the discourse, which together form the whole of the traditional covenantal pattern. The phrase “Ἐγένετο δὲ ἐν ταῖς ἡμέραις” (*and it came to pass in those days*) in 6:12 clearly demarcates the opening frame of the covenantal performance. Its use is familiar in the LXX and the Hebrew Scriptures.¹⁷⁰ The *register* of a speech implies the cultural realities as the performer devotes her/himself to “certain memories and other cultural patterns” (Horsley 2008:69). In other words, the performance is a metonymic reference that evokes a common background. Draper points to the same fact as he concurs with J.P. Gee (1978) and with the social linguist M.A.K Halliday (1978) that the meaning of words lies only in their relation with the story pattern in which they appear and in the social context of their telling so that: “There is no abstract meaning ... We can only understand a written or spoken statement because we know what is going on. If we do not know what is going on, we are likely to systematically *mis*-understand” (Draper 2006:77-78).

The pattern of the discourse of Jesus, the characterizations (Jesus, the twelve and the large crowd of his disciples, the crowd), names, place names (mountain, all of Judea which, together with Galilee, implies the whole of the covenantal Israel) and the motives or reasons why certain things take place in the performance, clearly resemble those of the covenantal discourse at Sinai. We therefore agree with, and apply the guideline of, M. A. K. Halliday’s (1978) three factors that determine the *register* of communication which is adopted and stressed by Draper as an important aspect in understanding oral performance and in determining the *register of communication* of the text. Therefore, the register of

¹⁶⁹ Horsley (2008:83).

¹⁷⁰ Draper (2006:84). The Hebrew word used for Ἐγένετο is *wayehi*.

communication is adopted by this study to facilitate and substantiate our reading of the Sermon on the Plain as a narrative account of Luke's performance of the oral tradition of Jesus' "covenantal discourse." This requires us to identify the following aspects of the Sermon on the Plain. "What is going on and where it is happening (field). Who is communicating with whom and what is their relationship with each other (tenor). What mode of communication is used, e.g. story, song, letter (Draper, in Speckman and Kaufmann, eds. 2001:14; 2006:77-78). In the introductory chapter we have cited similar narrative and social-scientific approaches like those of Patrick E. Spencer (2007:3-4) who employs the terms plot, characterization and rhetoric strategies, and of Mark A. Powell's events, characters and settings,¹⁷¹ as important vehicles of story telling and of understanding oral performance. Those tools are used in the current study to locate the Sermon on the Plain in its earliest context of Jesus and Q as well as the rhetoric used by Luke as the implied author and narrator, the levels through which the ethics of Jesus in the discourse were passed on. We employ the socio-historical approach used by Horsley and Draper to supplement the literary approach to the rhetoric of Q speeches as oral performance in the historical-social context (Horsley ed. 2006:1). These scholars developed their argument that Q materials were series of the discourses of Jesus rather than isolated sayings as has been commonly accepted. The Discourse of the Plain is seen as a traditional Q speech orally performed and recited to its original hearers,¹⁷² although it is coming to us in Luke's style of performance.

4.3.4 Field – "Metonymic reference" to the Sinai tradition

The analytic reader of the Sermon on the Plain detects the scenes and performance pattern of a three-fold material of the Sinai tradition. 1. Luke's narrative presentation of Jesus who performs a ceremonial function by ascending the mountain to pray alone throughout the night, indicating a solemn preparatory moment with God, like Moses in Sinai. 2. The solemn moment is associated with the choice of the twelve disciples (μαθηταὶ) chosen as leaders out of a larger group of disciples. It is a symbolic number that implies the restoration of Israel in its composition of twelve tribes (a trajectory picture repeated in Luke 22:30 and the episode

¹⁷¹ Knight cites Mark A. Powell to describe what a story encompasses in those terms: "Somebody does something to someone, somewhere, at sometime." He explains that "the *something* that is done is an *event*, the *somebody* and *someone* are *characters*, and the *somewhere* and *sometime* are *settings*", the latter referred to as narrative time by Knight (1998:25).

¹⁷² This is one aspect of a long debate of whether Q existed as a written text or whether it was orally passed on. Other scholars like H. D. Betz (1995:7) opt for the former.

in Acts 1:15-26). They symbolically imply the replacement of the corrupt temple rule. They are to judge the twelve tribes of Israel in the new kingdom (Q22:28-30) like the 70 elders appointed by Moses (Num. 11:24-30), a number cited by Luke in 10:1.3. Jesus descends to address the disciples and the multitude at the foot of the mountain. If treated as a separate unit of communication as Draper does (2006), the whole drama metonymically refers to either a long story in Exodus 19-24, or a shorter one in Exodus 24:1-18. Both stories tell about Moses ascending to Sinai, meeting with the God of Israel and descending to address the people. Other leaders mentioned in Exodus 19:7 (elders) and in 24:1, who are distinguished from the crowd are, unlike Moses, kept at a distance from God. Jesus too takes time alone on the mountain while the disciples, who are told to approach only after Jesus' time alone, and the multitude are awaiting him at the foot of the mountain. As Luke narrates the story, the characters involved are not alien to the covenantal renewal tradition because for the hearers this was not an abstract hypothesis or "theological category", but a well-known "communicative event" (Draper), namely the "Covenantal Renewal" ritual¹⁷³ practiced in first century Palestine. Both Horsley and Draper refer to the literary Qumran community where it was apparently enacted¹⁷⁴ and where it would have been publicly recited in oral village communities as well. The memory of (1) the theophanies of God of the deliverance of Israel, associated with (2) the pronouncement of "covenantal principles, laws and teachings" which among others enshrined the survival of each household as a viable socio-economic unit in the agrarian context, and (3) conditions/requirements, including exhortations for obedience/commitment to the covenant as well as warnings against disobedience which result either in blessings of or curses on Israel, are invoked by Luke's narrative of Jesus and the crowds of the peasantry followers at the mountain. Although Luke's performance does not follow the exact traditional order of the covenantal performance by beginning with the blessings and curses, which formally "belong at the end of the treaty as

¹⁷³ Some Covenantal Renewal rituals that had been performed among the Jews resembled the covenantal promises of Deut. 26:5-11 and the Exodus event in Ex. 12:24-27 which were recited by the youngest children in families and among the Bukharin Jews (tribes of Jewish origin who lived in Central Asia).

¹⁷⁴ The Qumran materials have revealed the practice of this tradition in the community and Horsley (2008:83-85) refers to the Community Rule/Manual of Discipline from Qumran (1QS and parallels from 4Q) which does not only include "basic covenantal material, but is a renewal Mosaic covenant in form," as well as the Damascus Rule (also from Qumran) that features a similar covenantal renewal structure. Draper (2006:91-92) points to the community's Manual of Discipline as roughly a contemporary source to Luke's performance, which revealed the community's annual ceremony enacting the covenantal renewal.

part of the sanction” (Draper 2006:92), its metonymic reference to that tradition is compelling.

4.3.5 Tenor – Metonymic reference to Moses

The Jesus of Luke plays a prophetic role in the discourse and metonymically refers to Moses as enacting the renewal of the breached covenant in his contemporary Palestine and in line with the traditional Deuteronomic (18:18) expectation. Like the people of Israel who witnessed the legitimation of the prophetic words of Moses in his leadership his giving of God’s law and his miraculous acts during the Exodus; Jesus an archetype of Moses, performs a discourse, addressed to the disciples and the crowds that follow him, not only for the sake of hearing Jesus (6:17,19) but to benefit from his power in healing and resuscitation back to life. The healings that frame the discourse do not only sanction the status of Jesus as a true prophet but do also serve as the fulfillment and legitimation of his teaching, which confirms “the authority of the covenantal renewal, and provides evidence of the restoration of shalom”¹⁷⁵ in the corrupt and collapsed social order. Unlike in the Markan tradition where a sign, requested by the Jews, is denied, in the Lukan account miracles serve as an authentication sign of Jesus’ prophetic and ethical teaching, coming from one on whom power was bestowed while communing with God on the mountain (6:19).

Luke therefore places Jesus in the category of a prophet sent to Israel at a critical point in time to bring the message of God’s oracles and judgment rather than a sapiential speech of a “wisdom teacher who is giving gnomic wisdom.” This is Draper’s counter argument (Draper, 2006:95) to the views of J.D. Crossan and G. Theissen who present Jesus as a “Cynic-like sage.”¹⁷⁶ While the prophetic message of renewal calls the people of the covenant to repentance and declares judgment because of the broken covenant “in terms of social and economic justice,” it also promises blessings “for living according to the terms of the covenant” (:95). Luke continued with presenting Jesus in a parallel relation to Moses in Acts 3:21-23.

¹⁷⁵ Draper (2006:95) alluding to Sander (1985).

¹⁷⁶ J.D. Crossan (1991) and Leif Vaage (1987) who represent the portrayal of Jesus as an itinerant Cynic, draw from earlier argument by Gerd Theissen (1973, 1977/1978, 1992), Gerald F. Downing (1988) and others.

Luke's Discourse consists of three scenes. In the text that frames the opening (6:12-19) Jesus' "calling" of disciples (named apostles)¹⁷⁷ presents an archetype of Moses' leadership role throughout the Exodus (Horsley 1994:142-143).¹⁷⁸ Then follows the central speech (6:20-49) where Jesus speaks as "a prophet like unto Moses" (Deut.18:18-22). The last scene consists of the two pericopes (7:1-10; 11-17) that form the end frame in which Jesus performs healing (as in the opening frame, 6:17-19) in the household of a centurion of Gentile Roman origin and where he resuscitates a son of a widow from Nain in Galilee. The events lead to witnesses paying tribute to Jesus as "a great prophet" who "has arisen among" them and through whom the visitation of God has come (7:16) to people who are socially and politically afflicted by the present governmental and religious authorities. The story of the household of a Roman centurion parallels the activities of the prophets Elijah and Elisha who similarly reached out to Gentile households (Luke 4:25-27). Elijah helped a destitute widow in the city of Sarephath in Sidon with a message of hope and restoration of peace whereby Elijah promised the household food security and resuscitated the widow's son (1Kgs 17:8-24); while Elisha performed the cleansing of Naaman, a Syrian general (2Kgs 5:1-14). That Elijah and Jesus both rendered compassionate services to widows brings them in line with Jewish ethical traditions of responsibility to and care for widows and orphans (Deut 10:18). Reaching out to non-Jews and to a widow generally introduces Luke's theme of the Kingdom of God as good news to those of marginal status – the religiously and socially disenfranchised - extending even beyond Israel. It takes the implied reader of the Lukan narrative back to the programmatic first speech of Jesus in Nazareth, his opening 'manifesto' (4:17-19,21b) when he announced his program to fulfil the Isaianic jubilee prophecy (Is 61:1-2 and 58:6) which, again, derives from the Israelite tradition of Jubilee regulations in Lev.25 as much as it is also underlying the inclusion or corpus of the Sermon. Thus Jesus based his renewal program on Israelite tradition rather than, as Betz claims in the context of Luke, on the Hellenistic outlook: "The juxtaposition of the poor and rich as social types conforms more to the Hellenistic mentality" (1995:576). This view dislocates the origins of the Jesus-tradition from its predominantly oral Israelite context and puts it into a Greek cultural

¹⁷⁷ A term "apostles" appears more in Luke in comparison with other Gospels, claiming its use by Jesus himself. It is widely accepted as an anachronism deriving from later post-Easter development, as Marshal (1978:238) asserts, alluding to Klostermann and others.

¹⁷⁸ Horsley makes Jesus an archetype of Elijah who calls Elisha, disparate of locating Jesus in line with those prophets of the popular or little tradition in the North. He therefore plays down Moses as a prophet of the great tradition, versus Draper (2006) who emphasizes Moses (Deut. 18:18) as a figure behind this prophetic tradition.

context, which is reflected in Luke's community only at a later date when Betz's views could probably be applicable. The oral tradition has developed in the broader Hellenistic framework, but that does not mean that it does not start in the traditional Aramaic speaking Galilee.

4.3.6 Mode – Prophetic speech in oral performance

As we have stated above, the Sermon on the Plain is a speech based on traditionally known values that Jesus in Q gives as public oral performance where households in Israel, according to the pattern of the performance and the characterization involved in Luke's performance, are the intended audience. Literary patterns that include "paratactic construction, parallelism, repetition and linkage" (Draper 2006:96) in both versions of the speech in Matthew and Luke, suggest patterns that are well known in oral performance and that are used mainly to keep up the flow of a dramatized address and to facilitate the memorizing of the sequence of stanzas. Although the disciples are given special attention (6:20a) in the introductory part which contrasts the blessings with the woes (6:20-26), the speech as a whole is not given for the purpose of "esoteric teaching" or as knowledge confined to a small group of disciples as may be the case in Matthew where the four disciples (Matt. 4:18-22 and 5:1-2) are the recipients of the speech, but it is a public discourse meant for the crowd (ὄχλος) of disciples and the multitude (πλῆθος) of listeners, including potential followers as Tannehill (1986:206,207) asserts: "While the beatitudes are spoken as Jesus looks at his disciples (6:20), Jesus' reference to his audience in 6:27 seems to suggest that he talks to everyone, not only the disciples but also the "people" of 6:17-18)."¹⁷⁹ Jesus attracted listeners not only from Galilee and Judea, but from as far as the coastal towns of Tyre and Sidon (6:17) which in the pre-Lukan tradition could refer to Jews from those areas, although the two cities are also a symbolic reference to the Gentile world (I.G. Marshall 1978:242),¹⁸⁰ which reminds the reader of a point stated in the Lukan infant narrative where Simeon describes the birth of Jesus as "a light for revelation to the Gentiles" (Luke 2:32a). Q reveals the fame of Jesus beyond Galilee. Jesus, the prophet and healer, attracts Judea and even Jerusalem – the center of power – which indicates that he is a prophet for the whole of Israel. Thus, the earlier oral tradition develops into a broader Hellenistic framework.

¹⁷⁹ See also F.S. Spencer 2008:142.

¹⁸⁰ See also fn.18 in Bock 1994:564. Both, Jews or Gentiles have been scholarly suggestions.

4.4 The ethics of Jesus in the Sermon on the Plain in its earliest milieu

In this section this study turns to the framed section, or interior(6:20-49), of the Discourse on the Plain. Now we have identified Q as our middle layer and as the trajectory area from which the first and last layers of the tradition can be traced, we engage the speech in which we encounter spatial and temporal aspects of the discourse. It concerns the imaginary world of the Jesus movement as part of oral performance in the earliest Jesus-tradition and performed among the peasant village communities of ancient Palestine. It is likely that most of the content of the Sermon on the Plain can be attributed to the historical Jesus of Nazareth himself. This is the stage that we imagine and that we reconstruct after careful historical enquiry as we read the texts. We acknowledge that the discourse is Luke's performance of the tradition. He puts words on the lips of Jesus, in his own collection, arrangement and context, but drawing from the tradition, not entirely independently, but with the respect of one narrative tradition for another. He is therefore providing us with a reliable account of the tradition and he presents us with strands from the discourse in its earlier form.

4.4.1 Ethics for renewal towards social justice, love and mercy

The Galilean and Judean peasants held onto their formative tradition in the face of their exploitation by imperial Rome, the Herodian retainer rulers, and especially by the temple scribal and priestly aristocracy which they believed "stood in breach of the covenant" (Draper 2006) and who had forfeited their custodian right to this tradition. The latter performed any public rituals at the temple to justify existing inequalities and exploitation through temple tax for their own consumption. This was the temple leadership's *mimesis* of the Roman money-centered system that intensified slavery in terms of debt which is the main reason of poverty in the context of the New Testament. The term *mimesis* (imitation) here represents the idea, developed in modern Scholastic thought by Homi Bhabha (1983) and Edward W. Said (1978) in a post-colonial methodology as *mimicry*. It concerns the "discourse of colonialism", including those orientations of imperial groups that Said refers to as orientalism. Mimicry defines social behavior among the colonized. The concept, Bhabha (1983:153) argues, is the camouflage of the imperial culture in which the colonized are framed into repeating the semiotics of the Empire in a *mimicry* that "bears the traces of menacing difference." This tension between the identity or *stasis* formed by imperial cultures, and the counter pressure to change creates the ambivalence in post-colonial societies where "*mimicry* represents an ironic compromise" (:153) with pre-independence ideals which the people fought for. Although it is

a modern paradigm, *mimicry* has been part of contests of power in ancient societies and is appropriate to the relationship of the Temple state versus the Roman Empire in the times of Jesus. *Mimicry* also casts its ambivalent shadow over our post-colonial societies where the former freedom fighters are tempted to imitate the semiotic of the former colonizers, while individuals who are successful in socio-economic contestations abandon their former status of being poor and humble to join and mimic the elite.

In Luke's performance of Q material, Jesus draws on the covenantal tradition and performs a covenantal renewal discourse before his disciples and the multitudes who remember it as part and parcel of their historical-cultural heritage. Jesus' audience therefore consists of those who identify with the speech through its metonymic referencing to traditions in which the listener and the performer find common ground. Jesus spoke in line with the Jewish prophetic tradition and he introduced the ethics of the Kingdom of God as an alternative rule that he inaugurated in his speech in Nazareth (Luke 4:16-20) as the *jubilee* moment of the "covenantal renewal" of Israel. This, however, is not Q material but Luke's jubilee framework.

Many scholars have worked on the Sermon on the Plain. Some used standard methods that treat the discourse as a collection of "floating" units of sayings which are perceived to function independently to fit in with specific theological themes.¹⁸¹ Others choose the recent social-scientific, historical and cultural approaches that have contributed much to this study as mentioned earlier. Accepting the latter, along with narrative approaches, we considered the Discourse on the Plain as text¹⁸², flowing in narrative speech in Luke's style and simple form, in contrast with the detailed and often *halakkaic* form of Matthew 5-7 and the Didache 1-6 (Draper 2007:76). The present researcher concurs with scholars who suggest that the speech consists of three "scenes", each demarcated by a rhetorical indication that Jesus *says/tells* something next: 6:20-26; 6:27-38; 39-49. Each scene is introduced as follows: *he*

¹⁸¹ The Sermon on the Plain/Mount has been at the centre of the teaching of the church. Fitzmyer has traced its history and rightly accuses most of this teaching of being *eisegetical*: from its patristic treatment as "an epitome of Christian ethics," and "the medieval use for its distinction of precepts and counsels of perfection, to the formation of the doctrine of the two kingdoms, to the theory of the impossible ideal of Lutheran orthodoxy, to the modern theories of interim ethics [Conzelmann 1953] and political non-resistance of evil" (Fitzmyer 1981:629).

¹⁸² *Text* here does not necessarily refer to literary text because a *text* can also exist in oral form. It here stands for a unit that carries a message and functions fully. The Sermon on the Plain is in this sense an oral-written text.

... *said* (ἐλάλεον): (1) in v.20, *I say* (λέγω) = addressing the disciples; (2) in v.27 = aimed at the crowd; and (3) *he also told* (ἐῖπεν δὲ) in v.39¹⁸³ = an address aimed at the disciples and the potential followers. This is a preferred reconstruction of the Lukan version which does not only follow the rhythmographic patterns of the speech as such but also accurately distinguishes and coherently links the flow of ideas from one scene to the next.

¹⁸³ I.H. Marshall (1978:243-245) cites among many other suggested patterns or structural dimensions of the discourse, earlier studies by E. Klostermann (1929) and F. Hauck (1934) who already followed the same scheme, although their standard studies treated those scenes in separate entities as a prophetic section, a paraenetic section and a parabolic section respectively, which could fit well within this study's consideration of the discourse as a coherent speech. Ellis (1974) has followed the same scheme and gave other meanings to the sections such as "promise of the kingdom, the principles of the kingdom, and the meaning of discipleship" (:243).

4.4.2 Reversal of imperial and temple social order

The first scene of the corpus (6:20-26) consists of the μακάριοι and the οὐαὶ, positioned in anaphoric parallelism by a transitional πλὴν contrasting the two as it is a common mode of speeches in LXX and other Jewish texts.¹⁸⁴ This part shows the orator's skill. He begins the *inclusio* in a prophetic style and tone that declare to participants of the covenant who will belong to the declared kingdom of God and who forfeits being part of it.

A chiastic structure proposed by Spencer (2007:75), as opposed to other structures used by scholars like Draper (2006b) demonstrates the skill of the author in presenting the contrasts resulting from the socio-economic reversal that comes with the kingdom:

- A** Blessed are the poor,
for yours is the kingdom of God.
B Blessed are the hungry,
For you shall be satisfied.
C Blessed are you that weep now,
For you shall laugh.
D Blessed are you when men hate you
and when they exclude you
and they cast your name as evil on account of the Son of Man
Rejoice in that day, and leap for joy,
for behold, your reward is great in heaven;
for so their fathers did to the prophets.
- A'** But woe to the rich,
for you have received your consolation.
B' Woe to you, the ones who are full now,
for you shall hunger.
C' Woe to you that laugh now,
for you shall mourn and weep.
D' Woe to you, when all men speak well of you
for so their fathers did to the false prophets.

¹⁸⁴ Isa. 3:10-11 and Eccl. 10:16-17 are examples of Jewish oral tradition and texture where parallelism and the contrast of blessings and woes are echoed.

The contrasts of blessings and curses (Luke 6:20-26) are shown below. We base this table on Spencer's simple illustration of the ethical paradigm that "goes beyond an ethic of mutual concern to a striking paradigm of social reversal"(Spencer 2008:143).

Blessings	Curses
1. Poor possess the kingdom of God	1. Rich have had their pleasure which is towards its end
2. Hungry will be filled	2 Full will be hungry
3. Weepers will laugh	4. Laughers will mourn and Weep
5. Despised (for Jesus' sake) have "heavenly" honor like true prophets of old and are blessed	4 Pleasers (of everybody) are like false prophets of old and are cursed

TABLE 1

Although the first three μακάριοί seem to refer to a third person (the poor, those who hunger, those who mourn), the second person in the promises that correspond with each *makarism* (vv.20-21), as well as the address in the second person in the whole stanza of the forth *makarism*, demonstrate how Luke encodes oral performance in his literary form. Luke's discourse is in direct speech to those who are listening, Jesus' followers who are presently the poor, the hungry now, that weep now, hated and excluded, and metonymically the whole of Israel for which renewal is proclaimed. This is an explicit reference to the socio-economic, political and religious context in which the community of Jesus was founded based on the solidarity of the poor.. The πτωχοί¹⁸⁵ is a critical term by the orator reemphasized with other present participles: οἱ πεινῶντες = the hungry; οἱ κλαίοντες= that weep (v.21); and the following verbs in the fourth beatitude: καὶ ἀφορίσωσιν - they separate or exclude;

¹⁸⁵Because Luke uses the term "poor" in a literal sense, this study defines it as also a reference to the real poor, as does R. J. Karris, alluding to Dupont and arguing for "those who lack the necessities, those who need alms" to make the case against Jeremias (in C.H. Talbert 1978:113) who broadens the term to include "the hungry, those who weep, the sick, those who labour, those who bear burdens, the last, the simple, the lost and sinners" – a definition given without a textual context which is one of socio-economic and political injustice. Any of Jeremias' definitions may parallel this study's description of the poor, but only if they are not generalized to satisfy pietism. Luke speaks about the poor and marginalized, clearly in the context of imperial Rome and the exploitative temple state which turned them into misfits in the social order, which made them synonymous with "sinners" in the eyes of religious Israel, simply because they couldn't discharge their social and ceremonial obligations.

ὀνειδίσωσιν - curse, reproach or ban; and by the phrase: ἐκβάλωσιν τὸ ὄνομαῦμιν ὡςπονηρόν, which has generally been considered as a direct translation from Hebrew, meaning – “to publish an evil name concerning” or “to defame” (Marshall 1978:253). The narrator has skillfully compared the socially stratified people of Palestine – the marginalized versus the rich – producing a strong statement of the case for socio-ethical reform: the πτωχοί versus the λουσίλοις; πεινῶντες versus πεινᾶσεται; κλαίοντες versus εἰλάσεται; *those rejected* in line with *true prophets* versus those *spoken well of* in line with the *false prophets*. These coincide closely with the traditional covenantal formula of “blessings and curses” in Deut 28 and Lev 19, with prophetic speeches of condemnation (as in Isa. 5 and Hab. 2:6-20), and with the texts against false prophets who secure their positions within an unjust system by deceiving and dishonesty (Jer.5:30-31; 6:13-15; 14:14-16; 23:17ff.). These are all references to social ostracism which leads to the conclusion that it is the materially poor that Luke’s Jesus has in mind if the discourse is to be understood as a text for renewal within its social world. Marshall also understood the citation of the first beatitude “with reference to the literally poor” in James 2:5 as a “Christian experience that in a real sense the gospel was addressed to the poor.” Marshall however states this from his perspective of salvation as requiring qualifications, and poverty is not one of those qualifications (:249). In the opinion of the present researcher, Marshall’s argument presents a distortion of salvation as mediated by the earliest view of Jesus as Lord in Luke, restricted in terms of human futuristic spirituality while neglecting the present living conditions of people.

4.4.3 Jesus shares in the traditional rejection of prophets

The beatitudes seem to be mainly focused on the disciples to whom Jesus lifted up his eyes and who are suffering because they follow (in the name of) Jesus. This implies a warning to followers and potential newcomers in the movement. Jesus’ life is subjected to “the rule of rejection and death for prophets” (Tannehill 1986:97). Death faces him in the hostile city of Jerusalem that kills the prophets (13:33; cf. Matt. 23:37). The socio-political “spiral of violence” brought the movement of Jesus to the attention of the rulers who checked its development. Reference to this threat appears in verses 6:22-23 and elsewhere, for example in Mark 8:34-38; 13:8-9; Q11:47-51; 12:2-12; 13:34-35 and 14:24. It is apparent that “the people who heard Q apparently understood themselves as in the long line of the prophets who had been persecuted and killed” (Horsley 2008:53). Hence the warnings, directed to the disciples.

In the narrative context of Luke which presents Jesus as a prophet, the title “Son of man”, attributed to Jesus in Q texts (7:34; 9:59), is likely to derive from the little tradition in which it means simply “human being” which indicates a prophetic rather than a messianic¹⁸⁶ or Christological role (as e.g. in Daniel), a term applied to Ezekiel on many occasions. The unrest caused by protests of villagers and prophetic movements in both Galilee and Judea was often forcefully curbed by the Roman army, which resulted in arrests, trials and crucifixions. As will be discussed below, this concept of persecution changes in Luke’s community to one of Christian martyrdom.

The parallel Q material of Matthew’s “poor in spirit” (5:3), “who mourn” (v.4), “the meek” (v.5), “who hunger and thirst for righteousness” (v.6) and “peacemakers” (v.9), could also be thought of as a description of those who are affected by emotional conditions caused by material needs and socio-economic injustice. Thus, Ringe (1995:92) attempted to see the commonality of social justice in both discourses. Nevertheless, Matthew’s account of the discourse mainly points to the context of the Matthean community in the process of redefining its religious role and self-identity as followers of Jesus who are concerned with how they differentiate themselves from the teaching of the Law within formative Judaism. They need to do this in the face of the “excessive legalism of the Pharisees and the excessive freedom of the Gentile Christianity”¹⁸⁷ to which Matthew responds with the call for “higher righteousness” and perfection as stated in the crucial verses of Matt.5:20; 6:33. The theme of higher righteousness has been elaborated in the so-called anti-theses (Matt.5:21-48)¹⁸⁸ which are referred to by Hagner as an “intensification” of the Torah.¹⁸⁹

¹⁸⁶ Draper for instance, also attests to the Lukan predominantly prophetic figure of Jesus whereas Matthew presents Jesus as the “Davidic messiah” and “a new lawgiver” acting from a “higher righteousness” (2006:96).

¹⁸⁷ Bock (1994:568) alludes to H. Betz (1985). Note however our earlier critique of emphasizing the legalism of the Pharisees to enhance the appreciation of Christianity (E.P. Sanders 1985) in the context of latent anti-Semitism.

¹⁸⁸ Δικαιοσύνη in the Matthean account of the discourse is less likely to be associated with “justice” as one might presume on the basis of the context of δικαιοσύνη in Matt. 5:10. Matthew uses the term in the sense of *righteousness*, referring to virtue, spiritual right consciousness, piety, and perfectness in religious acts. It is the righteous “in terms of Jewish thought” who are “poor in spirit” (Betz 1995:572) because they strive towards higher righteousness.

¹⁸⁹ Hagner is cited by Draper in “The Genesis and Narrative Thrust of the Paraenesis in the Sermon on the Mount,” *JSNT* 75 (1999: 25-48).

While the beatitudes declare that the intervention that brings the reversal of fortunes under the proclaimed reign of God is in favor of the poor (cf. Is 26:1-6), they also send a polemic message against the opponents of Jesus, simply by the fact that the blessing¹⁹⁰ doesn't include them. It however puts the community of Jesus in the clear because it is a community that does not entertain injustice and the exploitation of the weak, a point that is not emphasized in Burridge's model of Jesus' community. Commitment to the covenantal stipulations at all levels of society is required and may lead to God's intervention in support of the poor against the powerful.

4.4.4 Rewards and curses bear hallmarks for present historical reality

The promises that correspond with each of the four blessings in Luke's version concern the reward = μισθός, which is "great in heaven", the phrase which is a Q material (Luke 6:23; Matt.5:12). Both blessings and curses are mentioned as imparted at the end of the "covenantal treaty" (Draper 2006). The covenantal treaty between God and Israel has not been about culmination in a futuristic heavenly reward. The God of Israel is a God of history who renews one covenant after the other. The other-worldly language of "symbolic universe" in the Jesus tradition does not imply only the happiness or the desolation in a remote futuristic utopia but addresses the need for change in the present social crisis. It is an optional language spoken among the peasant communities who fear to speak out openly about their suppression lest they come into conflict with the oppressors. Protesting openly in their context of debt and slavery implied the risk of losing their land and sustainability and falling into total dependency as argued by Horsley (and discussed chapter two above). Other punishments for non-compliance were public torture and a ritualized death by crucifixion.

We have indicated in section 2.4.1 that heaven in the Israelite tradition was understood as a reality that is directly connected to, and interacts with, the present affairs on earth. Heaven was, along with the reign of God, viewed as both apocalyptic and present, manifested in a theocratic political kingdom that sanctions the reign and justice of God. The reward promised

¹⁹⁰ Marshall (1978:248) explains how the word μακάριος was used in Greek "to express the happy, untroubled state of the gods, and more generally the happiness of the rich who are free from care." It is the translation of ašerê (luck, happiness), which is synonymously used in LXX with bārūk when applied to men. Another word translated as "blessed" in the New Testament is εὐλογητός and its verb εὐλογέω (Luke 1:68 and 1:42), used to express "God's act of favour to men, shown in material or spiritual gifts to them" or when men are blessing God in the sense of praise.

to the community of Jesus is therefore part of the covenantal renewal that Jesus proclaims will replace suffering in the present corrupt social order in Israel. Like the contrasting threats coupled with woes, the futuristic promises coupled with the second and third beatitudes (χορτασθήσεσθε and γελάσετε) are in line with the traditional restoration prophecies like Is 49:10, 13; or Ezek 34:29, that point to this-worldly renewal rather than to the eschatological other-worldly aspect. In the same vein Draper (2006:92) correctly states that “in terms of the covenantal renewal pattern, the blessings and curses [in the discourse] imply a historical reversal, which is stated as accomplished,” and which “legitimately takes the place of the historical section of the covenantal treaty, even though formally the blessings and curses belong at the end of the treaty as part of the sanction.” Any expression of an eschatological or apocalyptic nature that could be understood as related to the blessings and curses should be interpreted in the context of the speech in which such language is meant to address present issues in anticipation of immediate change.

As opposed to the “blessed” who identify with the ethical social program of Jesus, the wealthy are directly targeted in verses 6:24-26 of the speech. They are addressed in the second person and in an exclamatory prophetic tone. The last woe is uttered to those whom *all* people “speak well of” (ὅμας καλῶς εἰπωσιν πάντες οἱ ἄνθρωποι) which refers to sycophantic flattering whereby *all* people come out in praise of someone. It is often reciprocal among the elite and the power hungry to secure their status and the same fake behavior in the “official public transcripts” (Scott 1990) is observed among the powerless out of fearful respect for the powerful. Betz (1995:588) correctly attests to such conditions and states: “One of the troubles of the rich is that they are continuously surrounded by flatterers; the upstarts and parasites in particular were known to fall prey easily to flattery.” This reflects the situation in the patronage system¹⁹¹ that characterized the stratified culture of the audience of Jesus and that led to dependency of, and begging among, poor and landless peasants.

Jesus’ empowerment speech among the villagers is unlikely to have been attended by his powerful opponents. He addressed therefore his direct audience in the “safe space” of the “hidden transcripts” of the marginalized. As argued by Scott, the powerless say things in such a way that they can not be accused of differing with the powers that be. However, they vent their anger in their public transcripts which indirectly challenge the powerful and leave them uncomfortable. In this sense Marshall (1978:255) may be correct in his referral to the scene

¹⁹¹ See our discussion on this system (Moxnes 1988) in chapter two.

of the woes as “a case of apostrophe.” The woes are uttered to be heard (Luke 7:1), both among the poor and by the great tradition. The people of the little tradition are indirectly empowered by hearing that the writing is on the wall for the perpetrators of injustice and they would spread the warning until it reached the ears of the oppressors. This is how the hidden transcripts of the subordinate indirectly confront the public transcripts (Scott 1990)¹⁹² of the powerful. Face to face confrontation of power was difficult because it suggests power contestation and the potential nihilation of the under-class.¹⁹³ Both social classes are therefore due to receive their μισθός which is treated as a theme in the first part of the scene of the discourse “in terms of blessings for the needy and curses for the wealthy” (Draper 2006:89). It is a theme of reversal which is God’s act of intervention in the socially stratified society of the day and in the as normal perceived conditions for rewarding and punishing that were in Israelite society determined by one’s position in the patronage system. It constitutes a reward that the destitute are invited to instantly participate in while they are urged as well to proceed boldly toward the final joy: “χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε” (v.23). Luke inserts this call to joy between the juxtaposed blessings and woes to emphasize the point that the joy and comfort (παράκλησις) for the wealthy have passed, as stated in verse 24. The pronouncement of judgment was imminent and its target was “the present crisis” in Israel.

While the discourse addresses the community stimulating its ethical self-awareness, Jesus is simultaneously expressing his disapproval of the imperial perpetrators of socio-political suffering and thus cultivating an opportunity for change and growth. The present researcher is in full agreement with Scott who terms such social language as “false starts” of revolt by socio-religious movements that may be otherworldly in their orientation but that often articulate sharp criticism of the existing order, albeit in symbolic language. It is, in other words, a religiously¹⁹⁴ defined reaction that “represents an alternative moral universe in embryo”, cultivating and maintaining a united dissident culture that is potentially strong

¹⁹² Scott’s (1990) use of this language is discussed in chapter two.

¹⁹³ When Jesus attempted to directly speak to them and make his “hidden transcripts” officially public by expanding the movement’s program of the covenantal renewal from Galilee to include Judea/Jerusalem and the temple in particular, he provoked the imperial and elite aristocratic powers, met with resistance and was killed for political reasons.

¹⁹⁴ A religious overtone is part of Jesus’ claim as a prophet who is God’s agent for divine intervention in socio-economic life of Israel.

enough to disrupt a socio-political order.¹⁹⁵ In this scene the woes play the role of conscientizing rhetorical weapons in a context where the reign of God aims at changing the status-quo. The result is an alternative discourse, divergent from the elite moral universe, and a benefaction system that anticipates reciprocity and exhibits “honor to friends and family and shame towards those outside of boundaries of kinship and friendship” (Spencer 2007:195).

4.4.5 Love, generosity and mercy, the ethics of honor and shame

While the theme of reward and punishment extends to the following scene (6:27-38), love, generosity and mercy are also introduced as ethical standards relevant for those who decide to follow Jesus. It has been argued that Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν (v27) implies a shift of Jesus’ focus from the disciples to “the multitude”(6:27-38), and that he turns his attention once more to the disciples in the section of 6:39-45, as suggested by Betz (1995:69) who reads the Sermon on the Plain predominantly from the perspective of the early Christian community of Luke. Other commentators like J. A Fitzmyer, consider the Sermon on the Plain as “initially intended for the disciples only.”¹⁹⁶ This seems unconvincing in view of the fact that the disciples and the crowds were Jesus’ concurrent listeners. At the same time one can’t deny the fact that there is a “dual audience” and that the chosen twelve disciples are addressed in their characteristic role of leadership. However, like the first scene, the second scene “consists of the stipulations of the covenant and relates to concrete social and economic behavior” as meant for, and required of, all Israel.¹⁹⁷ The audience is metonymically referred to by a narrative linkage: ὑμῖν (λέγω) τοῖς ἀκούουσιν. In our “stained glass window” we see the disciples on a special occasion, undergoing the “rite of passage” that implies “status transformation” or “status enhancement”¹⁹⁸ to become designated pillars of future leadership

¹⁹⁵ Cited by Horsley 2006c:147.

¹⁹⁶ J. A Fitzmyer, *The Anchor Bible: The Gospel According to Luke (I-IX)*, New York, Doubleday & Company, Inc., 1981:627.

¹⁹⁷ Draper (2006:92-93).

¹⁹⁸ Mark McVann’s social-scientific study “Rituals of status transformation in Luke-Acts: The Case of Jesus the Prophet” (in Neyrey 1991:333-360), gives insight into the detection of ritual elements such as “[a] *initiands*, who undergo [a] change of role and status, (b) the ritual elders, who preside over the ritual, and (c) the symbols (or sacra) of the world which the initiands learn during the ritual”, all of these have their place in the ritual process that confers a new role. A similar process is taking place with Jesus as a ritual elder and the disciples as initiands in Luke’s performance of the Sermon on the Plain.

in the community. Draper asserts that this is the narrative purpose of the Sermon on the Mount¹⁹⁹ (1999:29). In the earliest Jesus tradition this implies the prophet who recruits those followers that he entrusts with expanding his program. The disciples in Luke are not isolated from the crowds and not presented in a hierarchical style as in Matthew where a group of the first four chosen disciples (consisting of Jesus' inner circle of three disciples, Peter, James and John, together with Andrew; Matt.4:18-22), are the actual narrative recipients of the teaching on the mount.²⁰⁰ However, the purpose of the "rite of passage" applies also to the Lukan account. Thus, Luke's Jesus calls the disciples the ἀποστόλους, having in mind the role they are to play in the expansion of the community as agents of renewal²⁰¹ and as custodians of the tradition to whom the teaching is entrusted for future initiation of the *catechesis*, the character role that is played out more clearly in the Matthean account (:30). An important point is argued here by Draper, namely that the listening crowds are "not designated as believers or disciples" and therefore "are not (narratively speaking) the *ekklesia*, but 'seekers after the truth'." In other word, these crowds belong or relate to the Israelite tradition²⁰² and are looking for the advice in line with their covenantal tradition, in its pre-Easter context. But this crowd of covenant people may be envisaged as including God-fearing Gentiles or Gentile seekers after truth. Jesus did not establish a church but a movement. His audience exists in a different context of struggle for survival and the truth they are looking for from Jesus is that of social justice. Their scriptural norm lies in the covenantal discourses where the fertility of the land and a livelihood for one's family are essential concerns.

The radical ethics of socio-economic reversal, enshrining an element of justice, is motivated by Jesus' attitude of compassionate love and mercy in solidarity with the marginalized. Jesus therefore finds it important to lay out his teaching on the basis of ethical paradigms that he draws from the ancient covenantal tradition that continues among the peasants in the little tradition. This covenantal tradition (Draper 2006:93) derives partially from "oral tradition

¹⁹⁹ The discourse has traditionally been classified as a sermon. Augustine referred to it as *De Sermone domini in monte*, although he treated it as a compendium, which could lead us to conclude that such treatment influenced a later treatment of the sermon as separate sayings rather than as a coherent discourse or set of discourses.

²⁰⁰ The top structure of leadership (pillars) plays out in Matthew's Discourse on the Mount while the list of the twelve disciples appears at a later stage in chapter 10:1-4, as an introduction to them being sent into villages.

²⁰¹ Jesus sent the disciples into villages as part of a renewal program to improve the lives of people through healing and exorcism as empowering effects of the reign of God (Luke 9:1-2, 6).

²⁰² These crowds would have included people of heathen origin. The cities of Tyre and Sidon are symbolically implying that Jesus' prophetic message has echoed in other areas beyond the Palestinian frontiers.

incorporated into the codified law of the Temple state” (the Jerusalemite great tradition), as well as from the oral popular culture which kept the memory and practice of the Israelite tradition in communities far from the temple centre alive.²⁰³ The requirement of love to which Jesus refers forms part of “conditions of the covenant and possession of land in Lev. 18-20 (the so-called Holiness Code) and Deuteronomy.”²⁰⁴ Non-retaliation and prohibition of revenge in relation to kinsfolk, and love for one’s neighbor as for oneself, are connected in Lev. 19:17-18 as internal ethical attitudes meant for Israelite kin only. This indicates a dyadic people who define themselves in terms of insiders and outsiders. However the extension of love to outsiders/sojourners is also stated in 19:34. Seen in light of the introductory verse of 19:2, Israelites are in so doing *imitating* God’s holiness. A sojourner or stranger is a representative of a destitute in need rather than a stranger who poses as an enemy. Therefore *love of the enemy* is not an issue in Leviticus. A positive attitude to enemies is mentioned in Proverbs 25:21-22 as a challenge to the enemy to feel shame, but love is still not an issue. However, the traditionally experienced kindness and generosity of God that the Israelites in verses like Ex 23:4-5 were urged to imitate, become Jesus’ extension of kindness and love to enemies. We concur with a scholarly concession that love for enemies is Jesus’ original interpretation of Lev. 19:18, which does not appear in contemporary Jewish literature.²⁰⁵ Jesus cites the Golden Rule which was a familiar ethical norm of his time and that could also be seen as the source of his unconditionally non-reciprocal ethics.²⁰⁶ The requirement to love as *imitation of God* becomes more evident in Deuteronomy 10:18-19 where, interestingly,

²⁰³ Horsley (2008:68) deals convincingly with the question of how the Israelite tradition survived under the oral culture in Galilee.

²⁰⁴ On the cited page, Draper (2006) discusses the stipulations of Lev. 19 that regulate socio-economic justice for Israel.

²⁰⁵ Betz (1995:309-313), dealing with this question, generally suggests origins of the *love for enemies* in ancient “humanism” as recorded in “ancient Babylonian Counsels of Wisdom” (before 700BCE); the Hellenistic sources of the implied Golden Rule, and most interestingly, in Biblical broader patterns like Proverbs 24:17-18 and in examples like that of David who wins Saul’s heart by not killing him (1Sam 24:1-15, 17-19) and furthermore as memories of cultural patterns that are evoked by such an ethic. See also Horsley (2008:69).

²⁰⁶ Some of the versions of the *Golden Rule* (most versions are discussed in Bock 1994:596-597) are utilitarian or reciprocal in terms of “Do this to them so they will do it to you” which is the position that Jesus clearly does not take. Love for Jesus is drawn from God’s loving attitude as an example that people are to imitate.

God's justice for the poor (the orphans and widowed) is coupled with God's love for the sojourner as a model for people of the covenant to emulate.²⁰⁷

His followers are faced with the opponents of Jesus as a prophet who preaches renewal. Among the opponents were the exploitative imperial system with client Herodians and the religiously and socio-economically corrupt Temple-state in Jerusalem. Both parties hated true prophets who reminded them of the covenantal requirements. These are the ones who pose a threat to the survival of the marginalized in the time of Jesus and thus they belong to the enemies who according to Jesus must be loved. We agree with Horsley's argument, cited above (1986:17-20) that the reference to enemies is mainly aimed at domestic social and economic interactions in peasant villages as an ethic that prevents social collapse of the frustrated and disintegrating communities. A similar argument was made by Moxnes as the only option for keeping the solidarity of the "moral economy of the limited good"²⁰⁸ functional. Moxnes views the moral economy of the Jesus movement as model for an alternative social universe to that proclaimed by the empire. However, Horsley's assertion that Jesus was not directly referring to the exploitative ruling class as enemies (:20), tends to ignore the pinching reality of the ruling system, the daily presence of the army as an expression of imperial power in Palestine and the empire's tangible negative social effects. Horsley admits though that the social context resulted from and was perpetuated by the imperial system. It is probable that the movement of Jesus linked its ethics of love as imitation of God, to Jesus' non-retaliation ethics as part of an offer to the enemies, giving them an alternative to initiate change. Horsley's argument makes sense in that it prevents us from viewing Jesus and Luke's communities simply and monolithically as communities of only the poor who knew no social rivalry among themselves and to whom Jesus' warnings against greed and hatred were irrelevant.²⁰⁹ The woes for instance, involved a relevant message to insiders as custodians of the teaching who must know that God reveals God's justice (Bock 1994:571). But Jesus made it clear that the application of the ethical

²⁰⁷ Like any closed society, it was a contentious issue for Israel to identify who was "the neighbor" and to implement the requirement of love, especially when it came to an outsider. Socio economic insecurity intensified this relational tension. Hence, the question remained open and came to be addressed later in the parable of the Good Samaritan in Luke 10:25-37 (Draper 2006:93).

²⁰⁸ See H. Moxnes' *The Economy of the Kingdom* above.

²⁰⁹ The monolithic view was proposed earlier by Jacques Dupont and challenged by Cadbury, Degenhardt and Theissen (C.H. Talbert 1978:115-116) although their arguments are restricted to the community of Luke. No one has extended this question of rich and poor to the community of Jesus.

requirements of the covenantal tradition – non-retaliation, prohibition of revenge and love of enemies – is not limited to domestic conflicts within the own community but is valid as well in relation to outsiders. His followers are encouraged not to act in a reciprocal *ius talionis* manner only among themselves, but also to the enemies in power. These were the ethics of social reform. No matter how hard we find it to love our enemies and whatever actions we may take, Jesus’ ethics of love is open-ended and focuses on reconciliation. However, Jesus demonstrated clearly that to love one’s enemies does not amount to the absence of justice.

At the same time the present researcher agrees with Horsley that these verses are not about the doctrine of non-violence and pacifism or about not resisting evil. The outsider enemies in power, after having heard the curses as warnings, are at the same time invited to change and embrace the renewal program of Jesus while doom is reserved for those who resist change. Rather than hate and revenge, love, generosity and mercy are counter-offered as part of an imitation of God.²¹⁰ This option represents in Draper’s words (2006:94) “the generosity of the creator and sustainer God [which] turns this around and calls the members to seek to reverse what Richard Horsley has called the downward spiral of violence.”

The counter-offer of an ethics of love, generosity and mercy which extends to outsiders, including those opponents who are willing to change, is the central ethical paradigm on which Burridge built his model of the community of Jesus in which sinners are unconditionally accepted. “Sinner” was a label intended to brand as deviants anyone who resisted the elite.²¹¹ According to the definition of Dunn this term “could include anybody outside any sectarian grouping.” Jesus “objected against a boundary-drawing within Israel which treated some Israelites as outside the covenant and beyond the grace of God” (cited in Burridge 2007:64). To the temple and the Pharisees sinners included the ritually impure, the poor who cannot pay tithes and prostitutes. Those are the ones who belong to the solidarity of the poor and the Kingdom that Jesus proclaims. Whereas the Holy Code required holiness for the *imitatio dei* (Lev. 19:2), the followers of Jesus are now invited to imitate God’s mercy, which however is paired with the rigorous ethics of Jesus. Burridge uses the parables of the “lost” (Luke 15) of which at least 15:1-7 is from Q, to emphasize his unconditional acceptance by God – the God “who forgives people just like that,” which prompted Burridge

²¹⁰ See also Horsley 1986:20 on *love* as a counter-offer to enemies.

²¹¹ The “labeling and deviance theory” explains how the people brand others as deviant in order to neutralize threat they pose.

to declare “the end of morality” (2007:72). He continues by portraying Jesus as the “friend of sinners” who expounds a “radical scandalous gospel” of “forgiveness preceding repentance,” alluding to the argument of Richard Halloway, Bishop of Edinburgh (:73). It is striking that in his extensive examination of material from Jesus Burridge (2007) only recognizes the necessity of the rigorous ethics of Jesus in view of the reality of human experience, driven by ambitions for “money, sex, power and violence.” However, nowhere does Burridge develop that rigorous ethical aspect of the theme of economic justice that would reflect the one God, who has two “faces”: love and justice, which Jesus of Nazareth expounded in his ethics of the Kingdom. This is especially striking in dealing with the narrative account of Luke’s Discourse on the Plain where the counter-offer of an ethics of love benefits only those who accept the change that Jesus preaches.

However, as concerns the ethics of mercy in the Sermon on the Plain, Burridge argues that those included are the ones who choose to follow or respond (:76). If we take the historical Jesus as a leader in the “solidarity of the poor” and whose Sermon on the Plain announces good news in this respect, the sinners (in our definition of the term as those who are economically marginalized and socially unacceptable, the impure and the outcasts) are among those who are unconditional members of the renewal movement and who are motivated to actively participate. In this study’s discussion of the first layer of the tradition the aspect of Jesus as Savior who calls sinners(in the Christian sense) to repentance for their salvation, is avoided. However, the Publicans, Pharisees, scribes, priests, and rulers, who do not fit the category of sinners, are victims of their own greed, injustice and love of power. They need to repent of acting contrary to the covenant and comply with the new order. Jesus extends his invitation to them because he has a vision of the restored whole of Israel. This is why the ethics of love, generosity and mercy to win even the enemies over, is coupled with a prophetic warning, calling for change failing which the divined judgment for non-compliance will follow. The extended kindness as the imitation of God’s mercy was, in Burridge’s words (:77), the “challenge to ‘get better’.” The process of renewal thus includes all, but the present study argues that the ethics of Jesus excluded the abusers of mercy until they realized their sin- unfaithfulness to the covenantal obligations which are to imitate God’s justice as well as God’s love, generosity and mercy. Jesus demonstrated that he wanted the powerful and the outsiders to participate in and contribute to, the declared year of jubilee. Jesus goes out to meet the centurion (7:1-10), the publicans - Levi and colleagues (5:27-29) and he dines in the homes of Pharisees (7:36ff; 11:37ff). Regardless of to what degree these occasions filter

historically through our stained glass window, they are indicators pointing to Jesus reaching out and teaching for renewal. In the last two episodes, Jesus uplifts a woman who is labeled a sinner, seen as deviant and therefore marginalized. He also replaces ritual laws with the free reciprocity of almsgiving and sharing.

Burridge took Jesus' invitation to new recruits, "follow me," (Luke 5:27; 18:22) as Jesus' called on his followers to imitate him. However, Burridge stresses that this community of followers was not perfect. There were some "ethically dubious people" (:87) among them whom Jesus did not confront with rigorist moral ethical teaching but with his entire life as an example for their imitation. This underlines the paradigmatic nature of the ethics of Jesus, as more than mere moral teaching.

4.4.6 The Power of humility in the ethics of shame

The socio-anthropological theme of "honor and shame" has been dealt with at length by B.J. Malina and J. Neyrey (1991:25-66) and contributed to this researcher's understanding of social patterns of the contest for honor in the world of Luke-Acts. In social interactions between a challenger and a challenged person, the first would expect either a riposte or loss. The balance in such a contest required that contestants were equals. In the case of an inferior of the little tradition - either in the early Israel or in Jesus' times - who challenged a member of a superior group (:30), would suffer grave consequences for defying the honor-shame balance. In James Scott's terms, this would constitute "a breach of the public discourse" and had to be suppressed by those in power who thereby risked exposing themselves as the oppressors they in fact were (Scott 1990:207-217). Those belonging to the little tradition would opt to endure the public shame of their position but would express their anger in the "hidden transcript". The choice was either total surrender to prevent further conflict and risk being cut off from chances for survival, or finding a way of sending a resentful but carefully ambivalent message to the superior. Shame in this case does not imply a sense of guilt on the part of the victim of oppression but rather it expresses his disgraceful social position and the lack, or the very limited presence, of possibilities to resist and to effect transformation.

The covenantal stipulations of Lev 18-20 have as many as thirty shame references of nakedness and Jesus relates the ethics of shame in the discourse to that tradition.²¹² In Luke

²¹² Draper 2006:94

6:27-38 Jesus gives directives that contrast with the reciprocal patronage norms of the Greco-Roman culture,²¹³ namely the ethics of justice, love, mercy and generosity which are ethically inclusive for all those who decide to embrace Jesus' teaching, including enemies (among whom are the architects and perpetrators of injustice committed towards the weak) who hear²¹⁴ and change. The exhortation to "Love your enemies, do good to those who hate you, bless those who curse²¹⁵ you, pray for those who abuse you" (v27), is a conciliatory invitation for renewal. It however reflects contestation of the kind of power of humility and shame that Jesus employs in a context where he is the characteristic agent of change. His address of social issues does not tolerate abuse and misuse of power. The influence of these maxims can clearly be detected in the Lukan passion narrative where Jesus prays for his killer. The event however unfolds as a judgment in itself.

This social system knows "physical violence, enforcement of debt pledges (removal of garments), and lending when there is little prospect for repayment" (Draper 2006:93) or the lending practiced by the rich as part of a reciprocal exchange system to maintain power and whereby one gives loans in order to be given loans at a later moment in time (Marshall 1978:263). Praying for change in the abusers' behavior was the only viable option because courts were controlled by the elite oppressors and had lost the confidence of the people to such a degree that they are reluctant to go there (cf. Matt.5:21-26). The scenario of: a violent person, "who takes away" (αἵροντός) a coat (ἱμάτιον) in v29b (the demand of an outstanding debt which results from greedy pledges for high interest returns that go against the covenantal

²¹³ In cases of challenged honor, the Greco-Roman culture applied retaliation as a force to "enable erasure of the shame incurred and recovery of the lost honor" (Spencer 2007:85). Also Malina and Neyrey 1991:25-65. Fitzmyer highlights early views of enemies in ancient Greek culture with Lysias' formulation as the best reference: "I consider it established that one should do harm to one's enemy and be of service to one's friend ..." (Fitzmyer 1981:637). These elaborations, together with viewing Jesus' non-retaliation maxims (6:27-30) as familiar literary paradoxes among the Greeks -a position taken by Betz (1995:591) - as well as the traces of the Golden Rule in Greek culture, fit in with the literary phase of Luke as an implied author but not with the earlier oral community of Jesus which predominantly relied on the covenantal tradition. Marshall (1978:262) discusses traces of the Golden Rule in Jewish literature.

²¹⁴ The hearing does not only mean the noticing of sound but implies that Jesus' speech evokes interest and was persuasive.

²¹⁵ This idea influenced later Christian communities and appears in the Pauline letters, Rom. 12:14 and in a short form 1Cor.4:12 (Betz 1995:593).

tradition,²¹⁶ as well as the lending of land that economically enslaves (vv34, 35) and that increases the dependency of the landless on landlords while, within local interaction, creditors victimize debtors²¹⁷ over loans - all this is challenged. The challenge is however in the form of an ethics of non-revenge, love, mercy and generosity, all of which fall in the category of shame. But these ethics are prophetically performed in an attempt to effect justice through the speech that should make the wealthy and powerful realize that their system ruins the lives of ordinary people who need “non-reciprocal benefaction,” as Draper rightly puts it:

To turn the other cheek when struck turns an insult back to shame the violator without giving fresh cause for revenge. To give the person one’s inner garment (χιτῶνα) when the outer one (ιμάτιον) is seized for debt is to shame the debt collector with nakedness and place an obligation on him to clothe the naked ... To refuse to ask back from another what has been borrowed places the person under obligation and shame in terms of future transactions and is a more effective deterrent than trying to seek revenge ...²¹⁸

The ethics of shame sends the message that if one finds a naked person covered with a blanket; one should not take that blanket because doing so brings shame and may even lead to death. An honorably way of acting would be to cover that nakedness.

Economic insecurity has become a matter of great concern. Petitions that God’s will be done on earth which implies a call for true peace (shalom) and justice, and for receiving one’s daily bread (11:3) implying the survival of the moral economy of the limited good (Moxnes 1988:79),²¹⁹ and for monetary debt cancellation (11:4 – καὶ ἄφεσὶν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.),²²⁰ are made in prayer as part of the manifestation of the Kingdom. The cancellation of debt is petitioned in accordance with the traditional debt cancelation in Deut.15:1-3.²²¹ And if Luke came to use

²¹⁶ The Jewish law prescribes that loans among fellow-Jews should be interest-free as stipulated in Ex. 22:25, Lev 25:35-37, Deut 23:20.

²¹⁷ Those who borrow (the αἵροντες who are expected to return what they took - v.30b).

²¹⁸ Draper (2006:93-94).

²¹⁹ See the literature review in this study.

²²⁰ The word ἁμαρτία is a translation from the Aramaic *hōbā* which is translated as either “debt” or “sin.” Luke’s ὀφείλοντι (debtors) in the next clause has made scholars take the Lukan petition of the prayer as a reflection of the original version of the tradition where peasants prayed to be released from pledged debts and their accumulated interests. See for instance Marshall 1978:460-461).

²²¹ The exclusivity of foreigners in this law is modified in the Lukan narrative where the question of who is a neighbor gets a general answer in the parable of a Good Samaritan (Luke 10:25-37).

τὰς ἁμαρτίας ἡμῶν = *our sins* in Luke 11:4 in its present meaning, its parallel Q material of the prayer which Mathew includes in his Sermon on the Mount (6:9b-13), prays for the cancellation of τὰ ὀφειλήματα ἡμῶν = *our debts* (Matt.6:12),²²² affirming the original meaning. These are all strong pointers to the resistance program of the Jesus movement reflecting the solidarity of the poor against a threatening socio-economic and political order. If αἰτοῦντί in v30a is translated as a positive “who asks/begs” or “requests,” rather than the more aggressive “who demands”. It also applies to a proactive ethics of generosity in response to the challenges of poverty in the form of sharing and giving alms among each other as well as to impoverished strangers and marginalized people. Thus, the reader is taken back again to the Lukan program of Jesus in Luke 4:18-19.

The ethics of humility in the Sermon on the Plain, together with the ethics of justice, love and mercy, are paralleled with and affirm the fundamental prophetic tradition through which the Lord required Israel to do justice, to love mercy and to walk humbly with the Lord (Micah 6:8) and to make Jesus stand in the line of that prophetic tradition. God required this ethical praxis, along with true fasting (Isa.58:6-7), rather than empty religious sacrifices and worship (Amos 5:22-23; Isa.58:3c-5; Hos.6:6).

4.4.7 God’s justice, an ethical means within God’s mercy

Verses 6:32-36 are motivational exhortations for the followers of Jesus to, unlike their opponents, participate differently in the renewal of Israel. The exhortation to the listeners implies that they received the application of Jesus’ ethics not without being puzzled.²²³ The

²²² However, the Matthean prayer for the cancelation of debts coupled with the forgiveness of debtors becomes in Luke’s redaction a prayer for the forgiveness of sins and of sinners(11:4). To accommodate his Gentile surroundings, Luke used the term sinners (6:32-34) to replace what is likely to be an original οἱ τελῶναι and the οἱ ἑθνικοὶ, used by Mathew in his Jewish context (Matt. 5:46-47).

²²³ Betz for instance, viewing the ethics of Jesus from the Hellenistic context of Luke, asserts that the maxims of love-commands are paradoxical and have the “absurdity” that is compatible with Hellenistic religion and morality which diverged from earlier Greek culture where reciprocation is limited to interactions among friends and people perceived as good. The later Hellenistic morality, especially that of the Stoics (Betz 1995:612) embraced the bestowing of good things on enemies or on persons perceived as bad, as imitation of the gods. Betz’s philosophical approach led him to state that the love-commands are “merely illustrations in an ongoing argument exaggerated by design” (1995:595), without considering the social factors that prompted these maxims.

imitation of God's generosity and mercy²²⁴ (vv35b-36) is regarded as differentiation, which means that the followers of Jesus could demonstrate their pre-eminence by a prescribed ethical behavior that differed from the expected standard behavior involving exchanges of reciprocal favors according to the system equated with the sinners.²²⁵ *Sons of the Most High* is also emphasizing the imitation of God because children imitate what parents do.²²⁶ A plentiful reward is promised to those who are humble, as stated earlier by Isaiah (29:19), to those who are merciful (οἰκτῖρων) which is similar to χάρις = God's favor (as in Luke 1:30); But here the word stresses the idea of "sympathy and pity shown to the unfortunate and needy"²²⁷ who imitate God in forgiving and who are not stinting or judge others. To judge and condemn others for their faults,²²⁸ is a theme picked up in detail in the following parabolic verses condemning the hypocrites who do not see the log in their own eye but notice the speck in the eye of their brother (6:41-42). A quotation from F. Büschel (TDNT, III, 939) by Marshall (1978:266) on judging states that the saying,

...does not imply flabby indifference to the moral conditions of others nor the blind renunciation of attempts at a true and serious appraisal of those with whom we have to live. What is unconditionally demanded is that such evaluation should be subjected to the certainty that God's judgment falls also on those who judge, so that superiority, hardness and blindness to one's faults are excluded, and a readiness to forgive and to intercede is safeguarded.

²²⁴ Corresponding with Luke's "merciful," Matthew maintains his theme of higher righteousness and uses the virtuous "perfect" as expressing God's unrestricted goodness.

²²⁵ The differentiation motive comes from Theissen's argument on Matt.5:38-48 and Luke6:27-38. Theissen's other motives – reciprocity and eschatology, which are opposite to our argument - are argued in support of his thesis that Jesus' teaching is another "new (ideal) kind of reciprocity" (1992:121-125). If Jesus originally used the word "sinners" here, he probably meant the word in its real sense as a reference to those who are perverted in behavior and in need of repentance – different from "sinners" used as a sarcastic qualification of the religious elite for social outcasts, or a judgmental use of the word by the Pharisees (e.g. Luke 7:34). However its use here is likely a Lukan appropriation in the context of his community in the Gentile world, different from the Matthean Jewish tone when talking of evil and the good, the just and unjust, tax collectors and gentiles (Matthew 5:45-47).

²²⁶ C.F. Evans (1990:336) interestingly explains that "son of" is a Semitic idiom of "like" or "reproducing the character of."

²²⁷ Marshall 1978:265.

²²⁸ Marshall gives variant meanings of κρίνω (judge) in Luke: "to come to a right decision" (7:43; 12:57), "to rule" (22:30) and, as here, "to condemn" (19:22). The same meaning is elucidated by καταδικάζω (to condemn) in 6:37b, making it clear that what is attacked here is "the attitude which fails to show mercy to the guilty" and censoriousness, but not honest criticism and discernment.

Mercy leads to generous giving without expecting returns in whatever form as stated in Luke 6:38a. The reward that “will be given” is compared with the Palestinian agrarian image of a “good measure” of grain, by its owner used unselfishly either in trade transactions or given to the needy because the storing place is filled to overflowing. The generous giving of the followers of Jesus, done simply because it is the right thing to do, is abundantly rewarded by God the giver whose unequivocal generosity does not calculate and who includes even the “ungrateful and the selfish” (6:35c). Therefore the imitation of God by the disciples of Jesus does not bring them on a par with God and does not create reciprocity between them and God. Marshall makes clear that, although the reward appears to be spoken of “in terms of strict retribution ... the thought is rather that human generosity is rewarded with divine generosity, not with a precisely equivalent gift from God” (1978:267).

The futuristic statement about the reward in v35b is based on the understanding of the coming of the Kingdom – a symbolic world which is made present through the proclaimed covenantal renewal. The eschatological aspect of the reward has benefits which are already tested in the community of Jesus. Hence, it was earlier stated in the present form in v23b as part of the immanent reality of the reign of God.²²⁹

The theme of the justice of God goes hand in hand with the theme of reward in the discourse, where God applies justice in judgment and in rewarding. The performance of the covenantal discourse explicitly stipulates God’s justice by contrasting blessings and curses. Its historical experience made of Israel a nation that knows both God’s justice and God’s mercy. God’s judgment on Israel has = so it is understood - been enacted through the powerful surrounding nations of enemies. Its deliverance from the enemies has been associated with God’s mercy. No one can remain standing and survive God’s wrath and justice when applied in full, without God’s love and mercy. God’s generosity and mercy, which the Lutheran tradition enshrined in its maxim “by grace alone,” is not an expression of the kind of optimism that knows no responsibility, accountability and faithfulness to God. The generous God whose rewards fits humankind’s good deeds is also the one whose “judgment closely fits men’s crimes” (Marshall 1978:267). God’s judgment of a person is linked to the measure applied by that person when judging others. However, ultimately the archaic aim of the analogy of the *overflowing measure* in this text is to emphasize the generosity of God which goes “beyond

²²⁹ See comments above regarding the Kingdom of God as both eschatological and a present reality.

measure”²³⁰ and above human failure. Like reward, judgment on the oppressive social system in Israel and the temple has been declared the eschaton or futuristic reign of God that bears upon the presently needed renewal.

4.4.8 The imitation of Jesus as practical life in the community of followers

Verses 39-49 continue with a new scene of the discourse. While Luke’s covenantal performance in the Sermon on the Plain includes the framing activities of healing and resuscitation in the verses of Luke 7:1-17 which serve as “fulfillment and legitimation” (Draper) of Jesus’ teaching and prophecy, verses 6:39-49 serve as an oratory peroration to the speech. “*Them*” to whom this part is addressed has a literary function as Luke’s performance is aimed at a dual audience: the opponents and disciples. The parabolic²³¹ and rhetorical questions about blindness in v38 which are chiastically arranged, polemically implicate and attack the opponents of Jesus, the corrupt religious and political leadership, as the blind that have lost direction so that their leadership has turned into a disaster and can no longer be trusted to guide the people of the covenant. Their religiosity has become a mere piety and does not cover the nakedness (shame) of the poor as in the days of Isaiah (Is 58:1-8). Jesus claims leadership as a new prophet who has arisen to take the lead. We have noted above that the disciples in this performance are undergoing a “rite of passage” signifying their “status transformation” or “status enhancement” into leadership. The disciples undergo in other words the “movement from blindness to vision” (Betz 1995:621). Jesus explains that the education that they receive from him makes them his equals as leaders (v40) in the community of followers and they are urged to maintain their new *status*. Learning is contrasted with blindness which is here equivalent to unlearning. This applies also to the audience of Luke. Those who receive the “words” (teaching) of Jesus and learn about his “deeds” (examples) and who decide to imitate them (Burridge), have started the process of living like or in conformity with Jesus.

Those who have come to know and are transformed by love, mercy and generosity and have the sense of the justice of God, are no longer blind and they won’t feel superior to and judge others, because they are able to see and realize their own weaknesses through which they view the weaknesses of others. The blind include the hypocritical leadership, the Pharisees

²³⁰ Betz (1995:618), alluding to Klostermann (1975).

²³¹ Parables are, as Draper states, an “effective form of attack” because the anonymity of the addressee avoids specificity and provocation.

and leaders at the temple²³², as well as those disciples of Jesus who, as Draper states (2006:94), “do not live like him” [and] “discipline others when they are guilty themselves” (vv41-42).²³³ Verses 43-45 continue the idea of those who remove the “log” from their eyes or who, in other words, see the need to change their inward attitude will live good outward lives. The verses expose the corrupt leaders with their pretence of honesty the falseness of which is easily detected in the kind of “fruits” their leadership produces for the people. They are bad trees from which no good fruits can be expected. “Being” is emphasized over hypocritical “doing.”²³⁴ Together with the last section (vv46-49) about the house that was flooded by a stream and the other one that was undermined so badly that it could not remain standing, both stanzas of the last scene remind r of the conditions of the covenant. It results either in blessings for those who remain faithful or in curses for those who hear the teaching and see Jesus’ examples but do not follow these and make them into their ethical foundation. The teaching that has been spoken “in the hearing of the people” as covenantal renewal, requires practical implementation. Rather than mere apocalypticism, the ethics of the preached kingdom requires that Jesus’ followers “not simply wait for some heavenly utopia but actively work with him now to establish God’s loving, kind and merciful rule ...” (Spencer 2008:144).

4.5 Luke’s community in the Hellenistic context as the latest layer of the early tradition of Jesus

In chapter one of this study, Luke has been described as an implied author and a narrator who is an insider of a post-Easter Christian community for which he is narrating his account of Jesus. Luke’s immediate implied readers are socio-culturally influenced by living in

²³² Priests and scribes are the main opposition in Luke in comparison with Matthew’s predominantly anti-Pharisaic Judaism. There is partial concession among scholars that Luke’s portrayal of the Pharisees is positive as stated by Marshall (1978:269). Also Josephus reported that the Pharisees were an “examples of a simple life, opposed to luxury, and [...] popular leaders of the masses”. Moxnes (1973) argues that Josephus’ portrait is opposite to that in Luke where Pharisees are criticized where Luke focuses on their relationship with the ordinary people (153). Moxnes does notice the positive picture of Pharisees in Luke as “natives of Galilee” who come to hear Jesus (:18) and who “play an important role in the social and economic life of the village communities (:19), and become largely positive in Acts (:153).

²³³ Betz elucidates this point and states that Jesus stimulates people to increase self-knowledge that leads to the realization of “one’s own limitation and faults” and to a sensitivity that “limits the temptation to self-righteousness and facilitates compassion” (1995:628).

²³⁴ Betz 1995:630

Hellenistic cities. They are far removed from Jerusalem and they differ also from the peasant Jesus-community among whom the discourse initially circulated. The community is likely a non-monolithic audience consisting of the poor as well as members of the elite and with predominantly Gentiles but also with Jewish membership. The addressed nobility of the Roman state, κράτιστε Θεόφιλέ, in the prologue (1:3), places Luke in the retainer social class where he is initiating new members into a Christian community including members of the elite such as Theophilus. Luke goes back to Q and sees the Q community as an essentially important source for his community. As a narrator, he puts the words of the Sermon on the Plain in Jesus' mouth and he performs this Q tradition with his own redactional intentions, giving it his own coloring which responds to the ethical life of his own authorial audience. Luke takes Jesus' challenge directed to the Judean elite and confronts his own community with Jesus' ethics, prioritizing socio-economic justice.

4.5.1 The application of the ethics of the Sermon on the Mount in the community of Luke

4.5.1.1 Beatitudes and woes in Luke's mixed koinonia

Luke treats the Sermon on the Plain as the corner stone in the catechetical teaching of new members and recommends Jesus' ethics to the catechists of his church. As noted above, the Sermon of the Plain was performed in Q as a speech delivered in the moments that the first disciples of Jesus went through the rite of passage that changed them into pillars in the Jesus movement of the covenantal renewal. It is the concept of this ritual; passage that made the Sermon on the Mount/Sermon on the Plain, in particular the beatitudes, a significant text for the catechetical teaching in the early church. The baptized were regarded as entering into a new relationship with Jesus like disciples. They recited the same teaching and were promised the blessings. They also became stewards of the teaching of the church. However, their call to follow Jesus involves certain limitations of their behavior as well as the need for accountability to the goal of their call. There are blessings for them, but the woes are also a warning to them not to exceed those limits (see for example Betz, 1995:574). Therefore Luke develops what originally are Q statements for socio-economic justice, the blessings and curses, as faith statements for the church, and also to facilitate change. A futuristic heavenly reward – ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολλὸς ἐν τῷ οὐρανῷ (Luke 6:23), is emphasized along with Luke's concern for social justice among his implied readership. The story of the ultimate end

in heaven and hell for both Lazarus and the rich man respectively (Luke 16:22-26), plays out in the background.

This development of the Jesus movements into Luke's Christian faith community strongly continued to embrace the ethics of the Sermon on the Plain with its central theme of economic and social justice. Luke understood his Christian community as a *fellowship* of sharing as is seen in the *table fellowship* of his account. He therefore encourages his socially mixed community to learn from the ethics of Jesus on how they should co-exist in a community of *fellowship* (κοινωνία).²³⁵ "Non-reciprocal benefaction" becomes an alternative system of economic redistribution (Moxnes 1988) against the selfishness and greed which Luke castigates in his story of Ananias and Sapphira (Acts 5:1-11). Burrige (2007:279-280) develops this Lukan *table fellowship* into his model of the "all-embracing" community for "anyone who wants to follow." In a universalistic context, Luke shifts the balance of the tradition from the earliest ethics of Jesus into a universal ethical approach which leans back to Israel and the Law, but which is also inclusive of the gentile world. As a citizen of the Roman Empire, Luke as an implied author does not appear to be highly confrontational with the political system of his day. However, he makes his message of the ethics of Jesus clear to his audience – those "who benefited from the status-quo (and thus hear the woes directed to them);"²³⁶ and those who suffered from it (and thus hear a word of blessing)."²³⁷ The *woes* serve as a warning in such a community, that the wealthy should dissociate themselves from the image of the rich as portrayed in the first part of the speech. Luke deals strongly with this socio-economic theme in other stories like the parable of a rich fool (12:13-21); the unfaithful steward (16:1-13) which ends with a sanction not to make God an equal with *mammon*; the Pharisees who are portrayed as lovers of money (16:14), as those who cleanse the outside of the cup or dish but the inside is not clean, or like graves over which men walk without knowing it (11:39-44); as well as the story of a rich man and Lazarus (16:19-31). However, unlike the Palestinian context of Jesus where the movement of the peasantry is in resistance

²³⁵ Luke uses this terminology in Acts 2:42 to encourage *sharing* and *almsgiving*, referring to the ethical principles of the original concept of the community of Jesus.

²³⁶ Luke himself belongs to the educated retainer class and enjoyed the privileges of the Roman Empire. However Luke realized the new order of the preached kingdom and therefore utilizes his leadership capacity to present the Jesus who demands socio-economic change and speaks from the perspective of the poor as the standard of change for social justice in his community. His community has been encouraged that the wealthy elite could also change and do better.

²³⁷ S.H. Ringe 1995:92.

against the imperial Rome and its retainer temple state, the Lukan community is a fellowship of both rich and poor. Together, they embrace Jesus' new ethical meaning of the Sinai experience – the Law of Moses which has become a New Law – the commandment of social and economic justice, love and mercy which is expressed in sharing and generosity. This is the ethics which binds the communion together. This κοινωνία of sharing distinguishes Luke's social concern from the Matthean community's spiritualized²³⁸ version of the Sermon on the Mount.

This study is focused on the Gospel of Luke as its boundaries of research and reads the Sermon on the Plain primarily from the perspective of the historical Jesus. However it is worth highlighting here that Luke's community is better understood by reading Luke-Acts *together* as the continuing story of two volumes from one narrator. This reading of Luke and Acts *together* has gained a high consensus among scholars of Luke as we have pointed out in chapter two. In Acts Luke's community is guided by the Spirit which the resurrected Jesus sent when he was seated on the right hand of God (Acts 2:32-33). We are making this distinction, like Horsley (2008:45), regarding Q as part of our portrayal of the historical Jesus in a narrative biography apart from the Easter event.²³⁹ However, at this point of this study we also acknowledge that the Lukan narrative emphasizes the continuation of the movement into the post-Easter communities of Jesus in Acts where the followers see their dead leader

²³⁸ The ambivalence in Matthew's redactional additions of: poor *in spirit* (5:3); the use of the term "righteousness" (5:6, 10, 20; cf. v.48); and *pure in heart* (5:8) has been convincingly understood as a reference to the "intensification of the Law" among the community of Matthew. Mathew's account has also been understood as drawing from the Old Testament tradition that used the concept of poverty as a symbol of "one's attitude towards God; ... as a spiritual childhood or religious ideal of humility" as R.J. Karris pointed to as one of the traditional Jewish understandings about "the poor." See "Poor and Rich: The Lukan Sitz im Leben," in C.H. Talbert (ed.), *Perspectives on Luke-Acts* (1978:113). Burridge also distinguishes between the "poor in spirit" and "those who hunger for righteousness" of Matthew 5:3, 6 from Luke's "real poor and those who are actually hungry" (2007:261).

²³⁹ In Q, the death of Jesus is in itself a significant event in the biographical narrative of Jesus as the encouragement of the followers to pick up the teaching of their dead leader. It was used by Q communities as an empowering event that continued the memory of Jesus' inspiration within the communities and beyond. This is how a leader lives on among the followers. This absence of resurrection in Q is an open-ended tradition that allows those who pursue the debate of the "myth" of the empty tomb to make their argument. But when we deal with the Lukan faith community, which continues throughout Luke-Acts, that perspective takes the death of Jesus as an event that affirms his resurrection.

vindicated in the resurrection. They understood that Jesus continued to be present with them in Spirit. This differentiates the narrative biography of Jesus in the Gospels from any other biographies of dead heroes. It is in that context of Luke-Acts narrative that we see the covenantal renewal of Israel in the early community of Jesus, which was not in confrontation with formative Judaism as such, but with the corrupt temple state and its religiosity.

4.5.1.2 Social justice and sharing in the community of Luke

Along with the development into church *kerygma*, Luke has preserved and kept continuity with the ethics of Jesus. In the Sermon on the Plain he sets out the central core of the theme of justice on which he centers all other stories of social justice which permeate his whole Gospel. Luke introduces Jesus who starts his program with the good news for the poor and the marginalized in Jesus' opening manifesto (Luke 4:18-19), after similar reversal statements which Luke places on the lips of Mary in the Magnificat (1:46-55). Mary, a woman from a humble background starts Luke's many stories in which the women are socially emancipated, which has made Luke a Gospel of debate by feminists. We pointed out Ringe's (1995) critical work on Luke in this area where Ringe argues that Luke "puts women in their place", presenting women as subordinates of men according to Luke's social setting. While this is not our stance, however in full agreement with Ringe, it is evident that Luke, unlike other Gospels, has carried the concern for women all through his narrative story of Jesus. BurrIDGE for instance, alludes to feminist scholars like Veronika Koperski (2001), and argues for pericopes like that of Mary and Martha (Luke 10:38-42) and the passage of the appointment of deacons (Acts 6:1-7) as those which "may reflect a debate in the early church about the leadership role of women" (BurrIDGE 2007:266). We need however to be cautious of anachronism – not to read our modern issues into these ancient biblical texts of first century communities, and to acknowledge the limitations of the horizon of the New Testament texts in their own cultural setting.

Luke tells Jesus' parables of meals where the wealthy invite each other and choose to sit "in the places of honor" as the reciprocity among themselves to keep each other in power. Jesus responds to this patronage practice by saying that the rich are blessed if they invite "the poor, the maimed, the lame, [and] the blind," who "cannot repay" (14:7-14). Luke also tells the parable of the invitation of the Messianic Banquet which was turned down by the elite and turned to the poor (14:15-24). Luke applies the ethics of Jesus on *giving* without expecting to be given in return.

The warnings of rejection (in Luke 6:22-23, which correspond with Matt.5:10-12) which Jesus directed to his disciples in the context of a prophetic movement in Palestine, in line with the servants of God, the prophets who suffered persecution and killing, are differently applied. In the background of Luke's redaction stands the church and Gentile mission where the expansion of faith is met with challenges of rejection. Christians are therefore sharing in the rejection which Jesus experienced until death. Persecution is linked with Christian martyrdom which has been debated as something which likely did not take a systemic form in the early days of the church. The rejection of Moses as prophet that permeates Stephen's speech prior to his own killing (Acts 7:27, 35, 39-40, 51-53) amplifies the Lukan notion of the rejection and persecution of the servants of God. This of course became also a "general ancient stigmatization" against opponents and Betz (1995:579) gave an example of a later use of such stereotyping to promote *anti-Semitism*. It is in this early church context that we understand Marshall's comment (1978:246) that the persecution mentioned in Luke 6:22-23 "is not simply of those who are literally poor and needy, nor of all such poor people, but of those who are disciples of Jesus and hence occupying a pitiable position in the eyes of the world."

The community is also exhorted to avoid attracting the ethics of *flattery* toward themselves (Betz 1995:589) like false prophets (6:26), an exploitative behavior of the patronage system that stratifies the society through the sycophantic booth-lickers *in the middle*, who appease the controlling aristocratic class *on top*, as they maneuver the system at the expense of the poor of poor *at the bottom*. This is incompatible with the community which Luke encourages to be based on Jesus' exemplary words and deeds.

Luke emphasizes Jesus' ethics of sharing (μεταδίδωμι) as was also echoed by John the Baptist earlier in these words:

10. And the multitudes asked him, "What then shall we do? 11. And he answered them, "He who has two coats, let him share with him who has none; and he who has food, let him do likewise." 12. Tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" 13 And he said to them, "Collect no more than is appointed you." 14. Soldiers also asked him, "And we, what shall we do?" And he said to them, "Rob no one by violence or by false accusation, and be content with your wages" (Luke 3:10-14).

Similarly, Jesus tells a rich young man “to distribute to the poor” = διὰδοςπτωχοῖς (Luke 18:22); which by implication does not necessarily mean giving all away, but to *share* with the poor. Luke has strongly conscientized the rich of his community to avoid greed and selfishness, and to exercise free reciprocity. He presents the Jesus who emphasizes sharing above the religiosity which does not care for a neighbour. This goes back to what Isaiah (58:1-9) said earlier, reminding the people of Israel that true worship as covenant obligation was the caring for the needy.

The geographical sites of the discourse – on *the mountain* for Matthew, and on *a level* place for Luke, which probably reflect the fluidity of the oral tradition which produce variants of the same story – may not have significant theological meanings. But they are of symbolic importance for the narrators’ perspectives, implying high and low models of communication for the evangelists respectively, and strengthen our incarnational model of the Jesus of Luke and of his community which seems to be non-hierarchical.

Luke is clearly consistent with Jesus’ ethics of justice and love. The care for the outsiders which Jesus addressed in the Sermon on the Plain as part of the covenantal code of holiness and the imitation of God, has been picked up by Luke for his Gentile world. He portrays a positive picture of some Gentiles in addition to the Roman centurion who is declared most faithful in Israel (a story which is part of our narrative framework of the Discourse on the Plain – Luke 7:1- 10). Other positive stories about the outsider are those of the Samaritans: the Good Samaritans story (10:25-37) which came to play a major role in the early church as a model for imitation; the Samaritan who came back to Jesus for thanks after the healing as opposed to the nine others (17:11-19); and Jesus’ rebuke of the hateful attitude and intention of the disciples to destroy Samaritan villages with fire for not welcoming Jesus (9:51-56). All these stories represent Luke’s interpretations through the insertion of special material or his own creation, going back to the ethics of Jesus in the Sermon on the Plain to address the Jewish-Samaritan division of many years back. BurrIDGE cites Jervell (1972) who convincingly concludes that the interest of the Jesus of Luke in the Samaritans is not merely based on Luke’s theme of the concern for the poor. “Instead, from Luke’s perspective, Jesus has solved the Samaritan problem; the church has brought back the strayed Samaritan back to Israel ... back to be part of the restored people of God” (in BurrIDGE 2007:267).

In the context of the faith community of Luke, we conclude like BurrIDGE (:267) that Luke’s concern for the poor is not only restricted to the literal poor, but reaches out to all who are

socially marginalized in any way and feel the pain of unjust exclusion.²⁴⁰ After all, Luke-Acts seems to be directed towards the elite figure of “most excellent Theophilus” (Luke 1:1-3 and Acts 1:1), so that the rich are not *ipso facto* excluded from God’s concern. However, we nevertheless note the special concern in both the historical figure of Jesus behind the *stained glass window* of Q and Luke’s redaction, with the focus on social and economic justice as a primary characteristic of God’s love and mercy. In the context of this study, the extension of God’s concern for all those who are unjustly marginalized is not intended to promote modern individual ethical relativism, and does not mean that Jesus did not draw any line in the sand for social justice in the proclaimed kingdom.

4.6 Conclusion

The Lukan performance of the covenantal renewal in the Sermon on the Plain has presented Jesus as a “ritual elder” who introduces the ethics of the imitation of God to his disciples who play the role of the “initiands” in the rite of passage.²⁴¹ Jesus, as a prophetic figure, passes on not only the teaching of the Sermon on the Plain to the followers, but also the status of leadership. These followers are urged to imitate Jesus as their teacher and actively participate in the program of the “restoration of shalom” in Israel, which has been placed in breach of the covenantal requirements by its corrupt (blind) leadership. The ethics of non-revenge, love, mercy and generosity, coupled with the justice of God, are set as standards of socio-economic relations upon which a new Israel is measured. This non-retaliatory attitude is encouraged as an effective method for the creation of the opportunity for positive change in the system controlled by the greedy and the power hungry elite. They are offered the *counter-offer* ethics by Jesus in the hope that they will to choose to follow, to comply, and to imitate Jesus.

The people of the Q resonated with this metonymic reference to the tradition of covenantal renewal, and found grounds on which to identify themselves with the teaching of Jesus for the renewal of their communities. Luke as the implied and reliable author received the Q tradition of Jesus’ ethics of the Discourse on the Plain, and narrated it with his redactional adaptations in his own mixed community of faith in the Gentile and Hellenistic world. We

²⁴⁰ The same idea, that to restrict Luke’s theme only to the economic aspect would harm his concerns of all human suffering and would be the distortion of the concern for the poor in itself, has been shared by Scheffler (1990: 33).

²⁴¹ M. McVann, in Neyrey 1991, pp.336-341.

have come to learn how the ethics of Jesus has gone through layers of the early tradition of Jesus and how it was preserved in that continuity and through those adaptations. is the text thus presents therefore the paradigmatic words and deeds of Jesus which can be trusted today and can be applied to our present ethical questions; not as a rigorous law or moral teaching, but an ethics which derives from the whole narrative of the life and death of Jesus as teaching and examples to follow.

The imitation of Jesus which is the ethical model of Burridge adopted by this study finds strong grounds for a concern for both social and economic justice and love and mercy at the bedrock of the Jesus tradition and in its developments, in our distantiation moment of the tripolar exegetical framework applied on the Sermon on the Plain. The ethics of love is drawn out by Jesus as one of the covenantal requirements in the Israelite tradition in both accounts of the discourse (Matthew's SM and Luke's SP) and as one of Jesus' *words* and *examples* (teaching and compassionate healing). Jesus, particularly in Luke's account, has pointed out how love cannot be an ethical standard/principal if it does not entail justice. Even the ethics of the cross which has been emphasized by R.B. Hays as a motive in which love is entailed (Hays 1996:197) needs also to consider that the death of Jesus which is the meaning of the cross, is not only a declaration of love but also of the judgment on corrupt behavior. This amplifies our critique on the type of the Jesus community based on the unconditional *double-love commandment* suggested by Burridge, while the aspect of justice wanes under the umbrella of the narrative biography of Jesus. The ethics of love becomes a weak-kneed attitude that maintains the status-quo in social formations and interactions if it is applied without making public the "hidden transcripts" of the marginalized. This only takes place when the community of faith imitates Jesus as the community of renewal and empowerment. This active ministry is part of the narrative biography of Jesus in its climactic protest in the passion narrative, which Jesus undertook under the auspices of love and generosity.

These observations above are taken up into our further task of this study which is to explore who we are as a community of faith in Namibia, what our experiences are, and how we live as imitators of Jesus, as a matter of our biblical textual appropriation.

CHAPTER FIVE

SOCIO-ECONOMIC AND POLITICAL CHALLENGES TO CHURCH AND SOCIETY IN POST-INDEPENDENCE NAMIBIA

5.1 Introduction

This chapter takes up the *contextualization* task of this research as it presents the investigation into the present socio-economic and political situation in Namibia and the Church's response to this situation. This contextual descriptive analysis arises from the empirical data that was collected in the process of this study from lay members and pastors in the Eastern Diocese of ELCIN. Their responses are designed to test the assumptions and the hypothesis that were presented earlier in this thesis. The participants, my interlocutors in this data collection, gave their views and understandings as to what extent the post-colonial society of Namibia reflects a fair, just, and all-inclusive community. The main focus of this investigation is on the present ecclesiological life of the Evangelical Lutheran Church in Namibia (ELCIN), specifically on how the Church, from within and without, is currently presenting itself in living out its call as a community of the followers of Jesus, which entails its prophetic message and advocacy for the marginalized in that context.

Earlier in this study (see sections 2 and 3 in chapter one) I stated that according to the existing sources of information Namibia has very high socio-economic disparities, with a large gap between the rich and poor, which implies an unjust socio-economic system. An observation that I have made is that after political independence in Namibia, the voice of the ELCIN has diminished in regard to addressing socio-economic and political issues in the country. This assumption- that there is a vacuum of contextual biblical exegetical appropriation and theology in post-independent Namibia - has prompted our hypothesis that: *a close contextual reading of Luke 6:12-7:17 can contribute to the construction of a transformative New Testament ethical model which can begin to change attitudes and praxis in the Church in Namibia and so contribute something to national socio-economic and political transformation.* Hence, using the qualitative method that employs thematic content analysis of data, and encompasses a phenomenological approach which goes with my critical enquiry and a dialogical interpretation of the collected data, we aim at testing that hypothesis for its validity. The data consists of interviews and sermons and its analysis is presented in

that order. The rationale for employing these two sources as empirical evidence is: interviews gage ELCIN's perceptions on the ground, while the sermons gage the biblical interpretation of ELCIN in terms of that reality. My data interpretation is provided concurrently along with the analysis.

5.1.1 About the interviewees

In addition to the details about my interviewees provided in the table here below, which does not include the names of those pastors interviewed for the sake of keeping their identities safe, I have allocated them Oshiwambo pseudonyms which I related with their real personalities, making it easy for me to relate each participant to a given name, without revealing their identities to others. Although I already knew most of the interviewees, during the process of data collection I have become more intimately familiar with their personal attitudes and behaviors. The meanings of the Oshiwambo pseudonyms presented in Table 2 therefore give some of my own sense of those personalities.

TABLE 2: Pseudonyms of interviewed Lay members:

Name	Meaning	Its attribution to a person
Haishanga	A writer/officer who is always busy with books	A dedicated and long time officer and leader in one area
Hasho	It cannot be that way	A principled person who always thinks about positive improvement in the community
Ileni	Come (An invitation in an imperative 3 rd person plural)	She likes collective efforts and team work
Katonyala	(Who) does not give up	Hard times came the way of this person but have not carried him away from being an instrumental asset in their community
Kondja	Keep on persevering	A successful subsistence farmer who needs material support and motivation
Longeni	Work (An invitation in an imperative 3 rd person plural)	This person is so industrious and is always advising and encourages others to be productive
Magano	Gift (feminine)	She is a dedicated person and is therefore a gift to both Church and society
Nambiti	Full of peace/Peaceful	This person is just harmless and accommodative
Nefundja	Born during(of) floods	This person speaks fast and gives the "flood" of ideas one after the other
Shali	Gift (masculine)	One of the talented people and brains that contributed a lot to ELICIN and has been its gift
Tuyeni	Let us go (forward)	Has leadership qualities and holds others' company
Wanashipolo	(Name from a novel, for a character who ventures in strange forests full of ancestral spirits and learns from them)	This person is from a remote forested area, respectful of own culture and full of wisdom

TABLE 3: Pseudonyms of Interviewed Pastor

Name	Meaning	Its attribution to a person
Hailonga	One who works hard	A hard working and persuasive personality
Haivela	Expert in metallurgy	Attached to physical appearance of this person and not his performances
Helungi	Full of wisdom	A distinctive personality with deep thinking and good ideas
Kaenda	One who is from far away (literally = walked (from far away))	Working far from own home area and feels lonely
Kaishala	One who scatters or spreads at once	A person with many ideas and riddles hastily spoken one after the other
Kikimba	Keep going with your heavy load	Attached to the real surname of this person and nothing more
Meke	In the hand (of God)	A seemingly faithful pastor who entrusts all thing in God's hand
Nashikwele	Glad with ornaments and beads (name for queens)	A female pastor with dignified personality and calm like a queen
Nelama	One who is resilient/irrepressible	A person who does not give-up, faces challenges and takes risks
Nepando	Braided hair/Not easily persuaded	Strong and immovable personality
Penda	Brave one	A brave female pastor leading a congregation in a remote area
Shakola	Strong one	A stubborn personality

TABLE4: Profiles of Interviewed Lay Members *

Interviewee	Sex		Age	Highest Education			Present Status
	F	M		Grade 10 & less	Matric	Tertiary	
Haishanga		X	64			X	Retired teacher
Hasho		X	59			X	Teacher
Ileni	X		52		X		Clerk
Katonyala		X	42	X			Security guard
Kondja		X	45		X		Subsistence farmer
Longeni		X	44			X	Small Business person
Magano	X		57			X	Senior Nurse
Nambili	X		40	X			Cleaner at hospital
Nefundja	X		58	X			Unemployed
Shali		X	77	X (high working experience)			Retired Church worker
Tuyeni	X		52	X			Unemployed
Wanashipolo		X	77	X (high working experience)			Retired teacher

*Profiles of interviewed pastors would easily divulge their identities due to their small number in the area where the data was collected, and are therefore withheld.

5.2 Interviews

5.2.1 Socio-economic disparities as a legacy of colonialism

All 24 participants recall the historical background of Namibia's socio-economic and political suffering under the South African occupying regime prior to independence. They remember how the economy of the country was in the hands of and controlled by a small minority group of whites who, as Kikimba said fluctuated "between 10% and 20%," and how the Namibian ethnic groups were classified under the "divide and rule" separate development policy of the apartheid system. Similar to Haishanga, Longeni stated:

The people were divided into three groups: blacks at the bottom, coloreds in the middle and the whites at the top. This [racial segregation] happened at all three aspects: politically, socially and economically. Whites were enjoying all these aspects. They owned 80% of land. They occupied all important positions whether at professional, political, or educational levels. Education was racially provided.

Attesting to the same scenario, Katonyala, (like another four participants,) remembers that there were also a few black beneficiaries of the colonial economic system who benefited "financially, educationally or medically," as a way of appeasing them for collaborating with the existing system, a collaboration which according to Kikimba was aimed at derailing the struggle for political freedom and self-emancipation of the Namibians. This agrees with the Legal Assistance Centre study undertaken by W.Werner and W. Odendaal (2010), which indicated that through the second-tier representative authorities, the colonial white government produced an elite group among blacks before independence.²⁴² On a different note, both Katonyala and Shakola attribute economic disparities of the past also to the self-motivated, dedicated and hardworking group of black individuals who without any collaboration with and/or favor from the colonial power, had started businesses and empowered themselves economically, and contributed to the development of village communities in the country. Nevertheless, most black Namibians were deprived of opportunities in the economy, but despite that they were, according to Hailonga,

²⁴² The study reports: "The new structures of ethnically based representative authorities – a modern version of the old bantustans – provided opportunities for small groups of politicians, civil servants, teachers and nurses, to earn salaries on a par with those of their white counterparts and vastly higher than those of the average black workers. A lack of accountability allowed for some individuals to enrich themselves through corruption practices. While not condoned, this was tolerated by the colonial government to retain the support of the second-tier authorities" (2010:16).

...the means by which it was made to grow. They worked hard as the means of production, but they themselves did not benefit in return. They only received crumbs falling from the big table of the rich and the powerful whites and Westerners.

That colonial inequalities in terms of socio-economic development and in the distribution of land and natural resources together with all dehumanizing conditions which restricted the black communities into the overcrowded homelands, point to the fact that any analysis of the present Namibian socio-economic disparities has to take that past into account. There are social problems which are a colonial legacy and these are presently hindering the developmental fabric of the society, which Haishanga has in mind by saying, “It is just so difficult to destroy this situation which was nurtured over a 100 years”, referring to the colonial era. Those few remarks above represent a small segment of a huge body of testimony of the Namibian sufferings that culminated in resistance, the struggle for liberation, and the attainment of independence and democratic rule.

5.2.2 Waning dreams of the land of milk and honey

Namibia has along history of resistance to colonialism, but the most significant was movement of recent times was formed in the early 1960s under the banner of the South West Africa People Organization (SWAPO). According to Shali, this party (which started as a labor movement) “demonstrated that it wanted to fight the oppressor because of what this oppressor was doing to the people.” He described the dreams and aims of this party as: to give “food” to the Namibians once the country was independent, and to be the fulfillment of the aspirations of the people, which was an end to their suffering. There is high consensus among the interviewees (for instance Shali, Helungi and Haishanga) that independence has brought about socio-economic opportunities, some developmental changes and constitutional rights for the Namibians. Shali’s answer to question 2 (TR: 107-108) is representative of this heartfelt and general agreement among the interviewees. Shali mentioned important programs that are now operative, such as those for the orphans and vulnerable children.²⁴³

This positive picture affirms that the negative portrayal of the current broad socio-economic situation that generally dominates the views of the interviewees is not all based on a blanket-pessimism, but reflects their sincere perceptions of the present realities. All 24 participants reveal that most of the promises to rectify those matters that Namibians found to be more

²⁴³ According to the report of the Ministry of Health and Social Services in Namibia (2011:15), 113995 OVC (Orphans and Vulnerable Children) were receiving welfare grants in the country in 2010.

pressing that were preached by the SWAPO as a party and later as a government “have not yet been fulfilled” (Shali). Immediately after acknowledging that Namibian “blacks are starting to get involved depending on the opportunities that are available” Haishanga bemoans the present statistics of a 51.2% rate of unemployment in Namibia. This was confirmed by the governmental report of the Namibian Labour Force Survey (NLFS) of 2008, with most of the northern regions indicating even higher rates of joblessness: Omusati (78.6%), Ohangwena (76.4%), Kavango (70.00%), Oshikoto (68.6%), Karibiv (65.6%) and Kunene (50.4%). This report paints a dark picture of the future of the youth who are struggling to find jobs and for those who have given up on searching.²⁴⁴

All 21 interviewees expressed their disappointment with the way in which and the snail’s pace at which the government is addressing and redressing socio-economic issues, and the alleviation of poverty in particular. These interviews reveal how the dreams and hopes for a prosperous nation that had carried forward the liberation struggle, are waning. A conclusion that can be drawn from this is that this disappointment derives from the recognition that providing social grants cannot be a permanent solution to development and to the plight of the poor. Although, as acknowledged by Shali, the social pension for the elderly and impaired deserves credit and has been maintained fairly consistently, other relief programs appear operate only as part of *crisis management* which is often a pragmatic exercise for rapidly gaining political approval among the electorate. As with Nashikwele, it is Wanashipolo’s view that the government tries to impress the people at elections times, and “tries to take visible actions and promises of what is going to be done. But when the elections are over, many years pass by, as if they have forgotten.” Kaenda also attests to this lack of any policy or constant program that provides a social net for all the poor by criticizing how the Social Security Commission (SSC) operations in Namibia do not cover all citizens who are in need of its services, and says:

What is our Social Security for? It is only for those who go into a three month maternity leave, after which their salary resumes again. What is done with those who do not earn any salary? Our Social Security does not operate like in other countries in the world. What do we do for those who are not pregnant? Do they equally not have social problems?

Rather than being a broad-based national scheme for alleviating poverty and putting in place social safety nets to ensure that the needy do not “fall through the cracks”, the Social Security

²⁴⁴ Reported in *The Namibian*, “Half of all Namibians unemployed,” (04.02.2010).

scheme in Namibia presently includes maternity, disability, and death benefit for its members only – those who are employed and who contribute to this fund via deductions from their salaries. It therefore does not provide a social net for the whole society and it does not cater for the unemployed. Shakola further affirmed the ineffectiveness of relief programs through social grants, pointing to corruption as an additional obstacle in the processes of food distribution. He also pointed out how unemployed citizens below the age of 60 (the age which qualifies them for the social pension) are those who are mostly the victims of desperate poverty:

This grant does not go to all of those who are truly in need and it is not there in most of the times of dire need. The citizens of the age of 22 – 59 who are not educated and unemployed are in serious trouble. I do not know if they know of any national economic assistance in their lives (TR: 245).

SWAPO's immediate post-independence attitude to developing Namibia was reflected in its policy, which, as Longeni stated, it was "mostly focused into three areas: rural development, education, and social welfare with emphasis on health..." Longeni recalled and argued that these priorities were set with a commendable purpose in mind – to develop the rural areas which represent a large number of members of society "because many of our people do not live in towns"; and to "improve the provision of education," that would have soon brought the nation as a whole up to a better skills level. However, a different picture of poor health facilities and medical treatment soon emerged, which Magano (a nurse) described as a decline in "state health care" which was provided for "health predicaments such as a need for surgery and similar advanced health problems." Magano is tempted to think back to "flesh pots of Egypt" in that regard and stated as follows:

However, we had to thank those who were in power before independence as they took this health responsibility on their shoulders. They handled it quite well. All those who for example went for heart surgery and other expensive treatments were given State medical care, and their families were not requested to contribute anything. ... In my view health standards were better during apartheid era in comparison with our time now, because now all responsibilities [referring to those which were provided for by the State] are placed on the shoulders of the relatives or parents. If you cannot provide the required medical fees for your patient, you would simply end up in helplessness [loss of life]. Although now one may seek health assistance from private organizations or from the Good Samaritans who may come your way, this was not the case before independence as the colonial government took full responsibility

itself. We are thankful that we got independent but there are still many areas that are yet to improve.

Wanashipolo shares a similar understanding:

After independence, and because high expectations excited the people, the good things that we expected unfortunately failed to show up, and some of us began to reminisce about the past ... I truly loathe discriminatory laws but where good things have been done by the whites, I praise that ... We are in abject poverty; schools have become more expensive than they were during the colonial times. In the past, schools were not paid for. When people went to universities, the government paid for their studies. Maybe people have become many, but there is a discernable great difference. There are no more bursaries; water has become exorbitant in rural communities, where it has become so commercialized even for the poorest, this water supply gets disconnected for non-payment, forcing them to turn to drinking contaminated water.

These statements are not in any way supportive of apartheid, nor are they to be taken out as biased justification made by people who collaborated with the apartheid system. They are rather expressions of genuine disappointment in the state of affairs of our present government, by those who aspired to freedom and who actively participated in the liberation struggle.

5.2.2.1 Education

The victimized group under working age that Shakola points at above, surely includes children whose lives and education are in shambles. Most of my interlocutors are dissatisfied by the present education performance. They refer to it as: “low standard education” (Nelama); the “education system that graduates for the streets” because of the many learners return home to a jobless existence due to lack of support for their tertiary education (Ileni and Longeni). It is “exclusive” because of its discrimination between the children of the former veterans and the rest of the children in society (Haivela and Helungi), and because of impoverished rural schools in comparison with elite urban residential areas, as well as because it does not attend to and equip ordinary people to earn “skills for their living” in a context where the skills and knowledge gained has no use in the contemporarily job market (Hasho). It is children from poor families whose growth and progress particularly is badly affected by their harsh housing conditions, poor classroom environments and poor quality of education, both in villages and in urban areas. This is confirmed by Jauch et al (2009:23) who state that, despite the improvement in access to education in Namibia today, “the quality of

education is still grossly unequal between different schools and regions” as reflected in the results of grades 10 and 12. They further explain how the present education pattern is far from the Namibian goal of “equal education for all” because “the best results are usually achieved by private schools which are expensive and thus only accessible for the elite. The next best results tend to be achieved by the former white schools in towns while the worst are found in rural areas” (:23). This is stated here bearing in mind the awareness that there are exceptional rural schools that are outshining the urban ones, based on results as from 2010 on. However this trend is attributed to the presence of more distractions in urban areas while the rural areas enjoy more favorable study environments and are perhaps more dedicated in their struggle to raise themselves out of desperate poverty.²⁴⁵

Ultimately, many of the poor children who generally do not fulfill school requirements for a school-leavers qualification find themselves roaming the villages and streets and resorting to crime. The circle of poverty is therefore repeating itself within the same group of the society so that those in poverty remain trapped there over the generations. In this line, Longeni (TR:66-67) answered questions 1 and 2 collaterally and gave an informative description of the journey for survival that comprises learning and education for a poor Namibian child today, versus the children of the elite and those of the retainer class to some extent. He raised numerous points like the deteriorating learning conditions for children from disadvantaged families, both in rural and urban areas, and how their backgrounds are increasingly minimizing their opportunities for accessing tertiary education and employment. On the other hand, the children of the new black elite are benefitting from better equipped schools as their families moved into former white residential areas. Limited accommodation for students at the University of Namibia (UNAM) has forced many students into uncondusive accommodation where it is difficult for them to concentrate on their studies. Longeni is also concerned with the expensive commuting and exhausting walking distances to and from the university, coupled with the costs of the tertiary education itself, which has become unaffordable for poor families.

Shakola pointed to the education slogan of the Institute for Open Learning (IOL) in Namibia that says, “Education is the biggest equalizer.” The state of education as described by Longeni above is an obstacle in the process of bringing about a more balanced society, and

²⁴⁵ New Era, “Rural Schools Outshine Urban Ones,” 19. 06. 2012; The Namibian, “Rural Schools Perform Best” 18.01.2012.

does not enhance poverty reduction and the realization of an equitable socio-economic society in present Namibia. This reality has been acknowledged by the Ministry of Education in Namibia and necessitated the establishment of the Education and Training Sector Improvement Programme(ETSIP) as an attempt to address the situation. Its document states:

One of the key challenges lies in the capacity of these emerging knowledge and innovation nodes to produce knowledge that is relevant to Namibia's growth potential. A significant explanation for this low capacity is the failure of tertiary education and training to produce graduates that can effectively contribute to knowledge creation and management.²⁴⁶

The former Minister of Education, Nangolo Mbumba, also stated earlier in 2006 that the education has not developed as fast as necessary, and shares the view of ETSIP (Namibia, Ministry of Education, 2007:82) that it presently does not have the capacity to fulfill the dream and vision of the development plan of the government, as he states:

Progress towards equity in education has not been rapid enough. More than that, at the current level of performance in education, we will not be producing citizens who are capable of making Namibia a knowledge-based economy as is expected of us in Vision 2030 (: v) .

Despite the fact that the largest chunk of the national budget goes to education rather than other ministries, quality and effective education remains a challenge that the Namibian society is yet to overcome to be able to uplift the poor out of enduring poverty. The social-economic odds, and the shortage of skilled professionals in the education sector and its consequent poor performance (Longeni and Minister Nangolo Mbumba), are significant pitfalls in this regard. I personally think that Namibia made a political mistake at independence to delink itself from the South African system of education, along which the society could have developed its own local syllabi under a regional integrated education system sharing educational facilities and human capacity instead of the various Southern African entities working in isolation

5.2.3 Other factors contributing to social disparities in Namibia

While education is highlighted a central obstacle towards poverty reduction in Namibia, the participants have also given other causes for the large gap between the rich and poor in Namibia today.

²⁴⁶ Ministry of Education (MoE), Namibia, 2007.

5.2.3.1 Capitalism and globalization

Namibia has been contested between the Western-Eastern cold war fronts during its struggle for self-emancipation, leading to the situation in which the liberation movement found itself allied with the socialist East which supported its cause. SWAPO held socialist ideologies in exile and had been planning to introduce a socialist government in the independent Namibia. But, as Shali attested, the country “adopted a capitalistic system which the SWAPO party disliked and fought against as a system of the former colonizer.” Shali accurately attributes this ideological u-turn of SWAPO to global political pressure and conditions which were set by the colonizer with its Western allies in the process of a negotiated settlement for Namibian independence; as well as to the context of the fall of the Soviet Union which weakened the party’s former socialist ideology. Jauch et al (2009:21) also allude to Fanuel Tjingaete (February 1989) and similarly attest to this shift as “SWAPO’s attempt to seek [Western] support for Namibia’s independence.” The independence and the constitution of the country were outcomes of processes - mainly linked with Western nations - of a negotiated settlement.²⁴⁷ However, for Shali that cannot constitute an excuse for the socio-economic failures by the Namibian government. He contended:

However, although the acceptance of the [capitalistic] system included those conditions, it must not be used as an excuse. That is for instance saying: ‘This would not have been the case would I have happened to use the system of my own choice.’ The government cannot cry foul to the people that it was trapped, because presently it has its independent choices and can make independent decisions. It can still think of how effectively it could do its affairs better, even within the capitalistic system, and be able to reach the targets/goals which it initially designated for the people.

This is a convincing argument because despite those global pressures and conditions, SWAPO has been enjoying a political mandate to do as it chooses since the first elections in November 1998 where the party won 57% of the popular vote (41 of 72 seats in parliament)²⁴⁸, and has since been steadily increasing its power to a present *two thirds* (2/3)

²⁴⁷ G. Erasmus (in C. Keulder ed. 2010:81) states the fact that although the Namibian Constitution became a Namibian product which Namibians debated and accepted, “the blueprint of the Constitutional Principles had originally been drafted by the Western Contact Group consisting of Canada, France, Germany, Great Britain and the USA.”

²⁴⁸ African Elections Database, <http://africanelections.tripod.com/na.html>, Retrieved on 02 July 2012.

majority. However, the party has become increasingly capitalist in ideology and praxis as if it were only using socialist ideologies in exile as a steppingstone to win the support of the then socialist block. In Kaenda's words: "We claim to be a *mixed economy* but capitalism is dominating." Although the constitution states that Namibia is a *mixed economy* (Namibian Constitution, Article 98) which allows the state to command and engage in economic intervention for a balanced public distribution of resources and prevention of the exploitation of the poor;²⁴⁹ the emphasis is far more often placed on the capitalistic *free-enterprise* market which attracts foreign direct investment at the expense of the local poor.

Although all interviewees imply a negative impact of capitalism in the present Namibia, six of them have explicitly expressed their displeasure on how the system is not pro-poor. Kikimba saw capitalism as a constitutional norm and stated: "According to the constitution, all people are free to benefit, but it all depends on whether they are able or capable to reach certain economic levels. That is how capitalism works." Of course, the capitalistic system is capital and profit driven. Numerous scholars have argued that rather than being human oriented, capitalism aims for private accumulation of wealth and has been manifest in many countries as being based on greed rather than on ethical values of common good and justice, although others defended it equally vehemently.²⁵⁰ Mixed economy, as advocated under *social market capitalism*, places the government between the producer and consumer as a whistle-blower for healthy interactions that do not slide to the extremes of both *collectivism* (which stifles private economic initiatives) and *laissez faire*²⁵¹ *capitalism* (which keeps the wealthy elite and the poor at remote poles), as long as the government does not abuse this privilege (Wogaman 1977:100-101). However Kikimba stressed that the question of how the constitutional "objective of securing economic growth, prosperity and a life of human dignity for all Namibians" (Namibian Constitution: Article 98) should be implemented and secured

²⁴⁹ See for example F.P Wogaman (1977:100-103) who argues for a *social market capitalism* type of mixed economy which he says must be "determined pragmatically" and can be "somewhat different in every country," as long as the produced wealth is put to the best use for the benefit of the whole society.

²⁵⁰ Proponents of the self-regulating market like Milton Friedman defined economics on the basis of individualistic "freedom and distributive justice" where an individual or perhaps a family should be free from the society to make their own social decisions, and define *justice*, *love* and *altruism* on the basis of free individual interactions (Cited by Wogaman 1977:78-82).

²⁵¹ A French term which literally translates: "let [them] act"

in the present Namibia remains an open question. Helungi further contended that capitalism is the main cause of socio-economic imbalances in Namibia:

Those who have are at the same time the ones who are producing and gain more. Capitalism is protecting and goes along with those who have firmly established their position on the economic ladder. If there are others who are trying to climb that ladder towards where others are, they are very few. Capitalism is dominating the economy of the country.

Magano, like Katonyala and Shakola, acknowledged that there are “those who have wealth due to their personal hardworking” and Kaenda emphasized that the products of others’ pure hard work should be a cause for admiration and not jealousy, unless exploitation of others or theft are involved. Such hard workers are only reminded to share with the poor and avoid the sin of greed and selfish accumulation of mammon as narrated in the Lukan story of the “rich fool,” and that of the rich man and Lazarus” (12:13-21; 16:19-31). Nevertheless, Magano criticized capitalism as being harsh on those who do not have, while continuing to favor the wealthy and open all opportunities for them, because they are the ones who qualify for “bank loans that are given for business self-support.” Kaishala similarly argued for an alternative, saying that,

There are some better economic systems which take a middle position between extremes and are trustworthy as they care a bit for their people. Those systems try to pick up and include also the poor of poor ... There is no empathy [in pure capitalism]. Sympathy needs to be thought of in these things too.

A business-minded Longeni explained how after independence the SWAPO party extended its power from politics to business, and its shift from a collective and inclusive economic view to one which defended the exclusive capitalistic privatization of the State Owned Enterprises (SOEs). These SOEs became a means of self-enrichment and greedy accumulation of wealth by the elite few, through political alignments and government connections with one another. Longeni pointed to this exclusive development and said:

Around the years of 2000 to 2005, it has been clear that those who inherited power began to realize that power is sweet and had tried to get all the opportunities as possible. Up to 2000 there were no returnees in the private sector or business, with the exception of Mr. Aron Mushimba, and some few. When they realized that business was good, what they did first as friends was to distributed fish quotas among themselves; which was even earlier by 1992/3. At about 2000 they have started giving each other mining rights, farms and land. Some of the farms

were given to individuals under the Affirmative Action as sponsored by the Agri Bank, while others were given under the resettlement program, and shared by groups of about 6 returnees in a farm. Those who got those farms and land belong to the middle class. What is clearly becoming is that now you have a class which has nothing to do with race or tribe, but it is a class which is based more on status. Whatever high position you might have today either in government, in the private sector or in parastatals, most of those privileges came in that manner.

Beside other international investments in the country, the global attraction of a free market economy has resulted in an influx of Chinese products, as mentioned by Nefundja and Shakola. As it is the case with many African countries, China became an alternative friend of the Namibian liberation movement led by SWAPO, a third party to both the West and the Soviet Union and “to some extent,”²⁵² offered moral and material support to the liberation cause, becoming an attractive business partner in the post-Cold War context.²⁵³ However, such foreign companies are not only destroying local businesses because of their low-cost products, but are also violating the rights of and exploiting the Namibian workforce with cheap and casual labor. Added to this, even that casual labour has been usurped by foreign countries (in particular China) bringing in unskilled and semi-skilled migrant workers to take jobs that could have been performed by local people. This unfair practice has regularly been on a receiving end of critical media reporting.²⁵⁴ It takes place in large scale projects of

²⁵² Some Namibian critics see China as a *Johnny-come-lately* in partnership with Namibia, behind Cuba and the Soviet Union that played more pivotal role in the Namibian course of struggle, including the human sacrifice made by Cuba.

²⁵³ See Jauch 2011:52.

²⁵⁴ Literature pertaining to the contested Chinese presence in the country is as follows: a) *Die Republikein*, 29 June 2011 reported that the Namibia Chamber of Commerce and Industry (NCCI) reacted to the defensive remarks of the president about the presence of the Chinese in Namibia, while vilifying the presence of the South African companies in the country. The NCCI tried to be balanced in its wording: “We concur that there are some South African companies which are as guilty as Chinese and other foreign businesses, but we are also aware of South African businesses which conduct their affairs professionally and acceptably.” b) The unpublished report of inspectors at the Ministry of Labour and Welfare was revealed in *The Namibian* of 7 March 2007, under the heading: “Chinese Companies pay below minimum wage,” indicating that these companies pay workers as little as N\$2.77 to N\$3.00 per hour, “which is far less than the agreed minimum rate [of N\$8]” stipulated in the Labour Act. c) *The Namibian* (of 12 October 2011), under the headline “Sino-Nam food deal ‘imminent,’” published the warning of the Minister of Trade and Industry, Hage Geingob for Namibians to cease “bandwagon of anti-Chinese rhetoric,” because China “is a big power” which treats them as equals. However, facts on the ground are contrary to Geingob’s claims as they do not reflect *mutual benefit*. d) *The Namibian* (3 May 2012), gives Gwen Lister’s voice a space in an article titled “Political Perspective,” where

Chinese construction companies which are awarded government tenders, as well as in their small retailer outlets. In addition to the labor-unfriendly Chinese construction companies, these “China Shops” are isolated from involvement in the socio-economic growth and development of the society, because they simply “source cheap consumer goods from China (which are popular amongst poorer consumers)” (Jauch 2011). Foreign investments are made in the country with the collaboration of the Namibian government according to the free market economy and without regard for job creation for the citizens. This is done without any control of the exploitation of local human capital as well as the Namibian natural resources. In this way our government, knowingly or unknowingly supports this form of economic neo-imperialism which emphasizes its own interests at the expense of the poor and their development.

Another disturbing and unabated exploitation of our natural resources is spearheaded by the Spanish fishing companies in the Namibian seas of the Benguela Current of the Atlantic Ocean. Our political leaders have developed friendships with these exploiters, to the extent that one politically well-connected Spanish magnate José Luis Bastos, could publicly and boldly say: “We are over-catching hake, and I don’t have a problem telling the [fisheries] minister this.” This statement was made, disregarding the fact that the number of the white fish species is alarmingly declining due to overharvesting (iWatch 2011). This article continues to uncover betrayals and bribes that Spanish fishing companies engage in, ranging from private economic deals with Namibian political leadership to company shareholding appeasement benefits for the Namibian elite. The following indicates the extent of the corruption,

“The Namibian Government has been unable to address the dominance of foreign companies in the fishing industry because they [Swapo leaders] lack a real plan apart from taking advantage of control over resources”[quoting an unnamed Spanish businessman]. In a private conversation, a general manager of one of the Spanish fishing companies described how the system works. The Spain-based company owns 50 per cent of the local branch; the other 50 per cent belongs to Namibian partners. “They have a very high salary per month, but they don’t do any work at all,” he said. “When they pay a visit to our

indicates her surprise at the president’s speech on the Worker’s Day (01 May 2012), when he unusually “expressed his displeasure with Chinese construction companies,” after many years “of praise and justification of Chinese presence.” Lister then reminds the president that he (the president) was in charge of affairs during all that time period.

factory, they're horrified at the smell of hake. But we need them because they are fishing-rights holders. Here we all need this kind of people, for political influence." Suso Pérez, another Spanish operator, of Espaderos del Atlántico, said the local partners are figure-heads cashing in on their political alliances. "They're all members of Swapo who have no bloody idea about fisheries."²⁵⁵

The statements reveal that the 50% shares are only going to individuals and do not benefit the nation as a whole. Namibia is clearly far from being a knowledge-based society that is able to manage its own resources and industries without foreign exploitation. A unionist, Daniel Imbili complains about the worker-employee unequal playing field which many times is marked with protests due to "poor working conditions and pay;" about the influence which the fishing magnates have in government; and that billions worth of Namibian capital in the form of raw product goes straight to Spain without local investment and therefore the fishing industry does not add any value to the local economy (iWatch 2011). This ongoing exploitation of both natural resources and human capital in the country implicates our political leaders in collaboration with global exploitation systems that deprive poor nationals from sufficiently benefitting from what naturally belongs to them.

While much blame can be placed on the heads of local leadership, we cannot ignore the imperialistic global economic pressure that is perpetuated by the international institutions, the IMF and the World Bank, through which poor nations are kept in endless cycles of debt, while the rich economies expand their economic power for their own interests. However, while poor countries struggle through this global economic imbalance, it is unacceptable for African politicians to allow their nations to become victims neo-colonialism through the practice that is attracting investment "at all costs" and which "has led to a downward spiral of labor and environmental standards" (Jauch:2011:55). As an exporter of raw materials, Namibia like any other country has power to force foreign investors and trading partners to comply with its rules and play by its terms, which is simply not taking place. At this time, when the Namibians are experiencing high unemployment rate, it is deplorable to allow Namibians to be exploited as cheap labor, simply because of "weak law enforcement capacities." Added to this, ineffective labor unions are sidelined by Chinese companies against employees (:52)

²⁵⁵ *The Namibian*, 07.10.2011 "Spain's hake appetite threatens Namibia's most valuable fish."

Mirroring the above realities, the interview participants also revealed the uncontrolled institutionalized exploitation of the poor through the privatization of public property and the commodification of natural resources in State Owned Enterprises (SOEs) or parastatals, and in the municipal services. This apparently results in the enrichment of a few individuals who earn high salaries together with other benefits, sourced out of high service fees charged to the Namibian people and the taxpayers. This makes basic services like water, houses/housing plots and electricity unaffordable for many.²⁵⁶ Bishop Emeritus Apollos Mhambi Kaulunge has highlighted this as an injustice in his sermon (Appendix XIII):

...there are grievances of bad prices in the municipality areas. The people are complaining of bad prices of water and plots. Bad stories are coming from places like Windhoek, where the poor would lose their house because they have allegedly not paid their housing fees for some time. They are therefore mercilessly forced and pushed out of their house into the open and the cold of the street.

Another example of self-enriching systems has been within a hospitality parastatal, the Namibia Wildlife Resorts (NWR), which reportedly has made financial losses over the years, and yet has in 2011 “spent N\$88 million on salaries alone, representing a 46% fraction of the N\$191 million revenue that the company raked in during the same period.” This has prompted its present Senior Risk Compliance and Internal Audit Manager Jerry Shangadi to conclude that “the company’s consistent financial losses are owed to astronomical spending on wages” (*Namibian Sun*, 10 August 2012). This parastatal is among those engaging in the “walk off” practice whereby their CEOs leave the company with “massive bonuses” even when they have severely mismanaged those institutions, leaving them in a state where they need a taxpayers’ bailout.

While most of the participants are from the rural or semi-rural areas and think about land in terms of agriculture, Helungi as well as Nepando raised the element of urban land which is no longer sold at standard prices for accessibility by the poor. Municipal land has been auctioned off in order to maximize municipal profits, according to the scenario of the survival of the fittest, and is thus the preserve of the rich who can make huge bids on the property in question, only to simply sell it again for more profit, while those who cannot compete remain

²⁵⁶ In addition to the municipal services, Katonyala mentioned SOEs like NAMPOWER and NAMWATER (respectively responsible for grid power and water supply to local structures) as companies that make large profits at the expense of the poor as a result of commoditizing these resources.

homeless. When the poor are pushed to the margins and erect shacks in the outskirts of the cities, they are faced with evictions and the demolition of their shacks with bulldozers as illegal settlers (see Appendix VI). Aaron Shitayi (in *The Namibian* of 2 April 2012) is aggrieved by the quick escalation of “cheaper land prices ... from about N\$40 000 to about N\$150 000” and joins the call of many in the country for the municipalities and property developers to be pro-poor, and,

for the central government to come up with a mechanism that will oversee and regulate land prices in Namibia and play a special role between municipalities/local authorities and property developers because that is where one finds the catalysts of prices skyrocketing as well as loopholes for corruption.

Shali also suggests a regulated capitalism for the “fair distribution” of wealth, against the present exploitative situation in the country “where anybody, especially in private companies, has the right to adjust his own salary as he likes ... [so that a company’s profit] “is not given to many but shared only among two to three people.”

5.2.3.2 Corruption within political groupism and connections

In line with constant complaints in local press media almost on a daily basis, all 24 participants attested that the public economy in Namibia or “the cake of the nation” is not justly and equally distributed. Question three of the interview was asked to allow participants express what they see as causes of the present large socio-economic gap between rich and poor in the country. Beside the historical factors and poor quality of education as discussed above, all participants strongly emphasized and unequivocally blamed corruption as a major factor in this gap. They are convinced that Namibia is not a poor but a rich country, citing its natural resources for example marine and wild life, minerals, huge areas of land and agriculture, as well as the opportunity for the country’s small population of 2.28 million (as per the 2010 census). While five specifically mention the economy-population ratio as Namibia’s strength in being able to cater for all of its citizens, all participants generally agreed with the thinking of Magano who said that “each Namibian citizen is supposed to have improved above the line of poverty. The economy is more than enough for the people, but those who are in control have chosen to enrich themselves and have forgotten the people.” Kaishala, like Helungi shares the same sentiment that, “The word poor, does not need to be spoken in this country because we have enough for all of us.”

The issue of greed and self-enrichment through graft among government officials stands out among all participants. Some participants (Shali, Kaishala, Kondja, Haishanga and Kikimba) locate this as endemic to the executive level of the government. They understand that the constitution of the country and the socio-economic policy documents that are in place are generally equitable and just because the Namibian constitution has been hailed as “a shining example” internationally.²⁵⁷ Although steadily on the decrease, the international rating of the country’s governance also remains good.²⁵⁸ Nevertheless, the responses of my interlocutors indicate how a good constitution and policies become meaningless and mere documents for rhetoric if they are not rigorously implemented and practiced. Policy making and living them are two different things. The participants with this view feel that at the level of policy and decision making bodies the country is performing well, and that self-interest and graft start with the individual middlemen at implementation stage. Shali (like Haishanga) talked of the “sabotage” of government plans:

...I recall how they are saying that in the annual budget of this year (2011) they have allocated more money for job creation than ever before. That is probably a little evidence that demonstrates the commitment of the government. That is one of some of the very good things that came too late... And again another question remains as to how such plans will be implemented for the government to succeed and reach its goals. It is easy to talk and to make promises, but if good policies are not in place and if those who use to sabotage the efforts of the government will still continue, then the implementation will surely be a failure.

This self-enriching chain of connections, the participants report, siphons off taxpayers’ money into officials’ pockets as well as into those of their relatives. Available benefits are also shared nepotistically among officials’ own tribes and friends who form a network of reciprocal patronage interaction that keep these middlemen in political power at local levels.

²⁵⁷ See for example G. Erasmust, in C. Keulder ed. (2010), p.79, alluding to D H Van Wyk (1991) and E Schmidt-Jortzig (1994).

²⁵⁸ The two studies on good governance released in October 2009, one by the Harvard University, and another one by the Ibrahim Index of African Governance, rated Namibia at “69,2 points out of a possible 100, making it the second-best-governed country in the region,” after Botswana with 72,7 points; and South Africa at 68,8 points, “ranking the country third” in the region. According to the Harvard study, Namibia took a 53rd position in countries on the continent, while Ibrahim Index placed it at the sixth position. Both indexes “show that the country is steadily losing its grip on good administration.” Reported in *The Namibian*, 6 October 2009.

A broader and stronger perception among the participants is that the tide of corruption is at all levels of government, and they spoke about how it manifests itself in:

- The stealing and embezzlement of millions of public funds by the few for private enrichment, both in government and in State Owned Enterprises (SOEs),²⁵⁹ and their misappropriation for non-priorities so that matters requiring urgent attention are simply pushed to the side.²⁶⁰
- Non-transparent, crafted and dubious allocations of tenders and of concession rights in the fishing and mining industries, that circulate these tenders and rights within the elite group of a political chain of connections; and similarly the resettlement program allocates farms among the “comrades” who are the former political exiles only²⁶¹- Helungi alleged how this economic and political discrimination has excluded many, including in the Church and says,

²⁵⁹ Nashikwele, Shakola and Wanashipolo among others, refer to this theft, which is also represented by Nefundja who points out “a recent example of the events at [the] Government Institutions Pension Fund (GIPF) (where a widely reported 600 million Namibian dollars went missing in 2010), and [the] Black Economic Empowerment (BEE), which in reality is benefiting the minority while the majority of people in the country are left to fend for themselves.” While Hailonga contends that the business and farming communities are also part of the politically well-connected system of self-enrichment, he singles out politicians: “Politicians are just too greedy. They are thus using every single opportunity to grab the wealth of the country for themselves and for their own.” Earlier in 2005 there were highly publicized cases like the N\$30 million (mentioned by Magano and Nashikwele) that went missing in dubious loans given by the Social Security Commission (SSC) with Avid, an investment company, which reportedly ended up in private accounts; and N\$100 million that disappeared in investments at the government parastatal – the Offshore Development Company (ODC) (*The Namibian* 27 July 2005). None of this money has been accounted for to this day.

²⁶⁰ The earlier targeted priorities of “rural development, education, and social welfare with emphasis on health” (Longeni), have been fading into the background due to other areas of self-interest. Participants are complaining about poor services in those areas and there has been widespread criticism of unnecessary and excess spending by the government.

²⁶¹ Longeni’s (TR:68-69) answer to the question of who presently are benefitting from the national economy reflects what all other participants have generally said in one way or another: “The resources are not infinite to cover everybody if some are living the extravagant life. The political will to tackle poverty is not there, and it is simply because of greedy. Because if you look, you clearly see that you have only a specific group of the same people who are in the mining sector, in fisheries, the same people who have land, they occupy high positions, and get tenders. These things are recycled among those individuals. Deals are made only in Windhoek at bars and in recreational places. Once it goes as written information to the public for tendering, is simply fake. Those individuals have already organized themselves and decisions are predetermined.”

When it comes to ... things like fish quotas, it looks as if the people are not seen and recognized at all; so that at least our churches and some of our congregations are given shares any where in the economy of the country. It is not done. The practice seems to be intentional that the one who is given any of those shares must be politically ‘in the right line.’

- Unmerited and nepotistic employment and job opportunities, as well as development projects - all based on regionalism, tribalism or next of kin (Longeni Nefundja, Shakola, Tuyeni and Wanashipolo), and on political alignment which is referred to as “jobs for comrades”.²⁶² Hailonga put is concisely: “Many of our key politicians are just too incompetent to run the economy of the country and those who know the game may not be well-connected.” This sentiment is shared by Wanashipolo: “Those who led the liberation struggle came and appointed themselves to employment positions without taking into account the knowledge and skills they possess... [and] practiced political intolerance, which pitched one person against another...”
- Political entitlement has divided the society between two groups: (1) those who qualify as former “war veterans” and are entitled to what could be termed as *social-economic grants* which are received in the form of gratuities of lump sums; medical, educational, housing and transport benefits; as well as financial support for projects of their choice – regardless of their present employment status; and (2) the other citizens who do not qualify as “war veterans,” most of whom form the 51.2% of the

²⁶² While it is implied by all interviewees that political groupism plays a role in job allocation in government, Hasho and Shakola specifically mention political comradeship as a factor in the deprivation of jobs from those do not share the political allegiance of the ruling party. Helungi (TR:156-157) makes the same claim that it is not merit but political alignment which determines positions and jobs in government, and states: “As I pointed out earlier, the other factor is politics that determines at what level a certain person must be economically. This is because politicians always have their specific intentions. As I have looked at Namibian politics today, it recognizes and favors those that are noticed to be busy with the upkeep of the present political power. If you are not behaving according to the politics of the day, you are economically left behind... Nobody would consider you economically if you have chosen to constitutionally live as a free person exercising your rights in your independent country and do not have the tendencies and gifts to be a protector of the status quo. You will be seen as nobody in their circles. Opportunities are only for those that are bribed or paid off to co-operate... Things are purposely done either to bribe off or discriminate against those who are seen as politically inactive or belong to other political parties with the intention to frustrate them with poverty and to regret; with aim that such a person would perhaps return to governing politics or realize that he/she is “totally wrong.” There is injustice there which does not respect and follow the constitution of the country.”

unemployed society.²⁶³Shakola viewed the former group as being “turned into an elite group over night” as it “is given special treatment than the fellow citizens.”This is often justified under the pretext of “affirmative action” and the concept of the “previously disadvantaged,” which for Longeni must be done away with and replaced with the “currently disadvantaged.” In her “Political Perspective” (*The Namibian*, 30 September 2011), Gwen Lister joins this general outcry and speaks of the ‘a luta continua’ that she was familiar with in the struggle years, as a slogan that “was aimed at something for everyone and justice for all” but that is today a bandwagon “for those who want to use their credentials to advance their personal/private causes.”

- The denial of the reality of corruption and the lack of political will to it, for which the government is accused of concealment. For most of the participants in this research, this seems to be the underlying factor in the scourge of corruption in the country’s public economy. Besides their general view that wealth is circulating within an elite chain of political allegiance, which implicates the political leadership, the participants like Nashikwele, Nefundja, Hasho, Helungi and Hailonga, shared the viewpoint that these elite are also “untouchable.” Hailonga (TR:133)put the blame on the toothless Anti-Corruption Commission (ACC), which was formed and appointed by the political office of the Head of State in 2006 to curb corruption. This commission has however been the subject of public criticism for only pursuing soft

²⁶³ Like Haivela, Longeni, Nefundja and Ileni among others, Helungi (TR:158) is aggrieved by “flourishing benefits” that war veterans and their children are given, which according to him damages “national integration” which was a priority at the time of the repatriation of the exiles. Helungi calls this a financial *wheel-borrowing* of a specific group into wealth and complains: “You could easily see that the war veteran children have been given much more rights and privileges than other children, which is an indication of forming a different and special group in the society... Maybe those are the only ones who will be rich as they are financially wheel-borrowed up and assisted. It is true that they have many easy opportunities: If they are getting medical treatment for free, free education up to the university and get good jobs with qualifications as a result; while the other fellows end up without anything because there is no support. Ah! ... I think this is not justice at work and it does not promote equality in society. Well, I was asking myself even today: Ah, does the CCN [Council of Churches in Namibia] consider this issue to be right? We [the church] were working hard and struggled to ensure that the children from exile were integrated among others without any discrimination. We really strived and had considered national integration as crucially important for the nation; and we did not allow the society (soon after repatriation) to have a separate group of returnees for the sake of the necessary integration. But presently, integration is completely done away with. Ah! You just don’t understand.”

targets, while the investigations of white-collar theft – which as per the participants’ views, is at the heart of the plundering of the national economy and of millions of dollars from government treasury– are hijacked by the government (hereby referring to the office of the president). Such white collar investigations endlessly go through bureaucratic commissions of enquiry, until they legally expire without any disclosed findings. The reluctance of the political leadership to unearth many pending cases of corruption and to bring the culprits to account and justice, led Hailonga to contend that there is “... abuse of positions [in government] for self-enrichment, because some-how, such individuals are immune from the law. They are too big fish and too deep in the water to catch, even by the Anti-Corruption Commission, it seems.” The ACC therefore represents another Namibian policy with positive intentions but which is not effectively implemented. The parliamentarians of the ruling party, SWAPO, are even on record criticizing the commission for making corruption cases public to the media before the suspects are proven guilty. This implies both that they are protecting their own public image and that they are already looking for loopholes in the law. The Speaker of the National Assembly of that time, Theo-Ben Gurirab, however cautioned against the lack of political commitment to the work of the ACC, saying “It is in our hands to rescue ACC, because the perception out there is that it is not going to work. Let us do something, not engage in complaining, but do something to rescue the ACC.”²⁶⁴ Public trust in the commission continues to diminish, as indicated by this public opinion:

People clearly don’t believe that the ACC has either the resources or political will to probe and expose corruption in all its manifestations, and this may result in fewer cases being reported to them. They would really need to crack open major corruption scandals for this perception to change.²⁶⁵

A similar low profile and defensive attitude towards corruption has been echoed from the office of the president itself which earlier vowed “zero-tolerance” against corruption.²⁶⁶ This decline in tone has been ascribed either to a later realization of not placing a trap where oneself walks,²⁶⁷ or to a genuine wish but which politically is impossible to implement

²⁶⁴ Reported in *The Namibian*, 20 April 2009, under the heading: “ACC gets MPs’ goat.”

²⁶⁵ G Lister, “Political Perspective,” *The Namibian*, 13 August 2013.

²⁶⁶ The President’s famous declaration against corruption in his inaugural speech on 21 March 2005 refers.

²⁶⁷ A reference to the Chinese Government scholarships which were meant for the less advantaged Namibian learners but they were grabbed to benefit the children of top government officials. Even the president was

among greedy comrades. Nefundja attests to this state of affairs and says, “How can you justify the fact that millions of dollars were misappropriated from the coffers of [government] institutions but the culprits remain in charge of the same institution?” G. Lister’s perspective (The Namibian 08.06.2012) shares the same sentiment and lays the blame on bad management in government, by “not taking care of our precious resources, allowing widespread abuse of S&Ts[Subsistence and Travel Allowances]; failing to stem the tide of corruption and enrichment of the politically connected few, mainly through tender loopholes; the list goes on.” Astonishingly, in his State of the Nation address on 25 April 2012, President Lukas Nghifikepunye Pohamba made the following defensive and sycophantic statement in favor of his fellow elite class, regarding corruption and said, “You hear there is corruption, but you citizens are not coming to say, ‘Pohamba is corrupt’ so that he can be investigated. Now who is corrupt?”²⁶⁸ This has been taken by the public as lip service and an ongoing attempt to keep the rot under the carpet. A cartoon from the Namibian of 16 May 2012 (Appendix VII), portraying the head of state who is aware that he is “drowning in the sea of corruption cases,” while at the same time he appeals to the public to “report corruption,” affirms the government’s reluctance in combating corruption. A stern critical response of G. Lister (Appendix IX, from the same issue of The Namibian), as well as another earlier pseudonymous letter of a writer about the current president and corruption (Appendix VIII, from The Namibia of 13.12.2010), are brave statements in the face of the head of state. Among others, they are contextual responses that affirm the reality that the Namibian government has not strived for the ethical practice of accountability, transparency, honesty and justice. The elite never came back to challenge those critiquing voices and prove them futile.

The above views of the participants in this study on the major factors contributing to corruption thus highlight the following: rampant embezzlement; the flawed process of awarding tenders, concession and land; nepotistic job allocations based on regional, tribal, family or other affiliations; a culture of entitlement by veterans of the war of liberation at the expense of other who desperately need social services and support; and the lack of political will to fight corruption. Clearly, this is an issue with multiple root causes and multiple

implicated. An article from an anonymous writer in *The Namibian* of 03 December 2010(Appendix VIII)summarizes the whole case.

²⁶⁸ This was reported in the daily newspaper, *New Era*, of 10 May 2012, under the topic: “Is rampant corruption a myth or real?”

effects. One of these is that these economic interactions have according to Ileni created tensions and a fear of criticism among the political leadership. They are, according to Ileni, “scared to face questions posed by the communities because they are sensitive of their shortcomings being publicly exposed.” In turn this makes politicians reactionaries that are harassing and subduing “those who are attempting to speak out on the needs of the nation ... until they give in to fear. Whoever has the plight of the society at heart and speaks out is labeled as an imperialist, a double-agent and considered unpatriotic.” . Instilling fear is of course among the measures always used by those who love power and prestige when they are faced with a challenge to their power. This tactic is easy to implement, especially among the uninformed and therefore unsophisticated electorates, where manipulation of the masses is achieved with relative ease. Historical credentials of political heroism are always qualifications for present-day approval, regardless of evidence that a former political hero is now a corrupt individual. This narrow definition of “a hero” only one who has participated in the war of liberation, is dividing the society between on the one hand the heroes, from whom another group has been further elevated as “the honorables,” and on the other hand those on social margins who are subjected to be “worshippers” of the former. This is a dehumanizing abuse of position and power.

While this study is mainly focused on public national economy in present-day Namibia and has therefore concentrated on how that economy is distributed, it is also important to take note of the fact that corruption is not only taking place among government institutions but is prevalent almost everywhere, including in the private sector. Even the Church which according to this study must be a model for emulation by the society has not been immune to this behavior. We have above highlighted the private sector as the location of capitalism’s particular exploitation of the poor. The participants who have raised this general perspective on corruption as having permeated all aspects of society, not just the political levels, have also offered a critical argument against African perceptions of social status and African understandings of economic survival as traditional practices that are among the factors which promote modern capitalistic behavior. Haishanga for instance, said that the hungry blacks from poor backgrounds, who find themselves in the positions where they are involved in the management of economic resources, have instantly forgotten their former “solidarity with the

poor”²⁶⁹ and now consider themselves only. Ileni was of the same opinion: “We seem to be not thinking of national resources in terms of the common good of the whole society. Perhaps it is because when a hungry person finds food, he or she would eat until he or she got choked with food if not regulated or controlled.” Similarly Haishanga (TR:7) admitted that his African communal culture has not always been equitable but has also marginalized the poor:

We, the blacks who got the opportunities to manage the economy, I am not sure if it is culturally in our nature or it is because of poor conditions in which we have been; mostly we are only thinking about our own survival. Verbally we say that we are helping the nation, but in reality we do not have the aim of uplifting others ... It is possible that I only do everything nice with my family, but would not consider the other side of the community and their needs. I mean that we do not seem to possess the feeling of uplifting the nation per se. Because, there are people who say: It is better for me to remain poor as long as the nation is prospering. So, we do not have that spirit ... I have been looking and observing this. Let us use the example of a traditional healer. A traditional healer does not share ideas with the community members. It is his/her own knowledge and even if he dies, he goes with all his expertise. Whites were probably the same way, but they have been changing... They have realized that if someone gets some expertise or wisdom, it needs to be shared with others. That is why schools were established, in order to share knowledge. In our villages or our African countries, it appears that we believe things should remain as they are. I have also learned that if a person is becoming richer than a king or a headman, people (king and chiefs) take his properties away so that he should remain poor.

Another cultural perspective comes from Ileni who cites an Oshiwambo proverb, “*Omundilo wongula oponhele yoye*” (Better keep morning fire to yourself/close to your own bosom), as another traditional value which encourages selfishness. Additional Oshiwambo expressions which could be construed similarly are: “*Elenga ihali yavala likwao la wa konghambe*” (A chief does not care when a counterpart has fallen from a horse); “*Omaadi ihaa lilwa peke lamukweni*” (Oil cannot be eaten from a friend’s hand. In other words, one must accumulate for one’s own consumption); and “*Kwa tiwa lunga, litapula*” (Once ordered to prepare the milk, take your own mouthfuls in advance). Besides the alien concept of capitalism, the cultural tendencies that are reflected in those expressions are also ingredients in the current situation of socio-economic discrimination, and of contests for power, status and prestige in

²⁶⁹J. Diescho (2000:38) recalled the sacrificial commitment that was reflected in SWAPO with its high ethical principles and values that united the cadres in solidarity, and cites ideals such as “sacrifice, dedication, loyalty (not blind- but critical loyalty), pride, honour, service, the unity of Namibia (One Namibia, One Nation), hard work, and education to work better”, which is in complete contrast with the present hallmarks of the party obsessed with insatiable greed and individual accumulation of wealth.

our communities. Many people do not accumulate wealth to make more wealth, as some capitalists do, but rather to enhance their social status. An example is the unnecessary purchase of commercial farms by the elite who do not have the time and skills for farming; or the purchase of the expensive automobiles. Longeni attested to this situation with the following words:

The middle class that owns farms have them as mere symbols of honor and prestige; just to boast that – “Oh, I have a farm!” You find that many of them have built swimming pools and double stories in those farms - very good houses. The husbands go there with their younger mistresses, because their real wives do not go there. That is what takes them to farms. But the output of the production of our farms is going down. At the time of our independence we had more than 1million cattle in our commercial farms, but now it is less than 500 000 ... The farmers that are a bit serious are those who have left other businesses and went to be fulltime farmers. But these politicians who are giving each other land now, No! It is just a pity.

The general view of corruption as an innate human behavior which is also culturally based, and its prevalence almost everywhere in society, places the Church in the position where its voice against this behavior is not a mere pointing of fingers at certain others, but a transformative appeal to the whole of society, including itself, as an integral part of the society.

5.2.3.3 Land policy and distribution

Although the current locations of my research interlocutors are as follows: 14 (58.3%) rural, 7 (29.1%) semi-urban and 3 (12.5%) urban, all of them are of rural backgrounds. They think of the economy primarily in terms of agricultural farming. Besides the fact that some of them are professionals like pastors (12), teachers (3), in business (1), nurses (1) and others, they are all bound to the cultural norm of engaging in some subsistence agricultural farming beside their professional work. The issue of land allocation is therefore crucial in their responses to the question about land.

We have already highlighted some land related points that emerged under other topics:

- Commercial land allocation through the resettlement program is corrupt and results in most land being purchased by those within a politically connected group of the middle class and the elite.²⁷⁰
- The inaccessibility of land and housing by the poor in the municipal areas is due to skyrocketing and unaffordable prices.

Other points raised by the participants are:

- Land is unequally distributed and depends on one's income. Therefore, besides those who have money to buy land, the rest still remain in former homelands where the apartheid government forced them to relocate (Hailonga and Ileni). The rhetoric that every Namibian is free to settle where ever he/she wants as per the constitution is indeed rhetoric alone (Ileni) – these rights became farcical in a society which has embraced the extreme capitalism, even regarding the issue of land allocation (Magano). Like Ileni and Hasho, Longeni mentioned of high “land pressure” and overcrowding on communal land as the populations of humans and animals are increasing, which makes farming with crops and animals difficult.
- Ileni and Hasho raised the issue of the continued discrimination of people according to tribal lines in the allocation of land in communal areas, referring to the dispute which erupted between the Ohangwena and Kavango regions,²⁷¹ which many people think was tribally driven. Ileni argued: “But look for example at the way the government and the law have handled the case of farmers that were evicted from Kavango. What is that in a free Namibia?” Hasho pointed to the same case:
And more specially, there is now a clear cut boundary between that part of Ohangwena and the Kavango region. Fences have been erected to form a buffer-zone that no one from this side could go reside to the other area. These things are quite not different from the colonial days where we were divided in homelands.

²⁷⁰ In his lecture on tribalism in Windhoek, Joseph Diescho pointed to this injustice which the even former white colonizers did not do, saying that “...no African country has addressed the land question properly and ... political leaders take land themselves in contrast to the colonial era where whites distributed wealth among themselves equitably” (*New Era*, 26 June 2012).

²⁷¹ The two regions have been demarcated along their original tribal and apartheid boundaries.

- Wanashipolo, Nambili and Longeni raise the injustice of fencing off of large tracts of communal land by the retainer class, including the wealthy that are able to purchase land in commercial farms. This entails an abuse of power and positions, and the misuse of the law by the headmen - a law which allows only the *lease* and not ownership of land in communal areas. Longeni (TR:70) explained:

Before 30 or 20 years ago up to 15 years back there were some men at our villages who had herds of cattle which they took to the forests for free grazing. They were regarded as wealthy people (mentioning some names of the villagers), but they did not fence off land. Today no poor has more than twenty cattle. Where do they graze? Because what is now called a communal land area is fenced off, a lot of fences. The small area that is not fenced off is where the wealthy graze their animals with the poor before the wealthy return to their fenced off land after grass outside is finished. Where some land was not yet occupied in communal areas, now teachers, nurses, business people, and even pastors, have fenced it off. Why is it so? It is because they have money, cars and information. They are also known by and closer to the headmen. A poor person (haikombo-kuvali) does not receive the same treatment as a principal from the headmen. The principal is the one who gives a ride[by car] to the headman's child to school.

- Another strong argument for a uniform or *single land law* in the whole country comes from Helungi and Wanashipolo. They suggest equal distribution of pieces of land and that "everyone occupying land becomes [its] real owner." This adds value to peoples' land and keeps them secure, ensuring that they are to be fairly paid should they have to sell their property to give way to public development. This could be a solution to the abuse of the poor who are simply pushed off their land in proclaimed areas with only low compensation, as pointed out by Nefundja, Helungi, Ileni, Tuyeni and Nepando. Both Helungi and Wanashipolo find a solution to the problem of grazing contests, as raised by Longeni above, in the fencing off of everyone's piece of land, indicating genuine ownership of that land, as Wanashipolo suggested:

Such land should be fenced off; so that everyone's livestock is confined within his/her farm yard... That law [which regulates land differently in different areas] was imposed by the colonial dispensation with ulterior motives. Now we reverentially follow it again, when our fight was for land. It is not good, especially in our situation, where a person with lots of money fences off large tracts of pasture land.

- The abolishing of the law of *land lease* in communal land would also release ELCIN from present land disputes with local governments and municipalities in the proclaimed areas – a situation in which the Church found itself on the side of the

marginalized – as raised by Kikimba and Kaenda, along the lines of Tuyeni’s statement.²⁷²

- The resettlement program has not succeeded because those who have been allocated farms do not have skills²⁷³ and therefore, farms have become unproductive (Kaishala cites the example of land reform in Zimbabwe as warning to Namibia). No training programs are in place for new farmers (Kikimba). In addition, the government does not give the poor resettled farmers any support in terms of finance and equipment, as pointed out by Hasho in line with Nelama,

...if you look back to history, those whites who went from here to fight in World War II, when they came back and were given those so-called commercial farms in Namibia, they were assisted to be where they are today. That kind of assistance has never been given to the people who benefitted from resettlement program after independence, and things just deteriorated since.

While agricultural farming in the communal land is also seen as a spinal cord by most of the interviewees, Helungi complains that training in farming skills is required to improve the traditional farming methods and thereby increase the production of the subsistence farmers on communal land. Presently, despite vast areas of farm land, agriculture including both communal and commercial farming “contributes only less than 5% to GDP”²⁷⁴ (Gross Domestic Product) of the country. It should also be recognized that giving farms to the disadvantaged simply because they are poor is not a solution to their plight. Other avenues for employment in areas of the people’s abilities and performance must therefore be considered and made available.

²⁷²Tuyeni unequivocally says: “The proclamation of towns, which always goes along the places that initially were established by the Church as its centers, is now forcing the Church to buy that same land it owned and developed. It is not fair to demand purchase of land by the Church which initially pioneered the development of those places.”

²⁷³In addition, Longeni points to the failure of the resettlement program as follows: “Resettlement did not alleviate poverty because, a person is given land, free of charge of course, but that person has no access to finance. Resettlement is done with a form called “99” as a lease hold. There is no legal ownership of land. They are given the right to settle on that land for 99 years but do not have any right to sell it. The land is getting less and less productive because ... those resettled ... do not use it properly due to lack of finance and know how.”

²⁷⁴ Diakonia in the City (DIC), Report 4 – August 2008:23, citing Mihe Gaomab of the Namibian Economic Society (NES).

All the above points made by the participants in this study reflect an unresolved problem concerning land, and the poor bear the brunt of this problem. Greed has been emphasized by the participants as the main cause of inequality in land distribution and prompted the following statements of disappointment: Hailonga was disgruntled that regarding the land issue, it is only “the color that changed, from the rich white to the rich black.” Kaenda echoed the same disappointment:

Again you find a minister in possession of up to three farms, for what then? You have taken these farms from a white man simply to give them to a black who equally has exactly the same mentality as a white man. It makes no difference. What has changed is simply the skin color but the mentality remains the same.

The Church is hereby alerted to a socio-economic problem which is an integral part of the daily experience of its members. The problem calls for its prophetic, ethical, and transformative involvement. The Church is called to enhance its task of providing an empowering education in society, and to contribute to the paradigm shift towards the productive and equitable utilization of the resources of land. The vacuum of productive deliberations and plans regarding land is echoed in what Kaishala refers to as a “poverty of understanding” or awareness: “The poverty of not understanding the need to discuss it [land] led to the issue to lay dormant. A person is just in the country shouting “our Namibia,” but he/she does not know that he/she needs to take something out of the land and how the land could bring value to his /her life.”

5.2.3.4 Political fear and a vacuum of voices for justice

Nineteen participants (75% of all participants) raised their concern that political fear permeates Namibian society and that people do not freely express their minds. This is why most Namibians who use the print media to give their views do so pseudonymously. They attribute this to the feeling of insecurity among those in political power, who as a result are trying to intimidate, to control and silence any critical voices. Like Ileni and Helungi who expressed concern that political intolerance is on the increase and compromises the principles of our democracy, Hasho and Kaenda also spoke of this intolerance which purposely labels

any critics as “imperialists” and excludes them from economic resources and other privileges.²⁷⁵

The participants also revealed that ELCIN too has become a victim of fear, and has consequently become silent in regard to socio-economic and political issues. It is interesting that, aside from one pastor (Nepando) who felt that the Church has not lost its prophetic voice, all other eleven pastors admitted that ELCIN has compromised itself in terms of speaking out on matters of socio-economic and political justice, citing fear as one of the factors for this. The fact that these pastors are aware of the problem but are not taking the lead in breaking this wall of fear, but point instead to the top leadership of the Church as those who should undertake this task, confirms the intensity of the *hidden transcripts* (Scott 1990) within the Namibian society and the Church in particular. The participants had the courage to discuss these issues with me *off-stage* as their colleague, but most of them would not dare to raise them *on-stage*.²⁷⁶ This is simply due to the fear of taking the risk of being aligned with the political opposition (Hailonga, Helungi, Kikimba, and Kaenda) as a result of intolerance. Because SWAPO, the present ruling party, has managed to keep most of the uninformed electorate as uncritically loyal as possible, anything that does not support this party is for many a betrayal coming from the “agents of imperialism” and is therefore not acceptable. The pastors are finding themselves stuck in this mire of what could be termed as *party political tribalism*, simply because ELCIN has not clearly identified its position as a Church which is above such mud-slinging. We will closely monitor this pattern of thought among the pastors as we analyze the sermons, which are their official and public transcripts.

While seven lay members also affirmed that ELCIN “is dead scared” (Wanashipolo) and silent, five of them praised the Church for speaking out. This variation could be attributed to differences in local contexts and in their Church leadership. There are no doubt isolated voices of justice which Hailonga refers to as “some bubbles here and there.” However, Hailonga argued that for the most part, “ELCIN has finished with its socio-economic

²⁷⁵ See how Helungi above in this chapter has articulated this political exclusion meted out to those who choose constitutionally to live as free citizens, exercising their rights in their independent country and who are unwilling or unable to be praise-singers and sycophantic protectors of the status quo.

²⁷⁶ See chapter two in this study concerning Scott’s off-stage and on stage transcripts between the subordinate and the dominant.

responsibility during the struggle for independence, when social responsibility was an issue discussed at all occasions, befitting or not”.

This scenario also implies an uncoordinated effort from the Church to speak with one voice, which leads a few pastors to have to pay the “high price” of political vilification and exclusion even among fellow pastors (Longeni, Helungi and Kaenda), because of going against the political mainstream and its attempts to keep the society uncritical. This challenges the top leadership to take the lead in re-organizing its workforce and to make concerted efforts to encourage the coordinated involvement of its pastors as a formidable force to be reckoned with. This point has been raised by Shali that, “The more the top leadership of the Church is silent and appears as if they do not have any concern, the more do the local pastors also refrain from speaking up about those issues and problems.”

Another possible explanation for the positive picture of the Church painted by the five lay members could be linked to the reluctance of many Church members to be critical of their “holy Church”, a “respect” which they would also have given me as a pastor who interviewed them. This uncritical behavior towards the leadership among many of the laity in ELCIN reflects the effects of the *institutional model* of the church, as defined by Dulles in his *Models of the Church* (1974:31-42), whereby leadership is understood to be a God-given order that should be adhered to in a faithful community. However, it would be an exaggeration to say that the ELCIN has adopted a rigorous hierarchical institutionalism model as described by Dulles (32, 35), in which the leadership is unquestionable. This model may exist due to the reverence of Church members for their Church and its hierarchy, but it also alternates in ELCIN with one of church as *the herald* (:37). This model has also been supported by a Barthian insistence on *revelation* and has uncritically been reflected in the Lutheran concept of the *unerring* Word of God, as stipulated in the constitution of the ELCIN.²⁷⁷ Under this model, the proclamation of the Word of God takes a central position, while the incarnational role of the church tends to be eclipsed by the divine authority of the unerring Word as it is spoken. The members of ELCIN then tend to think about the Church and its leaders as agents of that unerring Word.

²⁷⁷ See the section in chapter two under the heading, A Lutheran Ethical Accent, where we have pointed to this Lutheran tradition.

Views of the lay members on the fear of the Church are presented, after which those of the pastors will be outlined. Haishanga (a lay member) pointed to the reality that “most of the Church members are members of the ruling party” and that for this reason it has been difficult for pastors to be impartial and to be critical of the government, although Haishanga contended that “the gospel should be preached by those who are impartial.” As a result, the ELCIN does not see the “power” which it has to make a difference. It is rather “preaching a *theology of appeasement*”.

Shali (TR:112) spoke of the irrelevance of the Church as a result of its fear and of its being cowered by the power of socio-economic pressure and the demands for solidarity with the government:

What made the Church silent is likely the fear, the extravagant love of its government, or due to its own needs (whereby it is attracting support from government), and it gives in as a result. The Church has therefore been negatively influenced and has therefore become irrelevant. This is in line with one theologian whose name I cannot recall, who once said: ‘Whenever the church ceases to say anything to the problems of the society, it ceases to be the church.’

Shali here echoes Bonhoeffer’s ethics on the mandate of the church, which he said lay only in obedience to the Word. Bonhoeffer argued that “the church must not simply cease to be the Church” because it must encounter with all people, including the government (1955:290-291). Wanashipolo (TR:131-132) stressed the point that to correct someone does not mean hate that person:

Well, to be fighting for justice the Church must take a stand like the Isaiahs and the Jeremiahs and have the voice that is reckoned with by the government. Speaking of justice does not imply hatred. There should be a difference between correcting a human and hating him/her. But if the Church stays quiet, afraid or sides with the powerful because of favouritisms and connections that belong outside of the Church, in social relations, it is not good. It drifts people farther away. And believers who appear to be well informed will scorn it very much.

Longeni (TR: 71), a lay member who attended a pastors’ meeting and listened to a speech titled “A pastor and politics,” made the following stern criticisms:

If we come to social injustice, where ELCIN is expected to tackle the government of the day, they are so afraid, literally afraid ... I was surprised ... I read [the speech] and, very interestingly, there was no single scriptural reference. Our arguments must be biblically based, but that one was simply general. It was all rumble and mumble that was referred as theology. It was not what one would expect. Reading from comments that followed I have also realized that

the participants were clearly avoiding the issue at hand. That issue of “a pastor and politics” was totally being avoided.

Citing the healing incident by the apostles in the temple, Longeni indicated a desire for the Church to state its apostolic position clearly, emphasizing that there are times when it “would rather listen to God” than to those in power (referring to Acts 4:19).

We now examine the views of the pastors on the Church and fear. Shakola raised the point of unarticulated theological contextualization and of lack of clear definition of the role that the Church must play in a post-independence context. While Shakola commended those pastors “who profoundly incorporate issues like peace, love and reconciliation in their sermons,” he was troubled by other preachers who, regardless of their theological grounding, tend to emulate and speak about these themes/issues from the perspective of secular political language. He gave the example of the theme of reconciliation which some pastors have come to view from the perspective of “the *political reconciliation* which was declared by the former president Nujoma at independence.” For Shakola the Church speaks as if it did not have its own message of reconciliation. “It is as if it is the president who taught it about reconciliation. I want the Church to point out and demonstrate that it has been the advocate of reconciliation even before independence.” Shakola (TR: 246) with few exceptions, thus points to sermons that simply glorify political heroes/heroines at the expense of delivering an independent message of the Church concerning issues like reconciliation.

That points to the unpreparedness of the leadership (pastors) to face the challenges that are troubling their communities and the wider society today; therefore the pastors are knowingly or unawares slipping out of the Church’s arena of work (biblically based teaching and action) and applying the ideologies and policies from political playgrounds to their ministry. This calls for the Church to equip its workers to be alert to and *au fait* with current challenges without succumbing to any political manipulation. Helungi (TR: 162-163) has extensive experience of the situation in which pastors have been swept away by the excitement of independence and cautions the Church not to become a tool of the politicians and to “work from within its arena” and to equip its leaders with the necessary tools that will enable them to articulate and critically engage with relevant socio-economic and political concepts and will put them on a firm grounding:

Let the Church work from within its arena. Because the excitement of independence has carried us away and we found ourselves operating from the playfield of the government ... And then, if you are working from the arena of the government, then it is no longer known if it is the Church which is saying something or it is the government. If you go there, you also have to play according to what fits there, and you do not go there as a Church which upholds justice and truth; to be able to say: 'No that is wrong, it does not fit with Christian life or Church'... In addition, our pastors at this time need ... to articulate those socio-political issues because they are unable to meet those challenges from their own playground. They are simply jumping to the other side. Therefore they find it difficult to advocate for the poor, the marginalized and the despised. Always they have a tendency to jumping over to the other side and end up protecting the honorable and their mistakes. In any case, even if they go there, the honorable do not care much about them ... Therefore I think that the theology today needs also be well articulated for our people to have firm grounds regarding issues like how to interact with governments, justice and the economy.

As mentioned above in this chapter, the feudalistic worship and glorification of the political *honorables* has become norm so that people are introduced according to their rank and social status at most public meetings. This according to a lay member, Longeni, and also in the views of Helungi and Kikimba who are pastors, is a "mind-boggling" trend "of some people being more [elevated] people than others," and which all three interviewees asserted, has been abhorrently adopted by pastors' interactions with worshipers at churches. Pastors are reported to excessively acknowledge the presence of politicians at churches as *honorables* or *VIPs* to the extent that "they will be surprised and agonized if you try to change that high respect ... They are used to and feel comfortable with that, and if you dare move them, you invite yourself a problem," Longeni stated.

Helungi commented with regard to the pastors' continued post-independence euphoria and their praises of the so-called *VIPs*:

You know that our independence came when we were much longing for it. So everything that came with independence and its politics has been justified. I am here referring to things like the *VIP* issue which was introduced to the society. Our pastors are presently bringing into Church whatever they see in society. When *VIPs* come in church, they are always introduced and praised. Anywhere the people are announced and introduced according to the levels of their status and honor, and that is done by the pastors too. The poor and those who have no names are left alone; those things are not done for them. That is why when a pastor is going to preach, he is just concerned with those so-called *VIPs* and his attention goes to them. It is only honor which is pleasing and everybody aims for it. If you are not 'clever' and allow yourself to look humble among those kind of people, oh!, in a free Namibia you are regarded as if you are going

backward; and people would start asking themselves: Is the mind of that person working properly?

Longeni noted that the role of the Lutheran pastor is not based in honor and prestige: “The Lutherans are a church known for advocating equality among people. In the eyes of God of course there are no bishops and presidents. All the people are just believers or non-believers, or they are just servants of God.” This Lutheran heritage views the church as a community of equal sinners who are all under God’s grace, and who all play their roles only to serve each other and the society and represents a good appropriation of Jesus’ teaching about humility to his followers (Luke 9:46-48). It is fortunate that almost all of our office bearers in the present government are Christians and therefore, this teaching of Jesus applies also to them as individuals. Kikimba stressed the point that most politicians are active members of our congregations and not all of them are in support of the current injustices, and a number of them miss the strong voice of their Church and have confronted Kikimba with this question: “Where is that courage of Church that it had and enabled it to challenge the colonial government while we were in exile?” This represents an opportunity for ELCIN: to work with these positive voices as bridge for cooperative efforts with the government.

Besides being cowed into fear and silence, for Shakola the Church “has let itself down at the whim of, and is dancing to the tune of the government.” He justified this claim of collaboration by pointing to the Church’s silence on issues like corruption, injustice in land distribution and political credentials and social grants that are bestowed on veterans while excluding fellow citizens; as well as to the Church leaders who “cannot uncover the secrets because they might be part of the group that is eating now.” Similarly Hailonga warned that the Church has “over-stayed on political honey-moon” and will remain there “until politicians exclude it from the powers that are [deemed] worth reckoning with.” Haishanga contended that the Church leaders fell into silence because they understood their new government as “a messiah” and “redeemer” and therefore, the “clever” politicians took advantage, “and totally silenced the top [Church] leadership, “so that they now preach “theology of appeasement” (TR:10).

It is striking that the inaugural speech of the new Bishop Shekutaamba VV Nambala on the day of his consecration (soon before this study’s interviews were conducted) was referred to by 12 participants (eight pastors and four lay members) as an encouraging and anticipated turning point of the Church leadership away from timidity and fear. This reaction is definitely

an indicator of the thirst for a representative and critical voice of the Church. The speech comprised the following: a bold statement fostering renewal of hope, with some remarks directed to the government ministers and the Head of State in their physical presence; a call for honesty and justice among the leaders; a call for Church-State cooperation in doing what is right; and a clarification that the Church is for all, and that it is non-partisan and gives non-discriminatory service. The following are Helungi's own words (TR: 161) of what he recalled from that speech:²⁷⁸

One thing that Nambala clearly stated was that the church and state are two different kingdoms. The two have one aim but the church is also destined for the future life. He looked at his president and said: 'Do you know that I will be held accountable for your life?' That was a clear message to the president. Because of his duty in life, Nambala has to advise him ... The other thing that he mentioned was that 'the Church has to fight for justice and truth. That is why we as leaders, death or life, we must die or live for justice.' It was a good message that I feel was appropriate for our present context.

Bishop Nambala's speech reflects a very Lutheran "two-kingdom" doctrine, the term which as we have pointed out under the section "A Lutheran Ethical Accent" in chapter two, was coined by Karl Barth who interpreted this Lutheran concept dualistically in his Nazi German context to support "political quietism" in the church. This metaphoric ethical language was introduced earlier by Luther to delineate the "responsibilities of the secular authority ... first in the *Address to the German Nobility* (1520), and later in the treatise *On Secular Authority*(1523)" (Pearson 2004). Luther did not elaborate greatly the institutional dynamics of the church and state and focused more on how an individual Christian is affected by these two realms. We will come back to this theme in the concluding remarks of this study.

One of the eight pastors was however skeptical and maintained that "advices such as those uttered by the newly consecrated bishops in public at their consecration are too political to be counted." However, Bishop SVV Nambala's fresh encounter with the state could have an impact and facilitate change.

²⁷⁸ Bishop SVV Nambala delivered this speech immediately after his consecration with Bishop Josafat Shanghala on 13 March 2011. The written copy of this speech appears in *Omukwetu* (the Church periodic news letter) of April 1-30, pp.2, 4. But, as reported by the interviewees, it appears that Nambala made further oral statements at that moment that went beyond his written document. For the speech in Oshiwambo see Appendix XI.

Hailonga, like Kondja, provided other important factors that contribute to the vacuum of critical voices in present-day Namibian society and points to the “unorganized civil society” and “lack of a viable opposition party”:

[The] ... civil society is just unorganized to challenge the status quo. If labor, students and teacher unions are affiliates of the ruling political party, one cannot expect them to have teeth. Even if they have, they cannot, of course bite themselves. It is for this reason that internal struggle is the order of the day. Consequently, there is no one to educate civil society about their rights ... Namibia does not have a viable opposition party. Some are too dirty from history because of their historic association with the apartheid regime; others (break-aways) have not yet proven themselves capable of biting their mother-party.

The existence of politicized labor, student and professional unions is a controlling tool of the ruling party to block all avenues that conventionally give the citizenry a platform for constructive criticism. It is unfortunate the majority of the membership of these unions have not yet realized that they are being manipulated, or that it would be in their favor to disaffiliate from the centre of political power in order to be relevant in keeping the government accountable. The leaders of labor unions employers and heads of companies and therefore represent their own interests against those of the workers. This unorganized state of civil society means, as Hailonga asserted, that no independent institutions are in place “to teach the concepts such as democracy, justice, [and] fairness.” Kondja blamed the Church for not educating and empowering the people in communities to understand their rights, for instance that they need to “have access to and drink clean water,” which they cannot demand unless they know that they are entitled to such services. Longeni pointed out that “if we the Church can’t speak in solidarity with the poor, nobody else has the courage to do so.”

In addition to issues that have been pointed out above, the following also surfaced during the interviews as challenges that the Church has omitted from its agenda for socio-economic and political justice:

- Marriages which fail due to work stresses, either from having no work or working under difficult conditions (Shali and Wanashipolo) in which the Church is also implicated because “it has seemingly also become an architect of marriage separations in itself” by placing its own workers under unfair labour conditions.
- The harsh treatment that farm workers receive from farmers without being remunerated with decent wages (Shali).

- Both Kaenda (TR: 173) and Shali (:111) raised the case of the so-called SWAPO political detainees, who reportedly suffered torture, isolation/exclusion and death under the heavy hand of the party while in exile. Shali stated:

We have the people who have left the SWAPO party, referred to as ‘those who were tortured/political detainees of SWAPO’ [in exile]. They are struggling to have their case attended to by the government but no one is listening or paying attention to their case. To me the Church is supposed to have intervened and be an instrumental supporter in this case. It could probably have not done something practical but it supposed to have shown its concern and sympathy towards these people. But as far as I know, nothing has been done up to now. If anything has been done regarding this case, it was probably around the tables but was not made public.

This apparent violation of the human rights by the liberating party remains a bone of contention in the Namibian process of national reconciliation. It throws into question the blanket kind of political reconciliation which Namibia has chosen, which was a concealing policy adopted out of fear from both sides of the former warring parties, whereby it was agreed that no cases of war atrocities would be traced or prosecuted. However, there is no true reconciliation without any process of forgiveness and healing. In my understanding, our reconciliation process should have included the telling of stories by the former combatants. The so-called former detainees of SWAPO continue to psychologically suffer due to their exclusion and defamation, and have therefore long been asking for a simple apology from SWAPO that would serve to clear their names. The Church has not approached its “brother in power” for a solution, while also failing to listen to these Namibians because they are viewed to be “on the wrong side” of political ideologies.

The Basic Income Grant (BIG) campaign suggested that a monthly grant of NAD100.00 should be given to each Namibian under the age of 60 from the State treasury, regardless of the recipient’s socio-economic status, as an attempt to alleviate poverty. This was initially proposed by the Namibian Tax Consortium (NAMTAX) in 2002. The idea was rejected by the government which argued for “food for work” instead. In response a pilot project was designed and implemented by the BIG Coalition in 2004, which “consists of four ... umbrella bodies in Namibia, namely, the Council of Churches of Namibia (CCN), the Namibian Union of Namibian Workers

(NUNW), the Namibian NGO Forum (NANGOF) and the Namibian Network of AIDS Service Organizations (NANASO),” while the Evangelical Lutheran Church in the Republic of Namibia (ELCRN) took up all administrative responsibilities (Haarmann et al 2009:13). In the assessment report of April 2009, Bishop Z. Kameeta (ELCRN), BIG’s strong proponent, expressed his conviction that the grant would not only eradicate poverty and hunger, but also restore human dignity and pride as “it lays a strong foundation for economic empowerment, responsibility and ownership” (Haarmann et al :viii). Kameeta was opposing critical views that saw grants as a bad idea “because it gives the rights without responsibility; and that poor people are not capable of spending the money wisely” (:39). This assessment report contains information on successful projects established in the areas of Otjivero-Omitara that refute such claims. It reports on the fall in child malnutrition, of improved housing, of restored dignity, and of healthy community interactions because the shame of being a “potential beggar” when visiting a neighbor had been removed. In addition it reduced the crime rate, generated small scale projects, improved health conditions especially among the HIV positive, and raised the standards of education (:39-82). The report ends by highlighting the affordability and sustainability of BIG for the whole Namibia and recommends such a step to the government (:83ff). Arguing against giving NAD100 to the employed missed the point because most of the employed would have in fact contributed more to the fund than what they would get in return.²⁷⁹

Some of the participants in this research were embarrassed that ELCIN has not supported this initiative. While some participants were silent on BIG, ten (4 lay members and 6 pastors) responded favorably and criticized the government for rejecting it. They likewise blamed ELCIN because although the Church is formally part of BIG simply through its membership in the CCN, its status as a signatory has “not been made public to ELCIN structures” (Hailonga TR: 135). Hailonga recalled that ELCIN was not represented at the launch of BIG in Windhoek. Meke, like Nashikwele, felt “embarrassed by the position” that the Church took. Wanashipolo shared Kaenda’s counter reaction to the opponents of the campaign, saying that, “It is said that such money would spurn us to laziness, but one wonders what then about

²⁷⁹ The article by Asser Ntinda in SWAPO’s newsletter, *Namibia Today* (28 May – 3June 2010), states clearly the party’s negative position, that “the inclusion of people who are gainfully employed in BIG scheme defies logic;” it creates “dependency syndrome;” and that it “is one fastest way in turning Namibia into a lazy nation that will never understand the value of money and labour.”

those who receive money handouts – where would this take them?” The Coalition closely monitored its pilot project, which included the education and training of the communities involved and has stressed the need for a sense of ownership as one of the targets of the project. Criticisms of fostering dependency by the “doling out [of] money” (A Ntinda, in the *Namibia Today* newsletter of 28 May - 03 June 2010) are strangely not compared to the indiscriminate handouts given to the so-called war-veterans, including those “gainfully employed” (Ntinda), without any monitoring or project guidance. As with the land resettlement process, these gratuity grants have been a misguided and discriminatory exercise. Kaenda related ELCIN’s reluctance to get involved in the BIG issue to the Church’s political attitude, which Hailonga pointed out earlier as its reluctance to sing a different song to that of its “brother in power.”

It is clear from the above points that Namibian society is at a crossroads. It appears that the Church has not done its required work and articulated its present role in society. As a result, it has relinquished itself from its task as a watchdog in the reign of God and as a vehicle of God’s justice, which according to Hailonga is a direct consequence of not knowing how to deal with its “brother in power” so that it now finds itself in a position of political collaboration. In Wanashipolo’s view, the Church “is no longer the guardian of the house of God.” The Church has therefore not realized the need to initiate and launch any biblical and theological agenda that conceptualizes a prophetic role and one which engages in advocacy on matters of socio-economic and political justice.

5.2.3.5 Church and political party contests

The issue of political party power contests surfaced in 22 (91.6%) of the responses of the interviewees. They referred to it as a divisive behavior which causes hatred and advances as a threat to the people’s community structures both in the Church and in the wider society. While 10 (8 lay members and 2 clergy) interlocutors were pleased with the way the Church is intervening in regard to party power divisions among its members and society, 11 (8 clergy and 3 lay members) were dissatisfied and blamed the Church for its silence in the matter or even for contributing to it. Once again, more pastors than laity took a negative stance on the Church’s response to this matter. As noted earlier, this could be a reflection of local variations in congregation leadership to which the laity is more attached and refers. These positive statements could reflect local Church leaders’ courageous *hidden transcripts* (Scott

1990) of the little tradition/culture (Scott 1976, as cited earlier in this study to define social dynamics of the peasantry in relation to the dominant elite culture) in village or local congregations, where the pastors are comfortable and feel safe to speak their mind since their audience is mostly distanced from the powerful. Helungi referred to these discourses where local preachers shift their tone if the VIPs happen to be present:

... God is for the oppressed, of the despised and of the marginalized. But such a message is not there [in ELCIN] at all. Probably yes, may be when there are no VIPs, they [pastors] could go along with the poor, because you know, those ordinary people are our only regular communicants. But whenever the honorable come, if you take note especially during those festive Sundays when everybody turns up for service; no, the people [church leaders] are up there and the tone changes. Pastors go high while looking down on the ordinary congregation members. They feel they do not belong there [among the poor]; although we are supposed to go down and be with those who are of humble status. To me the voice of the Church here is not clear. That message of empowering the poor is vague.

But again, the variation could also be attributed to the generally less critical laity and its limited sources of information. A critical picture from pastors and those few lay members is likely due to their better acquaintance with wider political discourses and with what is happening in the Church at large. The lay members often speak in terms of a national Church in which the top national leadership is the target of criticism. The ELCIN leadership has been sycophantically part of the *village/little culture* (the remote socio-political expressions away from the center of power) but has not dared to go *on-stage* for justice. A change in the *public transcripts* only occurs when the structure of a system cracks and indicates a potential social explosion or transformation so that given the reality of the powerful hegemonies that remain firmly in place, those leaders who have spoken out quickly retreat and resort to the protection of their personal interests or even collaborate with those in power. This behavior is noticed among Namibians in general, where people of integrity and honesty do not speak their mind but are found siding with the powerful. In the case of BIG ELCIN boasts of its participation merely because of its membership in the CCN and not because of active involvement in the project, similarly the Church cannot claim genuine ownership of the open letter of the four Lutheran bishops in Namibia either (see Appendix X)²⁸⁰ which was written in the wake of an

²⁸⁰ This open letter was written and signed by the following Bishops: Tomas Shivute (ELCIN), Johannes Sindano (ELCIN), Zephania Kameeta (Evangelical Lutheran Church in the Republic of Namibia - ELCRN), and

outburst of political intolerance that resulted in eruptions of violent language and physical confrontation in 2008. This strong statement which according to the report of the ELCIN's Diakonia in the City Program (DIC) of August 2008, "was met with much support from congregants, and from the public as a whole" (:54), demonstrates how concerted efforts of a united church can drag us out of our isolated caves of fear, and work for social change. Nevertheless, when distinct or apart from its partners or umbrella bodies, the clear voice of ELCIN itself has been marred by ambivalence. The DIC report (:53) cites many avenues that disseminate information to society but it states with surprise that none of its respondents have mentioned any "ELCIN publication or notification as a source" of information, a situation calling for address in ELCIN.

The points that emerged as criticism of the Church in the interviews are as follows:

- Some pastors are explicitly involved in party politics and are therefore contributing to political divisions, hatred and marginalization.²⁸¹
- The pastors who are invited to open political meetings with prayer have missed the opportunity for the Church to call politicians to real peace, national reconciliation, unity and love. Their presence there has instead served as an endorsement of hate speech and insults.²⁸²

Erik Hertel (German Evangelical Lutheran Church - ELCIN-GELC); under the United Church Council of the Namibian Lutheran Churches (UCC-NELC).

²⁸¹ Magano frankly advises such pastors, saying "... I also feel that a pastor is a citizen. If he/she is involved in politics, let it be. Even though one should not expect a pastor to declare publicly the political party to which he belongs, because he is ministering to people belonging to various political parties." See more on Magano's advice in TR:83-84.

²⁸² Longeni, a lay member, had the following to say in the face of his pastors: "You pastors are many times invited by political parties to conduct opening prayers at political rallies. I have a question for you: Does it make any sense that immediately after your prayer the people continue with their political sloganeering - "Down whom and down what?" There is no voice of ELCIN... In the first place you are in a good position because you are always the first speakers and I think you should say: Friends, we have come here upon your invitation; however, we are requesting all those who are going to speak to promise one thing that after this prayer all of you will speak of love. Do not speak of hatred. And if you would utter hate statements, we will no longer come to your rallies as they do not conform to what the Church represent. Is it really making any sense that immediately after your prayer the statements like, "Do not give them water," are made? [This statement was made at a political meeting]. Where is the love that we preach about here?"

- The Church leadership has compromised its principles by entertaining the ruling political party leadership that approached it specifically with the intention of ensuring Church collaboration and favoring against other parties (Longeni and Helungi). This has been viewed by some interviewees as arising from a confusion of the State with a particular ruling party or a government, as “both [state and government] are simply *epangelo* [reign or rule] in Oshiwambo” (Kaenda).

This is an indicator of how the Namibian government has aggregated its interest only in its ruling political party and has become less accountable to society, where the rights of the minority groups and their contribution to the development of society are systemically sidelined. In connection with the last point mentioned here above, the two parties, ELCIN and SWAPO formed a committee with the purpose of examining the matter of the identities of State and of government. Longeni, like Kaenda, refuted this as unhealthy dialogue²⁸³ where a party abuses State power to fulfill its ambitions through the Church.²⁸⁴ The ELCIN delegation of the committee has been criticized as a result of its timidity and flattery. However for Helungi mentioned with approval a bold individual who on that day allegedly stood up for the Church and said the following to the political delegation:

The Church is not troubled at all if it ignores the political policy of any political party. The Church only thinks twice if it ignores the constitution of the country. But even there, there could be a day when we must say, No, it is better to listen to God.

²⁸³ Helungi, like Haishanga, also speaks of the Church “running in the independence marathon” and of the “honeymoon” and complains that has not yet engaged in critical and any healthy dialogue.

²⁸⁴ Helungi and Longeni have revealed that the top leadership of the SWAPO party delegation under the leadership of its president, who at the same time is Head of State, convened a meeting behind closed doors with the top leadership of ELCIN. This meeting was not officially disclosed to the public. Longeni is appalled by this ordeal and sternly criticized it saying: “Is it an initiative by the government with the purpose to share its own agenda? ... [T]he government through its president convened a meeting with the Church leadership to discuss the issue of party politicking in churches as well as the displaying of party colours inside the churches. A committee to look into the matter was established. My take is that the government officials did not come to the Church with government issues, but their purpose was to ask the Church to work together with the SWAPO party at the expense of the Church being a neutral body in the society. For me to imagine the Church leaders entertaining a committee which was established with one purpose only to compromise the principle on which the Church is standing, that is already something that is seriously placing me in reservation with ELCIN. ELCIN must reconsider its way of doing things. It is a silent Church, and principle matters do no longer matter to them ... The politicians cultivate on their liberation struggle credentials and entice the Church to side with one political grouping; and the Church seems to be willing to say yes and connive with such ill thoughts.”

This represents another strong individual voice in isolation because it only reached the ears of few people, being raised in the context of the *hidden transcripts* of the powerful (Scott 1990) – who are here the SWAPO party. Scott speaks of the *hidden transcripts* of the powerful, who “adopt a mask in the presence of subordinates” (:10) to keep their image as positive as possible. The secretive nature of this meeting between the powerful and the Church leadership appears to be part of the SWAPO governmental strategy to influence and control every significant institution in Namibia to rally against any dissenting voices in the society. The Church was placed in the position of playing a brokerage role to ensure its members’ compliance with and deference to a political party ideology.

The speech of the newly consecrated Bishop Nambala²⁸⁵ has surfaced again with some remarks intended for the politicians, and could be viewed as a positive development or even a turning point for the Church. Helungi recalled some of the text of the speech as follows:

A pastor does not have a political party. All people belong to the Church. Therefore, when we conduct prayers at your rallies, don’t expect us to wear any political colors at all. We will come and give the message of the Church to one party and then take the same message to the other.

Here Nambala is not promoting the intimidation of pastors (as under apartheid) to preach “pure gospel” and not to involve themselves in politics, but is rather emphasizing that pastors cannot be used as political mascots. Magano noted that a pastor is also a citizen who has the right to be politically involved in the social-political agenda of the society, as part of the electorate with the right to vote during elections. However, both Nambala and Magano agree that party politics are divisive, and that this is not where pastors must be found preaching a divisive “gospel.” This clear separation of church from either political or economic ideologies was earlier stated by Nambala (1994) saying, “The church in Namibia is not struggling for a certain ideology, but it is fighting for peace, equality, human dignity and human rights to prevail.” Further, the church may agree with a political party not simply “for the sake of agreement” but only if that party shares those ethical principles, based on the God of justice (:167-168).

Pastors need to learn to discern the ethical paradigms of the church according to Jesus’ program of transformation, where human dignity, peace, love, social justice, empowerment of the weak and transformation, have been central to Jesus’ “words and deeds”. That is from

²⁸⁵ See Appendix VIII

where the church draws its political language and message to society, and not from party politics. It is the message to which Nambala refers, that is to be told without any favoritism. It is these principles about which, according to Hailonga, the Church leadership at large has not yet directly challenged the government. However, in light of Nambala's emphasis on God's justice in the same speech, it becomes clear that an impartial message of the Church can only be relevant if it identifies with the poor and the marginalized. It cannot show a passive impartiality.

Kikimba(TR:198) revealed his fear of speaking from the perspective of the marginalized, but this is likely not based on ethical grounds, nor on the grounds of what the Church represents in society. He therefore found it difficult to answer the question of whether ELCIN has any voice that speaks for the marginalized:

That one is a bit difficult because some of the marginalized are invisible. And even those who are visible are not in a good position to identify with ... Because, now when the country is free, there is no longer constitutional marginalization. The marginalization that is presently seen is politically motivated. It is the political parties that are at conflict with each other, and that is why I am saying that those who are marginalized are not in good position to advocate for. It is a bit difficult for a pastor or the Church to intervene and say: "Now I am siding with this marginalized, and hate this oppressor", or to say, "Now I am fighting this oppressor." The Church only gets involved with forgiveness and reconciliation. The Church gets its credit only in advocating for forgiveness. Many of the conflicts between the oppressors and the marginalized of this kind are fused in the congregation. This means that the Church treats both parties equally and that is how any marginalization comes to an end.

Kikimba takes a reconciliatory view of the role of the Church which is perhaps reminiscent of the "quiet diplomacy"²⁸⁶ of Thabo Mbeki, former president of South Africa, towards the president of Zimbabwe, Robert Mugabe, whose people have been experiencing human rights abuses. The Church is an impartial institution in society, but impartiality does not mean the silence of a parent toward an abusive and bullying "big brother"; instead the parent needs to speak out and thereby advocate for the equal treatment and dignity of both parties (the bullied and the bully). Silence in the face of any abusive power or injustice is always knowingly or unknowingly supportive of the status quo. Kikimba's alternative approach of fusing conflicts

²⁸⁶ Referenced to "Mbeki explaining "Quiet Diplomacy,"" www.lowfatbrains.com, 16 May 2007, Retrieved on 20 June 2012; and Michael White's "Mbeki's *quiet diplomacy* has clearly failed," The Guardian, www.guardian.co.uk, 17 April 2008, Retrieved on 20 June 2012.

at congregation level may bear some fruit. However, that is where our sporadic voices at the level of our “hidden transcripts” have played well in the hands of the powerful and have thus not been effective. The Church as a participant in the Kingdom of God cannot entertain any human oppression, or any socio-economic and political exclusion. It needs to point to human dignity and justice for all, which is enshrined in the concept of *ubuntu* (*omunhu/omuntu* in Oshiwambo).²⁸⁷ Again, a coordinated and conceptualized approach from the Church as a community of the followers of Jesus will make its public voice stronger and more transformative than the current sporadic voices coming from isolated from leaders.

5.2.4 Actual participation of the Church in socio-economic programs

Despite their criticism of the Church in pointing out areas that need improvement, all interviewees stressed that ELCIN is essentially an important organ in the Namibian social fabric. When it comes to the identification with those who are marginalized, as long as their vulnerability is not directly political, as Haishanga related, the Church has a reputation for achievements in some practical areas.

5.2.4.1 Gender related issues and children

Three of the four interviewed female pastors were not pleased with the treatment of women pastors in the Church. While Nepando was personally happy with her own role and the treatment she receives at both congregational and Church level, the other three female pastors complained about gender discrimination in their congregations, where they are seen as inferior to their male counterparts. According to Nelama this prejudice is particularly perpetuated by her fellow female congregation members. This reveals how victims of deeply rooted negative cultural perceptions can internalize these perceptions and become their own

²⁸⁷ The term and concept of “ubuntu,” has commonality in all Bantu/Nguni languages which include Oshiwambo and Rukavango – main languages spoken among the ELCIN members. “*Omunhu*” or “*omuntu*” (Oshikwanyama and Oshindonga respectively – Oshiwambo dialects) reflect the concept of *ubuntu* – which represents an African sense of community in which each person’s *dignity* or *integrity*(*seriti*) is respected, or as L. Senghor (1966, cited by Shutte 1994:30) states, it is where the “group [has the] priority over the individual without crushing him, but allowing him to blossom as a person.” If someone makes an acclamation in Oshiwambo: “*Omunhu oo!*” which translates, “That is a human being!” –this is a statement which calls someone to order from any abusive or oppressive behavior damaging the *dignity* and *integrity* of a person/human being who is an integral part of the immediate, the extended and the human family.

oppressors. Female pastors' maternal family care is cited as a distraction that comes at the expense of their congregation ministries, as Nelama stated:

You hear them complaining that we are dedicating much of our time to the maternal care of our children and responsibilities of our houses and therefore neglect our work at the churches, while forgetting that there are many male pastors who neglect their duties.

Such a situation is complicated as it could be a reflection of other dynamics where a female pastor finds herself trapped between two powers – a male “head of the family” on one side and the congregation on the other. Regarding the acceptance of female pastors in Church in general, the following views reflect a problematic picture in terms of the leadership gender balance among the pastors in ELCIN. Nelama said:

As you see it yourself, women are not well represented at all Church leadership levels, and that is still not reflecting any improving picture of the role that we women are playing in the Church, although our membership is always the highest at congregation level. ELCIN has still to improve in this regard.

The same sentiment was held by Penda who expressed dissatisfaction that female pastors are not selected for any delegations abroad because they are “viewed in the historical context [as] housekeepers” as well as Nashikwele's observation that:

... [W]hen it comes to the national Church level, we female pastors are still being sidelined, regardless of how hard we are trying to bring the congregations that we are leading up to a better standard. That is based on the fact that there is no woman at any high level of Church leadership, being either at the diocesan secretariat or treasury level, or any post at the national Church head office. The number of women in the Church council is at one ... I see ourselves lagging behind in many aspects, simply because we are not entrusted with some significant functions.

Magano (a female), and Haishanga (a male) gave credit to the Church for its work in terms of advocating for women and children, as well as in “marriage related matters” that include the widows find themselves deprived of their properties like land, and who face maltreatment in the aftermath of the death of their husbands. The silence of many participants on gender related violence could be attributed to the fact that, except where the question which was specifically directed to female pastors only, no general question was asked in these interviews about the issue.

5.2.4.2 HIV and AIDS

Twelve participants (50%) made it clear that the HIV/AIDS has been a national problem and that responding to it has been part of ELCIN's social involvement. The Diakonia in the City (DIC) report (2008:16) indicates that the prevalence rate of the HIV in 2008 was at 19.9%.²⁸⁸ According to the Ministry of Health and Social Services (MHSS), the figures remained stable, at 18.8% in 2010.²⁸⁹ The ministry bases these estimations on the data gleaned from pregnant women who attend the ANC (Ante Natal Care). Other sources cite 13.1% as the prevalence of the virus among adults as an overall estimation for the society.²⁹⁰ The role of the Church in this regard has been described by the interlocutors in these areas: a) breaking-the-silence, awareness campaigns and the fight against stigma; b) home-based-care and counseling; and c) care for the OVC (Orphans and Vulnerable Children) through the Diakonia ministry of the Church.

A strong tide of criticism came from Hailong, Kaenda, Kaishala, and Nelama (pastors) in whose view ELCIN has not effectively got to the bottom of this *epidemic*.²⁹¹ Hailonga related the ELCIN HIV/AIDS Program known as ELCIN AIDS ACTION (EASA), with the Church's Diakonia in the City Program, as the two programs that have not been fully embraced by the Church, saying:

I should ... point to Diakonia in the City, a program which tries to address the root-causes of human vulnerability. It was, unfortunately received with suspicion and never embraced. Until today, it is seen as "an illegitimate child." The same goes for the HIV and AIDS Program. It is, until today, being treated as "a stand-alone" or "an add-on" program and not as an integral part of ELCIN core-business.

²⁸⁸ The DIC report is citing the report of the Namibian Ministry of Health and Social Services (April 2006 – March 2007).

²⁸⁹ Ministry of Health and Social Services in Namibian, Report on the National HIV Sentinel Survey, November 2010:29.

²⁹⁰ The report of the Ministry of Health and Social Services in Namibia and the UNAID, "No Namibian should die from AIDS," August 2011:18 states: "Although the number of new HIV infections (incidents) has began to decline, HIV prevalence in Namibia has stabilized at a high level (13.1% adult prevalence, 2010) and continues to burden the health care system, fuel new infections, and pose serious development challenges." On page 15 of the same document, the same percentage is used as an overall estimation for the prevalence of the virus in the country.

²⁹¹ The term "epidemic" has been coming in use above the technical *pandemic*, the former perceived as one implying more hope than the later.

This is a convincing statement, mostly because ELCIN failed to fully own these programs and was not able to attract donations. When USAID stopped its financial support in 2009, EASA was reduced its activities to the diocesan level. As the support for the DIC from the Finnish government came to an end in 2012,²⁹² ELCIN is faced with the uncertainty and challenge to find new ways of sustaining and continuing the program.

Furthermore, Kaishala (TR: 184) argued that ELCIN has dwelled on the rhetoric of fear of the epidemic. However Hailonga referred to as ELCIN's offering of an "ambulance service" in the context of poverty; which is primarily focused consequences(including AIDS), and not on the preventive addressing of root causes, as he argues:

Our pastors, though serving poor communities do not ask: what makes people poor? ELCIN delights in preparing people to die and not to live as believers. What is important is the destination, not the journey. Gone are the days when the Church looked into root causes of human vulnerability and addressed them. ELCIN has become just "too spiritual" offering "ambulance" services *in isolation*²⁹³ (TR: 135).

The spiritualizing of social problems which Hailonga pointed at is similarly echoed by Kaenda who laid the blame on moralizing without going to root causes of the symptoms of the social malady. Interviewee pastor Nepando (TR:228-229) for example, sees "prayer" as the primary response of the Church to any suffering and social vulnerability. Kaenda also questioned the use of millions of dollars that were pumped into the country for the HIV/AIDS Program of Church, without any tangible transformational programs.²⁹⁴ Kaenda called for transformational Church ministry that addresses the undergirding conditions – that are ignorance and poverty – something which ELCIN is not doing. Similarly, Helungi spoke of the need to reclaim the methods of earlier pastors who encouraged and supervised the people to work; these efforts could be translated "into the present where we have many

²⁹² Shivute, 2010:16.

²⁹³ Hailonga later explained that by *isolation* he means that the Church does not invite experts to assist, nor does it expose its workers to new methods which are used elsewhere, and it does not market its social programs or motivate donors to come to its assistance.

²⁹⁴ Kaenda complains: "I do not support the idea of the money being pumped into the country for the HIV/AIDS for instance, but it is simply consumed through running around with cars under the justification of awareness campaign. This money must be utilized among the people in society for enabling any social change ... We must address the situation for change from down the bottom" (TR: 172).

opportunities, but are probably not [utilizing them] because we do not really have time for the poor.” This is reaffirmed by Haishanga who blamed the Church for its weak and non-effective or even altogether absent educative programs in congregations.²⁹⁵ Haishanga (lay member) points at the core challenge to ELCIN in these few words: “...we go to church, but the Church is not ready to support us.”

As it has already surfaced in discussing the political aspect, this thirst for and need of an incarnational, empowering and transformative approach in the teaching of ELCIN, has also been emphasized by 50% of my interlocutors (seven pastors and five lay members), as a major challenge for a better and more effective role of the Church in the social development of its members and the society at large. This challenge has been attributed to the following:

- The Church’s traditional aloof, spiritualized and futuristic concept of salvation (Helungi, Hailonga, Shakola, Meke, Kikimba and Shali)
- The moralizing tone against sinning and disobedience against the Law (Decalogue), which is coupled with the fear of the eschatological judgment towards the transgressors (Hailonga and Kaenda)
- The lack of capability among pastors to engage in the contextual application of the Bible and theology (Longeni, Helungi, Shakola, and Wanashipolo²⁹⁶)
- Church ministries that are not economic oriented (Kaenda, Haivela, Meke – all in agreement with Kaishala²⁹⁷)

All these factors point to the need for the relevant training of ELCIN’s workforce to be able to properly integrate its biblical and theology application with the need for practical socio-economic development and poverty reduction as well as with economic empowerment,

²⁹⁵ “ELCIN has not armed itself well ... We were supposed to have well equipped youth, men and women groups in our congregations through whom teaching should be carried out with dedication. But if you go in some congregations, even Sunday schools are dead. Leave alone the Bible studies...”

²⁹⁶ Wanashipolo is a lay member who (TR:129) poses the challenge to our preachers as follows: “Jesus’ sermons were reflective of the current situation ... If the words for that day focus on a particular issue, try to contextualize them in the people’s current situation. Do not simply preach about ancient Palestinians; that the Jews did not give recognition to or did not believe in Jesus; that they crucified him on the cross! How would that help us?”

²⁹⁷ See how Kaishala (TR:185) among others, looks into the past and present perceptions of wealth as “serving God and mammon” and how this has been negatively understood within Church leadership, with the presented positive paradigm shifts among the few.

especially for the women who live in male dominated communities. Poverty goes hand-in-hand with the spread of the HIV. Many of the poor women fall prey to sexual violence by their employed male partners, who abusively use both their economic and gender domination to engage in unsafe sexual activities. It is only when the conditions that make the weak more vulnerable to HIV/AIDS are addressed equally as a complement to other efforts in the struggle against the disease so that such endeavours will begin to lead to a more healthy society.

5.2.4.3 Diakonia and other services of ELCIN in society

Diakonia has been one of ELCIN's strong arms that reach out to the poor and vulnerable. Professionally trained deacons have long taken on the roles of the visitation of the sick; attending to the needs of the poor, the elderly, and the disabled; communicating the diaconal role and activities of the Church to the individual congregation for its involvement; counseling; the training of assistant deacons in the congregation; and assisting the pastor in his/her administrative tasks (DIC Report 2008:31). This reveals how a deacon is an important driving force in the social life of their congregational communities.

However, this ministry is also faced with many challenges:

- ELCIN has indefinitely suspended new enrolments and the training of the deacons, despite its already low number of deacons²⁹⁸.
- The initial main focus of Diakonia on the social aspect of the Church's work in the community is eclipsed by the deacons' role of assisting the pastors in administrative work.²⁹⁹
- As stated here above, the DIC Program which was introduced few years ago in ELCIN and was expected to expand and improve ELCIN's diaconal functions, is

²⁹⁸ According to the report of the bishop (2010:7), the Church has only 75 working deacons while eight were on pension. Nelama expresses her worry in this regard: "Instead of strengthening the Deacon Department which serves as the helping hand of ELCIN to assist the marginalized, ELCIN has suspended the training of deacons and it is allegedly no more continued."

²⁹⁹ Shali (TR:111) is not happy with the current situation and says: "Those people [the deacons] are the eyes of the Church to monitor and take note of the problems within the society and in the Church ... It is regrettable that they have been turned into the secretaries of congregation offices and preachers. The task that they initially were trained for has been dropped, and the original aim has totally been lost."

facing collapse due to the uncertainty of continued funding. ELCIN's ownership of this program, which was launched with impressive programming, campaigns and services, seems, as Hailonga said, to have been "unfortunately received with suspicion" and have not been well embraced. Until today, it is seen as "an illegitimate child".

5.2.4.4 Positive areas of ELCIN services

The participants have singled out the following as ELCIN's strong areas in terms of social and economic welfare and development:

- ELCIN's medical services which it has provided since colonial days and which continue today at its Onandjokwe Hospital and Nkurenkuru Clinic. This is possible because a large financial subsidy from the government and this co-operation is highly commended (Hailonga and Kikimba).
- The Church owns two schools, Oshigambo and Nkurenkuru High Schools, which are among the best performing schools in the country. Many other Church-run schools have been taken over by the state.
- Oniipa Rehabilitation Center has been mentioned by only one participant, probably because of its declining performance due to financial difficulties. Although Kikimba blamed the Church for closing some of the similar services, as echoed by many other participants, his understanding that the Church did all it could have done, is likely a genuine and fair assessment. This is because, after independence, ECLIN had to hand over some of the services it provided to the government, whereas in colonial times churches were often the only providers of such services.³⁰⁰

5.2.5 Concluding observations on the interviews

One could therefore conclude from the interviews with pastors and lay members in ECLIN that the Church has been working while looking at the world in a dualistic way, whereby its socio-economic role has been viewed separately from its more traditional ecclesial role. The former has not been given a biblical and theological sanction and underpinning, so that Church members, who are polarized through an unjust system into rich and poor are not

³⁰⁰ See how Kikimba (TR: 198) gives a positive assessment of some of ECLIN's social-economic services, along with the spiritual priority of providing such services.

served equally, nor are their respective contexts equally addressed. The Church members (ELCIN itself) come to church mainly to be spiritually nourished, to be given traditional and conventional doctrines and biblical theology, to hear what the Law (Decalogue) says about what they morally should or should not do, and to be assured of their *heavenly reward*. They are faithful and they sustain the Church and its activities financially. But, the same people, ELCIN, return to their villages and towns to fend for themselves, facing situations that threaten their real human existence. The participants strongly emphasized that this scenario requires a shift. On the one hand we have traditional preaching only about the otherworldly; we have *formal* teaching in confirmation class which is detached from the realities faced by the youth and their socio-economic future; and we have group counseling (which is mainly a gender sensitive process simply because it mostly concentrates on girls/women who fall pregnant, and these classes then pave the way to the baptism of their babies). On the other hand, what is now required is a more transformational, empowering and developmental ministry, that engages directly with the real life experiences and challenges of Church members, as well as a more personal and holistic counseling proposed by Helungi.³⁰¹

For Helungi money-based-services such as baptisms and weddings, are tantamount to an exploitation of the parishioners who are asked to give more and more but who have less and less to gain. This takes us back to Haishanga's striking words above that: "...we go to church, but the Church is not ready to support us." The fear of the Church leadership to be

³⁰¹ Helungi (TR:159-160) suggests integrated and holistic counseling in the following words: "If this person understood what is done for him/her in [his or her] counseling, then he/she will be able to go and work harder with commitment and be able to have own bread ... I feel that our Church is a little bit left behind because it is more flocking for a pulpit, and probably into classes of confirmation or group counseling ... But I believe that if ELCIN continues the habit of being closer to the people, and give them empowering and developmental counseling, the Church will grow from strength to strength and will also empower its members; which is a holistic ministry to a person but not only spiritual ... Church issues have now become like "a stepping stone" for people to go and achieve what they want. At church today, it is just some preaching before we go and talk about the main thing - money. You are told that the sermon should be 15 minutes. But, discussions concerning money must take one hour and half or even two hours. You can't real understand!"

directly involved in socio-economic and political issues has been pointed out partially resulting from its unarticulated present role where its ecclesial life is seen in isolation from its societal one. It needs to expand its platform in terms of the latter, but without losing its particular identity as the community of the followers and imitators of Jesus.

5.3 Analysis of the sermons

5.3.1 Background of sermons

The Ovawambo started reading biblical texts in their own language when the New Testament in Oshindonga was printed in 1903, while the first whole Bible in Oshindonga was printed in 1954. These versions were mainly the works of the missionaries who relied on the Namibians for identifying concepts and terminology in the target language. Although the first basic reading book was printed in 1876, literacy education by the missionaries did not take place at an extensive level until the establishment of the Teachers Training at Oniipa in 1911 (Nambala 1995:10). The Oshikwanyama New Testament was first printed in full in 1927 but portions of it were in use from 1894,³⁰² as a result of translations by the German missionaries of the Rhenish Missionary Society (RMS) who worked among Ovakwanyama from 1891 (Nambala 1994:78). The next Bible translations - the full Oshikwanyama Bible which was printed later in 1974, the second Oshindonga translation in 1978, and the Rukwangali translation in 1989 - were primarily the works of the indigenous people who understood the culture of the receptor language (Ngodji 2010:76). Unlike the first translations which followed a literal method of translation – primarily concerned with the reproduction of the original text into a different language than meaning – the three last translations received exposure to “dynamic-equivalence translation theory” which takes the “contemporary language usage” into account, while “producing a text which is of equal value to the source text.”³⁰³

In 1925 the first seven indigenous pastors were ordained. Missionary work expanded into Kavango, east of Owambo, in 1926, and the first missionary centers were established there at Nkurenkuru (1929), Rupara (1933) and at Mpini (1934) (Nambala 1995:10). These developments paved the way for handing over the leadership from the missionaries of the

³⁰² 2012 Wycliff Global Alliance, www.wycliff.net, compare also with Nambala 1994:71.

³⁰³ Ngodji (2010:76, 77; citing Jordaan 2002).

Finnish Missionary Society (FMS) into the hands of Namibian Christians; and what was known as the missionary field became an independent Evangelical Lutheran Owambo-Kavango Church (ELOC) in 1954 (Nambala 1995:10-11). However the missionaries continued to work together with the indigenous people as trainers of teachers, pastors and nurses. They shared supervisory positions with the Namibians in Church institutions like schools and hospitals, until in mid 1980s when their presence defined in the category of “missionary” came to an end – a phase which can be described as the *euthanasia of mission* in ELCIN. Thereafter all Finnish workers who came to ELCIN were and have been regarded as fellow ELCIN workers so that the term “missionary” became something of the past. The ties that were established during the whole process described above are today evidenced by a strong partnership between Christians in Finland and ELCIN.

An ELOC Printing Press, founded in 1901 at Oniipa (Nambala 1994:87), provided much Christian material and other indigenous literature in both Oshindonga and Oshikwanyama.³⁰⁴ The hymnal books, *Omaimbilo* (Songs), which was replaced by the present *Ehangano* (Communion) in Oshiwambo and Marusumo (Rukwangari),³⁰⁵ as well as the liturgy books in both languages, which are central in church services, were produced through this press. We have already mentioned that the missionaries and their subsequent ELCIN successor placed an emphasis on formal education as it is evidenced by the two high schools that are still run by the Church. Many leaders, officials and key workers in the present workforce of the whole society are products of these Church schools.

This “Christianizing process” and its literary encounter with the primal oral culture, together with the continued exposure to other modern cultures either inside the country or in exile, have metamorphosed into a combination of oral and literate cultures – among both preachers and their audience. This lengthy process underlines that Namibian “ownership” of biblical hermeneutics and theology has had ample time to develop also.

As pointed in chapter two, the goal of the missionaries was to win individuals’ souls for heavenly salvation, apart from and at the expense of the here and now, as this was their theological view of salvation and the universe.³⁰⁶ This attitude has since been retained in

³⁰⁴ Oshindonga and Oshikwanyama are similar dialects within the overall Oshiwambo.

³⁰⁵ A dialect spoken in Kavango.

³⁰⁶ That the missionaries were interested in worldly things, but in the salvation of the souls of their hosts, had to be made clear by the first group which arrived at the palace of King Shikongo shaKalulu in Ondonga. However,

much of the preaching in ELCIN. While the missionaries were conducting their conversion work in the early 20th century, colonization was simultaneously taking place, either by the colonists co-opting the kings, or violently forcing them to surrender. The Afrikaner war was fought in the context of the First World War and brought German rule in Namibia to an end.³⁰⁷ This war, which also ended the rule of Mandume yaNdemufayo of Oukwanyama in 1917 – impacted on missionary work to some extent. In the same year the German missionaries, who were expelled by the Portuguese (in Angola) and had to leave Oukwanyama, handed over their missionary work among about 600 Christians to the Finnish.³⁰⁸ The presence of a Western power (Germany) in the area had indirectly benefited the missionaries in terms of their safety and ability to work freely, because the power and autonomy of the kings were reduced to the extent that those of them who continued to be skeptical of the new faith were unable to harshly resist the missionaries.

This colonial domination on the one hand, and the early de-Africanizing missionary approach on the other, were the main reasons why the people in that area began to turn away from their traditional and cultural practices (including both positive and negative aspects thereof),³⁰⁹ including their cultural pride. Conducting work alongside contemporary colonization (which including the use of force by the colonizers) meant that the assumption of bringing the colonists’ “civilization” to replace local cultures, permeated the work of the missionaries. This has been the mark of Western missionaries all over the world. Koyama in his *Water Buffalo Theology* – an Asian Thai theological expression - terms it “the perspective of the West’s “gun” (wounding) and “ointment” (healing)” (1999:32). The demotion of local cultures even required putting aside one’s own indigenous name for a European one in order to attain the preached futuristic heavenly salvation. Those who were trained as preachers emulated the missionaries’ pietistic behavior which featured both in liturgical worship and in

the king’s interest was mainly in other benefits for example the guns, ammunitions and lead that they thought they could get from these people (Nambala 1995:7).

³⁰⁷ The German garrison of 8 000 surrendered to the Afrikaners under British order “at Korab on July 9, 1915”(Nambala 1994:124).

³⁰⁸ These 600 moved to establish Engela in 1920, but the total of all christened Ovakwanyama that time was about 1400 (Nambala 1994:74).

³⁰⁹ See for instance Nambala (1994:84) on how missionaries abolished some cultural practices, which were either a genuine challenge to the gospel, or which were simply misunderstood because they were strange (non-European) to the missionaries.

the preached word in the pulpit. The rich riddles, proverbs and idiomatic expressions of the local languages were pushed to the periphery treated and their use was not encouraged as part of the expression of the faith despite the fact that this would have allowed for a deeper engagement with their new faith on the part of converts. Enculturation in terms of worship, involving the reclamation of and incorporation of cultural liturgical elements has not been on the agenda until recently. Rather than being a gradual, transformational process of absorption into the local culture, the indigenization of Christianity among those communities took the form of a rapid transition from a primal culture into a literate Christian culture within a formal Lutheran traditionalist setting which emphasizes the supremacy of the Word. Nevertheless, as we will point out here below, this Christianizing process has not obliterated all the oral cultural expressions and behavior from the preachers' spoken Word in the Church.

This is the background of the ELCIN pastors which has also been characterized by a Lutheran theological tradition of the supremacy of the Word. Despite the historical background described above, it would be a mistake to think that the Namibians, the Ovawambo and Kavangos particularly, have continued to regard Christianity as a foreign faith. While remaining attached to their culture and traditions – as well as absorbing the Lutheran traditions - the members of ELCIN embraced Christianity due to its nature of “translatability”³¹⁰, and it became their own faith. Therefore the preachers' sermons reflect what have become their own hermeneutic approaches to the Bible and their own theology, in line with these traditions. The process of departing from missionary theologies towards self-theologizing has however taken place very gradually and is still continuing. Theological training also adds to how pastors are interpreting biblical texts, and the table 5 below gives the educational levels of preacher.

As it was the case with almost all of the sermons in this data, most of the pastors write down their sermons; however their oral cultural performance often bypasses written details on paper. In agreement with Ogilvie (2010), oral culture has deep roots that do not easily die when it comes into dialogue with literate culture. The aim of recording and analyzing the

³¹⁰ Translatability is a technical term used by Lamin Sanneh (1989) and Kwame Bediako (1997) as their theory about how the Bible and Christian faith have been translatable to become the heritage that is owned by societies in the missionary fields. M. Ngodji (2010) has also used their theory for his doctoral thesis on the ELCIN's translations of the Bible.

sermons in this section of this study is to try to gain some kind of empirical measure of the Church's response to the question of socio-economic justice in present-day Namibia.

TABLE 5: PREACHERS PROFILES

Name	Present Ministry	Location	Ministry Status	Highest Qualification	Schools	Ordained	Gender	Yr of Birth	Sermon Length * Minutes Words
Willem Amakali	Parish Pastor	Oshango Parish	Former Dean of the Okanbete Deanery	BTh.	Paulinum, Namibia	1992	M	1966	14.27 601
Hilja	Parish Pastor	Okatope Parish	Dep. Dean of the Northern Deanery	Dip. in Theology	Paulinum, Namibia	2004	F	1972	30.25 3 159
Hamukwaya Adolf	Parish Pastor	Oniipa Parish	Former Sec of Stewardship in the Eastern Diocese	Masters in Theology	UKZN, RSA	1984	M	1954	24.45 1 209
Filippus Haulolu	Parish Pastor	Ondobe Parish	Former Dean of the Northern Deanery	Dip. in Theology	Paulinum, Namibia	1982	M	1954	46.56 5 368
Ezron Kapolo	Sec. of Finance Western Diocese	Nakayale Parish	Pastor & Sec of Finance, Western Diocese	Dip. in Theology	Paulinum, Namibia	2004	M	1979	16.07 1 137
Apollous M. Kaulinge	Retired Pastor	Ongwediva Parish	Retired Presiding Bishop	Dip. in Theology	Umpunulo, RSA	1962	M	1934	57.19 4 273
Julius Mtuleni	Finance Sec. Onandjokwe Luth Hospital	Onandjokwe Chapel, Oniipa	Pastor & Former Sec. of Finance in ELCIN	Masters in Theology	Warburg Theological Seminary, USA	1981	M	1949	32.14 1 656
Veikko Munyika	Secretary, HIV/AIDS Desk, LWF	Oushake Open Place	Pastor & Former GS of ELCIN	PhD	UKZN, RSA	1981	M	1953	31.32 3 087
Alube Nahango	Parish Pastor	Ithongo Parish	Pastor	Dip. in Theology	Paulinum, Namibia	2000	F		25.21 1 028
Paulus N. Ndanomhata	Lecturer, Paulinum Theological Seminary	Paulinum, Windhoek	Pastor & Former Sec. of Education and Training in ELCIN	PhD	UKZN, RSA	1986	M	1950	27.45 1 512
Ruusa M. Nembunga	Parish Pastor	Eembaux Parish	Sec of Sunday School, Eastern Diocese	Dip. in Theology	Paulinum, Namibia	2004	F	1966	22.23 1 786
Nikanor Shukwanyama	Parish Pastor	Onayena Parish	Former Dean of Epenbe the Deanery	BTh.	UNISA, RSA	1982	M	1955	27.37 1 719

*Sermon length in several cases includes sung hymns, however the given time and words reflect real length for each. Some preachers make more words per minute than others. The longest sermon by words has 5 368 words while the other one is the longest by 57.19 minutes.

5.3.2 Preparation of the sermons and some aims of the preachers

The information presented below was collected through a questionnaire which was sent to preachers in order to allow them to reflect on how they prepared their sermons and on what they thought they were carrying across to their listeners, as well as and to get their understanding of what makes a good preacher. The questionnaire (Appendix V) was based on Ogilvie's format (2010:264,266), but with my own alterations. Here below are their responses in alphabetical order, from preacher A to preacher L. The bolded numbers in the last column provides the total of number of preachers linked to each response, to give an overall picture.

1. The resources that each preacher used in the preparation of the sermon:

	A	B	C	D	E	F	G	H	I	J	K	L	Total
Bible													
Oshindonga	X	X					X		X	X		X	7
Oshikwanyama		X	X	X	X	X	X	X		X	X		8
English		X	X		X		X	X		X			7
Greek							X			X			2
Other							X			X			2
Bible Commentaries	X		X	X	X	X	X	X	X	X	X	X	11
Other Sources			X		X		X			X			4

2. How the preachers delivered their sermons – more orally or guided by written text:

Full Text	X		X	X	X		X	X	X		X	X	9
Outline only		X				X				X			3
Did not write													0

3. The type of the sermon and aim that each preacher wanted to come at with his or her listeners:

Teaching: Doctrinal		X	X			X	X	X		X			6
Ethical	X		X	X	X	X			X	X		X	8
Biblical Explanation	X	X	X		X		X		X	X	X		8
Exhortation		X				X		X	X	X			5
Evangelism and Awakening					X					X	X		3

TABLES 6: Questionnaire how the sermons were prepared and preached

2. Difficulties that the preachers encountered in the preparation of these sermons:

a) One preacher did not have enough time to prepare his sermon. b) Two have reacted that the text was too long and full of different ideas that were difficult for them to include in one sermon and to ensure that they were digested by the listeners. c) One of the previous two said that the text was difficult to preach on. d) One preacher felt he/she lacked theological support/teaching regarding the theology of the poor and the marginalized. For this preacher, the Bible texts here and there mention that God sides with and loves the poor, but no theology of the poor was taken further and developed. e) The remaining preachers did not find any difficulties in preparing and preaching.

3. What makes a good or favorite preacher for the 12 preachers interviewed:

- Two preachers did not identify any preacher as being the best. The reason for this given by one of them is that he does not find any contextual and transformational sermons in ELCIN. The other does not categorize preachers but evaluates any sermon as it is preached.*
- Three preachers mentioned the same pastor as their best preacher. According to two of them, this preacher is a great theologian and his message has solid doctrinal grounds. The third person said that this preacher grasps the meaning of a biblical text and then properly applies it to his listeners; he teaches when preaching and does not blame/condemn the people (in other words he does not moralize); and his personal life is in line with what he preaches.*
- Another preacher was mentioned by two respondents as their favorite because this preacher has deep theological insights and his sermons are properly applied into the people's context. (The preacher in question here happened to be one of my 12 preachers).*
- Contextualization was mentioned by the other three pastors as reason for rating preachers as their best.*
- Good analysis of texts and sermons which do diverge or distract from what the text says made another preacher the best for one respondent.*
- One preacher was preferred by a respondent because his sermons are about evangelism; while the healing (of broken spirits) and comfort provided determined a favorite preacher for another.*

The preachers appeared to emphasize the *appropriation* of the text in particular valued practice, more than the other two poles of distantiation and contextualization as per Draper's model (Draper 2001). They seem to mostly *own* the text, direct from the Bible so that it is *their* Word of God which they *contextualize*. The investigation of the *original meaning of the text* – the distantiation moment – is given less attention – which is a reflection of a Lutheran understanding of the Word of God that confronts a listener as it is read and spoken. This approach risks the danger of misappropriation of the text, particularly through spiritualizing it. This is the approach followed by most of the preachers, where the distant pole of the originality of the text is predominantly seen in light of God as the primary source of the Word, which, as West (2009:1) argues, reflects their “ecclesio-theological missionary heritage.” It is in this context that their appropriation is made. West (2008:1) sees the appropriation pole implicitly reflected in the African biblical interpretation. He alludes to Holter (2002) and points out that the African biblical scholarship tends to use a *bi-polar* method “in which the African context and biblical text interpret each other.” Both West and Holter argue that the African real reader, who brings the two poles in dialogue “tends to be ‘hiding.’” However, West takes this argument further and states,

But implicitly in these bi-polar-like formations are aspects of the third pole – the reader's appropriation ... So when Holter refers to the ways in which biblical text and African context “illuminate each other”, we must remember that they are only able to illuminate one another through the mind of the reader(2008:1-2).

The “mind of the reader” referred to by West seems to be *explicitly* appropriating the text in the ELCIN preachers' sermons. This seems to be the trend among most African homiletic hermeneutics and homiletic theologies. The “comparative method” which has been emphasized in African biblical scholarship as stated by Ukpogong (2000) is therefore, especially prominent among homiletic hermeneutics. This comparative method is, as West (2009) accurately argues, “not simply a strategy to validate ... similarities [and dissimilarities – Ukpogong 2000] ... The comparative approach is always evaluative.” This affirms the fact that the third pole, which is the *appropriation* moment, has also been part of the process since appropriation inevitably involves evaluation. However, the appropriation of the texts takes place in different preachers' respective circumstances, which as West contends, is based on their “ideo-theological orientations, their ecclesio-theological missionary heritage, their engagement with ordinary readers of the Bible in church and community, and the important issues that require attention in the African context” (:1). In the case of the present study, the

preachers in question likely share a common approach to most of the factors determining a preacher's appropriation of a text that are mentioned by Draper, although there are of course some divergences.

Few of my preachers allow the text "to speak as the other" (Draper 2001) prior to engaging in its appropriation. Such preachers should probably not be simply viewed as those using a traditional *application* of the text direct from its *Sitz im Leben* into the present - the present in these sermons is the main focus of the *appropriation* aspect which involves more than simple application. My own homiletics teacher stressed that while the text is the main source of the sermon, the congregation and community are the context which must be reflected on during the preparation, if the sermon is to communicate a relevant rather than an abstract message to the audience. Here below are the approaches used by the twelve preachers, which, together with the summary from the questionnaire (question five discussed above) gives us a sense of what makes a good preacher in the view of the 12 preachers from whom the sermons were collected:

	<i>Given reason</i>	<i>Frequency</i>
<i>Approach:</i>	Contextual application of the text	5
	From original meaning of text to context	3
<i>Content:</i>	Sound theology	2
	Doctrine	1
	Healing and comfort	1
	Evangelism	1
<i>General:</i>	Preparedness	1

TABLE7: Answers to the questionnaire on how sermons were prepared and preached.

5.3.3 Probable hermeneutical approaches employed by preachers in this study

Smith (1989:61-62) raises the problem of the battle between real readers and the critics, a distinction which must be made when sermon analysis is involved. This is because those who read any Bible text for the purpose of preaching are often driven by their sense of skill "in the interpretive conventions of the believing community/ies which they represent," an approach which is "different from the critical reading of the same text."³¹¹ Smith states that the sermons are often influenced and directed by the particular times and places where they make sense in a "specific situation of the hearers." This deliberate approach to the text for the

³¹¹ Smit cites and alludes to scholars like Steiner (1979), Fowler (1983), Fowler (1985), and Dormeyer (1987).

purpose of preaching, Smit contends, means that it is “often difficult to ascertain how the preacher has actually read and understood the text, which methods have been used and so forth”(:62). This is because preachers purposively tend to align themselves with the traditions and communities they represent, regardless of the fact that the same preachers could also be critical readers at some times. This is the uncertainty that we are dealing with in the analysis of sermons presented here. A critical reading of a Biblical text selected by this study is preferred not only because of the academic context of the research, but also because it guides our reading of the Bible away from conventional positions of biblicism, dogmatism, traditionalism, fundamentalism and the like. Therefore, critical reading highly enriches our homiletic theologies away from romanticisms and the abstracts that have saturated our biblical interpretation. The primal understanding of life among our people is not dualistic in terms of their religion and daily life. African faith and theology are inter-woven within daily life experience and practice; therefore any abstract biblical and Christian interpretation alienates the faith and places it out of touch with the people. The critical reading of the biblical text that is the focus of this study, as presented in chapter four thus allowed us to cut through artificial conventionalisms and abstractions to get a full picture of the passage that is then neither separated from its biblical origins, nor from its contemporary relevance.

As pointed out in the methodology, the analysis of the sermons in this research is undertaken using *a priori codes*, since the researcher developed the codes before the examination of the analyzed data, after which the data was analyzed against these codes as opposed to inductive coding (see Maree 2010:107). We are aware that local contexts dictate multiple applications, but similarities are also expected because preachers are dealing with the same text in a generally similar context. The earlier reference made to Draper (1998:50) that “sermons are one kind of record of real reading” and likely “share and represent the interpretive conventions of a particular believing community” also supports this assumption. This justifies the *a priori coding* and any generalization that is made within the limits of the collected data.

The opening question guiding the division of this sermon analysis into categories and themes is: How do the preachers in ELCIN interpret the *Lukan Sermon on the Plain* in the present Namibian socio-economic and political context? The theme of social justice and the prophetic call of the Church are then the “ears” through which these preachers are listened to.

Although all the sermons appear not to provide much elaboration on the origins of the text or the times of Jesus, eleven sermons do take note that the text was written in another context (a

bi-polar approach with or without a probable hidden *third pole* of contextualization), while only Nembungu did not feel obliged to return to the biblical past and preached direct from the Bible to present. Two preachers, Hamukwaya and Haulofu, included some moralizing lines. These were drunkenness and fornication in Hamukwaya's sermon and Haulofu's references to immoral behavior in a local school, the general "wrong deeds" for which "God woes," the "greedy eyes to a mistress" (referring to lust/fornication), the hardness (of hearts) and the backsliding of listeners have all been surprisingly read into the sermon text. However, in general, the preachers have refrained from what Willimon (1984:163-164), as cited in section 1.7 of this study, refers to as the imposition of the "do's and don'ts" upon hearers. As we will see below, seven of the sermons insert a spiritual meaning into Luke's beatitude audience – either spirituality alone (2), or spirituality together with physical poverty, hunger and marginalization (5). While we are aware of disagreements in interpretations regarding the kind of the poor and marginalized that Luke is addressing, our compelling socio-economic position leads to the conclusion that this spiritualizing reflects a preaching hermeneutical pitfall of allegorizing. Smit (1989:70) describes allegorisation as "where an alien spiritual meaning is read into a text as a whole, or where elements within the text are provided with spiritual and alien applications."

5.3.3.1 Oral-based expressions

Although almost all of our preachers have stated that their sermons were written, about half of the sermon texts reflect a strong oral culture, indications of which are described by Ong (1982:37-57) and alluded to by Oglivie in his doctoral thesis (2010:9-31) where they discuss the distinctions of thought and behavioral style between oral and literate cultures. Oglivie applies this orality-literacy theory to Malagasy homiletic theologies and demonstrates how orality and the power of the spoken word have taken over from the Western missionary literate culture among the *Fifohazana* (revival) movements in Madagascar (: iii). Oglivie (:250) further cites Levi-Strauss (1966) when concluding that this "movement seems to form a bridge between the stark requirements of literary and the familiar traditional orality of Malagasy society and is playing a significant part in contextualizing the penetrating message of Christianity."

Ong and Oglivie's theory of orality versus literate culture shares similarities with the oral culture reflected in some of the sermons collected by this study; however there are differences in how Namibians in ELCIN have embraced Christianity in comparison with

Oglivie's observations among the *Fifohazana* movement. The Christianization of Namibians which - in the geographical research area of this study – took place through the work of the Finnish missionaries, resulted in a deeply rooted Lutheran tradition, and therefore, preachers in ELCIN are characterized with by a formal Lutheran traditionalism. Many preachers have become literate and try to preach their written sermons in line with a Lutheran Christian tradition that has become their own culture. My observation in the field as well as in regard to most of the collected sermons in this study is that self-theologizing as a move forward from where the missionaries left off minor or nonexistent. Oral expressions that appear in the sermons seem to have mainly evolved around a Lutheran Christian tradition and missionary theological formations which were established under the impulse of oral expressions of the local culture. Oral expressions in these sermons are thus mostly made within the parameters of that established Christian tradition.

I found at least seven sermons which could be categorized as characterizing literate culture,³¹² largely in terms of the flow of ideas, and not necessarily because of the content. These preachers have presented their sermons in a systematic construction and appear to have followed their prepared sermon frameworks and manuscripts. To some extent, they appear to be analytic of the sermon text without featuring any “aggregative” and “redundant or ‘copious’” elements that Ong,³¹³ alluded to by Oglivie (2010:9-12), asserts to be characteristics of the oral cultures. Because most of the audience of the preachers in ELCIN is oral culture oriented, it is likely due to this factor that some of this group of preachers appears to be *homeostatic*.³¹⁴ This means that they live and express themselves in the present with little or no reference to the world of a preached text. It is not necessarily that they are not aware of literary information including the historical background of any biblical text, since they must have been exposed to those biblical studies during their theological training.

³¹² These sermons those preached by pastors Amakali, Kapolo, Kaulinge, Mtuleni Munyika, Ndamanomhata and Shuukwanyama.

³¹³ Ong, in *Orality and Literacy* ..., (1982:38-41) contends that rather than being “analytic” of any subject, oral cultures are “aggregative ... Oral expression thus carries a load of epithets and other formulary baggage which high literacy rejects as cumbersome and tiresomely redundant because of its aggregative weight” (referring to Ong 1977:188-212). Ong further states that “redundancy [or] repetition of the just-said, keeps both speaker and hearers surely on the track,” and helps a speaker in “fishing for the next idea.”

³¹⁴ According to Oglivie (2010:20), *homeostatic* means that the society or community “lives in the present” where it does not need or require certain information. “... [I]nformation is either lost or re-coded to fit a new reality.” See also Ong (:46-47).

However they have ignored issues of textual originality in their sermon preparations, or have simply familiarized themselves with the original text and its background as a personal reservoir in preaching, because they know that most of their oral audience is interested in those elaborations about the past. Generally, the “academic literary distinction” (Ogilvie 1982:251) between the original hearers of the text and the present readers in all 12 sermons is given little attention, the “totalizing” which, Ogilvie (:251, alluding to Lévi-Strauss 1966) asserts, “is a mark of the oral nature (‘savage mind’) of the community”. My experience as a pastor in ELCIN is that most of the audience in the Church feels part of the text when the preacher focuses more on the present application moment of the text than on its original audience. My lay interviewee, Wanashipolo (TR: 129), pointed to the reality of the mainly an orally based audience and urged the preachers not to stay focused too long on ancient times. However he also cautioned preachers to be aware of an emerging literate critical audience.

Although a clear cut line of distinction is difficult to make, the other five sermons appear to reflect a strong oral culture in keeping, with Ong and Ogilvie’s descriptions thereof. All of these five preachers appear to be less analytic and tend to ignore the details of the text. The following are good example of non-detailed sermons. Hashikutuva’s sermon was of course partly diverted from the text of Luke’s Sermon on the Plain due to his sermon falling on the Sunday of Epiphany as per the Church calendar. Rather than focusing of the social concern which is what the text is about, the sermon overrides the contents and reads into the text what the preacher deemed is needed or has “present relevance” to his hearers, which is a *homeostatic* oral practice. For instance, the quotation that follows does not have any backing in the text but was inserted as the preacher engaged in repetitive retelling and general explanations of familiar biblical accounts and traditional statements of faith:

Jesus came to conquer death and sin, to have victory over sin and to make it powerless, for us to be able to stand when sin overshadows us. When the devil comes to lead us astray, Jesus has come to empower us to overcome. He has given us new life; he has taken away the fear of death, and to reconcile us with God.

This reflects the interpretation of the Bible which hovers around and restricts its efforts at innovation to traditional and conventional theologies, using “redundancy” (repetition) to imprint his point in the hearers’ memory.

This *redundancy* and *aggregative* thought is likely due local hearers who are orally oriented and who discourage or do not challenge the preachers to come up with “sparsely linear or

analytic thought” (Ong 1982:40). One idea unexpectedly follows another without much consistency. Although a preacher may preach with a written copy, most of the words (and even idea) are formed in the pulpit. The literary techniques or approaches gained during the theological training have likely been eclipsed in the milieu of orality. Nembungu for instance repeats a phrase “we/they will inherit the Kingdom of Heaven” (eight times). Hamukwaya repeats the name “(our Lord) Jesus Christ” (36 times) and returns to the theme of *prayer* on many occasions, and to that of “the cross of Jesus” (seven times) - specifically that it was on the cross that Jesus demonstrated his love for us (four times), and that we must be at this cross (three times).

I have also observed that most of the audience in ELCIN is impressed by enthusiastic and dramatized sermons presented with a dynamic voice. The sermon of Haulofu is a good example of that kind of sermon, which according to Ong (1982:43-45) is termed as “agonistically toned” expressions in the oral culture. This means that “actions are large and dramatic ...Even the tone of voice used would be dramatic rather than restrained or calm” (Ogilvie 1982:16). As with Ogilvie’s observation of Malagasy preachers, where “the use of juxtaposition between biblical and local stories maintains the oral quality of “agon””³¹⁵, Haulofu’s sermon takes a similar platform. In an “aggregative rather than analytic” (Ong 1982) style, local stories of fish distribution, frogs eaten in villages, the unwelcome nature conservation law that prohibits the hunting of rabbits for meat, and many examples, are interpolated into Haulofu’s sermon as a means of attracting attention and maintaining interpersonal exchange. As part of the dynamism and drama of his sermon, Haulofu parallels his pulpit with the Matthean Mountain from which Jesus preached, and states: “This [pulpit] is our ‘mountain’ where the preacher climbs and look at the disciples, and at his listeners.” Hunger is castigated throughout his sermon in a poetic tone: “Ondjalee!” (translates as “Oh hunger!”); and the “woes” are directly spoken into the audience as warning against any immoral and ungodly behavior.

The other characteristics that Ong (:41-57) and Ogilvie (2010) employ in defining their orality-literacy *theory* - conservative or traditionalist; close to the human lifeworld; empathetic and participatory rather than objectively distanced; and situational rather than abstract - are convincingly argued as indicators of oral culture. However, one would also

³¹⁵ “Agon” is a term figuratively used as “the arena where human beings struggle with one another” (Ong 1982:43-44).

argue from community perspective that these behaviors are also embedded in community based societies, regardless of whether these communities have become literate or not. Oglivie (2010:5) alludes to Ong (1986) and Pattanayak (1991) and argues that “reading overtime became a more solitary, even isolating, act. The resulting effect of reading is to remove individuals from the tribe, allowing them to think outside the accepted norms of the community.” This implies that literacy is a non-communitarian phenomenon which is evidenced in the distantiation between the literate even physically as a more urban, social class. Highly literate people who remain in the villages are often stereotyped by the poor illiterate in Oshikwanyama as *ovaxumi/ovadjeko* (the civilized/the better off). However, this all depends on how a literate individual presents his/her own image to the village. Literacy of course makes a person think differently from a village community, but there are also many literates who keep the balance and maintain their communal life with others. The poor regard and call this type of a literate person as *omunhu wovanhu* (a person of the people), which indicates that they are an admired member of the community. Because literacy often includes modern capital income, sharing also makes a literate person part of the community. A stingy rich individual, or a literate exclusionist in a village loses respect and community ties. It is therefore recommendable that the concept of reading while still promoting a sense of community is one of value. Any transformations – in both society and the Church - including the shift to literacy could be undertaken in such a way so as not to destroy community based values and principles. It is from within this strong sense of community that I view the sermons which have been preached by the literate pastors.

5.3.3.2 Traditional Church patterns

Word

The fact that all the preachers (except one, probably as an incidental omission) start their sermons with almost the same *apostolic greeting*,³¹⁶ followed by a prayer, illustrates a common pattern of how the moment of preaching is regarded as a special occasion where the sacred Word (often referred to as “the words”) with its power, is confronting the hearers with blessing and/or judgment, and as divine counsel. This conceptual meaning of the Word is

³¹⁶ The greetings used are generally: “The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us/you all, Amen,” or “Grace to you and peace from God, and from our Lord Jesus Christ, Amen.”

reflected in the prayers that precede or conclude the sermons. A biblical text is the Word: which saves (Amakali); through which God speaks to us (Haulofu); which illumines the souls (Hashikutuva); which is the truth in which listeners are sanctified (Kaulinge, citing John 17:17); which gives guidance and is a lamp to the feet and light to the path of hearers/readers (Munyika, citing Ps. 119:105); which is a gift calling for true listeners and doers of what it says (Nembungu); and which is power that changes the dead into the living (Shuukwanyama).

While most of the preachers have not realized the translation error in both the Oshindonga and Oshikwanyama Bible translations which indiscriminately refer to the Lukan account of the discourse as the “Sermon on the Mount” and hence use that title for both Mathew and Luke, only pastors Munyika and Kaulinge have noticed that, unlike Matthew, Luke’s account presents Jesus as preaching at the leveled place and hence they have referred to the text as the “Sermon on the Plain.”

Because a biblical text is generally perceived as a direct and divine Word of Jesus which carries the universal truth, the author’s redactional intentions are given little or no consideration at all. Those preachers who make some comment on the Luke himself - like Ndamanomhata who explains that Luke is clearly “speaking about the poverty regarding money and other material or possessions” in comparison to Matthew’s spiritualized account of the beatitudes; Kapolo who seems to speak about the Jesus of Luke; or Hashikutuva who briefly refers to Luke’s gentile context – are all doing that within the framework that Luke’s text is ultimately *the Word*. All other preachers who have mentioned Luke as the author of the Gospel see him more as one who reports and directly records and reproduces what Jesus said. This concept of the direct divine authority of the Word is the main factor preventing preachers from bothering with the details of the text and with any critical reading/listening.

That type of reading of the text places these preachers’ ethical approach to biblical texts mainly in two categories of ethics: as “rules and prescriptive commands” and in terms of a “symbolic worldview.”³¹⁷ This scant attention to textual details leads to unwary few errors that appear in some of my preachers’ sermons, for example: Luke was an eyewitness of Jesus’ ministry; the healings in the discourse of the Sermon on the Plain were performed on the Sabbath; the Sermon on the Plain simply equals the Sermon on the Mount; the message of the Sermon on the Plain was addressed to the poor in Nazareth, and the like.

³¹⁷See section 2.3 of this study.

Jesus

All preachers present Jesus as the Christ of faith, the Lord, Savior, and redeemer. Although at least both Kapolo (TR:295) and Ndamanomhata (:348) make reference to the socio-economic conditions of the first followers of Jesus and those of his home town of Nazareth, they are at the same time stating the divinity and omniscience of Jesus as God. Their Jesus, as well as that of Munyika, is a suffering servant who humbled himself among the ordinary people. No sermon takes the approach of the historical Jesus, an indication of a tradition which is based on the kerygma of the church. Mtuleni (TR:320) alone mentions the *messianic* role of Jesus in the process of establishing the Kingdom of God in the discourse of the Sermon, while Kaulinge (:310) implies Jesus' *prophetic* role as the challenging task of present-day preachers in ELCIN.

A spiritual aspect

The theme of spirituality appears to be another *homeostatic* (Oglivie 2010:20) element maintaining the equilibrium of a strong tradition. For most of the preachers – including some of those who appeared to be analytic – it seems that a sermon is incomplete if it does not include a spiritual component, even if the text itself does not address that aspect. Many preachers have mentioned or addressed the Lukan issue of socio-economic concern, but for more than half of them, it seems that real physical poverty and hunger does not alone make a complete sermon, but requires symbolization to take it into the spiritual level. These preachers shift to the preferred account of Matthew for their spiritual insertion. Preachers are not wrestling with the ambiguity of the Lukan text regarding its heavenly and incarnated dimensions. What is believed to be Luke's later redactional hand interpreting Jesus' original concept of the Kingdom of God as a present transformational reality into a heavenly reward, has resonated well with the seven preachers' spiritual and upward theology. Of those seven preachers, two (Hashikutuva and Mtuleni) have asserted that the Sermon on the Plain has a purely spiritual intention rather than a social one; while five (Amakali, Hamukwaya, Haulofu, Kaulinge and Nembungu), see the Sermon on the Plain as addressing both the spiritual aspect with its futuristic reward and judgment, and the present socio-economic and political life. This group has two variations: in three sermons the spiritual dominates the actual social life, while the two others give a balanced approach to the two aspects. The five other sermons (of Kapolo, Munyika, Ndamanomhata, Nepembe and Shuukwanyama) have taken a purely present social life application.

Hashikutuva's non-socio-economic sermon for example, states that what Luke is concerned about here is pure spiritual poverty and hunger and not "unemployment" or food for the physically hungry (TR: 268). Mtuleni (:221), who takes a similar position that the contemporaries of Jesus - who thought that he came to improve the conditions of the poor, to take off the yoke of oppression which was laid upon them by the Roman colonial power and by their Jewish spiritual leaders - were mistaken in their expectations. For this preacher these expectations cannot be associated with Jesus' vision to establish a heavenly Kingdom on earth. Mtuleni views the needs of his listeners who were physically sick patients in the hospital as spiritualized, and emphasizes their spiritual poverty as follows:

We are poor of different kinds. But I guess for us who are here this morning, we are poor for the kingdom of God. I am thinking that those of us who are here today have come from our houses because we are poor in spirit.

According to Mtuleni's sermon, the presently established Kingdom is not meant to address present socio-economic and political issues. It is for the *poor in spirit* (*eehepele dokomwenyo*). The Kingdom itself is spiritual and promises "satisfaction and living water" to only those who pursue and "feel poor" for it.

Beside those sermons which talk only about the spiritual Kingdom of God, there are other preachers who include the present actual life but viewed from within a dominant other-worldly stance. Nembungu for instance, takes more time to appeal to her listeners to give assistance to the poor and the marginalized (which implies better life today, as a listener reads only between the lines). However, the consolation for the miseries of the poor and the marginalized are not in this world but in the heavenly Kingdom that is yet to be inherited. The two hymns cited in the sermon³¹⁸ are both pointing only to the eschatological hope. Heaven, where there are no social categories of poor and rich, becomes the final consolation for the poor and marginalized. Furthermore, in the same vein Hamukwaya finds prayer as the solution to poverty, as well as other socio-economic and political problems, and to what she refers to as "seeds of the devil" such as "hatred and murder, ... suicide, crime, theft, drunkenness, fornication, and all the like." The word "prayer/pray" appears 27 times in her

³¹⁸ Hymn #391:2 in Ehangano (1987) which says, "Even though you are despised, by the people of this world; in heaven you will be seated, on the seats of honor" (own translation); and #533:4 which echoes Rev.7:13ff and goes: "Those are the ones who experienced, tribulation and sadness. They were steadfast in the Lord, And persevered in prayer. Now they are given rest, and are well treated by their Father" (own translation).

sermon and her response to poverty is what could be described as a romanticized, while she also emphasizes a spiritualized solution to social problems. Here I am not questioning or doubting the power of prayer. Jesus prayed to the Father and told his followers to do likewise. The point raised here is that resorting to prayer in place of action as the only response to socio-economic and political injustice amounts to *quietism*. This is what Bonhoeffer called “cheap grace” in his epic *The Cost of Discipleship* (1959). It is how our oppressors during the apartheid era wanted us to behave when they distributed Bibles among us and told the church to refrain from politics and preach the “pure gospel” of love. The prophetic voice cannot leave it all to prayer and piety alone but has to flow into active participation in the struggle for justice.

In the middle we have three preachers, Haulofu and Kaulinge, and Amakali who also read the Matthean Sermon on the Mount into the Lukan account. However, the three seem to maintain a balanced perspective between the spiritual aspect and its ultimate futuristic hope for the poor and the presently marginalized on the one hand; and a strong address on present life, and on what the Church in Namibia is expected to do for socio-economic and political transformation on the other hand. The present and the future are equally treated. For Kaulinge, those who are able to live an ethics of socio-economic justice are only those who are spiritually hungry and are spiritually transformed. Such spiritual transformation is attained only by those who are and thirsty for righteousness, those who are not arrogant and who need God in their lives, and have as a result “been clad with faith in Jesus Christ.” It is this transformation (which Kaulinge demonstrated in his story that I would term as a *frog theology* of transformation),³¹⁹ which enables Christians to live according to and fulfill what he perceives as the fixed “teaching” of Christianity’s “difficult ethics.” That transformation makes people look differently at things, including possessions, and changes human behavior for the better. The transformed Christians are the ones declared blessed in the present Kingdom of God and they retain this blessing into the eternal reign of God. It is this inseparability of the spiritually transforming faith which enables Christians to be ethically good social people (which is possible for both the physically poor and the rich) on the one hand; and its consequent declared blessing or curse (condemnation) in the present reality and in the futuristic salvation or the life after the grave on the other; which leads Kaulinge to this conclusion:

³¹⁹ Kaulinge compares transformation with the metamorphosis process from a tadpole into a matured frog.

Let it however be clear that if we are [physically] poor, poverty does not mean a ticket for us to go to heaven; nor are possessions a ticket to hell. Never! There are the poor who are not hungry for and do not need God, those who are content and full of themselves.”

While both Kaulinge (TR: 311) and Nembungu (:358) quote Rev. 3:17 as a spiritual reference for both the poor and rich, Namanomhata (:349) who takes a socio-economic approach uses the same text as an exhortation against injustice among the rich. Amakali (TR: 252) shows a similar socio-economic application which turns to the eschatological hope of the futuristic Kingdom where the marginalized find abundant peace and satisfaction.

The sermon applications of the text could be categorized as follows:

- An exclusively romanticized application (2)
- The spiritual aspect is an answer to existing socio-economic and political problems (2)
- The spiritual and present reality are inseparable and equally intertwined (3)
- The Sermon on the Plain is about the present socio-economic and political life (5)

5.4 Trajectory views around the Discourse on the Plain

We have explained earlier that we would miss the point of any story if we did not first consider the context in which it was told. Intratextual as well as extra-textual materials which reveal either the biblical traditional patterns, or give a trajectory or axis of meaning – where the central idea develops and presents the reader with core ideas along which other evolved ideas of the author(s) – are important avenues for looking into original contexts of Bible texts. Although the Sermon on the Plain might somewhat scrambled through its layers of adaptation, its idea and theme of social justice consistently forms the axis of meaning that runs through the Sermon as well as through the whole Lukan account. Therefore we now briefly examine how the twelve preachers are treating the exegetical text as part of the larger tradition or/and of the author’s whole narrative.

No sermon has picked up that broad Lukan theme, nor has any sermon approached the Sermon on the Plain from that angle of a wider picture of Luke. The following three preachers have highlighted some links of the Discourse to Old Testament tradition. Amakali gave references of 1Sam. 2:5; Ps. 146:7; and Isa. 58:6-7, as pointing to the prophetic tradition of the Old Testament which has a strong concern for the poor, and sees Jesus speaking within

that tradition. Munyika also profoundly sees Jesus urging his listeners “to choose between good and evil, fortune and misfortune, blessing and curse, life and death”, which he relates with the Old Testament tradition of *blessing* and *curse* in Deuteronomy 30:15-19 as part of the covenantal tradition. From a messianic perspective,³²⁰ Mtuleni finds Jesus’ proclamation of the Kingdom as the fulfillment of the messianic expectation which was prophesied in Isa 29:18-19, when “the deaf, that day, will hear, the blind will see, the lowly rejoice, and the poorest exult in the holy one of Israel.” No sermon has made any reference to the general Lukan theme of socio-economic and political justice. Beside the three sermons here above, no other sermon has viewed the Discourse of the Plain in a larger picture of biblical tradition aside from making minor comparisons with the Matthean account.

5.5 Sociological and prophetic applications

In addition to the two sermons of Hashikutuva and Mtuleni who do not have any socio-economic application, two other preachers, Hamukwaya and Nembungu - though they have mentioned some socio-economic issues - do not make any overt sociological and prophetic application of the text either.

The other eight sermons have criticized the socio-economic and political system, with some making general statements, but only three of which have significantly implication in terms of holding the government accountable for an unjust system in present-day Namibia.

Amakali challenges the church “to play a significant role in identifying itself with the poor, the oppressed and the marginalized, and to be the voice of the voiceless.” He speaks of God’s people who are “still crying in poverty, some because of unemployment and others because they do not have a chance to further their education”, situation which he mainly blames on “nepotism ... in chains of connections,” implicating with these words, the Namibian government. The “woes” are warnings “to those who are thirsty to oppress the others today” in an unjust plundering of what belongs to all.

Haulofu discusses of the Jesus who is concerned with how the people live and who speaks today to government Ministries. He highlights the Ministry of Education under whom many

³²⁰ Luke has a clear theology of the Messianic role of Jesus as a heavenly Christ who ascended and is now ruling in heaven, which is the meaning of “exalted at the right hand of the power of God” (Luke 22:69; Acts 2:33) and is presently on earth in Spirit. However, from the perspective of the Jesus of history who is emphasized in this study, the prophetic role of Jesus appears to be more reflected in Q than his earthly messianism.

have been unable to further their education students they cannot financially afford it, even though Namibia is a rich country. Haulofu points to the injustice in the redistribution of economic resources, on inequality in salaries/wages, and on poor health and medical care. He also be-woes corruption in tender allocations as well as graft and theft that plunders the state treasury. He also reminds the Church that the price has to be paid by all those who dare to point to truth and justice, as did John the Baptist and Jesus. He delivers this message this together with spiritual insertions.

Kapolo states that the “woes” are directed to those who inflict suffering upon others, and to the global economic powers which enslave poor countries in debt. He calls for change from within, and says that Namibians should not continue blaming colonialism for their poverty, but must look at how they share what they have as a nation, implying the existence of inequity. He directs another criticism to the Church: “ELCIN also cannot just speak about poverty if it cannot effectively share what it has.” He urges the Church to use the gift of time that it has to speak to those who have the responsibility to redistribute the daily bread and exhort them to do so fairly, in order for it to reach each of the poorest of the poor.

Kaulinge (like Haulofu) also bemoans the reality of a rich country with high income disparities that places it among the nations with the biggest gap between the rich and poor. He blames this on “selfish love”, imbalance in salaries, bad pricing of water and land/plots by the municipalities, and on the cruel practice of evicting those who cannot pay their rent. He told his listeners that those are issues which Christians must monitor. In line with Haulofu and Munyika, he draws from the warning in the text that prophets/preachers had always been hated and reviled, and sternly warns present-day pastors/preachers against the tendency of false prophets “who praise and glorify those in power, and who say that there is peace and that things are well, while there is no peace!” Kaulinge (TR: 310) refers then to an earlier sermon that was aimed at pastors, where he reminded them to be ready to “be reviled and spoken against, and hated because of the proclamation and the truth of the gospel.” He then says that the preachers of the truth are “regarded as unimportant and stripped of any honor in the public eye.”³²¹

³²¹ See similar remarks of this sermon in TR : 310.

Kaulinge criticized pastors for having the courage to be critical of the socio-economic and political system when the powerful are not present, but then changing their tone when those “honorables” and “VIPs” appear. He contends:

There seems to be a trend and habit of pastors, or preachers ... who are inspired by the Spirit of God about what they must preach – a pastor is prepared by God during the two days of his/her preparation – but at the time this pastor comes into the church and notices the presence of some “honorables” or the VIPs, then he/she change the sermon to suit their ears. That places us outside of our norms and of who we are... We must point out/speak the truth, regardless of who it might implicate... Rejoice and leap for joy if in your life you reach that level of being hated for the sake of Jesus, in one way or another.

This is strongly reflective of the “hidden transcripts of the little culture” which even Jesus himself represents in his earlier ministry in the villages of Galilee as safe space for his work (Horsley and Draper) away from the center of power in Jerusalem. However, Jesus, our model for imitation, took these hidden discourses of the poor into the public arena, which eventually resulted in his execution. This is the challenge which remains today for his followers. There is a strong spiritual aspect in Kaulinge’s sermon but it is firmly applied to the real socio-economic and political context of today’s Namibia.

Munyika presents Jesus as a teacher of Christian ethics. However his sermon takes a prophetic tone towards those who feel that they are well and comfortable now. They are warned to “Watch out!” and “Beware!” – referring to divine intervention which according to his sermon is both present and futuristic. For Munyika, the present and the future are inseparable. He interprets Luke 6:24 as warning against shortsighted and temporary pleasure/gains. He centers his point around the Oshikwanyama expression: “*Wa lile onghela ku lile*” (If you ate yesterday, you never ate), meaning that if you dedicate your life to temporary things you may have some pleasure of course, but in the long run you will be left with nothing. Munyika interprets the Sermon on the Plain in the context of an area which needs development, but he calls on his hearers to take responsibility and use their talents to bring about that developmental change. He therefore sees progress as something which must begin and take place from within a specific community. Therefore he focused extensively on the education of the youth whom he exhorted to choose to work and study hard rather than shortsightedly wasting time with pleasure, as this is to choose life before death and blessing rather than curse. Hard work which involves an initial period of struggle and suffering pays.

He equally addressed the issue of good parental care that gives children opportunities and guidelines, and he bemoaned the fathers who abandon the responsibility of raising their children and leave it all in the hands of the mothers.

Nepembe also points to people in leadership positions in government, church and the private sector who have no sympathy with the society, as well as criticizing the theft of public money which aggravates poverty.

Ndamanomhata grapples with the inconsistency that he finds in the ethics of Jesus as regards poverty. On the one hand he sees Jesus accepting some of the wealthy with their riches, while others are told to leave everything (material possessions) and follow. He encourages his listeners to “team up against all imperialistic systems that accumulate wealth” in their counties.

Shuukwanyama has refuted Luke’s heavenly “reward” by comparing it with a perception that he experienced in the Church when one pastor “complained about small salaries for pastors in one of the pastors’ conferences” and was told to stop complaining. Instead, he was assured: “You must work, because your reward is big in heaven” (TR:366). Shuukwanyama argues that if the “heavenly reward is equal for all”, then that equity should be our model for addressing the present inequalities. While he encourages the youth to study hard for a better future like Munyika, he also encourages those who fail to acquire certificates for employment, to also accept humble jobs which are locally available. Shuukwanyama sees job opportunities locally and encourages the promotion thereof.

5.6 Ethical implications, themes and issues in the sermons

The universalistic understanding of the normative preached Word, also is another approach that has influenced the preachers’ understanding of the ethics of Jesus in the Sermon on the Plain as commands and as Christian universal ethical teaching. That is the perspective reflected in the sermons of Kaulinge and Munyika, the only two who precisely mention the term *ethics* (*eenghedi*), or ethical *teaching* (*elongo*); although Munyika refers also to the *basic ethical principles* (*omafinalongo*, *omafinamhango*, and *omidi deenghedi*). This implies the possibility that those principles could be differently contextualized and appropriated. The analogies of the ethics of Jesus as the *hedge*, *fence* or *wall* for protection in our life seems to

suggest fixed ethical standards. Linked to this, the theology of “grace” versus “law” has heavily influenced Lutheran ethics. In fact grace and law are not simply opposites, because for both, transformation is not an automatic process, but takes place where people are willing and decide to participate in its process. Like Kapolo, all other preachers who mention “Jesus’ *teaching*” are likely referring to it as doctrinal rather than ethical. They do not treat the Sermon on the Plain as ethical but as the Word of God. While present consequences of the message of the text in regard to socio-economic and political ethical behavior are also referred by all ten preachers, the ethical responsibilities are primarily connected with either the eschatological blessing/reward or with judgment/curse. The preachers view the ethical issues emerging from the Sermon on the Plain in light of the universal and normative Word, without considering that these ethics must be filtered and find meaning in the both the biblical and the present-day context and community.

5.6.1 The kingdom of God

The theme of the kingdom of God strongly appears in all sermons. It is not viewed as “the reign of God” but more as a spiritual state attained only by the faithful. It is a spiritual sphere into which those who do not need God do not enter – now and beyond this life. This elevated nature of the Kingdom seems to be cultivating the dualistic trend of the Lutheran doctrine of two-kingdoms. Of course, as we have indicated in chapter two, the interpretations of that metaphoric language have taken different routes. One route is distortive and absolutely separates the heavenly and the earthly kingdoms, which has supported “political quietism” in the church. In his rendition of this doctrine, although not a quietist, even Bonhoeffer has a dualistic tone in viewing the church as representing the *ultimate* while the state represents the *penultimate* (Pearson, 2004). Another route is simply to make a distinction of the two-fold reign of God as seen from the perspective of a Christian. A Christian sees the distinction between himself or herself with a ruler but understands how the two are inseparable. We argue for the latter as the authentic teaching of Luther, but we emphasize that the human being is to be viewed holistically and not dualistically understood as body and spirit. Shuukwanyama refers to the church-state relationship as the “two arms of God.” However, he goes ahead with the traditional dualistic thinking of “[t]he church on its part ... as a spiritual arm which attends the people’s spiritual needs, ... [and] the state ... as the other arm that takes care of physical needs.” This dualistic view of a human being is obviously one which is common in most of the sermons.

5.6.2 The poor and the rich

Three preachers, Hamukwaya, Kapolo and Shuukwanyama wrestled with the ambiguity of the beatitudes which declare the poor, the hungry and those who are presently moaning as *blessed*, and they criticized these statements as unrealistic. That dilemma reaffirms the need for a thorough interrogation of the text's original times by present readers in order to gain more understanding. It appears that the preachers were unaware of other avenues whereby to explain this text, such as the probable Lukan redaction which likely finally inserted the heavenly reward, moving away from the original ethics of Jesus and of the Kingdom that he proclaimed as divine intervention for social transformation. That original setting is the context from which such statements of the otherworldly symbolic language of judgment (Horsley 1994) emerged, so that the passage indeed is supposed to ignite the spark of earthly transformation. It is that dichotomy which likely has resulted in most of my preachers being disturbed by the double meaning of the Lukan poor and poverty as both physical and spiritual, and by the incorrectly assumed conditional confinement of salvation to faith (i.e. the spiritual hunger/thirst which is inserted in most of the sermons).

It is noteworthy that five preachers also viewing poverty as situation in which the poor themselves must take responsibility for improvement rather than merely complaining and waiting for "the system" to come to their rescue. Haulofu for example talks of the biblical "James' theology of works," (referring to James 2:14-26) and of the Ovawambo expression "*Shanakulya oshanakulong*" (It is the one who works who should eat), and implies therefore that that "whoever is not working should not eat." Munyika's main focus in his sermon is that the local people should take responsibility for their local development and should not expect others to come do it on their behalf. Kapolo speaks of the change from within that everybody needs for overall social transformation. Ndamanomhata raises the point that those who are aware of the God-given gift of social wellbeing, need to "work together ... to raise awareness among those who are not yet aware and do not understand God's good intentions." Shuukwanyama also stresses the need for proactive local development rather than waiting for the political Black Economic Empowerment (BEE).

All preachers give a positive understanding of possessions or riches. Kaulinge's views probably is most representative of the sermons that deal with this theme (those of Ndamanomhata, Kapolo, Haulofu and Hashikutuva), by stating that wealth and all that exists,

belongs to God. “God gives them to us [and] a Christian considers them not as an idol [or mammon] but as God’s things given to him/her as a steward, for the service of others, our neighbors and ourselves.” This understanding of wealth from a creation perspective as a gift and blessing “entrusted into our care as custodians” has the potential to sensitize our world which is saturated with the mindset of private or individualistic economic profit and accumulation of capital. On the other hand, this understanding could also simply serve to make the rich feel comfortable with their riches as God’s blessing. It is however a blessing which must be justly shared.

Kaulinge also tells positive stories about the rich to emphasize the point that God and Jesus love the rich who decide to be part of God’s transformation process and use their wealth for that cause. He brings the story of a scientist by the name of Saxon³²² and that of the Lukan Zacchaeus (Luke’s famous story which is probably a later redactional tradition that may not go back to Jesus) in parallel with stories of wealthy Namibian individuals and the business community who have used their wealth for the good of others. Kaulinge (TR:312-313) takes cognition of and reminds his listeners about those who are taking from their own wealth to assist in areas of need and development and states,

There are reports: someone has given support for the construction of a school, and another one for the construction of a hospital some where. Someone has given a certain number of kilograms [of food] to a certain association of the poor. A certain person has given this much to the church. There are donations of this kind that are made and we have such wonderful individuals and organizations. We are thankful of the spirit that is among our business people today, because of their willingness to uplift the standard of the church buildings of our congregations. They have noticed that the ordinary members are economically not affording it all alone. Many of our congregation members do not have work, while many have low jobs with poor income. But the business people are selflessly giving from their wealth. That is probably the Zacchaeus type of trend, and it is sincerely commended.

In my view this ethical behavior by the Namibian typology of Zacchaeus poses another challenge to ELCIN: to serve these, their Good Samaritans, with integrity and honesty. The Church has to be aware that it is ultimately not only a recipient but also a *blessing* to these

³²² According to Kaulinge’s sermon, Saxon was a wealthy scientist who discovered the animal anesthetic drug, but who also confessed at his death bed that Jesus was his savior and redeemer.

wealthy members. This means that the message of the ethics of love, humility, non-expectancy of return or repay, and of justice which is proclaimed by the Church does not need to bypass its own rich yet ethical members, who would not want to be turned into more “honourables” within the Church. At times the rich give for publicity or as reciprocity for the maintenance of their honor and power, or as a mask to cover their injustice. It is the task of the Church that those ethical values are made known among them, that they personally and their business communities do not fall victims of the negative aspect of wealth as addressed by the ethics of the Discourse on the Plain. Their employment systems and the methods of their capital driven economy and of profit making, are in need of the *conscientizing* message of the Church, as they remain no doubt significant role players in the establishment of a just socio-economic and political system.

5.6.3 Other ethical themes

The ethics of the love for a neighbor and enemies, of non-revenge/non-retaliation, and that of giving have been treated as Christian commands from Jesus Christ Kaulinge for instance – under his *frog theology* (my own term) -gives the traditional transcendence of their character and their impossibility of fulfillment by Christians unless if they have the gift of faith that provides us with new understanding and “new eyes” to look at things from a different perspective. No other preacher seems to speak about these ethics outside of that traditional framework as supported by Hays (1996:217), in response to Niebuhr’s Christian realism. The preachers apply Jesus ethics as direct or unfiltered teaching which must not be compromised.

None of the sermons reflects a view of those ethical statements in the Sermon on the Plain in terms of the peaceful active resistance which was likely a peasantry *affront* in a form of the ethics of *shame* (Neyrey 1991) against the exploitive presence of the imperial Rome and its retainer class of the temple state. This is in line with studies that have applied Scott’s “moral economy” of peasant communities to ancient agrarian Palestine – Moxnes (1988), Horsley (2006a and 2006c) and Draper (2006) among others – the background against which the statements in the Sermon on the Plain are better understood. This approach could have further enriched the preachers’ application of the text to the present socio-economic and political context in Namibia. In the interviews, Kondja and Hailonga pointed out that the uninformed society in Namibia needs the Church to be its source of information and of education

regarding the people's rights and social justice. The sermons of the Church have the responsibility to address those needs of the listeners.

The theme of love has been given high attention in all eleven sermons and strong insights emerge from preachers' experiences of love. Kaulinge again, in a similar tone with Haulofu, makes a strong statement about loving, which he calls "a narrow path" onto which we are directed and along which many Namibians have tread during dark political days.³²³ Munyika views love from its perspective as a Golden Rule, which requires of Christians to "go out of your way for another." Overall, the preachers view the unconditional love in practical terms as a motive for reaching out to a neighbor and attach it with their socio-economic interactions as an ingredient in the struggle against selfishness and greed. Shuukwanyama sees love as valuable asset for good and just employer-employee relations.

It is only Ndamanomhata who seems give a brief glimpse about love as something which is not an imposed command, but which also needs contextual consideration: Love is not something "which a believer cannot have control over." However he provides no further elaboration.

5.6.4 Political application in the sermons

By "political" here we refer to how the preachers relate their sermons to government policy-making as well as to the present political partisan power contests in Namibia which also dictates the country's economic redistribution. Beside four sermons which are politically silent, eight make political applications. This appears to be a higher number than indicated in the findings from the interviewees above, who felt that the Church is generally silent in this regard (7 lay members and 11 pastors = 18/75%). Briefly, the preachers expressed their political application of the text as follows:

Amakali is does not make any direct political statement; however, his prophetic message implies a general political position.

³²³ See Kaulinge's elaborated thinking on this aspect in TR pp.313-314.

Kapolo (TR:296) criticizes global economic pressure by the global economic powers that inflict economic slavery on small economies through debts, as well as poor countries' misappropriation of resources such as using large amounts of money to buy weapons of war.

Shuukwanyama (:567) calls for fairness and justice in the redistribution of the economy. He also refers to the promises of 104 000 jobs that were made by the Minister of Finance when releasing the national budget in April 2011, as "good news" to the 51.2% unemployed Namibians, and as measures in line with the government development plan – Vision 2030. However, in my own view, these promises need be seen in their context as political statements which are not likely to materialize.

Ndamanomhata (:351) implies political awareness by calling people to work together in raising the "awareness among those who are not yet aware and do not understand God's good intentions", as well as by saying that the national economy is their "God-given gift."

Haulofu holds the Namibian government accountable for economic injustice, poor service delivery in health services, education and for the shortage of food/hunger. He applies the prophecy of Ezekiel to Namibian society, saying that the Namibians are like "sheep without a shepherd," the situation in which Ezekiel calls for divine intervention (Ezekiel 34:1-22).

Kaulinge (TR:309-310) recalls the ethics of violence which became the Namibian alternative in its struggle for independence and justice. As has been the case in the circles of liberation theology, he talks about a freedom-fighter who was on the right side and goes to war and shoots the gun: "with the conviction that God is also on my side because I am fighting a just cause." The "ethics of non-violence" is thus perhaps not the only answer to human conflicts and power contests.

Hamukwaya, Haulofu, Kaulinge and Munyika apply the ethics of love to the political intolerance that has ripped Namibian political groupings or rivals apart. They view this as a sickness, and as the enemy of peace and unity that fuels hate and discriminates against citizens in the society, despite the fact that most of the perpetrators of these actions are Christians, as are their victims. Munyika remarks that that people are presently placing politics above their Christianity and that politics are controlling people more than they are guided by their faith. He states:

I have been asking myself: Is that how we continue to live with each other as if we are still at war? I have heard about marriages that have cracked in these areas because the wife belongs to one political side and the husband is on the other; while a child again belongs to the other. Now that couple is not speaking to each other, although they are those who once stood here in front of the altar... and said: “in bad and good days/in thick and thin.” They vowed before the congregation, before God, before the state, and before the parents. But now we are hearing that the marriages have cracked between because of politics.

Munyika reminds his listeners of the love for a neighbor which should be a guiding norm in Namibian politics. In the same context, Kaulinge applies the theme of love – which knows no boundaries of clans, racism, tribalism, race, and which opposes selfishness and pride, as well as hatred – and cautions his audience,

I believe that this one is a problem and danger which we are presently faced with and we must be on guard against it ... The political spirit has the tendencies to go between us to divide, ostracize and make us hate each other, to insult and disparage each other. This must not be the case among the Christians. We cannot take off our Christian garment and go outside there to insult others and then come back again to resume our Christian life. We cannot go round in circles like that ... We must do to others that we want they do to us... If we do not want to be insulted, let us not insult. If we do not want to be disparaged, let us not disparage anybody. If we do not want to be despised, let us not despise any. If we want to be loved, let us also love our fellow human beings.

If we go back to the point of a higher number of pastors than interviewees who make such a political application then it is pertinent to mention the observation which Kaulinge makes, namely that some pastors change the content of their prepared sermons once they see the “honorable” and the VIPs present in their services. While it could be true that these are some of the sporadic voices that prevail in a generally silent Church, on the other hand it is highly probable that these sermons reflect the pastors’ use of their safe space, away from the center of power – the *hidden transcripts* of their local little culture.

5.7 Concluding remarks

As part of the concluding remarks, Table 8 below indicates the categories of methods/approaches employed by the pastors, the themes that appear and the applications made.

TABLE 8: Sermon devices, approaches, themes and applications		Frequency
Biblical texts as the normative Word of God		12
Revered reading / Critical reading of text		12/0
The Jesus of faith and Christ		12
Jesus as prophet / The Messiah		2/1
Oral cultural expressions / Literate culture		5/7
Sermon on the Plain (SP) as part of large biblical tradition (less highlighted)		3
Mention of the SP as ethical / simply read as the Word from Jesus		2/10
SP a non-socio-economic and political text (romantic application)		2
SP has socio-economic and political implications but the spiritual is the solution		2
SP is both a spiritual and social discourse		3
SP a social-economic and political text		5
Sermons with a prophetic and political application / without		8/4
Any reflection of the <i>two-kingdom theology</i> towards <i>political quietism</i>		4
Two-kingdom theology: distinguishing but not separating the <i>two-fold reign</i> of God		8
Reflection of the traditional covenantal patterns with blessing and curse		1
SP as a socio-economic and political transformation discourse		0
The sociological perspectives of the Ethics of Jesus in the SP		0
The Ethics of Jesus as conventional teaching and commands that requires obedience / As foundations and principles		12/1
The ethics of love a commandment possible to be fulfilled by faith / It is a commandment which leaves open spaces for contextual and personal application		12/1
Violence is a possible alternative		1

The preached sermons generally reflect a traditional pattern of theology and the Western formal interpretation of the Bible which the missionaries introduced to the adherents of Christianity among the Namibians in the northern central areas of the country. The differences in textual application among preachers have been noticed, however as we pointed out earlier, the sermons demonstrate high levels of agreement in terms of their interpretation, which are likely a pattern of biblical appropriation in ELCIN in general. The sermons demonstrate how the preachers became part of, and owned the early Finnish missionary traditional biblical hermeneutics and how they conduct their own Bible reading and interpretation within the parameters of that background. As I have claimed earlier in this study, this data reveals that there is among ELCIN theologians a theological stagnation within that missionary tradition, which slows up any critical and innovative self-interpretation of the Bible and self-theologizing. The spiritualizing of the statements of the Sermon on the Plain in most of the sermons is a strong pointer to the adaptation to that historical heritage. Without or with minor consideration of their human aspect, Biblical texts are mainly regarded as the Word of God. That perspective places biblical ethics, and specifically the ethics of the Sermon on the Plain within the realm of conventional confessions and theology. The ethics of Jesus are therefore mostly viewed in universalistic terms as the teaching which is directly applied from the Bible. It is under the auspices of such traditionalism that much insightful textual interpretation and appropriation is made. Oral and literary theologies have been identified, not as opposing phenomena but as the expressions which complement each other and enrich biblical hermeneutics as well as the communities of readers, by fostering communalism as opposed to individualism.

The contextualization insights from liberation theologies, regardless however of what hermeneutics and tools of interpretation were used, motivated some progress among several Namibian theologians before the country's independence. But, the theology of ELCIN and the biblical interpretation among its preachers in particular, appears to have presently been stifled by the ecstatic spirit of national political independence. This extended honeymoon which led the Church to regard the former liberation movement as a "messiah" or "redeemer" (Haishanga) has obscured its critical voice in the struggle for socio-economic justice in post-independent Namibia. It is in that atmosphere that the top leadership of the SWAPO party had the audacity to convene a "secretive" meeting with the leadership of ELCIN, as per my two interlocutors here above, to connive with the Church and pressurize or cajole it into compromise its impartial principles of justice and mercy for a political ideology

(unconditional support of the government). In the same context, the present minister of the Ministry of Local Government and Housing, Jerry Ekandjo, recently blatantly advocated for the colors of his SWAPO party to be flown at church services because it was “the party of God” (*The Namibian*, 8 May 2012), a favor which according to this minister, other political parties in the country probably do not deserve. It is in this selfish and divisive body politic where most of the pastors find themselves sliding into compliance with the system, or deciding to sit on the fence of quietism, because of the pervasive fear which has been clearly pointed out in the interviews.

This data has revealed that the Church leadership in the geographical area of this study is generally silent regarding socio-economic and political injustice, which is at the center of the miseries of the poor and the marginalized. This is likely the case in ELCIN in general. The observation of Bishop Emeritus A. Kaulinge here above; that pastors put aside their well prepared sermons and reword them to please the “honorable” in their services, speaks of excessive timidity. The following have been detected as challenge areas in ELCIN as a present community of faith that is called to be the voice of the poor and the powerless:

- ELCIN’s continued adherence to traditional missionary patterns of theology which mostly are marked by spiritualizing tendencies.
- Political fear and quietism which emanates from the dualistic doctrine of the *two-kingdoms* as it is historically understood in the church. While that dualistic doctrine has surfaced in the speech of Bishop SVV Nambala, explicitly in Shuukwanyama’s sermon, and implicitly in some of the other sermons, the doctrine has generally not been interpreted in ELCIN in terms of separating the spiritual from socio-political aspect. Besides its theological position which is not properly articulated regarding social justice, ELCIN does have a policy to view socio-economic and political issues as apart from its domain. On the contrary, as pointed out in the introductory chapter of this research, this Church has an outstanding record of identifying with its people and even of actively participating in the Namibian struggle for independence. The dilemma, through which I think ELCIN is presently finding its way, is that it is predominantly an oral community of faith, which even literate pastors drift back into when working in the congregations, so that any historical or theological reservoir is not generally referred to for policy development in its present praxis. For instance, the

past theologies of liberation are not traced to feed and inform the Church's new post-colonial theologies in independent Namibia. The rich historical past seems to be forgotten and has vanished in the fluidity of orality, where the people easily shift pragmatically to embrace what is presently deemed relevant.³²⁴ What becomes relevant for the leadership in ELCIN today seems to be a negative attitude of preaching a "theology of appeasement" (interviewee Haishanga); and of learning to comply with and be in solidarity with "the brother in power" (interviewee Hailonga). This inconsistency in the Church is thereby putting it in danger of political manipulation by literate politicians and of operating without a clear and collective biblical and theological guidance.

- There is *mimicry* among some clergy who, as interviews have revealed, are impressed by what is happening in politics and apply it in the Church, regardless of whether it is inappropriate for the community of the followers of Jesus. One example provided was that of introducing the people at meetings in categories according to their socio-economic and political statuses, while the poor are forgotten or mentioned as a general lowest category.

These are the factors which to some extent are stifling the reception and the proclamation of the ethical paradigms of Jesus with regard to the poor and the marginalized. The interviewees, including most of the pastors, pointed out that Church is not prepared to stand up for the cause of justice. The preachers are aware of the reality of the socio-economic and political injustice in the country and they realize that the Sermon on the Plain relates to the genuine ethical question regarding the poor. However, generally there is a mismatch between what the pastors perceive about socio-economic justice and what they say in the interpretation of the Word because they skirt around Luke's theme of social concern, and spiritualize it, in line with the missionary tradition. Those sermons which do respond to social injustice are likely coming from the preachers' safe havens away from the powerful, and therefore remain hidden. It is also important to note that a collective socio-economic voice for the Church is much overdue. Sporadic prophetic voices in the Church can hardly conscientize and sensitize the power hungry system and the greedy wealthy class for effective socio-economic transformation.

³²⁴ See Ong (1982:46-47).

CHAPTER SIX

THE CHURCH IN NAMIBIA, AN INCLUSIVE, PROPHETIC AND TRANSFORMATIVE COMMUNITY OF JESUS

6.1 Introduction

This chapter engages the hermeneutical *appropriation* moment, drawing parallels between the horizons of the ethics of Jesus as performed by Luke in the discourse of the Sermon on the Plain and the present church and society in Namibia, bringing them into dialogue; and it explores the new understanding which may lead to transformed praxis through imitating Jesus. In the previous chapters we have followed Burridge's narrative genre as a method that approach the ethics of Jesus not as prescriptions or rules but as Jesus' whole story in *words* (teaching) and *deeds* (examples) for our imitation. In chapter four we have discussed how the concept of the imitation of God is an ethical motivation at the center of the discourse of the Sermon on the Plain. The followers of Jesus and Luke's audience are urged to imitate God's *justice*, as well as his *love*, *generosity* and *mercy*. Similarly, it has also been one of our purposes of reading the Bible to learn how God deals with the creation, approves and disapproves of human behavior, and particularly how Jesus, the agent of the kingdom or rule of God, lived and acted – for our own imitation as ethical beings towards one another and in relationship with the entire creation. Burridge's hermeneutical model of a *stained glass*, as affirmed by Gadamer's philosophical *fusing of the horizons* (1975:264f), on the one hand cautions us not to take for granted the danger of anachronism or of what Burridge (2007:378) terms as the "cultural relativism gap." The cultural paradox between the biblical communities and ours is huge and could lead to subjective analogies of Bible stories in our textual applications, whereby our own historical settings may blind us to the rhetoric of the text and eclipse the original meaning of the textual stories. Therefore, how we position ourselves as readers either decreases subjectivism, or increases it so that what we see at the end is nothing else than our "self reflection down the well."³²⁵

³²⁵ A "well gazer" metaphor is used by scholars like Albert Schweitzer (1910), George Tyrrell (1910:49) and D. Crossan (1998:41) to illustrate the self reflection (subjectivity) of those engaged with the quest for the historical Jesus. Other sources are: "Quest for the historical Jesus" www.thetablet.co.uk, and "Gazing in the Well," Loren Rosson III, 10/03/2007, <http://online.sagepub.com>.

Burridge's model continues to guide and enable us to access and argue for the relevance of the ethics of Jesus as a source for our imitation for our ethical lives today. In our communication with the past as present reader, we find similarities between the socio-economic and political experiences which formed the ethical tradition that found its evolution (emergence of the new in continuity with the old) through from Jesus to Q and to Luke's communities and even to us today. This study has traced that continuity of the question of socio-economic justice as a strong ethical paradigm of the Jesus tradition. Our application is however undertaken in the very different setting of our modern world, and in particular that of ELCIN, which is a present-day community of readers in the context of a free and democratic Namibian society.

6.2 ELCIN in its Namibian context

The analysis of the Namibian context in this study has revealed and affirmed huge socio-economic imbalances in contemporary Namibian society, resulting from social-economic and political injustice in the country. The church constitutes more than 90% of the Namibian society, a figure which indicates that a large proportion of the people regard themselves normed by what the church teaches. According to its 2011 statistics, ELCIN's membership was at 717 727 (31.5% of the whole population which is presently at 2.28 million), making it the largest church in the country. However, this is a society which has high economic disparities as consequent result of injustice, initially from the colonial system, but today continuing in the post-colonial situation, as confirmed by the interviews which are employed in this study to gage the perceptions of the country's socio-economic situation on the ground.

There is a widely held perception revealed in the interviews which supports the initial hypothesis of this study that the socio-economic system impacts negatively on the poor because of the government's failure to fulfill its mandate, due to corruption and economic exploitation. This is what motivated this study to, through examining preached sermons; ascertain the extent to which the Church is currently speaking to that crisis. My hypothesis that for various reasons the Church has stagnated and seems to be as yet unable to respond to the crisis has been supported by the analysis of the sermons. These sermons are my gage of

how the ethics of Jesus in the Sermon on the Plain – which I believe to be central to Jesus’ ethics of socio-economic justice – are understood and appropriated in that the present-day context. There is a widespread feeling that the ELCIN, which should be the consciousness of the nation, is not speaking about this injustice. The analysis of the sermons has been undertaken on the grounding that what is preached or said in the basic structure of the church (the congregation), likely reveals the overall picture of the pattern of behavior in the whole system. This reflects the particularity of the research findings which are also transferable to the broader context. I have noted in the sermon analysis how the spiritual aspect has dominated the preached sermons – this is the case in seven sermons, although three of them include both spiritual and some social application. I have also noted that several of the five to eight sermons that engage in socio-economic and political applications make general statements in that regard. Only a few preachers make bold statements and hold the socio-economic system and the present government accountable, on the basis of their interpretation of the Sermon on the Plain. This further aligns with the assessment of Bishop Emeritus A. Kaulinge’s sermon, which indicates that such strong statements are made only when the powerful are absent.

As stated in the methodology of this study, it is also important to bear in mind that these are conceded sermons which the pastors preached and voice-recorded themselves for me. I had to inform them that I needed these sermons for my study analysis as per ethical research procedure, and so it is likely that they were consciously trying to address the content of the sermon text. This may have led to some distortions (as compared the average Sunday) in their sermon content for example an increased boldness, since to some extent the preachers might have played to the gallery, (i.e. playing to me as their audience). Nevertheless, the sermons generally continue to reflect a fear among the preachers of publicly critiquing certain issues, while they also indicate a sense of their being constrained by the particular pietism of the Church. It all implies that only few pastors have the courage to be consistent with telling the truth of the gospel in public and in the face of those in power. This takes us back to our conclusion drawn from the interviews that the Church leadership is silent, either because of fear, or because some of its leadership is flattering, in solidarity with, or has even become part of the exploitative system with the elite.

Despite the Lutheran emphasis on the Word, the sermons as the public proclamation of the Church do not effectively employ the Bible to respond to the problem of socio-economic

injustices. Of course the sermons are not the only way in which the Church speaks. I have pointed earlier to other means of communication such as the open letter (Appendix X) and the BIG initiative which ELCIN signed; despite being signatories, these too are socio-economic and political efforts for justice which ELCIN did not publicly support. Whenever the Church has met with government leadership, it has always been according to the government's agenda, with the Church showing up merely to gain approval from the political structures in the face of its sense of political insecurity. Hailonga's analogy of referring to the present government as ELCIN's "brother in power;" Haishanga's slap in the face of the Church as one "preaching the theology of appeasement;" and Longeni's troubled mind that ELCIN "has compromised its principle" of being an impartial Church, are just a few among many similar statements from the interviewees in this study who are calling the Church back to its responsibility to witness to socio-economic justice.

As we pointed out earlier, the Church works within the milieu of the economic system of *laissez faire capitalism* which is not pro-poor. Despite the constitutional provision that Namibia is a mixed-economy, the capitalistic interest of the individual accumulation of capital under its social system of *collectivism* at the expense of the poor, is promoted by the present government in the context of the policies of *free enterprise* and *direct foreign investment*, which in turn are dictated by global economic pressures. The system is exploiting Namibia's natural resources and human capital through the activities of foreign companies which sustain their investments by means of reciprocal deals with the local politically connected. As our data has substantively revealed, many other economic and political injustices are also pushing the poor and the marginalized to the periphery in terms of socio-economic and political praxis. Unlike the times of Jesus and Luke in their ancient context of the Roman Empire, ELCIN is operating within a modern political system of a democratic state in which it has rights and freedoms to make its voice heard. The reasons given in the analysis presented in this study are likely the main, if not the only, ones that are preventing the Church from utilizing those avenues for free expression.

6.3 The ethics of justice, love, generosity and mercy in ELCIN

Jesus' ethics of love and generosity in the Sermon on the Plain, which he extended even to his enemies, draws back on the biblical tradition - the *Shema* (Deut.6:5) and Lev.19:17-18 - as part of the stipulations of the covenantal regulations of Israel. Mark's combination of those

two sources in Mk.12:29-31 affirms the use of that tradition during and after the times of Jesus. The Lukan Discourse on the Plain brings love and generosity together with the justice of God; thereby placing the ethics of the discourse in line with the prophetic tradition of Micah 6:8, in which God requires the people “to do justice, to love kindness, and to walk humbly with God.” It would be desirable for this to be a manifesto for a practical ethics of socio-economic justice in ELCIN, to enable the leadership to be prophetic in their pronouncements and actions.

Jesus was guided by this ethical praxis of the imitation of God’s justice, love and generosity. Those ethical paradigms led Jesus to choose to suffer and to risk his life because of his solidarity with the poor and the marginalized. The love of his people is a driving force behind his vision of the renewal of the impoverished families and communities in the countryside, and of the whole of Israel. It moved Jesus into actions of sharing food with the hungry; caring for the sick and the lame; the rehabilitation of the uprooted (exorcisms); and the inclusion into the community of the outcasts – the religiously, culturally and socially impure. Those are all the signs of an unjust society, in which Jesus’ involvement is a religio-political protest. Jesus also encouraged the peasant families and communities to maintain their agrarian sustenance and to share with one another, so that no one would fall through the net in terms of survival. In that way Jesus upheld the power of the *moral economy of the limited good* (Moxnes 1976:79). This was the only kind of power the peasants had to sustain their resistance against the exploitative Roman Empire, their Herodian retainer kings and the temple rule.

Jesus’ solidarity with the oppressed takes me back to the Namibian struggle for liberation which I illustrate in military terms of ‘the tomb of the unknown Namibian foot soldier’ as follows: The unknown foot soldier decided to join the military/civilian wing of our liberation struggle in the mid 1970’s, not because she/he knew of any political ideology, or because of any dreams of personal gain. The pain of oppression forced her/him to put her/his life in danger on the battle front, and even to sacrifice that life altogether. No postmortem was carried out to determine if the foot soldier was shot in the battle, or was tortured to death in crimes of war at the hands of a power agency of either the rightists or the leftists of those days. Scavengers buried her/him in a shallow grave in the forests of Namibia and Angola. This unknown foot soldier is today a forgotten hero among those who are presently reaping what she/he died for. The living comrades who survived the battle that killed the unknown

foot soldier have ironically forgotten what their fallen comrade stood for. They repeat and mimic the greedy lifestyle of their former colonizer and enemy, looting and selfishly accumulating and misappropriating our public resources at the expense of the poor and the marginalized that were at the heart of that fallen soldier. The Church has also forgotten that there was this foot soldier “whose blood waters our freedom.”³²⁶ This reality arouses the emotions of a poor and desolate family in the remote village, only where the only memories of that foot soldier as sister/brother still remain as a warning to history.

It may be legitimate to argue for a Jesus-like figure when engaging the historical Jesus. However, the central argument of this thesis is the imitation of Jesus by emulating Jesus’ words and deeds, which does not attempt to extend into any ontological dimension of Jesus and his followers. Therefore, those attributive words mentioned above are not meant to equate Jesus to our Namibian heroes, but to tell how the justice, love and mercy that Jesus lived out and demonstrated to his people is similar to the one that sustained the Namibian struggle and the solidarity in the fight for freedom. It is also not a tale that rejoices at the use of violence - since according to this study such an approach is not universally acceptable, but must be viewed contextually. The genuine reasons for which the Namibians, including the Church, participated in the struggle for liberation included the requirements of socio-economic and political justice, the love of their own people and of their land, which in political terms is referred to as *patriotism*. They wanted the return of the dignity of their people and wished to regain control of their own social and economic resources which were taken away by a colonial power. This requirement for justice and love has today turned into the love of money, selfishness, sidelining and deprivation of opportunities from one another, politically related entitlements and benefits, as well as into *false patriotism* that hates and labels the whistleblowers and critics of present day injustices as *unpatriotic*. This raises the possibility that our struggle for freedom may in some way have been based on false perceptions, given the ease with which we have strayed into yet another oppressive system. This possibility is linked to the fact that we as the Church did not continue to articulate our biblical message to provide us with a solid ethical grounding in a free Namibia. Our practical involvement in society was not given a strong biblical and theologically backing.

³²⁶ A stanza in the National Anthem of Namibia

The ELCIN represents the community where *the reign of God* is realized and in which the people participate. The participants in the Kingdom are participating in what Nolan (:83-84) refers to as God's "political power" of "freedom and love." This means that the Church is called at this point in time in Namibia to apply that power and to protest against those practices which are no longer promoting justice, love and compassion. It is called to carry out the message of freedom from exclusive socio-economic and political barriers. Our political freedom has left behind it a multitude of new and ongoing slaveries, which challenge the Church to preach another type of message of freedom. Kretzschmar (1994:19) speaks of "personal, psychological, cultural, political, economic and even theological liberation" as various focus points for human liberation. It is overdue for the ELCIN to move on from the ecstatic euphoria of independence which according to Helungi has distracted the pastors of ELCIN from critical political engagement by introducing and confusing supposedly patriotic political ideologies and policies with what the Church truly stands for. It is from that position that the pastors mimic and political practices of adoring the "VIPs" and the "honorable" in church services. This praise-singing neglects and abandons the ordinary poor members to positions of inferiority and is therefore compromising the integrity of the Church and obscuring its message of empowerment. Instead, ELCIN is challenged to serve and speak from the perspective of the poor and the marginalized. Jesus employed healing miracles and resuscitations as the legitimation of his prophecy of justice and mercy, which was to do what is good, and he thereby attracted the multitudes to follow him. Although ELCIN is not expected to be "perfect" (Matthew's term (Matt. 5:48) in urging his community to higher righteousness), it is expected to be "merciful as [its] heavenly Father is merciful," (Luke's version (6:36) of the same saying). ELCIN keeps its credibility only when it portrays itself as a community which stands for the wellbeing of the needy and the marginalized – a community striving for justice and mercy.

For the Church to be active in love and justice means also to break down its walls of fear and to reach out to those in power for dialogue on social-economic and political systems and conditions that are negatively affecting the nation. For a just society, Jesus turned the occasions of confrontation with the groups of his opponents into moments of his own confronting teaching and actions, and invited them to change for the better. His message of judgment was always a warning to non-compliance and non-repentance. That is how Jesus reserved maintained the justice of God toward those who opposed his program of renewal, so that God's justice was reserved behind the love, generosity and compassion towards those

who opposed his program of renewal. The fact that there are presently no signs of enmity and hate between ELCIN and the government in Namibia must be welcomed as a blessing and an opportunity which the Church must not allow to slip away. The historical identification of the ELCIN, and of course the Namibian church as a whole, with the oppressed people during the days of occupation and colonialism,³²⁷ and the present physical presence of the ELCIN membership in all public institutions of the Namibian society, has placed the Church and society an inseparable fellowship of interaction and dialogue. In that context, the Church has a firm platform from which to make its voice heard in the pluralistic Namibian society, and it must not allow itself to be co-opted to legitimate new forms of injustice and oppression.

If that present good relationship with the state is based on *false prophecy* which preaches “peace, when there is no peace” (Jer.6:13-14), and which Ezekiel (13:9-10) warns against for its pending judgment because of its “delusive vision,” then that is also the type of prophecy which Jesus bemoans and which is included in the woes of Luke 6:26. The Church will miss the opportunity for critical yet constructive dialogue if it maintains its close ties and sycophantic co-operation with the government through keeping silent with respect to prevailing socio-economic and political injustices. That attitude is supportive of the status-quo, but it is not how we avoid being judgmental since refusal to collaborate with power and injustice unilaterally and engaging in a call to do what is right is not the same as being judgmental. It becomes an unhealthy dialogue when the Church compromises its identity as a community that imitates Jesus. Honest political leaders in Namibia are also disgruntled to see their Church degenerating into the role of unquestioning submission towards the government. In this context, one politician asked the following rhetorical question while conversing with several pastors after a funeral: “If the Church also falls during these times when it is dearly needed, whereon else shall we lean as a society?” ELCIN needs to be conscious that God does not require our religious sacrifices, our new church buildings and ornaments, and a functioning Church system. Our prophetic voice as a Church is not to make enemies but a

³²⁷ The ELCIN is in many cases referred to for the purpose of this research’s particularization. However, this is not to say that other denominations did not make equally important political contributions. The Open Letter written by the Lutheran Church in 1971 to the South African Prime Minister, B.J. Vorster, responding to and welcoming the ruling of the International Court of Justice of the same year, which confirmed the 1966 revocation of the South African mandate over Namibia by the UN General Assembly, was the initial breaking of the silence and of the tradition of collaboration with the state (Katyavivi et al eds. 1989:35) and the beginning of the journey of resistance of the ecumenical church in Namibia.

determination to seek “justice, and to love kindness, and to walk humbly with God” (Micah 6:8) and to challenge those in power in order for the lives of all to improve.

ELCIN is to apply Jesus’ “counter-offer ethics” (Draper 2006:94) or “extended kindness” (Burridge 2007:77), anticipating change among the greedy and the beneficiaries of injustice. Forgiveness and reconciliation are always the good news in the ethics of Jesus wherever the people respond positively and change. It only becomes problematic and critical for ELCIN if love and peace are preached in Namibia as a retreat from truth and justice into fear, into booth-licking for some favor, or into participation in the establishment that exploits the poor. Our economic redistribution cannot be based on favors, connections and entitlements, but on fairly and transparently sharing what belongs to all of us, and it is the task of the Church to point this out in its own behavior towards the powers that be.

6.4 The communitarian ethical model of *Ubuntu*

In this study we have been making references to the concept of *ubuntu* which has been widely expressed in African literature as a concept which has its anchor in the African communitarian life and ethos. It is based in a Xhosa expression – *umuntu ngumuntu gabantu* (a human being is a human being through other human beings) – to stress the cohesiveness and interdependence of people in the African communities. E. Katangole (2001:12) refers to it as the ethics that implies the relatedness of people. From a critical perspective Dirk Louw (2009:1) sees *ubuntu* as an ethics of “power sharing” because when an African refers to it, he or she thinks of reclaiming the power that was lost to colonialism. Although it should not be romanticized, given the brutality which still characterizes many African conflicts, I find this community-based model as a suitable African ethical paradigm to bring into dialogue with the community-based program of Jesus for renewal. Jesus was restoring the dignity and integrity of the poor communities, aiming for the inclusion of all in the new social order that he preached in the Sermon of the Plain as good news for the poor. Ubuntu reflects a similar African understanding of the inclusion of every person, and as Shutte (1994:30) outlines, this caring for each other from the immediate family to the extended family includes even those who are not blood relatives. It extends to humanity as family in general, and therefore “no one is a stranger.” Other qualities that are enshrined in the African concept of community include *sympathy* that keeps the people together in their sorrows and joy, and a strong

solidarity of sharing among neighbors so that no one is left alone to starve. A neighbor is a more immediate and supportive brother/sister than a blood sibling who is far away. This is expressed in a saying like, “*Omushiinda ekipa lofingo*” (a neighbor is the neck bone) – which is why the neck meat of any slaughtered goat or cow is symbolically distributed among the neighbors. In this context, those who err are disciplined and rehabilitated as valuable members of the whole community whose value is preserved in the dignity or *humanness* of a person (*ounhu womunhu* in Oshikwanyama). Among the Ovawambo, the concept is particularly expressed in a term *okutwaalelafana* (taking one another along). In her last words, my mother whispered to me the same communal affection on 3 April 1997 on her death bed and said, “*Ovanghundi nava fifidwe*” (Take (or pull) the weak along), words which continue to inspire my weak efforts today. But as I elaborate here next, the humaneness of ubuntu has also been associated with our own selfishness and atrocities, which are in contrast with the ethics of Jesus and the justice of God. Jesus affirms, but also judges our humanity.

6.4.1 Ubuntu within our own conflicts

I believe that uncritical praise-singing of self turns into complacency which is a major obstacle to reform and change. The tendency of some Africans to mask over our own ethical potholes and to avoid any criticism means that our constant casting of all blame onto former colonizers has become in many cases a scapegoat of our own failure to repair our socio-political systems for the wellbeing of our people. Although *ubuntu* represents a fundamentally important model as a theory, it emerges from an African ethos of community which has in many cases been romanticized or anachronistically viewed. Our African shadow side has been characterized by occasions of ethnic violence that have at times escalated to the level human carnage of genocide and ethnic cleansing which clearly undermine and bring into question the very existence of the ideal of *ubuntu*. Our chieftaincies which demanded adoration while the sources of their flow of income included exploitive plundering of goods and land from the poor; the undeserved and absolutist seniorities in our leadership structures; and the dominant patriarchal pattern of families at all levels (the households, the extended family which would be the whole village and humanity as family in general) are among of the inherited impediments to progress in our present socio-economic and political context. In addition to forms of corruption that are rooted in our tradition, as highlighted earlier, tribal or clan exclusion and nepotism have left their influence on our present social practices, something from which the Church is not exonerated. The dynamics of the elite sitting “in the

places of honor” at meals in Luke 14:7-14 as reciprocal moments during which they could buy each other’s favor to safeguard their power, has strong echoes in current practices in a number of African societies. An expression in Oshindonga, “Ihayi kala iitoye kaayi na omuntu kehale” (It [food] does not taste well without someone at the commoners’ place), was born exactly out of the social barriers that sidelined the poor. Therefore Johann Broodryk’s claim (2006:8) that “in Africa all people are equal,” and that “there is an absence of material class forming” due to the *ubuntu* ethos, are ideals that are refuted by the reality. This is of course the tension which we always experience between the affinity of *ubuntu* and the violent experiences of injustice. It is the latter that we seek to subdue with the former.

A strong tide of *ubuntu* thinking came from Julius Nyerere’s *ujamaa*, (freedom and socialism) a socialist system which conceptualized in the 1960s after independence in Tanzania. Nyerere was concerned by how Africa could gain from Western benefits “which have been brought about by an organization based upon the individual ... and yet retain Africa’s own structure of society in which the individual is a member of a kind of fellowship.”³²⁸ His strong advocacy of themes concerning unity, family and equal opportunities for all, awarded him a posthumous accolade in the UN Assembly (October 2009) as a “World Hero of Social Justice.”³²⁹ However, Nyerere also employed exclusivist tactics to stifle other voices under the colonial law of the Preventive Detention Act in order to safeguard his one-party state. Although the *ujamaa* (socialism) concept failed Tanzania as the economy plummeted in the 1970’s, Nyerere’s is the unknown story of hope among Africans, which could have been reaffirmed to shape African economies in the African way, or which could have checked the relentless advance of capitalism which has made a mockery of claims of a mixed economy in Namibia. The Namibians only inherited from him the title, “Father of the Nation” (*Baba waTaifa* in Swahili) for the Founding President Sam Nujoma, which has become one among many political decorations bestowed on this one personality. Nujoma, who shared similar socialist economic ideals with Nyerere during the years of our liberation struggle, has ironically been at the helm of the present establishment of pure capitalism and its exploitative arm of *foreign direct investment* in post-independent Namibia. To reiterate again, it has been under Nujoma that numerous commissions of enquiry into corruption have

³²⁸ Quoted in the *New York Times* of 27 March 1960, and cited in “Enlighten Your Mind,” 19 March 2011, <http://demwambe.blogspot.com>, Retrieved on 28 August 2013.

³²⁹ *En.Wikipedia.org*, Retrieved on 28 August 2013.

wasted additional taxpayer's money to already the stolen millions, in order to investigate and compile reports which have then been swept under the carpet and remained there to this day. The Namibians are left to speculate that the reports may have appalling revelations which implicate the big fish which swim too deep in water to be caught (in the words of an interviewee, Hailonga).

Of course the reality is that the playground of the global economy is not a level playing field. The Western economic giants are dictating the system for their own interests. But it is also time for the African leaders, and Namibia in particular, to protect and stop the exploitation of African human capital and natural resources which takes place through the political connections, kickbacks and bribery between foreign companies and the greedy local leaders so that foreign investors become in effect agencies of neocolonialism and exploitation..

6.5 Challenges to empowerment in ELCIN as a community that imitates Jesus

In light of those socio-cultural, economic and political barriers of exclusivity described above, the Christian churches including ELCIN, have not been left intact. Therefore, the Church is also invited to engage in self-reassessment to avoid the hypocrisy of proclaiming the justice of God to others with “a log in its own eye” (Q 6:41-41). Self-assessment in the Church is necessary for improvement in areas of weakness and failing, because the Church is called to be “the light to the world” (Matt.5:14-15; Luke 11:33) – a community that reflects the presence of the reign of God. Seniority in leadership as *mimicry* of chieftaincy, and male dominance, are still prevalent at almost all levels of the Church and pose a challenge to its inclusivity, and to its vital task of empowering the weak. The fear of the powerful under which the marginalized are living is increased by such leadership models that perceive Church leadership as simply another form of power that instills fear and therefore becomes oppressive. Church appointments are accused of non-transparency and draw accusations of tribalism and even political groupism. The power agency of politics is penetrating and outsmarting the Church structures to serve the divisive interests of the greedy and the power hungry. These accusations which implicate ELCIN for the *sin* of tribal and political divisions, summon up the woe rhetoric of Q17:1-2 which condemns such stumbling blocks (τὰ σκάνδαλα):

1 ... It is inevitable that stumbling blocks should come, but woe to him through whom they come! 2. It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble (NAS version).

However, the perpetrators of such divisive conspiracies may be those who are still wandering on the margins of seeking what the Church stands for, and who need the ethics of the “extended kindness” (Burridge 2007:77), or those who refuse to change, to be offered another chance of Jesus’ “counter-offer ethics” (Draper 2006:94). The Matthean image of the church in the parable of the weeds which will always be among the wheat (13:24-30), similarly cautions the church not to hasten to judgment of slower-learning members. This does not mean that ELCIN needs to compromise or tolerate unbecoming attitudes, but it is a question of providing liberating teaching within our Church community. The Church has the responsibility to turn the moments of group or clan conspiracies into moments of transformative teaching that liberate the minds from the slaveries of tribalism, groupism and nepotism. Those who feel that their power and security lie in their identification with a tribe or group, need to be liberated and be assured of their greater security in a non-exclusive ELCIN and in Namibian society at large. Jesus was not a Galilean tribalist. He understood himself as a prophet, sent for the renewal of the whole of Israel and therefore extended his renewal program up to the center of power and religion – Jerusalem.

Kretzschmar (1994:19) contributes to the meaning of the liberating teaching of the church, stating that “the church’s proclamation of the message of salvation and liberation” has to liberate the people from “sin” which is “not simply against God (Ps.51:4), nor is it only adultery, lying, envy and drunkenness (Gal.5:19-21).” These are the type of verses that most preachers in ELCIN use selectively as part of our traditional tendency of spiritualizing and moralizing. This does not mean that we need to slip into the extreme of relativism which has no fear of God. Single women knock on pastors’ doors looking for absolution because of the guilt of adultery, because a baby born needs baptism. Some of them have received harsh treatment from pastors who are mainly concerned with religious *purity*, without addressing the underlying reality that the women experience due to harsh socio-economic conditions which led them to be victims of economic and physical dominance by men. Socio-economic causes of drunkenness are similarly often overlooked by the Church. The Church has in this way missed its important task of conducting an ongoing socio-economic and political

analysis of the society, in order to be able to address the real underlying “sin” – the reality of power dominance and an unjust system which reflects itself in “committed sins” by the poor. Those sins are marks of injuries inflicted by bigger predicaments. This is what Jesus highlighted when he spoke in solidarity with the socio-economic outcasts while confronting the unjust system.

Whenever the Church neglects and escapes from its responsibility of empowering the weak socio-culturally, economically, and politically, while it expects them to “bring the full tithes into the storehouse” (Mal. 3:10, which goes back to the Pentateuch - Lev.27:30, with its consequent blessing and favor of God) – the present church offerings – it risks the danger of an irrelevant structure that is engaging in religious legitimization of exploitation, referred to below by Borg as the “politics of holiness.”³³⁰ The point here is that if the poor are giving the little they have to church, it must be their communal investment which has to return back to them in the form of sharing empowerment. Through understanding the parables of meals and the Messianic Banquet (Luke 14:7-14; 15-24), ELCIN is called to learn from the ethics of Jesus regarding the poor and the marginalized. The Church is only among the blessed if it invites and “feeds” the poor and the marginalized with the liberating message of hope for better lives in their families and villages. If ELCIN chooses to sit “in seats of honor” with the elite and the powerful, and abandons its solidarity of the poor, it negotiates away its *general* and *free reciprocity* which involves engaging the poor for renewal and empowerment with no expectancy of any return in terms of material or status. The place of the Church is among those who cannot repay.

The concept on *ubuntu* can only become a helpful ethical model if it finds its fulfillment in and adapts to Jesus’ ethical praxis of justice, love and humility. It needs to be leavened by the vision of the ethics and the imitation of Jesus. The Jesus movement which “originated as a renewal movement among the Galilean peasantry in response to economic and social disintegration and threatened landlessness” (Draper 1994) which is at the center of the Jesus tradition in the Sermon on the Plain, presents an inspiring model for imitating Jesus in our present communities that are threatened by individualism and greed. The *ubuntu* sense of

³³⁰ See also section 2.2.1 of this study where we highlighted that tithing was one of the taxing methods to collect money for running the ruling and religious system which was not separated in Israel. Therefore, tithing, as Draper (2003:93) explains, was not “a purely religious giving.”

community and its basis in human integrity is an ethical model which ELCIN could embrace as its ecclesiological incarnated and communitarian Christology as suggested by Draper (:42). ELCIN can reaffirm this African ethical paradigm if it is incorporated with what Jesus intended for the local communities of his day, in the global context of the Roman Empire. Jesus was not anti-Israelite but was challenging the socio-economic order (underpinned by both the Jewish authorities and the Romans) which had deteriorated as a result of the abuse of power at the expense of the weak. Draper (1994:41) summarizes the involvement of Jesus in the traditional context of his society, with the aim to renew hope and affirm the transformed socio-economic and political organs and systems both in the present lives of the people and in a new context of the declared reign of God, as follows:

The family structure, traditionally patriarchal and authoritarian, now in danger of disintegration, is affirmed, but in a new egalitarian way. The role and rights of women are protected by rejecting the divorce law. The dignity and importance of children is affirmed. But no one is to rely on the title “father” for status and importance. Kinship ties are no longer exclusive and competitive, for in the Jesus movement, whoever belongs to Jesus is his mother, brother, sister. The promise of the renewal movement is houses, land and family now, not in some future eschatological age.³³¹

Jesus centered his program on the restoration of the dignity of all those who suffered exclusion and on strengthening their sense of belong to the community. Our Namibian barriers of exclusion are quite similar to those which Jesus addressed. Persistent gender-based physical and sexual violence against women and child abuse including rape, high unemployment, housing problems (expensive in municipal areas and of very poor quality in the rural areas), unequal redistribution of public resources including land, narrow access to education, unfair food prices, commoditizing and charging exorbitant prices for basic needs in poor communities like water are challenges of present day Namibia. If the Church does not address socio-economic and political inequalities as a priority within its ministries calling for an equitable society (as Jesus did in his central teaching reflected in the Sermon on the Plain and throughout Luke); its transformative impact in society will be minimal. ELCIN cannot only focus on providing its members with the knowledge of an eschatological peace without dealing with the present realities under which they are suffering. That is to preach the theologies of death rather than promising life and hope today for its members and for society

³³¹ Draper is alluding to other sources that are cited in this study: Horsley (1993:181-184; 1994:125-127), and Crossan (1991:315-352).

at large. The community can only celebrate eternal peace in worship if they are at peace in their daily lives. The Church is therefore called to remove the dichotomy of on the one hand, spiritualizing among the poor and the marginalized and on the other hand dematerializing its ministry aimed to meet its members' immediate needs. Both need to be part of its Bible reading and theology. Jesus is the example for the Church to follow in this regard. ELCIN is a community where the paradigms of the practice that emerge from Jesus' words and actions do not need be overshadowed and determined only by the Christologies of the *kerygma*. This is also argued by Draper (1994:42) who notes that the findings of the "Third Quest" mean that "we can only begin to define the person of Christ in terms of Jesus as a product and also as a shaper of community." Draper suggests a theological exploration of "praxis over theory" as the priority of our incarnated Christology which calls for active engagement in this world.

6.5.1 It all happens in the eyes of a silent Church

The elite few in government cannot see the *shame* of the hungry Namibians who feed on rotten food at dumping sites, or of the masses that do not have a shelter, or of those who witness their shacks being bulldozed by the government in order to remove them from wealthy suburbs, without providing alternative housing for them (Appendix VI).³³² These informal settlements may of course be there illegally, but the society guided by justice and mercy must find a solution to the plight of those poor communities that does not deny their dignity. To "walk humbly with God" is also to call law enforcement forces to their senses in order that they can behave with justice as well as mercy, given the fact that law-breaking is frequently rooted in desperate socio-economic situations. It is the Church which has to guide Namibian society, the leadership, and those who enforce the laws enacted by this leadership in this regard. That solidarity of ELCIN with the poor and the marginalized becomes a parallel to Jesus' direct forgiveness of sins, which he undertook as a challenge to and a protest against the temple purity laws which placed economic burdens on the poor; and which

³³² While many Namibians are homeless, our government which miss-appropriates resources, as an example, has recently built a luxury house in Windhoek with several millions of Namibian tax-payers for the former president of Zambia, Kenneth Kaunda. This is an unnecessary political token to a former comrade of the struggle, which a wealthy and old absentee lord, Kaunda, will not use for any basic need. It is just one of many other "pay-backs projects" (G. Lister, *The Namibian*, 31.08. 2013) to those who in the eyes of our government, inside and outside of Namibia, qualify for grants for their contribution to our struggle, most of which are done without any explanation to the public.

excluded them from its religiosity when they could not meet the stringent requirements. It is also paralleled with the *healings* and *exorcisms* of Jesus among the socially uprooted and disoriented which symbolized the *power* of Jesus that denounces an unjust system while empowering the weak. The Church in Namibia operates within a similar socio-economic and political system which runs “a rich country with poor people” (Jauch 2009). Above we have discussed the self-gratification of the politically well-connected few who are gaining from public resources (through both illegal and legalized theft), and the misappropriation of public funds. Added to this, the Ministry of Veterans was formed for what now appears to have become an bottomless pit of public expenditure in which some people qualify for financial grants coupled with many additional benefits because of their “contribution” in the liberation struggle even though many of its beneficiaries are very wealthy people (see Kaulinge in TR:158). At the same time, many who really do need them are told that they do not qualify for grants, accompanied by claims that there is no money to provide for their shelter and for the improvement of their lives. While the true veterans are supposed to be acknowledged and taken care of, generalized and endless entitlements in no way contribute to the original aims of the Ministry of Veterans – to *integrate* the former exiles and others who contributed to the struggle into the society.

This situation continues because the government’s actions go unchallenged and because there is no significant attempt to hold the government accountable. If ELCIN chooses to be a voice for the marginalized, it is not because it aims to become a counter-revolutionary community. The Church does so in its mandatory task as an agent of the message of the reign of God in the long tradition of prophecy. It can then begin to imitate Jesus and his reconstruction of community in justice and mercy.

6.6 The Imitation of Jesus and Its Limitations in ELCIN

The Jesus who proclaims justice, love, mercy and humility in the face of the empire, lies at the center of the ethics of the Sermon on the Plain in which Micah’s (6:8) traditional prophecy of Israel is reflected. This is the ethics of Jesus which evolved with adaptations through Q to Luke. Although Burrridge(2007) does not explicitly point out the justice of God as it is intertwined with God’s love and generosity, his model of imitating Jesus is based on *praxis* which involves both justice and mercy. It is not a created or developed theology, as for instance those theologies which we have highlighted in the section dealing with Lutheranism

of this study which indicated a shift in ethics from religious or Christian to theological ethics. However theological ethics can still be abstract and aloof ideas if they are not motivated and thought in light of Jesus' praxis. Jesus was concerned with the doing of justice in an unjust system. Our Lutheran theologies of grace, love and cross for example, are sometimes interpreted to discourage the praxis which I seek to uphold in the model of the imitation of Jesus in this study. We cannot passively imitate Jesus. An ethics of praxis calls for embodying Jesus who stands in the tradition of socio-economic justice, both personally as well as in communities of faith. The ethics of Jesus in the Sermon on the Plain of course come to us through the *stained glass* of history but they present to us someone who demonstrated what God called for through the prophet Micah – the doing of justice, to love mercy and to walk humbly with God.

The ethics of praxis is another aspect of this model of imitating Jesus that can be highly effective in the context of ELCIN and the Namibian society in general. It is a model which does not need theologically trained minds in order to be embraced; it is accessible to ordinary biblical readership and church communities in Namibia. Such an ethics of praxis however cannot effect any change of behavior in the Church and wider society if there is no understanding among the pastors of what it entails in terms of their call to follow or imitate Jesus. It is the viewpoint of this study that self-motivation and inspiration among the pastors in this regard is required, involving a contextual examination and appropriation of prophetic biblical texts like the Sermon on the Plain and Micah 6:8, and the raising of the need for a prophetic voice, which together can effect a change of attitude and perception among the ministry of the Church through empowering the pastors to imitate Jesus and to call on others to do the same. If the Church begins to actively and consciously embody and imitate Jesus, that imitation becomes a witness to the wider world and could result in the government paying attention to what the Church says. In the context of present-day Namibia there are numerous challenges concerning the implementation of an ethics of praxis based on the imitation of Jesus. The interviews presented in this study have highlighted many of these challenges, as pointed out at various places in this research, but here I mention the main ones as follows:

- A long solidarity between church and political leaders in the history of the struggle for liberation, and the post-independence euphoria, has established strong ties of “comradeship” between Church and government.

- Among the beneficiaries of an unjust socio-economic system in government and the private sector are members of ELCIN congregations and their presence poses a threat of power and influence which intimidates the pastors. Because the government is run by our own people, it is not easy to tell each other the truth among those Hailonga refers to by talking about “the brother in power.”
- Fear instilled in those who might be critical of the political leadership by those in power, either by branding and labeling their critics as deviants (unpatriotic and imperialists), or through threats of cutting off economic benefits such as government subsidies to the Church and any other donations, business opportunities like tendering deals, and jobs. There has been, for example, talk of “jobs for comrades,” to exclude “non-patriots” from opportunities in government, as clearly pointed out in the interviews. To publicly critique the government in Namibia today is often assumed to be associated with membership in the opposition parties. As the interviews revealed, the Church is afraid to be seen to be teaming up with the opposition parties, despite the fact that members of the opposition parties are also its members.
- There are no concerted efforts among the pastors of the Church to organize any platforms for presenting plans of action and for speaking with one voice. This thesis argues that this presents a challenge to ELCIN’s system of organization, and as a result, requires transformation.

This study has tried to emphasize that the Church leadership has to view itself as raising above all these challenges and as a force to be reckoned with by the government and its officials as an equal partner on the field of socio-economic development. Church has to start raising the voice of the voiceless. The Church has to carry out its clear message that it is the community of the equals where the “honorable” and “VIPs” are nonexistent. It is a community where all of us “seek justice, love kindness, and walk humbly with God.” It is not humility to want to be referred to as an “honorable.” The Church has also to be aware of the tactical machinery of control, which Scott (1990) refers to as a “mask” of threats and promises made by the powerful that always seeks their political approval. In Namibia, this tactical power control is evident and appears in forms such as the following:

- Be critical and we will remove you; be quiet and you may board our gravy train.
- Speak and we will politically and economically isolate you to sit no more in our seats of honor.

- Sing our praises and you will win a procurement of a fishing or mining concession or a flawed tender; or you qualify for any *grant* (any gratuities due to entitlement).
- Gather the literally disadvantaged around heroes' monuments to endlessly sing freedom songs and live in the past, in order for them not to be mindful of their basic daily needs.

ELCIN, its workers and members are not excluded from these calculations. The Church however cannot be prophetic if it does not overcome those temptations. To be a Church which is critical is not the same as being in an opposition party, as voices of the Church leaders "in the wilderness" have been labeled by those who resist disapproval. The Church speaks from its own platform where it uses its own biblical and theological language, in line with both its long prophetic tradition of speaking the justice of God as well as well its ethical responsibility to always be a voice for the marginalized. For it to be silenced by whatever power means risking the Church's identity of a Jesus-like community. Namibian society which has generally become reluctant to engage in criticism and which takes the status quo for granted, needs to be empowered to hold perpetrators of injustice accountable.

6.7 A momentum for an alternative shift for ELCIN: steps in biblical interpretation

I have pointed out the traditional theological and biblical methods that ELCIN has been employing and the need for a new critical biblical appropriation and theology. Equally, the political position of the Church needs our reassessment. Although ELCIN's identifying with and even participating in the liberation struggle of Namibia was to some extent encouraged by the practical theologies of liberation, subsequent to independence there has not been much of self-theologizing and contextualization for the Church to respond to the issues of the day and move ahead with its articulated (in teaching and praxis) biblical appropriation. It could therefore be said that the Church's outstanding participation in our struggle episode was more a political involvement which did not have solid biblically based application and articulated theological backing. Post-liberation, the Church broadly speaking has positioned itself politically in alignment with those presently in power and has gone to biblical texts not with the aim of challenging injustices upheld by the government and those in positions of authority, not to take a side, but to sit on the fence. This is a similar attitude to what A. O. Balcomb (1993) termed as a "third way theology," in reference to the theology of some South

Africans who before independence positioned themselves in the middle between those who condemned apartheid and those who resisted it. West (2009:11) alludes to *The Kairos Document*, and states that “they were actually supporting the racist status quo by refusing to actively resist it.” What the Church in Namibia lacked in terms of biblical application within its theologies of liberation was what Itumeleng Mosala (cited by West 2009:12) argued for, which is to look at the Bible more carefully, using “eyes that are hermeneutically trained in the struggle for liberation.” These “hermeneutically trained eyes” are referred to as a positive contribution from an academic perspective but should not carry us away from Burrridge’s advocacy of the imitation of Jesus which requires new praxis rather than simply “eyes.” Our “trained eyes” do not necessarily commit us to praxis, besides a mere looking or observing. This study’s scope has been along with the lines of “a strong tradition within liberation biblical hermeneutics, which proclaimed the liberatory shape of the Bible...” (:12), but at the same time, liberation theology approaches the text with some suspicion since it has intrinsic elements of oppression, despite its liberatory character, the problem at which the two South African scholars are pointing.

Our reading of the Bible from within the framework for our liberation theology, prevented us, for instance, from seeing how the exodus freedom story started on a positive note but ended in an imperialistic political and genocidal conquering of the Canaanite cities by Israel – the former oppressed became the oppressors. This shows how, as West (2008:4-5) argues, although the Bible remains “a resource for liberation ...it is also a source of oppression and domination ...”³³³ It is against that background that ELCIN has entered independence without having deeply considered how it should relate with the new political dispensation. The interviewees in this study, Helungi, Haishanga and Longeni, among others, have shown that the Church has stayed too long in the phase of the post-independence honeymoon. The words of pastor Helungi are revealing:

...we came into independence when we were dearly hungry of it; and for us anything that was coming with it was good, and justice; and we have had to adopt and introduce it in our

³³³West cites Mofokeng (1988:34) and Mosala (1989:41) to explain that besides the imperial use of the Bible by the missionary, it “is in part intrinsically oppressive...” West states further that, “The ideological ambiguity of the Bible is a significant feature of liberation hermeneutics, resulting in an intertwining of suspicion and trust in the ideotheological orientation of liberation hermeneutics.”

churches. There were no discussions really. It was simply to go and listen to what a senior politician would say. I do not remember when we went to the rulers to raise up this or that.

The empirical data of this study has revealed that the people want to see ELCIN as a relevant institution in their lives. Like many others, Helungi (an interviewee) pointed out again how the “excitement” of political freedom has “carried us away [so that] we found ourselves operating from the playground of the government”, where we are enticed to toe the line and are no more able to “uphold justice and truth.” One could therefore say that “the bell is ringing” for ELCIN to facilitate the process for the Church at large to make a shift. The three steps in initiating this process that I suggest should be instituted concurrently with one another are to recognize and act upon the following:

- The need for the Church to gain critical distance from biblical texts;
- The requirement for Church to gain critical distancing from its own context and be able to see and critique what is not right;
- The need to understand the exhortation to imitate Jesus as an ethical praxis

6.7.1 A critical distance from the biblical texts

The suggestion of a critical distance from biblical texts in the first point above challenges a literal and direct application of biblical texts on the pretext of viewing them as the direct Word of God. This makes a strong claim to universal authority, since it identifies God’s revelation objectively in the read and preached words, as in the Lutheran tradition generally and in ELCIN in particular. The argument of this study is that the revelation of God and God’s Word has always been contextual and cannot be understood in universalistic terms which take no account of the gap between the text and the reader. The Israelite experience of the theophanies of God was contextually appropriated into the consequent Jewish scriptures. Jesus’ interpretation of the Jewish tradition for his specific covenantal renewal was also the listening to the Word and will of God and its application in a specific context. This study has demonstrated other contextual continuations and adaptations of the Jesus tradition in the Q and Lukan communities, according to the agendas in their respective geographic and temporal locations. In that sense, the contextual human minds and hands (world views and redactional intentions) are embedded in the biblical texts as narrative accounts of biblical implied authors, as well as in the *kerygma* that was appropriated by the authors of the New Testament. Against that background, this study diverges from uncritical Bible reading that

risks the danger of not seeing the humanness (human world views, experiences, feelings and understandings) embodied in the biblical texts, as well as from modern hegemonic biblical interpretations which claim to provide universal and anachronistic theological “truths.” The contextual reading of the Bible requires the discernment of the Word of God within its varieties of human adaptations and appropriations. This is the incarnational approach where we see God at work and manifested through contextual human conditions and weaknesses, so that the Word of God is not an imposition on any readers but one that resonates with them and responds to their needs for wellbeing. Therefore, the “otherness” or divine aspect of the biblical texts as the scriptures of the church as faith community is always encountered in its incarnational process when it is filtered for its meaning and relevance in any specific context of readers. This is the ‘back-and-forth conversation’ between the text and the reader for which Draper (2002) has argued, which empowers specific contextual interpretations.

6.7.2 A required social distancing

Besides the probability that some ELCIN pastors have been politically “swallowed up” (Mtuleni in this study) by political groupings as a number of interviews have revealed, it must be acknowledged that most of us have become part of the socio-economic establishment in some form or another and are, as its beneficiaries, unable to critique it. Although I have personal experience of the harshness of poverty and am presently living in a poor community, I cannot categorize myself amongst the poorest of the poor. Like almost all pastors in ELCIN, my level of education places me among the retainer social group of our society which can depend on a monthly income. The socio-economic system works better for me than for the masses of the poor. Luke belonged to the retainer class of his day. In a society with socio-economic disparities like Namibian, this middle social level places the retainer group in a position to either choose to identify with and empower the poor, or to be tempted to climb the ladder and associate with the elite and the powerful. This renders vulnerable to manipulation those who seek positions of honor or who are motivated chiefly by improving their financial situations, since these people will try to gain the favor of the powerful. Some of the Namibian retainer class, including pastors, are trapped in this state and compromise their integrity and honesty and avoid speaking their mind and hence distancing themselves from the elite and powerful. Most critical voices in Namibia are speaking pseudonymously, with people hiding their own identity for fear of risking their self-interest or any other repercussions.

Jesus distanced himself from the interpretation of the scriptures of the scribes and the Pharisees of the great tradition centered around Jerusalem; from the exploitative taxation system of the temple, and the state and its client Herodian kings, who were the wealthy beneficiaries of that system. Jesus did not only preach and work among private or small communities away from the powerful. He extended his program of renewal and mounted a public challenge to power on the public stage in Jerusalem, proclaiming the reversal of the system and its alternative: the reign of the kingdom of God, as centered in Luke's performance of the Q material in the Sermon on the Plain.

It is noteworthy that Luke seems to have tried at some occasions in his dealings with the imperial system of Rome, not to sever his relationships with the elite, including "the excellent Theophilus," an imperial official. It was probably one of his strategies for expanding his community to all people of different socio-economic origins. Luke's account demonstrates how he kept the balance and walked the tension between the social groups of his community which he united in the *fellowships of common meals*. Although he associated comfortably with the elite of his day, Luke could also distance himself from their selfish ambitions, and from his own temptation to engage in flattering the elite as a retainer class member. As a Christian community leader, he was able to his context from a different perspective. He could see the importance of the socio-economic and political ethics of Jesus, which he Christianized, adopted and peppered his whole narrative biography of Jesus with. He knew when and where he needed to distance himself from what did not serve the purpose of his open community and consistently kept concern for the poor high on his agenda for that community without succumbing to the elite's demand for fear, flattery and silence. He could get his point of socio-economic justice through to his whole audience. This was a call for discipleship and imitation of Jesus, as well as a warning of the intervention of God for the noncompliance by the wealthy and the powerful; while serving as good news to the poor and the marginalized. The Jesus of Luke begins the message of socio-economic and political justice with the so-called manifesto speech of his program (4:18-19), and ends it publicly when he confronts the centre of power in Jerusalem, where the tyrannical rulers found political reasons to kill him.

Having a retainer status in society could be what is tempting pastors to associate themselves with the elite. This diverts us from the solidarity with the poor who constitute most of our Church membership (Helungi's interview and Kaulinge's sermon) in ELCIN, and it is one of

the factors keeping us silent regarding socio economic injustice. We have become part of the establishment and can no longer critique it. Those who attempt to advocate for justice in solidarity with the poor, do so sporadically as voices in the wilderness, within the safe spaces of their “hidden transcripts”(Scott). Therefore, for ELCIN to be the voice of the poor and the marginalized, it requires the Church’s distancing from and protest against the unjust socio-economic establishment. It is also the kind of distancing which was made by many whites who decided to join the black masses in Namibia and South Africa, and chose to be involved in the fight for all human dignity, irrespective of their fellow white communities, from whom they thus distanced themselves. This is the choosing of sides that forces people to distance themselves from their “own”, making the social location of the struggle for injustice one which is not a simple “black/white” question. West (2009:11-12) points at in his search for social location in the apartheid South African context, noting that, “Choosing sides meant, for many of us white South Africa biblical scholars, betraying our ancestors and our communities. So social location was never self-evident!” We do not need to be poor first to understand and be in solidarity with the poor. It is the choice which we have to make if we have decided to follow Jesus. Jesus’ place is among the marginalized, among whom ELCIN is called to be.

The distancing we are arguing for does not set the church and state in Namibia in two opposed camps. It simply means that we need to have a well articulated understanding of co-operation whereby the Church does not allow itself to be manipulated and to blindly serve the agendas of the governments of the day, which, in line with the findings of this study, may be oppressive and exploitative. The Church has to be critically aware and to distance itself from what is unjust. A healthy dialogue is required in a well informed context where antagonisms and suspicions of any hidden agendas are ironed out. It is the distancing reflected in the position taken by the churches in South Africa under the notion of what Nolan (1995:152) termed as “critical solidarity,” the church/state co-operation which according to Kumalo (2009:258) is based on “the foundations of liberation theology and theologies of reconstruction, which continues the tradition of God’s preferential option for the poor.”It means that the church will support state or government initiatives which uphold “justice, peace and democracy”, while “continuing to protest against unjust policies and protecting the

interest of those vulnerable and minority groups.”³³⁴ Again, theological thinking becomes only relevant in this study if it supports the embodying of Jesus and the praxis of his imitation.

6.7.2.1 Our unfinished story of national reconciliation

ELCIN and the other churches in Namibia uncritically embraced the struggle for liberation to the extent that they ignored or were blinded to aspects of the armed liberation movement that were questionable or even unacceptable. As Kaenda and Shali pointed out in the interviews, people tortured and killed their own, some of them innocent, in the process of the fight against the enemy. These atrocities took place both in the exile (in Zambia and Angola) and in the internal guerilla war. Equally there were Namibians who were recruited by the enemy to fight and kill their own people. This appears to be an unfinished chapter in the country’s history since the memory of such events continues to haunt both the perpetrators and the surviving victims. This reality confronts the Church to confess its sin of omission in remaining silent on these issues. After independence, politicians on both sides, concerned with their own safety and honor because of their crimes of war, opted for a superficial reconciliation that concealed the sins which were not confessed. We as ELCIN and the whole ecumenical church in Namibia simply praised our politicians for this, regardless of those seeking counseling from us because of the atrocities they had witnessed or experienced. The example of South Africa’s Truth and Reconciliation Commission (TRC) was not seriously examined by Namibians as an alternative to the blanket concealment that took place in Namibia. While it is up to the South Africans to evaluate the successes and failures of their TRC,³³⁵ it was certainly a concrete step in the right direction which provoked theological

³³⁴ Kumalo (2009:258) summarizes and gives “the pattern of the church-state relations in South Africa” as: 1652-uncritical acceptance, 1800-critical acceptance, 1911-critical opposition, 1960-resistance, 1990-critical solidarity.

³³⁵ The TRC was received with heavy criticism from scholars like G.O. West who in his “Don’t Stand on my Story...” talks about the story of the TRC hearings as “not the whole story ... and “perhaps not even a story” because what they were “hearing” were “often legal forms of yet to be told stories” (1997). T.S. Maluleke concludes that the South African “healing and the reconciling” was “much bigger than the commission, its frameworks and operational assumptions” (1997:17).

debates and proposals for the way forward. I recall the emotion of my retired pastor, Shali, when he said the following in our interview:

We have the people who have left the SWAPO party, referred to as ‘those who were tortured/political detainees of SWAPO’ [in exile]. They are struggling to have their case attended to by the government but no one is listening or paying attention to their case. To me the Church supposed to have intervened and be an instrumental supporter in this case. It could probably have not done something practical but it supposed to have shown its concern and sympathy towards these people. But as far as I know, nothing has been done up to now. If anything has been done regarding this case, it was probably around tables but was not made public.

It is due to those pitfalls that this issue is not able to be put to rest alongside the rest of our history; instead it continues to rear its head in our media and among groups badly affected by the war. The basic question to the Church is whether the blanket reconciliation process has been genuine and helpful and whether it any biblical support can be found for such a process. The events described above have been allowed to pass without significant biblical and theological reflection. Bold personalities either from the Church (who are prepared for labels like “colonial agents”), or in government (who are willing to humbly leave the “tables of honor” of the comrades and their false patriotism), to struggle for the sake of justice, love and mercy of those who been silenced on this matter, and for true healing of the wounds of our past. When listening to the voices of the silenced individuals and communities, I did not hear any intention of legal probes or political repercussions, but only demands for a mere explanation and apology. History is usually written by the victors, and the African expression, “Were the lions able to tell their own tales, the tales of the hunters won’t be the same,” is very apt in describing this unfinished scenario.

In the Church there have been no milestone moments of self-assessment and careful planning for a new context. If anything was ever said on the matter of wartime atrocities, it is probably stored only within oral culture which, unless recorded, will gradually disappear. There are no public theological documents or statements, nor any exegetical thoughts which reveal any patterns of the kind of critical biblical hermeneutics which this study espouses, and nor is there any contextual self-theologizing that could motivate new theological discussions and debate. This affirms what I have said earlier, namely that ELCIN is in a state of theological stagnation. The oral based culture also means that many pastors do not bother to find new

resource material for updating and equipping their members' exegetical and theological abilities through reading.

6.7.3 Jesus' ethical praxis as a model for our imitation

In post-independence Namibia, neither the ecumenical church nor ELCIN have made their church/state positions clear in a documented form. Our data indicates that ELCIN is generally speaking in collaboration with the present government. This is the attitude of being loyal to those in power, regardless of whether they have become proponents of an unjust system, and is therefore supportive of the status-quo. That collaboration suffocates ELCIN's critical options and makes it vulnerable to political manipulation.

We need to think again as a Church and carefully identify our "social location," (West 2009:11-12) which is not simply a phenomenal fixed reality of a "brother in power," but which largely lies in our perspective of the phenomenon of "the brother". We have to redefine this "brother" anew in light of our responsibility as the Church. Our application of the Sermon on the Plain to the Namibian context brings the Church into tension with the government, which has shown a marked lack of concern for the poor. As ELCIN, we have to wrestle with the question: How do the fundamental ethics of Jesus that have been mediated and filtered through Q and have come to us through Luke as paradigms, inform and shape our socio-economic and political message and praxis? And how do we imitate Jesus in our lives personally and communally? Using Burridge's *stained glass* and *narrative* model, we can hear the Sermon on the Plain ringing like a bell to alert the Church, state leadership (the vast majority of whom are also Christians). The government may call itself the representative of a "secular state" and justify some of its socio-economic interactions as legalized systems, but they institute and uphold these exploitative systems as members of the Church and under the rule of God (cf. Ps.24:1).

6.8 The context of a different political power

Before he extended his program of renewal to the center of power, Jesus used "offstage" discourses or "hidden transcripts" (Scott 1990) in the relatively free space in villages. But the moment he tried to speak under the gaze of power in Jerusalem, the tyrannical temple state responded to his provocations, culminating in Jesus' political death. ELCIN and the whole

church in Namibia are operating in a different context of a modern state and in a democracy, but this is not to say that there are no hurdles on our way. Some of the mechanisms used to silence the critical voices in Namibia which we have pointed out above are indications that a democratic society on paper does not always mean a participatory or practical democracy. Nevertheless, we are in a context where our rights and freedoms are protected at least in theory from abusers of power who want to benefit from our loyalty and silence. Any attempts to silence the “bell-ringers” of Jesus’ ethical teaching and examples – the preachers of justice, love, mercy and humility in present Namibia – would resemble the tyrannical and oppressive powers that silenced the prophets. Nonetheless, those in power in Namibia have – as indicated above – their own insidious means of threatening and bribing others so as to ensure their silence and their acquiescence. In such circumstances, the Church is left with an option to take an apostolic position, to rather listen to God than to man (Acts 4:19).

6.9 Inclusivity as the nature of our ethical application

As followers of Jesus today, the Church is the mediator of the ethical tradition that comes from Jesus. The Church has therefore to undertake a contextual analysis to enable it to make an appropriate embodiment of biblical ethics. It is appropriating the ethics of Jesus as “a wounded healer,” a metaphor of a healer who is “suffering from a wound that never healed,” coming from Carl Jung (1961).³³⁶ Nolte and Dreyer (2010) employ this metaphor in their article on pastoral therapy and state that a “doctor is effective only when he himself is affected. Only the wounded physician heals. But when the doctor wears his personality like a coat of armour, he has no effect.” In our context, this means that before ELCIN points a finger, it has to see itself as part of the problem and part of the process of change for socio-economic and political justice. The disappointment of a prominent humanist, Gwen Lister, is apt: “Let us put religion aside [which implies the church in Namibia], because it hasn’t helped us to become an honest society” (*The Namibian* of 13 April 2012). We all, the Church, government and society are implicated in the Sermon on the Plain. Therefore, ELCIN’s mediation of the ethical teaching of Jesus cannot pontificate from a “holier” position, nor absolutize about the source of injustice. The Bible is the Word of God only to

³³⁶ In addition to the publications of the C.G. Jung Society of Atlanta, this metaphor has been, extensively adopted by other scholars like Henri J.M. Nouwen (1972, 1979, among others), and alluded to by Nolte and Dreyer (2010).

the extent that it becomes again incarnate in the actual life and work of the Church through its members. It cannot be simply located in the text or in the sermon but in the relationship between text, sermon and action in the specific context in which the Church is called to embody the kingdom of God. Our prophetic message is not given insight by our own ego; no does it derive from our personal dreams or anxieties. It is a task embedded in the search of *truth* and of what is *right*. Our prophetic message is given insight by what is taking place in the community or society for the cause of justice which is guided by the paradigms of the teaching and deeds of Jesus. It seeks to imitate and embody the justice and mercy of Jesus and his first communities.

Luke did not aggressively attack the imperial power in his community. As a member in the system, he appealed to the elite to avoid the danger of selfish greediness and the love of power, and encouraged sharing and almsgiving in the *κοινωνία*. At the same time Luke did not sit on the fence but reminded his audience of the justice of God which condemns those who do not give up their greed and power-hunger at the expense of the poor and the marginalized. Luke sought to embody and imitate Jesus in his own community. This task of conveying both God's justice and God's mercy needs to be undertaken by the Church, bearing in mind the three steps suggested above to be taken by ELCIN: (1) to encourage a critical and contextual reading of the Bible and to motivate self-theologizing through contextual theological consultations; (2) to shift away from of the euphoria of independence and distance itself from the unjust system of the present-day reality; and (3) to seek to imitate Jesus. In view of these tasks a holistic approach is required so that our sermons and any other biblical applications, as well as our practical ministries need an inclusive and empowering approach as opposed to an exclusive and threatening one. To do this, ELCIN needs to critically examine its shortfalls in regard to the following points:

- A legalized Christian teaching (rigorous in some cases) based on the *do's* and *don'ts*, which is the traditional view reflected by the sermons in the data. The Sermon on the Plain is viewed as the direct Word of God and a conventional teaching of the Church in all 12 sermons surveyed in this study. Again, all 12 sermons reflect a revered reading of the text while only one of them includes both revered and critical approaches. Such a legalistic and uncritical approach prevents deep understandings of biblical message, and hinders growth and maturity among the Church members. This is accompanied by an intimidating and explicit threat of the eschatological consuming fire of the endless abyss or hell, which instills fear rather than the celebration of faith

and hope. We are here not suggesting the *optimism* which excludes God's judgment which is not only futuristic but which is already taking place now. Other studies can pursue and elaborate on this.

- A challenge to be an educating Church rather than one that solicits *mammon* and the *corban*. Some of the interviews in this study have revealed that education in the Church is declining at all levels – in pastoral training, in the pulpit, and among the groups in the congregations (including the Sunday Schools and the Bible study groups) – which are viewed as vital sites of empowering education. The interviewees say that they give to the Church but that it does not offer anything in return, failing to meet their expectations when attending services. Although the interviewees may have unrealistic expectations. But their observations strike a cord: instead of dwelling on the amount of funding collected from the membership, the Church is tending to neglect its pulpit duties and its attention to and accompaniment with individuals and groups.
- While regulated financial contributions and fees are agreed upon as necessary means for maintaining the functioning of the Church, when Church services are strictly provided on condition of or in exchange for the payment of annual membership fees (as incases concerning the baptism of children), this damages the portrayal of the Church as the community of *free reciprocity*, of sharing, and where almsgiving replaces legalism. Rigorously regulated taxation in the Church could bring it into the category of temple taxation. Temple tax was collected under a legalized system which Borg (1994) calls the “politics of purity” and “the politics of holiness” under which the temple elite administered a religious, political and economic ideology of oppression. Jesus protested and came into conflict with the temple system for its non-communal *separation* of the people into the holy/pure, and the unholy/unclean, and advocated for the “politics of compassion” (Luke's term) as the true meaning of *holiness* (Matthew's words) and the *imitation of God* (1994:46-61; 1987:86-93, 131-140, 157-3, and throughout his work of [1984]1998). Borg sees Jesus as indicting the “blind” who are leading others into the pit, which Jesus compares with his own teaching that makes people see (Q 6:39-40). If ECLIN is not engaged in revitalizing Namibian society to see and realize their dignity and if the Church replaces the ethos of compassion with ethics based on the generation of money, then the Sermon on the Plain speaks to us like Jesus who be-woes the Pharisees, indicting them for neglecting “justice and the love of God,” while they exploit the poor, tithing “mint and rue and

every herb,” (Q11:42, Matthew 23:23 includes also “*mercy and faith*”). Those are the basic necessities of the poor, which we may be denying them in a religiously legalized system, like the temple did with the last penny of a widow (Mark 12:42, Luke 21:1-4), which Luke condemns as the “devouring of the widows’ houses” (20:47).

As the Church, we are an integral part of civil society and should not pretend to be in a higher spiritual realm. Its true holiness lies not in postulating itself as a holy institution, not worthy of responding to the lowly socio-political issues of society. Neither does its true holiness lie in siding with the powerful and the elite, nor in associating itself with the divisive socio-economic and political system. Rather, the Church’s true holiness is to be found in its solidarity with the outcasts and those on the margins of the socio-political system. The Church is not taking on a reactionary characteristic when it speaks in solidarity with the poor, because that is its radical task which is embedded in its integral identity that resembles Jesus. It is our being conformed to Jesus and to his exemplary life which takes us into a pragmatic ministry of love, mercy and justice, through word and action. We are all confronted with and invited to respond to the question: What challenge does the ethics of Jesus in the Sermon on the Plain and in Luke’s biographic narrative of Jesus, apply to me, to my sister/brother clergy, to the Church, to the government and society in the context of the plague of economic greed and injustice, which continues to make the gap between the rich and poor steadily greater? Therefore the Church can mediate and extend the invitation to Namibian society, to be sensitized and conscientized by listening anew to the contextually appropriated *words* and *deeds* of Jesus, which we normally value and regard as normative. Jesus and Luke represent persuasive voices that spoke and made an impact on socio-economic and political interactions in their contexts which, despite being spatially and temporally remote have many similarities to ours.

6.10 Conversing with the Bible as a community of faith

This study has argued for a non-exclusive communitarian ethical life for those who are imitating Jesus (in this study, the Church and its members). We therefore form this community as diverse individuals with our own backgrounds and stories that are brought into conversation with the historical Jesus event. BurrIDGE (2007:390), like Richardson (1994:94) who alludes to Hauerwas’ (1981) portrayal of church as a community which is based in and ethically shaped by the historical memories that are embedded in Jesus, see that basis of the

church as its distinction from any other communities. However this does not mean that it is an exclusive community, because it invites anybody to follow and imitates Jesus. This openness is demonstrated by the attitude and behavior of members towards each other, and towards others. The ethics of Jesus are not rigorously applied, but are rather exhorted through employing his attitude of patience and tolerance towards unbecoming followers and those who were opposed to his program of renewal. ELCIN's drawing from the praxis of Jesus and not only from the post-Easter *kerygma*, suggests an emphasis on the activities of the Church aiming at the reaffirmation of present human dignity, and not only at eschatological matters. A practical method of meeting and listening to Jesus anew in our "village" (my communitarian emphasis) as Namibians lies in a community which reads the Bible together, as suggested by West (1993, 1994, and 2009) and the Ujamaa Centre in South Africa, the approach which BurrIDGE also adopts. This communal Bible reading can only place ELCIN in a position where it can indeed affirm human dignity if it chooses to read from the perspective of the poor and the oppressed as argued by Draper (1991) who cites Boff's (1987:136) location of the word of God not "in the letter of scripture" nor "in the spirit of the hearing or reading community", but "in their mutual, dynamic relationship, in a back-and-forth". When we talk about the biblical texts and the divine Word of God that confronts us with its *otherness* and invites a change of behavior, it takes place in such a mutual encounter rather than as an imposition on readers. It is in a "back-and-forth" conversation between ELCIN and the Bible in which the Church realizes its own identity and its members embrace their own interpretation and self-theologizing, which together serve the ethical praxis of the community.

I have suggested the crucial need for the academic sector of the Church to move away from theological stagnation, because I believe that only through functioning contextual methodologies and hermeneutical approaches to the Bible and through a contextual theological progress, that the Church can involve the ordinary members and facilitate the process of reading as a community. The intellectuals cannot meet the ordinary members for reading together without having set an agenda for the process. They are the ones who facilitate the reading communities to be in an "interpretive dialogue" with one another (Smit 1994, cited by BurrIDGE (2007:401)). That need for reading together is a challenge to the Church theologians and educated clergy. Our preaching alone, without sharing a dialogical platform with the listeners, for example through contextual Bible studies, continues to keep the conversation with the biblical text among the preachers only, while the ordinary members

remain on the receiving end of the sermons which in some cases are more discourses of terror than of any good news to the poor and the marginalized. The stories of the poor and the marginalized need be told and shared as part of the conversation. That can only take place in the contextual Bible studies where proper socio-economic and political analyses identify who the community of readers is, and to be able to address their social problems as a result. This is how the Church becomes the “community of interpretation” (Burridge 2007:392).³³⁷ In that way ELCIN will develop an identity which is not static and stagnant in “politics of holiness” (Borg), but which is dynamically and mutually formed anew as a community of faith, and which also strives - in response to the calls of that community - for an equitable socio-economic and political system in present Namibia. This equality entails all dimensions of human dignity, without any rating according to holiness or religiosity, or to socio-economic or political status. Praise-singing for the “honorable” by the obedient poor and the timidity of the Church are not supportive for empowerment to the community because they are sentiments which do not empower but continue to suppress the weak.

6.10.1 Struggles and tensions of the community

In Burridge’s work (2007) the aspect of justice as part of the ethics of Jesus in Luke is not directly connected with Jesus’ empowering program among the poor and the marginalized (who are socially categorized as outcasts/sinners), which made Jesus’ opponents accuse him as a “friend of sinners.” Burridge rather uses the positive aspect of this irony to emphasize Jesus’ unconditional and “open acceptance.” As part of rigorous ethics of Jesus, *justice* is placed in the background of Luke’s story as a *narrative biography* of Jesus which is an *umbrella* under which, as Burridge (2007:389-390) agrees with Hays, “the results obtained from one mode [or ethical genre] can help check the other.” The justice-linked aspects of Jesus’ ethics are thus checked by those pertaining to mercy and vice versa, and therefore Burridge consistently brings the “rigorous ethical teaching about money, violence, sex, power, and so forth” into tension with Jesus’ “associating with tax gatherers and Zealots, prostitutes and Pharisees, healing Samaritans and Romans and dying in the place of a murderer” (:392). This tension must guide the community of sinners, the Church, away from an abusive and morally exclusionist reading, which could turn the Church into another oppressive agency. Burridge emphasizes the patience of the community in waiting for those

³³⁷ Burridge is alluding to Hauerwas’ theme of community ethics in Siker (1997:97-125), while West (2009) and Draper (1991) use the term “interpretive process” to refer to the hermeneutic process of the reading community.

who may join later, and the unconditional acceptance as all of us grow at different paces “in response to [Jesus’] love, grace and forgiveness” (:392). I agree with Burridge that unconditional acceptance under love and mercy is our true mimesis of Jesus, but with the need to struggle for socio-economic justice as the other side of that mercy. As argued throughout this study, if that acceptance does not also prioritize a discussion on oppressive powers and justice in the community of readers, then that community will fall into a “third way theology” (Balcomb 1993) of sitting on the fence in the midst of the unfinished struggle in an independent Namibia. As it was the case during the years of struggle for independence, “taking sides” is not a relevant biblical interpretation in view of the process of national reconciliation in present-day Namibian society. We do not want to see people identifying each other as “enemies.” That however does not mean that the church has to sit on the fence, ceaselessly preaching love without conscientizing and sensitizing itself as community that must struggle against injustice. In bringing love into tension with Jesus’ “rigorous ethics” Burridge (2007:392) seems to be taking the ethics of Jesus into the realm of Pauline ecclesiology, the perspective for which he is criticized by Hays (1996), especially in his discussion of the image of the cross where the practical ethical aspect of love that is applied in the prophetic message of Jesus wanes behind the *grace* which comes from God. Here the ethics of Jesus turn into the ethics of Christ. Of course, *grace* has become a valuable Lutheran axiom against self-idolatry, judging of others and hate, and must be upheld for that purpose. However, when it is applied without God’s aspect of justice, which Jesus also made clear in his life and teaching, grace is taken to the extreme resulting in an avoidance of the struggles against the reality of sin and of injustice in our daily human experience.

I am in full agreement with Burridge’s (2007:393) suggestion that we can “apply the ethical teaching of Jesus only in a community which also practices his open acceptance.” It is that kind of open acceptance which Burridge links with West’s community of readers. West’s bringing of the “ordinary people in from margins to the centre” of reading, and the making of “scholars the more unusual, ‘extraordinary’ readers,” as pointed out by Burridge, makes the “ordinary readers/people” the equivalents to “sinners” (outcasts), whom Jesus included. When we form such solidarities of readers, we engage the process of empowerment that includes a march of the poor and marginalized to freedom. Except for the wealthy few who wanted to embrace the solidarity and the program of Jesus, the oppressive power-hungry and the exploitative greedy were not part of such a community of Jesus. They excluded themselves from the declared Kingdom. To include them, Jesus’ reaching out to the socio-

economic and political class had to include both love and a prophetic message of justice, the tension which Jesus maintained until his death. Jesus was executed because his love and mercy pushed him to the margins of vulnerability in solidarity with the marginalized. The temple state was not irritated and provoked by Jesus' love but by his prophetic actions for justice which was motivated by love. In the same vein, Jesus' death is not only the inclusion of sinners but it is also judgment of our rejection of Jesus' voice for the poor.

ELCIN and the whole church in Namibia today, are confronted with tensions which include the "hidden transcripts" of the ruling elite to silence the prophetic voice of the Church, in the hope that the Church will speak in their favor and therefore will also support their unjust systems (as indicated by interviewees Longeni, Helungi among others). The ruling elite aim at recalling and maintaining the solidarity they had with ELCIN during the struggle for independence, and are shocked if they see their "former comrade" behaving differently. It is exactly here that ELCIN is called back to its role as a Church, not to present itself with a confused identity and with ambivalence in its biblical interpretation. For ELCIN to nurture its members to grow into a better understanding of what the Church stands for, appropriate interaction which addresses misconceptions (for instance that the Church has to support the ideologies of a political party), is necessary. It is the shared context and the reading together of all members who experience such socio-economic and political tensions which determines the kind of voice needed for a healthy dialogue among the Church members. It is not self evident that the message of love and grace does not need any prophetic tone for justice. The opponents of Jesus who are the audience behind the scenes in Luke's performance of the Discourse on the Plain, called for the opposite message to that of Jesus, a conflict which is also taken up throughout Luke's narrative. However Jesus mediated in diffusing the tensions of disparities and polarization in a socially stratified Israel.

Those who love power have formed a social barrier with their own attitude, which cannot be simply welcomed in ELCIN under a deceiving prophecy that preaches "peace, when there is no peace." Instead, this thesis envisions a process of growth and transformation taking place. The proponents and the beneficiaries of the unjust system (which of course include some of the Church workers and many Christians) are attracted to join the process of the reading of the Bible together, and to encounter with the story of the New Testament which includes the ethical paradigms of Jesus on "God and mammon" and on the exploitation of the poor. This is the reading of the Bible together that tackles difficult questions, including blowing the

whistle on corruption and injustice. ELCIN can only grow together as a healthy community if in the process of reading and hearing the biblical texts, it is not tempted to preached the “gospel of appeasement” (an interviewee Haishanga), whereby it whereby it aligns itself with those who are implicated in the ethical paradigm of the fourth woe of Luke’s performance of Jesus’ Sermon (6:28). If ELCIN does not warn itself against the sin of socio-economic and political injustice, it will find itself knowingly or unknowingly approving the corrupt system by building its churches, running its programs and paying its salaries with stolen wealth donated by those who love power and honor, donate extravagantly, in order to portray a positive image in public and thereby seek approval for their social power and status. To steal money from the poor to support the “comrades” (in the Church) constitutes an exchange of justice for oppression which Micah (3:2b-3) rebukes when saying, “you ... eat the flesh of my people, and flay their skin from off their bodies, and break their bones in peaces ...” That type of economic interaction within the Church is non-communitarian and a “negative reciprocity” or “balanced reciprocity” (Moxnes 1988) which calculates ways to maintain domination as opposed to the non-expectancy of the “free reciprocity” which was at the center of the community of Jesus. While generosity and almsgiving must be encouraged as a communal service of love and mercy in action, our long term focus must concentrate on the empowering of those who need alms and rent. To steal from the poor what is entitled to them the form of public resources and to return crumbs to them in the form of social grants when they starve; is merely the management of the crisis which we have created. Our society needs to concentrate on the implementation of long term plans for the improvement of the conditions of the poor.

Because of a large section of Namibian society that is disadvantaged, this study views education as an instrumental tool for developing a better society. The *liberation of mind* towards *independent thinking* is a vital challenge to the Church in the context of a society which is being manipulated by socio-political systems because of illiteracy, a lack of access to information and an instilled culture of fear. Therefore, drawing from the Discourse of Jesus on the Plain as Jesus’ transformation and renewal, this study emphasizes the imitation of Jesus that goes with *transformative education* as tool to empower the poor and the marginalized. We find similarities in, on the one hand, the ancient “popular/little tradition versus the great tradition” or “elite culture” and the “hidden transcripts versus the public transcripts” (Scott 1990) as defined in this study; and on the other hand in the modern popular traditions and narratives among the poor communities versus official account of the power

hungry and the greedy elite few. Those social gaps can be significantly reduced through education, formal or non-formal, but it requires intense engagement in the educative organs and programs of the Church in socio-economic and political issues that are impacting on the lives of its members and on society at large. In the context of human rights and democracy, education emancipates the society to turn the *hidden transcripts* into *public dialogue*, where the causes of severe social polarization in a “rich country” are publicly addressed with the aim of bringing about equity. An informed society is immune to self-seeking manipulation and holds its government accountable.

Our transformative and educational process of reading and interpreting the Bible has to include all people and their divergent and even conflicting understandings, to wrestle with their tensions as a community, so that the outcome of the reading is not biased and self-seeking in favor of a specific group while being oppressive towards other groups. BurrIDGE (2007:395) states that all should be involved so that “those who will be affected, or even oppressed, by a possible reading will be able to make their voice heard.” This ethical openness challenges the Church to also be open and listen to the voices of its members including dissenting voices or those it may not agree with, both locally and in the context of globalization. The same applies to the society and government in our democratic context. Some voices may come from those whom we regard as *others*, but our local communities need also to have the sense of others as part of *us*, when dealing with issues that affect one and all in the human race - ecumenical and global issues.

Because a single church like ELCIN cannot engage this task alone, I suggest that the ecumenical church in Namibia through the Council of Churches in Namibia (CCN) and the theological institutions need to encourage mutual programs that resuscitate our biblical and theological engagement. In the same vein, Namibian theological professionals cannot continue to work in isolation, and therefore, their personal biblical and theological endeavours are essential contributions in biblical and theological debates in order to cultivate our local theologies. This renewed engagement of the “extraordinary” readers equips the communities of readers as they grapple with the ethical paradigms of Jesus and with their tensions of how to be practical communities that imitate Jesus. ELCIN’s involvement in those initiatives affirms its incarnational ecclesiological image which is embedded in the daily lives of the Namibian society. It also enhances its communitarian ethical paradigm, which does not allow the Church to remain in withdrawal from its “prophetic engagement with the

government and ... society.”³³⁸ Our worship and prayer can only become a real celebration when our families and villages have real peace – when our “Prayer of the Kingdom” is fulfilled in shelter in their homes and at their daily meals.

6.11 Conclusion

My journey in undertaking this study has been challenging but also inspiring in terms of opening up new avenues for ELCIN and others churches in Namibia in the area of New Testament ethics and biblical studies in general. At the outset, when I started thinking of the Sermon on the Plain as a text that could offer an ethical model that could be applied to socio-economic disparities in present Namibia, I struggled to find appropriate methodologies that are biblically based but that simultaneously allow the ethics of Jesus and of the New Testament times to be relevant and applicable to our context. My encounter with BurrIDGE’s ethical work (2007) provided me with a method that starts with the historical Jesus, who came, as described in the biographic narrative genres by the evangelists, for the purpose of our *mimesis*. BurrIDGE’s hermeneutic approach reads the biblical texts as like looking through a *stained glass*, and I applied this within Draper’s African contextual *tripolar framework* – both of which are historically conscious readings which also emphasize contextual application. This approach has provided this study with tools for the historical reconstruction of the ethics of Jesus. It has enabled me to look behind Luke’s Discourse on the Plain within its whole narrative biography of Jesus, back to the earliest Jesus tradition, where the ethics of Jesus were preserved and evolved through the three layers identified, (the earliest being the Jesus community itself). It is this which has prompted this study to, among the many presentations of Jesus, locate itself in the scholarly portrayal of the Galilean Jesus who lived and died as a prophetic figure. The study presents Jesus’ program of socio-economic and political renewal, leading to the formation of the open and egalitarian community of followers among the *moral economy* of peasant families and villages of Galilee and Judea,

³³⁸In his paper on contextual theology analysis, delivered at the conference of the Theological Society of South Africa in 2004, Anthony Balcomb observed that the “contextual theology” which was linked to the liberation struggle, has “declined with the successes of the new regime,” and has argued that its need “is as urgent now as it has always been,” if a withdrawal “from prophetic engagement with the government, and from society” is to be avoided (cited by BurrIDGE 2007:405).

for the renewal of the whole of Israel. It has therefore been a study about Jesus rather than Christ. The second layer comprises the predominantly orally based hypothetical Q communities of the “little tradition” which followed their executed leader who inaugurated the empire of the reign of God as the alternative to that of the oppressive and exploitative Roman rule and its corrupt Israelite retainer temple state. The Q tradition has given this study the incarnational picture of a community of faith which not only views present life and its struggles in terms of the post-Easter *kerygma* of the Church, but also in terms of the praxis of Jesus, something which appears to have been eclipsed by our ecclesiology today. This tradition was thirdly passed on and preserved in the “oral-written” texts of the community of Luke, who is our trustworthy narrator. The scholarly historical and social-scientific, as well as anthropological studies on Luke and the social world of Jesus have greatly assisted me in accessing at the impeded picture behind the text.

The narrative method has supported this study’s understanding of the ethics of Jesus performed by Luke in the Discourse of Jesus on the Plain, not as a code of conduct or as a set of prescriptive rules that are imposed on us today, but as an ethical discourse which must be viewed in terms of with the whole Lukan narrative of Jesus. It has guided this study to walk the tension between Jesus’ unconditional acceptance and his rigorous ethics – the all inclusive ethics of love and compassion is thus part of the story even where Jesus does not compromise on injustice and where he firmly applies his ethics of socio-economic and political justice to the context which prompted his prophetic vision.

My thesis, which puts forward the vision of a just and egalitarian socio-economic and political community in the context of the injustices of present-day Namibia, has required a contextual emphasis on justice to conscientize ELCIN as the community which can only be inclusive if it continues to be the voice of those who are socially and economically pushed to the margins of life. I have therefore argued that, in an unjust socio-economic and political environment, the Church as the open and inclusive community that imitates Jesus can only grow in a healthy biblical reading together and can only engage in real dialogue, if its members do not obscure its prophetic message behind its precious ethical modes of love and mercy, which developed further into our ecclesiological axiom of *grace*. The extreme application of grace has resulted in *quietism* and a retreat from real human life experience into eschatological otherworldliness.

The data of this study collected through interviews and sermons has immensely enriched me, especially since it allowed me to listen to the ordinary faithful members of the Church who freely expressed their minds and revealed their dissatisfaction due to their unfulfilled expectations of both their government and their Church. They hold our government accountable for socio-economic disparities and their related divisive political power contestations, while ELCIN as an institution is implicated for being silent due to either fear or flattery, or because the pastors are also part of an unjust establishment. I stress the point that wherever the Namibian society, including the Church stratifies and excludes itself and wherever it calculates human dignity on the basis of social, economic and political statuses (with categories like honorables (adapted as *Tatekulu* as an honorary title among the Ovawambo), reverends, VIPs, the untouchable, the ordinary and the outcasts), then it loses its integral sense of humanness and of community. This challenges the Church to enact a momentous self-rejuvenation by retreating from its post-independence euphoria which has made its message ambivalent, to its proper role where it embodies and imitates Jesus as the model for its ethical praxis and speaks from the perspective of the poor.

The study has embraced the theologies of “reading together” as advocated by West, and suggests that ELCIN should facilitate a process whereby its open community of readers engages socio-economic and political issues in the light of their biblical interpretation and appropriation. An imitation of Jesus in that process of reading only takes place when the dignity of each member counts, as enshrined in the African communitarian ethos of *ubuntu*, and when the biblical interpretation does not make anybody the victim of an exploitative reading and interpretation. Therefore I suggest transformative education, formal and non-formal, as key to the liberation of our minds which include our preconceived religious biases. This study also suggests that the professional readers of the Bible in ELCIN and Namibia provide and equip the communities with contextual methodologies and hermeneutical approaches, which will encourage meaningful theological dialogue and debate. Collective efforts by the ecumenical churches or by individual theologians to form biblical and theological societies would represent a significant step forward to contextually produce biblical meaning and the theology which supports the practical life of the church and society in Namibia.

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APPENDIX I

ETHICAL CLEARANCE CERTIFICATE



Research Office (Govan Mbeki Centre)
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27 May 2011

Rev. DS Ndemuweda (208528698)
School of Religion and Theology

Dear Rev. Ndemuweda

PROTOCOL REFERENCE NUMBER: HSS/0265/011D
PROJECT TITLE:

"THE COVENANTAL DISCOURSE ON THE PLAIN"
LUKE 6:12-7:17
AN ETHICAL MODEL OF THE OPEN AND EGALITARIAN COMMUNITY OF THE
FOLLOWERS JESUS, FOR THE CHURCH AND SOCIETY IN
POST-INDEPENDENCE NAMIBIA

EXPEDITED APPROVAL

I wish to inform you that your application has been granted Full Approval through an expedited review process:

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully


.....
Professor Steven Collings (Chair)
HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

cc. Supervisor – Dr. Jonathan A. Draper
cc. Mrs. B Jacobsen

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APPENDIX II

A) INFORMED CONSENT LETTER TO THE INTERVIEWEES: LAY MEMBERS AND PASTORS

I, **Daniel Shiyukifeni Ndemuweda**, am doing the research for the purpose of a Doctor of Philosophy Dissertation with the University of KwaZulu-Natal, RSA, under the supervision of Professor Jonathan A. Draper, and within the Evangelical Lutheran Church in Namibia (ELCIN). The topic of my research is: **LUKE 6:12-7:17 AS AN ETHICAL MODEL FOR EGALITARIAN SOCIO-ECONOMIC PRAXIS IN POST-INDEPENDENCE NAMIBIA**.

My fieldwork of this research will concentrate on the Eastern Diocese of the Church. Objectives of the research are: To contribute to the biblical research, for the ELCIN in particular; to suggest a biblical contextual and prophetic voice of the Church that speaks from the perspective of the poor and the marginalized in the present Namibian socio-economic praxis, and for an inclusive, just and equitable socio-economic system for all the Namibians. I have chosen you to respond to a few questions in a form of an interview, which will last around 40 minutes. Please understand that you are not forced to participate in this research project. It is all up to you to take part or to decide not to do so. But I sincerely request you to participate and will appreciate if you would share your thoughts with me. I assure you that your participation will not affect you in any way whatsoever. If you agree to participate, you may stop at any time and discontinue your participation. If you refuse to participate or withdraw at any stage, there will be no penalties and you will not be prejudiced in any way.

All the information you are giving me will remain confidential and I will keep them safe. Any of your information to be used in my research will be unanimous and no one will be able to link you to it.

I will be asking you a few questions and request that you are open and honest as possible in answering these questions. You are free not to answer any question which you may think to be too personal or sensitive. I will also be asking some questions that you may not have thought about before, and also which also involve thinking about the past or the future. I know that you cannot be absolutely certain about the answers to these questions, but I ask that you try to think about them. When it comes to answering these questions, there are no right and wrong answers.

If I ask you a question which may upset you, we can stop and talk about it. In case you may want to talk to anybody after I have left, our ELCIN bishop can be reached at the following cell phone number: +26481249866.

Should you need any further information, contact me at one of the two cell phone numbers under my addresses here bellow:

Name and Address of Researcher:	Address in Namibia:
Daniel Shiyukifeni Ndemuweda 29 Golf Road, Scottsville, 3201 Pietermaritzburg RSA Cell: +27 764 606 434	P.O. Box 199 Ohangwena NAMIBIA Cell. +264814407772

CONSENT

I, ...hereby confirm that I understand the contents of this document, the nature of the research project, and the purpose of this interview and study, as was administered to me by the researcher. I therefore consent to voluntarily participating in the research project. I give consent to the researcher to use information given by me in his dissertation without linking my name to them. I do not consent that my real name be used in this research. I understand that I will not be forced to answer any question if I choose not to, even after signing this consent form and that I can withdraw from the project at any time should I so desire. I understand that this consent form will not be linked to the interview and that my answers will remain confidential.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to conduct should I need to speak about any issue that may arise from this interview.

Signature of Participant:

Date

.....

.....

Signature of Researcher:

Date:

.....

.....

Additional consent to audio recording

In addition to above, I hereby agree to the audio recording of this interview for the purpose of data capture. I understand that no personally identifying information or recording concerning me will be released in any form. I understand that these recordings will be kept securely in a locked environment and will be destroyed or erased once data capture and analysis are complete.

Signature of Participant:

Date

.....

.....

(With acknowledgement of the University of Witwatersrand, Johannesburg, and anonymous members of the HSRC Research Ethics Committee, as cited in M. Terre Blanche (ed. et al) 2006, and on whose forms this adaptation was based.)

B) INFORMED CONSENT LETTER TO PREACHING PASTORS

I, **Daniel Shiyukifeni Ndemuweda**, am doing the research for the purpose of a Doctor of Philosophy Dissertation with the University of KwaZulu-Natal, RSA, under the supervision of Professor Jonathan A. Draper, and within the Evangelical Lutheran Church in Namibia (ELCIN). My fieldwork of this research will concentrate on the Eastern Diocese of the Church. The topic of my research is: **LUKE 6:12-7:17 AS AN ETHICAL MODEL FOR EGALITARIAN SOCIO-ECONOMIC PRAXIS IN POST-INDEPENDENCE NAMIBIA**.

Objectives of the research are: To contribute to the biblical research, for the ELCIN in particular; to suggest a biblical contextual and prophetic voice of the Church that speaks from the perspective of the poor and the marginalized in the present Namibian socio-economic praxis, and for an inclusive, just and equitable socio-economic system for all the Namibians. I have therefore planned to, with the permission of the bishop, request twelve pastors in the Diocese, for each of them to preach and tape-record for me the sermon on **Luke 6:20-36 (Sermon on the Plain)**. I will provide a tape-recorder for each of the preachers. All sermons will be preached on the same or on two consecutive Sundays in the pastors' respective congregations. I will then collect the taped sermons to be transcribed and translated into English, to be part of my research data analysis.

I therefore kindly request you to be one of the twelve preachers on whom I count for the collection of these sermons. Please understand that you are not forced to participate in this research project. It is all up to you to take part or to decide not to do so. But I sincerely request you to participate and will appreciate if you would share with me your contextual text reflection. This would be your valuable contribution to my New Testament contextual exegetical study as well as to our Church in general. Imagine that this could later on provide our Church with the collection of all twelve sermons on the "Sermon on the Plain". The Sunday for preaching will first be agreed upon with the bishop and you will accordingly be informed and will have enough time for preparation. When collecting the taped sermon from you, I have planned to leave the tape-recorder with you as my small gift and gratefulness. I will only need to have the tape-recorder back if you decide not to continue as it will be needed for another willing participant. When necessary, we would also have few minutes to clarify any point/s emerging from your preached sermon.

I assure you that your participation will not affect you in any way whatsoever. The sermon will not be used for any personal evaluation. If you agree to participate, you may stop at any time and discontinue your participation. If you refuse to participate or withdraw at any stage, there will be no penalties and you will not be prejudiced in any way.

Unless if you agree that your sermon could be identified with your name in my research analysis or in my anticipated sermons collection, your sermon will be treated unanimously and no one will be able to link you to it.

In case you may want to talk to anybody other than me in the whole process, our diocesan bishop can be reached at the following cell phone number: +264812900602.

Should you need any further information, contact me at one of the two cell phone numbers under my addresses here below:

Name and Address of Researcher:	Address in Namibia:
Daniel Shiyukifeni Ndemuweda29 Golf Road, Scottsville, 3201 Pietermaritzburg RSA Cell: +27 764 606 434	P.O. Box 199OhangwenaNAMIBIA Cell. +264814407772

CONSENT

I, ...hereby confirm that I understand the contents of this document, the nature of the research project, and the purpose of the study and of the preached sermon, as was administered to me by the researcher. I therefore consent to voluntary participating in the research project and to prepare and preach a tape-recorded sermon on the text as prepared. I give consent to the researcher to use information given through my sermon in his dissertation with/without linking my name to them. I do/do not consent that my real name be used in this research. I understand that I will not be forced to participate in this project if I choose not to, even after signing this consent form and that I can withdraw from the project at any time should I so desire.

I understand that this is a research project whose purpose is not necessarily to benefit me personally.

I have received the telephone number of a person to conduct should I need to speak about any issue that may arise from this participation.

Signature of Participant:

Date

.....

.....

Signature of Researcher:

Date:

.....

.....

Additional consent to audio recording

In addition to above, I hereby agree to the audio recording of this sermon for the purpose of data capture. I understand the choice I have made that: No personally identifying information or recording concerning me will be released in any form./ I do consent that my tape-recorded sermon could be identified with my real name and be used in this research. I understand that these sermon recordings will be kept securely in a locked environment and will be destroyed or erased once data capture and analysis are complete.

Signature of Participant:

Date

.....

.....

(With acknowledgement of the University of Witwatersrand, Johannesburg, and anonymous members of the HSRC Research Ethics Committee, as cited in M. Terre Blanche (ed. et al) 2006, and on whose forms this adaptation was based.)

APPENDIX III

PERMISSION LETTER FROM GATE KEEPERS



THE EVANGELICAL LUTHERAN CHURCH IN NAMIBIA (ELCIN)

ELCIN Head Office Private Bag 2018, Ondangwa, Namibia

Tel: +264-65-240241 or +264-65-240242 Fax: +264-65-240472

Email: gen.sec@elcin.org.na

The Office of the General Secretary

July 09, 2010

TO WHOM IT MAY CONCERN

This letter serves to testify that Rev Daniel S Ndemuweda is a bona fide member of the Evangelical Lutheran Church in Namibia (ELCIN) since his birth. Rev Ndemuweda is an ordained minister of the Church since 1986. He faithfully served ELCIN in various capacities: a local pastor, an educator and a Director of Engela Parishes' Institute. Currently, Rev Daniel S Ndemuweda is undertaking his Doctorate Studies in theology at the University of KwaZulu-Natal, South Africa, and he is embarking on the field work to conduct research in biblical studies.

It is against this background therefore, that this letter of consent is given, to enable him facilitating the said research within the parishes and institutes of ELCIN, mainly with a special focus in the Eastern Diocese.

For any further information, please do not hesitate to contact me at the above mentioned address.

Your co operation is highly valued.

Best wishes,

Rev Eliakim Shaanika
ELCIN General Secretary

APPENDIX IV

INTERVIEW SCHEDULE FOR LAY MEMBERS & PASTORS:

ENGLISH AND OSHIKWANYAMA

Open-ended questions intended for a semi-formal individual interview with 12 clergy and 12 lay members of the ELCIN.

QUESTIONS

A. Government and Society

1. Who were mostly benefitting from the national economy before independence?
Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?
2. Who do you think are mostly benefitting today?
Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?
3. What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?
Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?
4. How should this huge social barrier be remedied?
Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?
5. To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?
Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?
6. Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?
Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?

B. Questions Related to Church and Society

7. What themes do you hear being emphasized and transpire in **sermons** and **Bible studies** in the ELCIN? Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?
8. How far do you see the ELCIN involved in the alleviation of poverty in society?
Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?
9. What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?
Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?
10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?
Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?
11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?
Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?
12. How do you describe and rate church-state relationship and dialogue in Namibia today?
Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kongeleki nepangelo muNamibia nena?
13. **Women pastors only:** How do you describe your acceptance as a woman pastor in ELCIN among church members as well as at all levels of church leadership? (Have you come across any gender related challenges in your service?)
Ove ongomufita omukainhu muELCIN oto hokolola ngahelipi etambuleko loye mokati kovakwaneongalo osho yo meendodo dewiliko lOngeleki? (Owa shakeneka mbela omashongo onhumba e na sha noukakwashike-koo-okanhu meyakulo loye?)

APPENDIX V

QUESTIONNAIRE ON PREACHING

Omapulo kOkuudifa

1. Eedjo adishe dilipi wa longifa mokulongekida eudifo eli?

Didilika noka X

a) Ombibeli

Oshindonga

Oshikwanyama

Oshiingilisha

Oshigreka

Dimwe

b) Omafatululombo Ombibeli

c) Eedjo dimwe

2. Melongekido leudifo eli owa shanga ...?

Eudifo alishe

Omufinda/Omanenediladilo eudifo

Inandi shanga sha

3. Oshike naanaa sha li oshilalakanenwa shoye osho wa li wa hala okuhanga movapwilikini voye neudifo eli?

Okuhonga: Ehongoitavelo

Eenghedi/Omalihumbato

Efatululo lOmbibeli

Ekumaido

Okuevangelifa nOkupapudula

Imwe (Shanga po)

4. Owa shakeneka mbela oupyakadi washa ile sha ino shi hokwa melongekido leudifo eli?

5. Olye to dulu utye oye omuudifi dingi kwoove mu ELCIN nena na omolwaashike we mu tala ngaho?

[Translation into English]

Questionnaire on Preaching*(Mark with an X)*

6. What are the entire resources do you use when preparing a sermon?

- d) Bible
Oshindonga _____
Oshikwanyama _____
English _____
Greek _____
Other _____

- e) Bible Commentaries _____
f) Any other sources _____

7. When preparing this sermon, did you write ...?

- Full text _____
Outline only _____
Did not write _____

8. What mostly was the goal that you wanted to reach with this sermon in your audience?

- Teaching: Doctrinal _____
Ethical _____
Biblical explanation _____

- Exhortation _____
Evangelism and Awakening _____
Other (Please write down) _____

9. Did you encounter any difficulty or anything which you did not like in the preparation of this sermon?

10. Who can you say is your best preacher in ELCIN today and why do you see her/him so?

APPENDIX VI

A BULLDOZER MAKING THE POOR FEEL THE PINCH



24.05.2012

Shacks demolished

By: TANJA BAUSE

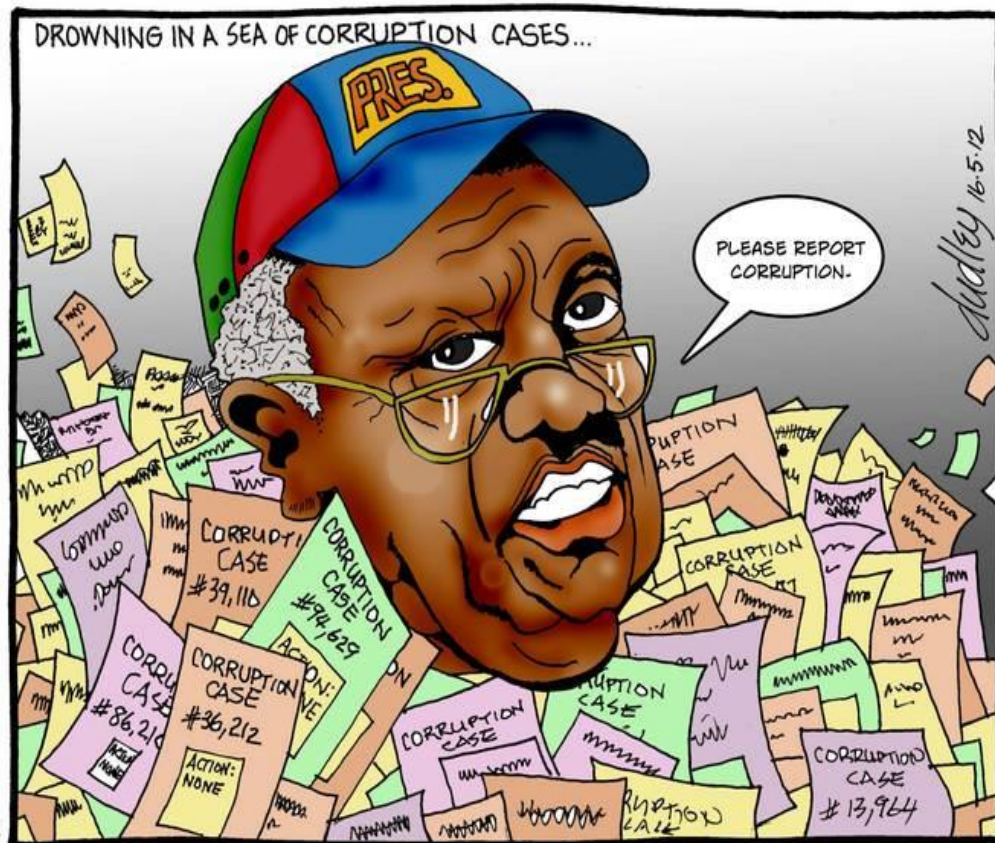


DEMOLISHED ... The front-end loader took very little time to demolish structure after structure.

ABOUT 80 illegal shacks were demolished by the City of Windhoek yesterday. The shacks were marked with red spray paint on Friday and the occupants were given 48 hours to remove the structures.

APPENDIX VII

A CARTOON IMPLYING CORRUPTION IN NAMIBIA³³⁹



³³⁹ From *The Namibian* of 15 May 2012

APPENDIX VIII

LETTER OF A PSEUDONYM WRITER ABOUT THE CURRENT PRESIDENT AND CORRUPTION



03.12.2010

Pohamba Anti-Corruption Campaign Has Faded Away

PRESIDENT Pohamba started off very strongly and was highly enthusiastic in his fight against corruption after his well celebrated inauguration on 21 March 2005.

He declared a zero tolerance for waste and graft, so we all thought. Of late, our President has kept a low profile on his campaign against corruption. Hardly do we hear him talking about the decapitation of corrupt heads like he did just before his inauguration in 2005. One may argue here that the president did not know who those corruption conmen and women were at first hence his strong pronouncements. Maybe the President got confused on how to fight those corrupt individuals after the veil of blindness was removed from his eyes. Mr. President it is very difficult for one to be a player and also a referee in the same game. The case of the Chinese scholarships grabbed by the elite from the poor underpins my statement above. The short analysis here below may remove the veil of blindness from millions of eyes here in Namibia.

At Okatana on 5 May 2005, the president warned that greed was the 'new colonialism' when he addressed a well-attended Cassinga Day rally as per The Namibian newspaper of 06 May 2005. He said during the said rally that not only were those guilty of corruption the country's by eroding the national fabric, but they were also looting resources that could be used to alleviate poverty and create jobs. At the same occasion the President urged all Namibians to throw their weight behind 'his' Government's drive to root out graft out of Namibia.

The President minced no words when he addressed more than 10 000 people who volunteered to work on the Northern Railway Project at Ondangwa as reported in The Namibian of 31 August 2005. He requested that the stolen millions be returned. He was referring to the missing N\$30 million that the Social Security Commission invested with Avid Investment Corporation, the Offshore Development Company's missing N\$100 million invested with Great Triangle Investments and the N\$7 million that got stolen from the Swapo Party. He also questioned the missing N\$3 million from the NDF. During the official inauguration of a multi-million dollar business park at Ongwediva in the Oshana Region in May 2007, President Pohamba compared corruption to cancer and described it as a social evil. At the same occasion, he suggested the introduction of a law to close all existing loopholes as well as securing protection for whistle blowers and staff of the Anti-Corruption Commission (ACC). He asked again at the same occasion, where is the money?

President Pohamba deviated from his prepared speech during the opening ceremony of the Second National Development Plan (NDP2) mid-term validation workshop at Swakopmund in February 2005 to condemn corruption.

He expressed his disappointment during Unam's 14th graduation ceremony in Windhoek on 22 April 2006 at some allegations of theft against senior officials at the University of Namibia and warned that he meant business when he spoke about eliminating corruption, (The Namibian, 24 April 2006).

President Pohamba blew the whistle on corruption as he launched the zero-tolerance campaign in the capital on 27 March 2006. He ended his speech by symbolically blowing a whistle to signal the start of the campaign, which was sponsored to the tune of N\$5 million by the American, Swedish and

Finnish governments, (The Namibian, 28 March 2006).

He called on the Anti-Corruption Commission (ACC) to strengthen its capacity in order to carry out its functions effectively and efficiently in fighting corruption (The Namibian, 06 December 2007).

President Pohamba gave notice to his Cabinet that he will not tolerate corruption, laziness and inefficiency (The Namibian, 01 April 2005).

These are just few examples of how strongly President Pohamba spoke against corruption back then. I honestly do not what happened to his zero tolerance campaign in the meantime. He had also promised to make public reports of Commissions of Enquiry during Dr. Nujoma's rule. Contrary to his own words, he asked to be given more time when he was pressed in parliament by one opposition party leader. To date no such reports have been made public. Rumours have it that some top brass were named in those reports.

Now, Mr President, you promised to fight corruption, to implement your much published zero tolerance against graft.

You said greed was the 'new colonialism' when you addressed a well-attended Cassinga Day rally at Okatana on 5 May 2005 reported in The Namibian of 06 May 2005. Has the 'new colonialism' been defeated Sir? You also compared corruption to cancer, describing it as a social evil (The Namibian, 28 May 2007) but then your daughter got a Chinese scholarship as was widely reported in our local media? Is this not corruption Mr. President?

Mr President all the speeches you gave on corruption and your zero graft tolerance are now nothing but a white elephant. We all thought you were the real deal but now we do not know where to place you on the corruption table. So many people were caught with their hands in the public till like those implicated in the ODC missing N\$100m but your administration did nothing, Mr President. Are you in fact protecting corruption ?

We also remember how some members of the elite group run their municipality accounts into shocking arrears yet their services were never disconnected as compared to the poor. Upon enquiry at the Municipality of Windhoek's debt management, I was informed that one can only make payment arrangements once half of the owed amount is paid.

Was this the case with the elite? No it was not. I say the ruling elite take care of each other, but yet fail to feed the poor. Now we have the GIPF saga and your government failed to suspend the suspects yet forced Namcor's CEO to take leave. Is this tribalism at play here or is it just a mere comrades nodding their heads?! The government should know that Namibians people are not pieces on a chessboard to play with!

Anti-Corruption

Via e-mail

Note: Name and address provided - Ed

APPENDIX IX

GWEN LISTER'S ARTICLE ON THE STANCE OF THE CURRENT HEAD OF STATE AND CORRUPTION IN THE COUNTRY

FULL STORY

18.05.2012

Political Perspective

By: Gwen Lister



THE President is insistent that Namibians report corruption directly to his office, the Anti Corruption Commission (ACC) or the Police. He issued a statement this week to reiterate this, and took the opportunity once again to insist that Namibians should “fight corruption on all fronts without fear or favour”. While some may think he is, in this fashion, confronting the problem head-on, and exhibiting a zero-tolerance approach; in my view he is doing quite the opposite and [and] preventing an anti-corruption crusade from getting out of the starting blocks.

THE President cannot even release the various reports of commissions of inquiry launched in the time of the country's first President, Sam Nujoma, and which have never seen the light of day! Why not, Mr President? What on earth is preventing you from doing something which is well within your power to do, which you promised to do, and more importantly, which may show the country that you mean business when you say you're opposed to corruption! So how can the nation believe that you are serious?

You are the President. And for once and for all you should act like it if you want to make any difference at all to the almost endemic corrupt practices that have gained momentum during your stay in office. There are things you can do before you invite 'whistleblowers' to your offices, when you know very well that they have no protection in law and that this also should have been done years ago if we were serious about fighting corruption.

You could also release all those reports for history's sake. For by now I imagine that legal action can no longer be taken against some of the architects of post-independence corruption. Those Presidential commissions of inquiry were costly affairs and we, the taxpayers, footed the bill. A criminal waste of public funds, at the end of the day.

In the second place, as to what is happening now in Namibia, there are many well-documented cases of mismanagement, graft, theft and corruption in the public sector, and

action can be taken if the political will exists to do so. And somehow the President is acting as if published cases of corruption simply don't count. Why, I cannot imagine.

A recent World Bank report on corruption, done in collaboration with the Financial Intelligence Centre of the Bank of Namibia agreed with the 2010 Corruption Perception Index (CPI) on the spiralling nature of corruption in Namibia, and the highly publicised cases, such as SSC/Avid, ODC, RA/RFA and others, are well-known to us all. Our placebo is to tell the world that we have an Anti Corruption Commission in place, but on the other hand, where insufficient controls and loopholes have been identified, such as in the tendering process, little to nothing is done to fix these and prevent the 'tenderpreneurs' and 'tekopreneurs'³⁴⁰ from raking in millions, living it up in material terms, and fueling the consumerist cravings of most other Namibians in the process.

I question also why the President ignores the media? If he really wants to identify corruption, then he'll find reports on a variety of different transgressions in the media on a daily basis. Surely the President reads. He would have seen the report in this newspaper on Wednesday about a 5-year-old audit at the Windhoek Municipality which unearthed wrongdoing and irregularities, but nothing has been done. This is just one example of which there are many others.

Namibia still has a relatively small population, giving our society something of an incestuous nature. The people are not stupid and they notice those who is driving flashy vehicles; they see and hear of money being splashed around both here and abroad, and they know that this mostly comes from ill-gotten gains. So why is the President playing dumb with the "corruption, what corruption?" approach?

People would be too scared to tell him directly and to name names, because nothing will be done and that there would be personal consequences for them if they blow the whistle on others.

So come on President Pohamba, take just one example. You could start even by asking the Minister of Trade and Industry to explain in detail what goods and services he delivered to get that questionable 'commission' he received. Only once you are seen to act will people begin to believe that you mean what you say.

Follow me on Twitter @GwenLister1

³⁴⁰ Locally coined language in reference to two corruption-related institutions in Namibia – Government tendering system for the former, and a private business company for the latter.

APPENDIX X:

THE OPENLETTER OF FOUR LUTHERAN BISHOPS IN NAMIBIA AS RESPONSE TO POLITICAL GROUPISM IN THE COUNTRY

- 1 -



UNITED CHURCH COUNCIL
NAMIBIA EVANGELICAL LUTHERAN CHURCHES
UCC-NELC

P.O. Box 233 • Windhoek • Namibia
Tel: +264-61-224294 • Fax: +264-61-221470 • sek@namibnet.com



Open letter by United Church Council - Namibia Evangelical Lutheran Churches

To be read in all Evangelical Lutheran congregations

**The entire law is summed up in a single command:
"Love your neighbour as yourself." If you keep on biting
and devouring each other, watch out or you will be
destroyed by each other. Gal 5,14-15**

The United Church Council - Namibia Evangelical Lutheran Churches (Church Council of the three Lutheran Churches in Namibia – namely ELCIN, ELCRN, ELCIN-GELC) met on the 13 March 2008 in Windhoek and resolved to send a pastoral open letter to all its congregations in the country concerning the disturbing political situation, which unfolded recently around the local authority elections in Omuthiya constituency and other areas. This untenable situation has been characterized by intolerance, verbal and physical attacks and counter-attacks. The Church Council strongly denounces this situation and calls for an urgent and amicable solution. Failure to redress this situation now, can lead to mass loss of lives countrywide, destruction of the economy and of our National Vision 2030.

***It is for freedom that Christ has set us free. Stand firm, then, and do not
let yourselves be burdened again by a yoke of slavery. Gal 5,1***

The Apostle Paul is telling us to stand firm and never to return to what we have left behind, such as slavery, division, colonialism, tribal hatred, which instigates anarchy. Looking at what is happening amongst us now is a clear indication that we are not moving forward on the road of freedom and democracy, but that we are going backwards.

This nation has liberated itself and has thereby established a healthy and solid democratic foundation for ourselves, our children and the generations yet unborn. Silence on our part as church leaders, civil society, traditional and political leaders, will be tantamount to condoning what is currently happening. This inevitably will destroy the firm foundation laid. It will make us guilty before God, our children and future generations.

(Continue page - 2 -)

Do not be deceived: God cannot be mocked. A person reaps what he sows. Gal 6, 7

What we say as leaders is taken seriously in society and is the seed, which bears the consequential behaviour for violence or peace. Therefore, we must take responsibility as leaders for what we are saying and doing. We also should have in mind that political opponents are not enemies, but participants in a democratic set-up.

The entire law is summed up in a single command: "Love your neighbour as yourself." If you keep on biting and devouring each other, watch out or you will be destroyed by each other. Gal 5, 14-15

Christ did not take lives to save this world, but he gave his own precious and innocent life to free us all from the yoke of slavery, self-destruction, animosity, and intolerance. There is no other way to restore what has been broken and what went wrong than to follow his great command:

"LOVE YOUR NEIGHBOUR AS YOURSELF." AMEN

United Church Council - Namibia Evangelical Lutheran Churches – Windhoek, 13 March 2008

Bishop Dr Tomas Shivute, ELCIN

Bishop Johannes Sindano, ELCIN

Bishop Dr Zephania Kameeta, ELCRN

Bishop Erich Hertel, ELCIN (GELC)

APPENDIX XI

THE INAUGURAL SPEECH OF BISHOP SVV NAMBALA IN OSHIWAMBO

Oshipopiwa shomuwilikimbisofi gwa ELCIN Shekutaamba VV Nambala moshituthiyapulo mOngwediva

Egongalo lyaKalunga ehohike, Aakriste ooyakwetu Aakwashigwana aahohike Ookuume mwa zi popepi nokokule Esilohenda lyOmuwa gwetu Jesus Kristus, nohole yaKalunga Tate nehangano lyOmbepo Ondjapuki nali kale pamwe nane amuhe. Amen!

Aahohike omwa zi koombinga noombinga dhoshilongo nomuuyuni. Omwe ya mu tale ne mu kale pamwe natse, sho tatu pewa iipundi yoshilonga oshiyapuki shokukwatela komeho aalithi yoonzi dhaKalunga. Omwa ningi nawa. Otwe mu pandula sho mwe ya, ondi itaala otamu tsikile oku tu galikanena.

Okupewa oshipundi shewiliko oyendji ohaa dhiladhila kutya, osho esimano. Eeno, otashi vulika ngaa shili mu na esimano. Omuwiliki iha hogololelwa esimano. Aantu ohaa hogolola aawiliki ye na iinima oyindji komitima. Yamwe oya hala ya yelwe, yo ya tulwe puuwanawa.

Yamwe oya hala ya kale taa ningi ngaashi ya hala. Yamwe oya hala ya wilikwe mwaashoka taa ningi, opo ya longeiilonga iiwanawa. Noshonoshon. Onkee kashi shi oshipu omuhogololelwa muuwiliki aluhe a tseye shoka oonakuhogolola ya hala. Onkene olwindji ngele omuwiliki ita longo shoka aantu ya li ya hala sho ye mu hogolola, ohaa tameke taye mu undula ko koshipundi shewiliko.
Naamboka ya li ya hala ya ningilwe ponto sho inaa ye shi mona, taa tikile omuwiliki oohapu.

Nando mOngeleki aaulikwa mewiliko ihaa ningi iigongi yomauvaneko, ondi shi shi aakwanegongalo omwa hala



Dr. Shekutamba VV Nambala

okuuva paufupi shoka shi li momadhiladhilo gewiliko epe lyOngeleki.

Oshigwana oshihohike shaNamibia, Kalunga na pandulwe dhoshili, oshoka Kalunga okwe tu pa ethimbo ewanawa. Ethimbo lyombili, lyemanguluko nolyengungumano. Otwa ningi omimvo 21 ngaashingeyi tu na ombili nando mokati kaantu ihamu pu iimbuluma. Mombili ndjika omo moka tatu longele Kalunga notatu dhimbulukwa uuwanawa weshito lye, moka natse twa kwatelwa mo.

Omolvombili tu yi na nemanguluko, onda hala ndi mu dhimbuluthe dhimwe dhOohapu Ondjapuki dhi li 1 Kor. 10:23, 24 (Practical directions; Self denial and patience) tadhi tii: *Aantu yamwe otaa dhiladhila kutya, oya pitikwa okuninga shaa shoka ye shi hala. Eeno, osho, ihe haayihe iiwanawa. Ayihe otayi vulika okuningwa, ihe haayihe tayi kwatha. Inaku kala nando omuntu ta longo owala shoka she mu opalela, ihe na tale wo shoka tashi opalele mukwawo.* **Tala kep 4**

...Omumbisofi Nambala.

Dha za kep 2.

MuNamibia otwa manguluka okuninga iinima ayihe. Ihe epulo olyo ndika: Ayihe otayi kwatha tuu? Ayihe otayi tungu tuu? Ondi itaala aawiliki otatu ya hogolola, oshoka otwa hala ya kwatele oshigwana nOngeleki komeho miinima mbyoka tayi kwatha notayi tungu. Shika osho twa hala okuninga nokwiitula musho. Tu kambadhale okukwatha aakwanegongalo naakriste ayehe, opo ya longe shoka tashi kwatha notashi tungu oshilongo shetu nuuyuni wetu.

Ondi shi shi otundji otwa tseya shoka oshiwana notashi kwatha. Onkee tse pawiliko lyaKalunga otwa hala okunkondopeka ontseyo ndjoka, opo yi holoke miilonga yaayehe. Opo ayihe yi ende nawa nombili yi popilwe, otatu tegamene, nokusikumudha aakriste ayehe, unene tuu iilyo yOngeleki ELCIN ya ninge iinima mbika:

Aakwanegongalo naa kondjele ombili, naa kondjele uuyuuiki, naa kondjele uuyogoki, naa kondjele onkalonawa noyayakwawo, naa kondjele egameno lyoshilongo, naa kondjele oshili nokukala muyo, naa simanekathane, aakuluntu naanona, naa kondjele eitaalo nomwenyo gwaaluhe, naa kondjele uuyapuki wOngeleki, naa simaneke Kalunga kombanda yiiniwa yopantu noyokevi.

Tse, aawiliki ya ELCIN, otwa hala okuninga iinima mbika:

Okukala aapiya yOngeleki tu na eitulomo notu na omweelo gwa egulukila ayehe, Okugalikanena Ongeleki nosho wo a a k w a n e g o n g a l o ayehe, Okukondjela uwanawa womushitwa kehe gwaKalunga,

Okuyambula po aakiintu nokupopila aagundjuka, Okukondjitha uukwamuhoko nokayoya, Okulongela kumwe noongeleki dhilwe moshilongo, Okulongela kumwe nepangelo miinima iiwanawa tayi gumu aakwashigwana ayehe, Okukala mekwatathano naaleli ayehe nokutsakanena nayo nando kapena oshithininikina, Okukala mekwatathano noongeleki dhumuyuni paekumene noshowo okulongelakumwe nomahangano omapambelengeleki ngoka taga lalakanene uwanawa womuntu gwaKalunga.

Omishigakano ndhoka twa taamba mpaka otashi ti: Otwi ilongekidha okupopya oshili nokusila oshili, ngele nani osho tashi pulwa.

Omolwashike nda hala okuuvaneke ayihe mbika? Ohapu yaKalunga otayi tii: *Inaku kala ngoka ta kongo uwanawa we mwene, aawe, oombuka tuu womukwawo.* (1 Kor. 10:24). Osho wo ngoka "a yapulwa, na kale a opalela Omwene gwe nokwi ilongekidha okulongithwa moshilonga kehe oshiwana. (2 Tim.2:21). Osho twa pewa oshilonga shika oshiyapuki, otandi galikana Kalunga e tu popile kuSatana, opo tu vule okupopila uwanawa waantu yaKalunga pwaa na okugama ombinga.

Uuwiliki wetu wOngeleki itau ti sha, ngele mboka tatu wilike otaa kala kokule nOohapu dhaKalunga. Onkee otandi mu hiya ihe aakriste ooyakwetu amuhe-muhe, natu hedheni kuKalunga, tse tu gunweni kOohapu dhe Oondjapuki. Natu lundululeni okukala kwetu, opo ku fe hoka kwaJesus Kristus. Jesus Kristus oku uvite pamwe naalili, noohepele, naankundi, nonaayehe mboka ya dhinika. Kalunga okuhole ayehe,

naamboka inaye mu itaala. Mboka twi itaala, natu zaleni uuyuuiki waKalunga, opo tu gune uuyuni kutya, Kalunga kohole nelandulathano oku hole aantu ye dhoshili nota inyenge mokati keshito lye. *"If God is for us, who is against us?" (Rom. 8:31) Euvoko ndika olyo natu ka gweni nalyo. Amen!*

(Cross ref. 10:33; Rom.15:2 — *Let every one of you please his neighbor by doing good, for his edification; for Christ did not please himself, but as it is written*)

**LUKE 6:12-7:17 AS AN ETHICAL MODEL FOR
EGALITARIAN SOCIO-ECONOMIC PRAXIS IN POST-
INDEPENDENCE NAMIBIA**

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Volume II: Supporting Documentation

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ABOUT THIS PART:

The empirical data documented in this volume is a product of transcribed oral interviews, and the spoken word in the form of sermons. Except only two interviews which were originally conducted in English and translated into Oshiwambo, the whole data was collected in Oshiwambo and later translated into English. The language used in both original versions and translations is therefore orally based rather than formal written English. Direct translation has been mainly used in its informal daily oral language and its dramatized expressions have been kept. Where Oshiwambo words did not have their direct English equivalents, interpretive translation has been used with caution not to lose the original meaning of the speaker.

KOMBINGA YOSHITUKULWA ESHI:

Omauyelele aa eshitilila eli a tulwa kumwe moshitukulwa eshi oo oshidjemo shomapulapulo a ningwa movanhu, noshondjovo ya popiwa molupe lomaudifo. Kakele ashike komapulapulo avali oo a li a ningwa mOshiingilisha nokutolokelwa mOshiwambo, omauyelele aeshe aa okwa li a ongelwa mOshiwambo nokomima okwa ka tolokelwa mOshiingilisha. Omolwaasho elaka olo la longifwa ngee mondodo yotete, osho yo metoloko, oli li lela momukalo wokupopya. Okwa longifwa unene etoloko loshitya noshitya, nokwa diininwa yo elaka olo li li molupe lomupopyo wefiku keshe pamwe nomaulikilo opakupopya ponhele yelaka lopakushanga nolopambelewa. Opo oitya yOshiwambo inai dula okumonenwa oyo ye i fa mOshiingilisha, efatululo-toloko ola longifwa pamwe noukeka opo omulityo wotete womupopi u ha kanifwe.

APPENDIX X: PARTICIPANTS' INTERVIEWS

PART 1: LAY MEMBERS

INTERVIEWEE: HAISHANGA

A. Government and Society

1. *Owa didilika mbela kutya oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

Okokutya manga oshilongo inashi manguluka osho osha li shayela. Shotete, ovatilyane ngaho, ovo va li tava tyapula omauwa oshilongo eshi. Ovalaule ove li koxuuninwa lela-lela. Ou shii kutya okwa li twa tukulwa moitukulwa itatu komulandu woukoloni: Ope na ovatilyane ongudu yotete tai tyapula eliko nawa-nawa; ovativali ovovo haku tiwa Oocoloureds ve li pokati opo; fyee hatu i nee kexulilo, nohatu li ko nee kashona-shona.

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Paashi nee tu li ngaha kombinga yovalaule, ove na osho hatu ti mOshiingilisha ee“opportunities”, odo va li ve he di na nale, ongeer omelongo, ongeer omoeconomy nonande opo ngoo tashi kala xwepo, shaashi shi li ngoo ngaha kutya eshi nee ovatilyane va kala ovo ve li pomalimba, natango otava anyene po ngoo. Ndee kovalaula otaku ende ngoo taku kufwa paeopportunities odo di li po. Itandi ti naanaa oshiwana ashishe shovalaule shaashi ngee to tale eestatistics odo tu na paife otu na omwaalu weepelesenta u li 52 wOvanamibia vehe na oilonga. Otu li kokule natango. Kakele kaasho ohatu ende ko ngaho.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Oshinima shotete owa etwa ngaa konghalo ei twa kala nayo omu youkoloni. Hano oshidjuu okuhanauna po oshinima sha kala eedula 100 ndee to shi hanauna po ashike ngaho. Ovalaule nee ava twa ka mona omhito oyo yokuya pomaliko, kombinga imwe kandi shii nee ngeenge oshi li moshitwe yetu, pamwe osha etwa nee konghalo omo twa kala yoluhapo, luhapu ohatu lidiladila ashike fyee vene. Pakanya ohatu ti ngaho ohatu kwafa oshiwana, ndee pashili katu na naanaa elalakano lokuyambula po vakwetu filu-filu naanaa ngaashi shi na okukala. Shiimba pamwe oshi li moshitwe. Ohashi dulika handi lilongele oinima yange iwa-iwa nofamili yange, ndee kombinga nee inya yovakwashiwana otape ya ndi kale itandi tale ko. Nda hala okutya, katu na naanaa shiimba eliudo olo kutya nandi yambule po oshiwana shange. Shaashi ope na ovanhu

vamwe ovo ta dula okutya, nandi kale omufyoona oshiwana shi hepuluke. Hano katu na omhepo oyo. Nomolwaasho nee, omwaka wa tya ngaha otau ka dja po ashike fiku fye vene ovalaule Ovanamibia twe limona kutya otu na okuyambula po ovanhu vetu, ve he fi ashike ava vopopepi nafye – eefamili detu nosho tuu. Ngeenge hasho, otau ka kala po fiyo alushe. Shimwe vali, pamwe shi shii okuningwa, onge pamwe tape ya oveta yonhumba oyo tai regulating nande eendjabi. Ngaashi nee papangelo kutya omunhu ngaashi omupresidende ile oshike, ondjabi yaye i kale i li ngoo modest, opo eliko li dule okufika kwaaveshe. Koo ku ningwe kutya ondjabi yoposhi yaava tava longo kutya nee openi, kutya nee omepangelo ile omokampany kutya nai kale i fike apa. Opo ngoo pa talike kutya oi li kombinga inya yomufinda utilyana. Oveta oyo pamwe otai ke tu kwafela.

Omupuli: Oshinima shi li moshitwe yetu eshi shokuhatala vakwetu, owa koneka nande pamwe omufyuululwakalo wetu umwe we tu etela eamo li li ngaho?

Enyamukulo: Omufyuululwakalo wetu osho u li. Shaashi ame onda kala nokukonakona ngoo nokutala. Natu kufe nande omunhu winya haku tiwa ondudu/onganga. Onganga ihai topolelafana omadiladilo ayo novakwashiwana. Oshinima shaye mwene, nongee okwa xulu po, okwa xula po nounongo waye ngaho. Pavatilyane shiimba navo osho va li, ashike ova enda tava lunduluka. Ova ka mona kutya ngeenge omunhu okwa mono ounongo washa wonhumba wongadi, na topolele vakwao osho e na. Nomolwaasho pa ka totwa eefikola, opo ounongo u topolelafanwe. Momikunda detu ile moilongo yetu muAfrica otwa fa twa itavela kutya oshinima eshi osho shi na okukala ngaho. Onda fa ngoo nda lombwelwa kutya ngeenge okwa monika ngoo omunhu ta ningi omuyamba e dule ohamba ile e dule elenga, ovanhu ohava i tava ka luwa po oinima yaye opo a kale moufyoona waye.

4. Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dula okukondjifwa ngahelipi?

Eli ondi wete ngoo nee nde li nyamukulila mumwe netitatu.

5. Pakutala kwoye epangelo moNamibia nena ole litula mo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?

Epangelo ngee oto yeleke Namibia noilongo ikwao yomuAfrika, unene oyo ye tu ama kolundume loshilongo, epangelo ole litula mo. Nonande elitulemo eli halo naanaa tali shambula filu-filu. Ashike osha yela ngoo kutya oshiwana koshikuki shoshilongo otashi li ko ile otashi makele ko ngoo, ngee oto tale, eendjila detu otadi wapalekwa, ile nande oinima yokommunication, oinima yafimana. Kakele kaasho epangelo loovene nande oli kale le litula mo nee, oinima nee ei yokulihola ove mwene ei, ovanhu venya nee va tulwa penya vee, va longe nande ondjila, ovo hatu ti tava sabotage elalakano lepangelo shaashi otave liyambapaleke, shoo hasho nee shi na okukala. Epangelo inali hala ngaho. Otu wete ngaho oinima ihapu tai ulike kutya epangelo ole litula mo. Kakele kaasho, omunhu oto diladila ngoo kutya okwa li tali dula okuninga shihapu, shi dulife eshi la ninga paife paliko loshilongo eshi. Ohatu ti ngoo katu na oshimaliwa, ndee oilongo oko i li yahepa. Ongaashi oilongo inya yokoFirst world, tai kendabala

ngaho okuningila ovanhu vayo nawa. Kakele kaasho kandi wete vali oshilongo shimwe, kakele mbela kaSouth Africa, kwa landula pamwe Botswana, kaku na vali oshilongo shimwe, fyee otwa landula ko muAfrika omu mokukala tu na ko nasha noshiwana.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Kandi wete tali kwafa ehapuluko lofayyoona. Motete, ovafyoona fyee katu na owino wokulela nokulonga edu, shapo oku li hanauna po, kutya ohatu hanauna oimeno ile yo tuu keshe osho hatu ningi medu. Oshitivali omufyoona nande ondi pewe edu, handi pewa eengobe di li omulongo, eengobe odo otashi dulika di ka fye po ashike, shaashi ohandi ka kala ashike nda teelega onature/oushitwe oo u longe, u kulike eengobe odo. Itandi ningi ko sha ashike nande-nande. Shaashi nounafaalama wovene kandi u shii. Shiimba eshi nee kwali ndi wete shi na okuningwa opo ngeno ava nee tava benefita nee tava pewa, ove na okukala va endifwa po manga.

Natango nee ngee to ya mocommunal omu, oixuna nee. Shaashi oinima ei yomocommunal omu oinima ashike hai ningwa kutya nhumba ondi mu shii, na pewe. Yee mwene womukunda nee eshi a landa ndee ta pewa oshitukulwa shonhumba e shi lele, yee ote shi nangeke ovanhu ovo ve na omakuva nomakatana, tava ke po oixwa noinima aishe voo tava longo omapya. Eshi nee ndi wete ngaashi omu otu na okukala twa hoolola kutya: Ngeenge ohai kala omunafaalama wepya, nai kale omunafaalama wepya, ofaalama aishe ndi i ninge ngoo nee epya; ngeenge ohai kala weengobe, nai kale weengobe. Oupyakadi nee ou u li po paife, omunhu ota pewa ofaalama. Etata alishe ile oshitine ashishe yee ote shi ningi po epya. Paife oixwa kai po vali, oulifilo woimuna owa piyaana, opuwo oshinima osha nyonauka osho. Ngeno okwa li ngoo hatu tukula kutya ovo nee mwa hala omapya, ameni ombinga ei – oko kuwa noimeno. Ovo nee mwa hala eengobe, kaleni ngaha. Ndee oshinima eshi shomocommunal land, edundakano loovene. Oitopolwa ikwao inya ngaashi Okavango noKaprivi ondi wete oi li xwepo, shaashi kave li unene destructive nonature. Iyaa, nOvaherero nee ava ihava longo omapya tava lifa ashike oimuna, oulifilo ove u na. Otu na okushendja filu-filu.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Iyaa, ai! ELCIN panakudiwa yaye okwa li ta udifa evangeli ngaashi naanaa nee twa kala moshilongo oshifininikwa, ELCIN okwa kala ta udifa ewi tali popile ovafininikwa. Paife eshi ndi wete tashi popiwa unene, etumo. Etumo osheshi nee omunhu u he wete kutya otali longo naanaa peni, pamwe osheshi nee omunhu ino studying ngoo nawa. Oku na ngoo nee omapyatumo e li ko, nonande kaku na ovanashilonga. Evangeli otali udifwa ngaho, exupifo leemwenyo. Osho tashi diininwa, elidilululo, osho yo nee kombinga yoinima ei yeecrime ya fa ya ya pombada. Iyaa, nonghalo ngoo nee yokuleefa ngaashi kombinga yoluhondelo. Ondi wete yo ngoo kutya ELCIN ine litula mo unene manga. ELCIN okwa hala okulongelwa. Eshi nee paife Ombibeli

yashuna pedu melongo meefikola, ELCIN ina kufa oinitiative yokunghonopeka ovakwashiwana. Opo Ombibeli i kale tai longwa ngee mEefikola dOsondaha, ngee omoyoongalele yovanyasha, ile meetundi dovalumenhu noomeme nosho tuu. Kape na naanaa oshinima shi li ngaho. Ndee ota kondjifa ashike kutya Ombibeli eshi itai longwa vali mofikola osho oupyakadi. Ngeenge nee mboli epangelo la lundulula sha nee, ELCIN okwa li e na okuya mo no very aggressive program, oyo tai udifa evangeli li hange ovanhu aveshe. Shoo nee vali oshinima osho ngeenge ELCIN oku wete kutya oshiwana otashi teka po kOmbibeli ya dja meefikola, ELCIN oku na eenghono okushunifa mo Ombibeli mofikola, ashike eenghono daye ke di wete. Ota udifa o“theology of appeasement.” Okwali ngoo e na okuyukilila epangelo, ndee te li lombwele kutya mukwetu, eepesenda omilongo omugoi (90%) daamu ovakriste. Nomolwaasho ito tu lombwele. Katu na nee omunhu a fikama fiyo opapa ta ningi oshinima shi li ngaho. Ngee nee yee oku wete kutya ita dulu okulonga aeke, ngeno ota yukilile nee apa tapa di oproblem, ndee napo iha fiki po nee.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Iyaa, onda pulile efimbo linya eshi kwali pe na eenatural disaster ngaashi domafundja nosho tuu. Onda udile nee Ovakatolika noolyeelye ova yandja shike nashike. Hai pula mukwetu pastoli umwe kutya: Hano ELCIN yee ota ningi nee ngaipi? Ova li ngoo mboli ve na po oprograma ve ke i eta po ngoo nee later on. Walye nee kutya oshimaliwa osha dile peni shokukwafela eehepele. Ndee eshi nee nda mona, eshi ndi shii, naashi handi tale, peenhele dihapu kandi wete omaongalo e litula mo okutala ashike nande omaumbo ngoo kutya – aayee eumbo lonhumba ola tya ola tya. Okuninga ngoo pe ya ngoo omunhu ta popi sha sha yuka lwaako pongeleka, ndee kandi wete naanaa sha fa osho elalakano ile shimwe shomeepriority. Kakele ngee tashi ya ketumo kombinga yOvawanghala, aaye opo ELCIN okwe litula mo, ovo ohava tondokelwa ovo.

9. *Ewi laELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Iyaa, pefimbo linya eshi opo twa manguluka, ELCIN okwa li a fuda po, Hahahaha!! NovakwaELCIN okwali va kufa ko ngaha kutya aaye epangelo eli tali ya, epangelo la “messias.” Nomolwaasho inatu pumbwa kwali okupopya shaashi ou e ya po o“redeemer.” Ndee omapangelo omapangelo ashike. Oinima aishe nonghalo osho ashike i li ngaho. Osho kakwa li nee tu shi shii osho. Kasha li sha yela. Voo ovanapolitika ove ya nee osho, ove na eendunge. Oko naanaa va dilila oko ndee tava mwenekwa manga, ovawiliki tava mwena filu-filu. Ve udite kutya aaye otu li nawa, otwa fuda po lela, o “redeemer” ye ya. Kwa dimbuwa kutya omapangelo omapangelo ashike, osho ashike e li. Eshi nee kwa ka dudulukiwa, osheshi ngoo nee ku wetike oinima tai i kokule, opo nee kwa dimbulukiwa kutya nani apa ohatu efele omeva monduda. Kakele nee kaasho, oshidjuu paife unene kogeneration ei yeedula dopokati, shaashi natango oi li morelaxation oyo kutya o“redeemer” oye ya. Paife opo nee taku fikamiwa kutya mboli otwa pumbwa okuninga sha.

Kombinga nee kutya omeendjokana, ile omwaava tava nyekwa oinima yavo ile oshike, aaye omo, unene keendjokana ELCIN okwe litula mo. Oha kendabala lela okupopila unene oomeme

moinima ye va mbubukila, pamwe nounona. Omu ndi wete kutya shapo ine litula naanaa pamwe, omoinima ngoo ngaashi ei kwali tai dulu okweeta omalidengomumwe opapolitika. Naashi nee pe ke ya nee ongudu oyo i tondike lela-lela oyo, shaashi i li ochallenge lela-lela kongudu ei tai pangele, aaye kava li naanaa va dimbulukwa kutya oshinima oshi li ngahelipi. Nande pakanya kwa popiwa ngoo kutya omunhu umweuke, nosho tuu. Kakele nee kaasho, oilyo oyo nee ihapu nayo oyongudu nee oyo omhangeli. Hano kave li naanaa neutral, nande evangeli oli na okuudifwa ovanhu va kale ve li neutral. Ndee mafiku aa onda mona kutya ova kufa ko eenghaku. Odynamic leadership oya pumbiwa ngoo i kale po i tale kutya oinima otai ende ngahelipi. Ngee kape na ooKameeta nooTutu vape, Ongeleki otashi dulika iha ka kale ekwafo lovafricanikwa.

10. *Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Aaye ope ile ngoo ewi pefimbo lomahoololo aa axuuninwa aa. Oshinima okwa li ngoo tashi hale okulidenga ndishi. Aaye Ongeleki oya ya mo lela kutya, ‘Aaye vakwetu, eshi tu lyeni ngaha, atushe vamwe, Ovanamibia. Ndee otwa yoolokafana pamadiladilo. Keshe umwe ou na ashike okupwilikina mukweni eshi ta popi, nande ito itavele nee eshi ta ningi.’ Hano ewi olo lotolerance, aaye osho ove shi popya lela shayela.

11. *Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?*

Ongaashi nda popya nale kutya Ongeleki oya li i udite kutya “messias” okwe ya. Nomolwaasho inai pumbwa kuninga sha. Pomakati nee penya, oya ka dimbulukwa sha ngaa. Kakele nee kovakwashiwana noilyo yOngeleki, ope na oinima ihapu ya shendja memanguluko. Epangelo otali udifa kutya, tu shuneni komifyuululwakalo. Oshinima nee osho –tu shuneni komifyuululwakalo, itashi dindi nee. Ediladilo otali popiwa ashike, otashi ingidwa ashike shi li ngaho. Ovanhu nee vamwe ove udite nee kutya, O! nOngeleki mboli oya kala tai tu kolonyeke. Hahahaha! Voo otava tameke nee okushuna komifyuululwakalo osho. Vamwe ova hala nokuli okukala novakulukadi oovatatu noovane. Noinima ikwao oye ke ya nee yeemaongo, omalufuko nosho tuu. Nokuhelipangela ngoo nee, okuhelikwata ngoo paMbibeli kutya – Aaye vakwe, Ombibeli otai ti, nandi tye onhumba. Oinima oyo oya fya. Ndee ovanhu tava mono kutya oshinima emanguluko, oshe tu kuma nai. Paife opo nee ovanhu tava ende tava dindi nokudimbulukwa kutya aaye mboli eshi oshi na ku kala ngaha. Ngee owa hange ovanhu tava dana ile tava ningi sha, inava dinda oinima. Ngee ohatu ti ashike natu shuneni komifyuululwakalo, oshilongo shihe na mifyuululwakalo osha tya osha tya, poo pehe na nee omifyuululwakalo doshilongo da shangwa nee penya, doo dihapu dihe shiivike vali, otwa yuka moshipilili.

Elafululi-pulo: Yee ELCIN moshipilili nee omo okwe lihomateka tuu nee a yukife oshiwana?

Omupopi: Aa-aha. Ine lihomateka ngaashi tuu nde shi popya apa. Okwali tu na okukala tu na eengudu dovanyasha di li po lela-lela dahonga, dootate, noomeme, tadi longo lela momaongalo, di na omwenyo. Ndee ngee wa i momaongalo amwe neefikola dOsoondaha oda fya mo.

Ongudumbibeli ei ihai popiwa kai na nee mbudi pamwe ovanhu ove li ngoo nee koilonga. Ndee okwa li ngoo pe na okukala pe na sha ngaashi ngoo sha kala po nale. Omufita ngehe e li po owovanyasha, ndee paife ngaha walye ngeenge okushiivike nokuli kutya olyelye. Ovalumenhu ihatu popiwa nee, ohatu i kongeleka, ndee Ongeleki inai tu homateka nande oku tu kwafa.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Aaye kakele kaasho nda popya shokukala poivilo, ile osho kutya ope na elinyengo lipe mewiliko olo opo la tambula oilonga, konima oko inandi mona ko naanaa sha.

AOM: Aaye ame mwene eshi nda hala okuxulifa nasho osho oshinima shOngeleki nepangelo: Ongeleki onghwamhepo, onghwaulu; ostate onghwadu, onyama. Moo mOmbibeli ohatu lombwelwa alushe kutya oinima ei ivali ombelela nomhepo konyala otai kondjifafana. Omolwaasho nee Ongeleki oi na okukala i li paukwamhepo, nande tai tale nee kutya oway ilipi tai longifa opo oilyo aishe i kale paukwamhepo. Ashike Ongeleki ngee oya kala paukwamhepo, ovanhu ava tava ka ninga ovaleli nosho tuu, oilyo yOngeleki, ove na okukala yo navo va nwefwa mo komhepo. Nai kale tai ganda yoo tai gunu. Ndee ngeenge Ongeleki oya kala paunyuni, nena noilyo inya otai ka kala paunyuni. Yoo oi na okukala 100% neutral ngee tashi ya keengudu dopolotika. Opo ashike tai xupifa eemwenyo dovanhu aveshe.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

This was clear especially before the country got its independence. Firstly the whites were people enjoying the benefits of this country. The blacks were the least in this regard. You know we were divided into three categories by the colonial policy. There are whites who formed the first group which was enjoying all the benefits. The second and middle group is that of the Colored. We (blacks) form the last group which benefited very minimally.

2. *Who do you think are mostly benefitting today?*

Now for us blacks, we have opportunities which we did not have before; being it in education or in economy, though there are still lots of improvements needed. This is because the whites have been controlling everything and still do not want to let it go. However the blacks are starting to get involved depending on the opportunities available. I am not referring to the whole black population because if you look at statistics that we have now we have 52% of Namibian people who do not have jobs. We are still far! Except that we are moving on slowly.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

The first thing is that the gap is caused by the colonialism we had experienced. It is just so difficult to destroy this situation which was nurtured over 100 years. We, the blacks who got the opportunities to manage the economy, I am not sure if it is by our nature or it is because of poor conditions in which we have been; mostly we are only thinking about our own survival. Verbally we say that we are helping the nation, but in reality we do not have the aim of uplifting others (from poverty as it is supposed to be). May be this is culturally in our nature. We have that tendency that I only do everything good for myself and my family, but would not consider the others in the community and their needs. I mean that we do not seem to have that feeling of uplifting the nation per se, because there are people who would say: It is better for me to remain “poor”¹ as long as the nation is prospering. So, we do not have that spirit. Therefore this gap will only be removed when we black Namibian people realize that we need to uplift our people without only considering the people close to us – our families etc. If not so, it (the gap) will remain forever. The other thing that can be done may be the introduction of a law that regulates salaries. Say for instance in the government, that the president or whoever, can allow his salary to be modest as an example of good intention, so that everyone benefits from the (country’s) economy. This would include the introduction of the minimum salary for the people working for

¹ Poor here is used for a middleclass person or a retailer who has the basic necessities but does not accumulate at the expense of others.

the government or companies. This will help to see that it (salary) is above the red line. Such law may be helpful for us.

Follow-up question: You are saying that this selfish tendency is something innate in our nature, do you probably know and link it to any cultural behavior which has causes such tendencies?

Answer: Our culture is like that I have been looking and observing this. Let us use the example of a traditional healer. A traditional healer does not share ideas with the community members. It is his own knowledge and even if he dies, he goes with all his expertise. Whites were probably the same way, but they have changed (as time went on). They have noticed that if someone gets some expertise or wisdom, it needs to be shared with others. That is why schools were established, in order to share knowledge. In our villages or our African countries, it appears that we believe things should remain as they are. I have also learned that if a person is becoming richer than a king or a headman, people will take his properties away so that he can remain poor.

4. How should this huge social barrier be remedied?

I think I have already answered this one under question 3.

5. To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?

If you compare Namibia and other African countries, especially those (countries) north of us, the country is doing well; even though this involvement is not really impressive. However it is clear that the nation is getting something from the national cake, as you can see, the roads or communication network are developed, and these are important things. Despite that, though the government itself is serious about this, however, those issues of corrupt people – those people who are placed there say to develop the roads, are sabotaging the government programs because they only enrich themselves though it was not intended to be like that. The government does not want that. We see many things that indicate that the government is serious. However, one thinks that it (the government) could do much better with the national economy than what it has done now. We keep on saying we do not have money, but there are countries that are really poor. We are of course not like those First world countries which are trying to assist their people better. However, probably with the exception of South Africa, followed by Botswana, (economic wise) I do not see any other country in Africa that can be compared with Namibia.

6. Who do you think are benefitting from the present land re-distribution in the country with regard to the alleviation of poverty?

I do not see it helping the poor people. Firstly we poor people do not have knowledge to utilize land rather we destroy it by destroying the plants or by whatever we are doing with land. Secondly, as a poor person even if I am given land with 10 heads of cattle, those cattle may end up dying because I will only rely on nature for the cattle to grow and survive. I won't even do

any additional effort because I do not know farming. What I think could be done for the beneficiaries, is that they need to be trained first.

It is even worse in the communal area. There things are just happening that a certain person is known and therefore he should get. When a certain headman has purchased and is allocated with a certain area as leader; this headman allocates some areas to people who are good at using their axes and cutlasses. These people destroy all the bushes and every thing and clear their pieces of land for cultivation. As I see it here, we need to make choices that: If I choose to farm with crops I make the whole farm a field for cultivation; and if I farm with cattle the farm should only be for cattle. The problem which is experienced now is that a person is given a farm. He makes half or the fourth of the land a cultivating field. Now there are no longer bushes, grazing area is disturbed, so the whole thing is in chaos. It is advisable that people who want to farm with crops or vegetation should be on one side which is good for plants, while those who want cattle stay on the other side. But, this situation in the communal area is really confusion. I see other parts such as Okavango and Caprivi doing better because inhabitants there are not that destructive with nature. Yes, we have also the Herero who do not cultivate but only raring their cattle, and therefore they have good pastures. We need a complete change.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Yes, oh! From the part ELCIN has been preaching relevant message gospel as we were living under oppression. ELCIN was preaching the message with the voice that identified with the oppressed. What I see being concentrated on now is "Mission." It is only that one does not clearly see where Mission is working. Probably it is because I have not made a thorough investigation in the matter. There are Mission fields but there are no missionaries. The gospel of the salvation of the souls is preached. Things that are being emphasized now include repentance, as well as crime which are on the increase. Yes, the emphasis is also on the situation of moral decay and related things such as adultery. I also feel that the ELCIN is not putting maximum effort in this. ELCIN wants other parties to do the work on its behalf. For instance, now when there has been a decline of the Bible teaching in schools, ELCIN did not take any initiative to empower the community in this regard. So that Bible lessons must be taught in Sunday schools, youth meetings, in men and women groups etc. There is actually nothing like that. ELCIN is simply complaining that it is a problem that Bible lessons are no more given in schools. If the government has changed the program then, ELCIN was supposed to come up with a very aggressive program which preaches the gospel to reach all the people. Another thing is that if ELCIN considers removal of Bible lessons from schools as danger that leads to the collapse of the society, ELCIN has power to make it reinstated, but ELCIN does not see its power. ELCIN is

preaching a “theology of appeasement.” The Church was supposed to directly tell the government that: ‘My friend, 90% of this country is Christian. Therefore you don’t tell us anything.’ Up to now nobody stood up and address such a thing. If ELCIN has realized that it cannot do its work on its own/alone, it could point out where the problem is coming from, but the Church is also not reaching there at all.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

Yeah! I had asked during that time when we had natural disasters such as flood etc. I heard that the Catholics and others have rendered assistance. I asked one pastor as to what ELCIN would do then. So they (ELCIN) had a program which was initiated later. I only do not know where the money came from to assist the poor. **According to what I have seen and what I know, in many occasions I do not see congregations taking it serious regarding the households in need of assistance etc. This only happens if someone occasionally said something related to support at the church, but I don’t see it taken as one of the main aims or a priority. Except when it is coming to Missionary work among the San communities, no, there ELCIN is serious and runs for those people.**

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

Yes! Soon after we got independent, ELCIN came to rest, Hahahaha! The ELCIN members took it that the government that was coming was the “messiah.” Therefore there was no need for us to complain because the one who came [government] was the “redeemer.” However, government is just government. Things and situations work differently there. That we did not know. It was not clear. So the politicians took the advantage, as you know they are clever. They started there at the top and totally silenced the top leadership. The Church leaders understood that, ‘No, now we are fine; we have come to rest, the redeemer has come.’ The people forgot that governments are just governments. They are just like that. The time it was realized that we “were letting water inside the hut” things were already wrongly going too far. Beside that, now it is difficult especially for the middle age generation because they are still in relaxation and feel that the redeemer has come. It is only now that it is being realized that we need to stand up and do something.

In case like marital issues, those whose properties are taken away or so; no, and I stress marital issues, the ELCIN is much involved. ELCIN really tries to advocate for women in affairs that are affecting them together with the children. Where I feel it does not put much effort is around things that could cause political conflicts. More especially when a new unwanted political party was launched, because it is a true challenge to the ruling party; no, the Church did not realize where the situation was leading to. Although there have been some verbal statements that all people are one and so on. Beside that, most of the Church members are members of the ruling party. So, this means that, they are not neutral although the gospel should be preached by those

who are neutral (impartial). However these days I have noticed that they have pulled their socks a bit up. But still there is need for dynamic leadership in place to effectively monitor how things are going. If there are no new Kameetas and new Tutus, it is likely that the Church would not continue to be there for the marginalized.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

Ah, there was something during the last elections. You know people were almost fighting. The Church intervened and said: Friends, we are all one, as Namibians! We only differ ideologically. Everyone has to listen to what the other one is saying although you may not believe in what he is doing. That voice about tolerance has been clearly said by the Church.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

As I have noted before, Church thought that the *messiah* has come. Therefore it thought that it need not do anything anymore. There in between it has realized this error. Except the aspect of the society and church members, there are many other things that have changed with independence. The government is calling that we should go back to our cultural beliefs. However this call – let us go back to our traditions is non-selective and is not well filtered. The idea is only being announced just like that. So some people now feel that, oh, so the Church has been oppressing us! Hahahaha! So they started going back to cultural beliefs. Some have even taken for themselves three to four wives. Another things followed also such as *Omaongo* (*Marula* festive), initiation of girls, etc. This has also come with moral decadency; people do not behave biblically – just to say: “The Bible is telling me to do this or that.” Those things are no more. So people feel that it is freedom; and this has badly affected us. Only now that people are realizing that, no, this has to be done this way. You find people playing or doing something without really discerning what is good. So if we are only calling that we should go back to the cultural beliefs, and they are not written, and much of it (cultural beliefs) are no longer known, we are driving into a confusion ditch.

Follow-up: Do you see ELCIN well equipped to give guidance to the society through that confusion?

Interviewee: Aa-aha. ELCIN has not armed itself well as I have mentioned before. We were supposed to have well equipped youth, men and women groups in our congregations through whom teaching should be carried out with dedication. But if you go in some congregations, even Sunday schools are dead. Leave alone the Bible studies, maybe because people are at work. But there was supposed to be something like it has been before. There was youth pastor, but nowadays I am afraid even his name is unknown. I do not even mention men, we go to church, but the church is not ready to support us.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Except that what I have reflected before of festivals or the one that there is a new move in new leadership, I do not see any other thing that I can mention here.

AOM: No, I would like to end with the issue of Church and government: **The church is spiritual and heavenly while the state is earthly and flesh. In the Bible it is mentioned that these two aspects – spirit and flesh, are at conflict. Therefore the church should live in a spiritual manner, though it should find the way it uses so that all members should behave or live spiritually.** If the Church lives according to the Spirit, the people who are going to be leaders and so on will have influenced by that spiritual atmosphere because they are members of such Church. It must be the source of discipline. However, if the Church lives earthly, then members will also live worldly. The Church must be 100% neutral when it comes to political parties. Only then can it save the lives of all people.

INTERVIEWEE: HASHO

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

In the first place those who enjoyed our resources before independence where the apartheid South African regime which divided the people according to their interest, and those who benefitted mostly were the people of European origin, followed by the Coloreds, and there come then the subdivisions of the natives into specific groups. On top of all those were those among the Whites who were benefitting more than the others, due to loyalty to the apartheid system.

Otherwise when the country became independent, the aspirations that the people had were that once the independence comes, almost everybody would benefit accordingly. But unfortunately it did not work in that way. Currently in Namibia we have what we call “jobs for comrades and that is, you know, a disturbing factor that we apparently have a specific elite group that is enjoying. This is based on what I call political alignment. Once you are seen in that line then you benefit more, but not the majority of the people that are included in that group though. We have only specific individuals that are benefitting. The way I see it is just a page turned. It was black and it now turns either white or yellow. So there is no much difference as I basically look at it.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

In the society that lacks, you know, what I term as belief; if the society does not have the fear of either doing harm to a community of people; if the leaders that are in political power do not have any interest in the vision to take all the people along with them; and more specifically if you have leaders that do not have faith, because faith must be from the heart and not just external or simply a talk, but it should be internal; then the change is difficult. Once we have those, we could have been living in a different society already. But as I see things now, we will not have this kind of thing done away with until our people realize that believing is a key. By belief here I mean the commitment and determination to change things for the better. I say so because you must have a concern first before you try to do things that are taking everybody onto the boat.

4. *How should this huge social barrier be remedied?*

We have to look at plans, you know, firstly the economic plans for our country. What are we planning for? Is our plan inclusive? If our plan happens to be inclusive, we would then do away with most of these problems. So we do not look at people from the way they are, right from the grass root perspective. The background and design of our education - Is it an inclusive education? If it is inclusive then what is wrong? But the way I look at it, ours is not an inclusive education because, we do not have any small institution that embark skills on individual persons,

so that they would be able to produce. Here I mean the ordinary people out there who need skills for their living. Until we do that we will not have any improvement. We will still have that gap or even extending it further.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

This question was collaterally answered together with question 4.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Ah! That is one of the most serious problems we are still living with. In fact what we call struggle was for land. A long way now within our independence, nothing happened yet, or rather, what happened is that those who are privileged and could buy land by themselves, are those who benefit in what is called resettlement, as it is happening now. Because I have seen that some senior government officials are those who are occupying those farms which are acquired through “willing buyer willing seller.” On land issue I do not have much argument, because although the government has put in place the mechanism to resettle these people and to give them land, this is done without any aid for them to be able to produce. Land could have been given, but are there plans? If there are no plans even though you give land, land will be lying idle and will be unprofitable to those who are resettled as well as to the national economy itself. I think land is in fact one, but yet one has to look at if there are any plans that follow. Because if you look back to history, those whites who went from here to fight in World War II, when they came back and were given those so-called commercial farms in Namibia, they were assisted to be where they are today. That kind of assistance has never been given to the people who benefitted from resettlement program after independence, and things just deteriorated since.

Communal land is another problem. Just recently there was a proposal or rather an attempt to re-demarcate the communal land. Plots for farming have been demarcated in the east of Ohangwena, then for Oshikoto, Okavango and Omusati regions. Now for Ohangwena it looked like it was fair because the people have no where to settle and graze their livestock. Land is not there, it is not enough for the community as it grows now. As a result I think the government has still a very heavy burden to solve this problem. Survey was done, boreholes have been drilled, but as of now it looks like it is also politicized. In this instance the people realize that who are there, the majority happened to be in the opposition party and giving them farms like that is giving to the opposition. As a result then, it is no longer continuing. **I know someone among those who attempted to use one of those boreholes. This person asked when the workers from the Ministry were coming to open that borehole and he was told, ‘No, Mr. ..., if you would like to use, you just write a letter then we give you the guarantee to use it because it seems that your issue is being politicized.’ Now they have turned all arrangements to the traditional authorities, because officials up there do not want to give land to people who are not well-connected.** In a nutshell there is not enough land for the community. And more specially, there is

now a clear cut boundary between that part of Ohangwena and the Okavango region. Fences have been erected to form a buffer-zone that no one from this side could go reside to the other area. These things are quite not different from the colonial days where we were divided in homelands.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

That is a bit difficult. Anyway the aim for most of the Church leaders is for their communities to realize their internal peace. Basically they are trying to bring communities together and try to teach the communities to differentiate between the external affairs that are only temporal and internal affairs that are everlasting. That is what is basically being preached in our Church today. The relationship between the Church and the leadership of the Church is that the community must be more, you know, uniformed in their approach - uniform in the sense that they should not allow any sub-divisions within the Church. The Church is for everybody, regardless of whatever external attachment that you might have, as an institution that includes everybody. Basically that is the teaching that I see.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

Well, the willingness in the Church as all of us know is quite obvious. Because in many instances you hear stories of – Let us give to those in need, and especially those who do not have anything. It is our responsibility that we do not have them rejected in the community. However there are problems currently which are faced by the Church. Previously the Church had some pieces of land which it could use and produce something at subsistence farming level and help the nearby members of the Church.

That seems to be no more in the sense that some lands are either taken away due to misunderstanding here and there, and I think to some extend due to laziness within the members of the church-goers. Sometimes they do not really partake in the affairs of the Church, and collectively form a force that could do much. However, in as much as the philosophy is being accommodated in the Church of ELCIN, I think that the people have that eagerness. We are still having the system whereby after harvesting, not all the collected products are sold but given to those in need. That also portrays that; yes the Church is still having the nation at heart.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

I might say that ELCIN is people-centered because in most cases we use to see some pastors and other Church leaders go out into communities and preach the Gospel there. I also recall in our

congregation when we had a coming together where the business people were invited to look into the case of the plight of the poor. One business man donated a truck full of maize meal which was all given to the orphans in our congregation. So the concern for the orphans or single mothers living in the houses without income, are some of the issues which attract the concern of ELCIN. I believe this is also happening in other congregations because I have also been communing with the other congregation here where I am working and the concern seems to be the same. And therefore I can conclude that the Church is trying.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

I seem to have followed but all that I have gathered is that the ELCIN is much more concerned with the unity of the society. Unity in the sense that when even the head of state went to the extent of calling the opposition Judas Iscariot, the Church came in addressing that statement that - No, that statement from the national leader is subdividing the people and it is also creating enmity between the communities because such kind of statements do not benefit anybody but is rather tearing the nation apart. We have also some Church members who are short sighted and do not understand the nature of how politics work. As a result you find that once the head has said something, the people here take those statements into different directions. ELCIN has been mostly a mediator as far as I can see. Because in the Church, pastors also use to say that we should not allow anybody to dictate to Christian as to how things should be because it is only Christian faith that is permanent while politics is temporary. They come and go but the Church remains. I think those are very good advises.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

Dating back in the colonial days, the colonial master interfered much with the Church and wanted it to operate within the interest of the state only, and not independently. I think this is the same today. It is simply the change of the page from white to black. Currently some pastors are being marginalized and seen as opponents to the state rather than independent preachers who have the message of God and the responsibility to correct anybody in society. So they are referred to either as supporters of the opposition or of imperialism. If for example a pastor is found speaking to the people who belong to the opposition, then that pastor will be labeled as the member of that party. This is one of the problems that the politicians are struggling with among themselves. They are kind of a disappointed people who see others going towards another direction and as a result they are afraid that they might remain alone. Now what this person does is to run there and cause some fear. I think what is happening here is political fear, and when there is political fear, people act in that line. It is an unfortunate situation probably caused by some short sightedness.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Yes, currently there is; the one that is healthy. **Though one might say that the Church is genuine, but the state might be a little bit of under cover, just because they have realized**

that the Church has the majority of the population. And the result of parting away from the Church would definitely affect your following. There is I think a serious relationship when it comes to contacts. I think it was just recently when Dr SVV Nambala visited our church and if you are just reading between the lines, you could see that there is something going on. But it does not necessarily mean that the Church is leaning to a specific group. It is solidly an independent institution. You still see the picture where the Church lies and how they are communicating with the state. I think that there is a good connection which is very professional and formal. That is how it should be.

AOM: What I have usually observe right from days when I was a young boy going to school in Namibia is that we used to study Bible, but as of the current administration, Bible is no longer taken. At our time Bible was like a Life Skill, but the current Life Skill is different from ours which required that you had to learn the Bible. If you look at what is happening in the country when it comes to learners' behaviour, the children are lacking some proper life skill, which is Biblical study.

If you have a child who studied the Bible, and another one who has not gone to these classes, you will see some deficit as you deal with the learner who did not. Because there is no more fear of anything in our children. As a result, the system is not much conducive because, Christians as we were brought up in that line, we expect the children you know to grow within that line. All you see is only in some houses where they simply pray before they eat and nothing more than that. These are some of the concerns that I have. However, being one of the people who participated in many aspects such as curriculum design – because during that time of 1999 I participated in the draft of the curriculum – we proposed. But with our new politics which were too radical at the time, we ignored the necessity of Bible teaching at schools, and that brought about what we are experiencing today. There was also not much platform provided for the Church to give its contribution in that planning. The current ruling party adopted in liberation struggle what we call the socialist ideology as it has been the system in communist countries. And as we know from the characters of the Communists, they do not believe in that Bible. As a result... It is just like the traditional authorities who were completely neutralized, and everybody was just looking at things happening and nobody could contribute or criticize. I think the church was not given time and opportunity to participate. I do not remember any representative from the church community who participated in this committee for curriculum drafting. That alone made the curriculum to be not representative.

HASHO: OSHIKWANYAMA

A. Government and Society

- 1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?***
- 2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?***

Momhito yotete, ovo va li tava tyapula eedjo deliko letu manga emanguluko inali uya ovo epangelo lopakatongo laSouth Africa, olo la li la tukula ovanhu omolwa ouwa walo vene, naavo va kala nomauwa ova li unene ovanhu vodiililo yOshieuropa, va shikulwa kEembasitela, opo nee taku shikula etukaulo lovakalimo mounghudu vopamunghoko. Kombada yeengudu adishe odo okwa li vahapu vomOvatilyane ovo va mwene omauwa komesho yaaveshe, omolwa okulandula kwavo omulandu wokotongotongo.

Eshi nee oshilongo sha manguluka, eedjuulufi dovanhu oda li ngaho kutya emanguluko ngee tali uya, konyala keshe umwe ota ka mona ouwa (wonhumba ile wongadi) oo we mu yeleka. Ashike mupya munene, oshinima inashi enda ngaho. Nena moNamibia otu na osho hatu ifana “oilonga yoocamarada,” nowa koneka kutya osho osho odjo tai udifa nai yokukala paife tu na okangudu kowina kovakengeli taka tyapula. Okangudu aka oka kanghamekwa kwaasho handi ifana ekwatafano lopapolitika. Shimha tuu wa monika u li momufango oo, oove to mono omauwa mahapu, ashike nee, havanhu vahapu voshiwana va kwatelwa mo mokangudu oko. Ovanhu ashike oohandimwe vonhumba ovo ovo tava tyapula eliko. Komukalo oo ndi shi wete, osha fa ashike epandja la penunwa, olo la li lilaula, loo paife tali ningi litoka ile litwima oshunga. Omolwaasho ame eshi ndi wete, kape naa naanaa elunduluko linene.

- 3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?***

Koneka kutya, moshiwana sha hepwa osho ame handi ifana ‘eitavelo;’ oshiwana ngeenge kashi na oumbada wokuehameka oukumwe wonhumba wovanhu; ngee ovawiliki ovo ve li nena meenghono dopolitika kave na onghwa yokukala nemoniko lokutwaalela ovanhu aveshe pamwe navo; nokondadalunde, ngee ou na ovawiliki ovo vehe na *oitavelo*, shaashi *oitavelo* oli na okukala oshinima tashi di komutima nomeni lomunhu ndee kashi fi ashike shokombada ile shi li ashike momapopyo; nena oshidjuu okuetapo elunduluko. Ngeno otwa li tu na omaukwatya oo, ngeno otu li nale paife moshiwana shalunduluka pamona. Ndee oinima ngaashi ndi i wete nena, katu na oku ka mona oshinima eshi (shomwaka pokati keengudu dopamaxupilo) sha wapalekwa, fiyo ovanhu vetu tava dimbulukwa kutya *oitavelo* olo oshipatululo. Ngee handi popi *oitavelo* apa onda diladila etilulemo netokolo okuetapo omalunduluko a yuka kouwa. Ohandi ti ngaho shaashi owa pumbwa tete okukala noshisho opo u kendabale okuninga oinima oyo tai kuminine omunhu keshe.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Otu na tete okukala tu na omaunganeko/eeplana dopamaxupilo oshilongo shetu. Ohatu ningi omaunganeko ashike? Ngeenge omaunganeko etu okwa kala a kwatela mo ovanhu aveshe, nena ohatu ka kandulapo dihapu domikundu detu. Paife itatu tale ovanhu paemhumbwe davo meyukililo okudja kwaavo ve li lela pedu. Onakudiwa osho yo omutungilo welongo letu – oli li tuu elongo la kwatelamo aveshe? Ngeenge ola kwatelamo aveshe, epuko oli li mbela peni? Ndee ame onda tala kutya elongo letu inali kwatelamo aveshe shaashi, katu na oiputudilo inini oyo tai yandje eewino kovanhu oohendimwe opova dule okuetapo sha paliko. Apa onda diladila ovanhu vopedu ovo ve na omhumbwe yomaunongo onhumba oku va kwafa molwomaxupilo avo. Itatu mono elunduluko lasha manga inatu ninga ngaho. Ohatu ka kala nomwaka oo ile nokuli tu u nenepeke vali shidulife.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Epulo eli ola nyamukulwa oshita pamwe nepulo eti 4.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Mh! Ou oo umwe womomikundu dakula tu na fiyo nena. Osha yela kutya osho hatu ti ekondjelomanguluko, osha li ekondjo omolwa edu. Paife otwa ya oshikako shile memanguluko ndele inapa ningwa sha natango, nongee opa ningwa sha, oshosho kutya ovo ve li melao nena notava dulu okulilandela edu kuvo vene, ovo natango tava pewa ouwa mwaasho tashi ifanwa nena etulululo. Shaashi onda mona kutya vamwe vomovanambelewa vakula vepangelo ovo tava nangala eefalama odo da landwa momulandu w“omulandi a hala nomulandifi a hala.” Kandi na eemhata dihapu kombinga yoshikumungu shedu, shaashi nande epangelo la tula po omulandu okututulula ovanhu noku va pa edu, eshi otashi ningwa pehe na ekwafo tave li pewa opo va dule okuetapo oilikolomwa yasha. Edu nade tashi dulika nee la yandjwa, ndee osho otashi endeke yo tuu nee nomafanekondunge makwao? Ngee kape na omilandu dayela, nande edu nali yandjwe, otali ka kala lamwena, itali ka etela sha ovo va tulululwa ile li ete elunduluko lasha meliko loshiwana. Edu olo omukundu umwe, ndee otau shikulwa komukundu mukwao kutya ope na tuu omaunganeko taa ende pamwe noku li yandja. Ngee to tale konima mondjokonona, ovatilyane ava va dile oku va ka lwa mOita Oitivali Younyuni, eshi va aluka nova pewa eefaalama odo haku tiwa dopaipindi moNamibia, ova li va yambididwa opova kale pomufika opo ve li nena. Eyambidido loludi olo inali pewa nande ovo va ninga elao momulandu wetulululo konima yemanguluko, noinima oya enda ashike tai naipala fiyo onena.

Edu eli laaveshe nalo ola twikila okukala omukundu mukwao. Omafimbo opopepi konima opa kala efaneke ile ndi tye onghendabala okutendulula edu laaveshe. Oitukulwa younafaalama oya tendwa moushilo wOhangwena, osho yo moitukulwa ikwao yOshikoto, Okavango nOmusati. Etendo lomOhangwena ola li la fa li li pauyuki shaashi ovanhu kave na apa tava tula nokulifa oimuna yavo. Edu kali po, inali wanena oshiwana osho tashi hapupala paife. Ondi wete epangelo

oli na omutengi mudjuu komapepe okupotokonona omukundu ou. Omakonakono okwa ningwa, eemboola oda tuwa, ndele paife oshinima otashi ulike sha fa sha tulwa opolitika. Okwa dimbulukiwa kutya ouhupu wovanhu ovo ve li peenhele odo ou li mongudu yomhilameno, nokuyandja eefaalama kuvo osho okupa omhilameno. Osho sha landula ko, oshinima (shokulongekida eefaalama edi) itashi twikile vali. Ondi shii omunhu umwe waavo va ninga onghendabala okulongifa imwe yeemboola odo, okwa ka pulile ovanambelewa vouministeli oo kutya otave ya okuyeulula omboola oyo naini, nokwa lombwelwa: ‘Aaye Mr ..., ngeenge owa hala okulongifa (omboola), shanga ashike ombapila opo tu ku pe eshilipaleko loku i longifa, shaashi oshinima sheindilo loye osha fa tashi politikwa/ sha nyikifwa opolitika.’ Paife epangelo oshinima ole shi alulila kelelo lopamufyuululwakalo, shaashi ovanapolitika pombada penya inava hala okuyandja edu kovanhu ovo vehe li “momakwatafano mawa navo.” Osho shi li koshi kwinya oshosho kutya ovanhu kave na edu le va wanena. Shikwao nee vali shakula, opa tulwa paife ongaba iyela pokati koshitukulwa shokoushilo wOhangwena noshitukulwa shOkavango. Eedallate oda kambwa (mongaba oyo) di ninge oshikandekifo opo pa ha kale oo ta dulu okudja kombinga a ka kale kombinga ikwao. Oinima yoludi eli inai yooloka nande komafiku oukoloni eshi twa li twa tukulwa pamaduumbo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Osho oshidjuu kwaame kanini. Ashike elalakana lovawiliki vahapu vOngeleki osho eshi, ovanhu vomomidingonoko davo va mone ombili yomokati kavo. Otava kendabala okueta ovanhu vomidingonoko davo kumwe noku va longa okuyoolola oinima oyo yopondje noyopakafimbo ashike kwaayo yomeni (longeleki) notai kalelele alushe. Esho osho unene tashi udifwa kOngeleki yetu nena. Ekwatafano pokati kOngeleki newiliko layo otali holola kutya oukumwengudu wavo oyoo tau ulike okufaafana mwaasho tava lalakanene - hano efaafano kokutya inava hala okupitika omatukauko meni lOngeleki. Ongeleki oyakeshe umwe, itaku talika okwatafano amwe oo omunhu to dulu okukala u na. Oi li ehangano olo la kwatelamo keshe umwe. Olo olo elongo layo ndi wete mondodo yotete.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Iyaa, ehalo loovene omo li li mOngeleki ngaashi atushe twe shi koneka. Shaashi luhapu oto udu taku popiwa, ‘Tu yandjeni kwaavo ve li momhumbwe na unene ovo vehe na sha. Osho oshinakuwanifwa shetu opo va ha kale va ekelwashi momudingonoko wetu. Ashike paife ope na omaupyakadi oo Ongeleki ye a taalela. Monakudiwa ongeleki oya kala i na omadu onhumba ya dula oku a longifa i ete posha pomufika wounafalama wokulikwafamwene, nokukwafa nee oilyo yOngeleki oyo i li mokati kayo noilikolomwa oyo.

Osho osha fa shihe li vali ngaho paife shaashi amwe omomadu oo Ongeleki ye a kufwa molwa omaudeko apuka apa naapenya, nohandi diladila yo kombinga imwe sha etwa yo konyalo mokati koilyo yOngeleki. Meemhito dimwe oilyo itai kufa naanaa ombinga yawana moinima yOngeleki opo ngeno i tunge po eenghono domoukumwe odo tadi dulu okuninga sha shihapu. Ashike, kombinga yonghee ondungelongo (yokukwafa) ya tambulwa ko mOngeleki yaELCIN, ondi udite kutya ovanhu ove na ehalo nomukumo (wokuyakula). Otu na fiyo opapa omulandu kutya konima yeteyo, oshiye haashishe hashi landifwapo momaongalo ndee shimwe ohashi nuninwa okupewa ovo ve li momhumbwe. Osho otashi ulike yo kutya Ongeleki oi na natango oshiwana komutima.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Ohandi dulu okutya ELCIN oye Ongeleki oyo ya tula omunhu mondodo yopokati shaashi meemhito dihapu ohatu mono ovafita novawiliki vakwao vOngeleki tava i momidingonoko nokuudifa evangeli. Ohandi dimbulukwa yo eshi twa li twa ninga oshiiifanene meongalo letu, omo twa li twa shiva yo ovanangeshefa nelalakano okutala oshinima shonghalo yovafyoona. Omunangeshefa umwe okwa yandja omaano etoloko lohauto iyadi oufila wepungu, oo aushe wa li wa pewa eefiye meongalo letu. Hano oshisho sheefiye ile ovadali ve li aveke momaumbo (single parents) ve he na oyuyemo yasha, ove li vamwe vomoisho tai shili olune la ELCIN. Onda itavela kutya osho hatu ningi otashi ningwa yo momaongalo amwe onda kala yo handi udu omambo meongalo limwe apa popepi noilonga yange, ndee oshisho (shokutala eemhumbwe dovanhu) osha fa ashike shafaafana. Hano ohandi dulu nee okuoyako kutya Ongeleki otai kendabala.

10. *Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Onda fa ngaho nda shikula ndee osho nda koneka oshosho kutya ELCIN okwa fya unene oshisho shoukumwe woshiwana. Oukumwe molupe eli kutya nomomhito oyo omuwiliki oo e li omutwe woshilongo a li a ya fiyo oponghatu yokuula eemhilameno ooJudas Iskariot, Ongeleki oya ya mo nokutya sha kepopyo olo kutya: ‘Aaye epopyo olo la dja momuwiliki wopashiwana otali tukaula ovanhu notali eta yo outondwe pokati kovakwashiwana, shaashi itali etele oshiwana ouwa washa, shapo oku shi tukula pokati. Otu na yo oilyo imwe yOngeleki oyo i na eshiivo lixupi okuudako ngehe opolitika hai longo. Omolwaasho to hange peemhito dimwe ngee omuwiliki woshilongo a popya sha, ovanhu otava yukifa epopyo olo momaudeko ayooloka. Pakutala kwange, ELCIN okwa kala omupokati. Shaashi ovafita mOngeleki ohava popi yo kutya inatu pitika umwe elili oye a lombwele Ongeleki ngehe oinima yayo i na okukala, shaashi eitavelo lOukriste olo alike tali kalelele manga eepolitika di lipo pakafimbo. Otadi uya doo tadi i, omanga Ongeleki tai kalelele. Ohai diladila kutya oo oo omaye mawa unene.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Okushuna komafiku enya oukoloni, ovakolonyeki ova kala tave lidopo moilonga yOngeleki opo i ha longe melifikameno, va li va hala i longe ashike mouwa wepangelo. Ohandi diladila kutya eshi osho shi li po yo nonena. Eshi sha lunduluka oluvala ashike lepadja okudja koutokele la ninga lilaula. Nena ovafita vamwe otava liwa oshipungo nove wetike ve li ovatondi vepangelo ponhele yoku va tala ve li ovaudifi vamanguluka nove na etumwalaka laKalunga noshinakuwanifwa okupukulula keshe umwe moshwana. Omolwaasho to hange tava talikako ongovayambididi vomhilameno ile vouimperiale. Ongoshiholelwa, ngee omufita a hangwa ta popi novanhu ovo ve li mongudu yomhilameno, nena omunhu oo (omufita) ota pewa evala kutya naye oku li mongudu oyo. Ou oo omukundu oo ovanapolitika tava kondjo nao mokati kavo vene. Ova fa omunhu a tyololoka shaashi e wete ovanhu tava yuka kombinga ikwao, ye ta kala a tila kutya pamwe ta fyaalapo oye aeke. Paife omunhu ou osho e na okuninga osho okutondokela kovanhu ovo nokuetao outile. Ondi udite kutya eshi tashi linyenge apa osho outile wopapolitika, naapo nee pe na outile wopapolitika ovanhu osho have lihumbata ngaho. Mupya munene eshi oshi li onghalo tai etwa shiimba kokuhayelelwa nawa kwonhumba.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kongeleki nepangelo muNamibia nena?

Heeno, paife ngaha ope na elongelokumwe lakola. **Nonande omunhu oto dulu okutya Ongeleki kombinga yayo oye litulamo, omanga epangelo tashi dulika le livatapo, shaashi ashike va dimbulukwa kutya Ongeleki oi na omwaalu muhapu wovakwashiwana. Noshidjemo shokuamukako kOngeleki otashi dulu lela-lela shi nwefemo okulandulwa kwoye (kwopapolitika).** Ashike ope na ekwatafano lamina mo lopakushakena. Hanale unene eshi Dr SVV Nambala a li a talelapo eongalo letu, nongee to leshe pokati komifinda, oto dulu okumona kutya opena sha ngaho tashi ningwa. Eshi itashi ti nande Ongeleki otai yaamene ngeno kongudu yonhumba. Oi li lela ehanganano li na elifikameno lakola. Oto mono efano kutya Ongeleki oya fikama peni nonghee tai kwatafana nepangelo. Ondi wete ope na ekwatafano liwa olo li li pomufika woshikulunhu nopambelewa. Osho shi na okukala ngaho.

AOM: Osho nda didilika okudja nale manga nda li okamati kanini taka i kofikola moNamibia, osho eshi kutya otwa kala twa ika okulihonga Ombibeli, ndele mewiliko nee eli lopaife, Ombibeli itai longwa vali. Pefimbo letu Ombibeli oya li ya fa Ounongo wOnghalamwenyo (Life Skill). Noshilongwa shOunongo wOnghalamwenyo nena osha yooloka kwaasho shomafimbo etu osho kwali tashi pula kutya ou na okulihonga Ombibeli. Ngee to tale eshi tashi linyenge moshilongo nena ngee tashi ya kelihumbato lovalongwa, ovalongwa ova hepwa ounongo wonghalamwenyo u li mondjila, oo u li ashike elihongo lOmbibeli.

Ngee ou na okanona oko ke lihonga Ombibeli nakakwao oko inaka enda meetundi dayo, oto mono ounghundi ngee to longo nokaana aka inaka mona Elongombibeli. Shaashi kape na vali outile washa mounona vetu. Noshilanduli oshosho kutya omulandu itau wapala vali nawa shaashi, fye Ovakriste ngaashi tu li ngaha otwa li twa putudwa pamufango oo, otwa teelega

ounona va kule yo ve li momufango oo. Osho to mono paife omomaumbo ashike amwe omo hava indile ashike komesho yokulya ndee kape na sha vali shi dule opo. Ei oyo oisho imwe oyo nda humbata. Ndee eshi nda li umwe waavo va li va kufa ombinga moinima ngaashi edutopo lomufindalongo – shaashi mefimbo linya lo 1999 onda li nda kufa ombinga mokudutapo omufindalongo – otwa li twa ninga omafaneko.

Ashike pamwe nopolitika yetu oyo ya li unene ye tu ya keemwenyo pefimbo olo, otwa nhukapo omumbwe yelongo lOmbibeli peefikola, osho sha eta oilanduli oyo tu li muyo nena. Kapa li yo onhele yOngeleki ya yandjwa i yandje yo ngeno ewedelepo layo meunganeko olo. Ongudu tai pangele paife oya fyuulula mekondjelomanguluko osho hatu ifana *elongo lopausosiale*, ngaashi la kala omulandu moilongo youkomunisi. Na, ngaashi twa shiiva omaukwatya Ovakomunisi, inava itavela mOmbibeli oyo. Oshilanduli nee ... Osha fa ashike omalelo opamufyuululwakalo oo a li a tulwa manga penya, nakeshe umwe okwali ashike ta tale koinima tai uyapo na kape na oo a lita dulu okuwedapo sha ile okufinyaafinya sha. Ondi wete ongeleki kaya li ya pewa efimbo nomhito i kufe ombinga moshinima eshi. Itandi dimbulukwa nande omukalelipo umwe a dile kongekeli a kufe ngeno ombinga mokomitee ei yokuduta omufindalongo. Osho musho vene osha ninga omufindalongo ou u kale uhe na ekalelepo laaveshe (va pambwa koshinima).

INTERVIEWEE: ILENI

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ngee hatu yelakanifa onakudiwa nonena, ope na eyooloko. Otwa manguluka pehe na vali ou te tu lulumike kolutu. Ndee ovanhu ohatu dulu okukala mboli twa mangwa natango nande opaliko. Manga inatu manguluka ovo va li ve na eliko loshilongo eshi ovaleli ovo va li ko neefamili davo. Ovo va tyapula nale. Otwa li nee nodjuulufi kutya ngee twa manguluka ohatu ka lya yo omauwa oo ongoshiimati shemanguluko. Mupya munene mboli, ondi wete kutya natango ovo tava lele oshilongo, nomaludalo avo, nomapata avo, ovo paife tava tyapula eliko loshilongo nomauwa oo ve lipa mahapu, shi dulife ovo ve va li kokule. Naau ngoo ne wa fika po shaashi otu na ngoo ookaume. Ove ou u li kokule nande ou wete ngoo kutya ohonde ei tai lele paife oyoye, ongaashi ngoo mbela tu li meefamili detu haku tiwa, aaye naavo epata ngoo ndee ovokomukala ngoo. Ou u li komukala ou li ngoo ngahe, ndee vakweni ava hava dingilile omafiya ovo tuu tava mono omauwa ve ku dule.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Ah! Epulo ola fa lidjuu kashona ndee oomeekulu ova popya omupopyo oo kutya: ‘Omundilo wongula omunhu oho yokele ngoo mekolo loye.’ Otu na omhepo oyo kutya, kaku na ou ta hale ove u li kokule kwinya oove to ya u kufe po omauwa aa manga e na vakwao ve li popepi apa ve ku li nai nee tu tye, tava mono oixuna. Oupyakadi ile eyooloko eli ola etwa kokulihole-mwene, nokutya ovo ve li kokule nava teeleele ngoo manga. Ope na yo oukwatya wetu handi u yeleke ngaha: Ovamati ndishi ove li nee kolupale, fyee (oukadona) tu li kepata hatu teleke. Eshi to teleke ngahenya ohaku ti ngoo mombiya wa lavela mo, ove wa nhokola ko ngoo kokambelega. Voo ovamati ve li ngoo kwinya tava nhooka ngoo. Eshi nee tamu ka tukula, ovamati otashi dulika mu va pe efima lakula, ndee okambelega otaka kala kanini shaashi oka pwila po kepata oku. Ouwa alushe owa ama ashike kwaau e li popepi. Otu na luhapu eudeko olo kutya oshinima eshi oshange andike, ondi na naanaa oku shi lya shawana. Venya ve li kokule taku fiki ngoo omakoonena. Hasheshi a tala kutya venya inava pumbwa ndee ota ti ondi na okukuta manga. Omaliko oshiwana otwa fa ihatu a diladila naanaa pashiwana kutya eli eliko letu atushe. Pamwe mbela osha dja opo kutya omunhu shimha wa li wa fya ondjala ngee to ya poikulya oto li fiyo tashi dulika to kulumamwa koikulya ngee ito kotolwa.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Hahahaha! Osho ngoo, kaku na naanaa osho ihashi dulu okuningwa. Ngee hai dimbulukwa pemanguluko loshilongo penya oku na oinima ivali ya li ya ingidwa: Shimwe omhepo yedimafanopo, shikwao emanguluko lokupopya. Ngee pamwe otwa hange onghatu ei yemanguluko lokupopya, fyee tu popye nokukondjifa omukundu ou pe uye elunduluko, otashi piti, ngee hatu popi. Moshivike sha dja ko onda li hai pwiikine oTV nonda uda omukulukadi woambassador yaSouth Africa moNamibia ta popi. Okwa ulika kutya moSouth Africa odemocracy otai pangele. Tai pangele kutya ohatu efa ovanhu vetu va popye, va ye momapandaanda. Shaashi okuya mepandaanda okupopya, nokupula eshi wa hala. Hano opo ngeno omikundu edi di dje po ondi wete kutya oshiwana osha pumbwa okupopya, nokuulika eshi sha pumbwa pamikalo dilili nokulili. Omunhu ngee te uya meumbo lange ndi wete kutya ina kondoveka nande sha, odibo ile outa, ohandi shi mono mo kutya shiimba omweenda ngoo wombili ine uya a denge nge. Osho ovakwashiwana tava popi kovaleli vavo nombili ve na yo ngeno okupwiikinwa, ngeno pamwe otape ya ngoo elunduluko. Moshilongo shetu ovawiliki vetu ova tila okutaalela omapulo ovakwashiwana, shiimba shaashi otashi dulika taa ka yambulula omapuko oo va ninga koshiwana ile mounyuni, ile ve he na omanyamukulo keemhumbwe dovanhu – ve he na eshi tava dulu ile inave lilongekida okuninga osho tava pulwa. Luhapu ovo va kendabala okupopya omikundu doshiwana, ova nyamukulwa nokuhanyenwa kovapangeli, fiyo tapa holoka omhepo youmbada. Ou wa popi sha vati oove eimperialist, elandwambongo, ile u li vati unpatriotic. Nande tu li memanguluko, ope na ngoo okaumbada kasha movaleli. Ngeenge owa tale diva konima yemanguluko Namibia okwali a fimanekwa neenghono taku tiwa edimafanapo letu lopashiwana ola kumwifa ounyuni. Ndee paife okulinyenga kwetu mokuholola omadiladilo etu okwa ngabekwa, ava hatu linyenge otwa tila okulinyenga. Peemhito dimwe ovanhu ova kelelwa okufikifa omanyenyeto avo keembeleva oko ve a yukifa va bolokwa kopolifi momapandaanda, ile ou va pumbwa e va kunde itave mu mono. Ovawiliki ova tila okukalela po oilonga yavo koshiwana. Ohandi lipula kutya oudemokoli ou hatu popi kokanya moshilongo omu, epangelo letu edemokoli ngoo shili? Oshike tali kendabala okumweneka ovo tava holola omanyeme avo? Ohandi denge omufindo opo kutya shiimba ove na oumbada okuulikilwa omapuko avo.

5. *Pakutala kwoye epangelo moNamibia nena ole litula mo shifike peni mokuutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Etopolo leluko ngaashi nda popya nale itali ende nawa. Ohapa kala omafaneko nande o BIG ngoo ye ya po, ndee oho lipula ngee epangelo ole litula mo tuu mokuuda omanyamukulo alo oo e li omhinge. Nande oBIG opo ya tulwa momalolelo, ovo ve i makela otava ti ngoo oya kwafa oitukulwa oyo ya ya mo. Ndee ngee taku pulwa ovanhu va pewe ngaho shifike pamwe, itai ti nee ndi pewe ondjabi i fike puyaminister shaashi ame nghifi ominister. Itai ti okaana ke li meumbo lange naka pewe oshimaliwa shifike pondjabi yange nande okuli. Kenya okaana ashike taka kwafwa, shoo osho hai ti elitulemo kandi li wete nawa. Notwa pumbwa okupopya natango newi

limwe, nohai tu omufindo – newi limwe – opo pamwe epangelo tali dimbulukwa eshi li na okuningila ovanhu moshilongo.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Oshinima shedu ohashi lengula komutima womunhu ngee tashi popiwa. Shaashi edu olo yo limwe lomalalakano manene okulwa kwetu tu manguluke, nola kala imwe yomeeslogan detu petameko lemanguluko kutya, keshe omukwashiwana oto dulu okukala keshe apa wa hala moshilongo. Kutya ngee nande onda di apa ndee hai pula nande okOherero kwinya okadu nde ka mona ko kawa, ngeno elelo lopamufyuulukwakalo lokOherero otali ti ashike aaye onhele oyoyo wani. Atushe Ovanamibia kala ashike opo. Osho otashi ku kumu nainai, shaashi oshiwana kashi wete apa tashi kala. Ohai dulu ku ku pa oshiholelwa shomukulukadi umwe e li momudingonoko wetu omu, a dalelwa ngoo pomukunda u li popepi opo (eenhele da tumbulwa). Okwa kulupa nee woo omudingonoko waye otau ningwa odoolopa. Ota pula nee okanhele a kale po monhele ashike yaye ikulu omo, ndee ita dulu ashike okupewa mo okanhele keumbo olo nee lopadoolopa olo. Ngee okwe ka hala ota pulwa ofuto.

Oufyoona otau di po koshike ngee inatu manguluka oku ka konga ounhele apa hatu xupile nounamapya yoo noimuna yoye tai dulu okulya po, nosho nosho. Natango ouwa woressettlement otau tyapulwa ashike kovaleli novanambeleva vopombada mepangelo pamwe neefamili davo, omaludalo avo nookaume kavo kopofingo, naavo tava kaleke ko embale leenghono komutwe wavo. Ove ngee owa i po to lili, aaye. Omolwaasho hai tu omufindo kokupopya ewi letu li fike keembeleva odo. Paife oufyoona otau ende ashike tau londo moshilongo woo nomwaka winya wa popya tau kulu ashike.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Ame Omukriste ondi hole okuya komambo, ngee nghi li momambo onde lipyakidila ngoo shapo. Nandi ye manga opo manga inatu manguluka. Ongeleki oto hale u tye nayo okwali i kwete omauta tai lu. Pamukalo womailikano, omatumwalaka tae ya komaongalo pa ningwe omafiku owina okwiilikanena ombili yoshilongo fiyo twe i mona. Eshi twa mona ombili oyo, natango Ongeleki oya li ya kufa oshinakuwanifwa shakula okutambula ovanhu mealukilo moshilongo. Eecenter dihapu da tambulilwa ovanhu oda li meenhele dOngeleki. Oya twikila nee okuudifa oivilo yomahambeleva emanguluko: Otwa li twa mona oixuna; fyee twa xupa moita, nosho nosho. Ashike nee shiimba Ongeleki oya ka enda ngoo tai dimbulukwa sha mokati omo. Pamwe nayo ya lulumikwa vali molweendo lemanguluko omo. Paife ngee owa i komambo, eudifo li li mo luhapu okuhangana, okukala kumwe, ohole. Oto udu luhapu taku ti, Tuyeni kumwe, inatu

litongoleni, tu kaleni tu holafane. Ngeenge otwa tukauka itatu findana, nosho nosho sha yuka lwaapo. Okwa kala yo etulomufindo kekunghililo okulaamena kokukwatwa koHIV.

8. Owa tala ELCIN elitula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

Ongeleki oye litula mo. Oyo ngoo tai ilikana kutya ovanhu nava tiwe nava tiwe. Oyo hai kendabala okudidilika ovo vahepa noku va kwafa yoovene, ile i va tume keembeleva oko tava dulu okumona omakwafo, ngaashi kepangelo ile komahangano amwe. Ohai dulu yo okutameka eeproject di kwafe ngoo ovakwaneongalo. Ndee omananafano oo yo haa holoka mOngeleki ohaa eta yo eeproject edi di ha findane. Oluhepo nalo otali imbi yo Ongeleki i kwafe shawana. Oluhepo oya hala li dje po ndee nayo otai nyengwa. Emanguluko eshi le uya epangelo nOngeleki ova fa ve liya kokule kashona. Epangelo nande la popya kutya ola valula eengeleki: yOvakwaluteli, Anglican noRoman Catholic. Ndee ohandi lipula kutya oshike epangelo ihali pe ngoo keshe imwe yaado nande oshimaliwa shomiliyona imwe konima nande oyeedula nhatu? Fyee tu tale ngehe hatu kwafa ovakwashiwana vetu noshimaliwa osho. Ndee paife Ongeleki oya hala okukwafa ndee oya mangwa komukalo ou kutya, naashi tai longo otai kande ashike movafyoona omo. Ngaashi unene twe lipyakidila nokutunga omatungo eengeleka oo e na ondilo pefimbo eli.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Ongeleki yetu eshi hai tale oya ama kovanhu ovo ve he udite elao, noya hala oku va popila, apa pehe na ombili ile ekwatafano, i kale po. Ndi wete ngoo kutya oukumwe ou tai popi, opo pe na omufindo wayo u na oshilonga opo. Otai popi okufilafana oshisho fyee tu efe oukwatya wokuulikafana ominwe, kutya nee omomaumbo etu, momidingokoko detu fiyo omoshiwana ashishe. Ashike ondi wete ngoo tai popi moubwalangadja, sha fa kutya oi na oumbada kutya, Ngee onda ukilile kutya meumbo eshi muhe na ombili ngadi oye te i nyono pamwe otashi ka etela nge. NgaKwela ha imbi ta ti: “Mutima ndi popye, pamwe tashi ka etela ndje,” hahahaha! Ehalo okupopila ovanhu ondi wete opo li li ndee outile movawiliki vOngeleki opo u li. Nande twa koneka kutya osho tashi linyenge moshiwana Ongeleki inai shi pandula shaashi kai hole apa pehe na ombili.

10. Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Ai, itandi koneke naanaa, ame itai dulu okutya kashi po. Nande eshi oshi na okukala oshinakuwanifwa shOngeleki okudimbulukifa epangelo opo tapa holoka omwaka meemhumbwe dovakwashiwana. Paife inandi koneka sha, ndee monale mwinya ohandi dimbulukwa Ongeleki ngehe ya li ya fa ya londa keendoloma, oonakufya Bishop Auala ngehe va li tava popi ewi layela mokukondjela ombili yoshilongo, nokulombwela omufininiki kutya efa ovanhu vetu. Inandi hokwa Ongeleki i kale ya mwena paife ngee oku na oinima yokuhe na ouyuuki tai ningilwa ovanhu kepangelo lavo vene; ile ku na oo ta i pomunghulo ndee ita pukululwa. Otwa hala okuuda osho Ongeleki tai ningi pambelewa paife okukwafa epangelo ngee opalongo loshiwana,

opauhaku nakeshe tuu. Ngee oku na eshi sha ningwa po, fyee ihatu shiiva oinima yokoukololo. Yoo Ongeleki ngee oye liefele koukololo nepangelo itai kala vali transparent, onai ka fitikininwa ko ngoo i mwenekwe. Ngee owa i konima yomakumba a patwa naave owa patelwa mo osho.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ongeleki oya shambekela emanguluko eli nomaoko aeshe ngaashi ya kondja oku li kongwa. Oya efa yo ovakwashiwana va tule moilonga emanguluko lavo lopakulinyenga nopakukala meengudu, inai holola nande oukwatya wokutongola ovanhu. Otai yakula aveshe shi fike pamwe. Kandi wete ya mona omanwefemo mai olutandu lopapolotika ngaashi shi li moshiwana. Ndee eshi oilyo yOngeleki oyo i li moshiwana omo, oto ti ngoo oya nwefwa mo yo nai ngaho. Oupolotika otawu mbatekele po omhepo yokuholafana yOshikelefiti. Shoo osho nda popya tashi hanyenwa nena momaudifo.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Ah! Osha tunha. Fyee eshi nee tu li koinakuwanifwa yetu imwe itatu koneke ashishe osho tashi ningwa kuvamwe. Ashike ngeno okwali omaendafano oo a ningwa, ngee ope na, haa shiivifilwa oilyo yOngeleki, ngeno pamwe otwa shiiva ngoo. Okukundaneka ndishi okuwa, kutya ngoo, aaye osheendo shOngeleki otashi ka talelapo kombelewa yomupelesidende, ile, omupelesidende ile oministeli ote ya okutalela po kombelewa yOngeleki kOniipa. Osho ngeno ohai dulu oku shi ulika. Ndee ngee osha ningwa onda tumbula nale kutya konima yomakumba a patwa okwa nyika oshiponga. Omunhu owa pandula eshi tu na omupelesidende ha udu omambo momaongalo etu omo. Eendafano olo loludi olo onde li koneka. Ndee inandi koneka osummit yonhumba ya longekidwa kOngeleki nepangelo tava shakene va kundafane omikundu doshiwana pamwe. Omunhu owa fa ngoo u wete kwa tilafanuwa ngahe. Pamwe umwe a popile nee nande oshinima shimwe shii, ndee ngee nee wa ti tu shakene otashi dulika nee te livangeke kutya, ‘Pamwe aame nee handi ka pulwa kutya omolwashike nda popile onhumba?’ Yoo nOngeleki nayo oi li moshilongo shovanhu hayo tai pangele, otashi dulika i diladile kutya, Ohatu i nee kombelewa yomupelesidende oko tu ka ulikwe omutangamunwe kutya – Oove naanaa! Twa uda wa ongalekele ovanhu ponhumba ta popiwa shike-shike. Oove nana twa uda ho ka ninga eeandaha to ti to ti. Shoo osho handi tile otransparency is very important. Ame mwene nghi wete pe na ouwa washa okuholekwa oshiwana ngee ovawiliki tava ka shakene. **Oshike tava ka popya inava hala twe shi uda?** Onghalo oyo ngee opo i li otai dala okuhelineekela. Oyo odjuulufi yetu ovakwashiwana pa kale ekwatafano li liwetikile pokati kavo vavali. Shaashi ovakwanepangelo ovo navo ovakwaneongalo, va shashwa, va kolekelwa momaongalo etu omo.

AOM: Tete nandi ku pandule eshi we ya po. Ndee fyee otwa hala okukala popepi nOngeleki, shaashi otwe lineekela elelo layo noyo i tu kwete. Otwa hala nee ewi layo tu li ude ngaashi kwali hatu li udu nale mefimbo lekondjelomanguluko. Inatu hala Ongeleki ya ama ombinga, ndee ngee otu na ovanhu tava fi ondjala, itava i komesho mehongo, ehongo tali va undulile meestarata, ofiyo onaini tashi kala ngaha? Ofiyo onaini hatu kala nomwaka u li ngaha pokati keehepele

novayamba? Meengeleka omo kwali hatu ka hondama ngee owala tau uya, omo mwa kala oshiholameno shetu. Ngee omaliko Ongeleki okwa hanaunwa po nale mekondjelomanguluko. Paife otwa tila a xwikwe po kulyelye eshi itatu linyenge tu ulike oufemba wetu wokupopya nokulinyenga? Ame nghi shii ngeenge Ongeleki oimbada. Aaye! Mmh! Nai kale ofika ngaashi shito.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

When we do comparisons of the present and past, there is a difference. We got freedom from any kind of physical oppression. But still we are economically oppressed/ depended. Before the independence of this country, our economy was in the hands of the colonial leaders with their families. They have been enjoying ever since. We had hoped for change when we got freedom that we will also benefit from the benefits as fruit of freedom. Unfortunately rather, I believe that still those that are currently in leadership of this country, are the ones enjoying and benefitting from the resources that they distribute among themselves in abundance with their families; much bigger than those that are far from them. And those that are in their favors because of friendly connections. Although the people in leadership are of your own blood, you are left behind if you are far from their favors. It is just like in our families that there are people from distant/extended families but still belong to a family clan. If you are that person you are not much an issue, but those that are in the core of the family benefit much better than you do.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

Ah! The question looks a bit difficult, but great grandparents have spoken in their proverbs: “Better keep morning fire in your own close range/own bosom.” There will be nobody who would wish you, who are an outsider, to benefits; while his/her own close family members are suffering and do not benefit. These difficulties or differences are resulting from selfishness, meaning that those that are on the margins of connections should wait. I compare our economical discriminatory attitude with our cultural practice where the boys are always at the sacred fireplace and we (girls) are at the kitchen cooking. While cooking, we do taste-eat the cooked food by taking a bit of soup or piece of meat from the pots, while the boys are just there at the fire place, waiting and starving. Boys would mostly get a big portion of porridge but with little meat because it is reduced in the cooking process in the kitchen. Things are always better for those who are closer to the treasury. We always have the tendency of “it is mine” alone, I have to eat to satiety. Those who are far always get the leftovers. Not because those who are eating do not see the need of others but it is simply selfishness that leads to self-satisfaction. We seem to be not thinking of national resources in terms of the common good of the whole society. Perhaps it is because when a hungry person gets a chance to be close to food, he/she would eat until he/she got choked with food if not stopped.

4. *How should this huge social barrier be remedied?*

Hahahaha! Well, there is virtual nothing that could not be resolved. If I recall well, at the beginning of independence of the country, two things were proclaimed: the national reconciliation and freedom of speech. If we may reach this stage of freedom of speech, and freely speak and fight for change, perhaps this would happen; only if we speak. Last week, I was listening news on TV, where the South Africa High Commissioner in Namibia was speaking. She has pointed out that in South Africa, democracy is ruling because people are allowed to speak freely and demonstrate on the streets. Because, going into the street for demonstration is a way of speaking and asking for your needs. Therefore, for the problems to be resolved in Namibia I feel that through various and different ways the nation needs to speak and point at what it needs. If a person enters my house and I notice that he/she is not armed with things like a “knob kerie” or a gun, I know that he/she is a peaceful visitor and has not come to fight me. This should be the case when our nation is peacefully speaking to its leaders. There will be change only if our leaders are willing and ready to listen. In our country, leaders are scared to face questions posed by the communities because they are sensitive of their shortcomings to be publicly exposed. They are scared of the questions to which they might have no answers or unprepared to do what is being asked. Those who are attempting to speak out on the needs of the nation are often harassed and subdued by the leaders until they give in to fear. Whoever has the plight of the society at heart and speaks out is labeled as an imperialist, a double-agent and considered unpatriotic. Even though we are independent today, there is still fear among the leaders. If you look back soon after independence, Namibia was a much respected country; its policy of national reconciliation had stunned the world. But now our movements in the expressions of our ideas are limited, and those of us who want to do so are scared. In some instances, the people who wanted to take their dissatisfaction to respective offices have been blocked and prohibited by the police on the streets or not allowed to see the individual officers who supposed to receive their petitions. The leaders have fear to account for their deeds to the nations. I ask myself whether our government is truly democratic as we often pay a lip service to the concept. Why does it try to silence those who try to air their grievances? I am putting emphasis and stress the point that perhaps they have fear of being held accountable for their mistakes.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

As I have stated earlier, the redistribution of the national economy is not fairly conducted. There are proposals made for example that of the BIG (basic income grant), but one wonders if the government does seriously consider them if one listen to its counter arguments. Although the BIG is a new concept, those who piloted it are reporting that it helped in the areas where it was implemented. When we ask equal share we do not mean that I must for example, receive an equal amount as the minister’s salary. I am not a minister. I am not even saying that a child in my house should have equal salary as mine. No, a child is just a child under someone’s care, and it is on that basis that I am saying that I do not see serious commitment from the side of the

government. **We need to speak with one voice again and I am emphasizing - to speak with one voice - so that perhaps the government could remember of what it suppose to do for the people in this country.**

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

The land issue is heart paining to everyone when it is mentioned. Because the land was one of the big goals why we waged war for independence and it had been one of our slogans at the beginning of independence. We used to talk that any citizen has got the right to settle and stay wherever he/she wants to be in the country. This means that if I go to (former) Herero land today where I have identified a plot to settle, the Herero Traditional Authority there would simply say, "That is the area for you to settle; we are all Namibians." What touches you most is the fact that the nation does not have anywhere to stay or settle. Let me give you an example of one old woman in our neighborhood that was born from a nearby village (names of the places given). She is old and her place has fallen in the area that is developed into a township. She is asking for a piece of land where she could build a new town house but she is not allowed unless if she pays.

What will take poverty away if you are not free to get land for our farming with crops and for our animals to graze on and so forth? Also, the resettlement benefits are only accessed by leaders and higher ranking officials with their families, their offspring, neck friends and those who keep their power hats on their heads. But if it is you, going there and cry for something, no way you would get it. That is why I am emphasizing that our unison voice should reach those offices. Poverty is always increasing in the country and the gap that you have mentioned is ever widening.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

I am a Christian and a regular church communicant, unless if I am busy with something elsewhere. I am always in the church service. Let me first refer to the time before independence where you would want to say that the Church also had guns and was directly fighting. Messages were regularly sent to congregations asking for special prayer days to be organized for peace of the country, until we got it. When we got that peace, the Church assumed that huge responsibility of receiving back home our returnees from exile. Most of the receiving centers were erected in Church premises. The Church continued with sermons of praises for freedom: We were destitute; we survived the war, and so forth. However, the Church perhaps came to realize something in the process. This could be because it has also been agonizing with something during our freedom. Now, if you go to church, the sermons that are often preached are that of, Let us unite; let's not discriminate against one another; and let's love one another. If we

are divided we will not win, and so forth and so forth. The other emphasis has been on the caution to avoid HIV infection.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

The Church is hard at work. It is pleading for this and that to be done for the people. It is the Church that tries to identify the poor and help them at its own cost or send them to various offices where assistance could be found like government offices or other organizations. The Church also tries with several projects to help members of the congregation. But the differences that usually arise in churches often leads to the failure of the projects. Poverty within the Church itself also prevents it from rendering its assistance satisfactorily. It wants to alleviate poverty but it is a difficult thing to do. After independence the government and the Church seem to have separated from one another. Even though the government has declared its recognition of: the Lutheran, Anglican and Roman Catholic churches, I am asking myself: Why does the government not give each of these churches a million (Namibian dollars) even after every three years, for us to see how we assist our communities with that money? The Church wants to help but it is trapped under poverty, because even its current operations are sustained through resourcing from the poor; especially now when we (churches) are busy with the construction of church buildings which are extremely expensive at this time.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

From my point of view our Church is siding with those who feel marginalized and want to assist and advocate for them; to keep peace and unity at places where these elements do not exist. I feel that unity is mostly its focus point at this point in time. The church is talking about the caring of one another and for us to put aside the tendency of pointing fingers at one another, be it in our houses, our neighborhoods or in the entire society. However, I have a feeling that it appears to be speaks in general, as if it has some fears like say: If I point out that the peace that is lost at home is because of X, it would probably cause me problems. Just like a renowned Oshiwambo singer, known as Kwela, who once sang, "Should I say it, then it might cost me dearly!" Hahahaha (some laughter)! **The wish to be the voice for the people is quite there but the fear among the Church leaders is also real.** Nevertheless, we have noticed that the Church does not approve what is happening in the society, because we are aware that it does not like where there is no peace.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

Ah, I cannot recall, nor could I say that it is not there, even if this is the responsibility of the Church to remind the government of any vacuum anywhere regarding the needs of the society. Now I cannot remember of anything; however I recall in the past when the Church seemed to have been on political platforms (on top of drums). The leaders in the likes of late Bishop Auala were giving a clear voice in the struggle for the peace of this country, when they had to tell the

oppressor to leave our people alone. **I do not love to see the silent Church now while there are incidents of social injustice that are committed against the people by their own government; or when there is someone who goes out of way and he/she is not corrected.** We want to see what the Church is officially doing to assist the government, be it with our national education, the health sector, or any other department. We do not want to hear things done behind the scenes. If there was any thing done, it was probably done behind the scenes but we cannot know such engagements between the two. **If the Church allows itself to be dragged into activities behind the scenes with the government, it will no more be transparent. It would find itself trapped into a corner and subdued into silence. Once you enter into deals behind closed doors, you would find yourself locked in.**

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

The Church welcomed independence with open hands just like it had fought for. It has allowed its people to practice their freedom of movement and of associating with any association as they feel like, without any discrimination. The Church is ministering to all the people equally. I do not see negative influences of political discrimination affecting the Church **as it is noted in the society. Now that the Church members are also members of the nation, you would say that the Church is also badly influenced in such a way. Politics are suffocating the Christian spirit of love for one another,** and that is what I have referred to earlier as the state of affairs which is being discouraged in sermons today.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Ah! It is not seen. But because some of us are busy with our tasks in other fields, it is likely not possible to exactly know what is done by others. However, if there were any arranged relations that took place, and could have been announced to Church members, perhaps we are yet to know them. To be informed is always a good thing just like say that there is a Church delegation to the office of the President; or the President or Prime Minister is coming for a visit to the Church head office at Oniipa; that I could have pointed out. But like I earlier said; if something of that nature took place; activities behind the scenes are a dangerous exercise. One should be grateful because we have the president who comes to our Sunday church services. I am aware of that kind of interaction. However I have never heard or seen a summit organized by the Church and state with the purpose to discuss issues that are affecting the people. You are left with the impression that perhaps there is fear for one another. Probably one might have said something bad, then, if you call him/her for a meeting, he/she would not feel uncomfortable as he/she might think it is him/her who is going to be the topic on the agenda. The Church is also in the country of the state; it does not have governing authority and could think like: ‘We are now going to that office of the president to be pointed that ridiculing finger and warned like – It is you exactly! We have heard that you gathered the people and told them this and that. It is you who we heard making devotions and talk about this or that.’ That is why I am saying that transparency is very important. I therefore could not see any good in it if anything is kept hidden from the society

when leaders are going to meet. Secrecy leaves suspicion and questions like: **What is it that they are going to discuss which they do not want us to hear about?** If there is that situation, it would breed distrust. What we are longing and yearn for is the spirit of trust among us as the nation, that there should be a good and practical relationship between the two, because government office bearers are also our Church members as they are baptized and confirmed in our congregations.

AOM: First let me thank you for a visit. But we feel like staying close to the Church, because we trust its leadership and believe that it is taking care of us. We want to hear its voice like it had been during the liberation struggle. We do not want a partial Church, but if we have people starving, not progressing in education – the education system that graduates for streets; until when would things be like this? Until when should we remain with this gap between the poor and rich? We did sough for protection in churches during our times of war; churches have been our fortresses when ever a tyrant army was advancing into our villages. The Church properties were destroyed during the war of liberation. Who would now stand up and burn Church properties down; or what is the reason behind our fear that prevents us from expressing our rights of freedom of speech and movement? I do not know if the Church is that wobbly. No! Mmh! Let the Church stand up like it had been before.

INTERVIEWEE: KATONYALA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Iyaa oshinima shoshilongo manga inashi manguluka, omo ngoo twa dalelwa moukoloni omo ndishi, ndee hatu putukile mo fiyo ohatu shushuka hatu mono naanaa kutya onghalo oya yuka peni. Onda dililika kutya opa li ashike pe na eengudu 3: **Ovatilyane**, ovo ngoo nee va kala tava pewa omauwa aeshe kutya oopaunamiti, oopakwafo loshimaliwa ngee ve shi pumbwa, oopangeshefa ngee va hala okutota eengeshefa davo. Ongudu **onhivali** ovalaule unene ava va li tava longele kumwe nepangelo linya. Ava kwali ve wete ko okwali yo hava dulu okumona omakwafo eli yo ngaho – ngee oopashimaliwa, ngee oopalihongo, ngee oopaunamiti shaashi okwa ama kepangelo, ota dulu okukuwa kutya ondi na oupyakadi ndee ta vatelwa. Ongudu **onhinhatu** ovalaule ava kwali ve lifikamena kuvoo vene, nova longa noudiinini okukala va tunga po eliko moitukulwa yavo. Nove li Iya tashi pitile meenghono davo va tota nande eengeshefa, fyee ovanhu ava tuhe na sha hatu ka landa kuvo. Nena pamukalo oo ova dula ngoo okulimonena sha. Vamwe oshe ke va eta va tunge eengeshefa di li ko da fikama fiyo onena. Ashike osha dja mokulonga noudiinini, hamouwa ve u ningilwa pakatongotongo ngaashi sha ningilwa ongudu inya nda tumbula.

Iya konena nee ngaha, natango hamumbala kape na naanaa eyooloko kaya. Shaashi monena ngee ohatu tale, ava ve na omauwa ovanapolotika. Ovo ve na omauwa a wedwa po mahapu-mahapu. Ava ve li peeparlemende neeminister naava ve li meembelewa ngaashi eedirector nosho-nosho, ovo tava tyapula omauwa atya ngaho. Okwa tya ngoo ohava mono eendjabi daondoka osho pehe na ou te shi pataneke nande, ove na omauwa ngaashi okulimonena oshihauto sha vandekwa ko kondjabi, neumbo. Oo omauwa handi popi oo. Ove na yo eemhito domauwa tae va dilile kumwe kulili. Natu tye omunhu atya ngaho okwa hala okutota ongeshefa. Shimha a i mombaanga ndee ta ulike okambapila kondjabi yaye yokomwedi, nokutya okwa hala oshimaliwa shifike apa, nena ita anyenwa shaashi omhito oya patuluka naanaa. Shaashi ombaanga oya koneka kutya omunhu atya ngaho ita ka nyengwa okufuta osho e na oku i shunifila. Nena pamukalo u li ngaho otava tyapula lela. Novanangeshefa nee ovo navo va tota eengeshefa. Tashi ti kape na naanaa eyooloko unene lakula kaya.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Omwaka wa tya ngaha, nandi dje manga kwaava tu li moilonga, tashi ti eendjabi doovene inadi talika nawa kutya ou na mone shifike apa ou na mone shifike apa. Ope na unene eyooloko lakula. Oshitivali, ava ve li moikondo yopaumwene, osha faafana natango. Nandi tye nee ame

ondi na odegree yotete, ndee ohandi longo mepangelo, mukwetu ou ha longo moshikondo shopaumwene sha nyama yo ngoo kepangelo, natu tye nee nande oha longo mo-NAMPOWER ile mo-NAMWATER, naye e na ombapila yotete yafaafana naanaa noyange, tu li pondodo imwe palihongo, mukwetu oto ke mu hanga e na ondjabi yaondoka idule yange. Oshinima osho inashi talika naanaa nawa. Oshitivali ondi wetu kutya ovawiliki vetu vopapolotika inave litula mo naanaa mokukala va tala oshinima osho shetukulo lelilo. Ame ondi li xwepo shaashi ohandi mono eshi handi mono, ndee ope na omunhu umwe e li moshiwana shetu ou iha mono nande odola peke laye mefiku. Eliko katu na lela omukalo wayukilila wokutukulilafana, kutya omunhu e li pondodo ifike apa na mone shi fike apa nosho tuu. Shaashi kashi li pambapila. Kape na eshi tashi tu wilike kutya natu tukulilafane ngaha.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Paife ongaba oyo oidjuu okukondjifa. Kashi fi naanaa oshinima shipu okutula moilonga ekondjifo olo. Ashike ngee otwa hetekete, otashi dulika ngaa tu shi pondole. Ondi wetu kutya natu tule po ngeno omulandu u li po wayela kutya: Ngee omunhu ota di mofikola e na ograde 12, kutya ota i moshikondo shopaumwene, kutya oku li mepangelo, na kale ta mono ondjabi ifike apa. Oo a dja kouniversity yaNamibia e na onghatu yotete, na kale e na ondjabi ifike apa, tashi ufwa kondodo yelongo kutya nee omunhu ota longele epangelo ile ehanganano lopaumwene. Fyee hatu tale nee ava ihava longo nande nande, va kale ngoo hava mono okamaliwa konhumba ngaashi hashi ningwa koilongo ei yaputuka. Shaashi ngee oto shi tale, oshilongo shetu oshi na ovanhu vashona, shi duli keedjo edi dili mo. Otu na eedjo dihapu dopaushitwe, tadi dulu okweeta omaxupilo etu a kale e li pombada, nokukufako omukwashiwana keshe. Ngeno ava nee ihava longo va kale hava mono okamaliwa konhumba komwedi, kutya aayee ava ihamu longo otamu mono oshinima shifike apa. Oshinima shipu ngeno okuninga. Ounona ava ve li meefikola ove li ngoo ngeno manga meyambidido lovakulunhu. Ovakulupe ove li yo nale meyambidido lepangelo shaashi ohava mono opendjela, ovanailonga otu li ngoo nawa shaashi otu na ngoo ketu aka hatu mono komwedi. Nena oto ka fyaala po ashike nokamwaalu kashona kovanhu ava ihava mono sha, koo okamwaalu oko oko nee wa pumbwa okuungaunga nako u tale kutya oto ka nyikifa ko ngahelipi koshikuki shoshiwana.

Itandi diladila naanaa pafaneko laava tava popi kutya naava hatu longo natu pewe oshimaliwa (BIG). Shaashi ame ngeenge nee oha longo nale, efele oto li wedele nge nee vali shike ame ondi na ngoo ondjabi yange omo handi xupile. Ngeno venya ihava longo nande nande ovo nee nava pewe oshimaliwa shatya ngaho.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Ai, epangelo nee letu eli, otali kondjo ngaho ndee moshinima eshi shetukulilafano lelilo inali litula mo nande-nande. Ngaashi hatu tale oshinima osho sheeN\$100.00 sha li sha etwapo keengeleki, ovanhu ava ve shi kupula shi tetetete ovanapolotika ovo ve li mepangelo: oministeli yotete, omupelesidente; kutya vati ovanhu otava kala va kale ve na ondede. Inave litula mo

naanaa unene. Oshitivali ngee hai tale omahangano ovanailonga, alushe otaa pula ngoo kutya eendjabi dovanailonga nadi wedelwe. Tava undulile ngoo kutya omunhu na kale ngoo ha mono shixwe po. Ndee luhapu epangelo inali hala nande okuwedela eendjabi dovanhu ava tava longo. Ngaho otashi ku ulikile okuhelitula mo naanaa.

Noshinima nee tashi linyenge moshilongo shetu mafiku aa oshosho shoonakulwa vakulu. Oto udu taku ti, Aaye oonakulwa vakulu otava mono oshimaliwa shifike apa, ava otava mono shifike apa nosho tuu, pafimbo olo va kala kombada. Otava mono eeprojekta nosho tuu. Nena ove nee ou ino ya kombada, ngeenge ku fi nakulwa mukulu, ku na fiku noka mone sha vali u fike pamwe nanakulwa mukulu wi. Tashi ti elitulemo ngeno ola li po, ngeno otava diladila ngoo kutya, otwa dja moshilongo sha mona oixuna koukoloni, shi na ovanhu kwali va fininikwa, va liwa oshipungo paliko. Ovanhu aveshe natu va undule shifike pamwe, kutya okwa li kombada ile ka li ko; kutya onakulwa mukulu ile kefi nakulwa mukulu; kutya okwa yambidida mekondjelomanguluko ile ina yambidida. Shaashi atushe otu li moluhepo ndee hatu undulwa shifike pamwe. Ndee otaku tiwa paife kutya nakulwa mukulu na tote oprojeka yaye a pewe oshimaliwa shoku i kaleka po. Omanga ou uhe fi nakulwa mukulu u li ashike opo ofika uhe shii kutya oto ningi ngaipi. Nena ohandi hale kutya epangelo inali litula mo naanaa. Ngee ope na elitulemo otashi dulika pamwe inandi li didilika ngoo.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Oshinima shedu otashi ende kashona. Edu ohali yandjwa kwaava ve li kwete, ngeenge a hala. Epangelo otali ya po kutya aaye otwa hala okulanda edu, tali i komunafaalama wonhumba ou e li kwete. Ngee okwa hala a landife po edu laye yee ta tula ko opraisa yaye, loo epangelo tali tale ngee opraisa oyo otali i dulu, tali lande. Nongee itali i dulu tali i efa. Ou nee ta mono omhito a mone edu a likole mo sha, oyou ashike e na oshimaliwa nale. Ngaashi nee ndi li ngaha, edu nande ondi kale nde li hala, kandi na oshimaliwa shokulanda ofaalama. Eshi handi i kombaanga handi indile ko nande eemiliyona omulongo dokulanda ofaalama oyo, ondi na okukala ndi na sha shongushu yeemiliyona odo tashi dulu okukufwa ko kombaanga ngeenge onda ka nyengwa okufuta eendjo datya ngaho. Ou wete nale kutya osho itashi shiiva kaya. Paife, oshinima shiyolifa meembaanga oshosho kutya ove oto i ko to indile oshimaliwa, ndee yo otai ku pula vali ngee ou na oshinima shongushu yoshimaliwa osho. Onde shi landa nashike ngee ohai nyange, ondi li molunyango loshimaliwa? It is very rhetoric. Moshilongo shetu omu ava tu li mo tu vafyoona katu na nande ouwa nokuxupa kwasha taku tu dile metukulo ledu, shaashi opo u mone edu olo ou na okukala we li landa ashike. Ovanashimaliwa ngaashi ovanambeleva novanangeshefa vakula ngaashi nda dja nokutumbula, tava landifa ve litula mo, ovo ashike tava dulu okukala ve lilikolela edu.

Kombinga ei yedu laaveshe ope li nawa shaashi oho dulu okuya kumwene womukunda, te ku pe apa to ke okatunda koye oko. To yandje ngoo okamaliwa kashona oko taka dulika komufyoona. Opo oshi li ngoo nawa. Ashike nee paife, otu na nee vali ovanangeshefa ava inava wanifa oimaliwa yokulanda eefaalama tava kambe ko vali edu laaveshe. Ashike kedu laaveshe oku li

vali xwepo inaku fa kwaalinya lokulandifa. Eshi nee vali she tu tilifa mafiku aa, medu eli laaveshe oto hange vali taku ningwa kutya ou na okukala u na eehekta difike apa. Paife ouministeli oo u na sha nedu owa tameka okutendulula omadu. Natu tye nee owa hangwa wa ka nale wa kufa ko nande eehekta dili nande omilongo mbali (omulongo dokulima nomulongo dokulya outana), nena ope na omatendululo oo kutya owa kufa ko unene shakula nashi ehene apa. Oshinima osho itashi ningwa nee medu linya lomalandifilo. Paife ngaha otu li ngoo nawa shaashi mwene womukunda oye ha dulu okutya kaa opo. Ashike konima yefimbo otashi dulika omatokolo aa a ningwa koomwene womukunda a ka endululwe, ndee edu tali kala hali metwa. Oshi li ngoo nawa keshe umwe a nyike ko, ashike otu na nee okutala kutya ngee ohatu mete nee kutya ove kala nokapambu ke fike apa, nena oimuna itai ka xupa shaashi kai na apa tai ka lya. Oto ke likolelela ashike momahangu aeke.

C. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Omaudifo a ELCIN ondi wete ngoo kutya otaa landula ngoo onghalo yopaife, na unene otaa popi ngoo ohole yokukala u hole oshiwana ponhele yokukala u lihole ove mwene. Omunhu keshe u kale ngoo u na ohole yoshiwana shoye ove u shi yambidide opo u li. Otava tu unene omufindo mokuhelela outondwe. Ondi wete ngoo nee kutya kaimba otava rehalibitating shaashi oshiwana onghee ngoo nee sha dja konale kwinya kwali shi tondafane. Unene ohole ngoo tava tongo, noukumwe woshiwana shi kale shi li kumwe. Nokulongela Kalunga pamhepo.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Ongeleki yovene mokuxwepopaleka oufyoona, elaka layo olixupi lela-lela, ndee ondi wete kutya ounghundi owa dja apa kutya kai fi ehangano lokuninga oshimaliwa. Shaashi omunhu opo u linyenge u ete po eeprojeku nashike-nashike ou na okukala ndishi u na oshimaliwa. Yoo Ongeleki nee oyuyemo yayo ohai di ashike kufye ovakwaneongalo she likolelela koiyandjwa kutya ohatu yandje ngahelipi. Aaye opo ondi wete hatu ende kashona shaashi katu na po naanaa lela eeprojeku tu di wete kutya otadi kendabala okukala da xwepopaleka onghalo oufyoona moshiwana. Ndee ondi wete ashike kutya oshimaliwa ngoo. Osho ashike tashi imbi lela lela tu linyenge. Omadiladilo ohaa kala po e li nawa ngoo, shi na sha ngoo nouleliumbo. Ovanhu tave ya po ngoo nomafaneko, ndee luhapu omafaneko a tya ngaha ihaa tulwa moilonga shaashi ohatu ka indwa koshimaliwa.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Konima yemanguluko otwa twikila pakupopya momaudifo ashike. Ngaashi nda tonga kutya oshitya shetu shinene ohole, noukumwe woshiwana tu kale tu lihole, nokuyandja ngoo omayele movanapolotika tashi pitile momaudifo kutya ova ulikwa va lele oshiwana shaKalunga. Ashike

ondi wete kutya kape na naanaa around table talk, eenghundafana pokati kOngeleki nepangelo di popye ngeno nghee tu na okuyukililifa oinima imwe oyo yaendama moshiwana. Aaye okuninga ngoo pamwe pe na sha polevel yopombada, ndee oku komaongalo ovafita ohava popi ashike tava pitile momaudifo. Ashike otu wete kutya Ongeleki luhapu oya ama kovafininikwa pamikalo adishe. Na luhapu ngeenge pa ningwa oshinima ngaashi oinima ei ya ningwa meekampeina domahoololo aa a dya ko, ngee ongudu yonhumba yopapolotika ya ningi nai, nena omufita weongalo lonhumba oha dulu okuya mo meongalo ta kunghilile oshiwana kutya opolotika nai kale i lihole, nai kale i li kumwe shaashi elalakano alishe limwe lokutunga oshiwana noku shi twala komesho. Ashike, kandi wete naanaa pe na omutumba epangelo hali dulu okukala pamwe nOngeleki ndee tava popi sha. Shapo oshi li polevel yopombada. Ashike momaongalo ovafita otava kendabala ngaho okuhondja apa naapenya.

10. Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Aaye, inandi shi kundana nande.

11. Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Aaye, Ongeleki yoovene ondi wete ngoo kutya oi li ashike ofika ngaashi ya kala. Inai ama nande ombinga kutya oya pewa enwefemo. Ngaashi ohandi dimbulukwa oshinima shimwe sha li sha ningwa keongalo Eengolo, ovanhu ve ya ve na omidjalo donhumba dopapolotika ve di eta mongeleka. Pastoli winya okwe shi fikama shayela kutya vakwetu nee Ongeleki kai na kutya oyalyelye oyOvanamibia aveshe; oyovakwaneongalo aveshe veengudu dopapolotika dayooloka. Inatu pumbwa okukala hatu eta oinima yopapolotika yeengudu mongeleka. Inatu pumbwa okuninga oyoongalele yopapolotika mongeleka, ile okueta mo omidjalo dopapolotika. Kakele koipopiwa, oshipopiwa oshinima ngoo shililile. Otu wete kutya oi li lela ofika, oi li lela neutral. Kai na olwaamambinga, inai nwefwa mo nai. Ondi wete ngoo shi li ngaho kutya oi li ngoo ngaashi i na okukala. Shaashi ngeno okwa li ya nwefwa mo ngeno oto mono tai ame kongudu yonhumba ngaashi kongudu tai pangele ngeno tutye, ndee itai dulu shaashi oi na ngoo elalakano layo lokulifa oshiwana shaKalunga. Oshinima shi shii okupandulwa lela lela.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Ondi wete ngoo kutya ekwatafano leengeleki nepangelo olixupi. Kakele ondi wete kutya epangelo letu ola valula eengeleki ngoo adishe. Shaashi oho udu ngoo moipopiwa ovanapolotika tava condema ngoo eengeleki dimwe odo dafa tadi fipi ovanhu ohonde painiwe. Ohava popi ngoo va valula ashike odo dOvaluteli, Anglican and the Roman Catholic, those our traditional Churches. The others are just coming in now, we do not know where they are coming from. Ou wete ngoo kutya epangelo oli li ngoo aware kutya moshilongo omu na ngoo eengeleki, ole di valula. Ashike nghi shii nee kutya olyelye e na okufacilitating odialogue pokati kaavo vavali. Ngeenge epangelo olo tali ifana kutya ileni tu popyeni, ile pamwe Ongeleki oyo tai identifying kutya ope na oarea yonhumba ya pumbwa okukundafanwa, okufindikilwa kepangelo, yoo tai

fikama. Ekwatafano olo olo nee ndi wete lihe po olo. Ndee onda hala ngeno – Ongeleki ndishi omupiya woshiwana, nepangelo omupiya woshiwana, atushe ovo otu li melelo hatu lelafana. Shaashi epangelo ohali lele ovakwangeleki, voo ovakwangeleki otava lele ovakwanepangelo – ondi udite kutya opa pumbwa pa kale odialoque. Ngeno ngee otwa mono, tu li kongeleka ndee hatu mono kutya oshinima shonhumba osha puka, omashekafano ngaashi haa ningwa papolotika nashike nashike, oinima ei yeecorruption yokulunga-litapula ya lunda mepangelo letu paife, ngeno Ongeleki ngeenge oya mono omaupyakadi e li ngaho, ondi wete ngoo tai dulu ngeno okufikama i ifane epangelo, nokukala omutumba. Kutya, vakwetu otwa didilika oshinima shi li ngaha, hano omu li naanaa fiyo openi? Yoo tai yandje ngoo omayele apa tashi pumbiwa shaashi ovanamaye ele otu va kwete tava wilike eengeleki. Ongeleki ondi wete ya pumbwa okuuya po ngoo nomulandu wayo kutya ngee tashi ya pepangelo tali ningi nai ovanhu valo, oi na okulihumbata ngaha, oi na okukumaida ngaha, nokuyandja omayele ngaha. Ndee ondi wete kutya paife oshixupi ngoo. Shiimba pamwe omolwemanguluko ngoo nee, kai li naanaa yaukilila.

Ashike konale kwinya mekondjelomanguluko, eebisopa okwali ngoo hadi fikama, deengeleki da yooloka ndee tadi ya kumwe. Tadi kufa odelegation ndee tadi ka mona ovawiliki vepangelo. Ashike paife ondi wete oshixupi. Nongeenge osha ningwa shiimba inashi ningwa unene luhapu, ashike ondi wete kutya osha pumbiwa.

AOM: Tangi eshi we lineekela nge yo ndi yandje oudiladilo vange ndee osho nda djuulukwa okumona Ongeleki yetu i kale mekwatafano nepangelo mokuyukifa onghalamwenyo yoshiwana shetu. Tashi ti odialoque oyo oya pumbiwa neenghono adishe.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

It was mostly a white man and his supporters.

2. *Who do you think are mostly benefitting today?*

Before independence; you know most of us were born under the colonial power, we grew with the system until we were became adults and able to discern how thing were that bad. I have noticed that there were three groups in our social setting: They were whites, those who collaborated with that government, and the self-motivated blacks. The first group enjoyed nearly all the benefits such as health, education, and land just to mention but a few. The next group was of those who were blindfolded and supported the whites to certain extend that they could not notice/see all the negative things done towards them. Some of them who had some eyes were also benefiting either financially, educationally or medically. They got these benefits as their appeasement as collaborators. Then there were a self-motivated group. This is the group of the very dedicated black people who have been empowering themselves in terms of economic development. They started their businesses, selling the basic needs to the local people and gained respect among communities. Few of these hard workers still have their businesses seen here and there in Namibia. This was because of their own hard work and nor as a result of the cooperation with the colonial powers like the former.

Today after independence there is not big difference regarding benefits. The first group which is clearly enjoying much is that of the politician: members of parliament, ministers, directors, and heads of governmental and non-governmental organizations plus the other high ranking few. In addition to the fat salaries of these people, they have many additional benefits. They earn higher than most of the people in the country even higher than that of doctors unless if that doctor works privately. These additional employment benefits on top of salaries include assets like a car and a house. When travelling, they enjoyed travelling benefits like the S&Ts and travelling allowance. Other benefits are; let me say such a person wants to start with a business; it is not difficult for them to open bonds with the banks as they qualify. Because the bank is assured that this person will not have problems to return the money. There is no way a bank can refuse to give loans to this group. Then one can really say that the person is enjoying and many people in that group have now joined business. Not much has changed if we compare with the past.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

There is a big difference. Let us start with the working class whereby salary categories are not well structured as one would expect. There is no clear indication as to who is to get this and that in terms of qualifications or what. The picture is not clear. The example I can give is that of a

degree holders working for the state and the other one working for NGO or parastatals, these groups have big differences in their salaries. Some of the parastatals where people earn a lot are like NAMPOWER and NAMWATER. Their salaries and benefits are much higher than of people with same qualifications who are working somewhere else. There is no fairness.

Secondly, our leaders (political leaders /policy makers) are not 100% serious when coming to the redistribution of the economy. I am better because at least I earn something monthly. But there are the others who are earning nothing at all, not even a single dollar in a day. I am telling you, the nation is suffering at the hands of its own people. There are not good policies in place on how to divide the available resources to the nation and they will not be there if there is nothing in black and white, which will be guiding or leading us in terms of the sharing of resources.

4. How should this huge social barrier be remedied?

It is very difficult to overcome such a huge gap. It is not an easy task to implement, but I think the sooner we start, the better we can improve and balance the salaries for our people, based on their qualifications regardless of who is an employer, in government or private sector. I mean equal amount of money to the people of the same qualification, starting from grade 12 holders to a doctor. Namibia is a huge country with few people and rich with natural resources, which can be used to support each and every citizen including those who are not working. They can be given a monthly income as it is the case in other developed countries. Parents/guardians have the responsibility of helping their children in terms of school fees and other basic needs, so the moment they are well supported by the government, for them would not be difficult to fully support scholars fully. It is good that the elderly are already taken care of. What remains as our challenge is only the non-working group. This group needs direct support from the state and share from the national cake, but this is not happening.

I am not supporting the idea of the Basic Income Grant (BIG) to each and every citizen, but could this be given to the unemployed? If I am already working and have some income, why should I be given that NAD100.00? It would at least solve the problem if it is given to those who have no income.

5. To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?

No, the government may be doing something but regarding fair redistribution, it is not interested at all. For example if we look at the case of the provision of N\$100 (BIG) as was suggested by the church, the first people who rejected it were our political leaders, especially the Prime Minister and the President who stated that this will promote laziness amongst the nation. When the Unions are demanding for the workers' salary increment, but the government does not listen to them. This too is a clear indication that our government does not have the nation at heart.

Another thing is the case of the so called ex-combatants. A lot of money has been allocated for this group. They are given lump sums according to the length of their stay in exile. They are also

offered assistance to start with projects etcetera. These many benefits are given while those who did not go into exile are left behind, which in itself is a creation of two social groups in the country. We must support all the people on the equal basis; I think that we need to divide the little we have equally for all the Namibians without sidelining others, irrespective of who was abroad or not, who contributed to the struggle or not. Yes, the ex-combatants are earning, but the others, who were and are not ex-fighters are hopelessly stranded in the streets without any income, but nobody is paying attention. I conclude that to me, our leaders are not interested in the equal welfare of the whole society. If there is any dedication, I have noticed it.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Commercial Land: The process is very slow, this is happening step by step slowly but not surely. The process of willing seller willing buyer is not working. But you know; whenever the government buys some farms in this way, it goes slow because farmers have put the prices extremely high. If there is land for sale in commercial areas, those who benefit are only those who can afford the prizes. Citizens of my category have nowhere to get money for such purchases. We do not qualify for bank loan. It is funny when you go to the bank and ask for a certain amount of money, the bank will first ask if you have assets of the value that is equal to that money. With what have I bought the assets if I do not have money? It is just rhetoric. This tells us that the poor Namibians have no benefits from the provision of land because you have only to have money for access. This is only possible for high officials, and the hardworking business people that I mentioned earlier.

Communal Land: It is a different case in communal areas because one could easily go to the headman/woman who is responsible of land allocation, and get a piece of land on an affordable price. It is better here. On the other hand, presently there is another group of small businesses men and woman, who have no money to qualify for commercial farming land. Those are now fencing off large tracts of the communal land. To make things worse, the land is divided in hectares, 20 ha as maximum per person, and this is up to the Ministry of Land to decide as to how big is the part of land to be allocated and to whom. It is those who are lucky that get bigger pieces while others still suffer. If for example you have fenced off about 20 hectares, 10 for animals and 10 for crops, the minister's team has the mandate to reduce that land to a certain extent, which limits your farming alternatives; but this does not also apply in the commercial land. There is fear that what was allocated by the traditional authorities will be rearranged by the Ministry to the disadvantage of the people. We are both crops and animal subsistence farmers, and if the small portions that we already have are again made smaller, that will force us to drop one of the two. If you need land cultivation for crops, nothing will remain for animal grazing.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

I think that the sermons in ELCIN are relatively going along the current issues; specifically on love for the nation, to be supportive rather than being selfish. Church leaders are also focusing on the prevention of hatred among its members. I think they are trying to counsel and rehabilitate the nation for peace and stability since the nation has the background of divisions. Love and unity are central to their message; as well as the spiritual aspect where members are encouraged to worship God.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

The Church's voice in poverty reduction is not that much high because it is not a money generating body/company. Its chances to generate funds are narrow. To overcome such a huge problem, you need to have money for certain project/s, which can in turn contribute to poverty reduction. For now the Church only receives money from its members through fees and collections, which depends heavily on members' income. We are moving very slow because there are no projects for poverty reduction in communities. There are always good proposals and suggestions made at congregations' level, but to implement and sustain these proposed projects is very difficult due to the reason stated above.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

After independence we have continued to speak, mostly through the sermons. I have mentioned above, the Church has been stressing love and unity in the society. Politicians are also advised through the sermons, to understand that they have been called and chosen by God to lead his. But I have not seen any round table talk between Church and state about how some of the problems in society should be solved. Unless if there is something taking place at the top level leadership, but here at the congregations level, our pastors are only speaking through their sermons. We see that the Church is always identifying with the marginalized side. When something transpires like the incidents that took place in the previous elections; if one political party has gone wrong; a pastor in a congregation intervened and cautioned the nation that politics must be conducted with love and in the spirit of unity, because the purpose is always the same – the development of the nation. But, have not observed the meeting convened either by the Church or by political leaders for a discussion. However, our pastors in parishes are trying to amend here and there as they deem it necessary for their interventions.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

No, I have not heard of any.

11. *How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?*

No, I think that the Church is still firm as it has been. It has not lost its focus neither influenced. I remember one incident at the Eengolo Parish when some members of a certain group came into the church in their political attires/colours. The pastor in charge had just explained that the church does not belong to a certain political party, but is for all Namibians, regardless of their political affiliation; it is for all Church members and for all political groupings. And there is no need to bring political colours and rallies to the church. What I observed is that the Church is neutral and will remain neutral. It is impartial and is not negatively influenced. If it were politically influenced, then one could see how it is siding with the ruling party for example; but it is not doing so because it has its purpose in mind, which is to pasture and lead the people of God. This really needs to be appreciated.

12. *How do you describe and rate Church-state relationship and dialogue in Namibia today?*

I see relationship between the churches and the government as so limited; although our government has to some extent, recognized all the churches. I am saying this because sometime you hear speeches of the politicians condemning some of the churches that are exploiting and milking from our people in terms of money. They speak of the Lutherans, Roman Catholics and the Anglicans as those fully recognized – those our traditional churches. The others are just coming in now. We do not know where they are coming from.

You could feel that the government is aware that there are churches in the country that must to be counted on. What I do not know is who should facilitate the dialogue between the two sides. Whether it is the government which invites the Church or it is the Church which has to identify the areas of concern that needs to be discussed, to be taken to the government, then the Church takes the initiative. However I think that this must be a matter of dialoguing from either side, because both the government and Church are servants who are intertwined in service and leadership. As Church, if we see the need to attend to something with government, we can take the initiative and convene a meeting. There are many issues like political hatred and conflicts, and corruption which is at rampant in our government today; which can be reasons for such a meeting and dialogue. Follow-up meetings can continue. The Church has a big role to play, especially in advising because we have many talented Church leaders who can advise the government as necessary. I think the Church needs to organize itself and have a policy on how to deal with the government when the latter is treating its people badly. It must know how its approaches on how to advise or to call the state to order. For now this is not happening, perhaps it is because we are just celebrating independence. The Church is not straight forward.

During struggle days, church leaders of our different churches stood together and formed delegations to talk to the rulers (colonial masters). That is rare today. If it has been done, probably it is not enough, while it is so much needed.

AOM: Thank you for trusting me to also give my humble ideas. But, what I am longing is to see our Church interacting with the state in the guidance of the social fabric of our nation. Dialogue is much needed.

INTERVIEWEE: KONDJA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi mangeluka?*

Nale oshilongo manga inashi mangeluka katwa li hatu valulwa nokuli shaashi katwa li twa fika po peliko. Ola li momake aavo ve lininga ovo oovene valo eshi ve li tu nyeka mokukolonyeka.

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemangeluko?*

Eshi oshilongo sha mangeluka, eliko loshilongo oli li xwepo kali li unene nai, ndee oupyakadi ou li apa kutya oli li momake nomomauwa oohandimwe, hakeshe naanaa omunhu. Eeplana odo da ningwa odi li mouwa wovanhu, ashike osho tashi tulwa moilonga kashi li nande mouwa wovanhu vahapu, oohandimwe ashike. Unene ngeenge owa kwatafana nawa naau e li opo pamwe omushiivikile woye paukwatya wonhumba ile wongadi: owokoilongo yeni, owomuhoko woye, ile omu li moline imwe aike yopolotika, ile mwa kula naye. Osho ovanhu tava li ouwa woshilongo komukalo oo. Vahapu nee ava tuhe na eeconnection, edina loye kali shiivike. Ove pamwe ino dula okumonika molwonakudiwa yoye pamwe nande oyelongo opo u tofwe mo nawa. Ou li kokule nokutyapula eliko olo loshilongo, ngaashi ngeno oli na okuliwa kovanhu aveshe. Osho nde shi tala shi li ngaho.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Omwaka ou otau ende tau wedelwa koukwatya omo twe lihanganga oshiwana. Oshiwana shetu oshe litopola meengudu odo tadi ya ashike doovene da dja mwaashi nda tumbula nale. Ngee otwe lihanganga tu li mongudu imwe yopalikolo ile panghalafano, otu kwete okutameka okupatela vamwe pondje ngaho. Nande otu kale nee tu li meemhito odo dokutukula eliko loshilongo, otwa nyengwa okumona eshi tashi linyenge kwinya kombada yeengaba dongudu yetu. Osha eta ngaha eliko li kale ashike momake oohandimwe. Noufyoona tau kala apa u li tau hapupala. Naava ve shi kwete nawa, tava kala nee ve shi kwete nawa. Etopoko monghalafano yovanhu ola eta omwaka wakula pakulikola. Onghee nande eliko tali ningi nawa moshilongo ile li li xwepo, omolwa oukwatya oo u li ngaho oo, ovanhu haaveshe ve li nawa kaya.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Omunhu oku na omadiladilo mahapu, ho diladila noinima imwe kashiimba itai dulu okuningwa. Shimwe omunhu to diladila oshosho kutya omunhu a shitululwe, a pewe omadiladilo mape ye a mone ko kutya eshi tashi ningwa opo kashi li mondjila. Umwe oto diladila kutya pamwe nape uye elunduluko, omouleli woshilongo pamwe, ile omouleli waao e li peenhele opo ile peemhito dopaliko, ile pamwe momatokolo mu ye vamwe. Umwe oto diladila pamwe ku kale ku na

eengudu odo domaxwaxwameko. Tadi xwaxwameke movanhu ava ve he udite ko, voo ovo ve li monghalo ii paliko, ova mona oixuna, inava mona elongo, nomolwaasho kave na eenghono dokukwenena osho kwali ve na okukala va likola. Ou wetee nee ngeenge opa kala eengudu odo tadi dulu okuxwaxwameka ovanhu va ude ko kutya, mboli onda pumbwa ndi kale ndi li ngaha. Ngee ondi li ngaha mboli kandi li nawa. Ounhu womunhu eudeko opo a dule okukufa omatokolo kuye mwene. Shaashi ngeenge ou li ngaho, ku shii ngeenge owa pumbwa nande okunwa omeva mayela, kushii ngeenge ohaa nuwa kukeshe umwe. Nena oshidjuu okukondjela omeva mayela. Ongeleki otai dulu okukala i na omhito okukwafa ovanhu va ude ko onunhu wavo noukali wavo kutya ove na okukala ve li ngaha.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Omishangwa dopapangelo, nomadilaadilo ovaleti oku li apa kutya, eliko li topolwe shi fike pamwe. Eembapila otu di na domilandu da shangwa nawa-nawa, ngehe eliko li na okutukulilafanwa. Ashike oupyakadi ou li apa kutya, ovo hatu tula moilonga, itatu tula mo ngaashi shi na okukala. Oko ndi li oko handi tula moilonga ndee inandi dimbwa natango ombuda yange kutya onda dja kongudu ilipi po. Oto hange nee hai lapele kuvakwetu osho nda pewa. Ohandi shi yandje ndee hakwaava ve shi nuninwa ile ve shi pumbwa unene ve dule vakwao. Epangelo loovene pamaufu ola yandja eliko li tukulwe shi fike pamwe. Nafye nee ovo hatu pewa katu udite ko kutya oshike osho shi na okukala shetu, opo ngeno tu ha efe ashike hatu shi lumbulwa ngaho. Omolwaashi katu na elongo lawana, neudeko ngoo nee loinima yoovene.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoono?*

Ongaashi nda dja nokutumbula kutya ekwatafano loye lomonakudiwa, la etwa koukwamuhoko, la dja melongo ile pakulikola, yoo nopolotika tai kumu mo yo, oli na mo sha mokutya olye e na okukala nawa nena. Shaashi ou ndi li pomuvelo wokutukulila vakwetu, ondi na ombuda apa nda yaamena kutya aaye, otwa kala noonhumba noongadi. Nedu osho ashike tali i natango ngaho momake oohandimwe okupitila momalyenge ekwatafano.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Omaudifo aa taa udifwa meengeleka nena, oku li taa dana onghandangala she likolelela konghalo ei i li po. Efano olo hali yandjwa kOngeleki oi li opo opo omunhu a fike kefikilo oko kwa halika. Otu na oshiwana shi li monghalo yanyika olutandu, ndee Ongeleki otai ifana efikopamwe, ombili, nonghalafano iwa nomunhu keshe, nokutala kutya omunhu keshe oku na okuyakulwa shifike pamwe. Otai yelifa kutya kaku na ou a shitwa ngeno a kale e li kombada yamukwao, ovanhu aveshe ove fike pamwe.

8. Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

ELCIN okwe lipyakidila ngoo. Oku na osho ta ningi sha ukifa konghalonawa yomunhu. Ope na eefikola da ELCIN, ope na yo eeprojekta da totwa po owina omolwa onghalonawa yomunhu. Pamwe oshinima sheefiye, pamwe oilema ile eyakulo lovanhu ava va kwatwa kouyehame omolwa o-HIV. Omaxwaxwameko oo otae ku ulikile nghee e na eenghendabala da yuka konghalonawa yomunhu. Neeproject donhumba da totwa di kwafe ovanhu va dule okulikola, opo onghalo yomunhu i xwepopalekwe.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Oto udu luhapu ovafita tava pulwa ngoo nande omapulo, ndee to udu eamo lavo, olo tali yandje oshipala sha-ELCIN kutya Ongeleki oya tya ngahelipi. Luhapu ote liholola a ama kovafininikwa, nota popile onghalonawa yomufininikwa. Pamwe ovafiyekadi tava tewa nande omomapyia. Luhapu Ongeleki oyo ya kala epopilo lovanhu ovo, oko hava yuka nomaudjuu avo oo. Eshi tashi mu twala ko osheshi e udite kutya oko ta mono epopilo.

10. Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Oku na oiholetwa imwe nghee Ongeleki tai kwafa epangelo. Nandi ye nande okopolitika oyo ya tula ovanhu meengudu. Ndee Ongeleki oi li ofika, ya amenena po onghalo yomunhu, inashi kuma kopolitika yonhumba. Ohai dimbulukwa oiningwanima imwe yopapolitika ya ningwa odula ya dja ko nodula ikwao inya, ku na ovanhu tava pakwa, ndee oikefa oya uvikwa nomalapi, haleli lepangelo, ndee oyaa eengudu. Ongeleki inai taataela shi ovanhu ovo ndee oya hetekela okufatulula eshi tashi ti. Noya yambidida epangelo kutya moinima i li ngaha, omolwa eyakulo lOngeleki kovanhu aveshe, otu na okuyuka omufango ou. Vamwe ova li tava pake omunhu wavo nova li va hala okuimba omaimbilo ongudu yavo mongeleka. Ndee Ongeleki oya ulika kutya omunhu ngee okwe ya okupakwa pamulandu wayo, oku na okuliufwa komulandu nokomufango oo. Ovafita ova yandja yo omawi avo. Ovali nomoradio tava popi kutya moshinima shi li ngaha, otu na okulihumbata ngaha. Ondi wete omufango wOngeleki owa yela.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ohatu dulu ngoo okutya Ongeleki oya nwefwa mo, ndee ondi wete omulandu wayo woovene inau nwefwa mo. Eshi sha nwefwa mo ovanhu oohandimwe ava tava tula moilonga omulandu wayo. Oku na ovo ve linyengifwa, notwa didilika va shikula oipopiwa nomaudifo Ongeleki keekampeina dopolitika yeengudu oko va ama. Ndee eshi inashi tya Ongeleki yoovene aishe oya nwefwa mo nai. Oku na peenhele opo omuwiliki wOngeleki oye vali to hange a ninga omutwe wehangano lavo lopapolitika, ile a pewa oinakuwanifwa imwe ngaashi ouhamushanga, omunashipundi nosho tuu mehangano omo. Kwaa o ino teeleda ko sha luhapu shiwa meyakulo lovanhu aveshe. Ota li eemhanda mbali.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Ekwatafano inandi koneka naanaa opo ava vavali va shakena opo va kundafane. Shiimba eshi osha pumbwa okuxumifwa komesho.

AOM: Otwa hala ovafita va kale ovafita, itashi wapala va fiye po oilonga yavo va ka ninge ookansela molwa okulikola ashike. Ngee pamwe ota i ko a hala a ka yakule oshiwana nawa, aaye na ye, ndee ina ya ko nelalakano lokukalikola. Ongeleki momafimbo aa oya pumbwa i twikile okukala ponhele yayo.

A. Government and Society

1. Who were mostly benefitting from the national economy before independence?

Long ago before independence we were not considered because we could not access the national economy of the country. It was in the hands of those who declared themselves owners when they robbed it from us through colonizing.

2. Who do you think are mostly benefitting today?

After independence it became better, but the problem is only that the national economy and the benefits are in the hands and are enjoyed only by few individuals, not by every person. The plans were made to favor all people, however, what is implemented is just favoring few individuals not many. The most favored are those in any way related to the gatekeepers or implementers of plans in various terms; being their family members, hailed from same areas, tribes, being in the same line of political parties, or childhood buddies. That is how people are enjoying the national benefits. Many who do not have connections their names are unknown, unless they have profound education backgrounds to be spotted out. Otherwise the remainders are distant from benefitting and enjoying the economy of this country as it is supposed to be enjoyed by all. That is how I see it.

3. What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?

This gap is increasing due to the present situation we have found ourselves. Our society has been inevitably divided into groups as a result of the circumstances I have already described earlier. There is a tendency that people of same categories of economy or social status to exclude others out of their groups. This causes such people, when they find themselves in positions of distributing the national resources, to be blind and unable to see beyond their economic categories. This has also contributed to the issue of economic imbalance, causing it to just be in the hands of few individuals. Poverty remains where it is and continues to increase, while those who already have continue to have more and replenish. Social boundaries have increased the economic gap in the society. That is the reason why not all people in our society are not well off, even when our national economy is internationally good.

4. How should this huge social barrier be remedied?

Human beings have complicated thoughts, at times they can even think of the impossible. One impossible thing I use to think of is the transformation of humans, and to be given new thoughts to realize that what is currently being done is not right. One may think that change and even replacement is needed in government leadership, economy sector leadership, planning and decision-making leadership. Campaigns for change need to be launched to open the eyes of the

illiterate, the poor, the wretched and those who do not understand and cannot stand to ask for their rights in the sharing of the national economy. You see, these campaign groups could develop awareness among those people to understand what they are supposed to be given and to realize that they deserve a better life than how they live now. They need to understand their basic human rights to be able to make decisions on their own. If they do not understand that, they hardly see the need, for example, to have access and drink clean water because they do not know if it is meant for everybody including people like themselves. Without that understanding they do not find it useful to demand such services. It is difficult to demand clean water. The Church can use this opportunity to assist the people understand their basic human and social rights and entitlements as to how they suppose to live.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

Government policies and the wishes of leaders are that the economy be shared equally. We have well documented policies, properly written as to how the resources should be shared. But the problem is only here that, those of us that implement these policies, are not implementing the way it should be. I am there implementing but I have not forgotten my back, as to which group I belong. You will find me corruptly considering only my acquaintance for what I am given to manage. I am giving what is suppose to be given but not to those that it is intended for, or in need of it more than others. The government, policy wise, authorize that the economy be shared equally. Even us then the recipients, we do not know what it is that belong to us, so that we demand when it is misplaced. It is because we do not have sufficient education and understanding of things themselves.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

As I have earlier stated, one's connections, your background connection, linked either to tribalism, education or economic status; as well as political involvement, all these determine as to who has to live a better life today. Those in charge of the redistribution of the national resources have connections with, and are favoring their acquaintances. That is also the same case in how land is being distributed. It is just going to few individuals through chains of connections.

C. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Issues of our current situation are at the centre of sermons delivered in churches today. The picture that the church is painting is so that the people reach the intended destiny. We have a nation finding itself in the situation full of divisions and discrimination practices, but the Church is calling for equality, peace, good interpersonal relations for and ensures that every person is

helped on a sound equal bases. The church is teaching and makes it clear that none is created more special than the other and that all people are equal.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

ELCIN is really busy. It is doing something regarding the welfare of a person. ELCIN established some schools and on top of that there are also projects that are specifically set up for the welfare of a person. Be it is the situation of orphans; people with disabilities; or the assistance to people infected and affected with HIV. All these effort are indications how ELCIN has good plans to change people' situations for better. There are also projects established for income generating purposes, to improve the lives of the people.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

You hear pastors being interviewed and from their answers you can deduce their perspectives which give you a clue of ELCIN' position on the matter. The Church mostly portrays itself as the one identifying with and advocating for the marginalized. The Church uses to identify with and be the voice of the voiceless like incases of widows who are maltreated and stripped of their properties such as land. People with problems use to go to the Church because they know that it is where they would find protection.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

There are some examples how the Church helps the government. Let me point out the politics that has caused division among the people. The Church remains firm, protecting the well being and social peace of all people, without siding with any political grouping. I could remember some political events which happened last year and the other year before last year, when some people where being buried with their coffins covered, not with a state flag, but with political party flags. The Church has not chased those people away but has assisted and explained what that means from the perspective of the Church. I then advised the government that, in cases like that and for the sake of giving equal service to all people, we have to follow a certain procedure. Some people who were burying their deceased wanted to sing their political party songs in the church. But the Church has stated its position that funeral services conducted in churches have to follow and be in line with Church procedures and policies. Pastors have also given their voice; they spoke through the radio as to how we should behave in such circumstances. From the way I see it, the Church policy is clear.

11. *How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?*

We would say that the Church is somehow influenced, but from the way I see it, its policy remains not influenced. Who are influenced are some individuals who are responsible with the implementation of Church policy. There are those who have been shaken, and we have noticed how they aligned their speeches and sermons with their preferred political party campaigns. But

this does not mean that the Church as a whole has been badly influenced. You find in certain communities where Church leaders are also the leaders for, or probably given responsibilities in their political parties as secretaries, chairperson and so on. And in those cases you do not expect much good in issues like equal treatment or service for all people because they are playing a double standard.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

I did not notice or hear where these two have met to discuss. I think this kind of relationship needs to be developed further.

AOM: We want pastors to remain pastors. I do not sound good for them to leave their work to become councilors for the sake of material gain. But if they go there for the sake of honest service to the public, then it is fine. In circumstances like these The Church needs to stand firm and hold its position in society.

INTERVIEWEE: LONGENI

A. Government and Society

1. *Owa didilika mbela kutya oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Etyapulo louwa woshilongo manga inatu manguluka ola li le likolelela koshipa. Ovanhu va tukulwa meengudu nhatu: ovalaule ve li pedu, eembaatili di li pokati, novatilyane ve li pombada. Painima aishe itatu: papolotika, pasocial, nopaekonomy; ovatilyane ovo va kala tava tyapula aishe ei. Okwa tya ovo va kala nee 80% dedu, ve na eepoosa adishe edi dakula, ngee nee opauprofession, ngee opapolotika, ile elongo olo nalo la li pamukalo wokatongotongo. Ngee hatu tale oBantu Education eshi kwali ya fatululwa okutya, Omulaule oku na okukala e na onhele yaye yayukilila kutya okuhumbata omeva noikuni yomuhona omutilyane. Melongo ovalaule kava li va pewa omhito okumona eenghatu odo dafimana.

Naashi nee oshilongo sha ka manguluka ope na ashike omaupyakadi oo a dja koukoloni, taa monika fiyo onena. Konima yemanguluko mo1990 efinamhango ola tula po nee oshinima sho “affirmative action,” oko kwa wedwa “previously disadvantaged.” Ongudu nee oyo ya tambula epangelo konima yemanguluko oya li petameko penya yafocus meearea di li nhatu unene, rural development, education, nosocial welfare unene ohealth. Elalakano ola li kutya ngee owa xumifa komesho orural area shaashi ovanhu vetu vahapu kave li meedoolopa, nena otashi ti owa develop oshitukulwa shihapu, nongee oeducation owe i ningi nawa, owa eta ngoo natango oshiwana shiye ponghatu yonhumba.

Ovalaule konima yemanguluko oku ohatu va hange unene meengudu di li nhe: Ovanhu ava va dja kombada va dja ko va longwa voo ove li meeposition; ovo va hangwa meni va longwa pamaifano nande vahapu inava hangwa meeposition dakula; ovava va hangwa meedoolopa ngaashi ooKatutura ile Kiusebmond; naavo ve li korural area. Ava va dja kombada ve li meeposition ova assuming diva eeposition omu unene ovanapolotika. Mewiliko lopombada lotete konima yemanguluko omuwiliki ashike umwe omulaule a li meni loshilongo Nicko Bessinger a li a tulwa mo. Ovatilyane ova kala meeposition ngaashi ovanangeshefa, neecivil servants. Mocivil servants ovatilyane vamwe ova ka shuna koSouth Africa, vamwe eeposa dakula ove di kufwa tava tulwa pwaado dopokati, ndee vahapu vavo kava li ve lilongekida okulonga mepangelo lomulaule tava reporting kovalaula. Vahapu ova enda ashike tava resign, nokuya unene kee parastatal. Ovalaule ovo va dja pondje tete ove ya tava kufa ko epangelo ndee inava ya keeparastatal fiyo omo 1994, omo va ka tameka yo nee okuya keeparastatal na eventually ove ke di kufa ko, naavo va ninga novawiliki vado ovava unene va longwa. Ova enda ngoo nee noinfusion yokuenda tava tula mo vamwe vaava va li meni nande hapeenhele dopombada. Ovatilyane ova ka ya kobussiness nokeefaalama. Okudja nee po 2000 fiyo opo 2005

opo osha ka kala shayela kutya ovanhu ava vafyuulula opower, ova tameka okumona kutya mboli opower oinyenye nee, nova kendabala okumona eemhito adishe. Fiyo omo 2000 kapa li ovanhu va dja kombada ve li moprivate, neengeshefa dopaumwene, kakele ashike komushamane Aron Mushimba, navamwe va shonaelela. Eshi va ka mona kutya mboli ongeshefa oiwa, tete-tete eshi va ninga ongookaume, ove lipa eeshi nokuli diva kwinya ko 1992/3. Lwopo 2000 penya voo otave lipe eerights deemina, eefaalama nomadu nee. Dimwe da yandjwa kovanhu paumwene paAffirmative Action tai sponsoringwa ko Agri Bank, dimwe da tukulilwa ovanhu - imwe i na ovanhu fiyo va 6 lwaapo momukalo moresettlement. Ovo ve di pewa natango ovavenya ngoo ve li pokati pe. What is clearly becoming okutya paife ou na nee oclass, ihe na sha vali nocolor ile otribe, ndele oi na sha unene nostatus. Kutya ou na oposision yakula mepangelo, moprivate ile omoparastartal, eepriviledge dihapu ode ya nomukalo oo.

Eefikola dihapu dinya da li dovatilityane nale, oda ka ya mumwe neefikola dovalaule, eshi ovalaule vahapu va ya meenhele edi da li dovatilityane nale. Ovo va ya oko nounona vavo ova ka kala clearly defined kutya voo omiddle class. Ounona vavo ovo va ka ya meefikola odo. Omanga ovalaule ava va kala ngaashi koKatutura ove li ashike ngaashi va kala. Fiyo opapa ounona vashona va dja moKatutura tava dulu okuidentifyingwa kutya ove na eeposition dakula. Ava vokorural area oshe likolelela kutya onakudiwa yaye oi li ngahelipi: okwa dja kombada ye ta assuming oposition yakula korural, ile okwa kala omu a longwa, ta mono oposition unene yomiddle level. Voo navo otava moving va yuka keedolopa. Paife osha yela ou na omiddle class i li characteristically distinctive lela-lela. Inashi fa nale eshi omiddle class twa li ashike hatu popi okaana komulongi ile omufita nomupangi. Ei yopaife oi na sha nostatus, oi na sha noeducation osho yo oarea apa u li natango.

Otashi ti osha ninga shidyuu okaana komufyoona ka accessing eeservice dihapu. In theory eepolicy opo di li diwa filu-filu ndee in practice, odidjuu okuapplyingwa. Nandi yandje oshihopaenenwa; Ohome environment otai determining kutya okaana otaka i kofikola ilipi. Nande nee okaana komufyoona e li moKatutura oka kale nee taka dulu okutambulwa kofikola i li koPioneerspark, ove na okulongifa otransport voo natango molwaashi otava competing, eshi tava ka shanga omakonakono oitwa yavo itai ka kala iwa i ke va tambulife kwi. Ngeenge ou na eeapplication eyovi ove ou na ashike eenhele efele konyala oto tale mo ashike ava ve li nawa. Otava di mounona ovo vomiddle class, ve na oinima ihapu keumbo tai kwafa eudeko nehongo lavo, oyo itai hangwa momaumbo ovafyoona. Olearning outcome younona ava itai ka kala yelifa. Shikwao eefikola dokorural dihapu otadi longifa omifika dopedu melongo ngaashi oCore ile Extended, naadi ashike hadi ningi nawa. Haalushe ve na oHIGSCE. Nomolwaasho ove na olimitation yokutambulilwa mouniversity.

Ouniversity nee nayo, oili koarea yopreviously advantaged community. Okaana haka i koUNAM taka di kOmbili (limwe lomomalukanda mOvenduka) oke na okukwata outaxi vavali mefiku okuya nokwaaluka. Ngee otaka ende kopuladi otashi ka pula eevili nhatu. Ointake yoUNAM paife oi li po 10 000, ndele ava hava di momuhandjo o 2 000. 80% ihai kala mohostel. Ounona ovo vovafyoona otava mono oixuna komukalo oo, vehe na apa tava di. Oflat ohai futwa. Oloan

yepangelo fiyo opapa inai kwatela mo oaccommodation younona vahapu. Paife okaana koludi olo otake ke lihonga ngahelipi monghalo yapiyaana ngaho? Ngee otwa assuming kutya okaana ohaka di nee moKatutura, omo konyala keshe eumbo etivali hali landifa omalodu, oenvironment yokulesha oya piyaana ashike. Nande okaana aka itaka landifa omalodu, okukofa ashike manga kwako momudingonoko womaumbo eeshebeen, kaku po ashike. Manga winya e li koPioneerspark oku na onduda yaye oye aeke ta leshe. Shikwao ounona voupper middle class ihava i ko UNAM. Luhapu ohava i koSouth Africa. Ame ohai kala nda kumwa ngee nda ya komukunda wetu (wa tumbulwa) oku nda dja, ndee hai pula ndi lombwelwe ounona vomomukunda wetu ava ve li paife kouniversity, ohandi udu ashike omadina aa handi udu shito (a tumbula omadina amwe ovalongelwe pomukunda oo). Eshi osha hala okutya: “The rich are getting richer and the poor poorer.” Ame ohandi kala nda kumwa, nohashi ningifa nge emotional ngee hai diladila kutya ngeno okwali ashike nda dalwa nena, despite the fact kutya onda li handi ningi nawa mofikola, ngeno nena eli okuya kwange kouniversity okushona ashike. Meedula omilongo mbali, ofamili ashike imwe aike ya dja kobackground ya fa yange momukunda wetu, ye shi pondola okutuma ounona vayo kouniversity. Onda ninga oresearch ei. Ndee ounona ava va dja meefamili detu ava hatu longo ovahapu ashike, ndee luhapu ovovanhu ashike ava: omulongi, omufita, omupangi, omunangeshefa, ile okatekulu kaavo. Osho otashi ti onakwiiwa kaiwa, oshidjuu okaana komufyoona kaadvancinge. Ohatu dulu okupopya kutya ohatu eta oipangelo popepi notwe i eta shili, neefikola popepi novanhu otwe di tunga, ndee ovanhu ava tava longo, ounona tava di meefikola odo inava longekidilwa nawa onakwiiwa.

Shikwao omhito yovafyoona okwa li omeecollege shaashi okwa li di na eerequirements dishona, doo vali kakwa li hadi futwa. Automatic shimha ashike omunhu a tumbulwa mocollege yee oku na yo nobursary. Paife ngaha oda assimilatilwa moUNAM, oyo ounona tava pulwa 25 points ndee ounona vokorural area itave di mono. Oshitivali oinima otai longwa mOshiingilisha, voo ounona ovo hatu popi inave shi longifa moenvironment yeputuko lavo. So the odds are against the children.

Oukwatya ou owa etwa koshiponga shakula sho self-interest yaava ve li peendodo dokuyandja exumokomesho koshiwana. Inava hala okudipaa po oshinima eshi, kutya natu dipae po o“previously disadvantaged” ndee tava eta po “currently disadvantaged.” Ngeenge ova realizing osho, nena opo ashike tashi eta opo eeproblem odo di addressingwe. Ngee owa mono nee the currently disadvantaged nena oto dulu nee oku di tukula meegeographic area. Ngee owa mono nee kutya mboli *the most currently disadvantaged* ove li mOkavango, ile omOvanama, ihava i kouniversity, nena oto dulu okuninga nee oresearch ove u addressing eefactors odo. Ile u ka mone kutya ovanhu morural ovo unene va hepa, voo ovo vehe na oilonga.

Shikwao oinformation oi li ashike meke lovanhu ovo ve li xwepo. Nande epangelo oli tye oinformation ohali i tula moifo, ovanhu vangapi korural hava mono oifo? Vangapi hava popi Oshiingilisha osho shi li moifo? Paresearch it is less than 10% ovo hava popi Oshiingilisha moshilongo. Ovo have shi popi nawa are less than 2%. Ngee nee ou na omauyeleele aeshe neefooloma i li mOshiingilisha. Nandi ku pe oshiholelwa: Onda li hai popi nomunambelewa

umwe nena kOvenduka e na sha neameno loushitwe. Nda li ashike nda hala oku ka teta oikuni meendjila tadi longwa koushilo. Paife ovo tava wapaleke ondjila oiti otave i xwike voo tave i fudike. Oikuni iwa noiti ihapu ku n a ovafyoona ve i pumbwa hava temifa ashike omapumba ponhele yoku a ninga oushosh a mone oilya a ka lye. Ohai lombwelwa ashike eendalae dihapu dihapu okudja odula ya dja ko. Vati: Ou na okuya kumwene womukunda, tek u pe ombapila u i ete kouministeli opo nee u ka ye. Oikuni oya napakana momikunda dihapu. Ohandi ka mona oovene vomikunda vangapi? Eshi oshiholelwa ashike kutya *obureaucracy*, otai ningifa ovanhu eecriminal va li vehe fi eecriminal, noku va fifa ounye. Ointention and policy, is good ndee opracticality yopolicy oyo neeobjectives ihadi meetingwa vali shaashi ngee owa tula po eeobstacles dihapu dihapu, ohashi ka etifa ashike omaupyakadi mahapu mahapu. Ngee nee oto ti: Okaana opo nee ka tambulwe mofikola ka exemptingwe kofuto, ndee to tale eenghatu dile odo da tulwa po mokuninga eehelo olo, voo ovanhu vahapu kave na ouyelele oo, ovanhu ohava mwena ashike. Ile oyouth service tai kutu ovanhu nande based on constituencies, ava ashike ve li momukunda ve li nale privileged, eshi taku ka shangwa okakonakono, ovo ashike tava ka kufwa po natango. Eshi osha faafana yo momakuto mopolifi, moarmy, ile monational youth services, oinima aishe oyo oye lifa ashike. Kexulilo lefiku, omufyoona-fyoona moNamibia, ke na mo ashike onhele. Onhele yaye okutambula ashike oshikukuta. That is the only privilege omufyoona e na.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Enyamukulo oli li simple, Greedy! Okuhadiladila vakwetu, oko yo kwa etwa keefactors dihapu. Oruling class ei nee hatu tongo apa, is always removed from the reality. Ngeenge tave ya kwii, va londa keendoloma okuulika ashike ovanhu ominwe. Ihamu ningi shonhumba, etei po eemhito doilonga nosho nosho. Ndee navo inava eta po eemhito doilonga. Ofimbo va removingwa koreality, kave na efiku nava ude ko ee problema edi, voo inava hala oku di uda ko. Shaashi ngee ove di udu ko, otashi ti neeprivilege davo dihapu otadi ka kala da cuttingwa (xupipikwa). Eeresource di li ko kadi li ashike infinite (itadi kalelele), di wanene keshe umwe ngee umwe ota living the extravagant life. Ehala loovene lokutackling oufyoona, kali po. Lihe po ashike molwo greedy. Shaashi ngee wa tale, ou na ashike ovanhu voludi lonhumba, ovo ngoo ve li meemina, ovo ve li meeshi, ovo ngoo ve na omadu, ovo ve na eepoosa dakula, ovo ngoo ve na eetendela. Oinima oyo otave i recycling ashike muvo vene. Eedeal otadi ningilwa ashike mOvednuka tadi ningilwa peebar nopeenhele dokulihafifa. Eshi nee tashi ka shangwa tashi ka pitifwa, ovanhu ove lilongekida nale, nomatokolo okwa ningwa nale.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Remedying is only possible if there is political commitment or will. Shaashi ovanapolitika ovo have tu ningile eeveta nomatokolo aasho tashi ningwa po to address these issues. Secondly, there must be concerted efforts and deliberate actions even if you call the discriminatory to address the

fundamental causes of this poverty and disparity. The other aspect which is lacking in Namibia is morality. When there is no morality, or values ... Konena ngaha our society in Namibia is worshipping money. How wealthy you are, irrespective of how you accumulate that money. Otwa fimaneka unene ouyamba ou omunhu u na. Kutya nee owe u mona paulunga ile owa dipaa omunhu, at the expense of thousands of kids who go hungry. We do not care. Shotete shi na okukala po osho ehala, opo nee hatu mono ondjila kutya, Oshike shi li ngaha? Ohatu ningeni ngahelipi? Ngaashi nee kwa li nda yandja oshiholelwa shoitukulwa yomihoko detu. Ou na Ovanama. Ngee wa i koUNAM, ove li ko shapo less than 1%, twenty years after independence. Ope na ashike eefactors dihapu edi da eta ovanhu ovo va kale ngaho.

Oku na oinima imwe, imwe opo ye ya. Ngee onda popi ko ashike oinima itatu ei ya confronting yoo otai leading copoverty: 1. Otu na ogambling i li unene movanhu ava ve na oincome i li pedu. Ngee va mono po sha ohave shi te po va tale kutya momashina otamu va dile shike, ndee it is even costing them more extremely into poverty. 2. Shikwao vali otombo yovene ashike. Eshi opo twa mangeluka okunwa kwotombo moshilongo omu okwa li ku li xwepo. Nena eli ngeenge omunangeshefa te ku lombwele, osuuka oyo yobrown oshinima eshi hashi endebele okulandwa komikunda oko. Ngee owa tale ovanhu vahapu ava va tameka okunwa otombo eedula omilongo mbali daya, paife ngaha ihava dulu sha vali, itava dulu kulima. This thing is perpetuating poverty very alarmingly. Otu na ovanhu vahapu vovanyasha ndee ova ninga ashike ovakulupe. Paife kexulilo epangelo otali uhala ashike tali eta oshikukuta, kutya nee okwa lokwa nokwa li omumeno woikunwa u fike peni. Ovanhu ove li poukamba tava patuluka manga oheyalu yongula inai denga, oh! Inashi fa nale eshi oukamba kwali hava patuluka peembali omutenya. 3. Oshinima shikwao oland pressure. Oushitwe paife otai shendje kovanhu noimuna tai hapupala, noshi na oeffect yakula. Shaashi ngee to tale, nale eedula omilongo 20/30 da ya okwa li ashike ku na oikulya oyo hai ya po naturally. Paife itai ya po vali shaashi omolwa oland pressure omalundu a kewa po a ninga omapya, oimuna ya ninga ihapu. Ei otai eta kutya ounona eshi tava i kofikola, medimo kamu na sha, itaka ka concentrating shaashi ouluvi itau longo nawa.

In short eshi sha pumbiwa owillingness, ogood policies da rearingwa okukwafa aveshe. Shaashi paife ngee ou na ashike omunhu umwe auke oye ngoo a mona otendela ei, yee oye ngoo e na oconcession right yeemina, ye oye e na oconcession right yeeshi, oto ka breaking ogap oyo naini?

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Olo onde li nyamukulila mumwe naao a dja ko.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoonaa?*

Edu natango ole likolelela ashike koincome yoye. The more income you have the more access you have to land. Konima ashike yeedula 30 ile 20 fiyo 15 da ya opa li ashike ovashamane pomikunda detu opo, ve na ashike eengobe hava ka lifa ashike kohambo. Ovo kwali haku tiwa

oipuna (ta tumbula omadina avamwe pomukunda wavo), ndee kava li ve na eedalate. Ndee monena ashike, kaku na vali omufyoona to lombwele nge kutya oku na eengobe da koya omilongo mbali. Otadi li peni? Shaashi paife eshi nee hashi ifanwa ocommunal area osha tengwa ko keedalate. Okanhele aka ke li ko, ovakengeli ohava di meedalate tava ka lifa manga okamwiidi kovafyoona, voo tave ya meedalate davo ngee okwamwiidi kenya kapu po. Mocommunal area oko kwali ku na edu ola tendwa ko nale kovalongi, kovapangi, kovanangeshefa nokovafita ngoo. Omolwashike? Ovo ve na oimaliwa, omahauto, ovo ve na ouyelele. Voo ovo ve shiivike koovene vomikunda. Haikombo-kuvali ita shiiva okuuya kumwene womukunda tava kundwa shelifa naprincipal. Principal oye ha twaalele yo okaana kamwene womukunda kofikola.

Mocommercial edu oli kwetwe kovanapolotika, kovanambelewa vomiddle class ile kovatilyane ava va kala ve li kwete nale. Noupambu nee ava vorettelement ove niwe nee kwaava va dja kombada. Nopaife nee ava va dja komada eshi tava ningi vashona opo nee ava va kala meni tava ende yo tava pewa ngoo nee. Oupyakadi u li moresettlement, inai kufa po oluhepo molwaashi: Omunhu oha pewa ashike edu, nande ine li futa nee, iha pewa oaccess yoshimaliwa. Oresettlement oya pewa oform hai tiwa “99” oyo panena eli i li ashike olease hold. Itai dulu okukala ombapila youmwene yopaveta. Ove na ashike oufemba okukala medu olo eedula 99, ndee kave na oufemba oku li landifa po. Edu olo otali ende tali ningi less and less productive shaashi tali pewa ovanhu ovo vo settlement. Ihave li longifa nawa shaashi kave na oshimaliwa, osho yo owino. Omiddle class nee ei i na eefaalama, ove di na ashike for symbol purpose, nokulitada kutya, Oh, ame ondi na ofaalama! Vahapu oto hange va tunga ko eeswimming pool needouble stories – omaumbo mawa-mawa. Ovashamane ohava i ko noojevrou vopondje, oujevrou ava vashona, shaashi ovakulukadi vavo voshili ihava i ko oko. Osho hashi va twala ko osho. Ndee oproduction meefalama detu, output yetu oya yuka pedu. Pefimbo eli hatu manguluka, mocommercial farms omwa li mu na more than 1 milion cattle, mopaife ngaha, it is less than 500 000. Obush encroachment oihapu neenghono. Ovanafaalama ava va fa ve li serious, ovavenya va efa eengeshefa ndee tava i va ka kalele eefalama. Ndee ovanapolotika ava tave lipe edu paife ava: Aaye! Onghenda ashike.

A. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Eshi tashi popiwa luhapu pamwe oulunde ngoo. Kakele ashike kutya ewi laELCIN nena kali po, okwa mwena keesocial evils, it is definitely silent. Shikwao ELCIN okwa shuna pedu neenghono melongo laye loukriste. Ohandi dulu okuyandja oihoelwa ihapu: Ngee oto yelakanifa neePentecostals, Ovaelcin kave shii ashike Ombibeli. Oinima yavo ihapu ei tai ningwa ihai ningwa ye likolelela kOmbibeli kutya otai ti naanaa ngahelipi. Oshihopaenenwa: Oshivike sha

dja ko onda li nda shivwa ndi ka popye kOniipa, moworkshop mwa li ovafita vOshiyaingeleki shaAuala. Oshipopiwa shange osha li shi na sha nokutya omaongalo etu ohatu a yambula po ngahelipi. Onda tameka kutya motete ihatu udifa ko ovanhu katya Ombibeli otai ti ngahelipi nokuyandja kwomukriste. Onda ifanwa meemhito dihapu eedula daya, ndee ofocus yange paife ohandi longifa ashike Ombibeli, opo ndi tule omufindo kelongo. Onda li nda kumwa kovafita. Onda li nda hoolola eetekisti di li 20. Voo ova li mo nee 10 handi va pe eemhito okulesha. Ovafita ava ova li tava ulike va fa vehe shii kutya eetexti edi odi li peni. I was even more surprised then kutya omolwashike vehe shi shii. Eshi nda mona oshosho kutya, ovafita ava tava deulwa paife ngaha, they are just too weak. Shi na sha neshiivo lavo lOmbibeli, honestly, it is very surprising, olishona neenghono. Shikwao noquality ashike yovanashilonga vaELCIN oya shuna ashike pedu.

ELCIN ngee otwe ya kosocial justice, okutacklinga ogovernment, they are so afraid, literally afraid. Konima yoshipopiwa shange ova ti ngeenge owa hala oto dulu okukala mo, ame handi ti it is fine. Ame okwali ngoo nda mona kutya oku na oshipopiwa shi li interesting: “Omufita nopolotika” (a tumbula yo edina lomweeti washo). Osha li interesting kwaame kutya okwe shi ninga ashike e shi shanga mOshiingilisha, which was a contrast shaashi shange okwa li ashike nde shi shanga mOshiwambo. Oshitivali, very interesting, kamwa li not even a single scripture. Ekanghameno letu oli na okukala kOmbibeli. Ndee shinya osha li ashike general, vati otheology, all this bumble and mumble. Hasho naanaa ngeno omunhu wa teeleda, kakwa li nde shi teeleda hapo. Eekomenda dikwao edi da ka ningwa, I have realized kutya, vahapu otava henuka ashike oissue. Oissue oyo “omufita nopolotika” otave i henuka ashike. Kexulilo, it was so tempting, I just decided to also give a contribution. Okwali nda tonga oinima ivali: Tete onda li nda ninga ojoke kutya onda udile kutya vati tatekulu Auala okwa li a ninga oappointment naJohn Vorster the prime minister by then moSouth Africa. Ova ile ko vatatu. Voster okwa tameka ashike te va tangunine nokuhanyena. Tatekulu Auala okwe mu lombwela: Mumwameme Vorster, efa oku tu tangunina, fye ovashamane ngaashi ove, tu na omaumbo ngaasho ove, tu na ounona novakulukadi ngaashi ove. Vati eshi a popya ngaho, Voster okwa calm, teva treating a fa omunhu. 2. Onda leshele moshifo odula yadja ko moikundaneki mwa li ehokololo lokOmundaungilo, omufita nomudiakoni (va clashinga) ve lidenga mumwe. Ndee omudiakoni oo okwa ka tula oshitopifa monduda yomufita, ndee oshinima osho tashi ka ya kopolifi. Opolifi eshi ya ya ko, oya ka lombwelwa kuSwapo kutya nai dje mo moshinima omo. Omudiakoni oo ngeno ta transferringwa. Swapo okwa ya mo kutya itapa transferringwa apa – olocal councilor ta ti nashi kale. Fiyo opapa inadi uda nee ewi lOngeleki kutya oya fikama peni.

Omupuli: Oshike mbela sha eta onghalo i li ngaho? Oto dulu okuyelifila nge?

Enyamukulo: In fact what happened, omudiakoni okwa lya po oimaliwa. Koo taku tumwa ovakonaakoni, eshi ve ya va konaakone, yee omudiakoni ota pate pombelewa. Loo ekumba tali teywa po yo oinima tai monika. Eshi ya monika omumenhu oo oku shii ashike okukufa oshitopifa noku ke shi tula monduda yomufita. Obama ngoo ngeno. Opolifi tai uya nee oku shi

kufa po. Opolifi oya ka coweringwa (cowered) kutya nai efe omunhu waSwapo. Ongeleki oya ka lombwelwa kutya itai dulu okutransferringa omunhu oo, na kale opo, kucouncillor oo e li omuwiliki woSwapo pomudingonoko opo.

Ok! Shikwao nda popile okutya: Luhapu ovafita ohamu shivwa keengudu dopolotika mu ka ninge omailikano. Ondi na epulo kunye: Does it make sense kutya konima yomunhu wa ninga eindilo koo otaku tiwa “down lyelye”? Ewi laELCIN kali po. Ohandi udu ko kutya, ngee wa ifanwa, u ka udife ashike ohole. Shotete ou li momhito iwa shaashi oove ho popi tete, to ti: Vakwetu omwe tu ifana otwe ya keifano eli, ndee eshi twa hala konima yeilikano eli, otwa hala amushe tamu ka popya mu udaneke oshinima shimwe, mu popye ohole. Inamu popya outondwe. Nongee oo mwa popi, nomongula fyee itatu ya koigongi yeni, shaashi itai tu kumwe naasho Ongeleki i lile po. Otashi ningi ngoo osense yasha opo ashike wa popi koo otaku tiwa ‘vakweni inamu va pa omeva?’ Ohole yetweni ei hatu udifeni oi li peni?

Onda li yo nda popya: Omuyapostoli Petrus eshi kwali a velula omunhu winya a li motempeli, okwa li va handukilwa, fa ifanwa taku ti ovanhu ava natu va tule modolongo, natu va denge. *Omunhu ou okwa velulwa shili, keshe umwe oku mu wete, ndee okwa velulwa nee medina lomunhu ou inatu hala. Ohatu va ifana ashike ndee hatu va hanyene kutya inave shi tonga vali.* Petrus okwa li a nyamukula ta ti: Vakwetu, ningeni etokolo, oshiwa okupwilikina omunhu ile oshiwa okupwilikina Kalunga? Ame ohai hoolola okudulika kuKalunga. Ndee ewi lOngeleki yetu, they are more interested okuserving epangelo shi dule okuservinga Kalunga ile okuservinga ovashitwa vakwao.

Okwa li nde va pula hai ti: Olyelye ha popile ovafyoona? Amushe ovo otamu di komaongalo. Okaana komufyoona lyelye ke li koUNAM? Onde shi popya moipafi kuvo kutya okaana ke li koUNAM okomufita, okomuhongi, okomupangi, nomunangeshefa. Ngeenge Ongeleki itai popile ovafyoona, olyelye te ke shi ninga?

8. Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

Kali poolo, simple, kali po. Apa nee tali ya po, kali na omufindo. Omu na ashike ee evils dihapu da pumbwa ashike okutalwa. Oevil ashike yoalcohol, ame itandi tongo ashike kutya ngeno ovanapolotika ashike. Oevil yoalcohol omufita okwa tila ashike e i popye. Shotete, ongaashi nda popya nale kutya ovafita nee vonena, neshiivo ashike lavo lOmbibeli loovene, inali wana. Mafiku aa okwa li ashike hai tale kointernet kutya oukolwe naanaa wovene mOmbibeli otatu tongomonwa naanaa ngahelipi. Onde ya keetexti dakoya 60. Luhapu nee shili, omufita ngee okwa udifa oukolwe, naye oku li ngoo careful shaashi, mwene nee wongeshefa, yee oye ha umbu ongalo, oku wete ashike nale kutya oto mu tu nee meemhati ngaho. Ndee eshi oshe ya po ashike shaashi, we deviate from the principle. Oprinciple okuudifa ashike ondjovo yaKalunga, as simple as that. Koo okaana komomwenyo taka pendulwa opo ovanhu va ninge omatokolo mawa.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

La nyamukulilwa mumwe naalo la dja ko

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Kashiimba omayele aa e li po okutya ngaa ELCIN oku li mo BIG, omember yo BIG. Nande okokutya, ELCIN oku li mo as a silent partner. It is not vocal. Ndee okwa li ngoo nda kwashilipalekwa konima yovabisofi va 2 eshi va nangekwa, kutya ove li mo opart shaashi oshinima oshi li koshi yoCCN. Kashiimba osho ngoo nee oshinima shi li progressive ELCIN ta popi molwoukwashilyo ashike waye moCCN. Nande osha kala shayela kutya oya kala inai halika mu ELCIN, nande officially they are part of the process.

11. Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Enwefemo lii ololo kutya ovanapolotika ova hala okutula enwefemo lopapolotika mOngeleki, kutya ashike nande, who is who – ova hala okudetermining naau ta ningi omuwiliki wOngeleki kutya olye. Eshi osha holoka nale meemhito dihapu. Oshitivali, ovanapolotika ova hala okulanda ko ovanangeleki. Ngaashi vahapu ove va ninga oilyo yeeboards of directors neeshare holders. Manga ashike pe na osho, ou ha palula edimo loye oto ke litwa koshitako ngahelipi!

Shikwao ongudu tai pangele oshilongo yoSWAPO, ohai longifa eetactics dihe li paudemokoli, yokuintimidating ovanhu, mwa kwatelwa novanangeleka. Ohai yandje oshiholelwa: Omufita umwe okwa popile ashike ta ti, ‘Vakwetu, fyee itatu popile omalapi nomalinyengo eengudu dopolotika tai ya mongeleka.’ Omufita oo kape na ashike nande ou e mu defenda. Ndee oprice ei ta paying paife ngaha as a person, is very high. Okwa isolatingwa nosho-nosho, nokeecolleagues daye, tashi di ashike opo kutya ewiliko lOngeleki inali hala ashike okukala koprinciple oyo omufita ou e i dimbulukifa. Voo natango, they regard political leader probably as close to God than any other thing.

It was very interesting pefimbo olo ovabisofi kwali tava yapulwa, Bishop Hertel, okwa li a popya oshinima shi li very interesting ta ti, Ovanamibia ondi va hole shaashi ngee wa ti, ‘All protocol observed,’ ovanhu aveshe owe va kwatela mo. Shaashi pefimbo limwe ohashi dulika nee to ka tonga omunhu, mboli ou orank yaye oi li komesho yaawinya, yee te ku handukile. Ile to ka dimbwa ko umwe e li mokati mwinya ndee ino mu popya. Yee ota ti nee, “Brothers and sisters.” In fact it is Lutheran. Ovakwaluteli ovo ongeleki ei hai advocating oequality between people. In the eyes of God of course there are no bishops, or presidents. Ovanhu aveshe are just believers or non-believers, or they are just servants of God.

Ndee oshinima eshi monena eli oto shi tale ashike, councilor ashike e ya komambo, pastoli ota popi nokuli, Otwa pandula nokuli omufimanekwa lyeelye otu mu wete mo omu. Let alone nee nokuli ngee omufimanekwa oo ominister. Ouminister waye owoshikondo ashike omu ha longo.

Ngeenge ote ya peenhele dimwe, haye e na okukala afimana. Minister ngee ote ya kehombolo, ovanhu ava vafimana ovafuko. Minister ngee ote ya keefya, ote ya ko ongomulilifya. Ite ya ko ongominister kutya ocapacity kaye oko unene kafimana. Ngee okwe ya e udite oluhodi, ovanhu aveshe ovalilifya ashike. Ndee nena eli they are so elevated. Onghee they will be surprise and they will agonize shaashi paife omwe va tula poposition ei vehe na okukala. Ndee paife ngee owa ka hala oku va kufa po opo, owe lietela nale oupyakadi osho.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Odialogue yovene osha dependa nee. Oya ufanwa kepangelo, nda diladila kutya oshaashi la hala okusharing nande opurpose yalo? Onda li nda uda sha kolekwa nomoshoongalele omo nda li kutya epangelo through the president okwali la ifana Ongeleki momwedi wadja ko, ve uye va popye oikutu nomapandela opaparty a kale haa allowingwa okuya meengeleka. Olo elalakano kwa li olo, nopa tulwa okakomitee, ndee okakomitee, oka kundafane oshinima osho. Ashike ovakwanepangelo ovo kave uyile nomalalakano oinima yopapangelo, ova li ve ya okupula elongelokumwe lOngeleki no SWAPO party, nediladilo okuhanaunapo oukwatya mOngeleki I li olutu inali ama ombinga moshiwana. **Maara ame kwaame okudiladila ashike ovanangeleki to intertaina okakomitee oko ke na ashike elalakano okukompromise oprinciple oko wa lyatelela, that is already something that kwaame is seriously placing me in reservation with ELCIN. ELCIN okwa pumbwa okutalulula ondjila yaye yokulonga.** It is a silent Church, and the principle matters do no longer matter to them. Political expedience is more important. Nomukalo u li ngaho ove li mogood books novanapolotika. Voo navo ovanapolotika ohava cultivating ko so-called liberation struggle, nokuheka Ongeleki i ame oukwangudu wopolotika imwe, ndee nOngeleki oya hala okutya yes, osho naanaa nashi kale ngaho.

A. Government and Society

- 1. *Who were mostly benefitting from the national economy before independence?***
- 2. *Who do you think are mostly benefitting today?***

Benefitting from the national economy prior to independence was racially based, it was about skin color. People (citizens) were divided into three groups: blacks at the bottom, coloreds at the middle and the whites at the top. This happened at all three aspects: politically, socially and economically. Whites were enjoying all these aspects. They owned 80% of land; they occupied all important positions whether at professional or political levels, whether educationally. Education was racially provided. When we look at how the Bantu Education was defined a black person had his/her position clearly set to carry firewood and fetch water for a white boss. In education, blacks were not allowed to obtain high qualifications

When the country became independent, there are problems which are a colonial legacy and are still haunting us to date. After independence in 1990 the constitution put up “affirmative action” which has gone with the case of the “previously disadvantaged.” At the beginning, the political party that took over the government after independence was mostly focused into three areas: rural development, education, and social welfare with emphasis on health. The purpose was that once the rural area is developed, because many of our people do not live in towns, it means that you have developed a large area and if you improve the provision of education, then you have at least brought the nation at a certain level.

After independence we find blacks in four groups: those who came from abroad (returnees) with good education and occupy key positions; the professionals who have been inside the country, educated in various fields although their majority was not found occupying key positions; those found in towns like Katutura or Kuisebmond; and those in rural areas. Those who came from exile/returnees assumed mostly of political positions. The first executive leadership after independence had only one black leader from those who did not go into exile, Nicko Bessinger, who became part of the first leadership. Whites were occupying business enterprises and civil servant positions. Some whites who were civil servants returned to South Africa; some were removed from high position and given middle posts; however the majorities were not prepared to work under and reporting to the black leadership. Majorities were resigning and went to join parastatals. The blacks who came from exile, first took over government but did not go to parastatals until 1994 when they started taking over parastatals as well; and those who became managers were those highly educated. They started then with the infusion of some of those who had remained inside the country, although not at high positions. The whites went to business and farming. Around the years of 2000-2005, it has been clear that those who inherited power began to realize that power is sweet and had tried to get all the opportunities as possible. Up to 2000 there were no returnees in the private sector or business, with the exception of Mr. Aron

Mushimba, and some few. When they realized that business was good, what they did first as friends was to distributed fish quotas among themselves, which was even earlier by 1992/3. At about 2000 they have started giving each other mining rights, farms and land. Some of the farms were given to individuals under the Affirmative Action as sponsored by Agri Bank, while others were given under the resettlement program, and shared by groups of about 6 people in a farm. Those who got those farms and land belong to the middle class. **What is clearly becoming is that now you have a class which has nothing to do with race or tribe, but it is the class which is based more on status. Whatever high position you might have either in government, in the private sector or in parastatals, most of those privileges came in that manner.**

Many former white schools intergraded with black schools. It happened when blacks moved into former white residential areas. Those who went there with their children have been clearly defined as the middle class. It is their children who are now attending those (well equipped) schools. While for the blacks who have lived in Katutura for example, there is no change. To date only very few learners from Katutura are able to be identified as those who have high ranking positions.

Regarding those in the rural areas, it all depends on one's historical background: is he/she from abroad (a returnee) and then assumes a high ranking position in the rural areas; or never went into exile but educated and gets a middle class position level. But they as well move to stay in towns. Now it is clear that you have a middle class which is characteristically distinctive. This is unlike in the past when the middle class was only about a teacher's child or of a pastor and nurse. The middle class today has to do with status, education and the area where you live.

So it has become difficult for a poor's child to access many services. In theory there are good policies but it becomes difficult when it come to practice. Let me give an example, a home environment determines where a child goes to school. Whether a poor child who lives in Katutura can be admitted at a school in Pioneerspark, they have to use transport, and because there is competition they have to write a test in which their marks will be low and deny them admission. If you have a thousand applications for a hundred places you mostly select the best. The selected will be from the middle class because they have access to materials at home which assist them in their education, which are not found in the poverty stricken houses. The learning outcome of these learners will never be the same. In addition, rural schools use substandard level in education such as the Core or Extended levels even at those schools that perform well. They don't provide HIGCSE (Higher International General Certificate of Secondary Education) and therefore they have limitation to be admitted at the university.

The university (in Windhoek) is also in the area of the previously advantaged community. A student commuting to UNAM from Ombili (one of the informal settlements in Windhoek) has to take two taxis in a day to and fro. When that student travels on foot, it takes three hours (to reach UNAM). The current intake of UNAM is at about 10 000, but only 2 000 are in the hostel, thus

80% of students live outside. Children from the poor families are suffering in that way as they have nowhere to live while studying. A flat costs money. Up to now government loan does not include accommodation of many students. How does such a student study in such harsh conditions? Let us imagine a student who lives in Katutura where every second house sells liquor. Reading environment is just chaotic. Although such a student is not asked to assist with selling in bar tender activities, her/his sleeping time in a “shebeen” environment is just not there. The one who stays in Pioneerspark has her/his own room for study. Another thing is that children from the upper middle class do not study at UNAM. In most cases they study in South Africa. I use to be amused when I go to my village (name given). If I asked to be informed about children from our village who are studying at the university, I hear names that I usually hear (mentioned names of some educated people at the village). This implies that “the rich are getting richer and the poor poorer.” Such situation makes me emotional when thinking what if I were born today despite the fact that I used to do well in school, my chance to go the university today could have just been slim. After twenty years only one family from my village with a similar disadvantaged background as mine has managed to send their kids to the university. I have conducted a research in this case. However, the children who came from our families of those who are employed are many but in most cases their parents are teachers, pastors, nurses, business people or an extended family of those mentioned. This implies that the future does not hold good for the disadvantaged. It is difficult for a poor person’s child to advance. **We can say that we bring hospitals closer and we did that; we build schools closer to people and that is done; but because of the teachers who teach, learners coming from those schools are not well prepared for the future.**

In addition, the chance for the poor was to enroll in colleges (education) which had low admission requirements and no payment from parents was required. Bursary was automatically provided once admitted. Now colleges are assimilated by the UNAM and minimum admission requirement is 25 points, and children from the rural schools can hardly obtain such points. Secondly, English is the medium of instruction but the children in question do not use English in their environments. So the odds are against the children.

This attitude is a result of self-interest by those who occupy position entrusted to bring development to the public. They do not want to part way with these attitudes. **They don’t want to get rid of the “previously disadvantaged” concept and replace it with the “currently disadvantaged.”** Only when they realize that, they will be able to address those problems. If you identify the currently disadvantaged then you could be able to divide them in geographical areas. Once you realized that *the most currently disadvantaged* are in Okavango, or among the Namas, those who do not make it to the university; then you can conduct a research in order to address those factors. Or you end up uncovering that rural communities are the poorest and most unemployed.

Another thing is that information resides only with those who are well off. Even if the government claims that it makes information available to people through news papers, how many

people at rural area have access to news papers? How many able to speak English which is used in news papers? According to a research it is less than 10% that speak English in the country. Those who are fluent in English are less than 2%, while you have all information and forms in English.

Let me give you an example, I was talking to one of the nature conservation officials today in Windhoek. I wanted only to chop fire woods along the road that is under construction in the eastern part of this area. Those who were clearing the road they were burning the woods and buried them. These are good firewood and many sticks (poles) which could have been used by the needy who use dung to make fire, while dung was supposed to be used as a fertilizer for crops such as *mahungu* to get food. I was told many stories since last year. They say you have to go to the headman where you are issued a letter and bring it to the ministry. Firewood is just scattered along the road that covers many villages there. How many headmen am I going to see/consult to obtain letters? This is just an example to demonstrate that *bureaucracy* causes people to do criminal activities and further discourage them. The intention of the policy is good, however, the practicality of that policy and objectives are no more met because if obstacles that are placed on your way are too many, it will only cause many problems. Now if you say: To exempt an admitted child from school fees, this and this must be done first. Now if you look at many steps that are there to complete such an application; while many people do not even have that information, they simply give up and drop.

Let us also say for example the Youth Service is recruiting people based on constituencies. Those who are already privileged in a village are again those who will pass the test or an interview and will be the ones taken up. This is similar with the recruitments into police and the army. At the end of the day, the poor of poor in Namibia does not have any place of an opportunity. His/her place is simply to receive relief grants for the hungry. That is the only privilege available for the poor.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

The answer is very simple, Greedy! It is the attitude of not thinking about others, which has been caused by many factors. The ruling class which we are talking about here is always removed from the reality. When they campaign, theirs is just to point fingers: You don't do this, create employment etc. But they themselves did not create job opportunities. **In as much as they remain detached from the reality, there is no way they will be able to understand the problems that are facing the people, and they do not even want to understand. Because they think that if they commit themselves to the problems of the society, their own privileges will be cut (reduced). The resources are not infinite to cover everybody if some are living the extravagant life. The political will to tackle poverty is not there, and it is simply because of greedy.**

Because if you look, you clearly see that you have only specific group of the same people who are in the mining sector, in fisheries, the same people who have land, they occupy high positions, and get tenders. These things are recycled among those individuals. Deals are made only in Windhoek at bars and in recreational places. Once it goes as written information to the public for tendering, it is simply face. Those individuals have already organized themselves and decisions are predetermined.

4. How should this huge social barrier be remedied?

Remedying is only possible if there is political commitment or will. Because it is the politicians who make laws and decisions for us on what is to be done to address these issues. Secondly, **there must be concerted efforts and deliberate actions which you can even call as discriminatory, to address the fundamental causes of this poverty and disparity.** The other aspect which is lacking in Namibia is **morality. When there is no morality, or values (gasps).** **Today our society in Namibia is worshipping money. How wealthy you are, irrespective of how you accumulate that money, determines your high status in society.** We adore and value the wealth that one has, regardless of how it was accumulated, either through theft or killing of someone. This is all done at the expense of thousands of kids who go hungry. We do not care. The first thing must be the will, and then we will be able to see why things are that way and ask ourselves: What should we do? As I have previously given the example of our tribal areas. You have the Namas, for example. At UNAM they are less than 1%, twenty years after independence. There are many factors that caused those people to be the way they are.

There are new things that just emerged. Let me mention only three of those things that are confronting and causing poverty: **1.** We have gambling which is mostly common among people with low income. Once they get something they spend it in gambling hoping to gain more, and it is even costing them more extremely into poverty. **2.** Another discrepancy is the “tombo” just itself. At the beginning of our independence the *tombo* consumption in this country was minimal. Today business people are saying that the highest selling commodity at villages is the brown sugar. If you happen to observe those who have been drinking *tombo* for the past twenty years currently they are unable to work. They cannot cultivate their fields. This thing is perpetuating poverty very alarmingly. We have many young people who physically are looking old. At the end the government is continuing to provide relief grants for these people irrespective of good rains. People are just at shebeens early in the morning before 07H00, oh! This is unlike in the past when they opened their shebeens at around 14H00. **3.** Another aspect is land pressure. Nature is changing because of the increasing of the population and the number of animals, and this has much effect on land. When you look back 20/30 years ago, there was much food which was just naturally produced. Today it has become difficult due to land pressure; the forests have been turned into agricultural fields, while the number of animals has highly increased. This means that children go to school on empty stomachs. As a result, a child will not be unable to concentrate because the brain is not properly functioning.

In short, what is needed is the willingness, (and) good policies which are meant to help all. Because, if you have only one person who obtains most of the tenders and the concession right in mining, and the concession right in fishing, when are you going to narrow the gap?

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

I think I have responded to that one through the previous.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

To date land acquisition depends on one's income. The more income you have the more access you have to land. Before 30 or 20 years ago up to 15 years back there were some men at our villages who had herds of cattle which they took to the forests for free grazing. They were regarded as wealthy people (mentioned some names of the villagers), but they did not fence off land. Today no poor has more than twenty cattle. Where do they graze? Because what is now called a communal land area is fenced off, a lot of fences. The small area that is not fenced off is where the wealthy graze their animals with the poor before the wealthy return to their fenced off land after grass outside is finished. Where some land was not yet occupied in communal areas, now teachers, nurses, business people, and even pastors, have fenced it off. Why is it so? It is because they have money, cars and information. They are also known by and closer to the headmen. A poor person (haikombo-kuvali) does not receive the same treatment as a principal from the headmen. The principal is the one who gives a raid (by car) to the headman's child to school.

Commercial land is owned by politicians, middle class officials and whites. The pieces of land that were earmarked for resettlement are allocated to those who were in exile/returnees. It is only now that the numbers of the returnees declining that those who remained inside the country are also considered for resettlement. Resettlement did not alleviate poverty because: a person is given land, free of charge of course, but that person has no access to finance. Resettlement is done with a form called "99" as a lease hold. There is no legal ownership of land. They are given the right to settle on that land for 99 years but do not have any right to sell it. The land is getting less and less productive because it is given to those resettled people. They do not use it properly due to the lack of finance and know how. The middle class which owns farms have them as mere symbols of honor and prestige; just to boast that: Oh, I have a farm! You find that many of them have built swimming pools and double stories in those farms - very good houses. The husbands go there with their younger mistresses, because their real wives do not go there. That is what takes them to farms. But the output of the production of our farms is going down. **At the time of our independence we had more than 1million cattle in our commercial farms, but now it is less than 500 000. Bush encroachment has increased a lot. The farmers that are a bit serious are those who have left other businesses and went to be fulltime farmers. But these politicians who are giving each other land now, No! It is just a pity.**

B. Questions Related to Church and Society.

7. What themes do you hear being emphasized in sermons and Bible Studies in ELCIN churches?

What probably is spoken many times is just sin. The voice of the former strong anti-apartheid ELCIN has definitely gone down regarding many social ills that are affecting Namibians today. It is also alarmingly worrying that ELCIN has extremely gone down in its education for the consolidation of Christianity among followers. I can give many examples: If you compare with the Pentecostal Churches, the members of ELCIN do not know the Bible. They do not base much of what they do on what the Bible says. As an example, last week I was invited to attend a workshop at Oniipa to address a group of pastors from the Auala circuit. The topic which was assigned to me was to focus on how we can improve our congregations financially. I started off pointing out that we as we are not doing enough in making our people understand about what the Bible say about giving among Christian. Many years ago I have been invited by congregations, but now I am focusing on this topic from biblical point of view. I was surprised by the responses and the reactions I got from the pastors. I chose 20 texts from the bible for my presentation and the attending pastors were ten. So I gave them turns to read those texts. To my surprise, it appeared that these pastors had difficulties finding those texts in the Bible. I could not simply understand how on earth they were unable to find them while they are expected to know! I concluded that the new pastors that are being ordained now are just too weak when it comes to what is expected of them. Honestly, their Bible knowledge is surprisingly far below the standard of where they are supposed to be. I have also realized that the quality of the workers in ELCIN has really declined.

If we come to social injustice, where ELCIN is expected to tackle the government of the day, they are so afraid, literally afraid. After my speech that day I was given freedom to stay in the meeting as long as I wished, upon which I agreed, mostly because the following topic on the agenda, “A pastor and politics,” was interesting (name of a presenter mentioned). I was surprised when the whole topic was read in English, which was a contrast because I delivered mine in Oshiwambo, which was the language used in the workshop. Secondly, I read and, very interesting, there was no single scriptural reference. Our arguments must be biblically based, but that one was simply general; it was all rumble and mumble that was referred as theology. It was not what one would expect. Reading from comments that followed I have also realized that the participants were clearly avoiding the issue at hand. That issue of “a pastor and politics” was totally being avoided. At the end, it was so tempting and I just decided to also give a contribution. I raised two points. Firstly I just made a joke about an appointment that was made by Bishop Auala with the then Prime Minister of South Africa, Mr. John Vorster. The Bishop went with two other delegates to that meeting. It was said that Mr. Vorster started the meeting looking down at his visitors, quarrelling and shouting at them to the point that Bishop Auala stood up and duly informed the Prime minister: *‘Brother Vorster, stop shouting at us. We are*

your equals; we are parent who have families and children like you.’ It was at that point that the Prime minister changed his attitude and tone, and engaged them like adults and went on with the program as it was meant to be.

The second point I raised was about an issue that took place at a village called Omundaungilo, which was about a clash that happened between a pastor and deacon. When the two had an altercation, it later emerged that after the confrontation a deacon resorted to planting an explosive device in the pastor’s room. The matter was reported to the police for investigation. The police was informed by SWAPO not to interfere in this matter. At the same time also a decision was made in order for the deacon to be transferred to another congregation, and again the local SWAPO councilor intervened and blocked the transfer. Up to now the mother body ELCIN, did not pronounce itself on the matter. I have not heard anything. The question still hangs as to why the Church is not acting and why it is silent on that issue just like on many other pressing issues.

Follow-up question: Please, are you able to explain to me what the cause of such situation was?

Answer: In fact what happened is that the deacon misused some funds from the congregation and the Church sent a team of external investigators to look into the matter. Upon their arrival, the deacon locked the office with a padlock, not to allow the investigators to do their work, a decision was made to remove the padlock forcefully and subsequently the books were checked and it was indeed confirmed that some funds could not be accounted for. Out of anger the deacon planted an explosive device in the room of the pastor. It was a bomb allegedly. The police was informed as I stated earlier and removed the explosive. The police however was cowered not to take any action against the member of SWAPO. The Church was told by the councilor who was a SWAPO leader in the area that it could not do the transfer of that deacon.

Ok! Another issue that I raised was: You pastor are many times invited by political parties to conduct opening prayers at political rallies. I have a question for you: Does it make any sense that immediately after your prayer the people continue with their political sloganeering - “Down whom and down what”? There is no voice of ELCIN. I personally would understand that when you are invited to open a political rally with a prayer, to only speak about love. In the first place you are in a good position because you are always the first speakers and I think you should say: Friends, we have come here upon your invitation; however, we are requesting all those who are going to speak to promise one thing that after this prayer all of you will speak of love. Do not speak of hatred. And if you would utter hate statements, will no longer come to your rallies as they do not conform to what the Church represent. Is it really making any sense that immediately after your prayer the statements like, “do not give them water,” are made? Where is the love that we preach about here?

Another example I used is that of the Apostle Peter when he healed an individual who was found in the temple, the incident which provoked anger and the two apostles were summoned for discipline and were threatened with imprisonment. *The sick person is evidently healed by these people and we see it, but the healing has been done in the name of a person we do not want. We therefore call and reprimand them not to repeat it any longer.* Peter boldly answered that they had to judge ‘whether it was right in the sight of God to listen to them rather than to God.’ The apostles made their position clear: We will listen to God.’ But the voice of our Church is so that they are more interested in serving the government of the day than God or to identify with God’s people.

In the same workshop I asked the participants as to who is ready to defend those that are poor and who are unable to defend themselves. I told them that it should be us from the Church. I informed them that only the children from the middle and higher income families have access to institution of higher education, and that if we the Church can’t speak in solidarity with the poor, nobody else has the courage to do so.

8. How far do you see ELCIN involved in the alleviation of poverty in society?

I doubt it, I don’t see it and where they are attempting to say something it lacks any decisiveness and has no impact. Our people are confronted with many social evils that needs to be addressed, issues like the consumption of alcohol, just to mention one. Many pastors are reluctant in addressing how alcohol is destroying the moral fabric of our society. Even the bible is against alcoholism. One day I was surfing the net researching about how the Bible speaks about drunkenness. I found more than 60 texts that are explicitly against the consumption of alcohol and how it is destroying families and lives. What is evident today is that due the fact that shebeen owners make the largest donation to the churches coffers, pastors are dead silent on damages that the alcohol is making simply because they don’t want to poke the nose of the shebeen owners. This is only because we are deviating from the principle of the Church, which is to proclaim the word of God that awakens the conscience of the people to make good decisions.

9. What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?

Collaterally answered with the previous question.

10. What advice for the common good if any, do you remember has been given by the church to our Government in Namibia?

Probably the advice which one can point to is that ELCIN is part or member of the BIG (Basic Income Grand) campaign. Although it must be said that the ELCIN is there as a silent partner. It is not vocal. However I was at least assured after the consecration of the two bishops that the Church is part of it because this campaign falls under the umbrella body of the CCN (Council of Churches in Namibia). That is probably the only progressive issue that ELCIN can refer to, but it

is only because of its membership in the CCN. It has been clear that, although ELCIN is officially part of the process, the BIG has not been favored or supported within the Church.

11. How do you think, has the church in Namibia been positively or negatively affected by the political independence of our country?

What is clear is that the government is influencing Church activities, to the point that they even want to have a say on who should be a leader of the Church, and there's evidence pointing to this assertion. Some politicians would also like to bribe off Church leaders as it is proven by the fact that some Church leaders have been offered shares and director position in several companies. As long as things are like that, one cannot make a hole at the bottom of his/her stomach (Omunhu iha tu edimo laye koshitako).

Another point is the fact that the ruling party SWAPO uses undemocratic tactics to achieve its aims like the intimidation of people including Church leaders. As an example: One pastor once just said, 'Dear ones, we do not allow political party colors and activities inside the church. No one went out for the defense of that pastor. The poor pastor is now paying a high price as a person, for those remarks he made. He is isolated even among his fellow colleagues. This stems from a simple fact that the Church does not want to stand on its principle which this pastor reminded it of. It has also emerged that many Church leaders regard political leaders probably as closer to God than any other thing.

It was very interesting, during the consecration of the current two bishops, Bishop Hertel made a very interesting point, he remarked that he likes to address the Namibians because if you just say, "All protocol observed," then you have included everyone. Because at some time you may choose to address people by their titles and ranks and end up confusing things by mentioning low ranks first which must come after the higher ones, and end up offending some one who may feel overlooked in the process. Thus, in order not to offend anyone present, Bishop Hertel decided to address all by "Brothers and Sisters." In fact it is Lutheran. The Lutherans are a church known for advocating equality among people. In the eyes of God of course there are no bishops and presidents. All the people are just believers or non-believers, or they are just servants of God.

The trend that we are seeing today of some people being more people than others is mind-boggling. **A common example in our churches today is for instance when a high ranking government official, like the councilors, attend a church service, a pastor will always take out time to individually thank him or her for coming to church. "We are thankful because we see the Honorable who with us in the church today." Let alone if that honorable is a minister.** His ministerial rank or status comes only when he/she is dealing with his/her ministry. If he/she comes to other places or occasions, it is not him/her who is important there. If a minister attends a wedding, those who are important that day are the bride and bridegroom. If a minister attends a funeral, he/she comes there as a moaner like any others, but does not attend in the capacity of a minister. I wonder why someone should always be thanked for attending a

church service. **But today they are so elevated. Therefore they will be surprised and agonize if you try to change that high respect; because now you have placed them at the position where they should not be. They are used to and feel comfortable with that, and if you dare move them, you invite yourself a problem.**

12. How do you describe and rate Church- state relationship and dialogue in Namibia?

The dialogue itself depends because, is it an initiative by the government with the purpose to share its own agenda? This was also a case which was confirmed in the meeting that I referred to earlier; that the government through its president convened a meeting with the Church leadership to discuss the issue of party politicking in churches as well as the displaying of party colours inside the churches. A committee to look into the matter was established. My take is that the government officials did not come to the Church with government issues, but their purpose was to ask the Church to work together with the SWAPO party at the expense of the Church being a neutral body in the society. **For me to imagine the Church leaders entertaining a committee which was established with one purpose only to compromise the principle on which the Church is standing, that is already something that seriously placing me in reservation with ELCIN. ELCIN must reconsider its way of doing things.** It is a silent Church, and principle matters do no longer matter to them. Political expedience is more important, and in such a way most of Church leaders are in good books with politicians. The politicians cultivate on their liberation struggle credentials and entice the Church to side with one political grouping; and the Church seems to be willing to say yes and connive with such ill thoughts.

INTERVIEWEE: MAGANO

A. Government and Society

1. Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?

2. Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?

Ondi uvite kutya mbono ya li taa pangele manga oshilongo inaashi manguluka oyo unene kwali ye na ombinga onene yokutyapula uuwanawa woshilongo shetu. Oshilongo shetu osha kala oshiyamba mlinima oyindji: otu na iinamwenyo, ongopolo, aluminium nodiamond, ndee luhapu iinima mbyobo oya kala tai kuthwa po kaapangeli mbeya nomuhoko wawo. Naamba yomoshilongo ngele oya monika yafa taa yimo onyala otaku ti otaya yaka.

Ombinga onkwao, manga oshilongo inaashi manguluka mbono ya li nomaudhigu gopauhaku ya pumbwa omatando nenge omauhaku omanene. Okwali tatu pandula mboka kwali taa pangele oshoka okwali ya humbatapo oshinakugwanithwa shika peha lyaakwanezimo. Shono okwali tashi ende xwepo. Aavu mbono ya tandwa omitima nenge ya ningilwa iinima iinene pauhaku, okwali ya pangwa owala papangelo (pastate), noya mono omauhaku ngo inaku pulwa nande ezimo li gume ko onyala.

Mepulo etiyali, mbo taya tyapula omauwanawa ngono natango oomboka ngaa taa pangele ngashingeyi. Oyo ye na omauwanawa ogendji goshigwana. Oye li momagumbo omawanawa, otaya mono oondjambi dhi li pombanda, oye na iihauto iiwanawa, nande mba nee kaatu li mepangelo otwa nyugulilwako ngaa kashona, **tatu gogwa ngaa omahoka komilungu**. Ndee eliko, ngaashi taku popiwa oocorruption dhaashoka sha li shi na oku tu kwatha, otadhi ningwa ngaa kwaambono ye li pombanda. Oshigwana shetu kashinene momwaalu, otu li poomiliyona mbali mpoka. Ndele ngele oto uvu iimaliwa mbjono tayi yakwa, yoomiliyona omathele oogahamano, omilongo ndatu nosho tuu, omuntu ou wete kutya elunduluko ndjono twa li twa tegelela li uye kaathigona osho tashi li imbi shoka. Nande nee ngiika iinima yimwe ya hwepopala ngaa kashona. **Kombinga yuuhaaku, oto hala u tye mba kwali taya pangele nale hwepo, shaashi ngashingeyi oshinima oshi li komapepe gaavali**. Omuntu ngele ito vulu okukwatha omuvu nokumona oshimaliwa shoka tashi pulwa, otashi vulika tamu hulile owala muunyengwi. Nando omakwatho taga vulu okukongwa paumwene komahangano gontumba, nenge aantu yi iyambele omukwao, shono inashi ningwa nokuethiwa ngaaka kepangelo ndiya lya li ko. Otwa pandula ngaa shoo twa manguluka, ndee omikundu dhimwe odhafa inaadhi hwepopala naanaa. Kakele ombili otu yi na oyindji.

3. Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?

Ondi uvite kutya konyala aantu mba ye li kuushayi itaya talika naanaa. Otu na ngoo Ouministeli gwiitopolwa (Ministry of Local Government and Housing), ihe aantu mbono ye li momikunda mono itaya humithwa nande komeho paliko. Nande tu wetwe oshindji shoka epangelo lyetu lya ninga: yamwe ye na omalusheno ngoka kaaga li ko nale, oondjila onda hwepopalekwa, ndele kombinga yokuyambapala kwookwene, omuntu a mone sha ngaa shi mu kuthe ondjala nenge shi xwepolaleke egumbo moo ha zi, shono natango oshi li omukundu omunene. Aathigona aathigona owala, yoo nee mboo aayamba taya indjipaleke owala uuyamba wawo. Kandi shii ne kutya uupyakadhi ou li peni. Ngiika okwa pumbiwa ngaho okuningwa sha opo onkalo ndjoka yi opalekwe.

4. Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?

Ongele owala uuyuki tau tulwa po opo mbono tayi ikwatha yoyene naashoka shaayehe ya kankekwe koveta opo aathigona ya vule okwaadhika. Iinima mbi i na sha nependulepo lyoshigwana oyapumbwa okutamununwamo i ye momikunda. Mu etwe ngaa nando oofabulika mono aantu taya vulu okumona iilonga nosho tuu. Nenge pamwe epangelo olya tameke okulongela kumwe nOngeleki pamwe otashi kwatha ngaa oshoka aantu mbono ayeke otaya kwatha omuntu nguka gumwe.

5. Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?

Moshinima shoka shokutukula eliko nenge evi, natango ngu e na oye ngaa ta pewa. Hewa epangelo ola ninga ngaa nawa shaashi **okwa tiwa ava ve na oitukulwa yakula nava pe ko vakwao**. Ngele nee to tala shoo to pulwa opo u mone evi ndjoka lya kuthwa ngwiya, natango mpa tali tuka opo ngoo tali lambele. Ngu e na ta vulu oye owala ta landa evi ndjoka, yee ngu kee na sha ke na sha ngaa. Omolwaasho to adha mbo ye na, ye na iinima oyindji. Oku na ofaalama yimwe nenge mbali kombanda yomusinda omutiligane, koo nahuno twa gama meni lyomusinda ngoka, oye ngaa to adha e na mo tashivulika iinima oyindji. Manga omuthigona e na ngaa okapya okashona. Opa pumbwa okulongwa sha opo ku adhike elunduluko.

Ope na mbono ye na ngaa omaliko gawo sho ya kambadhala paumwene. Ihe oyo wo ishewe ye li moomhito dhokugwedhelwa ko oshoka oyo taa vulu okulya omikuli dhiimaliwa mbyoka tayi gandjwa okwiikwatha pangeshefa.

6. Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?

Ongaashi nda tumbula tete kutya mbo ye na iimaliwa yokulanda evi oyo owala taye li mono. Oku na wo mbo taye li pewa momulandu gwetutululo, ihe oomboka owala ya kwatathana naamboka ye li poomhito dhokuninga omatokolo, aapangeli naanambelewa aanene.

B. Questions Related to Church and Society

7. Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?

Nande tu na ootexti dhayooloka noompito ndoka handi utha shoka Ongeleki yi na okupopya, Ongeleki ndjino otayi dhenge ngaa omuthindo kaantu yi itedhulule, oshoka otaku dhiladhilwa ngaa ehulilo lyuuyuni li li popepi. Twi ilongekidhe, tu dhiginine eitaalo, tse tu kale ngaa kombinga ndjoka tu na okugama, opo tu ka mone omwenyo gwaaluhe. Otayi uvitha wo ngaa tu kalathane nombili opo iinima ayihe yi vule okweenda nawa.

Ongeleki kombinga yaathiminikwa otayi ya popile. Moongundu dhetu dhaakiintu omu na oshileshwa shimwe twe shi pewa kombelewa yElongo nOmadheulo “Ongeleki otayi ti ngiini kelongitho lyekuni?” Elalakano oondjoka kutya Ongeleki otayi popile opo aantu ya kalathane nawa nombili naambo ye li aathiminikwa. Nonande nee ngaho, ngaye ondi hole oku shi popya kutya Ongeleki otayi kwatha owala aantu mboka taye ya, taa hedha puyo, taye ya komalongelokalunga nenge kiituthi yontumba. Ndee Ongeleki oya kanitha omukalo gwokukonga aantu. Jesus wo okwali he ende, kali owala ha tegelele aantu yeuye moosinagoga. Okwa longo aantu pomithima taya teke omeya, pomatale, nokwe ya adha pomahala omawinayi. Ihe Ongeleki mokukanitha omukalo gwokuevangelitha kwayo, mpono otayi kanitha oshindji. Oyendji otaya popi owala naambo taye ya kuwo, ihe otaya nyengwa okukonga, okuya moonkalo dhaantu moka ye li. Ongeleki oya pumbwa okudhimbulukwa oshinima shika, yi konge aantu.

8. Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

Aaye Ongeleki ando oya li yin a iiniwe ando otai longo. Ehalo ewanawa opo li li ihe otayi ningi owala sho tayi vulu paliko lyayo.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Miinima yi na sha noshigwana, aawe inandi uva sha we konima yemanguluko. Ewi lya ELCIN shila oto li uvu owala miinima yoondjokana, noHIV/AIDS. Ihe mpoka epangelo li na okuyukililwa, aawiliki otaya ulike ombepo yuumbanda.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

(Tala enyamukulo lepulo 12)

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ngiika ndjono otali nyenge ndje nee okuyamukula muule. Shaa ashike onduuvite kutya omusita naye omukwashigwana ngaho. Ngele oku li mopolitika oku li ngaa mopolitika. Nande nee ngiika omuntu ino tegelela omusita iiholole puuyelele kutya oku li kongundu yini yopapolitika, oshoka ota longo nenge ota kwatha aantu yoongundu dhiili, dha yooloka mopolitika. Nande nee ku na yamwe taya nyengwa, to adha ngaa omuntu e li mokola yee koshi oku na ko ohema yongundu. Hahahaha. (pa yolwa). Nenge oto mono ngaa ta yelutha ngaa pombanda (endindiliko lyongundu yopolitika), osho omuntu ino shi tegelela naanaa. Nangaye omupangi ndishii. Natse konyala eithano lyetu olye tu indika okugama ombinga. Nomolwaasho kutya ou li piigongi nenge oposhike, oho kala ngaa u li po ino hala okuulika naanaa omolwa aayakulwa yoye, ya kale ngaa ye ku mangulukila ayehe. Osho ngaa sha tya ngaaka.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

(Epulo 10 otali nyamukulilwa pamwe naali)

Ngaye mwene itandi koneke naanaa ashihe, shaa owala ondi shii kutya pethimbo twa li tatu longekidha emanguluko lyoshilongo shino Ongeleki okwali yiitulamo noonkondo. Aakwashigwana nenge aakriste oya li yi itulamo okugalikana nokuninga oonkambadhala kehe opo tu thike memanguluko lyoshilongo. Okwali ndi uvite tatu longele kumwe. Opolitika twe yi tula mumwe nokuevangelitha. Opo tu vule okumanguluka. Ndee mbalambala konima yemanguluko, omalutu ngano gaali ogafa ga yaathana kokule. Nomolwaasho tandi hale kutya Ongeleki nepangelo kandi shii ngele ohaya kuutumba pamwe, poshitaafula shimwe. Kandi shii wo. Nomomutumba nee ngo gu li ko gwopashigwana hagu popiwa, nghi shiwo ngele omu na aakalelipo yOngeleki. Omuntu ogwa fa wuuvite kutya epangelo nOngeleki otaya longo nomuntu nguka gumwe, aantu mbaka oya li ngaa ye na okukala haya tsakanene moonkundathana dhontumba. Otwa ninga ngaa oovula 21 memanguluko ngaashingeyi. Ngele ando okanona ka li ka koka, ando oka pewa oshipatululo nuumwo. Pamwe mpa tu ka ninga oomvula 25 otatu ka mona ngaa nee mba yaali taya longele kumwe.

Epangelo ohali pula ngaa Ongeleki yi ye kulyo, ihe kandi shii pamwe Ongeleki ohayi kala yatila okuya kuyakwao. **Iituthi yopapangelo otwaadha ngaa tayi egululwa kaakwangeleki, aakwanepangelo oto ya adha ngaa momalongelokalunga. Ihe kandi shii wo nee kutya Ongeleki ohayi hedha kuyakwao moomhito dhini. Tate pamwe oto tseye ngaa muule shaashi yakwetu one ngaa mu li po mpo.** Onda li meyapulo lyaabiisofi lya ningwa masiku nga. Pelesidende Pohamba okwa li mo ta popi ta ti, ‘Onda kala tandi ithana aabisofi ye uye

kostate house, ndee nagumwe ngaa, inaye ya ko.’ Ndee kushii wo nee kutya aantu ihaaya yi ko ya tila ko? Nomolwaasho kwali nee a pandula aabisofi mba va yapulwa nuumvo noku ya kumika kutya nayi idhiinike ngaa ya hedhe popepi nayo. Ngiika otashi eta ngaa oshipala oshaanawa komeho hoka.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*
2. *Who do you think are mostly benefitting today?*

I understand that those who have been in power before independence are the ones who have benefitted fully from our country's welfare. Our country has various rich natural resources such as: animals, copper, aluminum and diamonds, but all these resources have been taken away by the previous government and their people. Even if our own people tried to put their fingers on those resources, they would be perceived as thieves. On the other hand, before independence most people in the country had experienced health predicaments such as a need for surgery and similar advanced health problems. However, we had to thank those who were in power before independence as they took upon this health responsibility on their shoulders. They handled it quite well. All those who went for example for heart surgery and other expensive treatments were given State medical care, and their families were not requested to contribute anything.

Regarding question 2, those who are currently benefitting from the country's resources are the ones who are currently in power. They have many benefits such as owning proper homes, decent vehicles, escalating fat salaries, while in comparison; those of us who are not in power are given very little. Due to corruption, those in power continue to enjoy the economy of the country at the expense of many. As a matter of fact, the population of our country is only about 2 million, but the economy goes down the drain, as we often hear that what supposed to be given to assist us economically is siphoned into individual pockets of the few in power. If you hear amounts of money as huge as N\$600 000; N\$30 000 etc., you clearly see that the change which we expected to take place among the poor is blocked in those dubious practices. However, some sections have improved though. **In my view health standards were better during apartheid era in comparison to our time now, because now all responsibilities are placed on the shoulders of the relatives or parents.** If you cannot provide the required medical fees for your patient, you would simply end up in helplessness (loss of life). Although now one may seek health assistance from private organizations or from the Good Samaritans who may come your way, which was not the case before independence as the colonial government took full responsibility itself. We are thankful that we got independent but there are still many predicaments that are yet to improve. Despite all, we have peace.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

People in the villages are not accommodated by the government. The Ministry of Local Government and Housing has not done much to accommodate and develop their economic life.

Although roads infrastructure has improved and we see that some areas have got electricity, the poor still have not benefitted from the economy of the country in such a way that they reach a standard of self-sustenance, alleviation of hunger, or have a proper home which is still a serious problem. So the poor are just getting poorer. In my view, I do not know precisely where the problem is, perhaps, something should be done in order to improve that situation.

4. *How should this huge social barrier be remedied?*

Only if justice should be practiced in order to prevent the richer from taking away what is also due to the poor. National development programs and projects must be taken to rural villages. Perhaps, big establishments must like factories need be introduced in villages for the creation of employment. And if the Church starts work together with the government, it would help with planning, because both are there for this one purpose – to take care of this same human being.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

With regard to the national economy or land, those who already have continue to be given. At least government has done well by requesting those who have more land to share with those who do not have. Now if you look at how much you are asked to pay for the land that was bought from others, we are just going around circles without further steps. Who has money and is able to pay for such land goes ahead. And it is why you find that those who are wealthy have accumulated a lot of things. An individual may have one or two farms on the other side of the red line (in commercial land), and the same person may have a lot of wealth on this other side where we are; while a poor has a little field land. Something drastic needs to be done in order to alter the situation. **There are those who have their wealth due to their personal hardworking. But they are again the ones with open opportunities to get more because they are those who can have bank loans that are given for business self-support.**

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Like I mentioned before that the rich continue to acquire land. Although there is a manner of acquisition of land through resettlement process, it mostly only benefit those who are politically connected to those in decision making positions, to those in government and senior officials.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Although we have different texts allocated for different Sundays as well as different occasions that determine what the Church would say, **this Church emphasizes on people to repent**

because it is understood that the end of the world is imminent. We need to be ready for the end of the world; to strengthen our faith in God, and to be on the right side and inherit eternal life. The Church also emphasizes that we should remain at peace with one another for all things to go smoothly.

The Church is advocating for the marginalized. We have an article: “What Does the Church Say on Violence?” assigned for us in Women Groups by the office of Education and Training in the Church. The aim is the promotion of peace among and with the marginalized. Even though I always emphasize that the Church is only catering for those who attend church services and functions but the Church has lost its policy of reaching out and search for the people where they are. Jesus also travelled and did not simply wait for people to come to the synagogues. He lectured people while drawing water at wells, at lakes, and at unpleasant places. By abandoning its evangelization method, the Church will lose a lot. Many in the Church are only talking to those who come to them but fail to go search, and to go into the people’s conditions. The Church needs to take note of this important task lost to search those who have gone away.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

No, but if the Church had an income then it would have been functioning properly. The will is there, however, the Church can only do what it can, according to its monetary sources.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

With regard to national issues I have not heard much after independence. ELCIN's voice is only active in marriage related matters and HIV/AIDS. **But the Church leaders are showing the spirit of fear when the governmental must directly be advised.**

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

(See answer under number 12)

11. *How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?*

Perhaps that one I cannot answer properly and accordingly. However, I also feel that a pastor is a citizen. If he/she is involved in politics, let it be. Even though one should not expect a pastor to declare publicly the political party to which he belongs, because he is ministering to people belonging to various political parties. Although there are some who are unable to control themselves. You would find a guy with a collar and a political party T-shirt under the jacket, *Hahahaha* (laughing). Or you may see him/her making a making a political party gesture up high, which one would not expect from a pastor. I’m also a nurse and our career prevents us from showing our political affiliation that is why during meetings, one may not show to which party he/she belongs as that will jeopardize my relationship with my clients. That is the situation.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?
(Question 10 is also collaterally answered with this one.)

I cannot really recall everything but before independence the Church has been involved vigorously. People in the country have praying and doing anything possible in order to achieve the independence of the country. I perceive that we were all working together by engaging both politics and preaching in order to gain independence. Immediately after independence, the two institutions went separate ways. As a result, I cannot confirm whether the Church and government do meet around the table. I do not know. I do not know if there are any Church representatives in that National Assembly that we hear about. It is my understanding that these two components – church and state – are there for the same person. They therefore suppose to have regular meetings and consultations. It has been 21 years since independence, and if it was a child, he/she would be receiving 21st birthday key this year. Perhaps after 25 years we might see these two institutions function together.

The government invites the Church to go see them, but I am not sure whether the Church has been scared and hesitant of going to meet their counterparts. **Church leaders often are opening government functions with prayers and government leaders are visible in Church services. However I really do not know at what times does the Church approach the government and precisely in what manner.** *Tate, you might know better than I do since you are one of those,* Hahahaha! (laughing). I attended a consecration of Bishops recently, and President [H.] Pohamba said: ‘I have been inviting Bishops to come to state house and none so far has shown up.’ But one does not know: Do they not go because they have fear? And that’s why when the head of state congratulated the newly consecrated Bishops; he also requested them to find it easy to get closer to them. Perhaps, this will bring some good improvement in the future.

INTERVIEWEE: NAMBILI

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi mangeluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Shiimba komesho yemanguluko ngha li naanaa omunailonga lela lela, nomeliko itandi dulu naanaa okuya mo lela mouyadi, shaashi efimbo olo onda li omunafikola. Nokamaliwa aka kwali hai pewa onda li ngoo hai mono kawana ame itai dulu naanaa okutala nda mbwalangadja. Shiimba ovakwanepangelo vopombada ovo va li tava lele oshilongo pefimbo opo ovo ngoo va li ve na omauwa mahapu. Ashike okwa li ngoo nda didilika. Onda li yo ngoo nda didilika kutya ovanailonga pefimbo linya okwali ngoo hava wedwa. Ngeno keshe omudo omunhu okwa li ngoo e na etimhaumbwile puJanuary penya kutya ondi na ngoo okandjabi kange taka wedelwa.

Monena nee eshi yo twa ninga nee ovanailonga lela-lela, neemhumbwe da ninga nee dihapu, fyee hatu leshe nee oifo kutya ngadi ota kwata shifike apa, nhumba oshifike apa, ondi wete ngoo kutya vakwetu ava ve li mepangelo: eepesidende, oprime minister neeminister, ovo ngoo ve li momauwa mahapu needirector odo. Ove dule aveshe okuyuka pedu apa.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Omwaka opo u li lela. Omunhu ita dulu ashike okukufa nande N\$10.00 a ka teke nande omeva pokapomba kopomudingonoko wambulavo. Shiimba otashi ulike ngoo kutya ou e na oilonga, ta kala noilonga yaye nondjabi yaye i li pombada, yee ta dimbwa kutya mukwao naye okwa pumbwa yo okamaliwa oko. Omolwaasho ovafyoona ovafyoonenena ashike. Ava ve li pombada ihava tale vali nokudiladila mukwao ou e li pedu.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Shiimba itashi shiiva naanaa kutya omwaka ou u kufwe po ashike kokupaafana kwovanhu momaushiinda shaashi otu lyaafane komakule itatu ke lihanga naanaa atushe. Shaashi ou e na sha pedu ke wete po naanaa. Shike omwaka ou otau dulu okudja po ngeenge keshe umwe ta dulu okumona oilonga, a kale ngoo e lifikamena. Kutya nee ke na onzapo, ke na ombapila yasha ndee oha mono ngoo oufele vaye ve li nande vahamano (N\$600.00), ota dulu ngaho okuxuma komesho monghalamwenyo. Shaashi otu na ovanhu, omunhu ahepa ashike ehe na sha nande-nande, yee winya e li pombada ke mu wete nande-nande. Ndee ngeenge ope ya eemhito doilonga.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Shiimba okudja pemanguluko penya omunhu kwa li naanaa u wete efano, kutya epangelo ole litula mo naanaa shifike peni kwaava heve na sha shaashi okwa kala ngoo taku talwa keekwalification. Ashike monena konima yomahoololo aa a ningwa aa, epangelo otali ingida ngoo kutya otali ka eta po eemhito doilonga. Osheshi nee omwaalu woimaliwa itandi u dimbulukwa vali momutwe oo wa popiwa tau ka kongela ovanhu eemhito doilonga. Oku na ngoo ovo tu wete va kutwa metanga leameno notava kutwa natango, opolifi oya kuta. Shiimba katu shii naanaa pamwe otali kendabala ngoo ngaho. Walye tuu nee ngee osho lapulana nola udaneka otali ka dula tuu oku shi tula moilonga.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Konyala natango ovava ngoo ve na sha, ovanaimaliwa ngoo. Oto hange nande omunhu a fya pomukunda wonhumba ndee shaashi ngadi ota dulu okumona oshimaliwa shi dulife pwaashi mwene womukunda ta pula, oto hange eumbo olo te liyandje po kuvamwe velili. Kedu nee eli loipindi nande u kale wa hala ofaalama, ito dulu shaashi oshimaliwa eshi tashi pulwa oshinenenene. Nande ou kale u na ehalo momutima kutya ondi na oungobe vange vatatu voo ngeno va ka dalafane, opraisa ito ke i dula. Kutya nee otaku ti otali yandjwa kukeshe umwe, oshimaliwa osho ashike tashi ke ku denga. Nande ookansela nava ingide, Aaye, ningeni omaindilo, ou li po ashike we lixwena nale kutya itandi i ko oko, itandi ke shi dula nande-nande. Oo omaindilo aa haa piti aava ashike ve na omakwatafano novanambelewa vedu. Oku na nee eefaalama dimwe vati hadi landwa kepangelo doo di pewe eewar veterans, naau uhe fi owar veteran nena, haave wa wana okupewa odo. Ovanhu ava ova pewa omauwa mahapu, oku na vali eewar veterans da hoololwa mo ngoo di li 37 lwaapo tadi pewa N\$200 000.00. Ashike ngee wa tale ovanhu ava tava pewa eliko olo, ovava ashike ve li na nale, kakele ngoo shiimba ka vavali-vatatu tava dulu okuyoololwa mo ndee omunhu ou wete ngaho kutya eliko eli itali tukulwa ngoo nawa, ngeno omunhu owa li wa mona omhito oyo yokuwilika etukulo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Ongeleki otai udifa ngoo elaka linyenye levangeli. Kakele kaasho otai xungu ngaho, yoo tai hekeleke apa pa fiwa. Onda fa oyo aike handi dimbulukwa po manga oyo.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Ah, ELCIN nee moshinima shoimaliwa, ndishi ovakelefiti luhapu inatu lilongekida naanaa okuyandja. Luhapu otwa hala okutambula. Kashona-kashona pamwe ngee owa hange eongalo tali yandje, shapo oilya ngeenge la li la mona nande oshipe sha fa shawana. Onda li ngoo nda kundana ELCIN a yandjele oikumbafa kefundja odula imwe shiimba. Ashike financial wise otu

na ngoo oudjuu shaashi ELCIN ke na naanaa odjo yoshimaliwa i shii okulineekelwa. Ndee nande eongalo oli kale li na oshimaliwa ngoo sha fa shi li xwepo, konyala ... Ongeleki ihai kamutuluka naanaa.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Aaye inandi uda sha nande kombinga oyo.

10. *Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Aaye yoovene Ongeleki otai popile ngoo oshikuki sheliko loshilongo shi tukulilwe ngoo ovanhu shifike pamwe. Nghi shii nee naanaa pamwe kutya Ongeleki nepangelo ove na naanaa ekwatafano lifike peni, pamwe eebisofa ohadi ka ongala ngoo noopelesidende oko, voo va ka tye tu tyeni ngaha ile otava popi ashike. Shaashi luhapu ove oto udu ngoo shapo osho sha tulwa moshifo nande oshOmukwetu ngee wa lesa, ile ngee wa uda nande omufita wonhumba ta udifa. Ngaashi nda didilika tate Tshapaka, oku hole okupopya luhapu oinima yanyika oufikepamwe wovanhu. Kutya oshikuki nashi tukulwe ngaa nawa pauyuki. Eliko eli tu na ole tu wana ngeno atushe Ovanamibia.

11. *Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?*

Ovanamibia ndishi ova li ngoo momukoo umwe. Nemanguluko eshi le ya okwali la hafelwa kukeshe umwe. Yoo Ongeleki pefimbo lekondjelomanguluko oya li ya ama kongudu oyo tai pangele paife shaashi okwali va mona oixuna pamwe. Konyala ngee to tale oto hale okutya oya nwefwa mo nawa: Ovanhu ova mona emanguluko, Okrimesa ou a hala ngee okwa ti omambo naa ye mo ponhatu yokeengula opo ngoo taa i mo. Omalweendo ovanhu otava ende va manguluka, nosho-nosho.

12. *Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?*

Aaye eendafano pokati kOngeleki nepangelo loovene opo li li. Shaashi ngee owa tale ngee ope na sha shakula shopapangelo, oto hange ngoo mwa ifanwa bisofi Dumeni, e uye a popife, tatekulu Shihala ngoo e uye a popife. Ou wete ngoo kutya ovanhu ve na ekwatafano liwa, kutya ngee ohatu ningi sha shopapangelo nату ulike oukumwe. Noshiima shitalala mboomboo shovabisofi vape va yapulwa, omupelesidende woshilongo naye oko a li, oprime minister, novakwanepangelo ngoo vakwao vahapu oko va li. Ou wete ngoo kutya ekwatafano opo li li. Ngeenge nee ove na yo neemhito dokuongala, ihatu shi udu. Ashike ope na ngoo oshinima sha popilwe kupelesidende e shi popya ngoo a fa ta joking, nde shi pwilikina ngoo ko TV osheshi ashike itandi dimbulukwa naanaa nawa. A li tuu ta popi elongelokumwe neengeleki.

Noshikwao nee eshi twa lesa eewar veteran odo tadi pewa oshimaliwa osho nda popya, omwa kwatelwa nee bisopa detu ndi li mbali, tatekulu Dumeni na tatekulu Sindano. Ashike ovanhu ovo

kava ile kombada ou wete ngoo kutya ova tula ngoo vakwao moconsideration, ova li ngoo tava kondjo pamwe nova tala kutya they are part of the process.

AOM: Ondi na ashike oshinima shokukala unene shi li personal. Otwa kufwa ngoo omufita wetu meongalo, ndee kaku na tuu nande oyoo a dile ko ngee oBisofi ile hamushanga wokombelewa, ile ngoo nee nande omupashukili, e tu shiivifile ngoo noku tu yelifila kutya omufita ota lundululwa. Nonokutya ota lunduluka pamwe molwa shike? Otwa ninga nai pamwe opo a kufwe po diva-diva? Oshe tu udifa ngoo nai. Otu na ovanhu va pumbwa okukwatwa nawa inava pama. Ngee nee itava endwa nawa, otava dulu okufiya po Ondeleki va ye kudimwe.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Before independence, I didn't have a proper job because I was still studying and for this reason, I can't really say much about wealth. I took the little income I received as enough, since I cannot broadly view the income distribution. Probably the highly government officials who were leading the country at that time benefited much. Anyways, I also noticed that workers at that time received income/salary increment. Basically every year they had hope that they would have their income increased by January.

Today when we have become employees, our needs also broaden and then we would get the information from the media about high individual earnings. I think that the government officials, to mention the President, Prime Ministers and Ministers as well as Directors are still the ones benefiting more compared to everyone else.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

The gap is really there. Some people cannot even afford to fetch water from their local tap for a ten dollar. I think this is reflecting that whoever has a proper job and is highly paid, remains the same forgetting about the unfortunates. Therefore the poor are just getting poorer. The high class would not even look at and consider the low class.

4. *How should this huge social barrier be remedied?*

Perhaps this gap cannot be remedied by just help from neighbors to neighbors alone because we are not so close to each other, hence help can't reach everyone. This is due to the fact that people who are better off do not want to consider the needy. However, this gap can only be remedied if everyone else is able to get a job and be financially self-reliant, regardless of whether an individual has a qualification or not. If these people were receiving little, even N\$ 600.00, they can at least survive. This is because, there are those poor people that don't get anything at all and those that are richer cannot even help. When it comes to job opportunities... (silence).

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

After independence, one could really picture how serious the government was involved in assisting the needy since they were considering qualifications. Today after the previous elections, the government had promised the society that it will create job opportunities. Unfortunately I can't recall the total amount of the money that they said is available for job creation. Anyway, the ministry of Safety and Security recruited some soldiers and police officers. We are not so

sure if the government is really trying to make it happen because nobody is yet sure if they will keep up with what they have planned and promised.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Currently it seems like those that are richer are still the ones benefiting from land redistribution. In some cases, when someone from a village passes on, the headman might give that land away to someone else who can afford to buy it for a greater deal by him/herself and does not consider those relatives who have been left behind by the deceased. About the commercial land, even if one is eagerly in need of a farm, they may not afford because the cost is always high. Those who have ambitions to take their few animals to better pastures that they can increase their product loose hope because land prices do not give the access to those areas. The leaders would say the land is distributed to everyone but that is not the case because it is money that discriminates us. The poor have lost hope, and when ever the councilors announce about 'land availability' and ask people to fill in application forms for land, the people keep quiet because they obviously know that they cannot afford. It is discouraging that those whose applications are approved are only those who are connected to the officers in charge of land allocation. Apparently the government is buying some farms and they are given to the war veterans, the same people who have already benefited a lot from the government. This means it counts out everyone else who is not a war veteran. Furthermore, about 37 selected war veterans are to be given N\$200 000.00 each. On a serious note, most of the selected people are already well off and just few of them who really need that help. One can clearly see that the country's wealth is not equally and fairly distributed among all Namibians and sometimes I wish if I could be one of those in charge of the distribution of wealth.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

The church is still preaching the sweet message of the gospel. Apart from that, it also gives counseling and comforts those who are mourning their loved ones. That is all I can think of.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

Ah, when it comes to funds, it is hard for ELCIN to help out because Christians are mostly not always prepared to give out but expect to receive. If the Church had to give little something, mostly they would probably give *mahangu* (millet) that they have received as offerings and only when are in excess. I once heard that ELCIN donated blankets to flood victims one a year, but it's hard for them to help out financially because the Church doesn't have a reliable source of

income. Anyway, even if the Church has got enough funds, it still does not extend its hand out for the help of the needy.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

No, I have not heard anything of that kind.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

So far the Church is speaking of the issue of equal sharing of the independence benefits. I don't really know the connection between the government and the Church. Probably the bishops up there meet up with the president to decide on what to do or they just preach with no action. In most cases, one would read about things in the newspaper especially in the well known Omukwetu newspaper (Church newspaper), or when pastors preach. Specifically I noticed pastor Tshapaka who likes preaching about issues on equality. He emphasizes that the benefits of independence must be shared equally and fairly because the country's wealth should be enough for every Namibian.

11. *How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?*

Namibians were always together. Even when the country got its independence, everyone was happy about it. During the struggle of independence, the Church worked together with the current ruling party. By the look of this issue, one can tell that the Church is positively influenced when the country got its independence. There is freedom in movements. For example, people can decide the time they want to start with their Christmas services and can do it at night and around 03H00 in the morning (this is said in contrast to the curfew which restricted night movements during war times in the area), and they can now travel freely etc.

12. *How do you describe and rate Church-state relationship and dialogue in Namibia today?*

There is a strong connection between the government and the Church. When there are big government events, mostly they'd call bishops Dumeni or Shihala to open the ceremony. This shows that the relationship is quite okay, that if something is to be done officially, they must reflect togetherness. There is a fresh event that recently happened when the two bishops were consecrated. At this event, most government officials (president, prime minister and others) showed up and this shows that there is a strong bond between them. If they have some other times for meetings; that we are not aware of. The president once spoke about something which sounded like a joke, I heard of it on TV, just that I can't really recall well but it was about working together with the Churches.

Nonetheless, about what I have mentioned of war veterans getting a certain amount of money, two of our bishops, namely Bishop Dumeni and Bishop Sindano, are also included. These people did not go in exile but yet they were considered apparently because they fought together with others and so they are also part of the process.

AOM: There is an issue that I think might be personal. Our pastor got withdrawn from our congregation but none of the bishop, the secretary or even the dean came to inform and explain to us that the pastor would be transferred and the reason thereof. It really made us feel disgruntled because we have just been speculating that he left the Church probably due to our faults and mistakes. It has really saddened us. In church we have the infirm that need assistance on certain basis. If these people are not treated well, they can easily leave the Church and join other churches.

INTERVIEWEE: NEFUNDJA

A. Government and Society

1.Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?

Ovali vomauwa oshilongo manga inashi manguluka, ova li ovanhu vanini, oilumbu naava va li va fika po puyo.

2.Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?

Mefimbo nee eli, natango otu na oupyakadi, shaashi natango otu na ashike ovo ve li meengudu donhumba papolitika, ile ve li popepi novaleli vonhumba, ovo paife tava li omauwa oshilongo. Ngee wa i nande okeedolopa dimwe, ngaashi Oshikango, to tale mo omatuwa aa e li mo mawa, oo oOvaangola have ya kulanda oinima yavo oku. Ndee ngee to i mOshakati ile kOutapi oto mono nee ngee ovakwashiwana va hepuluka nawa. Oshinima sha nyika oukwamunghoko, yee ou e li poivelo ta yambula po okamunghoko kaye. Ngee oku na ovo itava monika tava yambidida ongudu ei tai pangele, itava mono sha nande.

3. Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?

Pauxupi omwaka oo otau etwa kolunga-litapula. Shaashi osho shi li mepangelo paife, okutya ashike ou wahepa hepelela, naau u na omhito yokukala pokaanda, to li. Tashi ti olunga-litapula oyo tai eta omwaka, shaashi ovanhu vamwe otava longifa eedjo depangelo nawa-nawa, nokuliyambapaleka yee mwene, ndee ke wete vali vakwao venya ve na eefindja kominghulo kwi.

4. Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?

Otau xwepopalekwa ashike ngee ovanhu ova tu kumwe ile va udafana pe uye epangelo lomuhanga, epangelo loudemokoli tu tye. Shaashi apa epangelo eli li li po, oudemokoli otau vaeke ovanhu ominghoka komilungu. Shaashi ngee onde ku pe nande oshiholelwa sho GIPF moshilongo, ile oBEE, oyo oya dila okangudu kovanhu vonhumba omauwa oyo. Omunhu ota vake, ndee oku li ashike ponhele opo ta longo, ita ningwa sha nande sha udika kutya okwa lya oimaliwa yoshiwana, shaashi ou ta pangele okwe mu ama. Ngeno okwa li oushili oo tau ya po, loo epangelo li landule oudemokoli ngaashi hali u popi mokanya, ngeno xwepo.

5. Pakutala kwoye epangelo moNamibia nena ole litula mo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?

Ame ondi wete epangelo itali ningi shaa naanaa. Ohali kwafa ashike ovanhu ngeenge ova hangwa pamwe nande okefundja, ile ve na oshikukuta. Ndee ngee etukulo lomaliko tali ningwa,

ovanhu otava pe ashike ovanhu ava va dja kombada, ovo tava pewa oshimaliwa. Opendjela, otai twikile shili nawa, ashike havo ve i eta po, ove i hanga hai tukulwa nale kepangelo loukoloni. Ehumifokomesho loitukulwa yetu itali ningwa shifike pamwe mokuyandja unene eeproject. Nda dini kutumbula meeregi dimwe ngee to ende, oto hange eeproject dihapu da yandjwa moshiwana. Oda yuka kwaavo ve li popepi novatukuli. Ndee onda tala ngaashi mEenhana omu na ashike oprojeka imwe aike yeedopi nokuli dovakwashiwana voovene. Okuningwa mwe ya sha shipe eemwedi edi, pamwe da ninga mbali ile nhatu lwaapo, ndee oyo aike ya kala mo shito oyo. MOshikango omu na ashike ovanhu venya tava landifa paungeshefa vavo voovene, ito hange mo sha tashi kwafa ovakwashiwana sha etwa po kepangelo loovene ngaashi to hange keedoolopa dimwe.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Onawa eshi wa eta oshinima shafimana shedu. Ame ondi li popepi nOshikango apa. MOshikango omadu ovakwashiwana ove a kufwa va pewa okamaliwa kanini-nini kuMuni, voo omadu oo tave ke a landifa nande okeedola omiliyona kOmuchina. Ope na epya lakula neumbo nde li shiiva nawa mwene walo a pewa ashike N\$10 000.00, yee omufyoona ota kakama nee e wete oimaliwa ihapu. Edu olo otaku tiwa ola ka landifwa po eedola eemiliyona mbali kOmuchina. Olo ondi li shii nawa osho yo mwene walo, ondi na oundombwedi washo. Oto hange luhapu ovanhu va nyemata omolwa omukalo oo tau longifwa okukufwa ile okupewa edu. Loo tali yandjwa po unene kovadjaadjai.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Aaye ope ya elunduluko pokati komaudifo ovafita vakulu, (a tumbula vamwe komadina) ovo omaudifo avo a kala ashike taa komangele: “Lidilululeni osheshi oshilongo sheulu osha ehena popepi.” Ndee ovafita vopaife otava udifa ngoo ve li monghalo yavo. Nande nee keshe umwe ngee to pwilikine oha udifa ngoo osho a itavela musho mwa kwatelwa ongudu oku a taalela, shaashi oshinima she lidopa mo paife opolotika yo. Ndee unene hewa otava popi ngoo nokutula omufindo kondjovo yaKalunga. Apa naapenya opo to udu omufita ta holola oku a ama. Ope na ewapalo movafita vanini shaashi fyee ovakwaneongalo otwa hala omunhu ho yandje oiholetwa i li monghalo yetu. Shaashi itashi tu kwafa sha to popi ashike Betlehem shomuJudea fyee katu shi shii. Ondi udite ngoo tava popi kutya ounona vetu inamu ya vali meebashu, inamu tya vali onhumba nongadi, oinima i li monghalo yovanhu.

8. Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

ELCIN yee mwene ihandi mono naanaa ta yandje omakwafo ngaashi Anglikana. Shaashi Anglikana oku na nomapya oo shimha e a teya ta tale nee ovakwashiwana ava itava tema, tava pewa nee pefimbo linya haku tiwa eemandji dondjala. Ngee nee kape na ou ta pewa oshali, oilya otave i landifa po kondado i li pedu. Ndee ELCIN ngee okwa mono eelata daye doilya, ote di landifa ashike pandado i fike pamwe naayo i li mongeshefa. Ashike ELCIN nee metumo, ha ongele shili ndee ta twala komapyatumo.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Ohandi dimbulukwa ko CCN eshi tate Sheyavali (Hamushangandjai nale-nale mo CCN, shiimba ina popila ko CCN palufo eli) kwali ta popi okuhe na ouyuki mafiku aa, okwa shunwa ko ashike filufilu. Oukwatya ou oo wa tilifa ovafita vahapu ndee tava mwena ashike nande oinima otai ningwa ve i wethe ihe li nawa. Ombili eshi ndi na okutumbula yo kutya ovafita vamwe inava hala okuhepa pamwe novafyoona. Otava hoolola okukala novanamadina, omunhu ou wethe tava kongo omakwatafano molwouxupilo wavo vene, navamwe shiimba omolwa okuhole efimano.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Iyaa, aaye, ohandi dimbulukwa ngoo hava popi ashike kutya nava pewe yo eemhito, dokulonga ngaashi mepangelo, moiputudilo yepangelo ile moarmy. Opo ohava udika ngaho. Shaashi ngee nande omoarmy mwa kala mu na ovafita vetu otashi kwafa ngaho. Ova li va pula va kalelwe po mongudu yokuninga eeveta, ndee ove shi anyenwa inava pitikilwa omhito oyo. Ongeleki oyo ya kondjela oufemba wovanhu noye shi ulika manga inatu manguluka eshi ya kala tai tu popile kovakolonyeki. Eshi hatu nyanye twa yuka kemanguluko oya kala pamwe nafye, ndee eshi ya ka pula i kale mwinya oya anyenwa mo. Ovo va ya ko ova ya ko ashike molwopolotika yavo yopaumwene, ndee hasheshi va ka kalela po Ongeleki.

11. Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ope na enwefemo lii shaashi ovawilikingeleki vamwe ova ehenifwa povanapolotika va pewa omakwafo opashimaliwa. Oshimaliwa ndishi oshoo ngoo osho. Ongeleki ile eongalo shimha la pewa oshimaliwa komuwiliki ihali dulu vali oku mu hanyena. Oshiholelwa shimwe ongaashi omubisofi ta dulu nande okukala ta ende pamwe onomupresidende woshilongo, a tulwa pekolo. Omupelesidende ou ngee okwa puka, ita dulu vali oku mu pukulula. Okambwa ihaka li mwene. Eendunge dopolitika yomoshilongo omu odi li ngaha kutya, taku ningwa nawa ovanhu vonhumba, omo yo nee mwa wila ovafita vamwe ndee tava mwenekwa okupopya oshili. Osha eta fiyo opopo omukwaneongalo ngee oministeli a nyona, ita kufilwa nokuli ngaashi hashi ningilwa ovakwaneongalo vongaho. Ota li ashike Ouvalero Uyapuki yee okwa teya nande ohombo yaye i li penya. Ta hambolululifwa nokuli nawa, ndee kape na nande kutya pamwe

omunhu ta pulwaapulwa sha ngaho. Tashi ti opolotika osho ya ya mOngeleki nomukalo oo, tai kwata ko ovanhu noshimaliwa molwondjala yavo.

12. Oto hokolola mbela nokuyandja ondjele i fike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Oku na ovakwanepangelo nda koneka ngaashi mOhangwena omu tava kondjifafana nOngeleki. Ongeleki eshi tai yandje omakwafo koshiwana medina layo vene voo ove wete efimano lavo tali kufwa po, ova lombwela ovakwangeleki kutya inava pumbwa vali okuyandja omakwafo oo kovanhu. Ova tala Ongeleki ya fa tai fiyafana po navo papolitika ngee tai i kovanhu nomakwafo. Eshi otashi nyono elongelokumwe lavo, shaashi ngeno omunhu ngee okwa yakulwa kongeleki okwa yakulwa ashike.

AOM: Okutya ashike ngaashi nee tamu lihongo, Ongeleki nai kalele po ovafricanikwa. Nai twikile ngaashi oobisofi Auala vali va ya fiyo okuVorster, ku kale ewi limwe alike layo kutya nee inali halika kovapangeli. Unene oinima ei kutya: Epangelo nali tale ovanhu aveshe shifike pamwe. Ngee tali pe sha ovanhu li lombwelwe kutya inali pa vali ovanhu papolitika ile paminghoko davo. Ongeleki nai twikile okuudifa shaashi oi na ovanhu have ya okwoongala vahapu, ndee ovanhu tava pashuka kutya Kalunga okwe tu shitila kedu tu kale ko nombili, ndee ina hala twa piyaanekwa – natu kale nombili yetu. Ovanhu aveshe ovashitwa vaKalunga, inava tondolwa nande-nande shaashi va tya ile va tya. MoNamibia Kalunga okwa teelega va lye aveshe oiimati yemanguluko loshilongo shavo, shaashi ekondjo eshi la li po, ovanhu okwa li hatu kondjo atushe. Etameko lemanguluko ola li la talika kukeshe umwe kutya olo ouwa wetu atushe, ndee okulyaafana oshipungo oku kwa ka shikula ko oko kwa etela oshiwana omatukauko nokupiyaaneka oukumwe wetu. Oukumwe nouyuki oyo ya pumbwa okutulwa omufindo melongo lOngeleki.

A. Government and Society

1. Who were mostly benefitting from the national economy before independence?

Pre independence the only people who benefited from the government were those associated to the former colonial government, mainly the white community, and those who associated with the regime.

2. Who do you think are mostly benefitting today?

It is sad to say that post independence we still see un-equal distribution of wealth in this country. Those benefiting the most are those who are members of the certain political affiliation or close acquaintants of the current ruling party leaders. This is reflected in towns like Oshikango on the Namibia-Angola border where you will find that only rich Angolan businessmen who come to do business in Namibia are driving expensive cars and not Namibians living along the borders. However, if one goes to towns such as Outapi and Oshakati, here signs of development are there for all to see. This indicates that there is still a lot of prejudice and tribalism and people from a certain tribe benefit more than the others. Whichever tribe has a high political office bearing within the ruling party benefits more as most of the resources are directed towards their communities and the rest of the country receive minimal or no resources for development. Those also detected not supporting the ruling party are deprived of anything.

3. What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?

Self enrichment and greediness is the number one culprit responsible for the growing gap in our society. That is a prevalent order in the government today. Many public office bearers are misusing the resources entrusted to them thus ignoring those in dire need.

4. How should this huge social barrier be remedied?

The gap can only be remedied if a democratic government is elected to power the resources projected for development reaches its intended recipients. The democracy that is being preached today is simply rhetoric because what this government preaches and delivers are two different things. To give recent example of the events at Government Institutions Pension Fund (GIPF) and Black Economic Empowerment (BEE), which in reality benefited the minority and the majority of people in the country are left to fend for themselves. How can you justify the fact that millions of dollars were misappropriated from the coffers of the above institutions but the culprits remain in charge of the same institution? In fact, those in charge of the institutions are protected or collaborate with those in power thus making it difficult to bring them to justice or hold them accountable for the missing public monies.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

From my point of view, the government is doing next to nothing regarding this issue. The government only assists the nation when natural disaster such as draught and flooding occur. However, when it comes to wealth distribution and decentralization of all other developmental projects the resources are directed to those who were in exile; those are the ones who are given money. It goes without saying that the pension scheme for the senior citizens is doing well however this is credit to the pre-independence government which was the mastermind of this project and not the current government. The un-equal distribution of projects thorough the regions is visible in many parts of the country as most productive, lucrative and sustainable projects are created in the regions were high ranked political office bearers close to the ruling party stem from. For instance in Eenhana region, unless a new project has been initiated in the past 2-3 months, there is only one brick making project which belongs to the local community. In Oshikango town there is absolutely no government funded projects at all apart from small business enterprises belonging to the local individuals and not financed by any of the government funds, this is contrary to other parts of the country were government funded projects are well structured and well supported by the government.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Thank you for raising the issue of land. I reside near in close proximity of Oshikango town were local people are being robbed of their land They get paid peanuts by the municipality and their land sold on for millions of dollars to rich Chinese business people. **In one particular case an owner of one large field and homestead was paid N\$10 000.00 for her land; and the poor person on seeing the money she thought she has won the lottery and took it in thrills. I can prove to you that this piece of land was sold on by the municipality to a Chinese businessman for 2 million Namibia Dollars. It is really frustrating to know that our own government is treating its own people this way.**

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

There is change between the sermons of the older pastors like (names mentioned), who used to repeatedly echo: “Repent for the Kingdom of Gods is at hand,” and the younger ones. But the pastors today are preaching within their context, although each pastor does it according to his/her tendencies and beliefs, including the ideas of the political party that he/she adheres to, because political interferences have also hit Church circles. Many are however emphasizing on the word of God, although here and there you hear a pastor making references of his/her political

allegiance. There is improvement because we members of the congregation would like to see a preachers giving example of real life events. It makes no sense preaching about and dwelling on Bethlehem of Judea which we do not know much about. On the other hand, we hear them preaching to our young generation to avoid alcohol consumption and drug taking which is engulfing our children today and is appropriate in today's life.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

In all honesty there is no obvious indication from ELCIN towards poverty alleviation, unlike the Anglican Church. The Anglican Church has projects like the *Mahangu* (type of millet) fields which following harvest the produce is kept and distributed among the needy members of the Church and if there is no draught on that particular year the produce is then sold at reasonable price to the community to raise money for the congregation. In ELCIN however, this does not exist, and where it does, they produce is sold at normal retail prices which many people cannot afford.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

I remember Reverend A. Sheyavali, a former GS of the Council of Churches in Namibia (CCN) who was recently highlighting the injustices and inequalities towards the marginalized but his speech was suppressed. It is for this reasons that today's pastors are afraid and are refraining from tackling wrong doings by others that are happening right before them. **Apologies for mentioning that some pastors do not want to identify with the poor. They would rather be seen with the rich and famous for their own benefits. This is down to some connections for material benefits as well as love of status and honor.**

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

Pastors do raise a point that the presence of the church among government institutions such as schools and the armed forces is of great importance. This is a good proposal as it benefits our soldiers and school children to have a pastor among them; someone they can relay on for their spiritual problems. They requested presentation in the house of parliament but their request was rejected and declined by the government. The church has been on the forefront on advocacy for human right in this country pre-independence and has been there all the way representing the people of this country; and it's sad to see their request for representation in the law making chamber rejected. The leaders in the parliament are there because of their political affiliation and not to represent the church.

11. *How, do you think, has the Church in Namibia been positively or/and negatively influenced by political independence?*

The influence has been more negative as many Church leaders are sucked up into the political system by receiving financial assistances from the politicians. **If the congregation receives any donation or help from a political leader, they then become muted and unable to reprehend**

the leaders. One example is that of a Bishop of the Church who goes on government trips with the head of state. When the president gets it wrong the Bishop will be unable to correct him. The politics in this country are that of bribing certain individuals including our Church leaders, to make them quiet and unable to voice their concerns. This leads to some cases when ministers and senior officials err in sight of the Church, they are not given any counseling advises as it is the case among the ordinary congregation members. They simply continue to receive Holy Communion unlike an ordinary member of the congregation who must be given absolution before his/her spiritual services are normalized again. Therefore I can say that politics have infiltrated the Church in a negative way and the impact it has on daily functioning of the Church is negative.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

The dialogue between the Church and government is quite dismal as I have noticed some political leaders in the Ohagwena region who are at rivalry with the Church. When the Church provides essential services to the communities in its own capacity, the politicians in the region see it has an attempt to tarnish their reputation. The politicians also view this type of help as a competition between the Church and the government rather than a collaboration effort to eradicate poverty in our communities thus causing unhealthy relationship between these institutions.

AOM: It goes without saying that as you are studying, fight for the Church to represent the marginalized. Let it continue like in the days of bishop Auala when they were fighting for human rights of all Namibian which led them to dialogue with colonial leaders such as Vorster. There must be one voice for all even if the government resists. They should treat all people as equal regardless of their political affiliation, race or creed. The Church must continue to advocate for peace and that all people are made in God's image and should therefore live on earth in peace and harmony. God wants that in Namibia, all people must enjoy the fruits of independence equally, as we all fought for the same objectives - freedom, equality and peace. The beginning of independence was perceived by everybody as a blessing for all of us; but the discrimination of each other that followed has caused divisions among the people and disturbed unity. Unity and justice need be emphasized in the teaching of the Church.

INTERVIEWEE: SHALI

A. Government and Society

1. *Owa didilika mbela kutya oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

Iyaa. Tangi unene tate Ndemuweda, eshi we ya po, eshi wa fika po nomapulo manene e na sha noshilongo shetu. Ote dulu okunyamukula ngaa mpo te dulu, apa itai dulu ohandi efa po ngoo. Ovali vouwa woshilongo pefimbo oshilongo inashi manguluka osha fa ngaa oshiima shi ipopya shoshene, shaashi fimbo twa li hatu pangelwa komudjaadjai kokutya ke fi mwene woshilongo eshi, haye mwene wovanhu ava, nande e va pelwe kOngonga yOunyuni oku va lela noku va tekula noku va tula pomufika wopanhu, osho okwa li a nyengwa oku shi wanifa po ye mwene mwene. Omolwaasho pokati opo Ongonga yOunyuni oyo ye mu pele oshinakuwanifwa osho oya li ya koneke kutya oshinakuwanifwa ine shi wanifa po, tai mu kufa oufemba oo, yo i tale kutya tai tula po lyelye. Hano oshiima shokuhawanifa po osha li opo kutya okwa li kwa konekiwa noupu elela kutya ovakalimo ovadalelwamo vomedu havo vali tava li ouwa woshilongo, ndee ou a tulwa po e va pe oikulya oye ashike kwali ta li, yee te va nyungulile ko ashike ounima ovo kwa li te va pe ko, ndee oshipambu shihapu oye ngaa kwa li ta li. Noukwatya waye watya ngaho ndishi oo nee wa ka twalifa oshiwana molungwenye fiyo tashi i mekondjelomanguluko lasho. Kalunga e shi kwafa fiyo she li mono. Hano paxupi omukolonyeki oye ngoo kwa li omuli wouwa aushe.

2 *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ongudu yoSwapo ei ya kala ya kufa oshinakuwanifwa shinene shokunyengeta kounyuni, nokufininika omukolonyeki a dje mo moshilongo, oya li i na omulandu wayo, nokuulika kovakwashiwana kutya otwa hala okukondjifa omukolonyeki ou e li apa shaashi ote tu ningi ngaha - ote tu ningi ngaha. Shimwe oshinenenene shomiinima oyo oshosho kutya ite tu pe iikulya yagwana. Shayela kutya ongudu yoSwapo oya li i udite kutya oi na oshinakuwanifwa shokuyandja iikulya koshiwana ngeengee osha ka ningwa ndee oshilongo tashi uya momake ayo.

Shili-shili osho sha ka ningwa. Oshilongo sha ka ya momake ongudu oyo naanaa ya li tai nyenyeta omahepeko oshiwana, noilonga oya ya mo nee. Oku shi popya nee shiimba noitya ipu, omunhu oto dulu okutya, oshilonga alushe ngeenge oshi li momake amukweni, oshipu oku shi tamaneka ile oku shi monena omaushima, iyaa, nokumona itashi kwatwa no itashi endifwa nawa. Ndee ngaanga oove mwene wa yi mo, ove shiimba oho ka dimbulukwa ngaa kutya nani ope na eyooloko linene. Osho osho yo omunhu to dulu okutala oshinima shokonima yoshilongo shamanguluka, kutya, oinima oya fa ina yeenda we naanaa nawa ngaashi ongudu yoovene kwali tai shi popi. Iyaa, omaudaneko mahapu aa kwali ongudu ya udanekela oshiwana, inai a ninga. Shayela ngaa kutya peemhito dimwe onomatohelo, shaashi moule wefimbo onghalo yopanyuni nayo ya ka lunduluka neenghono. Nomilandu dihapu odo ongudu kwa li ya udaneka kutya odo tai

ka tula moilonga oya ka nyengwa oku di longifa, omolwa elunduluko longhalo. Ashike eshi to dulu okupopya oshosho kutya ope na eenghendabala dihapu tadi ningwa kepangelo loshilongo shamanguluka okuningila ovakwashiwana. Shotete osho omunhu to dulu okudimbulukwa, ame ongomukulupe, nandi popye ngaa netumbaleko, osho oshinima shopendjela. Yo yene oya totelwe shili komukolonyeki, ashike epangelo lipe eshi le ya po, ola nyengwa oku yi kufa po. Ola efa ngaa i twikile, noo inali efa ashike i twikile ndee ohali tula ko sha ngaa, ohali weda ko sha ngaa. Hano epangelo nalo luudite ngaa kutya oshiima sha pumbiwa moshiwana okukwafa ovanhu ovo vepipi la tya ngaho kave na vali oilonga.

Hano ... osho yo eeprograma dihapu da totwa ngaashi dokulandula eefiye moshiwana odo da hapupalifwa komikifi odo de uya po mefimbo lopaife inadi kala ko shito. Epangelo oli itula mo meeprograma da tya ngaho okutala kutya eefiye da tya ngaho otadi ningwa ngahelipi. Oshinima shoilema moshiwana, oshinima shounona ovo ovadali novatekuli itava dulu okuwanifa po oinakuwanifwa oyo tai pulwa kofikola ile ongahelipi nosho tuu. Hano okwa yandjwa ngaa omilandu donhumba nghee to dulu okukema keembeleva donhumba nodongadi odo tadi dulu okumangulula omudali oo ta nyengwa, opo tuu okaana ka fikole, noka hange oshikako osho tashi dulu okuhangwa ngaashi sha tulwa po kepangelo. Hano oinima aishe otai ulike ngaho kutya ope na onghendabala onene tai ningwa.

Ashike mokati keenghendabala da tya ngaho, otaku konekiwa yo iinima oyo ihe li momilandu tai ningwa meembeleva depangelo, tai ningwa meembeleva domahangano a nyamena kepangelo. Hano, oyo yeeta po uupyakadi unene-nene moshiwana kokutya, omakwafo mahapu okwa fa taa nyengwa okufika koshiwana omolwa oinima oyo tai ningwa ihe li pambeleva. Ndee otai di ashike movanhu, movanashilonga winya naawinya, osheshi omadiladilo kae fike pamwe. Nosha etela ngaho epangelo oupyakadi. Osha etela yo oshiwana oupyakadi, omolwaasho taku holoka eemwaka domalikolelo nota deende tadi kulu nokuli efiku nefiku pamukalo wa tya ngaho. Omapuko handi popi ongaashi nda dini okutumbula nande okulongifa oimaliwa pomunghulo. Ongaashi tu tye pefimbo eli otu na nee oimaliwa oyo ya li ya pungulwa omolwa opendjela yovanailonga novakulupe moshiwana, ndee vamwe ve i kufa mo ve ke i longife momauwa avo vene, opaumwene, nosho tuu. Nena itashi wanifa po vali nawa oilonga inya kwali ya diladililwa oshinima, neembinga dihapu da tya ngaho.

3. Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?

Eshi te dulu okutula po ongaashi ashike omesho ange taa pe nge, nongaashi omadiladilo ange taa pe nge. Kandi shii naanaa shili ngaa osho shi li po. Okutya oshilongo eshi sha manguluka epangelo ola kufa omulandu wopaukapitali, oo kwali ongudu yoSwapo ya tonda neenghono notai kondjifa neenghono oukapitali wovakolonyeki ava va li apa. Ndee mboli sha ka ningwa ngaho vali kutya omulandu oo tuu oo, epangelo natango oo ngaa la ka tambula okulongifa. Hano epangelo ola tambula okulongifa omukalo wopaukapitali, kutya nee ole shi tambula pacondition

yatya ngahelipi, osho inandi ya nee moule washo. Ashike oku na ngaho iinima oyo to tala ngaanga oto landula opolitika kutya osha li osho shimwe yo sho ... Shaashi ekondjo ola li lidjuu neenghono nomukolonyeki ou a li apa okwa li a amwa kovakolonyeki vakwao vokondje yoilongo, nova ka tula po nee ocondition yakola ngaho kutya ngaanga nani omwa hala oshilongo sha manguluka pamwe shapo ongaanga tamu landula omulandu wa tya ngaha. Nomulandu wa tya ngaho oo nee oo kutya “ou e na shaye na kale e na shaye”, nosho tuu. Inaku longifwa vali omilandu dimwe dilili hadi longifwa mounyuni ile da li mopolicy yoSwapo. Ondi inekela osho ngaa sha eta uupyakadi. Naa, okokutya ashike, nande nee pamwe sha tambulilwe nomukalo watya ngaho, kashi shii naanaa omunhu oku shi kufa ko ongo excuse. Kutya ngeno nda longifile omulandu wange ngeno hasho ndi li ngaha. Ondi inekela epangelo itali dulu naanaa okuyandja oexcuse koshiwana kutya - onda ningwa ngaho, osheshi mopaife oli na omatokolo alo, noli li kulo vene. Otali dulu okudiladila kutya onomukalo watya ngahelipi te dulu, nande nee pe na omulandu watya ngaho, te dulu okweendifa oinima yange, opo ndi hange omalalakano ange aa kwali nda diladilila oshiwana. Hano ondi shi udite ko molupe latya ngaho.

4. Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?

Iyaa, inandi kala shito ndishi moshilongo tashi itungulula, opo ndi mone kutya ohaku longifwa omilandu da tya ngahelipi. Monghatu yotete ondi udite ovapangeli vetu, ovakomesho ovo ngaa ve na okudiladila nokuninga omalunduluko manene. Omalunduluko manene ote dhiladhila ngaashi okuyeleanifa eendjabi, nomufika weendjabi moshilongo. Kutya ou na okukala u fike peni. Opo shi ha ninge ngaashi shi li ko nena kutya keshe umwe ota ningi omufika wondjabi yaye ngaashi a hala, unene momahangano opaumwene, manga ovanailonga vopedu tava hepa. Iyaa, yoo ondjabi nee oyo itai pewa ovanhu vahapu, otai pewa ashike ovanhu vavali-vatatu, ashike ondjabi oi li pombada-mbada.

Iyaa, ashike epangelo ngaanga otali ningi ngaho omunhu ou shi udite ko okutya oli na momhito yotete okutameka mulo vene-vene. Omupresidende ngoo ou e li komutwe woshilongo, oye e na okuufa tete ondjabi yaye kutya oi na okukala i fike peni, oyo i kale nee tai mete eendjabi adishe nee dovanhu ava nee ve na okukala koshi yomupresidende. Osho shi li nena moshilongo shetu kutya vamwe ove na eendjabi di dule yomupresidende. Eeno, nashi kale ngaho ndee hangaashi shi li nee nena. Osha li shi na okuningwa ongepangelo la fikama po nola hala oshiwana sha mona omakwafo, nomunhu keshe a dule okuxupa. Osho la li li na okuninga osho. Shitivali okukondja ngaashi epangelo tali kondjo kuningwe ngaa ngaashi eepromotion doilonga meesector dilili nakulili, novanhu va pewe omukumo va kale tava hadaahada oilonga kuvoo vene, ponhele yoku i pewa. Ove na okutuwa omukumo va shite po nova ete po yo oilonga kuvo vene. Hano omilandu da tya ngaho odi li nawa. Okutya shike, kombinga imwe oto hale u tye ode ya kwatoka, ile oda promoutwa kwatoka. Da hanga nale ovanhu vamwe va ya pombada neenghono moshinima shomaxupilo. Omolwaasho onduda yomaxupilo oya li i na okuteyululwa ndee tai fikifwa pamwe noshiwana opo nee taku talika kutya moubwalangadja washo otava tukulilafana ngahelipi. Osho ndi udite shoka.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Iya osho otashi nyenge nge kanini, ole litula mo shifike peni. Kakele ashike te dimbulukwa momutengenekwamuvalu woneudo otava popi va kufa oshimaliwa shihapu shi dulife shito, opo va tale kutya otava eta po ngahelipi oilonga. Ondi inekela oko okaima kamwe ngoo taka monika ke li elitulemo lepangelo. Iyaa, oyo oitwa imwe hai popi kutya oiwa neenghono adishe, kombinga imwe oye ya kwatoka, nombinga onhivali ota pa fyaala epulo kutya otashi ka ningwa ngahelipi. Otashi ka endwa ngahelipi opo epangelo li fike mediladilo la tya ngaho. Oshipu okupopya, oshipu okuudaneka ndee okukatula moilonga, ngaanga inapa tulwa nawa omulandu wayela nawa, nongaanga ovanhu ovo hava sabotaga eenghendabala depangelo otava twikile natango okukwata moshipala oinima oyo, nena otashi ka kala ashike hamungaho.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Iyaa, oshinima shedu inandi shi landula unene. Ashike shaashi ondi li moNamibia omhepo omunhu owa fa ngaa u yuudite kutya fiyo opapa edu otali ningi ashike lovakengeli, ava ve na oimaliwa. Ngaanga oto tala omutungilo ngaa wedu novanhu eshi ve li, va tunga, oto koneke iipambu ei i niwe kovakengeli oya kula neenghono sha pitilila shidulife, nande pe na ovanhu vahapu kave na edu. Omolwaasho pakutala kwange, inashi dja mekonakono lonhumba, ovakengeli ovo ve na edu fiyo opapa. Epangelo ola fa ngoo tali kendabala oku va ninga ngahelipi ndele oshidjuu ndishi okulonga nomukengeli, kashi pu nande. Oukengeli ote popi apa kombinga nee yovatilyane. Ovatilyane ove na eefaalama dihapu. Inava hala oku di yandja. Oku na yo okangudu okanini kovalaula ka ninga ovakengeli, nako yo oka ya ashike momulandu wavakwao. Hano ovo ngoo te dilaadila ovo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Oh, iyaa. Epulo olikukutu. Vamwe otava udifa ngaa ‘tu itaveleni Kalunga tu xupifweni tuyeni keulu’. Pamwe olo ngaa eudifo enene. Okudja oshilongo eshi sha manguluka, eshi nda kala handi udu, hakovafita, hakovawiliki vOngeleki, vomaongalo, ndee okovakwaneongalo, ovakwaneongalo ova kala tava popi shinene kutya Ongeleki oya kala ya mwena mefimbo eli oshilongo shamanguluka. Sha hala okutya inai kala i na ewi ngaashi ya li ya shiivika moshito. Kutya nee oinima ihe ko ile oko i li, ove i talela ashike ngaho, kashi shiwiki. Ovakwaneongalo ovo nda mona ve na epulo la tya ngaho. Naame nee shili inandi mona sha shoku ku lombwela apa kutya Ongeleki oya ninga shike. Onde inekela oi na ngoo eshi ya ninga, ndee shiimba oku shi yeleka naashi hai ningi shito, omunhu ou wete ngaa shiimba kutya hasho kwali i na okuninga. Opa kala oshiwana tashi lili ngaa meemhito dihapu ndee Ongeleki inai udika nande, inai yelula

nande ondaka yayo. Opa kala efimbo lile Ongeleki ya mwena. Eshi otashi kolekwa, eshi nandi shi popye nomukumo otashi kolekwa komupresidende yeemwene ou e li koshipundi paife. Meyapulo lovabisofi eli la dja ko onghela, ota popi lela-lela kutya, ‘Onda kala noshiwana shi na omaupyakadi mahapu. Onda kala nda yeulula omuvelo wange kovawiliki vOngeleki, inandi va mona.’ Hano osho otashi koleke okutala kwange nokuuda kwange kutya inapu ningwa naanaa sha osho sha li shi na okuningwa po. Hano iinima oko ya kala shili, omaupyakadi oko a kala moshiwana ndee inapa kala elinyengo lasha lOngeleki i popye. Hano apa pe fike nee ovawiliki itava popi sha ongoshinima shi li moshisho shavo, opo pu fike yo ovafita tava shuna monima okupopya oinima oyo. Naau nee a tala ngaa iinima yonhumba hano ke na naanaa omukumo unene okuya mo muyo. Ondi wete opo ashike sha dja opo.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Onde ineekele osho otashi shiivika unene kwaava ve li meembelewa, ovo tava mono kutya aische otai ningwa ngahelipi. Ove pamwe naave to kwafa nge yo nee kutya, oove wa kala moshiputudilo shovadiakoni. Ovanhu ovo ovesho Ongeleki okutala omaluhepo oshiwana noOngeleki kutya openi tapa hepa. Ndee ndishi ovanhu ovo walye kutya paife ohava piti ile ihava piti vali. Ndishi ova ningwa ashike oohamushanga voinyanga yomaongalo novaudifi. Moshilonga shinya va totelelwe po osha efuwa. Tashi ti kutya elalakano ola kana filufilu. Hano oshidjuu okumona kutya paife Ongeleki otai linyenge ngahelipi. Ndee shiimba ovo ve li meembelewa ove shii ngaa kutya ope na omulandu washike nowashike. Ndee kwaame ou kandi li vali moilonga otashi nyenge nge shaashi nomoyoongalele yovanashilonga ihandi kala mo vali. Paife otashi nyenge nge okushiiva kutya Ongeleki otai ningi naanaa ngahelipi. Ashike nomesho ange inandi mona naanaa sha, kakele koshinima shoAIDS eshi sha tuwa omutwe, nande nee fyee vamwe ngaashi ame ohandi shi tamaneke unene shaashi ava tave shi tu omutwe ovafita ovo va pumbiwa neenghono momaongalo, shaashi oshilonga tashi dulu okulongwa kukeshe umwe. Iyaa kushi nee kutya omolwashike shi ka longwe po kovafita. Nongaangaa oshiima nee shekonomi tashi diladilwa olo nee exumifokomesho tali diladilwa pamwe? Haha-haha (epukapuko komutwe nokuyola).

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Aaye kali po, kali po naanaa. Kali po. Ashike ovafininikwa, otu na ovanhu vahapu meefalama ovo fiyo opapa inava mona eendjabi dolupolo. Shiimba notreatment ngoo yovene-vene, nayo kaiwa. Otu shi shii epangelo otali ningi sha moshinima osho, ashike epangelo olo alike itali wana. Ongeleki oya li i na okutula ko omufindo wayo koshinima oko. Otu na oinima ei Ongeleki ya kala ya humbata shito. Otu na eehombo da etelwa etukaulo koilonga. Kaku na vali oproblem hai popiwa kOngeleki moshinima osho, osheshi Ongeleki nayo vene oya fa ya ninga architect womatukaulo eehombo. Otu na oshinima shovanhu ava va dja moSwapo, hava popiwa noterm kutya “ovahepekwa vaSwapo.” Otava kondjo efimbo keshe nokumona eyambidido kepangelo, ndee kaku na ou he va pwilikine ile ha pwilikine ocase yavo. Kwaame Ongeleki okwali i na

okuninga omukwafi munene. Nande pamwe itai ningi sha practical ndee oya li i na okuholola eliudo layo, neudonghenda layo kovanhu ovo, ndele pakutala inashi ningwa fiyo opapa. Nongee osha ningwa pamwe osha ningwa ngoo nee nomukalo umwe wopaitaafula, inashi holoka koluhaela.

Hano oinima yomaludi oo opo i li moshiwana, ndee oto dulu okutya kape na naanaa sha sha dilila kOngeleki. Nokuhefikepamwe nee, kweendjabi nosho-nosho, osho yo oku he na oilonga kwa ya pombada. Hano oku na oinima ihapu-ihapu Ongeleki kwali ngaho i na okukufa po shimwe ile ivali ndee tai i landula i tale kutya tai fiki nayo peni ndee kaku na sha. Osho nda li nda hala okuwedela po osho.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Osho onde shi ulika nale kutya omupelesidende woshilongo okwa li apa ndee ota tangunine Ongeleki kutya ihai fiki ko kuvo.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Shiimba oya nwefwa mo nai shiimba omeudeko ngee okoumbada, ile okoshike opo i kale ya mwena ngaho. Eshi she i mweneka osha fa ngaho kutya oumbada, ile ohole unene yokuhola epangelo layo, ile omokaima aka kutya oi na eemhumbwe (ya teeleda okukwafwa kepangelo), yoo tai liyandje. Hano oya nwefwa mo nai ngaho. Onghee kai fi vali sha. Hangaashi omuteoloxi umwe kandi shii kutya olyelye a ti kutya: “Ongeleki ngeenge ihai ti sha vali komikundu doshiwana nena kai fi vali ongeleki.”

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Aaye natango ohatu liendulula ashike. Aaye kape na sha onghee nondjele kai po ngaashi omunhu wa li wa teeleda shi kale.

AOM: Okupandula ashike kutya oinima oyo tamu hadaahada oinima yafimana. Shikwao okutala kutya pamwe ohatu ka kala ngaho tu na eteelelo lasha kewiliko lipe olo la holoka po. Molwaashi ove shi holola nale moshivilo mwinyi sheyapulo lavo kutya, ‘Fyee otwa hala ngaho Kalunga e tu kwafe tu dule okuninga osho twa hala okuninga.’ Ndee shili-shili, mafiku aa okwali tava lombwele nge va fika nale kovaleli voshilongo, hano manga pehe na sha manga, opo va shiivafane. Hano otashi ulike oupe nomadidiliko mawa mape inaa kala ko shito. Eteelelo ngaho kutya pamwe Kalunga ta kwafa ngaho okumwena oku kwa kala po ku ka xule po. Ohandi ku halele shili eitavelo. Oinima ei hatu popi ei otai pumbwa shili eitavelo mukeshe osho handi shi longo. Eitavelo kali fi ashike oshinima shexupifo kounyuni, ndee hano okushiiva kutya mounyuni ou mwii omunhu ou na okuenda mo ngahelipi. Kalunga ne mu kwafele yo mwaasho.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

Oh yes! Thank you tate Ndemuweda for coming and have come to me with big questions concerning our country. I would answer all that I can and leave what I am not able to respond to. It is likely evidently clear in itself regarding the beneficiaries of the economy of this country before independence, because during the rule of the colonizer who was not the owner of this land and its people, although this colonizer was entrusted by the League of Nations with the country's administration and development to a certain stage, that a colonizer did not fulfill at all. Therefore, the League of Nations which gave this colonizer such a task came later to the realization that the colonizer did not fulfill the task he was entrusted. The league took that right away and sought for another representative of the Namibians. The negligence of that responsibility by the colonizer ended up in what was easily noticed that the natives of this land where not benefitting from its economy. The one entrusted with the redistribution of food was the only one who was eating and taking large portions, while giving crumbs to the citizens. It is this attitude of the colonizer which led the people into resentment and then into liberation struggle. God has been on their side until they attained independence. Shortly, the colonizer was the beneficiary of the economy.

2. *Who do you thing are mostly benefitting today?*

The SWAPO organization which played a major role in complaining to the international community on behalf of the people, and in forcing the colonizer to leave the country had its policy. It demonstrated that it wanted to fight the oppressor because of what this oppressor was doing to the people. Among others, one of the major reasons was that the colonizer was not giving us enough food. It is clear that SWAPO understood that it had the responsibility to give food to the people once it happens that the country comes under its administration. Apparently this came to happen. The country came under the administration of the party which was complaining against the sufferings of the people, and the work/duties started then.

Politely speaking, one would say that always when the task is under someone else, it is always easy to criticize and point out mistakes. But once you yourself assume the same task, you would probably realize how things are different and would start to view things from another perspective. This is the way we could look at things after independence that, it seems that things have no more gone better as was earlier preached by the organization (SWAPO). Most of the promises made to the nation by the organization (which became the present ruling party) have not yet been fulfilled. This is in some instances due to understandable reasons, because in the run of time the global situation has also changed dramatically. Therefore, due to this global shift the party was not able to implement and use many of its promised policies. But one can still say that there are many efforts done by the present government for the wellbeing of the people. In the

first place, the one thing I could point at with appreciation as a senior citizen is the pension distribution (among the elderly and those with disabilities). This social grand was of course initiated by the colonial government, but then the new government could not do away with it as it took over. It did not only allow the grand to continue but has also been slightly increasing it. So the government also has the concern and feels that it is necessary to assist those elderly citizens at that age when they are no more employed.

Yes ... there are also other introduced programs like the one which is monitoring and caring the orphans that have increased due to the diseases which were not there before. The government is fully involved in those programs to see as to how those orphans are assisted. There is also the issue of the people with disabilities, and the disadvantaged or vulnerable children whose parents and guardians are not able to provide for their school and other needs. There are therefore some introduced policies through which one could report grievances to the respective offices that could offer solutions regarding the parents who are not affording and make sure that a concerned child is not deprived of educational and other opportunities that are available. These are all indicators that an outstanding effort is made.

Nevertheless, along those efforts things that are contrary to and not part of the policies are also being detected as practiced in government offices and those of the parastatal organizations. These have created a serious problem in the society, because a lot of assistances seem not reaching their destined beneficiaries in society because of those unofficial irregularities. They are perpetuated by the individual officials because the people have different levels of thinking/understanding. This has seriously caused the government and society a problem because it is due to those practices that we apparently have large economic gaps that are day by day increasing.

3. What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?

I can only answer according to what my eyes are giving me, and I am not quite sure if I am reflecting the reality. After independence the country has adopted the capitalistic system which the SWAPO party disliked and fought against as the system of the former colonizer. But it apparently came to be that the (SWAPO) government adopted and implemented that same system. I do not have deep insight as on what condition had SWAPO adopted the system. But if you follow the political journey, you would notice that politics was one (condition). Because the struggle was difficult, and that the colonizer who was here was supported by fellow colonizers abroad, they did put up a strong condition that, 'If you want the independence of your country, it would be on condition that you follow that (capitalistic) system.

The system means that "who has should keep it to himself/herself," and so on. Other systems that are used some where in the world or earlier believed in SWAPO, did no more come into use. I believe that, that is the situation that caused the problem. However, although the acceptance of

the system included those conditions, it must not be used as an excuse. That is for instance saying: 'This would not have been the case would I happened to use the system of my own choice.' The government cannot cry fowl to the people that it was trapped, because presently it has its independent choices and can make independent decisions. It can still think of how effectively it could do its affairs better even within the capitalistic system, and be able reach the targets/goals which it initially designated for the people. That is how I view it.

4. How should this huge social barrier be remedied?

Ok, I have never ever lived in the country which is reconstructing itself to see the kind of policies used in such transitions. In the first place I think that our government officers and leaders are those who must think of and make major changes. Here I mean things like the adjustment of salaries and their categories in the country. There must be fair distribution so that you do not have the situation as it is today, where anybody, especially in private companies, has the right to adjust his own salary as he likes, at the expense of low scale employees. That huge salary is not given to many people but is shared only among two to three people.

In the first place the government must then start within itself if it has to make such salary adjustments. It is the head of state who must first decide on the maximum of his/her salary, which will now become a measuring standard of all other payments, which must be below that of the president. Today it is so that some individuals are receiving bigger salaries than that of the president. Well, that may not be done away with exactly but what is taking place now should be discontinued. The government supposed to have demonstrated its dedication to assist the people, so that each individual is not left behind. Secondly, the society must strive collectively as it is happening in government, to initiate job promotions in various sectors, so that the people could develop confidence to look for jobs among themselves, instead of waiting to be employed. They need to be encouraged to create and generate jobs by themselves. Those kinds of programs are good for the society. I think that they came or have been promoted late after some people have already gone extremely up with their own economic statuses. **Therefore the unequally shared economic structure should have been demolished and balanced according to the needs of the people who in general must be equal catered for.** That is how I see it.

5. To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?

It is a bit difficult for me to gauge as to what extent it is committed, except that I recall how they are saying that in the annual budget of this year (2011) they have allocated more money for job creation than ever before. That is probably a little evidence that demonstrates the commitment of the government. That is one of some of the very good things that came too late as I have mentioned before. And again another question remains as to how such plans will be implemented, for the government to succeed and reach its goals. It is easy to talk and to make promises, but if good policies are not in place and if those who use to sabotage the efforts of the government will still continue, then the implementation will surely be a failure.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

I have not been closely following the issue of land. However because I am in Namibia, I understand that up to now land is still being accessed only by the wealthy who have money. One can clearly notice how extensively large parts of land are in the hands of the rich, while we have many ordinary people without land. Without facts from any research I could conclude that it is still the rich who have land. The government seems to be trying to do something but, you know, it is not an easy exercise to deal with a rich person. I am here specifically referring to the whites who have a lot of farms in the country and do not want to give them away. There is also a small group of the black who have become rich and have simply joined and followed what the whites have been doing. Those are the ones I am thinking of.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Oh, ok! The question is difficult. Some are only preaching that ‘we need to believe in God to be saved and go to heaven.’ That seems to be the central message of preaching. What I often have been hearing from parishioners, but not from pastors, is that the Church has been much silent here after the country got independent. Its voice has not been heard as it was before independence. Whether this means that there are no more issues to be addressed, or that they are there but the Church has just withdrawn, one wonders. It is the parishioners that I have heard asking that question. I personally have also not seen something that I could tell you as what the Church has presently done. I hope that there are some activities but in comparison to what it did in the past, one could conclude that it supposed to have done more. The nation has been crying in many occasions but the Church was not heard. It did not raise its voice. The Church has been silent for too long. I am strongly stating this as it is also confirmed by the present president of the country. At the occasion of the consecration of our bishops recently, the president has clearly stated, ‘I have been confronted with many problems of the society. My doors have been open for the leaders of the Church, but I have not seen them.’ That is affirming my own viewing and what I have heard that there is not much done as was expected. The issues and problems have been there in society, but there has been no action or voice from the side of the Church. The more the top leadership of the Church is silent and appears as if they do not have any concern, the more do the local pastors also refrain from speaking up about those issues and problems. A pastor may end up simply looking at things as they are without any courage to involve himself or herself.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

I think that that is mostly known by those in offices and observe how all things are done. You yourself could probably also assist me here because you are the one who have been in the institute of the deacons. Those people (the deacons) are the eyes of the Church to monitor and take note of the problems within the society and in the Church. But then, I am not aware if those people are being trained and produced any more. It is regrettable that they have been turned into the secretaries of congregation offices and preacher. The task that they initially were trained for has been dropped, and the original aim has totally been lost. It is therefore difficult to see how the Church is presently doing its activities in that regard. Those in offices probably know what kind of programs are there. But it is difficult for me who is no more working or attend any of the Church workers meetings, to follow and know exactly where the Church is up to. I have however not seen anything with my own eyes accept the HIV/AIDS program that is receiving high attention, although some people like me are against it because those who are running it are mostly the pastors who are needed in the congregations. That program can be run by anybody. I do not know why the pastors took it up. If it is probably because of the economic reasons, is that how we engage economic development? Hahahaha! (shaking of head and laughing).

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

No, it is not there. Regarding the marginalized, we have like the farm workers who up to now do not receive decent wages. The general treatment that they receive is equally harsh. We are aware that the government is dealing with that problem but it cannot afford it all alone. The Church was supposed to give its attention to that issue. We have issues which earlier have been under the care of the Church like the marriages which have been separated due to work. The Church is no more addressing that problem because it has seemingly also become an architect of marriage separations in itself. We have the people who have left the SWAPO party, referred to as ‘those who were tortured/political detainees of SWAPO’ (in exile). They are struggling to have their case attended to by the government but no one is listening and pay attention to their case. To me the Church supposed to have intervened and be an instrumental supporter in this case. It could probably have not done something practical but it supposed to have shown its concern and empathy towards these people; but as far as I know, nothing has been done up to now. If anything has been done regarding this case, it was probably around the tables but was not made public.

Those kinds of problems are still in society, but I could say that there is nothing concrete which has come from the side of the Church to address them. We also have the inequalities in salaries and so on, and this skyrocketing unemployment. The Church was supposed to pick up and address either one or two cases and then see how far it could go with them, but there is nothing that I can point to.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

I have already pointed out that the president of the country was here and is complaining that the Church does not reach out to them.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

The Church has probably been negatively influenced either in its understanding or by fear, which could be causes of the Church to be that silent. What made the Church silent is likely the fear, the extravagant love of its government, or due to its own needs (whereby it is attracting support from government), and it gives in as a result. The Church has therefore been negatively influenced and has therefore become irrelevant. This is in line with one theologian whose name I cannot recall, who once said: “Whenever the church ceases to say anything to the problems of the society, it ceases to be the church.”

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

We are repeating ourselves here. No, there is nothing, and therefore one cannot talk of the rate as it supposed to be.

AOM: I only want to express my thanks that those things you are researching are of much importance. We also have some expectations from the new leadership (referring to the newly consecrated two bishops). Because they have stated it clear at their consecration and said, ‘We pray for God’s help to be able to do what we have planned.’ They have apparently told me recently that they have already interacted with the national leaders in government, for now when there is no burning issue of course but only to get acquainted with each other. That shows fresh approaches and signs of positive thinking than before. It is our expectation, God provides, so that the silence which has been there would come to an end.

I truly wish you the necessary conviction (faith). These issues we are discussing here need sincere conviction in all that we do. Faith is not only about salvation from the world, but it is about knowing how one walks in this corrupt world. May God help you in those your endeavours.

INTERVIEWEE: TUYENI

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Epulo lotete ava kwali hava mono omauwa eliko loshilongo manga inashi manguluka, okwa li ovatilyane ovo va li ovo tava kondolola notava pangele oshilongo. Mopaife ngaha, ovanhu vanini tava mono omauwa aa molwa oupyakadi u li po paife eshi oshilongo shetu sha hangwa komhepo youkwamuhoko. Ngeenge ku li pomaanda, ile ku na omunghoko woye u li pomaanda, nena dimbwa u kale wa mona omauwa eliko loshilongo eshi. Oyo oyo oculture tu na paife. Omunhu shimha oye e li pomhito yokuyandja oilonga ota kokele po omapata aye omunghoko waye, osho yo ongudu yaye yopolotika. Shimha uhe li mu imwe yeengudu odo, oto mono sha noudjuu.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Eshi tashi eta oupyakadi, epangelo eshi twe li kufa komukolonyeki fyee ovalaule, shiimba otwa haluka omaliko, ile pamwe otwa hala okuyambapala diva. Ovo va mona omhito oyo ova tameka okulitala voo vene itava tale vali oshiwana. Eshi ve lipa eemhito doilonga, ove ke litulila po eendjabi dinene itadi dulu okutambulwa ko. Otu na moNamibia omunhu ta kwata N\$140 000.00 komwedi, fyee tu na oo ha kwata N\$300.00, ondjabi yopeduuduu moNamibia. Nompangelo omo ve li hava kwata omwaalu oo wopedu oo. Koo ku na nee ovo nodola imwe mefiku oyo iha mono. Ou wete ngehe oupyakadi tau etwa? Wa etwa komhepo yokuliyambapaleka diva nokudimbwa ovakwashiwana. Eendjabi dinya ve litulila po di li pombada neenghono, odo da eta oupyakadi. Omolwaasho omwaka oo paife owa fikama shaashi eendjabi dovafyoona itadi yelulwa po, voo ovo ve li mewiliko lomaliko otava ende ashike tava londo.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Oshidjuu okukufa omunhu oshinima osho a ika nale, unene tuu ovakengeli nee ovo. Ngee owa ti oto tete eendjabi davo otashi ka eta ashike ocrisis moshilongo. Osho shi na okuningwa osho ashike okutala kutya okomukalo ulipi ku na okulongwa noudiinini opo ku yelulwe po ovafyoona. Naku longwe, nava ninge sha va pe ovanhu oilonga tai va etele sha, pamwe nomikalo keshe tadi tula Ovanamibia monghalo ixwepo.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Epangelo oli wete tali kendabala shiimba, ndee onghendabala yalo itai kufa po omukundu. Otali popi ounona veefiye va kale ngoo tava mono sha. Okupa okaana kehe na xee naina N\$200.00

oshili osha wana ngoo? Omafele avalu nena komwedi oshike? Okaana oka pumbwa okulya oka pumbwa okudjala, neemhumbwe dofikola. To ya kovakulupe. Ngee owa faafanifa oshikuvila shovakulupe sho N\$500.00 nande onaavo vomo South Africa, aaye okupewa ngoo kokulo yeenyala. Namibia oshilongo shi na eliko. Ngee owa topola eliko lasho nomwaalu wovakalimo veemiliyona 2, Omunamibia keshe ngeno okwali e na okukala a dja oluhepo. Eliko eli tu na oli dule ovanhu, ndee ava ve li mocontrola yalo, ova hoolola okuliyambapaleka voo vene shoo oshiwana tave shi dimbwa.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Nandi tye sha manga kedu eli haku tiwa oloipindi. Omu na omulandu wokutululula ovanhu va ka kale vati meefaalama. Ndee natango edu olo otali pewa ovanhu on tribal lines. Ovo ve li peembelewa nomeeboard domatokolo oinima yokuyandja edu, otava tale ovanhu vominghoko ile vokawana kavo. Momunghoko wovanhu vange omu ame nda dja, ka mu na na umwe auke a mona ouwa meefaalama odo detulululo, kakele kwaavo ve na oukaume naavo ve li mocontrola yoinima mepangelo. Otwa li kuninga omaindilo tu pewe yo onunhele vokulonga onunafaalama ndee otwe likonda mo paife.

Edu laaveshe oli li manga mewiliko lomalelo opamufyuululwakalo. Ovanhu momadu oo ova kala mo xwepo mokutukulilafana osho shi li po, ndee paife nee, edu olo otali ende tali pu po, shaashi omo mwa ngudumana ovanhu vahapu-vahapu. Momikunda omo kamu na vali eenhele. Ohandi lipula kutya onunona vetu ava tava dalwa otava yuka peni? Ondi na ovamati ve li meumbo va hambola. Ova hala va ka ninge omaumbo ndee kave wete apa tava ka tula, kape na edu. Edu likwao otali kufwa ovafyoona omolwa etulepo leedolopa. Osho tashi talika ko kutya odevelopment, okuninga eenhele detu eedolopa osho sha hapupala paife, otashi eta okufininikila ovanhu meedolopa omo muhe na omaxupilo avo, okuhafimaneka nokuhalakanifa po omikalo dikulu domaxupilo ovanhu.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Osho hashi linyenge unene momaudifo a ELCIN, ota udifa exupifo leemwenyo detu. Osho unene ta tu omufindo. Nashikwao ota popi tu kale tu na oukumwe umwe mokulongela Kalunga. Mu-ELCIN eshi opolotika ya tameka okudana onghandangala, okwali ya hala okutopola Ovakriste. Oya piyaaneka eenghudu domalwiimbo, ovanhu tava ende tava topoka shaashi ou oku li mongudu inya. Omufita shaashi naye oha monika a djala omalapi ongudu yopolotika yonhumba, ovanhu ova kala ve udite kutya: Shaashi omufita iha djala omaluvala ongudu yange, itandi i ko vali nokuli nokongeleka. Ndele mopaife eshi ewiliko lOngeleki la tameka okupopya kutya

omufita omunhu wakeshe, na udife exupifo leemwenyo dovanhu, na udife oukumwe, ondi wete ngoo kutya etumwalaka olo ole linyengifa ovafita ovo va li hava djala omaluvala oo. Paife ihave a djala vali. Shaashi omufita omunhu woshiwana ashishe. Eshi okwali sha eta ekuyunguto.

8. Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

Ongeleki otai kendabala, osheshi ashike ihe na oikwa-noipangifo yawana. Ngee owa tale oshimhungulonga shEtumo, otapa kendabalwa. Omaongalo ngaashi oo e li koKaoko nomoAngola, ovanhu otava kendabala okuongela sha shi ka yambidide ovanhu venya ve li konima neenghono; kutya oikutu, oumaliwa ngoo vonhumba, omambo, nosho tuu. Omu nee meni lomaongalo ohatu pandula shaashi oyuyemo yao ngaashi oilya, ohaku talwa ngoo kutya oolye va fya ondjala, voo tava pewa oulata moiandjiwa yeongalo omo, unene tuu ngaashi oyo hai di moshipe.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Aaye Ongeleki otai popi. Ohandi dimbulukwa oshipopiwa shomubisofi SVV Nambala, ta popi a yukilila mengudumano mu na kwali omupelesidende naprime minister ta ti, 'Epangelo ola dimbwa kutya opo li uye apa li li nena, omolwa ongeleki ya dana onghandangala.' Oyo oya li oshili, shaashi ongeleki oya dana onghandangala mekondjelomanguluko loshilongo eshi. Ovawilikingeleki hava di omu va fa tava i komutumba u li koZambia, mboli otava ka shakeneka ashike ewiliko loSWAPO, ndee paife eshi ove va dimbwa. Ovafita ava kwali tava mono oixuna tava dengwa molwokupopila oshiwana shavo, paife kave wetike. Eshi tava eta po eedolopa, odo da shikula ashike alushe apa pa tamekwa tete-tete kOngeleki, ova hala okufutifa Ongeleki edu laapo oyo ya kokolele po tete-tete. Ongeleki oyo ya tota po eecenter, oyo ya eta po odoolopa oyo, ndee paife owa hala oku i futifa, oshike osho? Kape li nawa opo.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Poovene inapa mwenuwa. Eebisofi dOngeleki yetu ohadi fikama, ndee tadi ka talela po omupelesidenge woshilongo eshi, noku ka popya kutya fyeni ovana vaxe naina imwe, natu kaleni kumwe. Inatu hanauneni oshiwana, natu shi hanganifeni.

Elandulipuli: Oto koneke mbela osheendo shimwe sha ile kepangelo molupe eli?

Omunyamukuli: Aaye itandi dimbulukwa naanaa nawa, ndee onda itavela kutya ohashi ningwa. Unene ngoo momaongalo, ovafita otava popi opo ku ha xwaxwamekwe outondwe moshiwana shi na ovanhu itave lipopifa nena shaashi vehe li mongudu imwe.

**11. Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai
kemanguluko lopapolitika?**

Oku na ngoo oinima yovafita tava ame ombinga shi liwetikile meengudu ngaashi nda popya nale. Opolotika oi na okukala momunhu keshe nomufita, ndee omufita oku na okutala kutya yee ota wilike ovanhu inava faafana noku na oku va kwatela mo aveshe.

**12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati
kOngeleki nepangelo muNamibia nena?**

Onda tumbula yo nale kutya ekwatafano eli otali linyenge ngoo. Ndee otwa hala okuuda omitumba dihapu dOngeleki nepangelo tava kundafana omikundu doshiwana eshi. Ongeleki fyee oyo ewi twe lineekela olo tali dulu okuwapaleka unene onghalo youtondwe ei i li moshilongo omu nena.

A. Government and Society

- 1. *Who were mostly benefitting from the national economy before independence?***
- 2. *Who do you think are mostly benefitting today?***

Answering the first question, those who benefited most from the national economy before independence were the whites who were controlling and governed the country. Presently, few people continued to benefit because after independence our country has fallen into another problem of tribalism. If you are not at the granary (treasury) or do not have your kinsperson there, then forget to be a beneficiary of the riches of this country. That is regrettably a persistent culture today in Namibia. Any one in the position of employing others brings in those who belong to his/her tribe, clan or political grouping. If you do not belong to any of those, it is hard for you to get any thing.

- 3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?***

What causes that problem is that after we look government from the colonizers, we blacks became too greedy and want to get rich so quickly. Those of us who became privileged started focusing on their own interest than the interest of the nation. After they employed each other through connections, they also created unacceptable fat salaries for themselves. We have today an individual in Namibia who is receiving a monthly salary of N\$140 000.00, while on the other side we have the one who gets N\$300.00. There are those who are paid that lowest payment in Namibia, even in government. There are those who do not get even a single dollar per day, and you could easily see how the problem is being created as a result of greediness and self-enrichment, while the nation is forgotten. That scenario of the huge salaries of those in key positions, which are often on the increase while those of the less paid are not considered, is the one that is creating the large gap between the rich and poor.

- 4. *How should this huge social barrier be remedied?***

It is difficult to take away something that a person is accustomed with, especially if one thing of reducing the fortunes of the wealthy. If you suggest cutting their salaries for instance, you are simply creating a crisis in the country. What must be done instead is to find consistent ways as to how the conditions of the poor are improved. Employment opportunities must be created to enable the people to produce for themselves. This must go together with any other efforts that improve the lives of the Namibians for the better.

- 5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?***

The government probably thinks that they are trying their best, but their efforts so far are not addressing the problem for any solution. The government is claiming that it is providing for the

orphans, however, is it really sufficient to give N\$200.00 to a child who has lost both parents? What is 200.00 per month today? Every child needs food, clothing and support for school needs. If you compare the N\$500.00 given to the senior citizens with that of South Africa for instance, it is simply (feeding on a tip of the spoon) peanuts. Namibia is a rich country. If you divide the country's economy in terms its population of 2 million, each Namibian supposed to have improved above the line of poverty. The economy is more than enough for the people, but those who are in control have chosen to enrich themselves and have forgotten the people.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Regarding the so-called commercial land, there is this program to resettle people in the farms; however that land is again allocated along tribal lines. Those dealing with the allocation of land in offices and decision making boards are considering those from their ethnic or tribal groups. Not a single one from my own tribal group has so far has benefited from farming resettlement program, except those in favor and connections with those in control of affairs in government. We have been endlessly applying to also be allocated portions of land for farming but we have given up now.

The communal land is still under the control of the traditional authorities. The people in those areas have been doing fairly well in sharing the available opportunities regarding land, however, land is getting exhausted and less due to over-crowdedness. There are no more places for settlement in villages and it has become a burning concern to think of where our children would go. They want to build houses but there is no land for settlement. Another land is robbed from the poor because of the declared towns. That increasing trend to proclaim our places as towns, which is viewed as part of development, is forcing the people into towns where they do not have any economic means for survival (the economic system makes it impossible for them to survive or make a living). It comes with disrespect and destroys the people's traditional ways of economic life.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

ELCIN is mostly stressing in her sermons the salvation of our souls. In addition, the Church is also vocal that we should maintain unity as we serve God. When politics have started to play a significant role, it has nearly divided the Christians. It has disrupted Church choirs, and the people began to segregate each other due to party politics. Because a pastor is also spotted in certain political party colors, those who belong to a different party have felt: Because the pastor does not wear my party colors, I do not go to the church again. However, presently when the

Church leadership has started to explain that a pastor belongs to all the people and must preach the salvation of the souls and unity, I have realized that the pastors who have been wearing party colors have complied and have stopped it. This has nearly caused unrest in the Church.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

The Church is trying its best but does not have enough means. If you look at the Mission Department for instance, an effort is made. The people are making collections of things like money, clothing, books, etc. to support the disadvantaged people of the congregation in the Kaoko as well as in Angola. We also appreciate that within the congregations themselves, some of the income like *omahangu* (type of millet) which especially is collected as harvest thanksgiving (oshipe), is usually used to assist the hungry.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

Surely the voice of the Church is there. I am recalling the speech of the then newly consecrated bishop SVV Nambala who was speaking to the crowd among whom the president of the country and the prime minister were present, and said: 'The government has forgotten that for it to come where it is today was because of the role that the church has played.' That was true because the church has played a significant role in the liberation struggle of this country. Church leaders used to leave the country as if they were going to attend a church conference in Zambia for instance, but in true sense they were going to meet with the SWAPO leadership. Now the government has forgotten all those efforts. The pastors who suffered at the hand of the oppressor because they raised their voice and identified with their people have been forgotten. The proclamation of towns, which always goes along the places that initially were established by the Church as its centers, is now forcing the Church to buy that same land it owned and developed. It is not fair to demand purchase of land by the Church which initially pioneered the development of those places.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

Well, something is still done. The bishops of our Church go and meet with the president of this country with the message that we are all one and must live in harmony. We should not divide but reconcile the nation.

Follow-up question: Do you recall any of such delegations to the state-house? **Respondent:** No, I do not recall any, but I believe that it happens. Especially is the congregation, the pastors are speaking against the promotion of hatred among the society which presently has the people who do not want to interact due to political differences.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

There are cases of pastors who have chosen to be politically partial as I stated earlier. Everybody is a political person including pastors, but a pastor must take account of the fact that s/he is serving the people of different orientations and needs to be inclusive.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

I have also stated earlier that this relationship is relatively there. But we want to hear of many meetings between Church and state, deliberating on the problems of this society. We mostly count on the voice of the church as it is potential to improve the atmosphere of hatred that is presently prevailing in this country.

INTERVIEWEE: WANASHIPOLO

A. Government and Society

1. *Owa didilika mbela kutya oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi mangeluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ovalaule manga inatu mangeluka otwa li paveta twa tulwa kokule nomauwa oshilongo molwokatongotongo. Moukoloni shiimba opa li ngoo ovalaule vanini ve li xwepo ve dule vakwao. Mekondjelomanguluko otwa kala nomukumo kutya oshilongo ngee sha mangeluka, ohatu ka kala tu li nawa. Nande shili onda itavela yo kutya oluhepo lomoshilongo shetu manga inatu mangeluka, unene kovanhu ava hava longo oilonga yepangelo, ola li ngoo shili lihapu ndee inali fa oilongo imwe muAfrika. Konima nee yemanguluko, shaashi etimhaumbwile ohali etele ovanhu oupyakadi, omauwa oo kwali twa teelela, ohaluka vamwe ohatu diladila konima kwinya kwa diwa. Ava va wilika emanguluko ove ya okulitula peenhele doilonga noku ha tala eewino odo ve na. Tava tula eefamili nookaume kavo momakolo. Tamu wedwa nee opolitika kutya ou ke fi wopolitika yetu. Hano oluhepo omunhu oto ti ngee kwa wedwa etimhaumbwile eli kwali tu kwete, oli dule lopefimbo loukoloni. Ashike omu na nee ovanhu va hepuluka uneene, mefimbo ashike lixupi. Ope na ovanhu tava hepa unene shidulife nale.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Omwaka ou otawu nenepekwa shaashi ovanhu ove li ashike ngaashi oshipuna shinya hashi tongwa meyele li. Ihava tale eehepele. Ngee tava popi opolitika pomahoololo, otava popi nawa nawa, ndee monghalamwenyo yefiku, ngee inape ya sha tashi va halukifa ngaashi paife opo ngoo nee va hala okukendabala, (molwa eshongo leengudu dimwe), aaye oshi li ngaho kutya, ouhasha! Kape na ondjala yokutala mukwetu, okuliyambapaleka ashike. Shoo osho ngoo shi li muAfrika alishe.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Iyaa! Okupopya ndishi ohaku tilifa nee mefimbo eli. Nde fye okwali ngoo twa tala kOngeleki. Ngee hai popi ongeleki ohai popi ashike moukwalukeshe inandi diladila Ongeleki yonhumba. Mupya munene, omu otu na mo ashike Kameeta (Zephania). Oye ashike u wete e na ewi longeleki, noha eta oinima poluhaela he i yukilile. Ndee ovanhu vamwe ova mwena ashike. Ongeleki kaimba oya kwatwa koumbada. Ile pamwe otai hale okuya pEfimbo lOunyuni woPokati kandi shi shii. Hano oya mwena, unene yetu ei (ELCIN), inai fa nande yomounyuni watate Auala (omubisofi wayo wotete omudalelwamo). Pakutala kwange kai fi vali omukeleli weumbo laKalunga.

5. Pakutala kwoye epangelo moNamibia nena ole litula mo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?

Pakutala kwange, epangelo ola fimaneka tete opolitika. Ngeenge tape ya omahoololo, ohali kengabala okuninga po sha shiwetike, nokuninga omaudaneko kutya ohatu ka tya. Ndee ehoololo shaa la piti ope na eedula dihapu natango, hava fe va dimbwa. Tala nee okwa li onghendabala yaaasho haku tiwa o-BIG, molwovanhu ava va hepa. Epangelo letu ole shi anya. Oshike itashi ile moilonga? Ashike ope na ovanhu vamwe tava pewa ashike oimaliwa ngoo, ndee hasheshi nande tava ningi sha unene. Vati fyee otwa talika tai tu ningi ovananyalo, walye nee venya tava pewa ashike ngahenya kutya voo otashi va twala peni. Ashike ndishi ope na ngoo omuhapo hau tewa kutya, **‘Okupangela ovanhu vahepa oshiwa, shaashi otave ku fimaneka, ndee ngeenge owa pangele ovanhu vakuta, otave ku dini’**. Pamwe epangelo otali lalakanene ovanhu va kale va hepa opo ... Aaye otwa nyemata lela. Hasho kwali twa teelega nande-nande. Ohaku popiwa kutya oshilongo oshi na ovanhu vanini, shoo oshi na eliko lihapu. Oimaliwa ngaai ngoo nee ya vakwa po oyo yee N\$600mil, (tau like koimaliwa yo-GIPF ya yandjwa nokukanena momikuli da pewafanwa kelyenge laavo va fika po mopolitika), ngeno oya tukulililwe ovanhu ngeno ovanhu ova lya ngoo. Ndee paife oya yukifwa ashike movanhu ve li mbela vatano.

6. Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoono?

Paame mwene onda nyemata. Oveta ei ya lipokutya edu eli na li kale nee lovalaule, omu moNamibia osha kwafa kashona shaashi moilongo ikwao yaAfrika edu alishe ola kufilwe po ashike kovatilyane, ngaashi kooKenya kwinya nomoZimbabwe. Fyee otwa kala ngoo nedu tu longwe omapiya nokulifa oimuna yetu nande inashi wana. Moo moushimba tali kufwa po alishe. Ashike omunhu okwa li nee wateelela konima yemanguluko oveta (yedu) i kale imwe aike. Konima yemanguluko onda shangele ombapila nde i tumina omupelesidende woshilongo pefimbo opo, walye ngee oya fika, neeministeli adishe edi kwa li ndi shii, novawiliki veengeleki adishe. Onda popya mo oinima ihapu ngee kombinga yedu onda tile ngeno nakuuye efiku limwe opo ngeno keshe ou e li pedu laye li ninge laye omutaka. Li kale ashike hali fendelelwa. Loo li tukulwe nee paayuki. Ndee ngeno keshe edu li li momikunda omo, opa fyaala ashike onhele yokupita omatuwa neengobe. Tali tulwa meedate, keshe umwe oimuna yaye tai kala mekove laye. Shi dulife eshi hatu lifa ponhele imwe aike pefimbo lomwiidi, woo eshi wa pwa po ou e na odalate ta tula daye modalate, voo vamwe tava hepa. Ile ngee itashi dulika, edu li tukulwe ngoo paayuki she likwatelela kovanhu vahapu. Shaashi ngee ou na omboloto imwe aike yomushi, oho tale ounona voye apa ve fike, opo nawa u i tukule. Ndee iho fikile ashike to tukula voo vamwe tava xupu ko. Onda li nda tala kutya omulandu wedu nau faafane moshilongo ashishe. Oveta inya (yomilandu dedu dayooloka) oya tulilwe po kovakolonyeki kaimba ngoo nelalakano, ndee fyee ohatu i fimaneka vali fyee edu olo kwali hatu lwile. Kape li nawa, unene nee monghalo yetu ou e na oimaliwa ha kufa ko ashike eima lakula-lakula ngaashi nee eefuka odo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Eudifo lOngeleki ola yooloka ashike koukwatya wovafita. Ame ondi hole okutonga kutya otu na okutungila komaudifo aJesus. **Omaudifo aJesus okwali haa popi monghalo omu mu liwe fiku olo. Eshi ta popi omiviinyu needi, osheshi odo da li moshilongo mwi. Oha i nee monghalo yovanhu. Ndee fyee Ongeleki yetu peemhito dihapu otai vavala ngoo, oya tila okuyukilila.** Nande oku na ngoo ovafita vamwe hava yukilile hewa, oinima ngaayo yokuhefikepamwe meliko, omufita ngaashi wetu aaye ohe i yukilile lela, novaudifi yo ngoo vamwe. Ashike ndishi, ohandi shi popi luhapu kutya, Ongeleki oi na okuendela pamwe nefimbo tali lunduluka. Paife momalongelokalunga omu na ovanhu, vamwe ovahongwanhu, tava pwilikine nokushemununa Ongeleki eshi tai popi. Eudifo oli na okukala tali hange ovanhu aveshe ovo. Eendjovo ngee otadi popi oshinima shonhumba, kendabala nee u di tule monghalo yovanhu omu ve li. **Ino kala ashike to udifa, Ovapalestina vonale, Ovajuda inava itavela Jesus; ve mu valela komushiyakano! Otashi tu kwafa nee shike?**

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

ELCIN ondi wete okudja nale e na eshi a kanifa momulandu waye. Ongeleki yetu oya findana okuudifa ko ovanhu oukelefiti nande katu fi ovakelefiti vawa. Ngaashi ngoo ovanhu tava kendabala okutunga eengeleka di na ondilo nande ovafyoona. Ashike okuudifa ko ovanhu okukwafa vakwao, inai findana natango. Ongeleki itai fiki yo vali kovanhu ava ve li komakule. Kape na oimaliwa yokuya ko voo ovanhu ihava ende vali kolupadi ngaashi kwali hava ende nale. Hano ovanhu ove li ashike meefuka omo, kwali eenhindila fiyo otava shuna monima. Oluhepo otali monika yo momaongalo eshi Ongeleki yetu ya kanifa yo ohole. Onda koneka nale nghee ovakwaneongalo va kala hava file oshisho ovafita. Pokulombo poshinyanga oto hange po oinwa nomakunde nomashini, noinima aishe hai di momaumbo ovakelefiti. Ndee paife ovakelefiti kave na naanaa nonomufita yee mwene. Eehepele nee dovene dinya domomukunda ihadi popiwa nee. Okuninga ngoo shapo tashi ningwa nee ngaashi hatu ningi ongalo youdiakoni, voo tava kwafwa. Ndee shinya shohole inya ya li po nale nomokati kovapaani pe n a omunhu ta fi ondjala ndee omu mu wete. Ashike Ongeleki oya wana lela okuya po opo i udife ko ovanhu. Osho, ngomeongalo letu pefimbo letumo, oikutu otai mboboloka tai ongelwa kovakwaneongalo i ye metumo. Ndee walye nee ngee ohai mboboloka yo okuyuka movashiinda vahepa, kufye vene ashike. Shoo osho nee omwenyo wOngeleki pakutala kwange. Osha wana okupendulwa po. Nande nee shili kombinga imwe ongaashi ngoo Paulus ta popi kutya ‘Ovananyalo nava lombwelwe ngoo vaha kale tava shelemba.’ Ovanhu va longe ngoo. Ongeleki paife nopoilonga ihai i po vali, ngaashi ngoo ovafita kwali hava ende nomaumbo nale. Shimwe vali sha eta oupyakadi mefimbo letu osho ekuluko lefimano lovakulukadi vovafita ovo va li va talika va fa ooina yomaongalo. Okwali yo hava mono omadeulo, ndee ta kala ngoo pomudingonoko e dule ngoo ovakulukadi vaapo moinima ihapu. Eshi ihashi ningwa vali, nasho osha eta ngoo

eshunopedu mOngeleki. Momaumbo ovafita ovakulukadi vamwe kave shii okuteleka, kave shii okukoshoki.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Konima yemanguluko inapa kala nande ewi la ELCIN, aye. Oinima oya kala ngoo tai henukiwa ashike. Ndee otwa fa ngoo tu na omukumo shaashi ovashamane ava va ya po ava paife (ta popi ovabisofi ovo opo va yapulwa), aaye ova manguluka lela. Onda lineekela otwa teeleda ngoo pa kale elunduluko, pa kale ngoo pe na ewi lOngeleki ngaashi la li po mounyuni waAuala. Ndee efimbo eli ohape ya ngoo oshinima to ti, Ongeleki oya wana nee kupopya po opo. Ndee oya mwena ashike. Pa ningilwe omahoololo a vakwa, Ongeleki inai tya ko sha nande fiyo onena eli. I tye ngoo kutya oya ama naanaa peni, ngee pamwe oi wete moshinima mu na oshili ile ongaipi. Noinima ngoo ihapu ya ningwa moshilongo omu. Ovanhu otava tukwa tava, tava ningwa shike, Ongeleki oya mwena ashike. Ondi wete oya pumbwa okukonga ewi, li kale li shiivike. Ngaashi ngoo tate Auala kwali ha ti, 'Ongeleki omukeelelelwe umbo laKalunga.'

Aaye mafiku aa ova popya ngoo oshili kutya fyee ovanhu aveshe ovetu, kutya owongudu ilipi, ngee tave ya kOngeleki ovanhu vetu aveshe ve fike pamwe. Shoo osho osho shi na okukala Ongeleki. Ongeleki kai na okukala ovanhu ve wete kutya oya ama kopolitika ilipi. **Nai yelife omulandu wayo nokovanandunge tave i pwilikine.**

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Kandi shi shii nande. Ihandi kala meenghundafana, ndee itandi shi itavele pe na sha sha ningwa. Kakele eedula edi eshi kwa kala Ongeleki tai kondjo neenhele ile edu lOngeleki. Ndee alushe oinima ihapu oya efiwa ashike.

11. Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Aaye ovawiliki otava ulike va ama lela ombinga papolitika. Ovo inava ama kwinya, ova mwena, kaimba ve na ngoo oumbada wokulipopila voovene. Ongeleki oya fa tai ulike kutya mboli okwali ashike i yele omapuko aa taa ningwa kovatilyane. Nounyuni osho tau tu tale kutya, Ai, poima tapa ningwa ngoo omapuko amwe e dule aa kwali haa ningwa kovatilyane, ndee Ongeleki oya mwena ashike? Mboli okwali i tonde ovatilyane. Hano Ongeleki okwali i na okupopya kutya epuko ola longwa kulyelye i li popye, naapa pa longwa ouwa kutya owa longwa kulye u popye. Ngaashi ame hai popi kutya, Ame ondi yele ashike shoshili eeveta dokatongotongo. Nde apa pe na ouwa wa longwa keembulu ohandi u pandula. Ndee omunhu ngee okwa ninga epuko nande owange, ohandi mu pe ashike oushima. Ndee kaku na okukala oshinima ngee tashi ningwa kungadi kutya oshikale shii, oshi li ashike mondjila.

Nande tu na nee oluhepo moshiwana, eefikola paife oda ninga yo vali ondilo di duli pe fimbo loukoloni. Nale eefikola kada li hadi futilwa. Ovanhu ngee tava i keeuniversity oko okwali

ashike tava futilwa kepangelo. Pamwe osho ngoo kutya ovanhu va ninga nee vahapu, ndee ope na lela eyooloko li liwetikile lakula. Kaku na vali eebursary, omeva okwa ninga ondilo momikunda omo a ninga ongeshefa nokovafyoona ngoo, ovo omeva avo haa pate keengunga ndee tava ka nwa ashike omeva akaka. Ndee kape na ashike ou ta ti ko sha, oinima ngoo i li ngaho. Hano oluhepo lovakwanaluhepo ihali talwa naanaa, ashike ngee tapa ningwa omahoololo otapa ningwa ngoo oinima opo ngoo ovanhu va mone kutya epangelo otali longo.

Na unene inaku yoololwa pokati kepangelo nopolitika. Nomolwaasho ovanhu vahapu moshiwana shetu fiyo onena ova itavela kutya: Ava veengudu domhilameno inava longa mo sha omu. Epangelo ile Swapo oye ashike ta longo. Inava shiiva eyooloko kutya winya oku na oimaliwa yovanhu aveshe, e i longife. Ava ovanhu tava kendabala va ye ponhele opo va ka mone yo oimaliwa oyo ve i longife. Voo nee ava ve li komesho osho inava hala sha shiivika kovanhu, shaashi opo tava xupile.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Aaye pelesidende okwa li e lipopila kutya okwa shiva ovawilikingeleki kuye ndele inava ya ko. Ashike ndishi mafiku aa ovawiliki ava vape (ovabisofi op ova yapulilwe) oko ngoo va ile konima eshi va hoololwa, nova udafana kutya otava kala hava twikile okukundafana. Onda kala hai lombwele Ongeleki konima yemanguluko kutya nai konge omufika wokukundafana nepangelo, shaashi nayo olutu lakula. Kutya nee opomufika woupresidende, ile wouministeli.

Unene okwali handi shi popi mekwatafano novakulukadi vovanashilonga vOngeleki hava fyaala po ngee omufita ta tumwa kokule, neehombo tadi tukauka komukalo ou. **Havafita aveke otu na ovapolifi novakwaita tava tukaulwa koilonga, ponhele yokutya aveshe va ka longele kokamba imwe ngee aveshe ovakwaita. Ongeleki oya kala ya efa noya dopa okukwafa eehombo edi. Owa teelesa shike nee monghalo i li ngaho nomounyuni ou womukifi tau tandavele ngoo nee.** Ongeleki nepangelo kave na ko nasha naashi. Okwali hatu udifa “ocontract labor” ya tukula ovanhu, ndee paife eshi twa manguluka ofye twa ninga ovatukauli veehombo vakula.

AOM: Aaye Ongeleki oi na ashike okukufa omufika wa fa wooJesaja nooJeremia, i kale ngoo i na ewi lishiivike kepangelo. Tai kondjele ouyuki. Ndee ndishi okupopya ouyuki hako outondwe. Napa kale eyooloko pokati kokupukulula omunhu noku mu tonda. Ndee ngee Ongeleki otai kala ya mwena ya tila ile ya ama kwaavenya (ovananghono) molwonghalo yomaukahewa opondje yOngeleki, momakwatafano opanghalafano, kashi li nawa. Otashi twala ovanhu kokule. Voo novaitaveli nee ava va fa va pukuluka, Ongeleki otave i yembe ashike filu-filu. Kai na okuliefela momapuko, nai a popye ashike.

Mofuka omo omu na ovanhu tava mono oixuna molwainano ile, va pumbwa eyakulo lOngeleki. Ngeno okwali taku longekidwa ovafita vamwe va pewe omhito okuyakula owoongalo vanini ve li vavali keshe umwe, voo hava fiki kowoongalo oko nande luvali momwedi. Opo ovanhu va

mone ngoo eyakulo oko ve li. Ongeleki oi na okuya kovanhu ndee inai va teelega ovo ve uye vali ketambi ngaashi sha kala nale. Otapa kanene ovanhu vahapu opo vehe na vali ekwatafano nongeleki.

Ongeleki yetu itai yandje vali elongo leshiivo lakwalukeshe, ovanhu va shiive elongo leitavelo lavo. Ovafita paife itava longo vali oyoongalele yovanyasha va tule muvo eshiivo olo ve na, shi dule ashike ovanyasha ovo hai mono tave liwilike voovene notava imbi ashike opuwo. Opo otapa kanene shihapu. Elongo! “Oku va longa okudiinina aishe ei nde mu lombwela” otashi ti ngahelipi hano? Ovanhu ngee itava hongwa va kale ve shi shii? Ah! Ongeleki nai twikile yo ngaashi nale okuningila ovanashilonga vepangelo oyoongalele. Aveshe ovo ovOngeleki, kai na oku va efa, nai koneke kutya ovo ovanhu vayo, kave fi ashike vepangelo.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Prior to independence, we, the black communities, were deprived of and denied access to enjoying such national privileges because of discriminatory laws. During colonial dispensation there were, perhaps, a few black people who were well-off than others. During the liberation struggle, we had the courage and expectation that should the country gain its independence, we would have improved standards of living. Nonetheless, I also do sincerely believe that before independence, poverty in our country, particularly for government employees, was truly rampant, but not the worst if compared to some other African countries. After independence, and because high expectations excite people, the good things that we expected, unfortunately, failed to show and some of us began to reminisce the past. Those who led the liberation struggle came and appointed themselves to employment positions without taking into account the knowledge and skills they possess. They also brought their next of kin and friends into their fold. **Added to that, they practiced political intolerance, which pitched one person against another on the basis of political allegiance.** Otherwise, one can conveniently say that, in the light of the expectation we had, poverty thrives now than during the colonial dispensation. **However, there exist people who became extremely wealthy in a very short space of time. There are people that are suffering (and languishing in abject poverty) than before.**

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

This gap is widened because people behave in the manner of that rich man epitomized in one parable. They do not consider the poor. Their talks at election campaigns are well crafted, but in daily life, should there be nothing that will galvanize them into action, like now that they want to try to improve (because of challenge posed by some political parties), there will be nothing. It really is negligence! There is no interest for the care of another, it is only self-enrichment. And the same trend persists all over Africa.

4. *How should this huge social barrier be remedied?*

Yeah! (Straight) Talk is scary these days. But we are looking up to the church. Speaking about the church, I am referring to church in general, not a particular denomination. **Unfortunately, we only have Kameeta (Zephania). He is the only one expressing the voice of the church, and he exposes the wrongs directly. But some people are just silent. May be the church is dead scared. Or is it that it wants to go back to the time of the Middle Ages - I wonder! Otherwise, it is just too silent. Particularly our ELCIN is not the same as it has been in the times of Bishop Auala (the first Namibian-born bishop). In my view, it is no longer the guardian of the House of God.**

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

My view is that the government holds politics in high esteem. At the dawn of elections, it tries to take visible actions and promises what is going to be done. But when the elections are over, many years pass by, as if they have forgotten. Imagine that there was the Basic Income Grant (BIG) initiative meant to alleviate poverty. **Our government rubbished the initiative. Why can't this initiative be implemented? But there are people being given money, not that they are carrying out something very substantial. It is said that such money would spurn us to laziness, but one wonders what then about those who receive money handouts – where would this take them?** Well, there is a saying that goes that **“to rule over the poor is good as they will respect you, but if you rule over people that are sated, they will disdain you”**. Perhaps the government aims to have people remain poor... No, we are very saddened. That is not what we expected at all. It is often said that the country has a low population but abundant resources. **If money, such as the 600 million Namibian Dollars (fingering at the money lost by Government Institution Pension Fund –GIPF, given each other but eventually got lost through loans to a chain of politically well-connected individuals) had been distributed, people would have had something to eat and live on. But now it is siphoned out to about five individuals.**

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Personally, I am saddened. The law that existed that this land must belong to the blacks had helped a bit here in Namibia, because in other Africa countries, land was taken over by the whites, like in Kenya and Zimbabwe. We have had land, though not sufficient, to cultivate and rear our livestock. But in the south of the red line, much of land was dispossessed. However, after independence, one would have hoped for a single (land) law. After independence, I wrote a letter to the president of the country then, and I do not know if it ever reached him; to all cabinet ministers that I knew and to leaders of all churches. In the letter, I addressed many issues related to land; proposing that let there come a day when everyone occupying land becomes the real owner. Land should attract only rates/taxes. And land should be distributed fairly and justly. And each land in the communal areas should be distributed, leaving only corridors between them for the passage of vehicles and cattle (livestock). Such land should be fenced off; so that everyone's livestock is confined within his/her farm yard. **That would be better than grazing all our livestock in the same pasture land, and when grass is depleted, he who has fenced off his farm yard takes his livestock therein, but those without fences are left to suffer.** If that is impossible, **land should be distributed justly based on the number of people. For if you have a loaf of bread only, you take into account the number of your children, before distributing it among them. You do not just distribute, resulting in some being left out.** I was of the view that land regulation should be uniform in the entire country. **That law (for regulating land in different areas) was imposed by the colonial dispensation with ulterior motives. Now we**

reverentially follow it again, when our fight was for land. It is not good, especially in our situation, where a person with lots of money fences off large tracts of pasture land.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

A Church sermon differs only on the basis of character of pastors. I like saying that, we must simulate the sermons of Jesus. **Jesus' sermons were reflective of the current situation. When he was talking about wine and sheep, it is because these were found in that country. He places himself in people's situation. But, many a times, our church is evasive, is scared and avoids being direct.** There are some pastors who address issues directly, such as economic disparities (economic inequalities), like our pastor, and of course a few other preachers, addresses current issues directly. As I always say, the Church must adjust to changing times. Today, Church services are attended by varied people, some of whom are academics, who listen and are able to critique what the Church says. A sermon should be able to cater for and reach all these people. If the words for that day focus on a particular issue, try to contextual them in people's current situation. **Do not simply preach about ancient Palestinians, that the Jews did not give recognition to or did not believe in Jesus; they crucified him on the cross! How would that help us?**

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

It is my view that ELCIN has forgone own procedure ever since. **Our Church has succeeded in making people understand Christianity, though we can not boast of being perfect Christians. Like now, people are trying to erect expensive churches though they are themselves poor.** Nevertheless, efforts of making people understand their responsibility to help others; the church is yet to succeed. Also the church is no longer able to reach people far away in remote area. There are no funds to provide for and to ensure that services reach there; and people no longer trek like they used to in the past. People are now residing in the jungles; though the faith of once ardent believers has started waning. Poverty can be observed in many congregations as our Church has lost love. I noticed that Church members had taken proper care of pastors in the past. In summer, at the parish, you would find drinks, beans, milk, and many other things brought there from Christian homes. But today, Christians do not really care about the pastor in person. Not to talk about the poor in villages. Unless it is done in the manner that we collect for diaconal services, so that they can be assisted. **But that love that existed even amidst non-believers, where a hungry person would be cared for, is no more.** The church needs to focus on that aspect in order to make people understand. Yeah, during mission activities in our congregation, Church members collected clothes for dispatch into mission. **I am not certain if similar collections are also made for the poor neighbors.** And, I see that to be the

life of the Church. It is thankworthy. However, on the other hand, as Paul said, **“The lazybones should be told not to be leisurely loitering about”**. These people too, should work. Today the church does not address the issue of labor/work, like how the priests in the past would go from house to house. The other issue that sparked trouble in our time is the waning respect for priests’ wives – who were revered as mothers of congregations. They were also trained to have a better understanding of many aspects than women in the same surrounding. This is no longer done, and has contributed to the Church going down slope. In the homes of some pastors, pastor’s wives don’t know how to cook, and have no iota for hygiene.

9. What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?

There has been no voice of ELCIN since independence. Issues have been simply evaded. We have gathered courage because the new leadership (referring to the newly ordained bishops), is free. I believe that there will be change; there should be the voice of the Church as was during the Auala’s era. **But at this point in time, there comes an incident that you would feel the Church should pronounce itself on. It is so silent. There were rigged elections, but the church has not pronounced itself on the matter to date. The Church should show its position, whether it finds truth in the allegation or not. And of course, in many other things that have taken place in this country. People are being insulted, ill-treated, but the Church is just dead silent.** I think that it needs to seek for a voice, which should be recognized. Tate Auala used to say, “The Church is the guardian of the house of God”.

Well, a few days ago, they spoke the truth that all people belong to them, regardless of which group they belong to. When they come to Church, all our people are equal. And that is how it should be in the Church. The church is not supposed to enable people discern the political side it is inclined to. **It should clarify and articulate its policy even to the wise who are listening to it.**

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

I sincerely do not know. I do attend several meetings, but I can not agree that there was anything done. Except these days when the Church was engaged in fighting for the land and places of the Church. In many instances, many things are simply ignored.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

Church leaders show clearly that they take sides in politics. Those who are not on that side are quiet, perhaps for fear to speak out for themselves. The Church appears to show that it only loathed the misdeeds committed by the whites. **Even the international community is capable of perceiving that there are now commission of wrongdoings greater than those committed by the whites, but the Church is just dead silent.** It is obvious that it hated the whites. The Church would have stood up and spoken out to point out who has done wrong; and where good

is done, to point out who has done well and where as well. Like me, I truly loathe discriminatory laws. But where good things have been done by the whites, I praise that. **If a mistake has been made, even by my own next of kin, I would chastise or rebuke him/her. There is no such thing that when someone is doing something, even if it is wrong, it is regarded as being right.**

We are in abject poverty; schools have become more expensive than they were during the colonial times. In the past, schools were not paid for. When people went to universities, the government paid for their studies. May be people have become many, but there is discernable great difference. **There are no more bursaries; water has become exorbitant in rural communities, where it has become so commercialized even for the poorest, whose water supply gets disconnected for non-payment, forcing them to turn to drinking contaminated water. No person speaks out - things are just like that.** So, the poverty of the poor is not considered, but when it is election time, a few things are done for people to notice that the government is doing working.

The difference between the State and political party is unknown. That is why many of our people would believe that: people belonging to opposition parties have done nothing for this country. The government or Swap is the only one working. They have no knowledge that the ruling party keeps custody of all people's money, which should be used. **And the leaders do not want people to know that difference, because it is necessary for their own survival.**

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Well, the president defended himself that he invited Church leaders but they did not turn up. A few days ago, the new leadership (of newly consecrated bishops) went to him after they were elected into office, and they agreed that they will continue consultations. I have been telling the Church prior to independence that it should seek a platform for consultation with government, be it at presidential or ministerial level because the Church too, is itself a big institution.

I was talking about this mostly in relation to church-employed wives of pastors, who often remain behind when the pastors are sent afar, and marriages are separated in this manner. **It is not pastors alone, police officers and soldiers too, get separated by work instead of assigning them both to the same unit post if, say, they both happen to be soldiers. The Church has been relaxed and failed to help these marriages. What do you expect in this situation and in the world afflicted by disease that is spreading at an alarming rate?** The Church and government do not care about this. ***We used to preach about "contract labor system" that had separated families, but now that we are free and independent, we have become great marriage separators ourselves.**

AOM: Well, to be fighting for justice the Church must take a stand like the Isaiahs and the Jeremiahs and have the voice that is reckoned with by the government. Speaking of justice does not imply hatred. There should be a difference between correcting a human and

hating him/her. But if the Church stays quiet, afraid or sides with the powerful because of favouritisms and connections that belong outside of the Church, in social relations, it is not good. It drifts people farther away. And believers who appear to be well informed will scorn it very much. It does not have to allow itself into mistakes, let it speak out.

In the forests, the people in need of Church services are suffering because of long distances. It would be better if some pastors were given the chance to assist two small churches each, reaching these small churches even twice a month. This should be done so that people could get services where they are. **The Church needs to go to the people and not to wait for people to come to it as has been the practice in the past. Many people will be lost, as they will have no relation with the Church.**

Our church is no longer giving general education, for people to know the teachings about their faith. Pastors are no longer teaching youth groups to instil in these youngsters the knowledge that they have; not like the youth that I see leading themselves and engaged only in singing. **There, a lot would be lost. Education! What does it mean “to teach them everything that I told you;” if people are not being taught in order for them to know? Ah!** The Church should continue to organise meetings for government employees. All those belong to the Church and the Church can not leave them, and should take cognisance of the fact that these are its people, not only of government.

PART 2: PASTORS' INTERVIEWS

INTERVIEWEE: HAILONGA

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

(a) First beneficiaries were white people, whether they were in South West Africa, South Africa in Europe or the USA- i.e. anywhere in the world. They had possibilities to own the land in towns and farms, to run business proper such as banking, insurance companies. (b) People of mixed blood ranked second below “whites” and enjoyed privileges second to “whites.” They got half of the national cake. (c) Blacks people did not benefit from national economy even though they were the means by which it was made to grow. They worked hard as means of production, but they themselves did not benefit in return. They only received “crumbs falling from the big table of” the rich and the powerful whites and westerns.

2. *Who do you think are mostly benefitting today?*

People in political power are benefiting and those who are well-connected to the ones in power. These include politicians, members of business and farming communities. If you are well-connected, it is most likely you get a well-paid job or promotion even where you do not deserve it. This has also, in many cases led to corruption, where well-connectedness has meant abuse of positions for self-enrichment, because some-how, such individuals are immune from the law. They are too big fish and too deep in the water to catch even by Anti-Corruption Commission, it seems.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

Greedy, incompetency, disorganized civil society, and weak opposition parties! Politicians are just to greed. They are thus using every single opportunity to grab the wealth of the country for themselves and for their own. Secondly, there is a great measure of incompetence amongst political leaders. Many of our key politicians are just too incompetent to run the economy of the country and those who know the game may not be well-connected. Thirdly, civil society is just unorganized to challenge the status quo. If labor, students and teacher unions are affiliates of the ruling political party, one cannot expect them to have teeth. Even if they have, they cannot, of course bite themselves. It is for this reason that internal struggle is the order of the day. Consequently, there is no one to educate civil society about their rights. Fourth, Namibia does not have a viable opposition party. Some, are too dirty from history because of their historic association with the apartheid regime, others (break-aways) have not yet proven themselves capable of biting their mother-party. Churches have over-stayed on political honey-moon until politicians exclude it from the powers that are present and worth reckoning with. In the absence

of organized civil society and vigilant churches, there is no one to teach the concepts such as democracy, justice, fairness. Society is thus hijacked by those in power and many even praise them for doing that. In short, Namibia lacks individual leaders or institutions capable of holding politicians and government accountable.

4. *How should this huge social barrier be remedied?*

Civil society and churches need to take their social responsibility more seriously and educate society on key concepts such as democracy, human rights, justice, fairness and the responsibility of the politicians and government. Trade, teacher and students unions need to graduate from affiliation and grow some teeth. Political parties need to organize themselves better to become a collaborative force together. This is possible as have been demonstrated in Kenya, Egypt, and more African countries. Africans like copying bad things from the westerners; can we this time around copy the culture of holding politicians accountable for their promises to us?

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

Land is being distributed; unfortunately there is no sign of such a thing “equal distribution”. There is no “equal distribution!” It is for this reason that Namibia ranks number one in the world as a country with the widest gap between the rich and the poor. The game that is being played is: Me and mine. The national cake is only being divided into two pieces: “one for me, the other for mine”. The rest of Namibians should be satisfied with the crumbs falling from the tables of the rich and the powerful.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Unfortunately it's the already rich and the people in power who are first to benefit from land redistribution. The rest remain where the apartheid regime squeezed them. I know of many families and communities living on very small land in the “reserves” which they do not own anyway, for an example in the northwest regions (4Os). I still have to hear people from there given a piece of land elsewhere in Namibia to settle on. Land is given to politicians and rich business communities. So, with regard to land, it is only “the color” that changed, from the rich white to the rich black. The poor remain the same: the poor black Namibians.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Salvation on the other side of the grave, i.e. after death. Earthly life as preparatory stage for eternal life in heaven. Good morality and keeping the law leads to eternal salvation. Failing to be morally good or keeping the law, leads straight to hell.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

It is not involved. ELCIN Diakonia takes the form of “binding the wounds” inflicted by poverty without asking how such wounds came about in the first place. Our pastors, though serving poor communities do not ask: what makes people poor? ELCIN delights in preparing people to die and not to live as believers. What is important is the destination, not the journey. Gone are the days when the Church looked into root causes of human vulnerability and addressed it. ELCIN has become just “too spiritual,” offering “ambulance” services in *isolation*.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

There is no such a voice, I am afraid, only some bubbles here and there. Apparently, ELCIN has finished its socio-economic responsibility during the struggle for independence, when social responsibility was an issue at all occasions befitting or not. Even those of ELCIN pastors who served in government positions did not do so as ELCIN pastors. Those in urban settings are not part of political or municipal structures. If ELCIN is signatory to the BIG project, it has not been made public to ELCIN structures. Those serving in rural setting are not members of development committees. I happen to participate in the launch of BIG in Windhoek, not because I was representing ELCIN, but because I happen to be in Windhoek that day. ELCIN was not represented, not even by her pastors residing in Windhoek. Perhaps the question is what are the channels through which ELCIN can make her voice heard? I think the pulpit is not enough. The State President normally invites all Namibian Bishops to the state house once a year. I am not sure whether, ELCIN does invite him in return to register its concerns with his office.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

If church means “Namibian Church” and not only ELCIN, I point to the BIG project. The church tried unsuccessfully to persuade government to buy the idea of BIG. Other advices such as those uttered by the newly consecrated Bishops in public at their consecration are too political to be counted. Perhaps advices are given behind closed doors. As such the public is not aware of them. It might be worth checking the voice of ELCIN on the use of political party flags during funerals of politicians (Can ask for official Church statements on social-economic issues). I should also point to Diaconia in the City, a program which tries to address the root-causes of human vulnerability. It was, unfortunately received with suspicion and never embraced. Until

today, it is seen as “an illegitimate child.” The same goes for the HIV and AIDS Program. It is, until today, being treated as “a stand-alone” or “an add-on” program and not as an integral part of ELCIN core-business.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

The Church was much more popular before independence, because it participated in the struggle for independence. It spoke the same language with the liberation forces. After independence, the Church simply followed the lines of the then liberating party which is now “my brother in power” - government. Unfortunately, the Church has not learned how to deal with “my brother in power.” As a result; advocacy and prophetic role of the Church was never initiated and launched. Consequently, the Church leadership is afraid to speak a contradictory language to that of the “brother in power.” So, the Church is either “silent” or sing the same song as the “brother in power.” Of course speaking a different language from that of “the brother in power” is risky, because one may end up speaking the same language with the opposition.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

At some levels such as where collaborative efforts on health and education issues happen, the relationship is high and sound. The government subsidizes Church educational and health institutions (e.g. Onandjokwe Hospital, Oshigambo and ELCIN Nkurenkuru High Schools). The high political levels where the advocacy voice of the Church is required with and for the citizens of Namibia, has fast become a “no go area”. In other words, Church-state relations are lowest at political level. I do not know of situations where the Church has directly challenged government in regard to human right, justice, fairness or democratic principles or corruption now making up a big part of media reports. Even in regard to issues of corruption and abuse of state funds, I do not remember the Church having registered its disapproval of such evil praxis.

A. Government and Society**1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?***

(a) Tete ava va li tava tyapula omauwa oshilongo ovatilyane, ngee nee ovava va kala mo Suid Wes Afrika, moSuid Afrika, Europa ile USA, tashi ti hano apeshe mounyuni. Ovo va li ve na eemhito okumona edu moilando nomeefaalama, nokukala neengeshefa domaxupilo mawa ngaashi eembaanga nomahangano omakwashilipaleki. (b) Eembastela novambabi ovo va li ovatilyane ovativali, npovo va li tava tyapula omauwa oshilongo okulandula kovatilyane. Navo ova monene etata loshikuki sheliko loshilongo. (c) Ovalaule kava li va mona ko sha keliko loshilongo, nonande eliko ola li to ti omuvo lamena. Ovo va li ovanailonga vanene meetepo leluko olo ndele kakwa li hava li ko sha nande okashona. Ova li hava mono oundjaumukile vongaho tava u koitaafula yovakengeli vovatilyane novauninginino vakwao.

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ava tava tyapula nena ovava ve na eenghono dopapolitika, naavo ve na omauhewa nomakwatafano mawa navo. Mongudu ei omu na ovanapolitika, ovanangeshefa novanafaalama. Ngeenge owa kala nomakwatafano mawa navo oto dulu okumona oilonga yondjabi iwa ile u yelwe nande ku na ounongo woilonga oyo, hano nande ino shi lilongela. Omalyenge omakwatafano aa okwa eta meemhito dihapu okorruption, osho tashi ti ava ve li peenhele donhumba dewiliko tava longifa nai eenghono davo opo ve liyambapaleke, shaashi nokuli pomafimbo amwe noveta kai na eshi tai ti ko kuvo. Osha fa kutya ova ninga omamushi manene eli momeva male omo itaa dulu okukwatwa koundjolo vanafangwa vo Anti-Corruption Commission.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Oufukulume, okuhadula oilonga, oshiwana shi he na eshikulafano neengudu domhilameno dopapolitika inadi kola. Ovanapolitika oven a oufukulume weliko mwii, otava longifa okamhito keshe va yangate po eliko loshiwana paumwene li ninge po lavo aveke. Oshitivali, ope na okuhe na eshiivo, ounongo nowino movawiliki vopapolitika. Ovawiliki vahapu vakula kave na ounongo wanghee eliko loshilongo tali endifwa nokukalekwa po, ava ve u na otape ya ovava ve he na omakwatafano, nopeenhele doilonga di li ngaho itava tulwa po. Oshititatu, oshiwana shhetu inashi litula meshikulafano liwa opo shi dule ngeno okuyandja eshongo nokundjungaandjunga komulandu oo u li po. Osha yela kutya ngee omahangano ovanailonga, ovanafikola novalongi okwe li manga kumwe nongudu yopolitika ei tai pangele nena ino teelega a kale e na omayoo taa lumata nongeenge oku na omayoo, osha yela itae li lumata oovene. Eshi osho hashi eta okalamauka ka hali- ka-sha-hali-ka-toka. Tashi eta opo kutya kape na outa longo ovakwashiwana va shiive oufemba wavo. Oshitine, Namibia ke na ongudu yomhilameno

yakola. Dimwe oda kakekwa kondjokonona yado shaashi da li kumwe nepangelo lokatongotongo, omanga dimwe odo da pambuka kongudu tai pangele fiyo opapa inadi liulika naanaa kutya otadi dulu okulumata ina-ngudu oo ta pangele. Ongeleki oya ovelelwa metyapulo lopolitika, fiyo ye lihanga ya tuwa koshini kovanapolitika ya kanifa eenghono dayo noya talika ko i he na vali oshilonga. Ngee Ongeleki inai vendjauka, shoo noshiwana inashi pashuka she lilongekida, osha yela kape na oo ta dulu okulonga oshiwana shi ude ko oudemokoli, ouyuki nokulonga pe he na olwaamambinga. Oshiwana osha nuwa po ondjuba kovananghono ashike vahapu otave va tange nee ve wete va longa nawa ngaho. Pauxupi, Namibia ke na ovawiliki voohandimwe nomahangano taa dulu okutulifa ovanapolitika nepangelo monghalo omo ve udite kutya ova na oshinakuwanifwa kovakwashiwana.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Oshiwana nOngeleki ova pumbwa okukufa oshinakuwanifwa ve litula mo op ova longe ovanhu oinima ngaashi oudemokoli, oufemba womunhu, ouyuki noinakuwanifwa yovanapolitika nepangelo koshiwana. Omahangano ovanailonga, ovanafikola novalongi okwa pumbwa okuliamuka kongudu tai pangele ndee taa mene omayoo. Eengudu dopapolitika oda pumbwa okuliunganeka shi dulife pwaashi di li paife, opo di yandje eenghono moukumwe. Eshi ohashi dulika, osha ningwa moKenya, Egipiti nomoilongo imwe ngoo mAfrika omo. OvaAfrika ove hole okuhopaenena oinima imwe ii yovauninginino, itashi dulika nande momhito ei tu va hopaenene mokukaleka ovanapolitika va wanife po omaudaneko oo have tu ningile (ngee tava kampain)?

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Edu otali yandjwa kovakwashiwana, mupya munene kape na edidiliko loshinima hashi ufanwa oufikepamwe. Kape na oufikepamwe mokutukula edu nandenande. Eli olo etomhelo latulifa Namibia monomola yotete mounyuni aushe koonono kutya oye oshilongo osho shi na omwaka wakula pokati kovayamba novafyoona. Okaudano oko taka danaukwa meliko okoko kutya: Aame novange. Oshikuki sheliko lepangelo osha tukulwa moipambu ivali: “shimwe oshange, nashikwao oshavange (ovo vange)” OvaNamibia ava va xupa ko nava wanenwe koundjaumukile ava tava u koitaafula yovakengeli novanaenghono.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Mupya munene ava ve li ovayamba nale naavo ve li meenghono depangelo ovo votete mokutyapula ouwa wetukulo ledu. Vakwao aveshe onghee tuu ve li apa va fininikililwe kepangelo lokatongotongo. Ondi shii nonda koneka nawa eefamili nomikunda di li mounhele vanini momaduumbo omo, voo fiyo opapa kave fi nee vavo hano, nda dini okutumbula moitukulwa ine yokonooli-uninginino. Ohai kala ngoo hai pwilikine ndi ude ovanhu va dja

koitukulwa oyo va pewa edu pamwe pelili moNamibia oko va ye ngeno. Edu otali pewa ashike ovanapolitika novanangeshefa ovo vovayamba. Nomolwaasho moshinima shedu ohai ti, eshi sha lunduluka po oluvala ashike loshipa, la dja kushilumbu womukengeli layuka komulaule womukengeli. Ovafyoona ove li ngaashi ve li, ovalaule vovakwanaluhepo vovaNamibia.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu*

momaudifo nomeetundimbibeli mu ELCIN?

Exupifo konima yombila ile ndi tye hano konima yefyo. Onghalamwenyo yokedu onga elongekido lomwenyo waalushe meulu. Omalihumbato mawa newanifepo loipango oyo tai twala mexupifo laalushe. Ou ite lihumbata paenghedi noita wanifa po omhango okwa yukilila koheli.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Ongeleki inai litula mo. Oudiakoni waELCIN ou li momukalo wokumanga oipute oyo ya etwa koluhepo, ihau pula yoo nokuli kutya oipute oyo oye uya po ngahelipi. Ovafita vetu nande ve li tava longo mokati kovanhu vahepa ihava pula epulo kutya omolwashike ovanhu va heap mbela?ELCIN okwa wapalelwa kokulongekidila ovanhu efyo, ndee hakoku va longekidila va kale monghalamwenyo ongovaitaveli. KuELCIN eshi sha fimana efikilo, halweendo. Omafimbo oo Ongeleki i na okufa mo omidi odo tadi etele ovanhu okukala komungenge wonghalamwenyo nokudi duda mo okwa pita. ELCIN okwa ninga Ongeleki “onghwamhepo” tai yandje omayakulo opaambulansa **mouwiki**.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Kape na ewi lOngeleki, ouwi ashike hava djuuka apa naapenya hava udika. Osha fa kutya ELCIN okwa xulifa oshinakuwanifwa shaye shokupashukila onghalafano nomaxupilo ovanhu mefimbo lekondjelomanguluko, omo oshisho shonghalo yovanhu sha li oupyakadi meemhito adishe odo da li tadi shiiva naado itadi shiiva. Novafita vaELCIN ovo va li va mona eemhito moilonga yepangelo (konima yemanguluko) inava ninga sha ongovafita vaELCIN. Ovafita vaELCIN ovo ve li moilando kave li oilyo momalelo opapolitika ile opaitukulwa. Ngeenge ELCIN oku li omushaini woprojeka yoBIG inashi shiivifilwa oimhungulonga yaELCIN. Ovo (ovafita vaELCIN) tava longele moitukulwa yokomikunda kave li meekomitiye domapendulepo omidingonoko. Onde lihangele nda kufa ombinga meyeululo loBIG mOvenduka, ndee hasheshi nda li nda kalela po ELCIN osheshi ashike nda li nde lihanga ndi li mOvenduka fiku olo. ELCIN ka li a kalelwa po, nande ngoo nee okovafita vaye ava ve li mOvenduka. Epulo shiimba oli li apa kutya okomifango dilipi po ewi laELCIN li na okuudika? Ohandi dilaadila kutya oshiudifilo

osho ashike inashi wana.Omupresidente woshilongo oku na omukalo wokushiva ovabishofi moNamibia keumbo lepangelo omudo keshe. Kandi shii tuu ngee ELCIN ohe mu shivi yoo tuu a yandje omaupyakadi aye kombelewa yaye.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Ngeenge ongeleki otashi ti Ongeleki mo Namibia shi he fi ELCIN auke, nena ohandi ulike koproject yoBIG. Ongeleki oya kendabala mokuhafindana okuudifa ko epangelo li tambule ondungedilaadilo yoBIG. Omayele amwe ngaashi oo a popiwa moipafi kovabisofi vape opo va yapulilwe peyapulo lavo oku li unene papolitika, itaa dulu naanaa okuvalulwa. Pamwe omayele ohaa yandjwa ngaa konima yomivelo da pata, ashike ovanhu inave a koneka naanaa.Osha fimana okutala ewi laELCIN moshinima shelongifo lomapandela eengudu dopolitika momapako ovanapolitika. (Otaku dulu okupulwa odokumente yEwi lOngeleki moshinima shonghalafano nomaxupilo). Ohandi ulike koprogram yOudiakoni woMoilando oo tau kendabala okutala oietifi yokutula ovanhu komungenge monghalamwenyo. Mupya munene oprogram ei oya tambulwa ko nekoneneno, nosha etifa i kale inai shambekelwa nawa. Fiyo onena oya talwa ko “ongokaana kopondje yohombo.” Eshi osha faafana noprogram yoHIV noAIDS. Fiyo onena oya talwa ko kutya oya fikama kuyoovene ile oshiwedwapo, ndee inai talika kutya oshinakuwanifwa shopokati sha ELCIN.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ongeleki okwa li yafimana noi holike manga kwali inatu manguluka, shaashi okwa li ya kufa ombinga mokukondjela emanguluko. Oya popya elaka limwe naavo kwali tava kondjele emanguluko. Konima yemanguluko, Ongeleki nayo oya landula momifinda dongudu ya mangulula oshilongo oo paife uli “mumwameme oo e li moshipundi sheenghono” tu tye hano epangelo. Mupya munene, Ongeleki inai lihonga ngehe tai kala notai longo “nomumwaina oo e li moshipundi sheenghono.” Oshidjemo osheshi kutya, onghandangala yewi lepopilo nolopauprofeti lOngeleki kaya li ya etwa po nokutulwa moilonga. Eshi osha etifa opo ewiliko lOngeleki li kale la tila okupopya elaka tali kondjifafana naalo “lamumwaina moshipundi sheenghono.” Nomolwaasho Ongeleki oye lihanga shapo yamwena, ile tai imbi eimbilo limwe “namumwaina oo eli moshipundi sheenghono.” Oshoshili kutya okupopya sha tashi kondjifa mumwaina oo e li moshipundi sheenghono osha nyika oupyakadi kuyo, shaashi otashi dulika i ke lihange tai popi elaka limwe neengudu dimwe di he fi oyo tai pangele.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kongeleki nepangelo muNamibia nena?

Peenghatu dimwe opo eenghendabala dopalongelokumwe di na okuningwa moinima ngaashi youhaku nelongo omakwatafano oku li lela mombada notaa longo. Epangelo ohali yambidida oiputudilo yelongo ngaashi eefikola mbali dopombada Oshigambo noNkurenkuru, osho yo oshihakulilo shoNgeleki Onandjokwe. Peendodo dopombada nodopapolitika opo ewi lOngeleki tali pumbiwa li popile ko ovakwashiwana opa ninga meendelelo eenhele “da indikwa okuiwa.” Eshi otashi ti, omakwatafano epangelo nOngeleki pandodo yopolitika oku li pedu neenghono. Inandi shiiva onghalo yonhumba omo Ongeleki ya ndjungaandjunga epangelo moinima ngaashi oufemba womunhu, ouyuki, omilandu doudemokoli ile medengelo lodi peisho noukombuda oyo i li ya ninga oipopiwa yakeshe efiku moifo nomeeradio. Nande oshinima ngoo nee shocorruption nelongifo nai loimaliwa yepangelo, itandi dimbulukwa nande Ongeleki ya yandja eudonai layo nokupangula omikalo dii di li ngaho.

INTERVIEWEE: HAIVELA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Kepulo lyotango, oyo aatiligane mba ya kala taya wilike oshilongo shika. Kepulo oolye taya tyapula konima yemanguluko konyala oto hale okutya kashi ivule. Aatiligane mbo ya kala pondondo yokutyapula natango oye li owala puuwanawa. Taku landula nee pangame unene aantu mba ya li kombanda, mbono oye li nawa meliko lyoshilongo, taku gwedhwa nee aalongwantu taye ya ngaa pondondo yi li nawa. Ihe mba inaaya longwa oye li ngaa kokule natango.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Aaye pauhupi ngiika elongo owala ndi inaatu moneni oloyo ngaa lye tu thigitha po pa kale omwaka ngo. Mba ya longwa oye li poondondo oombwanawa ngele tashi ya keliko.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Aaye ngaye ondi na oshinima handi shi dhiladhila olwindji nohandi shi popi, kutya Aanamibia ohaku talika ndishi aanona yaakondjelimanguluko ya silwe oshimpwiyu, Ngaye ohandi dhiladhila nee kutya ando okanona kehe ke li mepipi lyoskola, naka longithwe kepangelo. Komuyamba nenge komuthigona naulongithwe owala shi thike pamwe, opo tu ka kandule po omwaka ngono monakuyiwa oshoka itatu wu kandula po we methimbo lyetweni ndi, ndee okepipi tali ya, andola nge uunona owa longwa.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Lyolyene epangelo olyi itula mo. Oto shi mono sho taa kambadhalele okutopolela aantu evi, sho taye li landa nee kwaamba ye na evi nale, ye li pe mba yaa na sha. Oli itula mo natango shoo tali kambadhala okugandja oshimaliwa ngee okaanona yoothigwa, aanona yomostreet, nokusila wo oshipwiyu aakulupe taa pewa opendjela. Ndjono oyo yimwe tai ulike eitulemo lyepangelo okukondjitha oluhepo.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Edu otali pewa ovo ve he li na ngaashi nda tumbula pombanda.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Okuyelekanitha nethimbo ndiya lyuukoloni, ELCIN okwali ta popi lela ewi lyayela kutya epangelo ndjono lya li tali lele olya pumbwa kwali okutseya uuntu gwomuntu, nokudhimbuluthwa kutya oohepele odha pumbwa shike. Ndee pakutala oshilongo shoo sha manguluka, pamwe osho nee evi tali lelwa kuyaayetu lela, oto hale okutya Ongeleki oya mwena. Itatu popi we sha naanaa, shila ongele tatu popi o-HIV/AIDS, nkene yi na okukelelwa nokuyandwa. Ndele kiinima yimwe tayi kumu nande oluhepo, momauvitho ga ELCIN kashi mo we naanaa. Ohatu popi wo olwindji oshinima shehupitho lyomwenyo gwaaluhe. Ndee otwa fa unene twa thigi po oshinima shonkene tu na okuhupa monkalathano yokombanda yeve nonkene tu na okukalathana. Otwa tala unene ehupitho ndjono lyokonima yeso pokugaluka kwOmuwa.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society? Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

ELCIN ondi wete kutya uuteku mbu a tekulwa nowo okuza petameko owo ngiika inagu guma omahupilo. Meuvitho lye onda ndhindhilika iha hala okuya mo ta popi omahupilo. Pamwe ota henuka okutalwa Ongeleki ya nika obusiness, ndee otashi tu enditha kashona okukutha ombinga moshinima shomahupilo, nande tashi tumbulwa ngaa kashona kuyamwe.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

ELCIN ongehangano alihe inandi shi koneka. Ndee koohandimwe otashi ningwa ngoo okupitila mehungomwenyo. Ndee okuukilila pamwe nande epangelo, ELCIN ta gandja ewi lye, ngaashi sha li hashi ningwa methimbo lyuukoloni, aaye nena otwa mwena.

10. *Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Itandi fundju nande ndi tye onda koneke sha. Kakele kutya ELCIN okwa pumbwa ngaa okuhedha kepangelo tashi pitile moondondo ndhi: Ewiliko lyOngeleki li hedhe komutse gwepangelo nokupopya muukumwe iinima yonkalathano moshigwana; Ondondo onkwawo okupitila mOngongahangano yOngeleki (CCN), okupitithila mo ewi lyOngeleki adhihe li na sha naantu yetu mbo ya pumbwa okupopilwa kuyo, okukondeka omaihumbato ngo kaage li nawa maagundjuka. Olye nee ta popi ko hono ngele keshi Ongeleki?

**11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai
kemanguluko lopapolitika?**

Pakutala kwandje ondi wete Ongeleki yi li pondondo ombwaanawa mekwatathano nopolitika. Okwa popiwa kewiliko kutya natwi italeko tse aasita yaantu ayehe, ndele inatu yoolola aantu kutya nguno ogwongundu yini yopapolitika. Aantu ayehe naya ukithilwe shi thike pamwe. Engungumano lyopapolitika moshilongo nalo onde li talela wo muunene gwOngeleki yetu kutya ando kakwa li Ongeleki ndjo tayi popi uunene gwaKalunga, ngiika ando ombili oya vindakana moshilongo shetu. Omolwa ongeleki tu na ombili ya kankama sigo onena.

**12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati
kOngeleki nepangelo muNamibia nena?**

Aaye eendathano ngiika ngee omuntu to tala opo ngaa li li. Oshoka ohandi mono aanapolotika mba aanene mwa kwatelwa nomuleli gwoshilongo taya holoka ngaa komaithano miiututhi yOngeleki. Yo aawiliki yOngeleki otaa holoka ngaa momaithano giigongi niituthi yopapangelo. Ngiika okutya nee kutya mokuendathana nee moka omo mu pitile wo okupopya iinima mbi tayi tu kwatha koombinga adhihe.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

They are the white who colonized this country.

2. *Who do you think are mostly benefitting today?*

To the question who are mostly benefiting today after independence, one can say there is no significant difference. Whites, who had been enjoying the benefits of the national economy before independence are almost the one who are still at good positions to enjoy the national economy after independence. To my personal view the next group is of those people who were abroad (freedom fighters). Those are at the good position of benefiting from the national economy, and then followed by the educated people. They are at better positions. But those who are not educated are very far from these benefits.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

No, in short, the main cause is the lack of education which we did not have. This has really created the gap. As a result, we are left behind. Those who are educated are at good position when it comes to the sharing of national economy.

4. *How should this huge social barrier be remedied?*

The people in Namibia are prioritizing the care of the children of the freedom fighters, but I personally have most of the time thought and expressed my personal point of view that all the children at school going age should equally be considered and assisted by the government. The child of the rich and poor should be given equal education. It is only then we would be able to remove the social gap in future. Currently it is not possible to close this gap in our life time as current generation. It will probably be possible with the next generation, but only if they are well educated.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

Surely the government is involved. You can observe it when they are trying to distribute the land, by buying it from those who have it, and then give it to those who are landless. In addition, the government is trying its level best to give financial support to the orphans and street children as well as the social grants to the old aged persons (social pension). These are some of the indications how the government involves in poverty alleviation.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

The land is being distributed to those who do not have it as I have mentioned it above.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

To compare with the colonial era ELCIN has been speaking with a clear voice and the former government was reminded of human rights, and about the needs of the poverty-stricken people. It seems that after the country became independent, one can clearly say the Church is silent. Maybe it is because it is our own people who are ruling the country. The Church is only heard in the case of how to prevent and avoid HIV/AIDS. But when it comes to issues such as poverty, it is hardly to detect in ELCIN's preaching. Most of the time we put more emphasize on the salvation of eternal life. But it seems that we ignored something on how to live and survive on earth and how our relationship should be. We are more concentrate on eternal salvation to be received after death, at the second coming of the Lord.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

I understand that from the beginning ELCIN's trainings did not touch about poverty alleviation. In her preaching/speeches I have noticed that ELCIN does not really discuss the alleviation of poverty in detail. Perhaps ELCIN avoids to be labeled as doing business. This makes us go at a very low pace in our playing of a participatory role in poverty alleviation, although few people are seldom mentioning it.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

I did not notice it generally in ELCIN as an organization. But it is individually carried out through counseling. But to specify that ELCIN has directly approached the government, and spoke with a clear voice as the Church did during the colonial era, no; I cannot point that out. Today we are quiet.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

I am not lying to say I have noticed something. Otherwise ELCIN needs to approach the government through different levels such as: the top leadership of the Church to be closer to the head of state and discuss about social issues that are threatening the social life. The other level is through the Council of Churches in Namibia through which we can speak with one voice as the

church in Namibia, regarding the advocacy of the people in need, and targeting the youths' negative behaviors. Who should talk about that if it is not the Church?

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

To my personal view the Church is at the good state regarding the political life. The leadership has mentioned that we should regard ourselves as leaders of all the people regardless of their political party affiliations. All the people should be equally treated. The political stability we have in our country is mostly influenced by our churches. If it were not the Church which preaches about the greatness of God, perhaps the peace of our country could have destabilized. It is because of the Church that the peace of our country is stable until today.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Yes, perhaps if one observes, you could see that the relationship is there. Because I use to see senior politicians including the head of state responding to the invitations and attend events organized by the Church. Same apply to the Church leaders. They also do respond to invitations and attend the events organized by the state. Perhaps through that relationship the state and the Church discuss also issues affecting all of us for possible solutions.

INTERVIEWEE: HELUNGI

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa elikolopashiwana oshilongo manga inashi manguluka?*

Aaye, ava va li ve na ouwa woshiwana, oilumbu oyo ngoo ye tu kolonyeka, ngee okedu nee, mounafaalama woilya noweengobe. Voo ovo va kala nouwa wokumona ofikola iwa va dule oku ka mona oilonga iwa.

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Konima yemanguluko oku pakutala kwange ope na elunduluko lela-lela. Ouwa ou li opo kutya konima yemanguluko oku ovanhu aveshe ove fike pamwe komesho yoveta, nande shi na ngoo omapulo asho ngee to shi landula mokulekule. Nande ou wete ngoo kutya ope na eliko inali topolwa nawa. MoNamibia ohatu popi oshilongo shi na ovanhu veemiliona mbali. Ndee osho oshilongo shiyamba: omu na eeshi, okawe, ouraana, nounafalama. Ndee ngee to tale eliko loshilongo owa fa u wete kutya kapa li pe na naanaa okukala vali omunhu a hepa. Ndee ou wete naanaa ngaashi hashi popiwa kutya oshikuki shoshilongo inashi topolwa nawa. Eliko eli li li po otali i meendjato dovanhu vamwe noongadi. **Ngee otashi dilile nee kounangeshefa moukapitali, eliko ola landula ngoo ovo. Ngee opapolotika nee, eliko ola landula ovo ve li peenhele donhumba.**

Hano osha yela kombinga yetukulilafano loshikuki kutya kali li nawa, omolwaasho taku popiwa nee omwaka oo pokati komufyoona nomuyamba, moshilongo unenenene, ndee kakwa li wanyenga okuwapalekwa. Ndee ovanhu ova fa ngoo va mwena tava tale ngoo kutya nashi kale ngaho. Kape na nande ouyuki metopolo loshikuki.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

La nyamukulwa pamwe naalo pa dja ko pombada.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Aaye omapulo aa avala oku li li shili popepi naao nda nyamukula otete. Omanyamukulo ka e li li kokule naanaa pakutala kwange. Osheeti oukapitale ngoo. Ava ve na sha, ovo ngoo tava dulu okweeta po sha ile okulikola sha. Oukapitale otai twikile ashike okulandula ovanhu ovo ve na omaoko onhumba okuya. Nongee otaku monika vamwe tava londo va ye oko kwa ukiwa paliko, ovanini-nini, ovo tava i momufango woku ka likola. Oukapitale tau ti. Shikwao opolotika ngoo ngaashi nde i popya kutya otai ufa nhumba oku na okukala pondodo ilipi paliko. Shaashi ovanapolotika ove na malalakano avo owina. Unene opolotika yaNamibia eshi nde i tala nena, otai tale ava ve wetike tava kaleke ko eenghono dopolotika ei i li po.

Naa u nee ito linyenge ngaho, oto fyaala po paliko. To ningilwa owina ile hawina, oto fyaala po filu-filu. Shaashi ava tava homatekwa nee paliko, ovovo tava kaleke po opolotika oyo. Naa u nee u li penya u li moshilongo shoye shamanguluka pamanguluko lefinamhango, u na oufemba, ndee ku na omaamo neeshali dokuyuka oko, kape na naanaa ou te ku tale. Oto talika ngaa kutya omumenhu ngoo e li opo. Hano otaku talika ovo, ile tava landwa ko. Ngee wa tale ovanhu ava va pewa oilonga mafiku aa apa taku ti eadvisor deegovernor meeregion omu, ngaashi nde va leshe moshifo shonena, ame osha kumwifa nge . Ou wete lela kutya okwa tulwa ashike ovanhu ava ve na lela eamo lokukaleka po eenghono odo, opolotika oyo. Ovo ngoo va tulwa ko ovo. Shikumwifa oshosho kutya omunhu umwe okwa li ngoo ogovernor nale ile a li moilonga yepangelo nale penya, okwa fa a kula nokuli, umwe a ulika nale okuhadula kwaye oilonga. Ponhele yokutya hatu ka tale ko nee wii, ngee hatu popi nee oilonga yapumba moshilongo, opo oo ina mona nale omhito yoilonga a ka mone ngoo yo ondjabi i fike opo, aaye ova fa ngoo va landula ovanhu vati kutya ovo ngoo ovo, shaashi ovo tava kaleke po eenghono odo di li po. Hano oinima otai ningwa lela papolotika ngee okulanda ko ile okulya oshipungo venya ve wetike vamwena, ile pamwe okulya oshipungo ovo veengudu dilili (dopapolotika), e wetike kutya oku na eamo longudu inya, aaye ota liwa naanaa oshipungo opo a kale omufyoona, opo pamwe a aluke ile opo pamwe a mone kutya okwa puka naanaa. Ope na oku he na ouyuki opo, nefinamhango lohilongo itali landulwa, ola lyatelwa pedu lela.

Okukondjifa nee oinima ei papulo loye likwao, shiimba okuteta ko eendjabi dovanhu nee ovo, itashi ka shiiva yo ngoo vali, ndee okutala ngoo kutya, ovanhu yo nee ava ve li pedu apa, hava futwa eendjabi doufyoona lela unene ngee hatu popi nee moshimhungu shepangelo, kutya va pewe ngoo eendjabi da fa tadi va yelula po, tadi va ehenifa kuvakwao. Shaashi luhapu ngee taku ningwa omawedelo, epelesenda daavenya odo vali di li pombada, doo odo nee ngeno omunhu wa hala kutya nadi kale nee pedu, doo edi odo di ninge dihapu edi shaashi odinini nale, di va yelule po. Hano oshinima osha fa ashike tashi ningilwa naanaa owina.

Ile okutala oinima ikwao ngaashi hatu popi eeshi. Ovanhu ova fa ngoo ve he wetike. Va tulwe ngoo moitolwa yeeshi. Eengeleki nomaongalo ngoo etu aa taa pewa ngoo eeshare ngeno peni peni meliko lohilongo. Aaye, shiimba ohaku talika ngoo kutya ou ta pewa na kale 'e li mondjila'.

5. Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?

Omunhu oto nyengwa, onda nyengwa oku shi mona lela. Nga fye nee oku tu li ndishi okoshitolwa shounamapya noulifilo. Okwa li nee u udite kutya omunhu na pewe nee okanhele kaye mwene lela omutaka. Vamwe otava ti ngoo nee omukalo ou wokutya ou li moshitolwa shaaveshe, nau dje po. Ndee ovanhu tava pewa ngoo nee ounhele, kaye mwene-mwene ta dulu oku ka ninga ngaashi a hala. Nande ngeno otape ya ondjila omunhu ota talika lela kutya ota piti monhele yovanhu ngaashi ngoo hashi monika kombinga ikwao. Ndee omunhu ngee ota di po ta i nande omolukanda, a ye ngaho a dja po ondjala ponhele yaye. Ndee aaye ohaku ti ashike djapo-djapo. Otwa li nee tu shii osho she ya po tashi tiwa oMillenium Challenge, oyo taku ti otai

xumifa ounamapya komesho, otai kwafa onghalo yaavo ve li momapya aa omedu laaveshe, momikalo doku a longa nawa. Shaashi paife eembakumbaku odo tadi a longo otadi weda ashike koku a shundula. Shiimba oko ngoo shi li pamwe ndee otashi ende unene kanini, shaashi ounamapya oo nee omungo wetu. Eengobe nee, ope na ngoo vati omikalo dokuwapaleka omifitu. Okwali ngoo ku na omapulo moyoongalele younamapya ya li apa, nomayekele okwa yandjwa kutya: Omifitu odo ihamu di kunu nee omwiidi di lunduluke ngaho eshi da kunyuka ngaho? Vati ngee oitukulwa imwe ya kala itai ende oimuna efimbo lonhumba pamwe otai shuna ko ngaho. Ndee nasho oshidjuu nee. Shaashi, oimuna oyo i li peenhele odo tadi patwa manga otai ka lya nee peni? Iyaa, ondi wete ngoo okukwafa ovanhu kuxupi, unene ngee hatu diladula ovanhu ava ve he li nee vali mepupi lokulonga.

Pamwe ava nee ve li mepupi lokulonga pamwe otape ya ngaa elunduluko, shaashi onda uda pe ya vati omukalo wokutota po oilonga paife u li mepangelo omo. Okwa yandjwa oimaliwa i li mobudget. **Oimaliwa ihapu lela ngee omunhu owa diladila taku popiwa nande omayuvi efele (100 000) taa kutwa meedula edi mbali, omunhu ou wete ngaa kwa kutwa omayuvi efele meedula edi mbali, meedula dikwao dinya mbali omayuvi vali efele makwao, pamwe otashi ende ngoo tashi endeke ko. Ndee osho ngi wete fiyo opapa etulo lasho moilonga. Shiimba otashi ende kanini shoo shi ka hange ovanhu vahapu va mona oixuna, ile pamwe itashi ka monika nokuli ngaashi omaudaneko amwe haa popiwa mokanya, a ninge ashike eudifonawa lopapolotika, ndee ihaa wanifwa.**

Iyaa, ope na nee eshi shovakondjelimanguluko nounona vavo tava pewa omaufemba manene-manene. Opo ou wete nee kutya, ounona ovo paife ova pewa unene oufemba uhapu u dule wawakwao, nomunhu ou wete kutya oyo ongudu ilili tai totwa moshiwana. Ku na nee yaavo va kala omu, nekondjo lavo inali didilikwa nokuli, koo ku na nee ovo va li pondje tava pewa oimaliwa. Pamwe ovo ovo nee tava ka ninga ovayamba, tava ka yelulwa po pamaxupilo. Oshili ove na eemhito dihapu. Ngeenge otava hakulwa oshali, otava longwa oshali fiyo okouniversity, ta mono oilonga yaye e na onzapo iwa-iwa, yee mukwao ina mona po sha shaashi ke na sha, aaah! Shiimba osho otashi ti ngaho otapa di okapandi kamwe kaavo taka ka weda ovayamba ava va pewa nale omhito ngaashi nde i popya nale. Okangudu aka otaka fii oshiwana shihapu konima moluhepo pamukalo u he fi muwa, itau yambidida oshiwana ashishe. Onda tala kashi li pauyuki na itashi lalakanene okuyukifa oshiwana moufikepamwe.

Onda li handi lipula oshinima eshi nonena handi ti, Ai! o-CCN, oya tala ngoo oshinima eshi kutya oshi li mondjila? Kwali ngaho hatu kondjo apa kutya ounona va dja pondje nava tulwe moovakwao pe he na ondjooolola. Twa li twa kondja apa kutya ointergreation yoshiwana oya fimana, nonokutya itatu dulu okukaleka ongudu kwinya i lilile (yovaaluki), otwa pumbwa ointergration? Paife ointergration oya teywa po filu-filu-filu. Ai! Ku shii naanaa. Ndee, Wait and see. Ashike Ongeleki oya mwena ngoo musho. Yoo itai shi popile yoo itai shi kondjifa. Oh!

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Epulo eli ola nyamukulilwa mumwe na makwao a tetekela.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Ah! Aaye, ame kandi na naanaa shili enyamukulo kepulo olo. Shaashi okwa tya ngoo, efilonghenda ola fa lihe po naanaa, edimepo lomatimba ola fa itali popiwa naanaa. Oinima ihapu unene momaudifo, ngaashi kwali twa popya ediminafanepo, nayo kai po. Ehanganifo nee eli la li la pumbwa okutenhenhekwa moshilongo eshi, unene eshi nda koneka onghalo yomido edi domahoololo aa axuuninwa aa. Omo Ongeleki i na oshilonga shakula shokuhanganifa. Ongeleki oya fa ngoo i li moshikungulu omo tai popi ngoo emanguluko. Shiimba emanguluko hali popiwa, noufikepamwe walye kutya opamukalo nee ulipi. Ee, onda fa ndi na oudjuulela okunyamukula kutya oshike handi udu naanaa.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Iyaa, ame ohandi popile naanaa omukalo Ongeleki i longe ngaho paudiakoni nokuyakula omunhu aushe. ELCIN oku na shili okulonga oshilonga eshi pashiholelwa shaJesus. Olo eudifo laJesus, olo lihe fi ashike okuudifa nokanya, okulidilululifa omunhu ndee to ti nda xupifwa. Ndee evangeli oli na yo okukuma omunhu kolutu laye; kutya nee okwa fya ondjala, kutya nee okwa fya onghai, ondjala yehongo, ile ta ehama. Ongeleki fiyo opapa ondi wete ngoo tai kendabala: otu na ngoo eefikola, otu na oudiakoni oo mefimbo eli wa yuka nomoilando yetu, unene mefimbo eli lomikifi tadi leme ovanhu. Onda itavela ngoo kutya oi na okukala i na oshinakuwanifwa osho, unene-nene yoo pakutala kwange mwa kwatelwa exungomwenyo olo kwaame lihe fi ashike oshinima shopamhepo ndee oshopalutu lela. Shaashi otali yandje eenghono omunhu a dule okuyambuka, okufikama. Ngee okwa uda ko exungomwenyo olo a dule oku ka longa, nokudiinina oilonga yaye a dule okumona omboloto yaye mwene, ile a pewe mo yo ounongo. Hano ovanhu ava va napela nee paimhe momikunda omo, otava pumbwa lela enghonopaleko lomadiladilo, noleshiiivo, olo tali dulu okupitila mexungomwenyo loovenevene, hameetundi amuke ndee omexungomwenyo yo.

Ondi wete nee opo Ongeleki yetu oya fa ya fyaala po kanini, shaashi oya fa ashike tai ke lihakana koshuudifilo, shiimba nomongulu nee yofikola ngee yekoleko ile oyouthakumwenyo. Ndee shili okuehena kovanhu unene momikunda nomomaumbo, mouwike wavo omo, ELCIN ota ende ngoo ta fyaala po lela-lela. Omolwaasho nokuli eengeleki edi di na omukalo wa tya ngaho tadi i novanhu vetu, nande itandi ti ovo nee ve na omauwa aeshe. Ndee ELCIN onda itavela kutya ngee ota twikile omukalo oo wokuovelelwa povanhu, oku va pa exungomwenyo

loku va yambula po, ota dulu okukola nokukoleka ovakwaneongalo vaye, sha kwatela mo omunhu aushe nomudingonoko waye, haukwamhepo auke.

Otwa fa ngoo nee twa tala ashike koshuudifilo, koo nako paife ohatu myauka ko ngoo nee. Okwali hai popifa ovanyasha vamwe mafiku aa nande vamwe va fa inava ka uda nge ko nawa voo vamwe va uda nge ngoo. Kutya oinima ei yopangeleki paife ndishi oya fa ya ninga o'stepping stone,' kutya okaima ashike kokulyata po ovanhu va ye oku tava i. Kongeleka paife eudifo ngoo, tu ye tu ka popye oimaliwa. Eudifo vati nali kale ominute 15. Ndee eenghundafana doimaliwa odi na ngoo otundi netata ile eetundi mbali. Ku shi wete naanaa. Otwa pumbwa okupa ovanhu oikulya yoipopiwa yonena ngaashi: Opolotika oshike naanaa; oukelefiti ile Ombibeli otai ti ngahelipi. Ngaashi kwali handi popi apa oshinima shediminanepo. Ovanhu paife ove liyala, ova kufafana po, ndee omolwa okuhashiiva ashike. Ove shii vati oo nee omukalo wopolotika oo. Voo nee ovanapolotika ove shi panda okukaleka ovanhu momukalo wa tya ngaho. Inava hala ovanhu ve udithe ko kutya, aye opolotika oshinima shomunhu keshe. Omunapolotika itashi ti u tuke mukweni. Hano paife osha fa sha nyona po Oukriste. Kutya aaye mopolotika ohai dulu ngoo okutuka mukwetu, ndee handi i ngoo kOuvalelo Uyapuki, ndee hai ka kala ngoo nombili. Osha fa sha diminwa naanaa. Ndee ohatu pumbwa okuyambula po ovanhu vetu va ude ko yo oinima yopolotika komukalo wambwalangadja kanini. Aishe oyo onde i tala ngaa kutya, shaashi ito popi ashike evangeli lihe li monghalo yovanhu yefiku keshe. Oyo oshitukulwa shokuudifa evangeli.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Ondi li wete ladivala. Ola divala. Ou shii kutya emanguluko letu ole ya nee twe li djuuluka. Na keshe shimwe she ya nemanguluko nopolotika yalo osha yukipalifwa. Apa onda hala okupopya kutya oinima ei yoo VIP ye ya moshiwana, ovafita paife keshe eshi tava mono moshiwana otave shi eta yo mOngeleki. EeVIP shimha ngoo de ya mongeleka odi na okupopiwa, odi na okupandulwa, okufimanekwa nokufikamekwa, ile okutiwa nokutiwa. Ile pokanhele keshe ovanhu otava shiivifwa: ovashike-shike, ovashike-shike, pamifika domafimano avo – tashi ningwa kovafita. Ovafyoona ile ava ve he na omadina ohava fyaala ashike opo, ihava ningilwa oinima oyo. Omolwaasho omunhu eshi ta ka udifa oshisho shaye oshi li ashike kovanenenhu ovo ve li opo nokwe va tala. Kounenenhu oko ashike kuwa, noko taku lalakanenwa. Okulifefifa vali u fyaale po kovanhu ava, oh, aaye, moNamibia yamanguluka owa fa to talika ko kutya, Omunhu ou oku na ngoo omadiladilo mawa?

Ashike eshi shayela oshosho kutya opo opo pe na okukala Ongeleki opo, opo pe na okukala epopilo lOngeleki. Onda li nda tumbula efiku limwe momhepo oyo kutya Kalunga okovahepekwa, okovadinwa, okovafininikwa. Ndee ewi olo laako, kali po naanaa. Shapo, ehee, otashi dulika ngoo shiimba fiku pehe na ovanenenhu, va ye ngoo oko. Otashi dulika ngoo va ye ko, shaashi ovo nee ovakwaneongalo vetu ovanhu ovo ndishi. Ndee ngee ope ya oohashikeshalye, ngee to tale moyoondaha oyo yakula tai kombo ovanhu tave ya ko, aaye

ovanhu ove li kwi. Ove li pombada, kave fi vaapa nande. Nande apa opo tu na okudja nee ngeno twa yuka kwaavo ve li pedu. Aaye kandi wete naanaa filu filu layela. Kwaame ola divala etumwalaka lOngeleki olo, lokunghonopaleka ovafyoona. Ohai dimbulukwa osho ndi hole yo oku shi popya shaashi okwali hai shi kandeke yo. Tate Munyika eshi a nyola embo laye linya loundohotola, “Holistic Soteriology,” okwa ka denga po naanaa opo kutya ‘ELCIN yee mwene ota popi ashike keulu.’ Ohai dimbulukwa okudja nale kounona wange hai tale ovafita venya vonale. Ova li hava fikama koyuudifilo oko ta popi, ndee ota popi ashike oilonga, ‘Omu na okulonga, tu kale tu na eendja. Tu lyeni eendja diwa tu kale tu na oukolele.’ Hano tava popi oinima ashike yomonghalamwenyo. Omolwaasho nee ohava ka ninga omatalelepo oilonga momaongalo, fiyo okomikunda di li kokule nongelegeka. Hano osha kwafa mouteku womaongalo, okueta mo oilonga - shaashi osha udifwa koshuudifilo, voo ova enda yo nomaumbo. Eshi oshi na sha nee shiimba noekonomi yoo, nokuyambula po yo nee ovakwanaluhepo ava. Va kale yo ve na sha shokulya. Ndee ohatu dulu nee oku shi tanauna mefimbo lopaife nee omu mu na eemhito dihapu, ndee aaye, katu na efimbo naanaa novakwanaluhepo.

10. Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Osho osho nee hatu ti sha pumba nee. Aaye shiimba Kalunga na hambelelwe ngoo. Oku na ngoo elinyengo lonhumba. Efiku leyapulo lovabisofi apa, unene nee Nambala, naawinya okwali ngoo a kendabala meudifo laye shili, Nambala okwa popya unene shihapu. Lao linene nomupangeli akula omo a li. Shimwe e shi popya shayela oshosho kutya, ongeleki nepangelo oilongo ivali yayooloka, oi na elalakano limwe, ashike ongeleki oi na onakwiiwa. Okwa taalela komupangeli waye ta ti, ‘Ou shii ngaho kutya, ame ohandi ka pulwa omwenyo woye?’ Hano etumwalaka layela ngoo komupelesidende. Omolwomwenyo waye, Nambala oku na oku mu pukulula. Oinima ikwao ihapu a popya ongaashi osho kutya: Omufita ke na ongudu. Ovanhu aveshe ovongelegeki. Hano ngee hatu ningi eeandaha, poyoongalele yeni, inamu teelega nokuli tu kale momidjalo dongudu yonhumba nande-nande. Ohatu uya ashike okuyandja etumwalaka eli lOngeleki kongudu ei, hatu ke li yandja kongudu ikwao.’ Osha li ngoo etumwalaka ndi wete liwa mefimbo eli.

Shikwao a popya oshosho kutya ‘ongeleki oi na okukondjela ouyuki noshili. Omolwaasho fye ovawiliki, kutya efo ile omwenyo, otu na okufila nokukala nouyuki.’ Ola li etumwalaka liwa lela. Oo omatumwalaka ndi wete taa pumbiwa nena. Otwa li vali koshoongalele shimwe nomupelesidende, twa ifanwa kupelesidende, Omupopi umwe okwa li e na okulombwela omupangeli ta ti: **‘Epangelo nongelegeki oyo oilongo ivali, keshe shimwe tashi longo pamilandu dasho. Ongeleki itai lipula nande ngeenge oya lyatela poshi omulandu wopolotika yoparty yonhumba. Ongeleki otai lipula ashike luvali ngeenge otai lyatele pedu ekotamhango loshilongo. Ndee napo ope na efiku limwe tu na okutya, Aaye, okudulika kuKalunga xwepo.’** Hano okwali omatumbulo a kola lela-lela.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Shiimba ohai ke liendulula ashike moinima oyo nda popya nale.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Pefimbo letu ndishi otwe ya mo nee moshifu shemanguluko loshilongo. Ina pa kala naanaa sha shanyika odilogue, naapa tapa shakenywa shapo okupwilikina ashike eshi ovakulunhu tava ti - ovapangeli. Owa mona ngaashi nda tumbula kutya emanguluko otwa ya mo twe li djuulukwa notwa li twa tala kutya keshe osho tashi ya nemanguluko osho oshiwa, osho ouyuki, notu na oku shi kufa po noku shi longifa yo meengekeki detu. Kapa li shili eenghundafana naanaa. Okuya ngoo noku ka tala omukulunhu eshi ta ti. Itandi dimbulukwa nande kutya twa ile tuu kovapangeli hatu popi shonhumba ile shongadi. I! Ove ile po ngoo tava talele po peembelewa dOngeleki opo ndee kapa li naanaa shiimba sha shi shii okupopiwa; kutya ngoo, ovawiliko ove ya po, ileni tu kundafane nee. Ashike shiimba paife otu na sha ngoo shokutya, pamwe novawiliki ava vape va fa nee ve ya pefimbo ovanhu vamwe tava fyaala po nota ku dimbulukiwa kutya, ai! hano epangelo letu otali popi vali okanima aka ngaha? ile, oinima ei tai ningwa aishe ei oya wapalela ngoo hano oukriste? Osho shiha li po nande pefimbo lokonima. Otwa li ashike momarathon yokutondoka nemanguluko, ndee paife oku na vamwe tava fikama kutya – aaye handi ya mangha.

Omolwaasho shiimba inapa pita omafiku eshi nda uda kutya ovawiliki vetu ovabisofi ova ile ko kostate house, naanaa nomadiladilo ashike okuninga odialogue nee novapangeli. Osho onghatu iwa nee netameko liwa. Inandi shiiva naanaa kutya ova kundafana oikwashike, ndee ediladilo ola li ngoo okutunga ekwatafano leenghundafana. Pa kale ngaho eendafano, nomongula ngee ope na sha ovanhu otava i noupu, shi dule okuya ko ngee ashike pe na oudjuu nyee mu ka ninge oconfrontation. Ondi wete ngoo olo etameko liwa okudja kovabisofi vetu.

AOM: Shaashi elalakano loye shiimba okupulaapula oinima ei omolwa oshinyolwa shoye, ngee otashi kwatele mo oinima ei, Ongeleki nai kale ashike alushe Ongeleki. Ohandi longifa omupopyo ou kutya “Ongeleki nai longi i li mokapale kayo.” Shaashi efuu eli lokufuulwa kemanguluko ola li le tu kufa mo, tu ka longi kokapale kepangelo. Oko hatu longi oko. Nongeege oto longi kokapale kepangelo kaku shiivike vali naanaa kutya, Ongeleki tai ti ile epangelo tali ti. Ove ou na yo oku ka danena ko osho tashi wapalele oko, ito i ko ngaashi Ongeleki tai popile ouyuuki noshili, u dule vati ngeno okutya, aaye osho osha puka, itashi wapalele Oukriste ile ongeleki. Ito shi popile ko kokapale kee. Oto shi popi ashike ngee wa fikama mokapale kongeleki.

Shikwao osheshi kutya ovafita vetu ova pumbwa lela mefimbo eli okushiiva ouyuuki womonghalafano, unene mekwatafano nopolotika. Va shiive oshikalimo shodemocracy nosho nosho. Ova pumbwa lela okupikula oinima oyo shaashi otava nyengwa oku i shakeneka ve li kokapale kavo, notava ka nhukila ashike kwi. Omolwaasho otava nyengwa okupopila eehepele

edi, okupopila ovahepekwa ava novadinwa. Ove na alushe eamo lokunhukila kwinya, voo va popile ovanenenhu nomapuko avo. Voo nande ova i oko, ovanenenhu kave na navo. Ponhele yokulikola efimano lonhumba, otava dulu okuulilwa oko, kutya ova pota tave ya mufye ovayamba ava tu na omufika wopanghalafano itau va ningi vefike pamwe nafye. Hano ondi wete kutya **otheology** nena oi na okulongwa yo yayela, opo ovanhu vetu va mone omakanghameno, unene moinima ya kwatafana nomapangelo, ouyuuki, nomaliko. Osha pumbiwa shoshili.

A. Government and Society

1. Who were mostly benefitting from the national economy before independence?

Well, those that benefited from the welfare of the country were the white communities (colonialists). They had up hand on the land or farms. They had opportunities for good schools so that they could get up class jobs.

2. Who do you think are mostly benefitting today?

After independence, I have honestly noticed a difference. The positive aspect is that after independence, all citizens are equal before the law, although that has its questions and doubt if you look at it more deeply. But it is noted that the economy is not equally distributed. There is a population of 2 millions in Namibia and the country is rich hence it is blessed with natural resources as fish, diamond, uranium and also farming. This tells that there was not supposed to be a poor person in Namibia.

As it is always spoken, it is a fact that the country's cake is not fairly distributed. It is only a few individual elite that are benefiting and take the economy of the country into their pockets. **Either it is from the capitalistic business point of view or politically, the economy is simply following those few and same people in the comfort zones.** This is the reason why we are talking about the large gap between the riche and poor, which was not difficult to correct and reduce. However, the people are just silent and seem to feel that things can go unabated. There is no fairness in the distribution of the economy.

3. What do you see as the main cause of the growing gap between rich and poor in sharing the national economy in Namibia?

Collaterally answered above

4. How should this huge social barrier be remedied?

Well, these two questions are close to the ones I have answered above. The answers are not far from each another. The main cause is capitalism. Those that have are at the same time the ones who are producing and gain more. Capitalism is protecting and goes along with those who have well established on the economic ladder. If there are others who are trying to climb the ladder towards where others are; they are very few. Capitalism is dominating the economy of the country. As I pointed out earlier, the other factor is politics that determines at what level a certain person must be economically. This is because politicians have their specific intentions always. As I have looked at Namibian politics today, it recognizes and favors those that are noticed to be busy with the upkeep of the present political power.

If you are not behaving according to the politics of the day, you are economically left behind. Whether it is intentionally done or not, you are economically left abandoned. Because those who are equipped economically are those that uphold the political power that be. Nobody would consider you economically if you have chosen to constitutionally live as a free person with rights in your independent and do not have the tendencies and gifts to be a protector of the status quo. You will be seen as no body in their circle. It is only those that are bribed or paid off to co-operate. If you look at those who have recently been given jobs as advisors to regional governors, as I have read in the newspapers today, I am shocked. You could clearly see that it is only those who are protective of the present political power are picked out. Those are the ones given such responsibilities. What is shocking, one of those was a governor before or a former government employee who appears to be old and provided incapable during his term, but still is seen to be a reliable advisor. Instead of giving the job to some else at least to gain economically, if we think in terms of unemployment in the country, they just look at who will keep the political power and the system of the day. Things are purposely done either to bribe off or discriminate against those who are seen as politically inactive or belong to other political parties with the intention to frustrate them with poverty and to regret; with aim that such a person would perhaps go back to the governing politics or realize that he/she is “totally wrong.” There is injustice there which does not respect and follow the constitution of the country. To correct these things according to your other question, it may be to cut off the salaries of those people, which may be impossible; but this is to see to it that those that are poorly paid, speaking here about the government, are paid the salaries that are lifting them up and bring them closer to the others. Because when there is salary increment, the increment percentage of those who already have better salaries are kept higher, instead of keeping them lower while that of those who are poorly paid go up and rise their payments. It looks as if things are intentionally done.

When it comes to other things like fish quotas, it looks as if the people are not seen and recognized at all; so that at least our churches and some of our congregations are given shares anywhere in the economy of the country. It is not done. The practice seems to be intentional that the one who is given any of those shares must be politically ‘in the right line.’

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

It is difficult and is not exactly notice. Like us, we live in this area of mixed farming with crops and livestock, one feels that each individual supposed to have been given his/her own portion of land. **Some are saying that this system of sharing land in communal land should be abolished, and the people should be given at least pieces of land of their own, where they can do something according to their wishes. Even if there will be built a road, it will be clearly known that the road is going through someone’s land or place, as it is the case in the commercial areas. If a person is moved to a town location as a result of some incoming development, he/she must be well paid.** But now, it is not like that, you are just commanded to leave. We thought that the introduced Millennium Challenge would help the agriculture to

flourish in the communal land by giving the people skills on how they cultivate their land. I am saying this because the tractors that are used for plowing are contributing to land erosion in the fields. May be the assistance is there but it is slow and agriculture is our spinal cord in this area. When it comes to the cattle they said that they have ways to organize restore the quality of the grazing forests. There were questions asked in meeting about agriculture and advices were given, for instance: Why can't we plant grass in those overgrazed forests? It was advised that if some areas are refrained from animals or cattle for some time, they would be restored and be fertile again. But this is also difficult to implement because those animals in those areas to be closed or restricted, have no alternative grazing areas for that specific time.

I see assistance going at a very low pace especially for those who are above the employment age. May be those at the age of working will see a difference because I have heard that the government is planning to come up with a plan for job creation. **Money has apparently been budgeted for such plans. It is huge amounts of money that I have heard of; because they are talking of recruiting 100 000 people in two years time and another 100 000 in the next years.** It is probably heading for the better. **But I do not see any practical implementation. It is probably going at slow pace and will then find many people suffered; or it may not be realized at all as there are some times empty promises that are simply made as political appeasement, but do not materialize.**

Well! There is an issue of war veterans and their children given flourishing benefits left and right. You could easily see that the war veteran children have been given much more rights and privileges than other children, which is an indication of forming a different and special group in the society. There is a group of those who were in the country, whose struggle as freedom fighters from within has not been recognized at all, and you have those who were in exile receiving fat cheques. Maybe those are the only ones who will be rich as they are financially wheel-barrowed up and assisted. It is true that they have many easy opportunities: If they are getting medical treatment for free, free education up to the university and get good jobs with qualifications as a result; while the other fellows end up without anything because there is not support, Aah! Maybe this means that another group of some people is escorted into wealth to join the other wealthy elite as I have mentioned earlier. In this process where fairness is not practice because it does not assist the whole society, it is only a specific group which is economically elevated while leaving many people behind in abject poverty. I think this is not justice at work and does not promote equality in society.

Well, I was asking myself even today: Ah, does the CCN (Council of Churches in Namibia) consider this issue to be right? We were working hard and struggled to see to it that the children from exile were integrated among others without any discrimination. We really strived and had considered national integration as crucially important for the nation; and we did not allow the society (soon after repatriation) to have a separate group of returnees for the sake of the necessary integration. But presently, integration is completely done

away with. Ah! You just don't understand. Wait and see! But the Church is just quiet in this regard. It is neither supporting or against it. Oh!

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

This question has been collaterally answered above.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Ah! No, I really do not have an answer to that question. This is because it looks like there is no grace; and the forgiveness of sins seems to be not exactly spoken of. Many issues as we have earlier spoken about reconciliation are now lacking. Unification which was supposed to be clearly exposed in our sermons in this country is not there; especially when I have noticed the political situation during these years after the last elections. That is where the Church has an important role to play - to unify the nation. The Church seems to be entangled in the storm and simply speaks about freedom.

May be the Church is emphasizing freedom and equality, although I do not exactly know how and from what perspective are these issues explained. I think I have difficulties answering about what I am hearing.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

Yes, I support the idea that the Church enhances its Diaconal ministry and thereby serve a person as a whole. ELCIN should execute this service according to the example of Jesus. That was Jesus' preaching, which was not only the preaching of the mouth where a listener repents and realizes his/her salvation. But the gospel should also touch a person physically, whether he or she is physically hungry, poor and in need of clothing, hungry for education, or being sick. Up to now I see the Church trying: we have schools; we have Deacon Ministry which even is also focusing on our towns/cities, especially during this time when sicknesses are taking our people down. I believe the Church should retain that great responsibility. And I think this should specially include counseling which is not only spiritual but is much more physical; because it gives strength for one to be able to rise again and stand firm. If this person understood what is done for him/her in counseling, then he/she will be able to go and work harder with commitment and be able to have own bread; or gains helpful knowledge from that counseling. Therefore, those people that are now scattered in villages need reinforcement of ideas and empowerment of their thinking and knowledge, which can be given through counseling itself - not only in the teaching alone but through counseling too.

I feel that our Church is a little bit left behind because it is more flocking for a pulpit, and probably into classes of confirmation or group counseling. But, really to going closer to the people in the villages and houses in their loneliness, no, ELCIN is slowly left behind. That is why the churches with such approaches of going to the people are taking away our members, even though I am not saying that they have all the good things.

But I believe that if ELCIN continues the habit of being closer to the people, and give them empowering and developmental counseling, the Church will grow from strength to strength and will also empower its members; which is a holistic ministry to a person but not only spiritual. It looks we are focusing more on the pulpit where even we do more stay longer. I was addressing the youths these days although some seemed to have not understood me correctly as some did. I was saying that Church issues have now become like “a stepping stone” for people to go and achieve what they want. At church today, it is just some preaching before we go and talk about the main thing - money. You are told that the sermon should be 15 minutes. But, discussions concerning money must take one hour and half or even two hours. You can’t real understand!

We need to give people the food of thought for the topics and issues of today such as: what politics real is; or, what Christianity or Bible say about a certain issue, as I have earlier talked about reconciliation. People now hate one another and are taking issues against each other but it is simply because of limited understanding and ignorance. They think that the way they are behaving is what politics is all about. However, the politicians themselves are happy to keep people in the dark like that. They don’t want people to know that politics is anybody’s exercise.

A politician does not mean insulting another person. That shortsightedness and its consequent political hate, has disrupted Christian fellowship. The people think: In politics, I can simply insult another person and from there I can just go to Holy Communion and remain with peace. That seems to be an accepted kind of behavior. We need to develop the understanding and awareness of our people to understand politically related issues in a broader sense. I see all those aspects as part of the proclamation of the gospel, because you cannot speak of the gospel which is not in the context of the people’s daily life.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

To me it is not clear. It is not clear. You know that our independence came when we were much longing for it. So everything that came with independence and its politics has been justified. I am here referring to things like the VIP issue which was introduced to the society; our pastors are presently bringing onto Church what ever they see in society. When VIPs come in church, they are always introduced and praised. Any where the people are announced and introduced according to the levels of their status and honor - and that is done by the pastors. The poor and those who have no names are left alone; those things are not done for them. That is why when a pastor is going to preach, he is just concerned with those so called VIPs and his attention goes to them. It is only honor which is pleasing and everybody aims at it. If you are not clever and allow

yourself to look like humble among those kind of people, oh!, in a free Namibia you are regarded as if you are going backward; and people would start asking themselves: Is the mind of that person working properly?

But what is clear is that, that is where there is Church supposed to be, that is where it must be seen and spoken of as such. One day I said something in the same spirit that God is for the oppressed, of the despised and of the marginalized. But such a message is not there at all. Probably yes, may be when there are no VIPs, they could go along with the poor, because you know, those ordinary people are our only regular communicants. But whenever the honorable come, if you take note especially during those festive Sundays when everybody turns up for service; no, the people (church leaders) are up there and the tone changes. Pastors go high while looking down on the ordinary congregation members. They feel they do not belong there; although we suppose to go down and be with those who are of humble status. To me the voice of the Church here is not clear. That message of empowering the poor is vague. There is something that I like to talk about because I fought against it too.

When Dr V. Munyika wrote his doctoral thesis, *The Holistic Soteriology*, he emphasized the point that ELCIN is only preaching about heaven. I remember when I was young, looking at my father. Pastors that time used to stand in the pulpit preaching, but would just talk about work: 'You have to work, for us to have food. Let us eat healthy food for us to be healthy.' They were talking about real life issues. That is why they used to walk through villages, supervising the work of the congregation members. It has helped in the upbringing of the congregations and the enhancement of work, simply because work was preached from the pulpit and because they went around to the members' houses. This has probably to do with the economy and the uplifting of the poor to have something to eat. We can translate those efforts into the present were we have many opportunities, but probably not [utilizing them] because we do not really have time for the poor.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

That is what we have said that it is rare. Well, probably God be praised. There is at least a signal. The day of the consecration of the bishops; especially Bishop Nambala, although the other consecrated bishop did also try in his sermon; Bishop Nambala did say a lot. The good thing was because the Head of State was also present. One thing that Nambala clearly stated was that the church and state are two different kingdoms. The two have one aim but the church is also destined for the future life. He looked at his president and said: 'Do you know that I will be held accountable for your life? That was a clear message to the president. Because of his life, Nambala has to advise him. He said many other things like: A pastor does not have a political party. All people belong to the Church. Therefore, when we conduct prayers at your rallies, don't expect us to wear any political colors at all. We will come and give the message of the Church to one party and then take the same message to the other.

The other thing that he mentioned was that ‘the Church has to fight for justice and truth. That is why we as leaders, death or life, must die or live for justice. It was a good message that I feel was appropriate for our present context.

We were also at one meeting which was convened by the president. One speaker had to tell the president that: **‘The government/state and church are two different kingdoms where each is working according to its principles. The Church is not troubled at all if it ignores the political policy of any political party. The Church only thinks twice if it ignores the constitution of the country. But even there, there could be a day when we must say: No, it is better “to listen to God.”’** These were definitely strong statements.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

Here, I may just repeat on things that I have said already.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

You know we were there at the honeymoon of the independence of the country. There was nothing like dialogue; and where ever the people met, it was just to listen to what the big men (rulers) had to say. You see, as I have said that we came into independence when we were dearly hungry for it; and for us anything that was coming with it was good, and justice; and we have had to adopt and introduce it in our churches. There were no discussions really. It was simply to go and listen to what a senior politician would say. I do not remember when we went to the rulers to raise up this or that. Well, they once paid a visit at the Church offices, but there was nothing really important that was discussed. It was just that the leaders have come for a visit, so let us sit and discuss. This was not the case. But maybe now we have something to say, probably while we also have got new leaders who have come at the time when many people are left behind; and when we are critically realizing things like: Ah! Is our government saying it that way? Or, Are all the things that are done appropriate for Christianity? This is what has been lacking in the past. We were just in the marathon, running with independence; but now there are those who are standing up and say - Wait a moment!

That is why not many days ago I have heard that our leaders, the bishops went to the state house exactly with the intention to have the dialogue with the rulers. That is a good step and a new begging. I don’t know exactly what they discussed but the idea was to build a relationship for further discussions. At least for the interaction so that when something comes up tomorrow, they are easily going there. It was better, than going there only when there is a problem where you only become confrontational. I see that as a good start from the side of our bishops.

AOM: Because your purpose for these interviews is because of your thesis, if it includes these things; then let the Church just be the Church. I am using this language: “Let the Church work from within its arena.” Because the excitement of independence has carried us away and we found ourselves operating from the playground of the government. That is where we are

operating from. And then, if you are working from the arena of the government, then it is no longer known if it is the Church which is saying something or is it the government. If you go there, you also have to play according to what fits there, and you do not go there as a Church which upholds justice and truth; to be able to say like: No that is wrong, it does not fit with Christian life or Church. You would not say so in that different arena. You can only say that if you are standing in the arena of the Church.

In addition, our pastors at this time need to know and understand what social justice is, especially in connection with politics. They need to understand what democracy entails and so on. They need to articulate those socio-political issues because they are unable to meet those challenges from their own playground. They are simply jumping to the other side. Therefore they find it difficult to advocate for the poor, the marginalized and the despised. Always they have a tendency to jumping over to the other side and end up protecting the honorable and their mistakes. In any case, even if they go there, the honorable do not care much about them. Instead of earning any respect, they are thrown words like: “They are shameless and want to associate with us the elite, whose social status does not make them our equals.” Therefore I think that the theology today needs also be well articulated for our people to have firm grounds regarding issues like how to interact with governments, justice and the economy. It is needed indeed.

INTERVIEWEE: KAENDA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Manga oshilongo inashi manguluka, ovalaule ova li va nyekwa oufemba wavo uyadi wokukala neliko. Oilumbu moshilongo omu oye ile mo tai kongo eliko, nomolwaasho ya konga eemhito keshe tadi dulika, opo i kale i na oufemba aushe wokukondolola eliko, noku i kaleka i na sha. Nokutula po omikalo tadi keelele ovanhu ve lifikamene. Eliko hatu popi apa olopaimaliwa noleedjo doshilongo.

Paife nee, inashi shendja unene filu-filu. Kakele nee komulandu wokatongotongo oo wa li po, oo wa shendja, owa shendja ashike kombada. Eshi ovalaule va ya koshipundi shepangelo, okutya Omudamara na kale koDamara Omuwambo na kale kOwambo, osha xula ngoo nande hanaanaa. Ndee natango moinima yopaliko noyopanghalafano, meyelekafano nOvatilyane, ope na natango omwaka wakula. Omilandu odo di li po ngee odedu, itadi kwafa natango ovafyoona va xwepopale. Kave na oivelo ya yeuluka okuya oku ku na eliko, loo nalo itali tukulwa nawa. Ovanhu vetu komikunda ove li natango moufyoona wa shiya ko, nova taalelwa komaupyakadi oluhepo. Ope na elunduluko, otwa manguluka paveta, ndee ngee twa kufa nande oshiholelwa sheefikola, ngee ku na oshimaliwa, ito dulu okutwala okaana koye kofikola iwa oko we ka halela. Okatongo oka lundulukila moshimaliwa.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Omwaka ou otau etwa koinima ihapu. Oupyakadi nda tala wotete oo oukwatya weliko letu. Ohatu ti ngoo eliko letu olo o“mix economy,” ashike oukapitale oo u li mo uhapu. Omolwaasho keshe umwe ota longo ponhele yaye, kutya nee ota longifa omukalo mwii okulikola, ota longo a mone kutya yee okwe likaleka nawa nokwa dja ko kongudu yovafyoona. Shikwao tashi etele ovanhu etongoko nomukalo oo, osho okuhalonga nouyuuki. Ovanhu ovo ve li nena peedjo, otava ningi keshe osho dava dulu, va yambapaleke okangudu oko ke li mocircle yavo, voo venya ve li kokule tava fyaala po.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Okuninipika omwaka ou oshinima tashi pula osho hatu ti odedication okudja keembinga adishe: koOngeleki, epangelo, ovanangeshefa, ovanhu koohandimwe nosho tuu. Na otashi pumbwa eepolicy dakwata moiti. Ope na oshinima ngaashi oBasic Income Grant (BIG). Otashi dulu shi kale onghendabala imwe. Oshinima shelongo, ngee ounona tava pewa elongo loshali pomufika wouniversity. Shaashi paife ngaha okaana otaka mane ograde 12, ndee taka i meumbo, ke he

lilwe po nande. Ohatu pitifa nande o 12 000 meesekondere, omo tashi dulika hamu di ashike nande eyovi limwe nasha tali i koinstitutions of higher learning. Aveshe venya va xupa ko, oluhepo nale wa eta meumbo. Ngee ounona ova futilwa kepangelo, ile tava pewa oshimaliwa ve lifutile voovene, apa meni nokondje yoshilongo, nena ohatu ninipike komukalo ou omwaka wovanhu ve li moluhepo. Ope na ngoo eeloan tadi yandjwa, nado ohandi di popile ndee hado adike enyamukulo komukundu ou. Ame ngeno aame nda li omupelesidende ohandi ti, omunafikola keshe ta mana ograde 12 na pewe oshimaliwa, a ka fute ofikola oko a tambulwa, a ka fute onhele apa ta di, opo e lihonge yee a ye apa a hala okuhanga. Okuyandja eebursary, nelongo loшали mouniversity, oyo tai kwafa ounona.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Okuyeleka nomapangelo amwe moAfrica Namibia ondi wete e li xwepo, shaashi otu na ngoo nopendjela yovakulupe, omakwafo eefiye noilema nosho tuu, nande inashi wana. Ondi wete epangelo la pumbwa ngoo okuninga sha natango: Okuxulifa po ocorruption; okuxulifa po okuliyambapaleka nokuyandja eendjabi di li pombada shapitilila. Oku na omunhu e li mokampany ndee oha kwata omayovi efele, manga omunhu e li momukunda ndee nodola ke i kwete. Epangelo ola pumbwa okutula po omikalo tadi xulifa po ovanhu ve liyambapaleke noimaliwa yepangelo. Omunhu ngee ota ningi ongeshefa ndee ta hange oubilionere, oshi li nawa. Ndee ngee ota ningi obilionere noimaliwa yovakwashiwana, osho osho okuhe na ouyuki, nokashi li nawa.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoonna?*

Oshinima shedu osha kala sha tilika eedula adishe odo, na ina pe ya sha tashi kwafa fiyo opapa. Kutya oleli nee la yandjwa, ola pewa ashike ovayamba. Shaashi omikalo edi doku li mona odi li pombada, otadi pula oshimaliwa shi li pombada. Nande ou indile ofaalama ito i mono shaashi ku na oshimaliwa. Naavo nee vamwe va tulululwa, ova tulwa ashike momadu ehe na po sha. Kombinga ikwao oto hange ominister i na eefaalama di li nande nhatu. Oda shike nee? Owe di kufa ashike kushilumbu ove oto di pe omulaule a fa ashike shilumbu momadiladilo. Kape na eyooloko. Oshipa ashike sha yooloka ndee omadiladilo okwa faafaana.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Omafiku aa okwa li handi popi kutya ovafita vetu ihava shakene. Keshe umwe oku na ashike omadiladilo aye. Keshe umwe oku li ashike mokaumbo kaye. Hano katu li mOngeleki, moinstitution tu na kutya otwa yuka naanaa peni. Eshi hai pwilikine omaudifo mefimbo eli omunhu oto lipula ngoo kutya otwa kala naanaa okuhanga shike. Omaudifo etu okwa twa unene

omufindo koshinima shomorality (shomalihumbato). Ohatu udifa twa fa omunhu to hakula omadidiliko omukifi, ove ito dipaa omukifi woovene ile to hakula osho hashi eta omukifi oo. Oshiholelwa, oto hange ashike omufita ta udifa tati, ‘Aaye ovanyasha ove li ashike peekamba. Djeni peekamba vakwetu!’ Oto fyaala nepulo kutya, Ovanhu peekamba hano ohava ile po nohava ka tala po shike? Ame ondi wete kutya, ovafita ngee ohatu longo momaongalo natu longe ngaashi Jesus a li a longa. E ya ndee ta lundulula eenghalo dovanhu. Ine ya ashike te va criticize (te va finyaafinya). Okwe ya ndee ta lundulula eenghalo davo. Ovo va li va tulwa kondje yoshiwana omolwa omaupyakadi onhumba, okwe va kufa ndee te va eta mongudu. Ovafita natu longe tu li meenghalo dovanhu ndee hatu popi elunduluko leenghalo davo. Ngee onghalo yomunyasha wonhumba oya nyika oshiponga, otu na tete okutala kutya oshike tashi eta omunhu ou te lihumbata ngaha. Oinima oyo oyo ihatu tale. Otwa fa unene hatu vaeke ashike oipute omuti woo omufiki ou li meni. Opo natu tale opo.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Epulo linene kutya Ongeleki otai dana onghandangala ngahelipi mokukwafa ovafyoona. Shoovene paimaliwa ondi udite kutya itashi dulika diva. Ashike ELCIN oku na ovanhu tava dulu okudiladila moule nokuyandja omayele apa ta dulu. ELCIN oha kala novanhu mOsondaha ashike keshe. Ope na osho haku tiwa, “Ouluvi womunhu ou na eenghono u dule keshe shimwe osho omunhu ta dulu.” Fyee [ongeleki] ohatu longo nomauluvi ovanhu. Ngeenge ohatu longo nomauluvi ovanhu otashi ti ohatu dulu okukwafa omauluvi ovanhu vetu a lunduluke ile a mone omafano mape mewapaleko leenghalo davo. Ngeenge ohatu ti moNamibia ile muAfrica omu na eliko ndee ovanhu kave shi shii osho, omauluvi avo oo a pumbwa okupendula. Ova pumbwa ehongo letu va dule okudiladila economically. Nomolwaasho nee shaashi Ongeleki ohai kala novanhu Osondaha keshe, nOmalomakaya pomapako, ohatu pumbwa okuenda hatu udifa opo ovanhu va shendje omadiladilo avo. Mongeleka ohamu kala ovanhu vanene, eeminister novapelesidende. Oinima ngee tai popiwa poyoongalele yeengudu dopolitika itai udika shaashi opo ovanhu ihava i po va ka tambule ehongo. Ohava ka tyapula omhepo yopolitika yavo. Ndee ngee oshinima otashi popiwa mongeleka komufita, noministeli i li mo otai ti, ‘Tashi ti ovanhu ove udite ko? Tashi ti ovanhu vetu osho hava lombwelwa ngaha? Otu na okuendelela mboli tu shendje.’

Ongeleki otai dulu yo okudana onghandangala meeprogarama dilili nokulili. Onda tala ngaashi oshinima sho-HIV/AIDS, kutya opa fa ngoo pe na okaima. Oprograma ei oya ninga efimbo lile, ndee ku wete kutya oya kwafa naanaa shike monghalafano yovanhu. Otu na eeprograma ngaashi o-DIC, pamwe otai longo ngoo oilonga yayo. Ndee ame mwene itandi popile oimaliwa tai ya moshilongo, tai pewa organization yonhumba i longe molwa o-HIV/AIDS ndee otai tondoka ashike nomatuwa vati ovanhu tava udifilwa what-what. Oimaliwa nai longe movanhu moshiwana, ndee ovanhu tava dulu okulunduluka. Ngeenge ovanhu ove li momalihumbato anyika oshiponga, ohatu tale kutya oshike tashi va etele orisk behaviors. Shoo osho tu na okuaddressinga osho. Ovanhu ova shiiva kutya o-AIDS opo i li. Voo ovo ngoo tava i poukamba

tava kolwa. Otu na okushendja onghalo apa-apa, pefina apa. Oilumbu eshi u wete tai i komesho, yoo ihai popi ee-AIDS edi, omolwaasho kutya ovanhu vavo ova shendjwa apa petameko apa. NOngeleki otai dulu nee okuninga ngaho, opo ashike ovanhu tava ende tava wapala.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Onda kala nda landula oiningwanima ya ningwa moshilongo shetu. Ongeleki pefimbo eli onghenda unene eshi tu na ovanangeleki ve litula moinima yopapolitika. Oshe tu etela tu kale tuhe na ewi. Oupyakadi owa dja apa eshi vamwe twa tameka okuyelula eengonyo (edidiliko longudu yo-SWAPO) nopefimbo eli oshilongo sha manguluka. Vamwe inatu dimina nokuli omapuko aa a ningwa pefimbo lekondjelomanguluko, ile twa tomhwa kutya okwa ningwa ndee inatu hala oku a kamuka. Inatu ningifa vakwetu vamwe ve a dimine. Ngaashi oinima hai popiwa kongudu oyo tai ti oya hepekelwa komalambo moupungekwa. Sha li shi na okupopiwa ndee ovanhu tava paafana ombili nokuhanganifwa. Otu na oshinima sheliko shiyadi okuhe na ouyuki, ndee Ongeleki inai tya ko sha. Oupyakadi umwe nda mona okutula ovanapolitika. Ovafita vetu, ongaashi pa li oshinima shepandela la li apa kEengolo.

Onda mona lela oumbada mokati kovawiliki vOngeleki. Tava tondauka ashike, e ke lidenga oku, eke lidenga oku, eke lidenga oku. Oshinima osho oshe tu disappointa ovafita vamwe. Ame mwene omufita onda li nde mu dengela handi ti, 'Ou na okukala wakola, to fikama ketokolo loye.' Ohatu nyengwa okukala tu na ewi layela shaashi ohatu shilafana. Otwa fa tuhe li vali Ongeleki, twa ninga ovanapolitika. Ope na nee vamwe va ehena unene povanapolitika ndee shiimba omunhu ito dulu vali oku va duda po. Hano katu na etumwalaka. Hatu na oshinima sho-BIG, efiku sha presentwa omu mOngwediva, ovanhu ovali ve li switched off, ove udite kutya, 'Ai, otamu tu etele oupyakadi, shaashi epangelo otali ti NO.' Ongeleki ya ELCIN ngee oya ti YES, nena ou wete nale kutya ope na oimpace yakula.

Efatululo hali yandjwa kovakondjifi vo-BIG kutya otai yambidida okukala monyalo, oli na okashili kanini. Ndee otu na okutala kutya efaneko eli otali ti shike kombinga yOngeleki. Omufita ota fikama mongeleka – 80% of our time ohatu popi ashike oimaliwa. Oshike hatu i popile? Ndishi osheshi ya pumbiwa? Ngeenge ovanhu ova pewa N\$100.00, keshe umwe, otashi eta lela eyooloko, nomOngeleki yo. Ovafita otava popi shili eendjabi dutama. Otadi yelulwa po koshike voo ovanhu vehe na oshimaliwa? Oshinima eshi kashi shi ashike opractice tai dilaadililwa ashike moNamibia kaya. Oilongo aishe iyamba, ile ya hala okuendela pamwe nomunhu keshe wayo, oi na oimaliwa tai linyenge okuyakula ovakwanakuhepo. Kutya nee oBIG okutiwe otai popilwa kwaavo ihava longo sha, navo ovanhu vetu. Ohatu va ningi nee ngahelipi? Oimaliwa eemilijona oya ningina meendjato dovanhu ve li mepangelo inave i longela ndee inava ningwa sha, shaashi shiimba inai yehama ovapangeli voo ve i konge. Oyo tai pewa ovakwanaluhepo oyo ngoo iyehama?

Ovanapolitika itave ku efele oshimaliwa, okuninga to va pressa. Ove shii kutya ngee ove ku efele oshimaliwa, ito va hoolola. Ova hala u kale wa fya ondjala alushe ove u kale wa endjelela alushe

moukwafo ovo hava eta nelalakano va kaleke po eenghono davo. Ngee otwa hala okufika apa pe na oilongo ikwetu otu na ashike okukondja, ekondjo eli Ongeleki i na okudana onghandangala mulo. OSocial Security Commission yetu oyashike naanaa? Oyovanhu ashike mbela ava ve li momateelelo voo ohava mono ondjabi. Ohava pitifa po ashike eemwedi 3 domaternity. Ava ihava mono ondjabi otava ningwa ngaali? Ihai longo ngaashi moilongo imwe mounyuni. Ava ve he li momateelelo otava ningwa ngaalipi? Kave na omaupyakadi voo?

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Ondi wete omadiladilo epulo eli onde a eta mepulo la dja ko.

11. Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Emanguluko lopapolitika ola etela Ongeleki yetu i kale ye lifikamena. Ole tu etela ngoo okudiladila memanguluko kufye nene, nohatu holola omayooloko etu memanguluko meni lOngeleki. Nande kombinga imwe ku na yo ovo natango tava diladililwa ko. Nande omoshinima shoku-engaging epangelo, otashi ende ngoo tashi udika ko. Oshinima eshi inatu uda ko nawa ekwatafano pokati kOngeleki nepangelo, kutya ohatu dulu naanaa okulongela kumwe ngaalipi. Osho inashi udika ko nawa eyooloko pokati kogovernment nostate. Oinima ei ivali aishe mOshiwambo “epangelo” ashike. Ostate kai na sha nopolotika yeengudu, yoo nOngeleki oi na okukala mekwatafano olo nostate.

Ondi wete pehe na naanaa emanguluko lawana pokati kostate nOngeleki okukwafafana ngee opamadiladilo ile painiwe. Ngee hatu popi elongelokumwe eli ohatu ningi epuko lokutondokela kopolitika yeengudu. Ongeleki otai longele kumwe nostate moiputudilo yayo yehongo nomoipangelo, ndee oiputudilo yetu ikwao ngaashi oPaulinum (oshiputudilo shouteolohi) otai fi shaashi katu na ekwatafano lawana tu yambididwe kostate. Katu na enwefemo mostate. Otwa nyengwa okuyukilila epangelo kutya opo owa puka. Ihatu nyamukula yo koinima oyo tai ya po kaya. Shapo ongee pe na ocrisis yomufita a anya okufudika mokati komapandela eengudu, opo nee hatu tondoka.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kongeleki nepangelo muNamibia nena?

Nandi ku pe ashike oshiholelwa shimwe, opa kala oshinima shedu lOngeleki. Oshinima eshi inashi kala tashi longekidwa nawa. Kansela shimha ashike a ti, “Okahao otown!” yee CEO a tulwa po ota shangele Ongeleki ombapila kutya, ‘Okudja apa otamu futu.’ Who are you? Oove nee lye u popye oinima yatya ngaho? Oshilongo eshi sha manguluka, inatu kala omutumba tu popye kutya, Okudja apa nena, ohatu longeni ngaha. Eshi osho oshinima tashi tu shongo ngOngeleki tu unganeke kutya onhele yetu oi li peni mefimbo lipe.

Ovanapolitika ova kufa oadvantage vamanipulate Ongeleki opo va mone omajority, ndee eshi itashi ti kutya odialogue kaya. Inapa kala odialogue i li healthy. Otwa kala ngoo tu na

shili ovawiliki ve na ngoo eenghono, ngaashi ou ndi shii e na eenghono ha popi oBishop Kaulinge. Oye ndi shii iha danauka, ha popi oinima meyukililo. Otherwise vakwetu vahapu ova fail ngaho pombinga oyo. **Odialogue i li healthy itashi ti okuudafana efimbo alishe ndee okupopya oinima i li ngaashi i li. Yee keshe umwe ta kufa ombinga a ha mbatekelwe po kumukwao.** Ongeleki oi li po okupopya oshili. Ovanapolitika omafimbo amwe ohava popi oipupulu. Fyee otu li po oku va lombwela kutya, Osho oipupulu, ito dulu okupopya ngaho. Nandi popye ngoo nee nande oSWAPO okudja kombada fiyo omoshilongo. Ngee owa popi koSWAPO to ti, Owa puka, nena owa ninga epuli. Ndee oupuli oo wa pewa tau ku patelifa kondje. Ndee otashi dulika u ka hange fellow Church workers navo ve ku patela pondje, shaashi ashike to popi oshili. Shoo osho kashi na unene oupyakadi shaashi oshili otu na oku i dipaelwa. Kombinga imwe oto dulu yo okupatelwa kondje paeresource. Ashike nee oupuli oto hale u tye oo u li mepangelo letu nena shaashi omo mu na ava tava li po eliko loshiwana. Ku shii nee vali kutya epuli olye naanaa, nokukala epuli ongee ho longo omawii elipi. Omolwaasho katu na odialogue iwa.

KAENDA: ENGLISH

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Before independence the blacks were robbed off their full right to have their share in the economy. The whites came to this country in search of wealth and have therefore explored every possible opportunity for the rights to control the economy for their own enrichment. They have also introduced systems that prevented the people to be self-reliant. The economy we are talking about here is money as well as the natural resources.

Now after independence the state of affairs have not changed that much. The system of apartheid which was here has only changed superficially. When the black have assumed power, the segregation system that a Damara should stay in Damaraland while an Omuwambo should stay in Owamboland, has ended although not totally. The gap is still evidently huge if we compare the present socio-economic levels between the whites and the black. The existing policies, regarding land for instance, are not benefitting the recovery of the state of the poor. Opportunities are not yet opened for them to access the economy, which is still also not fairly distributed. Our people in villages are still living in abject poverty and faced with poverty related problems. There is change that we are legally free, but if we take school as an example, you cannot take your child to a better school as you wish. Apartheid has metamorphosed into (access to) money.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

This gap is being caused by many things. I think that the first problem is the type of economy that we are. We claim to be a “mixed economy,” but capitalism is dominating. Hence every body is selfishly working for self enrichment and to move away from the poor, no matter it is through mischievously ways. Injustice is another major factor that is causing the imbalance. Those who are in control of the resources today are doing every thing possible to enrich a small group in their own circles while those on the margins are left behind.

4. *How should this huge social barrier be remedied?*

To reduce this gap is something that requires the dedication from all angles: from Church, government, the business community, the individual persons and so on. It also requires intensive policies. There is the issue of the Basic Income Grant (BIG) which can be implemented as one effort. Free education at tertiary level is another option. Because presently, a child finishes grade 12 and goes home because there is no support. We have for example 12 000 learners who are completing their grade 12 but it is only a mere one thousand plus, that goes to the institutes of higher learning. All the rest is faces with poverty at homes. Once all the children are given free education or/and given bursaries by the government to study here at home or abroad, then we are

in this way reducing that social gap that keeps many people under poverty. There are study loan that are given. I am for them but they should not be the only answer to this problem. If I were the president of this country I would say that every learner who has passed grade 12 should be given financial support to cover educational needs wherever she/he is admitted, including accommodation fees until student reach their academic dreams. Bursaries and free tertiary education is the key here.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

In comparison with some other African governments I think Namibia is doing fairly better, because we have here the pension program for the aged and social grants for the orphans and those with disabilities, although these are not enough. The government must do much more like: to stop corruption, self-enrichment and the extremely high salaries for the few. We have individuals in companies who have a monthly salary of N\$100 000.00, while a villager out there does not get even a dollar. Policies must be put in place by the government to curb people from enriching themselves with state funds. Let the people become billionaires through their own business efforts, but when someone is doing that with the people's money, that is injustice and unfairness.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Land has been a sensitive issue all those previous years, and nothing that could be seen as a solution has been done so far. Any land available has ended up in the hands of the rich, because accessing it is too high for the ordinary people. You may apply for a farm but could not get it because you do not have money. Those who have been resettled through the resettlement program have been given barren and unproductive land. Again you find a minister in possession of up to three farms, for what then? You have taken these farms from a white man simply to give them to a black who equally has exactly the same mentality as a white man. It makes no difference. What has changed is simply the skin color but the mentality remains the same.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Few days ago I was spoke some where that our pastors do not meet and therefore each of us has his/her own ideas in isolation. We are not in the Church where we move on as an institution with common aim. When I listen to fellow preachers' sermon, I am always having a question of what our objectives really are. Our sermons are mostly emphasizing the aspect of morality. We are preaching as someone who is treating the symptoms of a disease rather than the disease itself or its cause. For an example, you find a preacher preaching saying: "The youth are always at cuca-

shops. Please leave those places!” The question which we do not ask ourselves is, ‘Why do the youth go to and spent most of their time at cuca-shops?’ I think that we pastors in the congregations need to minister to the people the way Jesus himself did. Jesus came and transformed the lives of the people. He did not simply come criticizing them. He came and included those whom were cut off from society because of some (socio-cultural and economic) problems. We pastors need also to work from within the contexts of the people and address the conditions there for change. If the condition of a certain youth is looking hazardous, in the first place we need to find out what the causes are for such a youth to behave in a certain way. Those are the issues which we do not consider and end up simply applying the balm to the wound on surface while a disease is inside.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

This is an important question. Money wise it is not that easy, but ELCIN has got many gifted people who could assist and make the Church an advisory source. ELCIN is with the people every Sunday, and on Saturdays at funerals. There is a saying: ‘A human brain is powerful than anything that a human being is capable of doing.’ We [the church] mainly work with the brains of the people. If we are in that position, than it means that we can assist the brains of our people for change, and for them to see new paradigms in the transformation of their lives. If we say that there is wealth in Namibia or in Africa and there are many people among us who do not know it, it is their brains that need the reactor. They need our education to think economically. We need the kind of preaching that facilitates the shift of the mindset of our people. Our church services are attended by prominent people like ministers and even the presidents. When things are spoken at political meetings, they are not properly digested because the people do not attend those meetings for educational purposes, but for the entertainment of their political spirit. However, when a pastor says something in the church where even a minister is among the audience, that minister would say to him/herself, ‘So the people have a better picture of how things work. So this is what the people are told by the pastors? We need to move fast and change for the better.’

The Church can play a major role in various programs. I have been monitoring the programs like that one of HIV/AIDS and it seems that something is lacking. This program has been going on for a long time but you do not exactly see what it has achieved in the social life of the society. We have other programs like the DIC (Diaconia in the City), which is probably working. But I do not support the idea of the money being pumped into the country for HIV/AIDS for instance, but it is simply consumed through running around with cars under the justification of awareness campaign. This money must be utilized among the people in society for enabling any social change. If the people are in risky behaviors, we need to make an analysis and find out what the causes of such behaviors are. It is the causes that we must address. The people now know that there is AIDS. But they are the same people who go to the cuca-shops and get drunk. We must address the situation for change from down the bottom. If the white communities are progressing and do not speak about things like AIDS, it is because their people have been (socio-

economically) assisted and have therefore changed from the bottom. That is what the Church should do for the improvement of the people and communities.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

I have been following events in our country. It is a pity that today we have pastors in the Church who are actively involved in politics. It has caused us to have no voice as the Church. Some of us have begun sloganeering with our fists up (a political symbol for a SWAPO party) even now after independence. Some of us have not admitted that there were atrocities committed in the course of our liberation struggle, or we are convinced that they took place but we do not want to say anything about them. We have not created the atmosphere for the people to admit [that they have committed those atrocities]. For example, there are things which are spoken by the group which claims that it has suffered torture in dungeons while in exile. Those things needed to have been spoken out to let people apologize and be reconciled with one another. We have the issue of the economy which is marred with injustice, but the Church has not said anything about it. The one problem that I have noticed is our fear of the politicians. As an example there was an issue of a flag here at the Eengolo congregation.

I have noticed the fear among the pastors of the Church during this specific case. They were running around from one corner to the other. Some of us have been disappointed by that case. I personally phoned that pastor and said, 'You need to be strong and to stand by your decision.' We are unable to have a clear voice because there are disagreements among us. It seems as if we have abandoned to be a Church to become politicians. There are those of us who have gone too close with the politicians and one could no more pull them back. We have the BIG case. The day it was presented here in Ongwediva, the people (pastors) switched off because they feel: 'Ai, you are creating us a problem because the government is saying NO. Once the ELCIN says YES, then the (negative) impact becomes so big.'

The explanation given by the opponents of the BIG that it encourages laziness has little truth in it. But we need also to consider what the BIG entails for the Church. A pastor always stands in church and spent 80% of his time talking about money. Why do we do it? Is it not because we need money? If the people are given N\$100.00, it makes a difference even for the Church. Pastors are complaining about mean salaries. What increases them if the people have no money? This is a practice that is contemplated not only in Namibia. All rich countries or those willing to take each of their citizens along, have their money flowing to assist the poor. It does not matter that the BIG is being supported by those who are lazy (sensitive), they are also our people. Millions of money has gone down the pockets of the people in government, which they did not deserve but they have not been held accountable. Is it probably because the leaders in government do not feel any pinch of the disappearing money and therefore do not bother to trace it? Why does it become painful then when the money is given to the poor?

The politicians do not provide money unless you give them pressure. They understand that you would no more elect them once they have given you money. They want you to go hungry and always be dependent on those relief programs which are implemented only with the purpose to keep themselves in power. If we want to reach at the level where other fellow countries are, we must keep on struggling, the struggle in which the Church must play a role.

What is our Social Security for? It is only for those who go into a three month maternity leave, after which their salary resumes again. What is done with those who do not earn any salary? Our Social Security does not operate like in other countries in the world. What do we do for those who are not pregnant? Do they not equally have problems?

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

I think I have answered this question through the previous one.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

Political independence has also created a conducive atmosphere for the Church to do its work freely and to think independently. We are also free to express our own differences within the Church, although there are those who still expect others to think on their behalf. Even the issue of engaging the government is gradually being understood. What we have not yet understood is the relationship between the Church and state, and we have not properly articulated how we co-operate. What is not understood is the difference between the government and state. Both are simply “epangelo” in Oshiwambo. Normally the state has nothing to do with party politics, and the Church needs to be in that kind of behavioral relationship with the state.

I do not see enough freedom of interaction between the Church and state, either for the sharing of the ideas or the economic recourses. When ever we speak about this co-operation, we mistakenly jump up to party politics. The Church is co-operating with the state in its educational institutions and hospitals, but our other institutions like Paulinum (a theological institute) are scrambling because we do not have enough relationship to have support for them from the state. We do not have influence to the state. We are unable to speak directly and point out to the government where it is going wrong. We have not been responding to issues as they emerge in society, until we start to run only when there is a crisis of a pastor who refuses to conduct a funeral in the midst of political party flags.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Let me give you the example of the land of the Church which has not been dealt with in an amicable manner. Once a councilor declares that Okahao is a town (for example), then the CEO is writing a letter to the Church setting the date as to since when it must start paying for municipality fees. Who are you then to just come up and say such things? Since the country

became independent we have not sat together to discuss how we would operate in future. This is challenging us as the Church to identify our own position in the new era.

The politicians have taken the advantage to manipulate the Church for their own electoral majority, which does not mean that there is dialogue. There has not been any healthy dialogue. We have of course been with some powerful Church leaders like bishop Kaulinge. He is the one I have know who does not bit around the bush but speaks direct about issues. Otherwise most of my colleagues have failed in that regard. **A healthy dialogue does not mean to agree at all times but it is an honest process where things are spoken as they are, and where each of the participants is not dominated by the other party.** The Church is there to tell the truth. There are times when the politicians lie. We are there to tell them that, 'That is the lie and you must not tell lies.' Let me make a reference of SWAPO from exile up to the present. Once you dare speak to SWAPO and say 'You are wrong,' then you are labeled as an imperialist. That given imperialist label is used then to exclude you. It is also possible to find out that your fellow Church workers are also excluding you, simply because you are telling the truth. That is not a big deal though, because we may die for the truth. Some times you may be excluded from the resources. However, one could also say that 'imperialism' is in our government today because that is where we have those who are eating up from our national economy. You do not understand any more as to what kinds of evils one would do to qualify to be labeled as an imperialist. Therefore I think that there is no healthy dialogue.

INTERVIEWEE: KAISHALA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Oshilongo eshi inashi manguluka ndishi okwali sha mona oovene ovo va li mokangudu kanini kovatilyane. Ovo va kufa ombinga inene yeliko loshilongo. Nongee okwa li vamwe ve va landula nee, okamwaalu kanini. Konima yemanguluko, ou wete mo ngoo ongudu yovaaluki vanini tava tyapula. Ndee natango tuu, pangeshefa ovanhu ava va li tava tyapula nale ovo ashike va twikila. Shiimba omolwa oukapitali ngoo nee. Ovaaluki nda popya, ou ngoo a mono omhito okuya mewiliko, luhapu ota fuku, ta ningi okapondamufita nokudengela odi peisho. Oko kwa eta ovanhu vamwe va ninge ovayamba shapitilila, va li vehe na okukala pomufika oo. Diva diva eshi a keelela ombelewa oyo, oinima ote i ningi omundilo wongula.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Etukulilafano leliko itali ningwa nawa. Ngee ola yuka moline yoministry yonhumba, itali longo osho la li tali lalakanene. Ngee okwa ningwa oprojeka yonhumba oilonga oyo itai longwa nawa, otai mbweengwa. Tala ashike eepate da kala tadi longwa opo. Oda kosha eemiliyona dihapu, ndee ongushu yado, paife onguloshi yaya otaku popiwa eemiliyona 35 da mangululwa kokabinete omolwa eendjila. Otwa koneka nawa kutya eshi da longelwe kada li di na ongushu, nande oimaliwa opo ya li. Apa ngoo ya ningina ... Ou e li moshisho ota lapele ashike keumbo nokepata laye.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Shiimba monhele yotete, osheshi ashike tuhe na ovapopi. Monhele yotete shiimba otu na ashike okupopya tu adresse ngoo eeshili edi. Oshiwana shetu osha mwena, osha talala itashi popi, shiimba omolwaashi kutya epangelo oli li movadalelwamo. Ovanhu otava mwena itava holola omakemo avo. **Shiimba otwa pumbwa ngoo ewi lopauprofeti, li dule okuhanyuna ovanhu va dule okudimina kutya ope na oumbudi, nokushiiva kutya omungome ou na okutukililwa aveshe.** Shoo osho osho tashi eta oupyakadi kutya oupolotika wambuletetu kau na osho tashi u tyalenga. Kaku na competition, kaku na ou ta ti osho kashi li nawa.

Eshi ou ta wilike keshe fiku oye e li po ke na omukondjifi, ke udite vali a pumbwa okutala fiku a puka ile e li mondjila. Luhapu oukwatya ou ohau dala oukanyamukulwa. 'Otava ningi nge shike ame aame ndi li po.' Eshi itashi tu xumifa komesho. Ndee ngeno opali eechallenge shili, ngeno oshixwepo. Otwa pandula eshi ku na eepaati, ngee odo da kala po ngee otadi pupyalekwa, ile odo dipe ngee otadi fikama. Ndee nado kadi kwete okuifanwa yo nokoshitaafula, eshi tadi di

oko, nado oda talala ashike osho. Da fa ashike omushamane womuudifi ou a kalele moita, ndee ota ti ashike ‘oshinima osha talala.’ (Ota popi omufita Katalala, edina e li lukwa eshi e hole omuhapo wokutya: “Oshinima osha talala”). Ndee ngee nado oda talala, itaku kala ochallenge. Ame eshi ndi hole oupolotika weepaati dihapu, odi pendule ou e li mewiliko. Hano shimha ashike i li po. Kai li po okukonga omapuko ndee oi li po okuhomona nokulombwela ou e li mewiliko kutya, “Put more fire. Ngee ito ningi nawa, ohandi i po shili ndee handi ulikile ovanhu eshi nda hala shi ningwe.”

Hano omhepo ngoo oyo yokulidimbulukwa oyo kutya edu oletu, oshiwana oshetu, ovanhu ovetu. nava tyapule, otwe i kanifa. Shiimba moukapitale omu na ngoo oupyakadi wamo. Ngee we ya po ohau popi unene “shange,” ndi likole shokoukwetu; naluhapu oinima otai ende ngoo tai endama. Oku na ngoo omilandu dimwe deliko di li pokati di shii okulineekelwa, dati kongo ngoo ovanhu, di toole po ngoo nomufyoona waxuuninwa a mone oundjaumukile vokoshitaafula, ovo navo pefimbo limwe itava liwa nee nande nokuli. Woo nounamutimanghenda nao kau po. Shiimba nao owa pumbwa yo okudiladilwa moinima ei.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Aaye ope na ngoo ounghendabala ngee omunhu to dilaadila. Unene ohandi tale oshinima eshi shavakwetu ava hava tiwa Ovakwanghala ava, nande va fininikilwa nee moculture ihe fi yavo. Ndee ou wete ngoo kutya omesho manene okwe va tala ngoo. Tava pewa omaumbo koushilo oko, nande ke kwete oku li nangala pondje. Unene pefimbo lOmuprima Libertine Amathila, oo kwali shili a manamo onhapo yoshidudu. Nande paculture yavo osho hatu ti eputuko, kuvo otashi pula lela efimbo.

Okupopya kwepangelo mokanya okwa hapupala ndee ku wete ava tava popi noilonga. Otu na omauministeli ngaashi wOuhaku, naao wOfikola, otaa popi ngaho oinima ihapu tai nyuwifa omatwi. Osho wa djuulukwa oimplementation kutya otai hangwa tuu. Omafaneko omahapu mawa, ndee fiku tashi ya moilonga opo wa fa uhe wete sha vali noto lipula - hano shinya sha popilwe? Nande ku na shili opendjela yovakulupe naavo va wedwa po, oku na eyakulo leefiye; oku na osho sha popilwe shoN\$100.00 komunhu keshe (BIG). Sha popiwa ngoo apa, nande epangelo ola ka xunyama vali inali hala okuyamo. Omunhu owa li u wete tashi dulu okuetapo sha.

Oko sha tulwa moilonga okwa hokololwa ngee sha lundululapo sha nefele ashike olo komukwashiwana keshe womokatukulwa oko. Ogrand ei Ongeleki oya li ngoo ye i popila, ndee pamwe ngeno oi yelulwe pombada pamwe ope na ngoo vamwe tava ka xupilamo, va mone osho tava li, opo tava di nokufutula ounona mofikola. Ohaku ti ngoo epangelo eshi tali i mo loo otali tila mo, kutya pamwe otali ke va pula shihapu. Ngeno pamwe Ongeleki nomahangano ovanailonga okwali ngoo tae shi kufa po pamwe otashi dulika tashi kwafa vali ombinga ikwao.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Etukulo ledu ola fa ashike tali kwafa ovayamba. Shaashi nande eefaalama nee tadi popiwa tadi yandjwa, umwe ote i pewa nee ndee ite i xumifa komesho i ete sha. Zimbabwe oye oshiholelwa shiwa. Oufila muhapu wa li hau ya moshilongo omu owa li hau di koZimbabwe. Ndee nghee edu la kufwako nee kwaavo va li tave li longifa neshiivo, la pewa ovo ve he na eshiivo, Zimbabwe osha ninga oshilongo shifyoona nena. Ngee itatu shi lungamene itatu hange elalakano lokutukula edu. Ou a hepa ota ka hepelela ashike.

Ashike omunhu ou udite kutya ngeno okamwaalu ketu okanini moshilongo omu, edu ngeno ole tu wana, no economy oye tu wana, eedjo otu na, shapo okutya inadi tukulwa nawa. Ndee nedu ola fa ashike ikwao oyo. Kali na eshi le tu kwafa tu shi liwetele. Ndishi oshikundafanwa shedu inashi popiwa nawa mouyadi movanhu vetu. Oluhepo olo lokuhadako omhumbwe yoshikundafanwa eshi nalo ola eta oshinima shi nangale. Omunhu oshamha ashike e li moshilongo ta ingida “Namibia letu” yee keshii kutya medu omo okwa pumbwa okukufa mo sha, nongahelipi edu tali dulu oku mu etela ongushu monghalamwenyo yaye.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

ELCIN yee mwene nghee a ningile eenghuwilili demanguluko. Luhapu otwa kala twa nyika outalala nghee oshilongo sha manguluka, nosha nwefa mo yo shiimba omaudifo etu. Luhapu elongo laye nena, mbela okwa ngwangwana nee komikifi. Ndishi ookansela eshi va ngwangwana mafiku aa omolwa eefiye. Kansela keshe ota popi ashike eefiye. ELCIN okwa fa ashike a tila omukifi. Ota komangele: ‘Otamu fi ko-EIDISHA!’ Oumbada luhapu hawo ekwafo lomukifi. Otwa fa inatu hanga unene omikalo kutya natu hakule nee ngahelipi ovanaudu ava. Omaudifo aye otaa holoka a mwena, a talala, nande otaa yooloka ngoo komuudifi nomuudifi. Ndee overall ELCIN, ota homonwa nokovaudifi veengeleki dipe kutya okwa fa ngoo ita palula nawa ovanhu vaye. Neenete daye otadi pomboka ovanhu tava kwatwa keenete dimwe dilili.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Iya, paife okwa fa ngoo ta kendabala. Otu na ngoo oshinima shombeleva oyo a tula po tai diladila nokutala omaxupilo Ongeleki nghee taa xumu komesho, okukwafa nokuyambula po omungome wovanashilonga. Okwa tamekwa eesasuransi dovanashilonga nosho nosho; otaku diladilwa ku kale oshikefa shimwe mOngeleki shi kwafe mokuyandja eendjabi. Nande nee ongaho, eshi tashi piyaaneke Ongeleki oekonomi oyo ya mona nee oshiponga ngaho.

Fyee nafye okudja petameko twa fyaalapo komadiladilo oukwangeshefa. Nande nee hatu popi ngoo ounhu aushe melongo, luhapu ohatu udifile ngoo omhepo. Ndee omunhu okwa hepa ngaa. Otu na ngoo ovafita paife tava ende tava diladila kutya ova pumbwa okulonga va xupife omaumbo avo, tava i nokeehambo, manga shito va kala va lombwelwa kutya inave litula moinima oyo shaashi vati oyo okukalela “Kalunga nemoni.” Osho oshe tu ninga oshiyeele. Otwa li ngoo twa ya nawa pokati penya, eshi kwa li ovalumenhu vavali tava popi: Ngipandulwa ta popi “iilonga yiikaha” [mOuleliumbo] yee Shinana ta popi “eengobe.” Shinana okwali nee ha popiwa taku ti, Omufita washike hano keshe fiku ota popi ashike eengobe? Outana va kwena tete meumbo lomufita nda shiiva, omooShinana. Luhapu Ovangela ova lya omashini kooShinana nookooShikomba ovo. Ndee ovafita vahapu nghee va mwenene ndee tave liefele oluhepo, ndee nombaikifa otai shi holola. Ondjato yomambo onghée ngoo ya dja eedula omilongo 20. Ame eshi nda putuka osho ashike nda li ndi shii omufita e na okukala moluhepo ngaho. Ndee hewa paife oku na elunduluko lixwepo, nande hamufye tuvahapu. Ovafita ovo tava shiiva ewapaleko lomaxupilo avo okupitila moilonga unene younafaalama, ova wapaleka efano olo kutya omufita ke fi ashike efano loluhepo. Oku na nee vahapu natango oupuna oo womadilaadilo we tu holekwa natango. Ame ohandi lombwele vakwetu kutya, opo ndi dule okulombwela vakwetu kutya “Omwene na kale na nye,” osheshi nda dja pevela loshikundu. Osho tashi pe nge ehafo moilonga ame ndi ha popye moshinyenu shondjala. Eudifo opo li ha kale nawa luhapu omolwa ondjala. Eudifo londjala oli na oshitwetwenye, inali hafa.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Ndishi epulo olo oli na oumwainafana nokutya nghee a talalele. Ngee opo ta penduka, osha yela okwa enda ngoo mokautalala ko “One Namibia, One Nation,” koucomrade, koo“hailwa”. Luhapu okwa enda ta dimi. Ngee pamwe eshi twa mona ewiliko lipe olo laNambala a hala okupalamena epangelo, va ninge eemhata (debate), pamwe otu na ngoo eteelelo lipe. Ndee ovo va kala po ova kala unene too much ovakondjelimanguluko natango edu eshi la manguluka. Luhapu otwe lihangana hatu nyengwa okuyoolola ewi laye mwaalo lavamwe velili. Ota nyengwa ngaho shiimba okukwata mukwao keenyala tava li. Okwa nyengwa nee nokuindila nee kukamarada waye oko kutya, Mukwetu, otwa enda ngoo ondjila imwe! Ndee Nambala ndishi ota ti, ‘Ame onda hala ELCIN a shangwe moukondjelimanguluko, naye a mone “ekutu”² laye, ame ndi ude kutya ote li pewa naini.’

10. *Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Onde lineekela oku na ngoo nee oshinima osho tashi linyenge shelongo lOmbibeli meefikola, olo taku tiwa nee la kufwapo kosecular state. Shiimba epangelo inali udako. Mafiku aa okwali hatu popi naMinister wElongo ta ti Ombibeli meefikola oya dja mo molwa osecular. Onda ti, Aye,

²“Ekutu” oshitya shopefimbo sha pewa oshimaliwa tashi yandjwa kwaavo va talwa va wana okuulwa “oonakulwa vakulu”.

osecular otai dulu okudjapo! Itai dulu okutalululwa? Ekotamhango kali shii okutalululwa? Fyee ohatu popi oimbuluma ei ya londa, ohatu popi oulingilingi noumbudi, notwa pumbwa elongo lOmbibeli opo tu moneni ovayakuli novanhu vawa. Ongeleki otai popi, ndee epangelo omatwi alo okwa fita kekotamhango loshilongo kutya osho la totwa li li ngaho. OIOvapersia nOvamedia ngeno ihali lunduluka? Ndee Ongeleki memweno omo ya kala omo nee ya pitililwapo koinima ngaayo. Oukamarada opo u li, ndee nee okuhanga sha u longe sha noukaume ou... **Shapo osha hala okutya ngee mboli mwa kala ookaume unene, ihamu longo sha vali, otamu yolo ashike. Otamu li ashike pamwe. Oukaume ou owa etela Ongeleki oupyakadi iha dule ku pula eemhumbwe dayo nodoshiwana meyukililo nopoluhaela. Ngee oinima imwe oya kundafanwa pamwe komitumba dopombada, aaye inai shiivika.** Oinima tai kundafanwa oi na okushiivika, i ye nomoifo kutya, Ongeleki otai ti ngaha. Ngee okonima yomivelo dapatwa ohatu shiiva ngahelipi kutya oinima ya popiwa mo oi na sha nafye, ile ovanhu tave liande ko, voo tave ya kufye na shimwe shilili?

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Hano kandi na sha vali nana shi dule osho nda popya shomawii okumwena molwa oukamarada oo. Shapo ohandi ke liendulula vali.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Aaye ndishi Pelesidende okwa popya kutya eemhito odo okwe di konga, ndee Ongeleki oya kala hai lipopile, omolwa oinakuwanifwa. Fiku tava ifanwa ohaku dulu okutumwa nande omukalelipo yee winya okwali ngaho a hala okupwilikina komukulunhu mukwao. Unene tuu omuwiliki wepangelo ou e li po paife. Moukwatya waye omu yadi ekongo lomaye. Okuninga te a kongo shapo ta shendjeleke ovanhu. Nde oukwatya waye ou e na okwa hala okuhanga omunhu keshe. Omaifano aa pamwe otaa kwafa ngoo doo eemhumbwe detu nado tadi pitile mo. Walye naanaa nee shili kutya ohatu mono ouwa washike mekwatafano li li ngaho, ndee omuhu owa hala ngoo tali kala po. Osho sha li shihapo nale (moukoloni). Epangelo ngee ekanyamukulwa ito ya po nande. Nande la li la shongwa shili kovawilikingeleki venya va li po, ovo va li va fikama ashike komakanghameno avo, nokuninga eepetisi nosho tuu. Osha li shinene mondjokonona yOngeleki yetu. Osho she i konekifa i kale ngaashi i li momesho oshiwana nena.

AOM: Omufindo wange ou li ashike opo kutya oshiwana eshi oshi na omaliko: oshi na edu, ovanhu, orow material, oshi na omauwa mahapu neenhele domalihafifo. Oshiyamba. Osha pumbwa ashike ovaplaneni (ovaunganeki) vasho, nomadiladilo oukwaowananghali woshiwana mouyadi. **Oshitya omufyoona inashi wana okupopiwa mo moshilongo omu, shaashi otu na shawana.**

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Before independence the country was owned by the minority, the whites. They took a big chunk of the country's economy. If there were others who took a share, they were of a small number. After independence you can observe a small number of returnees that are also enjoying. However those who benefited previously are the ones that still own the economy maybe because of capitalism. I mentioned returnees, once any of them gets a chance of any leadership position; he/she starts to drive others away and apply self enrichment and corruption. This made some people extremely rich beyond their abilities. He/she starts with self-enrichment as soon as he/she gets into the office.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

The distribution of wealth is not fairly done. If it is channeled to a specific line ministry it does not do what it is intended to. If a specific project is to be carried out it is not done well. Just look at how the roads that were recently constructed are of shoddy work. They cost millions of dollars but are of poor quality. Last night we learnt that 35 millions were again released by cabinet for the potholes of such poor quality roads. We noted that when they were constructed, even though there was enough money, they were of poor quality. But where does that money go? A person entrusted with the project siphoned the money to his family and tribe.

4. *How should this huge social barrier be remedied?*

Maybe in the first instance we do not have vocal people. First we have to speak out to address the truth. Our nation is quite; it is frozen and does not speak out. Maybe it is because the government is now under our own people. People are silent and are not telling their grievances out. **Perhaps we need a prophetic voice to sensitize the people to admit that there is robbery and to know that a national cake should be distributed fairly. It is that silence which is causing a problem because there is nothing that challenges our domestic politics. There is no competition or anyone who points to the wrongs.**

If the one who is in power is always there without any challenge, he/she does not feel need any self evaluation. In most cases this situation causes dictatorship. "What would they do to me if I am in charge?" This would not take us further or bring development. If there were challengers, it could have been better. We are thankful that there are other political parties be it the older ones but only if they are revitalized, or the recently formed ones if they are rising up. But parties are also likely to be called to the table after which they freeze; just like a known preacher who was in war but used always to say that "it is cool" (Referring to a pastor

who came to be known as “Katalala,” meaning “Cool,” because he used to say to everybody he is greeting that *everything or it is cool*.) If these parties are cool, there will be no challenge. Why I like multi parties politics is because they are to keeping the one in power awake. They are not just there to search for mistakes but to challenge who is in charge and tell him that: “Put more fire. If you are not performing well, I am surely taking over and show the people how thing should be done.”

That spirit of noticing each other’s needs, of understanding that this land is for all of us, the nation and the people are ours, and therefore they should enjoy; we have lost that spirit. Maybe there is a certain problem in capitalism. Where capitalism is introduced, it speaks much of “mine” – that I must accumulate for my kin. So in most cases things are going in a winding road. There are some better economic systems which take a middle position between extremes and are trustworthy as they care a bit their people. Those systems pick up and include also the poor of poor to get the crumbs that are falling from the table, which in some cases are also not eaten at all. There is no empathy. Sympathy needs to be thought of in these things too.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

There are attempts. I am looking at the San Community, even though they are forced into the culture which is not theirs, you can see that big attentive eyes have been looking at them. They are given houses even though they some times abandon them to sleep outside. Especially during the time of Mrs. Libertine Amathila when she was a Prime Minister, she was really running faster to assist them. Although in their culture what we say is civilization, takes time for them. The government is speaking too much but you could not see the much talked work.

We have ministries of education and health talking things that are enticing our ears, but what I am longing for is implementation and doubt if it will be achieved. Suggestions are many but you don’t see them implemented and you ask yourself, What about what was said? However there is a monthly grant for the old age, the disabled, orphans and vulnerable children. There was a much talked \$100 grant for everyone (BIG) but the government is reluctant about it. It does not want to get involved. One though that is could bring about some change.

Reports say that the BIG has worked where it was implemented. That \$100.00 given to inhabitants of that area brought about change. That grant was supported by the Church, and if it is emphasized, it could provide food for some families and help with the payment of the school fees of their children. The government is reluctant to get involved, it is afraid that maybe it (BIG) will cost a lot. Perhaps the Church and **trade unions** should take it up, maybe it would help.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Land distribution seems to benefit the rich. Even though farms are distributed, one could be given it but would not develop it to produce something. Zimbabwe is a good example. Land was

seized from those who knew how to utilize it and given to those that do not know, and today Zimbabwe is a poorest country. If we are not careful we will not achieve a target of land distribution. The poor would remain poor.

But as a person you feel that our population is small, land is enough for us, the economy is enough for us, we have resources but they are not evenly distributed. And the land is just like other resources. It did not help us with something notable. The land issue is not fully discussed among our people. The poverty of not understanding the need to discuss it led to the issue to lay dormant. A person is just in the country shouting “Our Namibia “ but he/she does not know that he/she needs to take something out of the land and how the land could bring value to his /her life.

B. Questions Related to Church and Society

7. What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?

ELCIN has stuck and is not moving away from the spirit of independence celebration. In most cases we have gone cold since independence and that influenced even our sermons. ELCIN seems to be confused by AIDS like constituency councilors who are confused by orphans these days. Every councilor is talking about orphans. ELCIN seems to be scared of AIDS. It is just shouting, “You are dying of AIDS! Fear is not a solution to the pandemic. We seem to have not come to proper methods on how to treat these people who are infected or affected. ELCIN’s sermons are still cold, even though they vary from preacher to preacher. But overall, ELCIN is even being criticized by preachers of new churches that it is not feeding its people properly, and therefore, its nets are tearing apart and let its members get into other catchers’ nets.

8. How far do you see the ELCIN involved in the alleviation of poverty in society?

Yes! Now ELCIN seems to be trying. One good step forward is the office which ELCIN has opened with aim to make plans and to see how the economy of the Church is developed, and to assist with how the bread of the workers is increased. They have started with insurance schemes for the employees of the Church. There are also plans for a central fund which would secure the salaries of the workers in the whole Church. However what is disturbing and affects the Church in that regard, is the economy of the country which is in such limbo.

But from the beginning we have also been far behind in what entrepreneurship is all about. Even though in our teachings we stress the totality of a human being, in most cases our preaching focuses on the spiritual aspect while our people are materially poor. Although there are some pastors now who thinking that they need to work to safe their households, farming with animal, while previously they were told not to get involved into those things because it is serving God and mammon. We have suffered from that setback. There was a time when we were picking up a bit, when the two vocal men were speaking: [Pastor M.]

Ngipandulwa was stressing productive work [through Stewardship]; while [Pastor N.] Shinana spoke about farming with cattle and some disgruntled people criticized him saying: What kind of a pastor is that who is always talking about cattle? The first calves that I know to have bellowed from the pastor's home were those of Shinanas. The people of Engela ate milk from Shinana and Shikomba's homes (Engela is a Church center where these two pastors served). But many pastors remained idle and submitted to poverty – and even their desolate jackets and their 'twenty years old' briefcases tell their miserable conditions. When I grew up, that is how I was made to believe that a pastor should be someone who is that poor. But now there is some improvement even though not in many of us. Those pastors, who have realized the need to improve their economic status through hard work, especially farming, have revamped the picture that a pastor is not just an image of poverty. However, that thinking treasure is hidden from many of us. I use to tell the fellow pastors that, for me to be able to declare to others: "The Lord be with you," is because I have eaten first. It is this food satisfaction that gives me joy, so that I do not speak under hunger and frustration. A sermon preached on an empty stomach is a frustrated sermon in itself and is not joyous.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

That question is related to the sentiment that ELCIN is stuck in the cold. If it is probably waking up now, it is after a walk through a cold path of "One Namibia, one nation" and of comrades. Perhaps with the new leadership of (Bishop SVV) Nambala who wants to face the government head on and debate about issues, maybe we have some renewed hope. But those who were in charge before have been too much freedom fighters even after independence. In most cases we failed to distinguish the voice of the Church from other voices. Maybe it is hard for the Church to hold/stop the hand of its colleagues (government) while dining together. It even fails to appeal to its comrade like: "Dear colleague, we have gone through same journey in solidarity!" But Nambala is saying: I want the ELCIN to also be recognized and be recorded as a war veteran, and therefore be entitled to receive its own "envelope,"³ which I can't wait to receive.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

There is this issue of the teaching of the Bible in schools, which has been removed because of a secular state. Perhaps the government does not understand. These days I spoke to the minister of education and he told me that the teaching of Bible was removed from schools because of a secular state. I said no! A secular state can also be removed. Can the constitution not be re-visited? We are talking about crime which has escalated, corruption and theft; and we need the teaching of the Bible at schools for us to produce good civil servants and people. The Church is

³ An "envelop" is a term used to refer to cash payouts that have been made to those who qualify as war veterans.

speaking but the government has gone deaf on the issue, which they view as a constitutional provision. Is this constitution untouchable like Persians and Medians laws?

It is through the silence of the Church that issues like this one have gone unchallenged. Comradeship is there but to achieve and do something under that friendship is what the Church is not capitalizing on. It is likely that once you become too close friends, you simply celebrate with one another without working. You simply dine together. This friendship has dealt the Church a blow to be incapable to straight away and openly demand according to its needs and those of the nation.

If some issues are discussed at high levels, they must be made known through the media, for the public to be aware of what the Church stands for. If things are discussed behind closed doors, how do we know that what is discussed is in our interest? Must we speculate that they connive to keep their secrets and come to us with something different?

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

I do not have anything apart from those negative things like silence which is due to comradeship; or I would repeat myself.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

The president said that he searched for those opportunities but the Church gave excuses because of responsibilities. When they are invited, a representative from the middle leadership could be delegated; but some times the other top leadership (head of state) may want to hear from the fellow top leader from our side. Especially the present head of state has that nature of a leader who looks for advice. Unless if he is looking for advice simply to outsmart others. But I have noticed in him that positive attitude of being inclusive to all. Perhaps this summons would help and would present platforms for our needs to be heard. I am not exactly sure of what kind of benefit we would gain from that relationship but I want it to be there, which was not possible during colonial times. If the government is a dictatorship type of, you could not come closer to it. However the previous one was challenged by previous Church leaders. They stood their ground and sent petitions and so on. That was so distinctive in the history of our Church and that is what made it what it is in the eyes of the nation today.

AOM: My emphasis is that this nation has wealth: land, human resources, raw materials, many good things and recreational places. It is rich. **It just needs planners and solidarity among the whole society. The word poor, does not need to be spoken in this country because we have enough for all of us.**

INTERVIEWEE: KIKIMBA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Oshilongo shetu ndishi osha dja moukoloni waSouth Africa. Okutya ovanhu ovo va li vanini elela, veepelesenda ngoo di li pomulongo nasha, nongee odihapu shapo okwali omilongo mbali. Okwali ovatilyane ovo va li va amenwa kekotamhango olo la tulwa po koapartheid. Ovatilyane ovanangeshefa, ovatilyane ashike vongaho ngahenya, konyala kakwa li omutilyane ehe na oilonga. Ovo va li va mona omauwa manga inatu manguluka. Ava va wedwa ko shapo ovalaule ngoo ovo va li tava longele kumwe nepangelo lovatilyane moshinima shokukondjifa ovakondjelimanguluko, ndee navo inava mona mo sha unene.

Eshi nee oshilongo sha manguluka, natango ava ve na ouwa ove u pewa ashike kekotamhango. Ekotamhango ola ka amena nee ovanhu aveshe, shaashi pe ya nee ndishi oreconciliation, ndee ava va hangwa po nale ovo ngoo ve li komesho natango. Pakotamhango paife ope na ngoo shili kutya ovanhu aveshe ova manguluka okubenefita, ngeenge otava dulu, ngeenge otava hange pomufika oo. “Ngee otava dulu” oukapitale nee oo.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Monomola yotete ohandi tulamo ngoo omulandu wokotongotongo ou twa dja nao. Omulandu ou ndishi owa eta omwaka pokati kovalaula novatilyane. Nokonima yemanguluko inaku holoka nande oshiwana shimwe ngeno shoomakonda ile shatya ngahelipi. Natango ope na ashike ovatilyane, ovo okatongotongo keva pa va kale ve na elongo li li pombada, loo lovalaula li li pedu. Paife nee ngaha, nande twa tulwa melongo limwe, ovalaule itava hange mo naanaa meenghatu delongo la pelwe venya, li va pefe ngeno omufika wokutukula eliko ngaashi shi na okukala. Ovalaule ava vahapu ova hala oimaliwa. Ndee apa pe na oimaliwa otava hange po ashike ngeenge ove shii kulesha, okushanga, okuvalula, ove shii okulikalekapo moinima yokuninga nande eeproject nosho tuu. Ashike oshinima eshi, kashipo nee. Ove ou shii ngoo kutya ope na eemhunga dihapu dihe shii kulesha. Nande ou tenhaneke oshinima opo kutya, Aaye pamaufu etu, pakotamhango keshe umwe okwa manguluka okuya peni-napeni. Ou shii kutya havanhu aveshe tava i ko. Kave na omafa okuya ko. Omwaka oo ou li po ashike palongo. Nopaife ngaha havanhu vahapu tava mono elongo olo laukilila. Omalongo oo unene e na sha noilonga ovanhu va ninga nande ee-engineer, opo nee ounona vetu tava dulu okuya mo paife, tava hoolola eemhito odo dokukala poilonga yatya ngaho.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Pakutala kwange eemhito kaimba odi li po ngoo dihapu. Ndee pakutala kwange ndishi omwaka oo ou li po unene pokati koilando noitopolwa ei haku ti oyokoushai. Ndele oilonga neemhito dokulikola odi li ashike moilando. Omwaka ou otau fitikwa ashike ngee oilonga, neemhito doilonga neeproject de ya okuningilwa oku kovanhu, oku ve li. Opo ashike va ngungumane, voo va kale momapya avo, momaumbo avo, ndee ohava piti mo ongula tava ka longa peenhele davo opo ve li. Shi dulife paife ngee oilonga oya udika, oi li ashike kOvenduka, kOmbaye ile kOshomeva. Ovalaule voo tava mboboloka mo nee omu tava ka kala nee omashunda oko, tava ka ya nee moluhepo eli loovenevene, tava nangala ashike meeshako, osho inave shi mona nale komaumbo avo oko va dja. Ope na oinima ihapu ndee okudevelopa ovanhu pomaumbo avo opo va kale, va etelwe omalusheno nomeva momaumbo avo momikunda ngoo omo, opo ashike tava dulu okukola nokunghonopala.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Onghendabala yokufikifa ovanhu pamwe ngee oto i di natango kekotamhango, epangelo ole likosha keenyala okutya loo ola fikifa ovanhu pamwe. Loo itali dulu okukwata ovanhu aveshe koshikesho kutya ove pambula nee apa, naave pambula apa. Ashike oshinima eshi tashi imbi onghendabala yepangelo, olo la hala okuyandja oilonga nokumona ovanhu aveshe ve na mo ngoo ngeno oshipambu, ovatwali nee voshipambu eshi. Oshikuvila eshi tashi tukulwa kwinya taku ti, Twaalela nee vakweni. Ou nee haku tiwa twaalela vakweni ou, iha fiki ou. Okwa yuka ashike kepata laye mwene, komukunda wavo pamwe ngeenge, nokwa yuka ashike medimo laye mwene. Nomolwaasho ku na oinima ihapu, oimaliwa ngoo ya ufilwa i ka longe peni-peni, ndee ohaku ti oimaliwa oya kana ashike. Shoo osho ku na omapata amwe, ovanhu vayamba. Ovanhu vayamba moshilongo ve dule oovakwao. Nde eshi to tale ka li naanaa ngeno e na okudula vakwao shifike opo. Ke na eshi a longa, ke fi omunangeshefa nande okuli, ndee omunhu oha ningi ashike oshipuna moufiku umwe. Hano omunhu okwa ongela ngoo oimaliwa shaashi okwa mona eemhito daye dokukala ta li nawa.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Onawa ngoo shili eshi epangelo hali lande eefaalama dimwe tali di yandje nee kovanhu, ashike okutukulwa kwedu okudja petameko inaku kwafa sha naanaa. Shaashi, eefaalama oda li nee momake ovatilyane tave di longifa paunafaalama; tadi kufwa ko nee; hatu di pewa nee ovalaule nee. Ndee inatu longekidilwa nawa onghalo noukwatya wokukalyamo sha meefaalama omo. Ope na shili vamwe ava ve di pewa notave di longifa nawa. Ndele epangelo ondi wete ngoo li li natango apa la li. Ava natango tava mono mo sha, ovava ngoo ovatilyane venya va kala neefaalama odo shito nove na owino woku di longifa. Novanaimaliwa ngoo vamwe ovalaule, navo otave ya ngoo nee shili notava mono mo ngoo.

Edu nee eli lokomikunda detu oku, nalo otali ningwa ashike pamukalo itau kwafele. Shaashi edundakano eli li li po kutya poima poo opo pe na ovo tava limi omapya, noulifilo woimuna, koo nee kwinya kwa li oulifilo ovanhu ova tondokela ko ashike tava ka ninga ko omapya nomikunda, etopolo li li ngaho inali kwafa sha nande. Oli duliike kwaasho oovene vomikunda va kala hava ningi shito.

Ashike ngee hatu ti ovatilyane ovo ngoo ve li komesho itashi ti kape na ovalaule tava beneficia. Omu na ngoo eepesenda tadi ya mo daavo kwali va fininikwa nale, tava kendabala ngoo okulongifa edu olo nawa olo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Omufindo Ovaelcin otave u tula apa: “Ndee longa nokunyakukwa, U yadi elineekeli, Nefiku to ka dimbulwa , Pomuvaleki u mefimane.” Ova fita otwa tukauka meengudu, ile ohatu lyatauka neengudu edi: Ope na vamwe va tala edu eli naapa tu li apa, nomonghalo ei ve i ninga eulu. Nomolwaasho eulu ngee oli li apa oli na okukala liwa, neebenefit dalo diwa. Omolwaasho ovanhu ava eetema davo otadi nyenyetele, na itadi kala kokule nokuulika omunwe ovo tava nyonauna onghalo ei yotuli-oku. Ope na nee ava tava djuulukwa keulu, eulu lavo lihe po apa. Kutya, nande oto mono oixuna apa, oto ka ya mefimano kwi. Olutu eli nali mone oixuna eli kashi na shilonga.

Eetema detu nado ohadi lyangaana nee omunhu nena ota udifa oku mongula ota udifa kwinya, ile pe na ngoo nee eengudu odo mbali dayooloka. Ashike mwaaisho outeologi wetu otau undulile ngoo apa kutya: Jesus Kristus oye Omwene, yee oye omupangeli woinima aishe. Opo ngoo hatu shakene opo. Moupangeli nee woinima aishe omu, omo nee vamwe hatu tikitile kutya, Ngee oye omupangeli woinima aishe, na pangele yo naapa. Na lundulule yo nee okukala kwetu apa ku kale yo ku li nawa. Oshidjuu okumona naanaa eetema shaashi **Ongeleki yetu hayo naanaa yaxwama okupopya oinima yomonghalafano naanaa. Aaye, hayo naanaa. Omu na ngoo ovanhu oohandimwe vomapenda ngoo tava dulu oku i popya. Ndee fyee otwa fa ngoo hatu longo ovanhu oinima ei ya li kuJerusalem, nonghee tai tu kwafa okuyuka mouhamba waalushe womeulu, lihe li apa.**

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Nande nee nda popya kutya outeologi wetu umwe ohau lalakanene kwinya woo umwe wa hala okuninga ouhamba waKalunga apa, moshinima osho onda hala okupandula Ongeleki ya ELCIN. Ongeleki ei okudja petameko oya tala oinima ei yopedu apa. Nomolwaasho, ou wete kutya ketameko kwinya ovanhu okwali hava longwa ngoo noilonga youhambwidi. Ve li ngoo keefikola oko ndee otava di ko omunhu e shii okuninga eembete daye. Omolwaasho otu na

ocenter yorehabilitation i li apa i na sha noingudu. Eluwa olo li li kOngwediva, epangelo ashike la kufa oshinakuwanifwa eshi komapepe Ongeleki. Katu na ngeno eshi kwali twa fiya po kwali inatu shi ninga naanaa. Ndee nee imwe yomuyo eshi ya pata, ovafita vamwe ove wetete kutya oinima oyo oyokedu oyo, natu i efeni. Ndee ame ondi udite kutya oinima ei kai fi yokedu alike, oyo oinima yOuhamba waKalunga. Ongeleki kai na naanaa osho ya fiile ko shokukwafa omunhu a dje moluhepo. Ovakriste yo voovene pandjele yokuyelakanifa momudingonoko omo, ovo ovanhu va hepuluka, shaashi ove li ngoo mOngeleki hai kwafa omunhu a dule ngoo okulikwafa yee mwene. Ongee oukoshoki ngaashi tu na oipangelo yOngeleki, ya hala ngoo ovanhu va kale noukolele. Ongeleki oi na ngoo neefikola, ya hala ngoo ovanhu va longwe nawa. Oyo ngoo ya kala ya humbata eenhele domayakulo edi nopainiwe manga epangelo inali eta mo omayambidido opashimaliwa. Efano eli olo ngoo tali tu pe kutya ELCIN okwa kala nota kendabala moshinima eshi.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Iyaa, olo ola fa ngoo lidjuu, shaashi ovafininikwa vamwe navo ova fa ngoo va hondama. Kave wetike naanaa. Ndee naava ve wetike ove li powii nokupopila. Shaashi paife oshilongo eshi sha manguluka, kaku na vali okufininika kwopakotamhango. Omafinitiko aa e li mo paife oopapolitika. Okufininika nokufininikwa oinima yopapolitika. Eengudu dopapolitika tadi lifininike. Poo opo nee hai ti ove li powii. Shaashi omufita nee ile Ongeleki, itai dulu okuya po nee kutya, paife onda ama nee komufininikwa ou, ame hai tondo ou. Ile aaye ohai denge omufininiki ou. Ongeleki ohai i po ashike noshinima osho shediminfanepo. Moo moshinima shediminfanepo omo ashike tamu dulu okupewa Ongeleki epapa layo. Kutya, shihapu sha ningwa pokati kovafininiki novafininikwa, luhapu ohashi dimipo meongalo. Ngee tave ya meongalo Ongeleki otai va kundu shifike pamwe ndee okufininika kwinyu taku di po.

Eengudu dovafininikwa ndishi odi li nee pahapu. Vamwe ova fininikwa shaashi kave na oilonga. Ndee Ongeleki itai dulu oku va pa oilonga. Vamwe ova fininikwa ngoo shaashi omapya avo okwa kufwa ko nande okoomuni nosho tuu, ndee nOngeleki yoovene apa oi li nee mongudu yovafininikwa. Shaashi edu letu otali kufwapo koomuni eshi tave uya po. Iyaa, oto hange nee ovanhu aveshe ava ve li mokangudu oko kamuni, kutya okEngela, okOkahao, okOngenga, okEenhana ile openi, ovanhu ovo ve li mokangudu oko tava kufa ko edu olo, ovovo ngoo va kala nale opo. Ve shii ngoo kutya edu olo olOngeleki olo. Opo nayo oye lihanga moufininikwa. Ashike omo ngoo to hange omo ava tava komonene kutya, “Edu eli otwe li lwila eli.” Otu na yo ovanhu vamwe vovakulupe nokuli tava kufwa ngoo omadu avo. Ashike opo Ongeleki ihandi i mono naanaa. Kutya tu ye po ngoo opo hatu ti, Aaye, epangelo apa omunhu ou waKalunga ou, ina mu... Ihatu i po meyu kililo opo. Shapo ohatu ilikana ngoo.

Ngee hatu i nee moinima ikwao yokutala ngee ovanhu tave lilumbula eliko, tava nyonauna ouyuki mokukalafana, nandi shi yukilile kutya Ongeleki otwa fa twa nyengwa okupopila ovanhu. Otwa fa twe lihanga twe liefela medimo lopolitika, nohatu nyengwa okuyuka moinima fyee tu

popiwe kutya, Hano omwa ama kombinga ilipi tamu popi oinima yatya ngaho? Nongee ope na, ovafita ngoo oohandimwe, ndee vahapu itava ti sha nande. Kandi wete ngee ELCIN moshinima shokukondjela ouyuki okwa ya mo lela a ukilila.

10. Oto dimbulukwa mbela omaye (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Iyaa osho oshidjuu kwaame okuya, shaashi ngee onda ti kapa li sha nande-nande, ohai ka ninga omunaipupulu. Nongee opa li sha, itandi dulu oku shi popya kaya. Ashike ondi shii ngoo kutya, mOngeleki omwa kala ngoo ovanamaye, nomokati ngoo kOvabisofi omo. Omwa kala ngoo ava hava dulu okuya kepangelo kutya moshinima eshi epangelo nali tye ngaha nali tye ngaha. Ndee **shiimba ina pa ningwa eepublic statement odo di ulike kutya aaye Ongeleki ya uluka ko noshinima eshi.** Ngaashi nale pekondjelo lemanguluko kwali tu na oinima ya ukilila. **Paife oda fa ngoo omitumba dokuhekafana ashike nokuhenukafana ngoo kutya, Mukwetu, ihamu ti nee ngaha hano? Ndee itaku popiwa nee meyukililo, oshinima ngoo eshi shoku tya ‘Kalunga osho ta ti ngaha.’** Epulo olo nandi tye olidjuu kwaame shaashi nghi na apa handi mono oshili yalo. Ngee onda ti heeno, nghi na eshi handi suporta nasho, nongee onda ti ahawe, natango nghi na eshi hai yambidida nasho.

Kakele, Omubisofi Nambala, mostatement yaye ngoo meyapulo lavo omo, okwa popile ngoo, moitanaisho ngoo yaPelesidende woshilongo omo. Okwa ti, ‘Ohatu ka popila ombili, nouyuki. Inatu teeelwa tu ke lidope moinima yopapolitika. Natu efiwe tu longe. Ohatu ka hanyena osho shapuka.’ Hano oinima ya tya ngaho oya pumba ngoo. Ndee Nambala oku na ngoo eshi a popile.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Iyaa. Oto dimbulukwa, onda popile nale kutya, Ongeleki oi na okulungama iha pone po opolitika, shaashi otai ka mbilingwa ngee tai kungu; ile iha ponwe po kopolitika, shaashi ouyelele wayo otau ka dhimeya ile otau ka ningina medimo lopolitika. Eshi nee to tale paife, moinima ihapu oto mono ouyelele wOngeleki wa dima. Shaashi enwefemo lopapolitika eshi le ya, inali hala kuuda nande kwali Ongeleki tai i nomukalo umwe ile tai popi shimwe shihe fi osho sha etelelwa kemanguluko. Otwa mwefwamo shaashi okwali twa luluma - oinima yetu ya nyonaunwa, notwa dengwa. Nomolwaasho ovanhu otava kumwa ngee tava udu Ongeleki tai popi epangelo li aluke moinima yonhumba. Enwefemo liwa, emanguluko ole tu etela emanguluko lokuenda, nokuya keengekela tu longele Kalunga ngaashi tu udite tuhe na oumbada. Ombili ei twa kala hatu lalakanene ye uya, nOngeleki oya hafela oukwatya oo. Ndee ohaku ti ngoo nena kombinga oku onawa ku ikwao onai.

Ndishu epangelo le ya nee loudemokoli, fyee atushe twa kala twa hala oudemokoli, loo otali ti, Nokuli ngeenge fyee ovademokoli, omalongelokalunga naa kale ashike a andjakana akushe oko. Ombibeli nai dje mo meefikola omo. Oshinima osho osha affecting Ongeleki nai, noshiwana ashishe. Shoo osho u wete kutya eedula omilongo mbali paife da pita ngaha muhe na Ombibeli meefikola omo, oundombwedi ou u li po owa wanenena weecriminal. Otu na ehapupalo

lovahanauni, ovanyonauni, ovo inava tomhelwa nande okusha shOukriste kaya. Hano kombinga oyo, onegative yoovene filufilu. Noshikwao osho nee eshi kutya eshi nee eengeleki da efiwa nee domaludi aeshe, edundakano ole ya nee. Ovabisofi vahapu inava longwa oufita ove ya nee, novafita inava longwa oufita va ninga ovafita meengeleki dihapu dihapu. Otu na ovapolofeti vahapu tava polofeta medina laKalunga, vamwe otava polofeta va nangale novanhu, ile va mone oimaliwa ihapu. Owii oo ngee tau popiwa moshiwana ohaku ti ashike eengeleki da dundakana. Mwa talelwa mumwe omo. Ohaku ka yoololwa ashike ngee taku ti Ongeleki yonhumba, ndee oluvala lii natango ola kwatelamo ngoo noyeni.

Kombinga imwe nande pe na omaudjuu, Ongeleki oya kondja okukaleka po elineekelo muyo koshiwana. Eengeleka natango odi yadi ashike. Ovanyasha natango omo ashike veli, ounona neefikola dOsondaha otadi longwa ashike, poo opo ashike twa pumbwa nee okudiinina opo.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Opa kala oumbada. Otwa manguluka ngeno ndee opa kala oumbada ou unene okudilila kOngeleki, okuehena kepangelo nokukundafana. Poo opo ashike twa efela eemhito detu diwa, dokuyandja omadiladilo nomahanyeno etu apa tu wete oinima tai ende nai. Ngaashi ovabisofi, ove na omhito yamanguluka nawa okuya keumbo lapelesidende. Ndee tava popi naanaa opo melineekelafano kutya aaye oshinima shonhumba itashi ende nawa. Ndee oshinima osho, pelesidende okwa popile mafiku aa kOngeleki ta ti, ‘Ohamu ya ashike ngee nde mu ifana. Nomafiku aa onde mu ifanene ovabisofi ndee inamu uya ko.’ Hano pelesidende ou e li ko paife, ota ulike naanaa kutya odjuulufi opo i li. Pakotamhango nopanghalafano kape na eshi tashi imbi kaya. Ope na ashike oumbada. Ovawiliki kaimba ova tila nee kutya, Oto i ko nee to ka tala shike noto ka konga shike nosho tuu. Ndee ei oyo ngoo omhito iwa yokukonga eendjila dodialogue.

Ondi udite ovabisofi ava ve ya po paife va fa ngoo ve na po omukumo oo, okumonafana napelesidende. Pamwe ondjele oyo tai kala xwepo. Ndee paife ngee ohandi i pe eepelesenda ohandi ipe ngoo kaimba di li po 20% opo.

Eenghundafana nee dovanenenhu, oda kwatela mo nee kutya, ‘Eshi inamu shi popya nee manga eshi.’ Omu na ngoo omahanyenafano. Ope na oinima ihapu Ongeleki i na okulombwela epangelo, tu i wete imwe ya nyonauka ngoo nee nale. Ewiliko oli na okukwafa apa.

Ngee to shakene neeminister, oto mono omhepo oyo kutya ova djuulukwa, tava ti, **‘Hano omukumo wOngeleki winya kwali hai challenge nao epangelo efimbo linya twa li kombada ou li peni paife?’** Ove wete twa mwena, va djuulukwa yo nokuchallengwa. Shaashi ovanhu ve li ngaho, okaana kavo komomwenyo ina ka fya kaya, voo haaveshe va hafa eshi oinima tai ende nai. Komaongalo avo kwinya va dja ove li ashike popepi nao. Ngee otaku tungwa eengeleka, navo osho ashike tava ningi. Ove li ko ashike naanaa ovakwaneongalo komikunda davo oko, notava udu ashike eshi omufita tapopi. Osha yela kutya oku oko ngoo ku na okaumbada ke li po.

Otwa hala oku va nenepeka noku va fimaneka unene naapa voovene inave shi teelega, ile va li inave shi pumbwa ndee hatu va lemanekele mefimaneko olo lapitilila.

AOM:Iyaa aaye, ondi wete ashike kutya efimbo letu olo ngeno eli paife opo tu dule okufikama nokupopya kutya Omwene osho ta ti ngaha. Unene okutala ovanhu ovo tava hepele momikunda detu. Otashi dulika eongalo tali kufa oimaliwa tali ka kwafa ohepele i li penya, ve i dikile nande eumbo noku i etela omeva opo. Ndee to udu ashike va longa oshilonga shavo opo. Ndishi ou shii nee kutya Ovakwaluteli kave hole nee oku liyambulapo. Osho tava longo ova hala ve shi longe melimweneneno nomeholamo.

Ashike oinima nee oyo oi na yo okutwalwa kookansela kutya, Kansela u na omunhu ou ta hepa apa, paife otwe mu yambidida ngaha, ila u mu kwafele. Ohatu dulu kulonga mekwatafano navo. Ndee oshili ovanhu otava hepa ashike opo. Fyee hatu wilikwa kondjovo yaKalunga ei tai ti, Omwene osho ta ti.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

You know our country has come out of the South African colonial occupation. This means that the whites of the percentage which fluctuates between 10% and 20, if more, were those who were protected by the constitution that was imposed by the apartheid system. Almost every white person had been employed, some ran businesses. White people, in other words, had all the advantages, despite few black people who collaborated with the white regime in order to derail political freedom, but still they did not get much. When the country got its independence, again, those who have benefits are given as per constitution, but still those who had been there are still at the fore. The constitution has protected all persons, because it brings along national reconciliation. According to the constitution, all people are free to benefit, but it all depends on whether they are able or capable to reach certain economy levels. That is how capitalism works.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing the national economy?*

In the first place I would point a finger to the discriminatory system of apartheid. Apartheid caused the gap between blacks and whites. Independence has not brought us any colorful nation what ever. The whites are still dominating in terms of education because of their previous privileges of the apartheid system which kept the education of the blacks low. Now we have equal access to education, but to be completely frank, our level is still down in comparison to the type of education received by the white minority. They are, therefore, not at good position to distribute the resources as rightly as supposed to be. Most of the black people need money, but they can only reach where the money is if they have the capacity to read, write and count, and most importantly, if they are able to sustain themselves in any developmental projects. In fact, that capacity is not there. You are aware that there are many illiterates out there. Even if one exposes the opportunities there and quotes what the constitution says on fundamental human rights and freedoms, many people have no way to grasp those opportunities with little or no education. The said gap is there because of education. Even today, not everybody gets good education. Professions or careers, such as engineering, have just recently become open to everyone, and our children are now able to make free choices to pursue and perform that kind of work.

4. *How should this huge social barrier be remedied?*

As much as I know, opportunities are perhaps many. I see the gap between urban and rural settlements. Jobs or employment opportunities are in cities. The social barrier can only be overcome if jobs, developmental projects and good opportunities are to be decentralized to where

there are people. That is only what calms the people down and let the stay in their fields, live in their homes, and work or build their lives where they are. This is far better than the current situation as one hears job opportunities; those jobs have to be in Windhoek, Walvisbay or Tsumeb. The black people are then migrating from these rural areas, flock to cities and erect and sleep shacks where they find themselves in abject poverty that they did not experience before. There are many things, but the central idea is to develop communities, supplying water and electricity to the houses of people in the villages. Only then are the people becoming economically firm and empowered.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

An attempt to treat people equally is a provision of the constitution. **The government has washed its hands and can therefore boast that it has constitutionally brought all people on an equal level. The government cannot hold everyone's hand and dictate where each has to take a share of the cake.** The government is willing to move towards the realization of its objectives, it wants to give jobs and see all people enjoying the cake of the national economy. However, the problem is with those who are delegated from the central government to divide the cake. Those who are distributing are told: "Take to others." They do not reach the targeted people but line their pockets and fill their own stomachs. They take things to their families and to their villages if any. That is why there are many incidences of much money that is earmarked for a specific project and it is always said that it is simply lost. That is exactly why there are some people, families including the extended ones that have become very rich then their fellow citizens. Such a people were not supposed to be that richer than others. They are those who have not worked or do not even have any businesses that could give them what they have. They simply become wealthy over night. A person accumulates a lot of money through dubious channels of self-enrichment.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

It is good that the government buys farms and gives some of these farms to people. However, it is noted that land distribution program has not been a helpful exercise from the beginning. It is so because the farms were owned by the white minority who utilized them with farming skills. They are now given then to us the black people. We are not made ready and prepared to use those farms productively. Of course there are some who are producing from those farms, but I see no progress on the side of the government. Those who benefit from farm land are still the whites who are well versed and well experienced when it comes to farming. There are also some wealthy black farmers, and are also benefiting from that sector.

Land here in our communal areas is also wrongly dealt with. We have here this disorganized situation where both crop (cultivating of fields) and animal farmers are mixed the same area. The people have now moved into those forests which were reserved for animal pastures and have

turned it into fields for cultivation and villages. This kind of distribution of land is helpless, serves no purpose, and cannot be compared in any way with what had been done previously by village heads. When one says the whites are at the fore, this does not overlook the fact that there also some few farmers oppressed blacks who are joining farming and are enjoying the benefits.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

They emphasis is here: “Work with joy; filled with hope; And the day when you come to the end, By the Bride you are honored.” We pastors are divided into two camps or we are up and down between these camps: There are those who look at this planet where we are, and at this worldly life, and regard it as heaven. And therefore, these pastors say, if heaven is here, then it has to be good with all its wonderful benefits. It is for this reason that the themes of those from this school of thoughts will always critically argue against, and point a figure to those who disturb a this-worldly wellbeing. There are those who on the other hand are longing for heaven; whose heaven is not here but somewhere up there. It is there where honor is awaiting for us. Therefore this physical body has to suffer while here on earth.

Therefore, our themes as preachers go around, one day a person is preaching *here*, and the other day *there*, while both sides for some preachers remain apart. Regardless of these two different groups, our theology is insisting on this point that: “Jesus Christ is Lord;” His authority is above everything. That is where all of us unite and that is the point driven home by each one of us. Since, He has all powers, some of us deliberate that these powers have to be extended where we are; that Jesus Christ changes our conditions here for good. **It is difficult to find the themes of our preachers because our Church is not that strong at speaking loud on social issues. No, it is not. There are few brave individual preachers who would speak about current issues. We mostly seem to have inclined on teaching the people about the things which where in Jerusalem, and on how they help us to get into everlasting kingdom of heaven which is not here present.**

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

Regardless of what I have said that part our theology aims at there in heaven while the other on this present life, I want to thank ELCIN at this point. ELCIN has always considered and paid attention on the affairs of the present world. It is why right from the early times of this Church that the people were trained even in metallic work. **Students had left schools with skills like designing thing such as beds. It is why we have the rehabilitation centers here for those with disabilities. The Eluwa Special School at Ongwediva is just a further step after the government took over this responsibility from the Church. There is nothing that we would**

have done and did not do. We did almost everything. When ELCIN drops and closed some of these things, is because some pastors perceive those responsibilities to be of this world and should be therefore abandoned. I am of the opinions that those things are not only of this world but are part of God's Kingdom. The Church did all it could to transform the society and assist that a human being is saved from poverty. If you make a comparison, the Christians in those villages (unlike others) have managed to control poverty, just because they are members of the Church which assists a person to help him/herself. The Church has done much like in the health sector. It owns hospitals to help keep the society healthier, and runs secondary schools for the education of the society, that are perfectly doing well. In fact, the Church has been running those institutions, even financially, before the government introduced its financial support to those Church hospitals and schools. This clear picture tells us that ELCIN has been doing well.

9. What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?

Thank you. That one is a bit difficult because some of the marginalized are invisible. And even those who are visible are not at a good position to identify with (to speak for). Because, now when the country is free, there is no longer constitutional marginalization. **The marginalization that is presently seen is politically motivated. It is the political parties that are at conflict with each other, and that is why I am saying that those who are marginalized are not at the good position to speak for. It is a bit difficult for a pastor or the Church to intervene and say: "Now I am siding with this marginalized, and hate this oppressor;" or say, "Now I am fighting this oppressor."** The Church only gets involved with forgiveness and reconciliation. The Church gets its credit only in advocating for forgiveness. Many of the conflicts between the oppressors and the marginalized of this kind are fused in the congregation. This means that the Church treats both parties equally and that is how any marginalization comes to an end.

The groups of those who are marginalized are quite many. There are those who do not have employment, but unfortunately the Church cannot employ them. Some are forced to move away, leaving their fertile land, because our land is taken by the municipalities in the declared towns. You find that all members of the town council are those who have lived long in and are familiar with that very place, in which a town is declared, be it at Okahao, Engela, Outapi, or Eenhana. And yet, that same people are the ones who are taking that land for the municipality and force residents to move. These people have known that a particular land belongs to the Church, but they are just taking it. The Church has also found itself a victim of that type of marginalization. However, it is in the same communities were you are finding those who are praising the status-quo and hail: "We fought for this land." We have some of the time where people who are forced to leave their land, but I have not seen the Church intervening. We do not face the government and give advice straight away like: 'No, you government, do not do that to this poor person of God.' We rather opt to pray.

Regarding the cases where the people are depriving each other of the economy, engaging in the violations of social justice; may I frankly say it that we, the Church, seem to have failed to advocate for the people. Seemingly, we have succumbed to the trap of politics, and are unable to involve ourselves in the issues because we are afraid to be watched and politically suspected like: “Which side are you if you are saying things like that?” There might be some few individual pastors who raise their voices, but many do not say anything. I do not think that ELCIN has directly involved itself in the strife for justice.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

It is difficult for me because if I say there was nothing at all, I would be a liar. Even if there was something, I cannot talk about it. But I know that there have been some good advisors, even among the bishops. There have been those who manage to go to the government and advise it here and there. **Perhaps there have not been any public statement made and that could reveal that the Church pronounced its position on a specific issue, as it was the case long before independence, when we said and did the things directly. Now it seems that the two sides only sit down to beseech and prevaricate each other like: Dear fellow, why do you not do it this way? But nothing is directly spoken in the spirit of saying: Thus says God!** Let me say that this question is quite difficult to me, because I have nowhere to find its right answer. If I say yes or no, I cannot evidently substantiate either of the claims. **Except that Bishop (SVV) Nambala, right in the presence of (in the eyes of) the head of state, made a statement during their consecration ceremony; that they (the newly consecrated bishops) will advocate for peace and justice. Statements of this nature are rare, but Nambala did have a reason for stating that.**

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

As you may recall that I have once stated that the church should not swallow politics, because if it does, it would suffer from nausea and vomit; and that the church should not allow itself to be swallowed up by politics because its light would disappear in the belly of politics. When one looks around now, it appears that the light of the Church has gone off. Because, due to political influence, many people do not want to see the Church going into a different direction or saying something other than what has come with or brought by political independence. We have been influenced because we had suffered; our belongings were destroyed and we were beaten up. It is for that reason that people wonder when they hear the Church critically calling the government to order and tells it to correct its wrongs. The good influence is that political independence comes along with freedom of movement, which allows us to attend church services and worship God without fear. The peace that had been yearning for has come, and the Church is happy because of that. We therefore are experiencing both the positives and negatives.

This government came with the democracy which all of us wanted; so it says: Now if we are democrats, let the religious worships exercise their freedom all over; and let also the teaching of the Bible cease as a subject at schools. That move has negatively affected the Church and the whole society. Therefore you could clearly see as proof that criminals have dramatically increased after 20 years without the teaching of the Bible in schools. Now we have the increased number of criminals who do not have any remorse what so ever as a result of their Christian teaching. That is clearly a negative side. The other point is the disorderliness and confusion which has been caused by the mushrooming of churches as result of freedom of worship. Many bishop and pastors without pastoral training and theological background have become leaders in many churches. We have many prophets who claim to be speaking in the name of God; some of these are prophesying to have sex with people and/or to solicit much money. When a particular church goes wrong, the society out there does not specify. That bad reputation is simply cast on church in general, yours included. The difference is only made when the name of a church has been specified.

On the other side, **despite challenges the ELCIN has done its best and has kept its good reputation and trust in the society. Sunday services are still receiving a very high attendance. The youths are still with the Church and the children attend Sunday school. Here the Church needs to solidify and do more.**

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Although we are free, there has been fear, especially from the side of the Church to get closer to state for any discussion. And that is where we have missed our good opportunities to put forward our ideas and to constructively caution the government when we see things heading into a wrong direction. For example the bishops have got free access to go to the state house and discuss in good faith that this or that is not going well. And even the president has recently said to the Church: ‘You come only when I invite you. Even some days ago I invited you, the bishops, but you did not come.’ The current head of state is thereby indicating that the longing for interaction is there. Constitutionally and humanly, there is nothing which prevents that. But there is just fear. Leaders are probably afraid in the sense of what exactly should be their mission to go there and why they have to go and so on. However, this is the only good chance to seek for dialogue. I got the impression that the newly appointed bishops have that courage to meet the president. They would perhaps improve that dialogue rate. But if I would rate the present state of the relationship, I would approximately give it 20%. **The discussions between those high figures of the public do however include restrictions like: “Do not go public about this one for now.” To some extent, they include some exhortations.** There are many things that the Church has to tell the government, some of which have evidently already fallen apart. The leadership has to help in this regard.

When meeting ministers, you could really see that they have missed the voice of the Church as they ask: **“Where is that courage of Church that it had and enabled it to challenge the colonial government while we were in exile?”** They have observed our silence, and are even willing to be challenged by us, because the conscience of most of those people has not died at all. They still remember the past well, and not all of them are happy when things are falling apart. They are members of the Church and are close to their congregations out there. If there is any church in the process of construction at their congregations, they are also involved. They are exactly members of their congregations at their villages, and do hear when their pastors are speaking. **We always want to praise them and give them unnecessary honor which they themselves would not need, to the extent that they get spoiled and accustomed to such excessive honor.**

AOM: Well! I think it is our time now to stand up and say: Thus says the Lord! This is urgent especially when we look at the people in our villages who are really feeling the pinch of poverty. It is possible for a congregation to take an initiative and utilize some of its funds to build a shelter for a poor or bring him/her water home. You would just hear later of what they have done. You know that the Lutherans do not like to make proud or big names of themselves, but like to do their work in silence and away from the public eye. However, those needs need also be reported to constituency councilors. He/she must be informed that a certain person is experiencing hardships due to poverty, was halfway assisted, and that the government needs to pick it up from there. We can work together, but it is unfortunate that the people are suffering under our nose. The word of God that says: Thus says the Lord; must guide us in all the efforts.

INTERVIEWEE: MEKE

A. Government and Society

1. Owa didilika kutya mbela oolyeye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?

2. Oto diladila kutya olyeye tava tyapula omauwa aa nena konima yemanguluko?

Onda tala kutya ovo va tyapula omauwa oshiwana fimbo oshilongo inashi manguluka ovovo va li ve na edu ngaashi ovatilyane naava va kala tava longele kumwe navo. Nena ava tava tyapula omauwa oshiwana ovava ngoo tava wilike oshilongo, ava ashike ve li pombada kutya nee eeminister, eekansela. Ovanhu ovo ove na omauwa mahapu e va kondeka, itava yelekwa navahapu, omolwaasho vahapu vomuvo ovo to hange paife ve na eefaalama dakula. Oinima ei ove i na sha dalwa komutungilo weliko eshi wa tungwa po kutya oolye ve na okumona. Ovo ngoo va ya pondodo yokumona.

3. Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?

Osheeti eshi ohandi shi talele ashike mokulihola kwoovenevene. Ou paife a tameka ta kuta, ohe litale ashike yee mwene, nofamili yaye naava ve mu kunduka ovo va kute, ndee ta dimbwa oshiwana nghee tashi fi ondjala.

4. Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?

Oshinima musho vene oshi na okuhe na ouyuki. Itatu dulu okupopila oshinima shihe na ouyuki osho shi kalelele. Onawa, onda mona ovanhu ngaashi ovanaifo tava popi oinima oyo ii, ohashi kwafa, opo ovanhu va mone kutya mboli ngeenge hatu ningi oinima ii otu wetike, nohatu popiwa nai kounyuni. Aveshe yo ava tave lihangе mewiliko keshe pamwe, nava popile ashike ouyuki.

5. Pakutala kwoye epangelo moNamibia nena ole litula mo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?

Oshi li ngoo eembinga mbali.. Kombinga imwe oto tale ngoo epangelo tali kendabala. Ngaashi nee neudo onda uda kutya otali lalakanene okukwafa ovanyasha, oku va pa eeloan. Ngaho okutya ndishi onghendabala yokuninipika omuvalu wovanyasha ovo vehe na oilonga. Oyo onghendabala iwa. Ombinga ikwao epangelo ola fa la dimbwa ava va hepa unene Ope na omaxupilo oshilongo ngaashi ounaimuna nomapya oyo ya pumbwa okuwapalekwa. Ndee kandi wete nande epangelo la eta koitukulwa yomikunda oku eeprojekа dakula, tadi kwafa ovalongi vomapya ile ovanaimuna keehambo. Hano ovanhu otava mono ashike oixuna kuvo vene. Vamwe ove li ashike menota, neeprojekа omunhu ou wete kutya inadi kula di yambule po ovanamapya novanaimuna.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Moshinima shedu okutya ashike wahepa hepelela, ou e na sha ta hapupaleke. Shaashi ovo tuu ve na sha, ovo ashike natango tava mono edu, kutya nee omedu laaveshe ile omwaalinya nee lomalikolelo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN? 7*

Omaudifo etu okwa kakatela unene kokuudifa oulunde. Hano okumona ovanhu unene ve li moulunde. Opo unene ndi wetu a kanyatela opo. Haunene naanaa a twa omufindo moinima ei yanyika odevelopment. Omaudifo okwanyika ovanhu meulu. Ohatu udifa twa fa tu wetu oshivelo sheulu ovanhu va pitile mo, osho inashi puka ndee opo nee ashike ngoo tu li opo.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Oh! Aaye ELCIN wetu, ngeno okwali epulo olo tali pula ELCIN wonale ngeno pamwe ohandi dulu ngaho okuulika kutya Ongeleki yetu oya li ngoo tai kengabala okukufa ovanhu moufyoona shaashi oya li po ngoo neeprojekta dihapu, tadi kwafele ngaho oshiwana. Pa li ngoo neeprojekta dounafaalama, twa li nonomambakumbaku Ongeleki haa pululile ovanhu momapya. Monena ngaha ELCIN okwe lihang'a omufyoona, omolwaasho kandi wetu vali e na eenghendabala dokukwafa ovanhu okudja moufyoona. Oufyoona wa-ELCIN oo tau mu imbi a kale ekwafo liwa koshiwana otau dalwa mefiyafano lopamaxupilo (okompetisi), olo la ya pombada yee ita dulu nee vali okukala monhapo oyo oonyuni wopangeshefa tau tondoka nayo. Okwa fiwa po.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Aaye ELCIN okwa ninga efiku a kanifa ewi laye. Moiningwanima aishe tai ningwa moshiwana omu ina hala okuya mo. Onda li lela ndi udite ohoni ku ELCIN eshi kwa li oshinima sho BIG. Ongeleki yaELCRN oya li tai kendabala mewiliko laKameeta, a li ta kendabala lela okupopya omadiladilo aye moshinima osho. Ndee mumwaina nee ELCIN, okwa mwena, okwa fya outalala filu-filu. Ashike mewiliko nee eli twa mona lipe lovabisofi, omubisofi a yapulwa okwa ulika pouyelele kutya Ongeleki otai ka kwafa ovanhu aveshe, kutya nee ovava va tya ngahelipi. Nokwe tu kunghilila fyee ovafita tu ha ame vali ombinga, ndee tu kale ongovafita voshiwana.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Omayele ngeno opo e li. Shaashi oshiwana shetu ngaashi omafiku aa, osha kala tashi vele papolitika. Ovanhu otave litongola, omaongalo amwe okwa tukauk nokuli omolwa eengudu dopolitika. Omayele nee okudilila kOngeleki oku li nee meudifo kutya, ‘Hola mukweni ngaashi u lihole mwne.’ Hano tu kale ashike mohole. Oukwangudu ngeno inau tu tukula nande ongOngeleki.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ongeleki yetu oya nwefwamo nai komhepo ei youkomrade. Shaashi omhepo oyo youcomrade nande ou mone nee mukweni a puka, iho hale u tye, Mukwetu paife oto puka nee. Oshili eshi twa kala mekondjelomanguluko otwa lwa pamwe noocomrade aveshe, ndee mondjila ei yemanguluko paife ngee oocomrade vapuka inatu hala tu va ulikile omapuko avo. Oucomrade owa kanifa okuyukilila oshili.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kongeleki nepangelo muNamibia nena?

Ame ngeno ohandi djuulukwa pa kale pe na eendafano liwa pokati kaava vavali. Onda pandula nokuli ewiliko lipe eshi la ya mombelewa, diva-diva ola talela po nokuli neumbo lepangelo. Hano okandjila oko ondi wete pamwe take tu etele sha. Ndee kakele kaasho nda popya otwa kala unene tu lyaafane kokule. Oshinima shimwe nda didilika osho eshi kutya ope na yo odino. Odinokalunga otai eta yo nodino yongeleki. Ngeenge ovanhu inava fimaneka Kalunga otava kala inava fimaneka yo nongeleki. Omolwaasho vakwetu otava dulu okuninga oinima yavo vamanguluka, tava tula ashike omalandulafano oyoongalele yavo nande omOyoondaha. Pefimbo ovanhu tav i kelongelokalunga voo navo otava i keeprograma davo di li ngaashi di li.

AOM: Ame mwene ndishi ondi hole unene okulihonga oinima ipe. Kandi hole unene okukalela oshinima shotradition. Shaahsi nande omOngeleki yetu, otwa hepekwa ‘kwaashi twa kala hatu ningi shito,’ oshe tu hepeka. Otashi dulika vahapu hatu kulupile mokuninga oinima ei hatu ningi shito, hatu nyengwa okueta po sha shipe ile shilili. Nande oshiholelwa, ame omukalo ou hatu ningi nao omalongelokalunga paife ondi wete wakulupa. Otwa li tu na okudilaadila oinima ipe tu i ete melongelokalunga. Ndee ELCIN ke shi wete, ovanhu eshi tava fiye po Ongeleki tava i kudimwe otashi etwa kwaashi alushe fyee ohatu ningi ashike oshiima shimwe ashike, shoo itashi nyamukula nee eemhumbwe dovanhu pefimbo eli. Shimwe osho hatu ningi oshe ile po ashike, twe shi etelwa kOvasoomi, vehe shii kutya fyee otu hole shike. Ndee paife fyee vene ovo tu shii osho tu hole, ohatu dulu okushitulula omalongelokalunga etu a wapalele omikalo odo twa hala a kale.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Those who enjoyed the national benefits before independence were those who owned land such as the Whites and their collaborators. Today, it is the top leaders like ministers and councilors who are enjoying and benefitting. Those people (leaders) have countless benefits at their disposal and cannot be compared to many civilians because they have quite big farms. They have acquired those assets because of the nature of our economic system. Their high status gave them such opportunities to acquire land and other assets.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

I see the major cause of this gap stemmed from selfishness. People are just considering enriching themselves, their immediate families and relatives and friends, and in such process they forget that the public is suffering from hunger out there.

4. *How should this huge social barrier be remedied?*

There is injustice in the issue itself. We cannot advocate for injustice practices to remain permanent. That is good, I have seen how the media exposed and revealed injustice practices and that helps because it makes people to change their evil practices in fear of being exposed to the public. All people in leadership positions need to do justice and stand for it.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

This is dualistic. On one hand, you may say that the government is trying its best. This year I have heard that it is trying to assist the youth by giving them loans. This implies that this is an attempt to minimize the number of the unemployed, and that is a good effort. The other side is that it appears that the government has totally forgotten the poor. There are national economy opportunities like livestock and crop farming that need to be improved. However, so far I have never seen any big helpful project established in these rural areas to train and improve the skills of our subsistence farmers. People are only suffering on own. Some are in dire need of water, and their projects are not well developed to promote and improve our farming industry.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

When it comes to the land issue, it appears that if you a poor, then remain poor while the rich gets more and increase assets. Because those already have land still are the one to acquire it in both communal and commercial land.

B. Questions Related to Church and Society

7. What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?

Our sermons are stressing more on sin, based on the perception that the people are sinning too much. That is what I see our sermons emphasizing, but not necessarily on development issues. The sermons are mostly based on the heavenly things and we preach as if the door of heaven has descended for us to enter. However, that is not wrong, but that is just where we just got stuck.

8. How far do you see the ELCIN involved in the alleviation of poverty in society?

Oh! Not this present ELCIN, unless if you would ask me about our former ELCIN then I would indicate that our Church was trying to alleviate poverty because it had established many projects to assist the society. There were farming projects; we had tractors that used to plough (mahangu) fields for the community members. Today ELCIN also found itself in poverty and therefore I do not see it making progress any longer to assist the poor in society. ELCIN's own poverty that prevents it from being a useful assistance to the society is caused by an increasing economic competition in the business world that the church can no longer catch up with. The church is right way behind.

9. What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?

ELCIN has lost its voice some time ago. ELCIN does not want to involve itself in matters that are prevailing in the society. I felt so embarrassed by the position our Church took in the BIG issue. The ELCRN under (Bishop) Kameeta leadership was trying to make its standpoint clear in that regard. However, its sister ELCIN was dead silent, totally frozen on the issue. However, in this new leadership, the new consecrated bishop has stated that the Church will not discriminate any; all people will be given equal treatment regardless of their different orientations. He cautioned pastors to be impartial and to be pastors of all the people in the society.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

It appears that the advice is there. However, our nation has been suffering from political fever these days. People are discriminating each other and there are divisions in some congregations because of different political groupings. The advice from the Church is based on the sermon "Love your neighbor as you love yourself." We need to love each other and not allow ourselves as a Church to be divided by political affiliations.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

Our church has been negatively influenced by political independence through the spirit of comradeship. Because of this comradeship, it is difficult to warn or alert a comrade where he or she is going wrong. Of course, during liberation struggle we were all a team fighting as comrades, but now after independence we are not willing to point out mistakes whenever our comrades go wrong. Comradeship has lost our sense of truth and honesty.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

I wish that there is a good relation between these two. I am grateful because the new church leadership has immediately paid a visit to the State House. I think that this initiative will bring us something positive. Apart from the visit I mentioned, we have been very distant from each other. One thing I have noticed is lack of reverence of God, which is also the leading cause of disrespect for the Church itself. People who have no respect for God will also not respect the church. That is the reason why they (government) do as they wish, planning their programs even on Sundays. While the people are attending services, they just go ahead with their meetings or activities as they planned.

AOM: I am a progressive person who likes to learn new things, and do not like to keep clinging onto tradition. Even in our Church we are suffering from ‘what we are used to do.’ It is possible that many of us (pastors) would retire just practicing what we ‘always do’ without coming up with new innovations and changes. For example, I perceive that the way we conduct our services is quite old-fashioned. We had to think of new things that we can bring in our services. But we [ELCIN] still cannot see that the reason why our members are moving to other churches is because we do not want to change. We always do the same boring thing that does not answer the contemporary issues and needs of our people. What we do today was an initiative of the Finnish missionaries who did not know our likings. But now that we know ourselves and our likings, we can change our liturgical worship and put it the way we want it to be.

INTERVIEWEE: NASHIKWELE

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ovo va li tava tyapula omauwa oshilongo eshi manga inashi manguluka ovo ngoo ovapangeli vepangelo laSuid Afrika, ovo va li pombada.

Eshi twa manguluka otwa li nee tu udite hatu ka lya oshikuki eshi atushe, okudja pombada fiyo opedu. Ndee ava tava li po oshikuki eshi, ovakulunhu vetu ovawiliki, mwa kwatelwa yo ovanhu ovo haku tiwa ovaaluki. Shaashi ngeenge ino ya kombada mekondjelomanguluko, ino valulwa. Ito pewa oilonga. Ku na obenefit yasha nande mepangelo letu. Na inaku talwa nande kutya naave ou li oshitukulwa shekondjelomanguluko loshilongo eshi. Otu na ovakondjelimanguluko vahapu va kala meni loshilongo, ndee ovo va taulukile eengaba, kutya nee okwa ile ko kwali a ka tyava, okwa ka teleka, ile okwa ka ninga shike, aaye, okwa talwa ashike kutya oye omukondjelimanguluko. Nounona vavo ove na o“favor” yakula, notava ningilwa keshe shimwe.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoota mokutukula eliko lopashiwana moNamibia?*

Omwaka ou otawu etwa kokulihola kwovaleli, kwovawiliki vetu. Onda dimbulukwa nawa pefimbo lemanguluko loshilongo okwali va udaneka omaudaneko mawa-mawa, nohava udaneke oinima iwa meekampeign domahoololo, ashike oinima oyo ihave ke i ninga. Otava li ashike pamwe nomapata avo, ndee inava valula no inava fimaneka ovanhu ava ve va tula koipundi oko ve li. Okulihola nokuhena ohole yovanhu vavo osho tashi dala omwaka oo.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Ngeno okwali ovaleli vetu tava dimbulukwa okukala pashili nopauyuuki, voo tava dimbulukwa yo efilonghenda olo va pewa kuKalunga va lele oshiwana eshi, ngeno otashi dulu okuxwepopaleka onghalo omu tu li. Onda koneka eshi handi ti napa kale oshili nouyuki, nai yandje oshihopaenenwa shoimaliwa yeemiliyona omilongo nhatu (N\$30 mil) ya lika po moSocial Security. Oshili oyei kutya ava va lya po oinima ove shiivike, oinima yoovene apa ya yuka ope shiivike, nonande kai po oya monika kutya oya longifwa shike. Ashike otaku nyenguwa okuukilila oshili, shaashi ava ve shi ninga okwa talwa kutya ovakulunhu, ito dulu okunyanununa omukulunhu. Noshinima sha nyemateka nge shi na sha noshihopaenenwa osho nda yandja, okwa li oshibofa osho shi na okupwiikinwa neudo, ndee osha undulilwa kodula tai ya. Omukokomokofimbo nee aushe oo, ou wete kutya ovanhu ashike tave liningi ngoo nawa inava hala okulinyanununa voovene. Oku na shikwao shomamumiliyona mahapu sho GIPF, ovanhu vaKalunga tava longele okukakala xwepo moukulupe wavo ndee oshinima otashi

endifwa ashike kanini. Ou nee to popi oshili moshinima osho otaku ti ou na dje po manga apa. Shaashi oto piyaaneke oinima ngee oto popi oinima yovanhu.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Pamadiladilo ange ame fiyo opapa, nghi wete pe na exwepopalo nande. Ondi wete ashike onghalo tai i kowii efiku keshe. Handi shi popile mouyelele ou kutya ngee wa tale ovanhu vaKalunga ovo va li ve na okulotokelwa momhito yotete ngaashi moshinima oo e li omwenyo, omeva oo kwali hatu a nu mepangelo olo hatu ti loukoloni okwa patwa filu, oupomba aveshe ova patwa. Naau e na omeva oyou ashike ta dulu oku a futa. Ndee ava ngoo tu li ngoo kokule oku, otu li ngoo monghalo yetu idjuu. Ova wiliki pamwe ove wete kutya vati apa pakaka opo ngoo hapa tilwa oimbodi, ou wa hepa hepelela ngoo, navo osho nee tave tu ningi ngaho. Exwepopaleko okwali ashike tava dulu oku li eta po, ngeenge shili tava kala ve na oshiwana shavo komutima. Ndee voo kave na noshiwana, oshavo ashike ngee va hala okuhoololwa, ndee moinima i na sha neyambidido nomomafundja omu, otava ti ashike “Kalunga taleni ngehe ta kwafa” (etumbulo la shiivika nawa la popiwa kovatumwa vamwe Ovasoomi ponhele yokukwafa omunhu meyu kililo).

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoono?*

Ongaashi ngoo nda tumbula metetekelo kutya nghi wete kutya epangelo letu otali longo naanaa layuka peni. Oshinima shedu omo tamu popiwa “omulandifi a hala nomulandi a hala,” edu olo ngaashi ava tu li ngaha ito dulu ashike oku li futa. Oshimaliwa ku na ashike apa to shi hange. Ngee otaku popiwa oimaliwa yomayovi omafele ile eemiliyona donhumba, osho otashi ti oinima oyo kai fi yetu, oyovawiliki ashike vetu, nelalakano opo ovo tu li kokule tu ha mone nande okamhito kokulya oiimati ei pamwe navo. Otava ongele nee edu ou e na eenhele 3 ou e na 4, voo tava tula mo nee oshiwana – ovanailonga vombiliha, va tonatele eenhele odo.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Yee mwene onda koneka omufindo okwe u tula kovanhu va kale va veluka kombuto yo-HIV; okwa hala oshili nouyuki, unene movaleli, shoo osho shi li eindilo lomubisofi wetu mupe tatekulu Nambala; ova hala yo elongelokumwe mokati kovanhu vetu omo mu yadi eendudu nomalundilafano, oinima oyo ya teya po omakwatafano. Ova hala ombili nokukelela outondwe hau holoka po unene ngee pe ya omafyo unene ovashamane, omolwa omafyuululo oo haa etele ovafiyekadi efininiko. Ongeleki otai popile ovafiyekadi va ha hepekwe ngaashi nale.

8. Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?

ELCIN kashuude ehalo lokukwafa oku li na, ashike oikwafa yokukwafa ovanhu vaye ke i na, nande e na ngoo ovanhu vaye komutima. ELCIN okwa li e na omapiya noilongifo ikwao, ndee shaashi ina mona nande eyambidido la dja nande okepangelo. Oinima oyo oya enda ashike nokuya pedu, imwe tai fiilile nee nokuli. Ashike ota kwafa ngoo. Oku na po oshikefa shinya shokukwafa oiponga yopaushitwe; okwa tondokela ngaho ovanhu pefundja opo. Okwa yandja yo mafiku aa N\$40 000 koshikefa shoiponga koCCN. Ota kendabala ngaa, ngaashi ta yandje yo neembuto, omunhu oye ashike e he na oilongifo yawana. Otwa li ngoo tu shii hatu yambididwa kepengelo ndee mboli aaye.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Nandi nyamukule ngoo nde likwatela mo kutya, ewi la ELCIN ame kandi li udite. Okwa mwena po paife, ina hala nande okuyelula ewi laye nande e wete oinima oyo tai ningwa oyo ihe li mondjila. Shapo ongeenge ta ka lundulula meedula edi twa taalela eshi ku na ewiliko lipe.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Aaye ohai dimbulukwa ngoo omayele nande otaa di nee mexwata leengeleki adishe okupitila moCCN, shinya taku tiwa kutya Omunamibia keshe ngeno a kale ta tambula N\$100.00, ELCIN naye okwa kufa ombinga moshinima omo. Nande a ka mwena ngoo nee mokati mwinya ta di mo filu-filu. Tamu kala ashike mu na Ongeleki ya ELCRN omo mu na Bisofi Kameeta ta popi kutya oshinima osho oshiwa, nashi ningwe. Nande pe na ngoo ovafita vahapu tave shi popile.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Pamwe nandi tye ko sha paxupi. Ondi wete nee emanguluko la eta yo emanguluko lihapu unene movanyasha vetu. Unene shi na sha nenyono loshipango oshiti 6, olo li li omutandavelifi munene wombuto (HIV). Nande Ongeleki ya fikama ngoo opo kutya, “ino,” omanga epangelo otali ti aaye ovanhu nava tukulilwe eengumi voo va manguluke. Oku na yo osho she ya shounona va ha dengwe vali tashi pitile unene meefikola. Shaashi oshinima osho osha nwefa mo paife fiyo okomaumbo. Okaana ngeenge owe ka denge, nande oove omudali wako otake ke ku lopota ashike shaashi oka lombwelwa vati oufemba wako.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Aaye eendafano olo kali po. Onda koneka ashike kutya ovakwangeleki ohava dimbulukiwa ashike ngee ovanhu va hala okuninga oyoongalele yavo, moo tamu shivwa omukwangeleki. Ndee ota pewa nee nokuli ounminute vangabekwa vokuninga ashike okailikano, ndee eshi ovanhu tava ka ninga oipopiwa yavo opo ita ku ka dimbulukiwa nande osho sha popiwa komukwangeleki. Otaku pandulwa ngoo pelesidende noohailwa aveshe. Ove owe ya ashike okuningifa oshoongalele omakonda mawa, voo oulonga voye ova pwa po osho. Ndee okukala

ngoo omutumba kutya ovanangeleki novakwanepangelo tave likundu oinima yoshilongo shavo, mmh. Nomhito ngeno omukwangeleki te i kongo opo a ye kupelesidende, oku na naanaa okutwa ta fininike opo e i mone. Kashi fi shipu.

13. Ovafita ovakainhu aveke: Ove ongomufita omukainhu muELCIN oto hokolola ngahelipi etambuleko loye mokati kovakwaneongalo osho yo meendodo dewiliko lOngeleki? (Owa shakeneka mbela omashongo onhumba e na sha noukakwashike-koo-okanhu meyakulo loye?)

Iyaloo, nandi tameke pondodo yomaongalo. Ovafita ovakainhu momaongalo ova tambulwa ko lela. Otashi ulikwa koilonga oyo tai longwa komaongalo oo e na ovakainhu. Ashike ngee oshe ya pomufika wOngeleki aische, ovakainhu otu li po ngoo natango hatu nyikwaanyikwa ngaho, nande tu li po hatu kendabala okuyambula po omaongalo aa hatu lele. Omadiladilo aa okwa etifa kutya fiyo opapa inatu shakeneka nande omukainhu mOngeleki yetu e na ngoo oshilonga shi li pombada, kutya nee okwa ningwa nande ohamushanga wOshikandjo, ile a tulwe nande opoiniwe, ile e li ngoo pombelewa yOngeleki ongomufita omukainhu e lineekelelwa ngoo oshilonga shonhumba. Shikwao ngee taku uyiwa nande omomalelongeleki, ovakainhu ngeenge ove li mo omu na umwe. Tamu wedwa oukainhu vavali va ninge ovaponhele voalumenhu. Odula otai piti ashike omuponhele oo ina ongala shaashi mwene wonhele alushe opo e li. Eedula fiyo tadi pu ko ino kufa ombinga mElelongeleki. Ondi wete ngoo twa fa hatu fiwa monima koinima ihapu, shaashi inatu lineekelelwa ngoo omayakulo onhumba aa a fa e li xwepo. Otaku ti nava ye ngoo komaongalo voo va ka fye omutenya voo va ka ende keemhadi, voo va tonde oshilonga shoufita va lombwele vakwao vaha ye vali koufita.

Shikao nda dimbulukwa, ovafita ovakainhu ndishi ohandi kala nee ndi na nande okaana, ndee handi i koshoongalele nda ifanwa ngoo kutya aaye oku na oshoongalele shonhumba. Ou na okufuta oaccomodation noikulya yomunhu oo ta tonatele okaana koye. Oshinima shinyemateka nai. Ounona vetu inava valulwa kutya otu na okukala pamwe navo. Otwa li ngoo noshoongalele shovafita ovakainhu mu ELCIN odula ya dja ko, ndee ewi leni ngee owe li tula pombapila, ndee tali ka ningina ko koshitaafula oko ku na okakainhu kamwe akeke, ohaku ti ashike twa uda ko, ndee osha pwila ouwa osho. Oshili oshinima osho oshii.

Omashongo nee, otu na ngeno ngaashi tu tye ope na ohombo yomukwaneongalo wonhumba tai kanifa ombili, nena ohashi kala shidjuu kwoove omufita womukainhu okutaalela omulumenhu oo wohombo oyo. Otashi dulika mu popye naye, ndee oku ku pwilikina ota ti ashike, Eendunge dovakulukadi adishe oda faafana ashike. Omwa hala kulombwela nge shike sho. Tamu kwatelwa vali kumwe namukweni, tamu lilundu okamhola. Shikwao osheshi kutya ope na ngoo ovalumenhu vamwe ve udite kutya omukuludadi omukulukadi ashike, nande oku kale omufita. Ope na ngoo vamwe inava fimaneka, ashike vamwe ova fimaneka ngoo. Ndee okokutya shili oto pandula ngoo Omhepo yaKalunga. Fiyo opaife inandi shakeneka naanaa oupyakadi u li po ngoo wa kufa nge omukumo. Voo ovanhu vomwenyo osho ngoo ve na kukala ngaho kutya haaveshe. Omu na ngoo oimhulu oyo i li mo ngee hano okutya ovanhu ngoo ve shii kukalwa navo.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Those who enjoyed the benefits of this country before independence were those who ruled during the South African regime. When we got independence we felt that all of us were going to share the cake regardless of our social statuses, but it is our leaders, including those called the “returnees” who are enjoying. This is because if you did not go abroad for the liberation struggle, you are not counted. You are not given a job. You don’t have a single benefit in our government at all. It is not even considered that you are also part of the liberation struggle for this country. We have many freedom fighters that have been inside this country, but those who went abroad, whether they were only collecting wood, cooking and fetching water, or doing whatever; those are the ones that are considered. Their children are highly favored and everything is done for them.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

This gap is being caused by the selfishness of our leaders and managers. I remember many good promises that were made at the independence of the country, and those made during elections campaigns, which are not fulfilled to this day. They are simply eating together with their families but don’t consider the people who put them in positions. This selfishness and lack of love for one another are part of what breeds into this gap.

4. *How should this huge social barrier be remedied?*

If our leaders could realize the need to living and leading with honesty and justice, as well as their God-given grace to lead their people, it would probably lead to the improvement of our current situation. I am saying this because I have noticed for example a case of N\$ 30 000 000.00 which disappeared in the Social Security Commission. The reality is that those who have the money are known; it is known as to where the money has gone and how it was spent. But it appeared so difficult to face the truth because those who stole this money are considered untouchable, and cannot be exposed. And more annoying is that that case was to be heard in court this year, but it was again postponed to next year. You could see that, **that delay is intentionally made** because those involved are influential and use those tactics to avoid exposure. There is also another one about huge millions stolen from the GIPF, where God’s people are keeping their money for a cured life at their old age, and again this case is dealt with so slowly. Anyone who is trying to speak and tell the truth around this matter is sidelined and is told to stay away; and is considered as one disturbing and meddle into other people’s affairs.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

In my view, I see no improvement up to now at all. The situation is worsening day by day. I say this in light of God's people who supposed to be given attention in the first place, particularly when it comes to water provision – the water which is life; it is disappointing that even the water points which were provided free of charge by the colonial regime are now closed. All water taps are closed. Those that have water now are those who can afford its payment. Those of us who live in the remote areas are in harsh conditions. The leaders are probably thinking that we the poor must always remain poor. That is how they are treating us. They could have only brought up improvement had they bore their nation at heart. They don't care about the nation. It becomes only their nation when it comes to elections. But in issues related to assistance, even when we are flooded, they simply say "See how God will help out" (a well known expression of some Finnish missionaries when they avoid to assist a person directly).

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

This is how I related earlier that I don't know where our government is precisely operating to. Regarding land, there is this policy of a "willing seller willing buyer", and people like us could not afford to pay for this land. There is no where you could get this money when the people talk in terms of hundreds of thousands or millions. This implies that those things do not belong to us but to our leaders. They are intentionally done that we who are in remote areas do not get those opportunities with them. They are accumulating tracts of lands where say one may own three or four farms where they employ cheap labor farm workers.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

I have noticed that ELCIN has placed emphasis on people to be HIV free; it wants honesty and justice especially among the leaders, which is also an appeal of our new bishop (SVV) Nambala. The Church aims for cooperation among our people where, among others, are practices of witchcrafts and false accusations, the things that result into broken relationships. They want peace and prevention of hatred that mostly emerge from deaths, especially of husbands, due to inheritance squabbles that mostly affect and victimize the widows. The Church is advocating for widows not to suffer this victimizations any longer as it has been the case in the past.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

ELCIN seems to be willing to assist and has its people at heart, but has no means. The Church had fields and other implements but because it did not get any assistance like from the government. Therefore these things went down gradually and some of them have closed. The Church is however still assisting where it can: It has the fund which is there for natural disasters and went for many rescues of flood victims. Recently, ELCIN donated N\$ 40 000 from this fund to the similar rescue operations under the CCN. It is also donating seeds to farmers, but it does not have enough capacity. **We thought that the government would assist us in any way but this is not the case.**

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

Let me answer this included myself that I do not hear the voice of ELCIN. The Church doesn't want to raise its voice although it could see that things are not done in a right way. Unless if some change comes in the next years, particularly because of the new Church leadership.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

Well, I remember some advice although from the umbrella body of the affiliated churches, the CCN, which advocates for each Namibian to at least receive NAD 100.00. ELCIN also took part in that campaign, although it went silent in between and pulled out completely. Only one church remained – the ELCRN, where Bishop (Zephaniah) Kameeta is saying that the idea must be implanted because it is a good one.

11. *How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?*

Let me briefly comment on this one. I think that this independence has brought too much freedom among our youths. This is mostly because of the transgression of the 6th commandment, through which the HIV is mainly transmitted. Thought the Church' position is "Don't" on the one hand, the government is saying: "no, distribute condoms and don't deny people their freedom." There is also the prohibition of corporal punishment which is apparently coming through schools, and it has now extended to the houses. Once you beat a child, no matter you are a biological parent, this child will report you because he/she has been informed about his/her right.

12. *How do you describe and rate Church-state relationship and dialogue in Namibia today?*

No, that relationship is not there. I have only noticed that the Church leaders are remembered and invited only when the people want to conduct their political rallies, and this is when they got invited. However a pastor is given limited minutes to conduct a short prayer, however, when the politicians continue with their speeches, they don't remember what the pastor has said. The whole attention goes to the president and other comrades. You have only been invited to give

that rally a colorful decoration, and your role is over. But the coming together of the clergy and government officials to discuss issues of common good in the society has never happened. It is not even easy for a church leader to get an opportunity to meet with the President.

13. Female pastors only: How do you describe your acceptance as a woman pastor in ELCIN among Church members as well as at all levels of Church leadership? (Have you come across any gender related challenges in your service?)

Thank you. Starting at congregation level, female pastors are well accepted in congregations. This is being demonstrated by the activities done in churches under the leadership of female pastors. But when it comes at the national Church level, we women pastors are still being sidelined, regardless of how hard we are trying to bring the congregations that we are leading up to a better standard. **That is based on the fact that there is no woman at any high level of Church leadership, being either at the diocesan secretariat or treasury level, or any post at the national Church head office.** The number of women in the Church council is at one, plus one or two at alternating positions, whose tenure would lapse without any attendance because the real member does not miss any of the meetings and give any chance to the alternate members. I see ourselves lagging behind in many aspects, simply because we are not entrusted with some significant functions. It is rather said that: ‘They (women) should go to congregations and get scourged by sun and suffer from walking of foot, that they would hate the ministry and inform other women not to dare join the calling.

Another thing that comes to mind is when we female pastors may happen to have babes. I might have a baby and would have to attend a particular meeting/conference at an invitation. You have to foot the bill for both the accommodation and meals for a babysitter. This is so saddening. Our babies are not considered as inseparably one of us. Last year we had a meeting for female pastors in ELCIN; but if you put your voice into black and white and forward it to the table of the council over there where you have only one female member, all you could hear is: “It is fine, we understand” and it ends there. That is honestly a bad thing.

Challenges are like, say there is a strained marriage relationship for one of your congregation member; it is always difficult for you as a female pastor to face that particular man in question. **It may happen that, while talking to him, he would rather ignore you, and would apparently stereotype you and say that the mentalities of all women all over are the same. He would say: “What is that you want to tell me?” You would see yourself being castigated together with your fellow poor woman and that is all.**

Another thing is that, there are some men who feel that a woman is just a woman, regardless of being a pastor and you would not expect any respect from those, although there are many others who respect your office. However one should thank God’s Spirit. Up to now I did not meet a challenge that could take away my moral. And well, that is how human beings are, although not all. There are still those that are troublesome, but generally, they are those with whom one could cope with.

INTERVIEWEE: NELAMA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

Ovo va li ve na eenghono depangelo (ovakolonyeki), ovo va kala yo ve kwete eedjo domaxupilo oshilongo.

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ondi wete kape na unene eyooloko nefimbo loukoloni, osheshi ovo ve li omutwe depangelo eli ile omahangano ovo tava tyapula ouwa woshilongo natango.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoonna mokutukula eliko lopashiwana moNamibia?*

Otau etwa keshiivo lixupi, hano okuhalongwa nawa kwoshiwana, osho yo oukwatya woukapitale. Ava ve na otava twikile okukala ve na shapitilila, naava vehe na otava twikile okukala moluhepo lavo.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Opo oupyakadi ou weyooloko ile elifiyepo linene lopaliko nopanghalafano li xwepopalekwe, ongeenge ashike ouyuki wetopolelafano leluko tau longigwa.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Epangelo oyali longifa natango ondunge ile oideology yepangelo lomukolonyeki – ovo va heap otava twikile okufila moluhepo, vehe na ehongo liwa, ouhaku, omeva mayela, olusheno, eendjila nomakwatafano. Kape na elitulemo nande-nande. Omufinda utilyana onghee tau hepeke oshiwana natango noku shi tukula meengudu dokulikola.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoonna?*

Ava ve na oshimaliwa ovo natangi tava dulu okulanda edu, ile va kambe eenhele dakula nomedu laaveshe. Omufyoonna nande a pewee du, ken a apa ta hange oilongifo nomaushosho okukwafa mounafaalama womapya. Oyuuyemo yaye kai li pomufika woku mu pefifa oloan kombaanga, opo ngeno a xumife komesho ounafaalama waye.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Ongeleki oya fa ihe na etumwalaka layela monghalo yonena omolwa eudeko lopapolitika inali yela muvahapu. Ongeleki oya mwena unene. Oya tila okupangula epangelo komaushima tali a ningi. Ovanapolitika novakwamhepo otava tilafana, na keshe umwe okwe livangeka mukwao.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Ongeleki inai litulamo vali mokukelela ile okuxupipika oluhepo ngaashi ya li ye shi ninga komesho yemanguluko. Oluhepo ola talwa olo omukundu wepangelo. Ponhele yokunghonopaleka oshilonga shOudiakoni, osho shi li okwooko kwa ELCIN okukwafa ovo ve li komunghulo wonghalamwenyo nomoluhepo, okwa mweneka edeulo lovadiakoni vati itau twikile vali. Oprograma yo HIV/AIDS mu ELCIN oya pata. Okwa fa a pumbwa ondjila ipe yokutala nghee ta yakula ovanhu. Ongeleki nayo vene oi udite yahepa na itai dulu okukwafa ovakwanaluhepo. **Ongeleki apa i li moilyo yahepa nayo oya heap; nongeenge oilyo yayo oya hepuluka, nayo otai hepuluka, notai dulu nee okukwafa eehepele.**

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Okanya kOngeleki oka fa ka mangwa. Itai udika nande tai popile ovafininikwa.

10. *Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

ELCIN okupitila mo CCN okwa popya sha ngaho koshinima shetukulo ledu kutya shi ningwe pauyuki. Oya pangula yo oshinima shekufemo lomadimo nohombo yomashenge, yoo oya popila yo oBIG, unene ELCRN.

11. *Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?*

Ondi wete Ongeleki konyala-nyala ya ponwa po kepangelo. Moinima ihapu oya nyengwa okuamuka kepangelo nokupopya pouyelele osho shapuka.

12. *Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?*

Pwoovene kape na oupyakadi. Epangelo letu nande olopa secular, ola fimaneka okukalapo kwOngeleki.

13. Ovafita ovakainhu aveke: Ove ongomufita omukainhu muELCIN oto hokolola ngahelipi etambuleko loye mokati kovakwaneongalo osho yo meendodo dewiliko lOngeleki? (Owa shakeneka mbela omashongo onhumba e na sha noukakwashike-koo-okanhu meyakulo loye?)

Onda shakeneka lela omikundu noshipungo tashi ningwa molwa oukakwashike-koo-okanhu meendodo adishe dOngeleki. Nande ku na oilyo yomaongalo ihapu oyo ye lilongekida okukala melelo lomufita omukainhu, onda shakeneka yo omwaalu wakula wovalumenhu novakainhu ovo ve na eudeko kutya ovafita vovakainhu inava wapalela oilonga youfita ngaashi ovo woalumenhu. Oto udu tava ngongota kutya fyee ovakainhu ohatu yandje unene efimbo letu lihapu kefiloshisho lounona nomaumbo etu fyee hatu li oshipungo oilonga pomaongalo, voo tava dimbwa okutya oku na ovafita ovalumenhu ovo luhapu itava wanifapo oilonga yavo. Otashi fifa yo ounye kutya meemhito dihapu ovakwaneongalo voomeme ovo ve kwetele komesho okuhayambidida kutya ovafita vovakainhu ove dulike kwaavo woalumenhu. Ngaashi ngoo naave mwene u shi liwetele oomeme inava kalelwapo nawa peendodo adishe dewiliko lOngeleki, osho itashi yandje nande efano liwa laasho fye ovakainhu hatu longo mOngeleki, nonande fyee ovakaingu ofye tu vahapu momwaalu momaongalo. ELCIN okwa pumbwa lela okulundulula moshinima eshi.

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

The colonizers who were on power were the ones who had all the national resources and benefits.

2. *Who do you think are mostly benefitting today?*

I do not see much difference from the colonial era because those who are on power today in the independent country and those who are leading business companies are again those who are enjoying the benefits.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

It is caused by little knowledge and ignorance, illiteracy and capitalism. The richer continue to accumulate more and become richer and the poor poorer.

4. *How should this huge social barrier be remedied?*

What is needed to remedy this social and economic barrier is only to apply social justice in the sharing of national economy and other resources.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

The government has adopted the ideology that was previously used by the colonizers, that is, the poor continue to suffer from poverty due to low standard of education, poor health facilities, unhygienic water consumption; lack of electricity, deteriorated roads and other communication infrastructure. There is no commitment from the government. The red-line (a fence line which separated the former northern parts Owamboland, Kunene, Caprivi and Kavango from the rest of the country) is still discriminating and dividing the people in socio-economic groups.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

Those who are rich and have money, and can afford to buy or purchase land acquire large portions of land and fence them even in the communal lands. Although the poor citizens happen to be given land by the government, they cannot afford to buy modern equipments in order to develop their farms for effective productivity. Many citizens who are interested cannot qualify for bank loans due to their low income even if they want to develop their farms at standard levels and yield higher productivity.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

The message of the Church appears to be unclear today due to the political understanding which is not clear among many. The Church is very silent, and is in fear of criticizing the government in its wrongdoings. Politicians and clergymen are sensitive to each other, and are therefore avoiding each other.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

The Church is no longer committed or dedicated to alleviate poverty the same way as it did before independence. Poverty is perceived as State problem. Instead of strengthening the Deacon Department which serves as the helping hand of ELCIN to assist the marginalized, ELCIN has suspended the training of deacons and it is allegedly no more continued. The HIV/AIDS program in ELCIN has closed. This is probably because the Church finds itself also in need of means to help the poor. Where the Church finds itself among the poor, it is also poor and therefore cannot render assistance; but where it is among the rich then it is better off and is in position to help the poor. ELCIN needs a new strategy on how to help the poor.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

The mouth of the Church has shut down. It is not heard siding with and advocating for the marginalized.

10. *What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?*

Through the CCN, ELCIN has advised fair and just redistribution and sharing of land. **It has opposed abortion and same-sex or homo-sexual marriages. ELCIN has also supported the BIG (Basic Income Grant) suggestion, but mostly it has been propagated by ELCRN.**

11. *How, do you think, has the Church in Namibia been positively or/and negatively influenced by political independence?*

I perceive the Church being 'almost' swallowed up by the government. In most cases the Church fails to differ with the government and to honestly speak out publicly about its wrong-doings.

12. *How do you describe and rate Church-state relationship and dialogue in Namibia today?*

There are no major problems between the Church and the government. Although it is secular, the government appears to acknowledge and show respect to the existence of the Church.

13. Female pastors only: How do you describe your acceptance as a woman pastor in ELCIN among Church members as well as at all levels of Church leadership? (Have you come across any gender related challenges in your service?)

I have encountered gender related discrimination at all levels of the Church. Although there are many congregation members who are ready to be under the leadership of a female pastor, I have also come across quite a number of both male and female who have the perception that female pastors are not as good as male pastors. You hear them complaining that we are dedicating much of our time to the maternal care of our children and responsibilities of our houses and therefore neglect our work at the churches, while forgetting that there are many male pastors who neglect their duties. It is disappointing that it is mostly female parishioners who are not supportive and feel that female pastors are inferior to their male counterparts. As you see it yourself, women are not well represented at all Church leadership levels, and that is still not reflecting any improving picture of the role that we women are playing in the Church, although our membership is always the highest at congregation level. ELCIN has still to improve in this regard.

INTERVIEWEE: NEPANDO

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ovo va li tava tyapula omauwa oshilongo efimbo linya, ovo eembulu, ile tu tye ovatilyane. Fyee nee ovalaule hatu pewa ko ashike koxulo yeenyala nande ovanhu vetu tava longo oilonga idjuu, voo itava pewa nande okamboloto kawana. Nande va kala tava longo nelitulemo.

Ava nee tava tyapula nena, oshilongo eshi ndishi osha lwilwa nee kovanhu vahapu. Otashi dulika nee pe na oovamwe tava longo tava mono oixuna, ndee ope na ngoo omitwe dinene, odo ngoo tadi tyapula natango, voo vamwe tava pewa ngoo natango koxulo yeenyala. Vahapu konima yemanguluko oku inava mona natango ehapuluko meenghalemwenyo davo. Otaku popiwa oonakulwa vakulu vati tava pewa “omakutu” (oshimaliwa), ndee oshiwana shihapu inashi kwatelwa mo omo. Otu na ngoo ovakulupe tava pangwa yo oshali, voo otava tyapula ngoo okapendjela kavo. Ashike oshiwana eshi shi li mepupi lokulonga kashi na oilonga, noluhepo opo tali tyakaleke pepupi olo.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Aaye oku na ashike okulihole-mwene. Omufyoona wa hepa hepelela, osho ngoo haku tiwa ngaho ndishi. Ou e na shihapu, oye e na eefalama oye e na ondjabi yakula, manga eehepele di li kokule. Ope na eyele linya ndishi kutya oshipuna otashi li po okadi komufyoona, osho nana tashi eta omwaka osho: okulihole-mwene, taku dala okudengela odi peisho. How should this huge social barrier be remedied?

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Ohatu pumbwa ashike elongelokumwe, novanhu va talike vefike pamwe fyee tu kamulifwe oshikamule shimwe ashike. Osho ashike tashi ninipike omwaka oo. Tashi ningwa nee mokutula oukuni kumwe, nande omukundu itau ka dja po filu-filu. Ngeno aka ke li po kashona, taka tukulilwa ovanhu aveshe nande hamoufikepamwe wovenevene, opo ngoo ngeno keshe umwe a nyike ko.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Aaye epangelo loovene ole litula mo unene eshi tu na ngaashi eyambidido leefiye. Otu na eefiye dihapu molwa omukifi wo HIV/AIDS. Epangelo otali kendabala. Ovakulupe eshi tava kwata oshimaliwa shavo ope na yo ovo ve na eefiye tave di tambulile oshimaliwa shoku di yakula. Oku na eefiye tadi lilele doovene, nado ohadi pewa yo okafilinga kokulikwafela. Epangelo ola koneka

yo kutya ounona vamwe ovafyoona, kave na apa tava hange omidjalo dofikola, ohava pewa omidjalo odo kepangelo. Otava pewa yo omakumbafa. Omahangano amwe opo yo e li taa yandje oikulya kounona ovo va hepa. Ovo yo tava tale ashike omundilo, epangelo otali yandje yo ekwafo loikulya kuvo, nande oikwafa itai wanene. Hano epangelo otali kwafa ngoo hewa.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Ope na ovafyoona va kufwa peenhele davo, voo tava pewa ngoo okafilinga, ngee nee tape ya omaputuko onhumba ngaashi eedoolopa. Apa kandi na naanaa ouyelele wawana, onda shiiva ashike sha meedolopa edi tadi tendwa. Ndee edu ndishi oli na ondilo, voo vahapu kave na nee oiyemo yawana. Inaku hangwa nande elalakano. Kakele nee ka vakwetu venya ve na sha, ovo ngoo va kwafwa unene shaashi ove na omamunhele makuula. Shaashi ovo ve na oimaliwa yokulanda edu, ndee omufyoona, ai!

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Omanenediladilo eudifo la ELCIN pefimbo eli otaa tu unene omufindo komashongo oo a taalela Ongeleki: ngee omafundja, ondjala, nosho yo oudu wo-HIV/AIDS. Okwa tula po kutya ngeno eudifo keshe tali ningwa namu ye ngoo okadimba ko-HIV/AIDS. Nande ovanhu ove udite ko ngoo kutya oHIV/AIDS oshike, nashi kale mo ngoo momaudifo unene. Otaku udifwa ovanhu va diinine eitavelo lavo omu va shashelwa, nova kolekelwa mo, unene tuu molwomalongoitavelo amwe tae linyenge mokati ketu. Otaa popi yo natango elongo loimbuluma. Nokulombwela ovanhu va diinine okuongala peendjovo daKalunga ndee ovanhu ova talala, ova shuna monima.

Epulo la twikilako:Oto ti ovanhu inave litula mo naanaa vali mokuongala malongelokalunga. Oto diladila oshike tashi eta okuhena elitulemo oku?

Ove weti eshi va manguluka itava pumbwa vali okuongala peendjovo daKalunga; nokudiinina yo okuilikana shaashi efimbo lopaike oli na omaupyakadi mahapu. Eshi tashi twala ovanhu okudja pOngeleki osheshi ve udite va manguluka, kave na vali nOngeleki. Ova pwila yo moikolwifa. Otashi dulika ngaho omunhu a li e na elalakano lokuya komambo Olomakaya, ndee mboli eshi kwa sha ita dula ke na eenghono shaashi okwa pita a loloka. Vamwe ova manenwa po efimbo komalandifilo, eshi omunhu e na okupita ongula ta ka ninga nawa ombaa yaye ndee mboli a ovelelwa po. Shikwao eshi tu na ovanhu tava vele otava dula yo okutya, Aaye fyee itatu i ko vali ku ELCIN oku, ohatu i kwinya tu ka velulwe. Ove na po yo omadiladilo aa kutya vati eengeleka ihadi piti mo nokuli, yoo vati ongeleki ya ninga nokuli nongeshefa. Otava ti itatu i ko vali keengeleka davo oko. Ohatu nyekwa omaliko etu. Ohatu va nyamukula ngoo kutya aaye oshinima kashi fi okunyeka ndee oshinima “emanguluko noilonga.” Nongee ohatu tungu nande

ongeleka ngaashi fyee twe lipyakidila noyetu, ofye vene tu na okutunga nomaliko etu twe a pewa kuKalunga oshali.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Aaye ELCIN okwa hala okukwafa, oha kwafa shifike apa ta dulu. Ndee ke na nee oiyakulifo tai fiki kovanhu vahapu shaashi oku na yo oluhepo.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Aaye ewi lOngeleki okutya ashike: “Mounyuni omu li mo mu na oudjuu,” Jesus omona waKalunga osho tumbula, “lididimikeni ame onda finda ounyuni.” Shikwao oshosho kutya, itatu kala monghalamwenyo ngeno iwa efimbo alishe. Otu na okulididimika ashike nokutaalela omashongo, nokukala ovalikani alushe. Nande otu li ovafininikwa ile hatu monifwa oixuna. Ongeleki otai ilikana ashike. Olo ashike ewi layo olo pamwe nokuxunga eemwenyo dovanhu ovo ve li momaudjuu. Ovafininiki ove na yo okupopiwa navo opo vaha kale tava fininike ovanhu vakwao. Voo ovahapu nee, itava hangwa koohandimwe. Ndee okutya ngoo: Lidilululifa ovalunde ve lidilulule shili (eilikano mokambo kelongelokalunga), nelalakano ngeno ve lidilulule nokweefa po oilonga yokuhepeka ovashitwa vakwao vaKalunga.

10. *Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Ehee onda didilika po ngoo oinima imwe. ELCIN shiimba mopaife, ohandi dilile nee kenangeko (eyapulo) lovabisofi kwinya. Okwa li omubisofi a pula kutya Ongeleki i longele kumwe nepangelo okukwafa ovanhu ovo tu li moluhepo. Epangelo li kale ngoo le litula mo mokukwafa ovanhu shaashi ovanhu ovo epangelo voo ovo ngoo ongeleki. Hano pa kale ngoo pe na elongelokumwe, neshakeno ngoo hali ningwa. Onda mona nokuli vamwe va ifanwa va ka shakene natatekulu Hifikepunye Pohamba. Poovene ope na ngoo ewi, nonande ame ngi shii naanaa nawa ame itai dulu oku li yelifa ngoo nawa.

Ope na omadiladilo eshi ovakwaneongalo va lulilwa kokufuta eendjabi dovafita, tava pula kutya, Hano omolwashike Ongeleki itai i mepangelo, ovafita va kale hava futwa kepangelo, fyee hatu ungaunga ngoo nee nomatungo etu, shaashi fyee katu na sha. Ngeno okwali ngoo tashi ningwa.

11. *Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?*

Aaye Ongeleki oya nwefwa mo nawa, ndee kombinga imwe oya nwefwa mo nai kopolotika. Shaashi paife ovanhu ova fa nee va tukuka. Ohai popi nee ovawiliki ovawiliki, ovafita vakwetu. Ovafita vamwe va ya mo nee mopolotika, ndee otashi dulika, katu na vali noukumwe kaya. Eshi ngoo to ya po voo vakweni otave ku lipula: Tate Ndemuweda oku li mongudu ilipi hano? Na unene ngee handi popi mOhangwena yetu omu, otwa valulwa vati tu li “mongudu oyo yovanandunge.” Ohandi dimbulukwa twa li koshoongalele kOngwediva kwi. Ovandongwa, ove na

nee etimba eli kutya, Ou ndishi paife oku li kOukwanyama? Ohatu mu nyikaanyika ngoo hatu ti pamwe ovo ve li “kongudu yovanandunge.”

Hano ope na omwaka u li po meni lOngeleki. Ope ya omakuyunguto moshitukulwa shetu shaHangwena omu, tashi dulika ame omuudifi ondi li kongudu yange, omudiakoni oku li kuyaye. Kape li nee nawa apa kaya. Kape li nawa. Oya nwefwa mo nai kopolotika, nomolwaasho twa fa inatu mangulukilafana ngaashi shin a okukala molwopolotika. Voo venya ve li kwaainya ya kala po nale, aaye venya ova manguluka ngoo ve, ou oku li ngoo apa e lixwinifwa. Nande ngeno otwa ya moshongalele shonhumba, aaye ou wete ngoo kutya, omupopyo womufita wonhumba otau holola kutya oku li kongudu ilipipo. Ohandi koneke twa li twa ya ketalelepo keongalo limwe, inatu koneka mboli kwali kutya omuyakuli kashuude oku li kongudu imwe. Yee omukwaneongalo ota popi kutya aaye eudifo lonena oliwa shaashi ola udifa ashike otexti inali udifa opolotika. Ou wete kutya ovakwaneongalo vamwe ove li kongudu imwe voo vakwao ve li kombinga yongudu yomufita. Opolotika tai tukaula ovanhu otai linyenge yandjena nai kombinga yOhangwena region, ombili ngoo eshi handi popi Ohangwena aike. Otwe shi lombwelwa ngoo kewiliko kutya opolotika yetu nai kale meni.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Aaye onda koneka ekwatafano eli. Ongeleki nepangelo, aaye, ohava kundafana, ohava shakene shawana, notashi ende tashi twikile. Shaashi luhapu momalelo aa opombada, onda koneka kutya ohava shakene.

13. Ovafiga ovakainhu aveke: Ove ongomufita omukainhu muELCIN oto hokolola ngahelipi etambuleko loye mokati kovakwaneongalo osho yo meendodo dewiliko lOngeleki? (Owa shakeneka mbela omashongo onhumba e na sha noukakwashike-koo-okanhu meyakulo loye?)

Aaye epulo eli oliwa. Onda tambulwa ko nawa. Kandi na nande oupyakadi nande-nande. Ova tambula nge ashike ngaashi omufita. Pamwe osheshi ngaho nda hanga meongalo mwa li nale omufita omukainhu. Inandi mona ngoo omaupyakadi nande omunhu iha yela ngei. Nomeendodo dewiliko lOngeleki onda tambulwa ko. Kandi shi shii ngoo pamwe, ndee ondi wete ngoo nda tambulwa ko. Onde linyenga moyeendo ihapu tu li ngoo nomubisofi, ngaashi moivilo yomatumo nomanangeko eengeleka. Luhapu ohandi linyenge, nonda pewa natango oshinakuwanifwa shokukala hamushanga woshimhungu (e shi tumbula) mOshikandjo shokOushilo. Onda wete ngoo nda tambulwa ko. Inandi shakeneka yo omashongo taa tongola nge omolwa okukala omufita omukainhu peendodo adishe.

NEPANDO: ENGLISH

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Those who were enjoying the economic benefits in the past were the Boers or whites in another term. We blacks who were subjected to hard labor and toiled earned very little in return. Those who are enjoying today are similarly the leaders, while those who work hard and suffer from working conditions are given very little. Many people after independence have not yet seen any improvement in their lives. There are the veterans who are now receiving “envelops” (money) while a large number of the population is not included in that. We appreciate that our elderly are given medical treatment free of charge and enjoy their monthly pension. But the population which is at the working age does not have employment and poverty is taking its toll in that age group.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

No, there is only selfishness. Once poor, always poor! The one, who has much, is the one who has farms and a big salary, while the poor are far away. Like that biblical story of a rich man who has slaughtered the only lamb of a poor, is exactly what is happening here. That is what is causing the gap – selfishness which results into self-enrichment.

4. *How should this huge social barrier be remedied?*

It is only remedied when we co-operate and equally treating each other. Although it is not practical to completely remove this gap, what we have needs to be fairly shared so that no one is left behind.

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

The government is showing its commitment because it has the program that supports the orphans which have increased because of the HIV/AIDS. Some of these orphans are taking care of themselves (because both parents have died). The government is doing its best. It is aware of the vulnerable children who receive school uniforms and blankets. Those who need food are also benefiting from the food distribution program in the communities. Other organizations are also involved and distribute food to poor children.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

We gave the poor who have lost their land for little money because of some development like newly declared towns. Here I do not have enough information but I know only what is happening in the process of new towns. Land has become expensive while the people do not have money

for purchase. It is only the rich who are affording to acquire land and are taking large areas at the expense of the poor. Therefore the issue of land is not yet resolved.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

Presently the sermons in ELCIN are addressing the challenges to the Church like: the floods, hunger, and the HIV/AIDS pandemic. Although the people are now aware of what HIV/AIDS is, the Church finds it necessary to regularly speak about it in sermons. The sermons are urging the people to keep on steadfast in the faith in which they have been baptized and confirmed, mostly because of the new teachings that are circulating around in our communities. They are also speaking about the crimes. Sermons are also telling the people to keep on attending the church and hear the Word of God, but the people have gone cold and backslidden.

Follow-up question: You say that people are no more interested to attend Church services. What do you think is causing this lack of interest?

They feel that when they became independent they are no more in need of assembling at the Word of God and to keep on with prayer because of many problems that are confronting us today. What takes the people away from the Church is the feeling that they are now free and do not need to pay attention to the Church any more. They are also excessively engaged in alcohol. On Saturday a person may have had the plan to go to Church, but on Sunday morning he/she wakes up tired and unable to go. Some do not have time because of their businesses and wake up for their bars until it is too late for the church. Another issue is that we have those who are sick and could say, ‘No, we do no more go to this ELCIN. We go there where we get healing.’ There are others who feel that the church services are too long and that the Church has turned into business. They feel that the Church is robbing them off their money. We try to respond that it is not about robbing, but about “freedom and work.” And even when we are constructing a church for example, as we are busy with ours, it is we who must do it with the wealth that God has freely given to us.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

ELCIN is willing to help and is assisting according to its ability. However its assistance cannot reach as many as needed because of the Church’s limited resources.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

The voice of the Church is this: “In the world you have tribulations,” Jesus the Son of God said, “but be of good cheer, I have overcome the world.” And else, we do not have to be in good life all the times, but need to take heart and face life challenges while always at prayer, no matter we

are oppressed and suffer. The task of the Church is only to be at prayer. That is its only voice along its counseling of those in difficulties. The oppressors need also to be talked to, not to keep on oppressing their fellow human beings. But they are so many and cannot be reached by us as individuals. But we can only say: “Lead sinners to true repentance” (a prayer in the book of Sunday service), with aim for them to repent and stop oppressing God’s fellow creature.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

Yes, I have noticed something if I may refer to the consecration of the bishops. The bishop was calling for the co-operation between Church and state in their care of those of us living in poverty. He also asked for the government to do more for the people. I have also learnt that some people have been notified to form a delegation to go and see President Hifikepunye Pohamba. There is some voice although I am not sure and cannot clarify what is being done.

Because the congregation members are exhausted by the responsibility of the salary of the pastor, they are asking if it is not possible for the Church to merge with the state, so that the salaries of the pastors are paid by the state, while we continue to tackle other challenges because we do not have money. I wish it could happen.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

The Church has both positively and negatively influenced by politics, because the people are now divided. I am here referring to my fellow Church leaders. Some pastors have joined politics and this is threatening our unity. When ever you meet, your colleagues are suspicious with you: “To what party does *Tate Ndemuweda* belong?” This is especially affecting us who are in Ohangwena region. Others have regarded us as those who belong to the “party of the wise ones.” I remember when we had a conference in Ongwediva when my colleagues from Ondonga were suspicious with my political position simply because I am working in Oukwanyama area. This is creating divisions within the Church. We have conflicts here in our Ohangwena region because you find cases where I belong to my party as a pastor, while a deacon belongs to the other, and then tension becomes very high. The Church has got this negative political influence and as a result we leaders are no more open to one another as we should. Those who are in the party which has been here before are free but these others are pushed into isolation. These party affiliations are reflected even in the way we pastors speak and discuss in our meetings. I recall when we went for a visit to one congregation. We did not know that a pastor is a supporter of one party. Because we the visitors preached, later a member of the congregation stood up and said, ‘Today the sermon was good because it concentrated on the text and was not about politics.’ This revealed to us that the congregation was divided in two political factions, the one which belongs to a certain party and the other one that supports the party of the pastor. It is a pity that I have always to refer to Ohangwena region. It is the region where divisive politics are at a boiling point. The top leadership has however advised us to keep our politics to ourselves.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Yes, I have noticed this co-operation between the Church and state. I know that they sufficiently meet at top leadership level.

13. Female pastors only: How do you describe your acceptance as a woman pastor in ELCIN among Church members as well as at all levels of Church leadership? (Have you come across any gender related challenges in your service?)

This is a good question. I have been well accepted as a pastor and I do not experience any problems in that regard. Probably it is because the congregation did already have a female pastor before me. Although I cannot exactly know, I also feel accepted at all other levels of the leadership in the Church. In many cases I have been among the delegations of the bishop like in Mission festives or the dedication of the churches. Presently I am also a secretary of the (mentioned but withheld) group in the Eastern Synod. I feel welcomed. I have also not come across any discriminatory challenges at all levels of the Church on the basis of gender.

INTERVIEWEE: PENDA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

Manga oshilongo inashi manguluka omauwa oshilongo oga li taga tyapulwa unene kaatiligane, aakolonyeki.

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Konima nee yaNamibia sho lya manguluka, ondi wete Aanamibia ayehe otaya tyapula uuwanawa gwoshilongo, unene tuu kombinga yokumonithwa iihuna komaupyakadhi nga ga li moshilongo shetu, omahepeko ga etwa mo kaakolonyeki. Naantu ayehe oya yalulwa shi thike pamwe. Kape na we iinima mbino yuukakwashike-koo-okantu nosho nosho. Aaye ope na ngaa omauwanawa ogendji tatu tyapula ngashingeyi. Moshinima sheliko omo ndi wete mu na sha shakambela. Namibia oshilongo ngaa shi na omaluza geliko, ihe shoka tashi zi mo itashi topolwa pauyuki. Mba ye li komeho otashi vulika taya longekidha omakwatho ihe koshigwana itaga thiki ko, taga hulile mwaamboka ye na oku ga thikitha. Otu na wo tashi vulika omuntu ta kwata omathele ge li gatano (NAD500.00), ndee gumwe otashi vulika ta kwata ngaa omayovi gomathele. Okuhefikepamwe oku oko okuhena ouyuki tandi popi.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Osheetithi shomwaka pokati kaayamba naathigona moNamibia, shaashi moshilongo oto adha mo aayamba yoomilionele osho wo ohepele ngo ke na naashi ta li esiku ndjo. Osheetithi shimwe osho ombepo yokwiihola, omuntu gwiidhiladhila owala ongoye mwene. Okwaa na uuyuki, omaumbudhi nuulingilingi oyo wo iinima iikwao tayi etitha etukuko ndika enene. Iinima mbi kwali yi na oku ka kwatha aathigona otayi ponwa po ashike komuntu gumwe. Oomiliona dhomathele odhindji dhiimaliwa otu uvite tadhi kana, ndhono dha li tadhi vulu okugandja ekwatho kaathigona.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Pamwe oshinima tashi kwatha osho owala Aanamibia tu kwatwe ngaa kombepo yohole hokuhola ooyakwetu. Euvoko ndjono lyokuhola mukweni ngaashi ngoye mwene gwiihole ngele otwe li adha, nena iinima mbyono nda tumbula itayi ka kala ko. Kutya nee ombepo ndjono otatu yi adha ngiini, Ongeleki oyo ando omukwathi noyi na okulonga aantu ohole, oshoka oyi lile po okukondjela uuyuki moshigwana. Ngele tayi popi, ngu e na omakutsi gokuuva ko otashi vulika ngaa uuve ko. Nokanona kokomwenyo ngele taka pendulwa otashi vulika ngaa tu ka mone omalunduluko.

5. *Pakutala kwoye epangelo moNamibia nena ole litulamo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Pakutala kwandje ondi wete kutya epangelo lyetu otali kondjo, noliitula mo okukwathela aakwashigwana ayehe. Oli na ngaa ondjuulukwe oshigwana shi kale nawa, nande itatu pu ko atuhe esiku limwe mokuhepuluka. Mupya munene nee nande tali kondjo ngaho, ngele ekwatho olya gandjwa kombelewa onene yopombanda, oshiholelwa ongaashi tu li mefundja ngashingeyi lya hepeka oshitukulwa. Otashi vulika nee taku gandjwa iimaliwa i ka kwathele mbo ya hepekwa kefundja. Mbo nee ye li poondondo ndhono ya thikithe omakwatho ngono koshigwana, ekwatho ndjoka itali thiki nana liihwa po. Otali yakwa po paulingilingi molweendo. Omilandu odhi li hwepo, ihe iinima otayi hakele owala pokati mpono.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakwashiwana edu nelalakano ku xwepopalekwe oufyoona?*

Evi ondi wete inali tukulwa pauyuki. Aakwanaluhepo moshilongo muno itaya tyapula uuwanawa metopolo lyevi. Ngu wa hepa owa hepa ashike, nomauwa gevi otaga tyapulwa owala kwaamba ye na sha. Oyo taa vulu okulanda oofaalama. Ngaye omuthigona ofaalama otandi yi adha peni kaandi na oshimaliwa? Aathigona oya patelwa kondje mpoka.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Momaudifo aELCIN nelongo lye masiku ngano otaku tsuwa omuthindo kaantu ya thikithwe pamwe, osho wo aantu ya longe ngaa muuwanawa gwoshigwana. Nda hala kutya, ya longe ngaa netilokalunga nonuuyuki ngaa. Omuntu a mone ngaa kutya ompito ndjoka e na yokukala miilonga okwe yi pewa kuKalunga yee a yakule muuwanawa gwaakwashigwana kaashi shi muuwanawa gwe mwene. Shikwawo otaya tsu omuthindo mpono opo ku hulithwe po oluhepo nando itali hulu po thiluthilu. Taku popiwa woo uulingilingi u hulithwe po, opo owala aantu yaKalunga taa vulu okwathwa meukililo nomeudhililo neliko loshilongo olo li li po okukwafa aveshe.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Aaye onduuvite kutya ELCIN okwi itula mo nota kambadhala. Okwa kambadhala okwaambidhidha epangelo mokuhangakena omukundu ngo. Oshiholelwa ongaashi tu na oocounselling dhi li mu. Ota kwathele mbono ye ha omaupyakadhi komitima ya vule okwiimona ye li oshitukulwa shonkalamwenyo yo ya ye komeho. Shikwawo ELCIN ota longo uudiakoni mu na eyakulo lyehungomwenyo nekwatho lyokolutu. Otu na wo etumo mono aantu taya kwathwa ngee iikulya nenge omizalo ngaashi kooMangeti hono. Okwi itula mo nando omukundu itau pu po esiku limwe.

9. Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?

Pethimbo longashingeyi moshilongo shetu otu na mo uupyakadhi ngaashi gwombuto yo HIV/AIDS. ELCIN ota kondjo opo aantu ayehe ya kale ya talelwa methano limwe kutya, omuntu nande okukale monkalo ndjono yaana uukolele oye omushitwa gwaKalunga nomolwaasho na talike shithike pamwe naantu ayehe. Ota kebele aantu yaa liwe oshipungo molwomukithi mbu.

10. Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?

Ondi wete ngaa kutya Ongeleki oyi lile po okukondjela omuntu gwaKalunga aguhe pambepo, palutu nopankalathano. Ondi wete ngaa kutya oyi na mo ngoo sha, ya gandja ngaa omayele kepangelo, nda dhini kutumbula kutya, aantu ayehe ya lye ko ngaa koshikwiila shemanguluko. Limwe ngaa lyomomawi gOngeleki ngaa ndjo. Shino ondi wete tashi ningwa kutya okoohandimwe, nenge pomuthika gwomahangano.

11. Ongeleki moNamibia oto diladila mbela ya nwefwamo ngahelipi, nawa ile nai kemanguluko lopapolitika?

Ondi wete ngaa kutya Ongeleki inai nwethwa mo nai. Nomethimbo ndika lyopolitika tayi kondjo moshilongo ondi wete kutya Ongeleki otayi longo ashike tayi gwanitha po oshinakugwanithwa shayo. Oyi na mpa ya thikama mokati kaakwashigwana. Otayi longo ashike nawa, nande pe na ngaa emanguluko lyopapolitika. Oku na ngaa omapiyagano tage ya koohandimwe, ongele nee omaanashilongangeleki, shaashi otu li muudemokoli, yoo opolitika oshinima shomomutima gwomuntu. Shono oshi li uupyakadhi, ndee ELCIN ita popile omaukwatya ga tya ngaaka. Shaashi kegulu kaku na politika.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Mpa pa hulile okutseya kwandje shi na sha nepulo ndika, otandi vulu ngaa ndi tye oya kwatathana ngaa minima imwe yontumba, ndee ngele otatu popi oonkundathana, aaye kandi wete pa ningwa sha natango Ongeleki ya kuutumba nepangelo moonkundathana. Ope na sha oshindji ya pumbwa okuninga muukumwe, ku kundathanwe omikundu odhindji dhi dhi li moshilongo mu. Ando pamwe katu li ngaa mpa tu li nena.

13. Ovatifa Ovakainhu aveke: Ove ongomufita omukainhu muELCIN oto hokolola ngahelipi etambuleko loye mokati kovakwaneongalo osho yo meendodo dewiliko lOngeleki? (Owa shakeneka mbela omashongo onhumba e na sha noukakwashike-koo-okanhu meyakulo loye?)

Okukala paantu ou na okukala wa tegelela iinima iyali kutya uuwanawa nenge uuwinayi. Ongomusita omukiintu, kutya okombinga nee yaakwanegongalo, aaye omashongo omo geli. Oto adha omuntu kwali ngaa ha yi komambo ndee oto uvu taku ti: 'Aaye ngaye itandi yi we komambo elongelokalunga tali ningwa komukiintu kaya. Itandi i ko we shila ote ya a fumvike

ndje ngele nda sa kaandi wete ko we.’ Oku na yamwe natango ya kakatela mushoka shoo ya monene etameko lya kala momake gaalumentu. Yamwe ya kakatela muPaulus. Yamwe oyuvite ngaa pe na sha inashi ihwa po ngele taa wilikwa komukiintu shi vulike anuwa ngele taa wilikwa komulumentu.

Movanashilonga vakwetu namo omu na oupyakadi. Aakiintu inatu talika natango methikopamwe naalumentu. Nande osha tashi longekidhwa oho ka adha ngaa omadhina gaalumentu ogo ge li po ageke. Ohaya ti mbono oomeme anuwa kaye shii kupopya, nando owu mu tule po okwa fa owala emanya li li mpo. Oto adha ngaa oompito odhindji tadhi tu pitilile po ngaa, taku ti ngaa tsee aantu ngaa tu li ngaaka. Moompito dhokutumwa po, otaku tiwa ngaa aniwa otu na po omagumbo. Wa talelwa ngaa methano nomehistoli ndjono kutya ngoye omudhiginini gwegumbo. Aaye omashongo oko ge li.

AOM: Pamwe Kalunga ote tu pe ngaa ombepo yuukumwe, tu uve ko kutya kehe gumwe oye omuntu omushitwa gwaKalunga, tse tu kale itaatu dhengele owala onzi peho, mokwiiyambapaleka nokwiihola tse yene. Iinima yokuthelekenyena omuntu kongudhi otayi zi owala mpono sho omuntu e na egamo lyokwiihole mwene. Nande itatu faathana monkalathano, ando tatu ka kala ngaa tu li nawa atuhe ando. Otu na aantu ngaa tashi vulika taya si kondjala, nande omudhimba sho tau pakwa itashi popiwa nenge inashi dhimbulukiwa kutya eso osheeti shalyo ondjala.

PENDA: ENGLISH

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

Before the attainment of Namibia's independence the wealth of the country mostly benefited white people, namely the colonizers.

2. *Who do you think are mostly benefitting today?*

After Namibia's independence, I think all Namibians are enjoying the wealth of the country, especially in regard to the problems that people suffered from in our country, as a result of the colonizers. All people are now regarded as equal. *There is no longer discrimination based on gender and so on.* So, there are many good things that we are enjoying now. I see something missing with regards to wealth. Namibia seems to be a country with abundant wealth, but the wealth is not equally distributed. The leaders might organize assistance for people but it does not reach the intended beneficiaries; the assistance ends up with those entrusted to deliver it to the needy. For example, there might be someone earning five hundred dollars (NAD 500.00) while another earns hundreds of thousands. This inequality is what I refer to as injustice.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

The cause of the gap between the rich and poor in Namibia is that one will find the rich with millions and the poor who do not have anything to eat for a day. Another cause is the spirit of selfishness; a person who just thinks of him/herself. Lack of transparency or injustice, theft and corruption, are other factors that bring about this huge disparity. Assistance that is supposed to assist the poor is being used by one person. We heard that millions of hundreds are lost, that could assist the poor.

4. *How should this huge social barrier be remedied?*

Perhaps what can assist in this regard is for Namibians to operate in the spirit of love, which is to love others. If people understand the concept of loving others as ourselves, then what I referred to earlier will not exist. But in getting acquiring such a spirit, the Church should perhaps facilitate in teaching people about love because it is there to advocate for justice in the society. When the Church expresses its views, perhaps those who have ears would hear. If the inborn spirit or the *conscience* of people is revived, it is possible to see changes.

5. *To what extent in your view is the government in Namibia today involved in equal redistribution of national economy?*

In my opinion, the Government is trying to assist all citizens. The Government wishes for the nation to be well, even though we will not all be taken care of at the same time in terms of poverty alleviation. It is unfortunate that even when the Government tries, that sometimes the assistance does not reach those it is intended to for. For example, if assistance is given by the

highest office to assist part of the society suffering from the floods, it is possible that money does not reach the flood victims. Those at the levels of being entrusted to deliver the assistance to the victims do not give full assistance. Part of the assistance is lost through corruption in the process. The guidelines are well designed, but the assistance is blocked somewhere before it reaches the intended beneficiaries.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

In my opinion, the land is not divided equitably. The poor are not benefiting from the distribution of the land. The poor remain poor and only the rich are benefiting from such distribution. The rich can buy farms. Where will a poor person like me get a farm from without money? The poor are excluded in that manner.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

In the preaching and teaching of ELCIN nowadays, the emphasis is on equality among people and for people's work to benefit the nation. I mean for them to work with the fear of God and justice. For people to realize that the work they do is given by God to assist in benefiting the nation and not for individual gains only. In addition, the emphasis is put on poverty alleviation although it cannot be eliminated in its totality. The Church is also speaking against corruption so that all God's people are all directly and fully taken care of.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

I feel that ELCIN is interested and is indeed trying to alleviate poverty in the society. It tried to assist the government in this difficulty, and counseling sessions are an example in this regard. The Church is assisting people with difficulties at heart to realize themselves as part of other living beings and for them to move forward. Another point is that ELCIN is doing diakonia where counseling and social welfare services are offered. We also have the mission services where people are assisted either with food or clothing like at Omangeti area in the northern regions of Namibia. ELCIN is dedicated even though the problem of poverty will not be solved in one day.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

Nowadays, we have problems in our country such as HIV/AIDS. ELCIN is trying so that all people are viewed in one light. That is to say, even when a person is in ill-health, that person is still God's creation and should therefore be viewed like other people. The Church is preventing stigmatization among people because of this disease.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

I think the Church is there to support God's person in a holistic way: spiritually, physically and socially. I think the Church has contributed by giving advice to Government, so that everyone can perhaps benefit from the country's wealth that became available as a result of the attainment of freedom. That is one of the voices of the Church. This is done by individuals or corporately.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

I don't think the Church is influenced negatively by political independence. Even during this time when politics is active in the country, I think the church is just working to fulfill its task. It has its stand in the society. It is working just well in the midst of political freedom. There are a few problems that arose from the church workers because of democracy and politics which is part of being human. That is a problem that ELCIN does not condone because there is no politics in heaven.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

With my limited knowledge on this question, I can say that there is a relationship between the Church and the government with regard to some things. However, if we refer to discussions, I don't think something has been done yet. The Government and the Church have not engaged in dialogue. There is a lot that needs to be done together; to discuss about problems that are in this country. Perhaps we wouldn't be where we are today had there been dialogue.

13. Female pastors only: How do you describe your acceptance as a woman pastor in ELCIN among Church members as well as at all levels of Church leadership? (Have you come across any gender related challenges in your service?)

While among people, one expects two things: good and bad. As a female pastor, the challenges are there, especially from the congregants' side. You might find a person who used to attend the church service saying, 'I will not attend the church service which is conducted by a woman. I will not attend it; maybe she will bury me when I die, when I cannot see anymore'. There are some people who are stuck in the past because of their past experiences where only men were in charge. Some are still stuck with the understanding of Paul. Some feel that something is missing when they are led by a woman compared to a man. There are also challenges among our fellow workers. Women are still not viewed as equal to men. Even when something is prepared, you would find only the names of men on list for consideration. They allege that women don't know how to talk and entrusting them with a task is just like putting a stone there. You will find that women lose a lot of opportunities, because we are said to be just people of a certain caliber. When opportunities arise for one to be posted out on mission away from home, we are said to be women of the house and therefore should not be sent out. We are being viewed in the historical context that we are housekeepers. The challenges are there.

AOM: Perhaps God will give us the spirit of unity, to understand that everyone is a human being and was created by God. This realization will help up not to be selfish and prevent us from just enriching ourselves. Discrimination against others is born out of selfishness. Even though we won't be socially equal, everyone should at least be well. We might have people dying of hunger, even if it is not mentioned during their burial that the cause of death was hunger.

INTERVIEWEE: SHAKOLA

A. Government and Society

1. *Owa didilika kutya mbela oolyelye va li ovo unene tava tyapula omauwa eliko lopashiwana oshilongo manga inashi manguluka?*

2. *Oto diladila kutya olyelye tava tyapula omauwa aa nena konima yemanguluko?*

Ava va li tava tyapula omauwa manga inatu manguluka ovakolonyeki, eembulu naava twa li hatu ufana eepapete deembulu. Konima eshi Namibia lamanguluka omauwa oshilongo eshi otaa tyapulwa kwaava tava pangele, ovanapolitika vongudu yoSWAPO pamwe neefamili nomahewa avo. Okwa wedwa vali ovakwashiwana ovo ve li ovaaluki eedula edi.

3. *Oshike wa tala osho shi li osheeti shakula shomwaka pokati kovayamba novafyoona mokutukula eliko lopashiwana moNamibia?*

Omwaka pokati kovayamba novafyoona owa etwa koinima ngoo ihapu. Opolotika, eeconnection, omauhewa hano ndi tye, elongo, eshiivo, nashikwao okulonga ngoo noudiinini vali. Ovanapolitika ovo ve na eeposition dakula mepangelo, ova tameka tava kutu ookaume novapambele noku va tula peenhele diwa. Ovo ve na eendjabi daondoka nova dja ko shili. Ava va longwa ove li nawa shaashi ove na oilonga mepangelo ile momahangano onhumba opaumwene nohava futwa nawa omolweendjapo noexperience yavo moilonga. Onda hala yoo okufimaneka ovanangeshefa ovo vamwe inava longwa ndee molwoilonga noudiinini wavo ove shi pondola okulikaleka peendodo diwa meliko. Eshi otashi ti kutya okulonga noudiinini nokuhafya ounye nako otaku dulu okuetifa omwaka meliko pokati kovanhu vostatatus imwe.

4. *Ongaba ei yakula ya tukula ovanhu panghalafano owa tala mbela tai dulu okukondjifwa ngahelipi?*

Oshinima shotete nda tala tashi dulu okuxwepopaleka nande haku kufa po filufilu omwaka ou osho elongo laaveshe. Open Learning (IOL) oku na oslogan hai ti “Education is the biggest equalizer”. Osha fimana ovanhu va longwe va shiive okulikwafa voovene. Nande haaveshe tava ka ya koiputudilo yopombada oshiwa ovanhu aveshe va mone obasic education. Ava ve na oitalenti youngoba tava tumwa keefikola dovocational ngaashi keeValombola nosho tuu va mone eewino doku ke likwafa komongula nokueta po eemhito yo doilonga va dule oku ka kwafa yoo vamwe.

Oshitivali epangelo nomahangano opaunangeshefa ngee taa eta po eemhito doilonga notaa kutu ovanhu pa ha ningwe omaukombuda woundiku shii. Ngeno ovanhu ova li hava kutwa pe he na oukombuda omunhu oto ti ngeno eliko ola balansa ngoo moshilongo nomomapata. Paife oshi li ashike ngaha kutya ava ve na nale ovo tava mono eemhito doilonga shaashi ovo ve shiivike, voo ava ve he na ava ve va shii tava kala inava kutwa moilonga. Oluhepo tali lilondo, omukulu nondenge naxe naina aveshe kave na oilonga shaashi kape na ou e va shii. Shikwao ngeno okutula eendjabi dovanailonga pondodo ngoo ya talwa nawa, onda hala okutya eendjabi di

controlwe. Ovanailonga vamwe kutya omepangelo ile omeeprivate company ove na unene eendjabi di li pombada omanga vamwe ve he na ashike sha nande. Vati omunhu oha longo ngoo ndee noikulya yomwedi inamu kwatelwa eefewa neefuto dofikola okandjabi itaka dulu sha ashike.

5. *Pakutala kwoye epangelo moNamibia nena ole litula mo shifike peni mokutukula eliko lopashiwana shifike pamwe kovanhu aveshe?*

Oi! Ndishi ngee hatu popi eliko loshiwana ohatu popi nee eeresource doshilongo ngaashi oimaliwa yoshikefa shepangelo oyo hai di moTAX yovanailonga, eeshi, okawe, edu, ouraana, platinum and zinc osho yo oifitukuti oyo tu na. Shikwao ngee ohatu popi ovanhu aveshe otwa dilaadila ngoo okudja kohanana yefiku limwe fiyo okomukulupe ta li omutoko e na oukwashiwana waNamibia. Ovakulupe ohava pewa okapendjela walye oko500 ile ingapi lwaapo. Ashike ndishi opendjela ei oya tulwa po keembulu epangelo lipe itali dulu oku i linomena? Efimbo limwe ohai dilaadila kutya shiimba ngeno kai hangelwe po ngeno shiimba inai diladilwa no inai uya po nokuli. Ngeno shiimba otaku tiwa otai ningifa ovakulupe “ondede” ndee tava kala ihava longo sha vali ngee ve i pewa. Ounona vanini va ninga elao lokulya ko sha kepangelo molwotunhila. Ehee , nelongo lopetameko lahamakasha. Ohai ti lahamakasha shaashi luhapu eefikola odo dounona odo ngoo luhapu ngaashi koushai oku inadi filwa oshisho nandenande, di li moluhepo. Ovanafikola vamwe po vokeeuniversity ovanelao naava ve na eeconnection ohava mono ko oloan yokulihonga kepangelo, nande ohave ke i futa noishoshela. Ava va dopa ndee inave litoola po noNAMCOL epangelo ihali tale ko oko. Ostrata ya ka kola.

Momaumbo nee momikunda omo, ehee, ohaku yandjwa ngoo oukulya voikukuta tai pitile moovene vomikunda. Metukulo omo nocorruption omo nee i yadi omo, vamwe va mona vamwe inava mona, omwedi umwe kwa yandjwa umwe ovanhu ngee va li ‘usho kugena’ tyuulu, epangelo lamwena ile to ka uda oikulya ya ya komaumbo aava ve na sha. Ekwafo eli ihali fiki alushe kwaaveshe ovo ve li pumbwa loo kali po alushe momafimbo omo la pumbiwa neenghono. Ovakhawashiwana veedula 25-59 inava longwa voo ve he na oilonga ove li moupayakadi, kandi shii ngee eliko lopashiwana ove li shii moku va kwafa. Omadu vati otaa yandjwa ngoo kovaaluki, eefaalama otadi pewa ngoo oolyeelye ava va kupulwa va tya depa, havafyoona. Pauxupi nandi ngonge ngaha kutya: Oufikepamwe wokutukula eliko loshilongo kau po, inau tulwa moilonga, ou li ashike mokanya nomoyoongi.

6. *Oolyelye ovo to diladila tava mono ouwa nena mokutukulila ovakhawashiwana edu nelalakano ku xwepopalekwe oufyooona?*

Edu ngaashi nda popya nale otali pewa oohashike shalye ava ve na sha nale, ovaChina novaaluki. Ovafyoona va ha ile kombada kape na ou he va tale. Shapo omufyoona ota kufwa ashike apa e li a yapukile *ovanhu*, ta pewa oushakashaka yee oku li mondwi e weti a pewa oimaliwa. Eefaalama ngaashi nee dokOmangeti, mbela oda pelwe ava ve ya nale va li ve na oupesho naava va li va adha po povapangeli vefimbo linya. Ndee ngaashi ngaha nande ou kale we i hala ku na apa to i hange wa dalwa komufyoona nande ou kale wa mona po oumaliwa wa

hala u i lande. Mwaadi domoushimba ihatu popi mo nee, eemiliyona edi to pulwa nghee wa dalelwe u di ude, otadi i ngoo kwaava ve na nale oimaliwa.

B. Questions Related to Church and Society

7. *Omanenediladilo elipi (Eetema) ho udu taa tulwa unene omufindo nokuholoka luhapu momaudifo nomeetundimbibeli mu ELCIN?*

Onda koneka ovafita vamwe tava udifa oinima ngaashi ombili, ohole nediminafanepo momaongalo. Ashike ope na ashike oshinima hashi udifa nge nai osho okurefer alushe kediminafanepo laformer president Nujoma pemanguluko eshi a li a ingida ediminafanepo. **Paife osha fa kutya Ongeleki inai hangwa nale hai udifa ediminafanepo. Mbela oye li longwa komupresident inai hangwa i li shii nale. Onda hala Ongeleki i ulike kutya yoo oya hangwa nale hai popi ediminafanepo manga nemanguluko inali uya.** Ewiliko lOngeleki ame eshi hai li tale inali hala okumonika nande okapefili kasha kepangelo. Oto hange omuwiliki wonhumba ta ningi nande oandaha moradio ile nande ekundo ngoo lOngeleki ngaashi pomido dipe neekrimesa, ndee ponhele yokupopya etumwalaka levaengeli ota tange ashike emanguluko la etwa komapendafule. Osho oshili, ashike fyee otu na okuyandja ewi lOngeleki liyela okudilila kelaka longeleki. Oipopiwa imwe hai ningwa kovawiliki otai vavala ashike oinima itai yukilile nokutomona omapuko taa ningwa. Mbela oo nee outeolohi ile omaufilosofi tu na okulombwela ovanhu mokati keemhumbwe davo defiku keshe oo. Mafimbo amwe ohai mono Ongeleki tai popi ombili momukalo ‘woshimbili-kulya-nge.’ Ovafita lela vanini to hange tava udifile ovanhu tava popi oshili yonghalo oyo ve li mo, tava hanyene ovanhu va angale outondwe tau kunwa kopolotika ile koukwamuhoko. Vahapu otava udifa ashike omwenyo waalushe mounyuni tau uya itava tale onghalo omo ovanhu ve li, mbela shiimba ova tila okuyalwa. Efimbo limwe shiimba ohava dimbwa kutya onghalo omo ovanhu ve li otai dulu oku va twalifa meulu ile moheli.

8. *Owa tala ELCIN e litula mo shifike peni mokuxwepopaleka oufyoona moshiwana?*

Mokupopya oshili ELCIN oku li ashike apa a fiwa kovatumwa, tape ya a shuna enha limwe ile avala monima nokuli. Eshi ohandi shi popi shili paestatistika kutya eefikola adishe edi e na osho yo oshipangelo shimwe, odedi ngoo da fiwa po kovatumwa. Okwa pata oshipangelo shaye shokoNkurenkuru; shaNgela okwe shi yandja po kepangelo; ofikola yoilema kEngela oya pata. Eeprojek a li e na ngaashi ongalashe nounafaalama pOniipa, noshihongelo kEngela, da li ngoo da pa vamwe oilonga oda pata. Oshihondjelo shaye otashi pungauka sha uka kexulilo lasho. Ehee, shiimba ita dulu ngoo nee vali shili oku i kaleka po shaashi ke na oimaliwa, nomolwa efiyafano lopaliko. Ashike ELCIN ina kala yo neunganeko lopamona tali xupifa eedikwanhele daye edi.

Ope na oshimhungu shOudiakoni momaongalo hashi ungaunga novakulupe novayambididwa oto ti xwepo mokukwafa ovanhu. Ongeleki peemhito dimwe ohai yandje ngoo oucourse kovanhu vomwaalu uxupi okuyandja eewino kokulikwafa ngaashi okuteleka, okuhondja neecompiuta.

Etumo shili ohali longo, tali kwafa Ovakwanghala nOvahimba, ashike ohali dimbwa kutya momaongalo oo taa ongele oikwafa omu na yoo ovafyoona. Walye, onda fa ndi wete omafimbo amwe omaongalo taa kombo pondje moo meumbo omwa kaka.

9. *Ewi la ELCIN latya ngahelipi ho udu nena moshiwana shamanguluka to dulu u tye otali ulike okwaama kwOngeleki kovafininikwa noku va popila?*

Oh, kandi na naanaa eshi handi udu ame. Shapo ohai mono ashike ovafita novawiliki tu li koitaafula imwe novafimanekwa. Inandi uda yoo tuu Ongeleki tai popi ile tai nyenyeta molwa omunhu wonhumba ile wongadi a kufwa onhele yaye shi he shi pauyuki. Shapo ngee to udu tai popi ongeenge oyo tai kufwa edu, ndee nomeemhito odo yoovene oyo yak ala oshihakanwa, inai ninga pos ha naanaa shomupondo mokuwanyena okuhena ouyuki, nande peenhele dimwe oya findana ngoo hewa.

Ndee ngee tashi ya pokupopila vamwe aaye, ohatu tale ko ashike twa tonya omaoko. Ovakwashiwana otava tukafana ngaa moyoongalele yeengudu dopapolitika omo ovawiliki vOngeleki navo omo yo hava kala, ndee ito udu nande tava hanyene ko yoo tuu. Omunhu na tukwe ashike, na shundulwe ashike shaashi omadilaadilo aye itaa tu kumwe nongudu yonhumba yopolitika, ile shaashi womuhoko wonhumba, ile shaashi a li ngoo nee omukolonyeki. Etambulafano, ediminanepo noudemokoli ou wa kala tau ingidwa nomakanya kovanapolitika ovo tuu ava, otashi ti kau po vali hano? Ngaashi ngoo nda tonga nale mbela inava hala okuyalwa nokumonika itava fimaneke ovapangeli. Okupukulula omunhu kaku fi okuhe mu fimaneke.

Ashike hewa omunhu iha liwa ombelela, ovafiyekadi neefiye ohave va popile ngoo. Ndee omikundu dimwe moshiwana otadi teya ngaho omukumo noku udifa nai. Oto hange omunhu wonhumba a ukiwa neendaka vati omulodi, molwa ashike omaitavelo ehe na oshili. Ponhele yeongalo li mu popile, shapo navo mwa kwatelwa omufita novakulunhuongalo, otava tameke vali okufinyaaafinya nokutalela omunhu oo kombada yeenyala. Otaka popilwa nee kulye? Shaashi kwaame ovanhu ovo navo otava marginaliswa. ELCIN okwa pumbwa okuulika olukeno laye kovanhu ava tava hepa molwomaitevelo omilaulu.

10. *Oto dimbulukwa mbela omayele (ngee ope na) e na sha nouwa waaveshe a pewa epangelo moNamibia okudilila kOngeleki?*

Ngee ope na omayele ile omapukululo a ningwa po kOngeleki inandi a uda.

11. *Ongeleki moNamibia oto diladila mbela ya nwefwa mo ngahelipi, nawa ile nai kemanguluko lopapolitika?*

Ame ondi wete Ongeleki ya kanifa ofocus yayo noya ponwa po kepangelo. Ondi wete tai ndanisha kotune yongoma yepangelo. Eshi ohai shi popi shaashi Ongeleki oya mwena, itai addressa eeissue dosocial ngaashi ocorruption ei iyadi mepangelo omo ngaashi moGIPF, oshinima shetukulo ledi, okudengela odi peisho, noissue yovaaluki tava ningwa oolite momutenya umwe. Ongudu ei otai treatingwa special inai fa ovakwashiwana vakwao. Ongeleki

oya mwena filu. Shiimba ava ve na ehalo lokupopya ova tila oku shi kalela po, voo vamwe va ama ombinga yopolotika yonhumba itava dulu okulipenuna eteta shaashi tashi dulika ovo tava li.

12. Oto hokolola mbela nokuyandja ondjele ifike peni yekwatafano noyeenghundafana pokati kOngeleki nepangelo muNamibia nena?

Poovene inapa ningwa sha naanaa shi tya shoo, shaashi ngeno otwe shi uda ngaa. Pamwe ewiliko lipe tali ningi po sha.

AOM: Nandi komende koshinima shogender muELCIN. ELCIN yee mwene fiyo opapa ota anyenwa ngoo konghuluyonale ngee tashi ya poomeme. Eeposition dewiliko edi dakula fiyo opapa odi na ashike ovalumenhu. Otwa hala a lundulule oukwatya ou, otwa hala okumona ovafita voomeme momawiliko opombada muELCIN. Oshinima shokutya oomeme ava ve li po itava dulu ile inava qualify onda fa inai hala oku shi itavela nawa shaashi ope na ngoo ovalumenhu vamwe ve li momawiliko ndee paushili omunhu naye ota dedauka ashike, shiimba e he lidule ile e dulike nokuli kumeme wonhumba ngee a tulwa mo.

SHAKOLA: ENGLISH

A. Government and Society

1. *Who were mostly benefitting from the national economy before independence?*

2. *Who do you think are mostly benefitting today?*

Those who were enjoying the benefits before we became independent were the colonizers – the Boers and their collaborators whom we called puppets. After Namibia became independent, the national economic fortunes are enjoyed by those in government, the politicians of the SWAPO party together with their families and friends. In addition to those are the returnees who have joined the others these years.

3. *What do you see as the main cause of the growing gap between rich and poor in sharing in the national economy in Namibia?*

The gap between the rich and poor has been caused by several things like: politics, connections or comradeship, education, knowledge, as well as hard working too. The politicians who have high positions in government have started employing their friends and relatives and have put them in better positions. They are the ones who have fat salaries. The educated ones are also better off because they are employed either in government or in some private organizations where they are receiving good salaries because of their certificates and experiences at work. I also want to acknowledge and respect the business people of whom some of them have not got education but have successfully made it and have kept their economic standard at good levels. This means that hardworking and relentless courage can also be the cause of the economic gap among the people of the same status.

4. *How should this huge social barrier be remedied?*

In the firstly place I think that education for all is one that can reduce although probably not totally remove this social gap. Open Learning (IOL) has a slogan that says, “Education is the biggest equalizer.” It is important for the people to be educated and be able to help themselves. Although we do not expect all of them to go up to higher institutions of learning, it is important if all get basic education. Those with technical talents should then be sent to vocational schools like Valombola and others, and gain skills that make them self-supportive and enable the to create employment opportunities for others.

Secondly, whenever the government and business companies find employment opportunities and recruit people, nepotism through connections must be stopped. If employment was not done on the basis of connections, one would probably see some equity and balanced economy in the country as well as in clans. Presently it is simply those who already have that are employed because of connections while those who are not *known* by those within the employing sector are left behind. As a result, poverty accumulates in the family, the siblings, the father and mother; all are unemployed because nobody *knows* them. Another attempt is to have controlled and balanced

salary scales which give workers decent wages. Some employees in government and private companies have extremely high salaries while other employees earn nothing at all. What kind of employment is it when a person does not afford to pay for food with a monthly income, not to talk of glossaries and schools fees?

5. *To what extend in your view is the government in Namibia today involved in equal redistribution of national economy?*

Oh! When we talk about national economy we mean national resources like state funds which are sourced from tax payers, fish, diamond, land, uranium, platinum and zinc, as well as the wildlife that we have. Again when speaking about all people we mean all, from a one day baby to an aged holder of the Namibian citizenship. The elderly receive a mall pension of about N\$500.00. But again, this pension was the initiative of the colonial government of the Boers, and our new government cannot boast for it. Some times I think that no one could have thought of and introduced this pension (after independence) if it was not established earlier by the colonial government. Today a reason against such a program could have been given that it would make the elderly lazy. Small children are fortunately benefitting from government because of the immunization program as well as through free basic education which is simple though. I am saying it is simple because the schools of the children especially in the rural areas are poorly provided for and are despicably impoverished.

Some university students who are fortunate or those with connection get study loans from government, although they are expected to pay this money back with interests. The government does not care about those who fail. They either struggle to pick themselves up through NAMCOL or they end up in streets.

In the villages, households do get assistance through relief programs, distributed via local traditional leaders. The distribution is full of corruption and therefore there are those who get something while others end up not attended to; the people could wait for their monthly food from the government which may never come; or you would hear that the food ended up with families which are better off. This grand does not go to all of those who are truly in need and it is not there in most of the times of dire need. The citizens of the age of 22 – 59 who are not educated and unemployed are in serious trouble. I do not know if they know of any national economic assistance in their lives. The land is allegedly given to the returnees; farms are allocated to those of high status and not to the poor. May I shortly sum up that: There is no equity in the redistribution of national economy, it has not been implemented but is merely given lip service and sung in meetings.

6. *Who do you think are benefitting from the present land redistribution in the country with regard to the alleviation of poverty?*

As I have mentioned earlier, land is given to the wealthy elite, the Chinese and the returnees. The poor who did not go abroad (during liberation struggle) are not considered at all. A poor person is rather removed from land to give way to “the people” (those perceived as important and worthy). To give way, this poor person is given what one could not even term as compensation, but because he/she is not used to any amount of money, he/she receives it as a big surprise and innocently goes happy. Regarding the farms like those in the Omangeti area, they were given those who came earlier and had got some vision, and those who were in good terms with the colonial rulers. But presently, you may want to have a farm but won’t get it if you are from a poor social background, no matter you have got some little money for purchasing. Do not even dare to speak of those farms in commercial land; you are given the prices of millions of dollars which you have never ever heard since your birth. Therefore they go to those who have money.

B. Questions Related to Church and Society

7. *What themes do you hear being emphasized and transpire in sermons and Bible studies in the ELCIN?*

I have noted that there are pastors who profoundly incorporate issues like peace, love and reconciliation in their sermons. But something that troubles me is when some preachers speak about reconciliation from the perspective of the “reconciliation” that was declared by the former president (Sam) Nujoma at independence. **Now it is as if the Church did not have the message of and preached about reconciliation before. It is as if it is the president who taught it about reconciliation. I want the Church to point out and demonstrate that it had been the advocate of reconciliation even before independence.** As far as I look at the Church leadership, it does not want to be detected with any “black spot” in the eyes of the government. Listen for example to any Church leader conducting a devotion on the national radio, or even giving the greeting of the Church for instance during Christmas and New Year festive season. It is surprising that you would find this person simply glorifying the heroes and heroines who brought about independence. That is also true, but we as the Church must give a clear voice from our perspective. Some of the speeches made by Church leaders are superfluously going around real issues and do not directly point out the mistakes that are made. Is that the kind of theology and philosophies that we have to give to our people for and within their daily needs? At some occasions the Church seems to speak of the kind of peace which is not real peace. It is really few pastors who preach to the people and tell the truth of the context in which the people live. These are those who warn the society against hatred which is being cultivated through politics and tribalism. Many are only engaged with the preaching about eternal life and totally neglect the present life in which the people live, probably because they are afraid and do not

want to be in bad books. Some times they probably forget that a lived context may cause those who are experiencing it to end up either in heaven or hell.

8. *How far do you see the ELCIN involved in the alleviation of poverty in society?*

Truly speaking the ELCIN is still at the stage where the missionaries left off or even one or two steps behind. I am saying this statistically because: The schools and one hospital that it still has are those left behind by missionaries. It has closed its hospital in Nkurenkuru; it handed over its Engela hospital to the government; and its rehabilitation center at Engela has been closed. The projects which the Church had like a garage and farming at Oniipa, and its vocational training at Engela, have all been closed. The ELOC Investment is dwindling towards its final fate. Well, it understandably true that the Church can no more maintain them due to financial reasons and the economic competition. Nevertheless, ELCIN also did not have the economic plan to save those its institutions. The Diaconal services in the congregations which attend to the elderly and the needy are so far doing fairly well. At some occasions the Church offers small courses on cooking, sewing and computing to a limited number of people for self-supporting and self-reliance. The mission program is also doing well. It makes good collection and assists the Sun as well as the tribes in the Kaoko, but it forgets that the congregations which make those collections are also full of the needy. I do not know, but some times I feel that the Church is only doing the cleaning outside while the inside is also dirty.

9. *What voice of the ELCIN do you presently hear within a free society as its siding with and advocacy for the marginalized?*

Ah! I am not hearing anything really. What I see is the pastors sitting together around the tables with the honorable. I have not heard of the Church speaking or complaining because someone's land has unjustly been taken away. You hear the Church murmuring only whenever its own land is the one taken. But, even in those cases when itself has been a victim, the Church has not been doing much in speaking against injustice, although in exceptional cases it has succeeded.

When it comes to identifying with those who are marginalized, the Church has been silently watching. The citizens are insulting each other at political rallies which are also attended by Church leaders, but you do not hear their voice about those insults. Should a person simply fall prey to insults and derogatory language simply because his/her ideas do not suite with a certain political party, or because of his/her different tribe, or because he/she belongs to the race which colonized the country? Where is reconciliation and democracy which have been loudly spoken about by the same politicians? As I said earlier, the Church leaders do not want to be in bad books as those who disrespect the rulers. Calling someone to order is not disrespect.

However, there has been clear identification with the widows and orphans by the Church. But you feel bad and disappointed because of some conflicts in the communities. You find a person falsely accused as a witch, simply because of some false beliefs. Instead of protecting this victim, you find the members of the congregation including the pastor and the council, taking a skeptical

attitude towards this person. Who will take care of this person then? Such people are to me also part of those who are marginalized. ELCIN needs to show its empathy with those who suffer as victims of those false beliefs.

10. What advice for the common good if any, do you remember has been given by the Church to our government in Namibia today?

I do not know or have heard of any advice given by the Church.

11. How, do you think, has the church in Namibia been positively or/and negatively influenced by political independence?

To me the Church has lost its focus and has let itself down in the whim and is dancing to the tune of the government. I am saying this because the Church is quiet and does not address issues like corruption that is all over in government – the GIPF case is an example here, land distribution, self-enrichment, and the returnees who are turned into an elite group over night. This group is given special treatment than the fellow citizens. The Church is not saying any thing. Those who want to speak are afraid to be hold accountable, while others are siding with a certain political wing and therefore cannot uncover the secrets because they might be part of the group that is eating now.

12. How do you describe and rate Church-state relationship and dialogue in Namibia today?

Nothing tangible has been done because we have not heard anything. The new leadership will hopefully do something.

AOM: May I commend on the gender issue in ELCIN. ELCIN is still on the old page when it comes to women. The high positions in the Church are all occupied by men. We want the Church to improve on this and see women pastor also climbing up to top leadership positions. To say that the women who are presently there are not capable or unqualified is not convincing because there are men in those positions who are just messing up with the services. Some women could do better than this type of men.

APPENDIX XI: PASTORS' 12 SERMONS ON THE SERMON ON THE PLAIN (Luke 6:20-36)

**Eudifo lOmufita Willem Amakali, La udifwa mEongalo Oshaango,
Osoondaha yeti 31 Auguste 2011**

Ekundo: “Esilohenda lyOmuwa gwetu Jesus Kristus, nOhole yaKalunga Tate, neendathano lyOmbepo Ondjapuki nali kale natseni,” Amen!

Otexti: Lukas 6:20-36 ya leshwa

Eilikano: Omuwa Kalunga Ongoye wasile ohenda uuyuni, shoka we wu tumine Omumwoye Jesus Kristus, opo e wu kulile. Shika osha etele uuyuni uunelago naantu yamo oya ningi aahupithwa keyono lyaAdam na Eva. Nena otu na ohapu ndjoka tayi holola euvitho ndyoka Omuwa Jesus u uvitha kondundu, ta holola uunelago womushitwa gwoye omuntu. Tu kwatha tu dhi tambuleko dho dhi tu ninge wo natse aanelago, dhi tu ninge aahupithwa. Omuwa tu kwatha, Amen.

Eudifo: Moohapu twa zi nokulesha Dr Lukas mokunyola kwe okwa holola oshitya sha longithwa kuJesus “omunelago” nenge “aanelago”. Oshitya shika oshi li mooverse ndhoka hadhi ithanwa “Beatitudes” sha za kOshilatin, kokutya “omuyambekwa,” mOshiingilisa “blessed.” Ooverse dhotext yonena otadhi holola shoka Jesus a dhilaadhilila aalanduli ye. Oshinenenima shoohapu ndhika okuholola ongushu yoshilongo shaKalunga.

Neuvitho ndika lyaJesus kondundu otali kundaneke etumwalaka lyonkundana ontoye yevaengeli lyehupitho (good news). *Netumwalaka ndika olyuuka koohepele dhomuNasaret.*[sic] Meuvitho ndika omo moka Jesus a tula pongalangala oshili yuuMesias wa gwanithwa sho wa kala wa tegelelwa muGalilea alihe.

Kalunga oye Kalunga koohepele, kaadhinwa nomolwaashoka oohepele naadhinwa nonando taya lili, taya si ondjala nena, oku na esiku taya ka thigapo mbika nokuninga aanelago (they will one of the days overcome all of these problems). Jesus meuvitho lye okwa hala okukutha oohepele, aadhinwa, naasindjala muupyakadhi moka ye li mo noku ya hololela kutya, yo oye na Kalunga e ya gama.

Euvitho lyaJesus otali tsu kumwe naanaa nuuprofeti wEtestamendi Ekulu. Oshoka mEtestamendi Ekulu omu na ootexti odhindji tadhi holola Tate Kalunga a gama koohepele, aadhinwa naasindjala. The Old Testament texts are proclaiming God’s concern for the poor and the needy. Oshiholetwa otatu vulu okulesha 1Sam 2:5; Eps 146:7; na Jesaja 58:6-7; okulesha po owala dhimwe.

Aajuuda unene mboka ya kala taya longele Kalunga oya kala taya hepekwa kepangelo lyAaroma. Yamwe molwa okutidhaganwa oyi iyadha moluhepo, monkalo yondjala nomuutile wokulongela Kalunga memanguluko.

Onkene nee Euvitho lyaJesus lyokOndundu (the Sermon on the *Plain*), Jesus melongo lye a hala oku ya kumika noku ya kaleka puKalunga kawo ye na etegameno ewaanawa, unene tuu lyoshilongo shaKalunga. Oko otaku ka kala enyanyu kumboka ya lilile, uuyamba womwenyo gwaaluhe kumboka ya li ya hepa nokuhepekwa, osho wo ombili yagwanenena kumboka ya li taya tidhaganwa.

Panena motexti ndjika omu na etumwalaka enene okukuthwapo kongeleki nena. Ongeleki oyo yi na oshinakugwanithwa oshinene okushilipaleka kutya oyo ewi nomupopiliko gwaamboka kaaye na ewi (the voice of the voiceless) negameno lyahepekwa nomukwathi gwaatidhaganwa. Onkene ongeleki miilongo yamanguluka nayi tsikile okukwatha aadhinwa, oohepele naamboka ye na oompumbwe. Aantu yaKalunga onkene taya lili koluhepo tashi vulika omolu okwahena iilonga, nenge ompito yetsikilo sikola. Moomhito odhindji onkalo ndjika otayi etwa kuukwakombunda momalyenge gomakwatathano. Ongeleki mushika nayi uvithe evaangeli lyayela notali popile oohepele naadhinwa.

Oohepele dho nadhi koneke uunene waKalunga mokumwiinekela opo etegameno lyokukala nawa kombanda yevi nokutegamena ehupitho lyoshilongo shaKalunga li kale lyakola.

Omupulakeni gwandje omuholike, kape na esindano pwaahena tango ekondjo. Onkene okukala wahepa omolu oshilongo shaKalunga, esindano oyo okuadha oshilongo shaKalunga. Okusa ondjala moluoshilongo shaKalunga, ekuta oku ka mona omwenyo gwaaluhe guudhilila enyanyu nombili. Aatidhaganwi, aashekwi, naahepekwa, ombili yeni okomeho moshilongo shegulu; ashike ongele mwadhiginina eitaalo.

Ihe yayee mboka taya hepekwa konkalo yokuhepeka yakwawo nena, nenge ya kuta tashi vulika molwokunyokoma, okuyuga, nokukala yaahena Kalunga nohole yokuhola yakwawo.

Ashike esindano otatu li adheni atuheni ngele tatu mangelwa kumwe kepaya lyohole yokuholathana. Mohole yokuholathana omo tatu holola ongushu yoshilongo shaKalunga nuunene gwasho. Edhiminathanepo lyopashigwana (reconciliation) nali tu longe okutambula naatondi yetu. Onkene natu ya galikanene oshoka oyo aamwatate mu Jesus Kristus. Esilohenda lyOmuwa nali tu kwathe.

Nombili yaKalunga yi vule uunongo auhe wopantu nayi tu gamene sigo aluhe, Amen.

Translation:

The Sermon of Pastor Willem Amakali, Preached in the Congregation of Oshaango on 31 August 2011

Greeting: The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us all, Amen.

The Text of: Luke 6:20-36 was read

Prayer: Lord God you have been compassionate to the world by sending your Son Jesus Christ to die for it. By so doing the world and all the people have been saved from the sin of Adam and Eve. Today we have the text which is about the Sermon that the Lord Jesus preached on the mountain, in which he speaks of the blessedness of your people. Help us also to receive this word so that we may also be saved. Our Lord help us, Amen.

Sermon: In the text that we have read, Dr. Lukas wrote and reiterated the word which was used by Jesus, “the blessed ones.” This word appears in the verses which are known as the “Beatitudes,” derived from a Latin word that translates into English as “blessings.” These verses indicate what Jesus thought for his followers. The main idea in this text is to introduce the value of the Kingdom of God.

The Sermon of Jesus on the Mount is about the good news, the good news of salvation. This good news was meant for the poor in the city of Nazareth. In this sermon Jesus revealed that his messianic role, which was long awaited for in the Galilee, has come to its fulfillment.

God is God of the poor and the despised; therefore, although the poor and the marginalized are crying and are hungry today, there shall be a day when they will leave all these sufferings and become the blessed ones. They will one of the days overcome all of these problems. In his sermon Jesus wants to remind the poor, the needy and all those who are hungry today that God is on their side.

This sermon of Jesus echoes the prophecy of the Old Testament, because the Old Testament has a lot of texts which speak of the God who is on the side of the poor, the marginalized and those who hunger. The Old Testament texts are proclaiming God’s concern for the poor and the needy. We would read for example in 1Sam. 2:5; Ps. 146:7; and Isa. 58:6-7, just to mention some.

The Jews who had their faith in God suffered under the Roman Empire. Due to marginalization some of them found themselves in poverty, hunger and even in fear of worshipping their God freely. Therefore in the Sermon on the Mount, **Jesus is encouraging his followers to be steadfast in God and to have hope especially for the kingdom of God. There will be joy for those who are crying today, the blessing of eternal life for those who are poor and are suffering injustice today, and abundant peace for those who are marginalized today.**

The text has the message for today which our Church needs to uphold. The church has to play a significant role in identifying itself with the poor, the oppressed and the marginalized, and to be the voice of the voiceless. In post-independent countries, the church should continue to help the needy, the poor and the helpless. The people of God are still crying in poverty, some because of unemployment and others because they do not have a chance to further their education. In many instances this situation is a result of nepotism which takes place in chains of connections. In this regard, the Church is challenged to preach a clear message of the word of God, and identify with the poor and the needy.

The poor are also invited to realize the power of God so that their hope for a better life on earth and that of eternal salvation of the Kingdom of God should remain strong in them.

My dear listeners, there is no victory without preceding struggle. Therefore to be poor today for the sake of the Kingdom of God, the victory comes when you inherit the Kingdom of God. If we are hungry for the kingdom of God today the victory will be salvation in his kingdom. **To be hungry for the kingdom of God today, our satisfaction will be the inheritance of abundant eternal life, joy and peace. All those of you who are marginalized, humiliated and suffer today, in the future you will have peace in the kingdom, but only when you hold onto your faith.**

But woe to those who are thirsty to oppress others today and those who prosper and are satisfied through corruption and unjust plundering, those who live an ungodly life and have no love for others.

But all of us will overcome if we are bound together by the bond of love. It is through this love for one another where we demonstrate the value of the kingdom of God and its glory. Let the national reconciliation teach us how to accept even our enemies. Let us pray for our enemies because they are our brothers and sisters in Jesus Christ. May the grace of our Lord keep us.

And may the peace of God which passes all human understanding preserve us throughout eternity, Amen.

Eudifo lOmufita Hilja Hamukwaya, la udifwa mEongalo Okatope, eti 09 Janiali 2011

Otexti: Luke 6:20-36⁴

Eudifo: Ponhele yeendjovo dOsoondaha yonena onda hala tu ka udifeni omatumbulo oo a kufwa muLukas etukulwa etihamano okudja povelishe oyo yomulongo nambali fiyo omilongo nhatu nahamano (Lukas 6: 12-36). Omolwoule weendjovo edi itandi dulu oku ke di lesa apa, onghee ohandi ka popya mo ashike oipalanyole yomanenedilaadilo eevelishe odo. Omundohotola Lukas mekapiteli olo etihamano okudja povelishe oyo onhi-12 fiyo onhi-36 otamu popiwa [ota popi] Jesus ta hoolola ovayapostoli vaye, ovahongwa vaye ve li omulongo navavali (12); Jesus ta velula; Eudifo laJesus lokOmhunda nenenedilaadilo loshipalanyole: ‘Holeni ovatondi veni.’ Otwa konekeni nawa kutya oiningwanima aishe oyo yafimana Jesus e i longa monghalamwenyo yaye yokulonga kombada yedu okwa li a kufa efimbo lawana oku ke likalela nokuninga eilikano lelimweneneno okupula Xe omutumi waye osho ye mwene a hala oku shi ninga.

Enenedilaadilo eli Jesus ta hoolola ovalongwa vaye otu shi sheni kutya Jesus okwa li e na ovalongwa vahapu. Aveshe ovo kwali have mu shikula nohava pwilikine kelongo laye noilonga yaye ova li ovalongwa vaye. Ashike okwa ka hoolola owina ovalongwa ovo hatu tumbula ve li omulongo navavali, ashike oshe mu pula oule woufiku umwe e liyandja koshipala shaKalunga, ngeni ohatu tumbula okwe lidilika ndee ta ilikana opo Kalunga yeemwene e mu ulikile osho e na oku shi ninga. Mokwiilikana kwaye okwa pewa eenghono tadi di kwaau wokombada, nokwe mu wilika nokwe mu pa omayele neendunge nomadilaadilo aeshe osho e na oku shi ninga opo a mone ovalanduli vaye ovo hatu ifana ovayapostoli, ngaashi naanaa omadina taa holoka motexti omu. Otaku tumbulwa (mokwiilikana kwaye oko) a ilikana oufiku aushe. Otashi dulika okwiilikana oku kwoule wefimbo li fike apa ku kale kwa pumba kovakelefiti vonena. Otaku pumbu shaashi otu li ovakelefiti hatu dulu okufya ounye okwiilikana Kalunga osho twe shi pumbwa ile twe shi hala tu udite kutya ite tu nyamukula ile pamwe ina hala oku shi tu ningila. Ashike shaashi Jesus okwa li e na elineekelo liwa, oku shi shii kutya keshe osho ta indile kuXe yeemwene ota nyamukula pefimbo olo lawapala ngaashi naanaa e shi mu ningila apa.

Ovaholike apa ohatu lombwelwa ongushu nefimano yeilikano olo twa konekeni kutya eilikano olo eenghundafana pokati komushitwa waKalunga nomushiti waye, okuliyandja kuye nokupula osho e shi hala. Jesus kakwa li ashike a kongwa ovalongwa vaye ve li omulongo navavali va kale puye ve mu landule ile va menekele puye, ile oye ashike e va lombwele osho ve na oku shi ninga, ndele medilaadilo lokuhoolola po ovo omulongo navavali okwa li a hala oku va tukulila oshinakuwanifwa. Okwa li a hala oku va tuma kounyuni, okwa li a hala oku va tuma kovashitwa

⁴ Omuudifi ou okwa kwatela mo eevelishe 6:12-19 odo da li di dihe li motexti oyo ya yandjwa (6:20-36), nosha eta a tule omufindo wakula keilikano meudifo.

vaKalunga opo va ka fikife etumwalaka li na omwenyo, etumwalaka laKalunga, etumwalaka lexupifo, etumwalaka londjovo yEvaengeli.

Otaku tiwa nee mokulondoloka kOmhunda oko kwa li a londa okwa hanga kwa ongala ovanhu vahapu-vahapu ve mu teelega, nongudu ei inene oyaavo va li va hokwa okupwilikina kehongo laye nande kwa li ngoo mu na ovo shamha ngoo tava shikula mo. Vahapu vomongudu oyo ovava va li va velulwa komaudu efimbo lile nokwali vahapu tava ti ope na Jesus Omona waKalunga ta velula, ope na omutumwa waKalunga e uya mounyuni oo ngeenge wa i po puye to pumbwa eveluko, oto velulwa koudu u u na. *Noshiningwanima nee eshi shinene osha ningwa mefiku eli lEshabata, efiku eli la li la fimana pamufyuululwakalo wovaJuuda. Ngeenge ohatu popi Eshabata ongaashi naanaa omukelefiti ta popi Osoondaha. Mefiku eli lEshabata kakwa li kwa teelegiwa ku ningwe shonhumba shongadi ovanhu aveshe okwa li va teelegiwa ve lidilike nokuliyandja koshipala shaKalunga nande omukalo ou okwa li ashike omukalo wokufimaneka nokutanga edina laKalunga. Ovajuuda pamukalo ou wokuulika nokufimaneka Eshabata okwa li have shi ulike nomidjalo, okwa li have shi ulike naashishe osho va hala ve shi ninge. Ndee eshi Jesus ta longo mEshabata okwa li va tala kutya oye omulunde, naashi va tala ta velula mefiku eli lEshabata okwa li ve wete ina fimaneka oipango yaKalunga nande yeemwene ote liifana omona waKalunga.* [sic]

Aaye meudifo laye linene lokOmhunda ngaashi naanaa layooloka momavaengeli aeshe, Jesus okwa li lela ta popi newi layeluka nolongombada ta udifile aveshe ovo va li puye, ovo hatu tumbula ovahongwa vaye. Okwa li te va hongo ehongo olo kuvo vamwe la fika ko to hale kutya ola pilamena ko. Eshi otashi yelifwa keendjovo edi kutya ngee oto lombwele omunhu kutya aaye ava mu li kombada yedu nena tamu mono oixuna nyee eehepele onye ovafyuululi vouhamba waKalunga, aaye ava mu li po mwa fya ondjala nena onye otamu ka kutifwa efimbo ngeenge la fiki, aaye ava tamu lili nena efimbo ngeenge la fiki onye tamu ka yola. **Okwa li nee ovanhu ve wete kutya: ‘hano pamwe Jesus Kristus oku na okambweenga nafye.’ Keshe umwe okwa li ta lalakanene okukala a hala ouwa wokombada yedu, kaku uditike naanaa nawa kutya ngeenge otaku popiwa ohepele po ope na ava kombada yedu ve li monghalo i li nawa kutya omolwashike naanaa Kalunga e na okuningila ngaha. Shoo osho nee handi ti kutya omatumbulo aa okwa fika kovapwilikini vamwe a fika ko momukalo u he uditike.**

Ovanhu ova li nee ve wete kutya aaye, efimbo eli kali fi efimbo liwa lokulongela Kalunga. **Otashi dulika vamwe va li tava dilaadila kutya pamwe otaku ke uya efimbo olo taku ka dilaadilwa Jesus kwa li e uye a mangulule ovanhu ndee paife ota lombwele ovanhu kutya aaye nyee eehepele naamushe otamu ka filwa onghenda.**

Nande Jesus a li ta tumbula apa ovanelao nye, ongeenge tamu longo shili mwa mana mo, tamu liufa keendjovo daKalunga nande omu shekwe nande omu yolwe onye tamu ka fyuulula ouhamba waKalunga. Oshitwa osho kwali tashi hongwa kuJesus Kristus hatu dulu oku shi eta poshi noku shi tula momitima detu nena fyee ovakelefiti ile ovalanduli vaJesus Kristus ‘oshipango shohole.’ Jesus okwa li a hala okulonga ovalongwa vaye novapwilikini vaye ohole

yokuholafana, oyo naanaa i li enenedilaadilo lomomatumbulo aa. Ovalongwa ovo vaJesus Kristus kwa li e va hoolola ve li omulongo navavali okwa li va pewa o‘training’ (edeulo) yowina kuJesus Kristus ndee te va tumu neenghono daye mwene ndee te va tumu momikunda, te va lombwele osho ve na oku ka lombwela ovanhu. Okwa li a hoolola naanaa ovanhu vomaukwatya a yooloka ngaashi naanaa tu shi sheni. Ina kufa ashike ovanhu vepata limwe, ina kufa ashike ovanhu veifano limwe ndee mokuhoolola ovanhu apa vamwe okwa li ovahongwanhu, vamwe okwa li ashike ovanhu vehongo li li pedu ile va dja momihoko da yooloka. Ashike elalakano lavo ola li limwe alike, olo okuudifa evangeli laJesus Kristus olo okuka yakula ovanhu vaKalunga noku va ulikila ohole yaJesus Kristus. Jesus okwa li ta velula keenghono odo a pewa kuKalunga Xe ou e mu tuma, okwa li ta longo keenghono daMhepo Muyapuki. Okwa li ta longo nokulongelela shaashi okwa li e shi shii kutya efimbo laye ngeenge la fiki ote ke tu fila ovanhu vaKalunga ile ovashitwa aveshe vomounyuni, ohole oyo e na oku va ulikila eshi te ke tu hepela komushiyakano. Nomengafifi olo linene kwali la ongala notali pwilikine kuye, vahapu ve lilonga mo oshilongwa **shokuholafana**, vamwe ve lilonga mo oshilongwa shiwa **shokudiminapo** ovatondi vavo, vamwe ve lilonga mo **onghalo iwa yeyakulo lokuyakula omunhu kwalukeshe nande ku mu shii**.

Natango eendjovo edi oda faafana naanaa neudifo olo hatu ti Eudifo lokOmhunda odo di li muMateus omatukulwa 5-7 odo taku tiwa Eudifo lokOmhunda, nola li naanaa Jesus Kristus e li pambaula moupambu ile e li nyanyaula te li pe oupalanyole opo ovanhu vaye va dule okukoneka nokulandula nawa kutya Jesus yeemwene okwa hala okupopya shike, nande a li ta popi momafano mayela.

Ngeenge hatu tale mEhangano nande eimbilo eli itatu dulu oku li imba, otu na eimbilo hatu li longifa luhapu momalongeloKalunga, eimbilo 180 olo tali ti: “*Indileni ndee tamu pewa; kongeni ndee tamu mono; nyee mu konghole ndee tamu yeululwa*” (Lukas 11:9). Aaye otu wete lela kutya nomefimbo letu omu na vahapu tava indile notava konghola va hala okuyeululwa kuJesus Kristus. Ope na vahapu ovo va pewa eenghono dokuindila kuJesus Kristus ashike eenghono edi vamwe twe di longifa pombambo, vamwe twa nyengwa okuilikana, vamwe twa loloka tu wete twa indila efimbo lile ndee Jesus ina nyamukula. Venya eshi Jesus kwali a ka ilikana oufiku aushe inava loloka ngeno va shune keenhele davo, ndee okwali ve na omukumo nelineekelo eli kutya ota aluka note uya kuvo opo e uye va twikile oshilonga sheudifo. Ova kala ponhele penya ve mu teelela. Naashi Jesus a aluka kokuilikana kwaye mouwike okwa twikila naanaa oshilonga shaye ngaashi naanaa pa li pe na ovo vahapu va li va fya ondjala oku mu mona ngee ovava tava hepekwa keemhepo danyata, ngee ovava ve na omaudu. Ashishe osho va li ve udite ova hala oku shi yandja kuJesus Kristus.

Eongalo eholike, onda hala tu ningeni ovaladi nopefimbo eli letu. Otu na oiningwanima twa pumbwa oku i yandja kuJesus tashi pitile **meilikano**. Otu na onghalamwenyo nohole younyuni ou yanyonauka mefimbo eli. Oiningwanima tai linyenge momidinginoko detu, momaumbo etu, momapata ile moshilongo shetu oiningwanima kwali hatu i udile pamwe pelili ndele paife oye uya mokati ketu. Onda lineekela ngeenge otwa i meilikano ngaashi Jesus kwali a hoolola oufiku

winya a ilikane mouwike e liyandje kuKalunga kaye va ye meenghundafana naXe, nafye ngeenge otwe shi ningi ngaashi twe shi ningile mefimbo lokukondjela emanguluko loshilongo eshi, nafye ohatu ka findana. Aaye mefimbo linya ovanhu ova li tava ilikana ve na omukumo, okwa li tava ilikana mouwike. Ovanhu okwa li ve na elineekelo eli kutya Kalunga ou iha nyengwa kusha noha nyamukula mokuhamonika efiku limwe lomomafiku ote va nyamukula. Ndee paife eshi twa fika memanguluko aaye otu wetwe kutya otwa wana twa pwa. Kalunga nande inatu mu ilikana oku shi shii eshi twe shi pumbwa. Vaholike monghalo tu li mo ohatu pumbwa okuya meilikano, ohatu pumbwa okuilikana tu twale onghalo yoshiwana shetu.

Nena ngeenge oto lombwele ovanhu ovelao nye eehepele osheshi ouhamba waKalunga oweni ndee to tale monghalo oyo ve li mo onghalo ya mona oixuna, onghalo yoku he na omunhu apa ta tenheke omutwe waye, onghalo yokuhena onhele yokukala, onghalo yomunhu e he na eshi ta li ile ta tula medimo, onghalo yokuhena ombili, ovanhu ve li meenghalo danyaika; otashi dulika omunhu waKalunga ta popi kutya vakwetu ovanhu ove na oshiyeele, ova hala oku tu yola. Ndee ohatu pumbwa okulombwela ovanhu vaKalunga oshili yomeendjovo daKalunga kutya Kalunga ou e tu shitila kombada yedu okwa hala tu ehene puye tashi pitile meilikano. Okwa hala tu yandje eemhumbwe detu tashi pitile meilikano, okwa hala tu ye puye tu indile, tu konghole fyee tu konge osho twe shi hala oye ashike ta dulu okuyandja shaashi oye omuyandji waaishe.

Otu na onghalo yopolotika mefimbo eli letu oyo tai eta etopoko momapata, momikunda osho yo momaongalo. Efimbo ovanhu kwali tave lilongekidile omahoololo, omwa ka holoka onghalo tu udite kutya vamwe ove udite kutya nhumba omutondi waye, ile aaye ngadi ke shi wokombinga yavo, aaye nhumba okwa pukifwa ile aaye ngadi okwa ya kokule. Nonghalo ya tya ngaha oya tunga naanaa onghalo yoku he na ombili moshilongo shetu, oya tunga onghalo yokuliyala, oya tunga onghalo yoku ha endafana vali, novanhu ova ninga ovayelani pefimbo eli. Jesus okwa li nee ta popi apa ta ti **‘holeni ovatondi veni, ava have mu tondo nyee va ningileni ouwa.’** Walye nee kutya eshi ohatu shi kufa ko ngahelipi. Vamwe okwa li va ya metokolo nokuli kutya ame fiyo okefyo itandi popi vali nangadi, ile ame fiyo Omwene ote uya itandi yolo nanhumba. Ashike otashi dulika hatu popi omatumbulo aa inatu shiiva kutya Omwene ote uya naini. Jesus okwa li naanaa a hala okulonga shike? Okwa li a hala oku tu longa ohole yokuholafana. Oshihopaenenwa shiwa osheshi twa pewa kuye, e ke tu ulikila naanaa atushe eshi ulika kondadalunde. Yeemwene mokuya komushiyakano okwa tulwa ko kovanhu e va shii, ovanhu kwali hava yolo naye, ovanhu kwali hava pwilikine kehongo laye, vamwe okwa li ovalanduli vaye nokuli ile okwa li ookaume kaye lela. Ashike nande ongaha ovo va ka ninga ovatondi vaye ashike yee ine shi va valulila shoo osho u wetwe a ka tumbula etumbulo olo nokutya ‘Tate va dimina po, kave shii eshi tava ningi.’

Aaye vaholike ohatu pumbwa yo nafye mefimbo eli letu, efimbo longhalo yanyika outondwe, onghalo yanyika omatopoko amwe a etwa po konghalo oyo tu li mo ou owongudu yonhumba, ou owongudu yongadi. Tu kale tu udite kutya fyee vamwe mu Jesus Kristus, kape na Omujuuda kape na Omugreka atushe otwa faafana. Onghee ohatu pumbwa okukala tu li oupafi mefimbo

eli, ohatu pumbwa okuehena puJesus Kristus ngaashi vakwetu venya va li va ehena po. Ohatu pumbwa yo okuvelulwa kuJesus Kristus mefimbo eli letu. Otashi dulika tu liwete nena tu na oundjangadjele, ame itandi vele, ame nghi na oupyakadi. Ndee otashi dulika u kale u na ouvela medimo loye ile u na ouvela momutima woye, ouvela woutondwe, wonghone, ouvela wokwaana nowokupopya omatumbulo inaa yuka, ouvela wokuya kokule neendjovo daKalunga, ouvela wokutonda ovashitwa vaKalunga, ouvela wa shitwa koupyakadi wonhumba oo inatu koneka ngeenge ouvela.

Natango otaku tiwa kutya ovo va li ve uya okupwilikina eendjovo daJesus Kristus ovava naanaa vahapu va li ve na omaudjuu e va lulumika nova kala nao efimbo lile. Fyee nafye mefimbo eli letu paife omo naanaa hatu monika monghalo ya tya ngaho. Nonande otwe uya apa kongulu yOmwene twe uya okupwilikina etumwalaka lomwenyo laJesus Kristus ashike omauvela etu inatu a fiya ko. Omaupyakadi etu inatu a fiya ko, ondjala yetu inatu i fiya ko. Nande itatu popi naanaa ondjala yokolutu, otashi dulika tu na naanaa ondjala yokuuda eendjovo daKalunga. Vamwe twe uya nomalalakano amwe e lili, vamwe twe uya okutalwa vamwe twe uya okushakena nanhumba ile nangadi ndee eshi shi na oshilonga osheshi kutya otwe uya apa okupewa eendja domwenyo. Otwe uya kuJesus Kristus, otwe uya komushiyakano waJesus Kristus, otwe uya okukonga exupifo, otwe uya okukonga eenghono dipe, otwe uya okupewa oshiholelwa shiwa ngaashi naanaa a li te shi pe ovanhu pefimbo laye. Vamwe va tokola ve ke shi hokolole, manga vamwe va ya kokule shaashi ova li ve udite kutya Jesus ite va kwafa sha.

Nande ovanhu vaKalunga monghalo omo va li mo va li tava mono oixuna kOvarooma, ovo va li ve udite kutya Jesus Kristus okwe uya oku va mangulula kOvarooma hasho va mona sha etwa kuJesus Kristus. Ovo va li va teelega emanguluko olo kuJesus Kristus ova ka dja po, ova nginga ovashiki vovalanduli vaJesus Kristus. Ova nginga ovashuni monima nelongo laJesus Kristus kala li li na eshi tali ti kuvo. Ava va landula eendjovo daKalunga mokupitila momutumwa waye Omona waye Jesus Kristus, ode va eta va tambule ko elongo laJesus Kristus nokukala pomushiyakano waye. Neilikano laJesus Kristus mokuilikana apa, okwa li e udite kutya ke na eshi ta dulu oku shi nginga ngeenge ina pewa eenghono tadi di kwaau wopombada. Ohatu dimbulukwa nawa manga ina kengelelwa otaku tiwa okwa li ta ilikana meyana linya laGetsemane nomokushuna ko nee moshikando osho oshititatu, otaku tiwa okwa li a kupula lela omatumbulo oshilumenhu noouladi shaashi okwa li a yadifwa eenghono daMhepo Muyapuki ‘Tate ngeenge ehala loye oleli, ehala loye nali wanifwe.’ Okwa li a tala kutya ke na apa ta pitile oshiningwanima eshi she mu taalela, okwa li a tala kutya ke na apa ta pitile okukulila ovanhu vaKalunga ndee omolweenghono edi da dja pombada da dja kuKalunga okwa ka yadifwa ashike eenghono, okwa ka pewa omukumo kuXe ou e mu tuma. Okwe mu pa onyati ndee ta dulu okutaalela omasheko, ouyehame, omashindo, eundulo naashishe osho e shi ningilwa manga ina ka valelwa komushiyakano.

Ovaholike onda hala tu lilongeni oshiholelwa shiwa sha Jesus Kristus. Mokudjala ohole yaJesus Kristus ohatu i djala ashike ngeenge meni momitima detu nomomudo ou tu li mo ohatu hambelele Kalunga ou e tu pa odula ei tu kale mo tu na omwenyo fye tu mu longele; tu kale mo

tu na oukolele; tu kale mo ongovalanduli vaye. Ohatu dulu oku shi ninga. Oovakwetu vamwe inava mona omhito okukala momudo ou, omudo wokuhambelela Kalunga. Vamwe ove li meembete domaueyehame, vamwe ove li momaupyakadi onhumba ongadi ashike fyee naave kefilonghenda laKalunga otwa mona omhito yokufika apa tu dule okuhambelela omshiti wetu. Onda hala nee ombuto ei ya kunwa apa kuJesus Kristus, ombuto yohole, yokuhola ovanhu aveshe tu kaleni tu holafane. Tu humbate omutengi umwe auke naJesus Kristus, tu ha ka shunifile nhumba ile ngadi owii eu tu tungila. Tu fimaneke ovashitwa vaKalunga aveshe, tu kale tu holafane, tu fimaneke ovaleli vetu fye tu ninge yo ovailikani voku va ilikanena opo va dule okuyakula oshiwana shaKalunga nombili ngaashi ve shi lineekelelwa. Ohamba Salom mukupewa oshinakuwanifwa shinya shoku ka wilika oshiwana oshihoololwa shaKalunga yeemwene okwa li a tala kutya eenghono neendunge nomayeke ke na sha. Aaye okwa li a indila opo Kalunga e mu pe eendunge, e mu pe omayeke opo a dule okuwilika oshiwana eshi. Onda lineekela nafye pefimbo eli letu ohatu dulu yo okuninga ovanelao ngeenge hatu ilikanene oshiwana shaKalunga, ngeenge hatu shi yandje koshipala shaKalunga ndee eembuto edi da kunwa mo kusatana pefimbo eli te di duda mo. Ombuto yokutondafana noyokudipaafana, ombuto yokulimangeleka, ombuto yokulonga ominyonena, youmbudi, youkolwe, yoluhondelo naashishe osho shii sha kunwa mo komutondi satana shi dudwe mo manga tu li petameko lomudo fyee tu kaleni ovanhu vawa koshipala shaKalunga.

Ovaholike, natu kaleni tu udite kutya Jesus Kristus omuxupifi wetu nomomudo ou tu li okwa hala tu ninge ovalanduli vaye, okwa hala tu kale puye, okwa hala tu mu shikule, okwa hala tu liyandje kuye, okwa hala tu kale ovalongwa vaye vashili. Eemhepo dii nande tadi linyenge, di he tu kufe pomushiyakano waJesus Kristus. Otaku tumbulwa taku ti “Ileni amushe ava hamu longo nomwa lolokifwa, aame ohandi mu pe etulumuko.” Kalunga ne tu file onghenda, atushe ava hatu ifanwa nena keingido eli tu uye puJesus Kristus opo tu wedelwe eenghono, ohole neitavelo naashishe ashishe. Ombili yaKalunga e i dule eendunge adishe dopanhu nai tuvikile omalutu etu momwenyo waalushe.

Natu ilikaneni: Tangi Kalunga tate Ohamba yeehamba eshi wa li we tu longekidila efiku eli lowina letulumuko. Otwe uya kongeleka yoye iyapuki, otwa uda eendjovo doye diyapuki. Jesus okwa li ta longo penya ovashitwa voye, okwa li pe na vahapu ovo va li va fya ondjala okupwilikina keendjovo daye. Okwa li pe na ovo ve na omaudu tava vele ve udite kutya oye aeke ta dule okukwafa oye omuveluli. Nonena nafye otwe uya koshinyanga shoye tu na omaupyakadi ayooloka: amwe twa nyengwa oku a tumbula, vamwe twa nyengwa okuilikana, vamwe twa nyengwa okuliyandja kwoove, vamwe twa kanifa omukumo okuilikana. Ohatu indile Kalunga ketu oove mwene u tu ladipike u tu wedele eitavelo tu kale ovanhu voye nomefimbo eli omu tu li mu yadi omapukifo, mu yadi omasheko, mu yadi omashundulo. Inatu hala okupwilikina kuwo, ndee otwa hala okutala kuJesus Kristus. Otwa hala okupwilikina koshipango shohole eshi twe shi pewa tu kale tu udite kutya atushe vamwe muJesus Kristus, ovanhu namumwaina. Tu dika hano ohole ei manga tu li petameko lomudo tu kale ovalanduli vashili vaJesus Kristus. Tu

mu landule twa mana mo fyee tu efe aishe younyuni ou, fyee tu kalele ei tai uya opo tu dule tu ka fyuulule omwenyo waalushe. Otwe ku indila aishe ei shaashi otwe ku lineekela. Amen

Translation:

Sermon of Pastor Hilja Hamukwaya, Preached in the Congregation of Okatope on 09 January 2011

Text: Luke 6:20-36⁵

Sermon: Instead of text that was meant for this Sunday, I have chosen to preach on Luke 6:12-36. Due to quite a length of the text, I am not going to read the whole text, but will highlight its main themes and ideas. Dr Luke in that chapter is speaking about Jesus choosing his twelve disciples; Jesus performing the healing; and the Sermon of Jesus on the *Mount* [sic], with its main theme: “Love your enemies.” We have noted that during the main events that took place in his ministry on earth, Jesus took occasions to be alone in prayer and to ask his Father who sent him, about what he wanted to do.

Along with those events, Jesus had chosen the twelve disciples, although he had many other disciples who followed him, attracted by his teaching and deeds. But at this special occasion of his calling of the twelve, he spent the whole night, praying to God for guidance. In the prayer he received power from the Most High who advised and gave Jesus the necessary direction in the choice of these followers whom we call apostles, as their names appear in this Gospel. This kind of long prayer throughout the night could be something rare among the Christians today. It is rare because we are the kind of Christians who do not have the courage to pray to God for what we want or need as we would (faithlessly) think that God does not want to answer. But because Jesus did have the deep trust, he was convinced of the Father’s response at the right time, just as God responded at that moment.

Dear friends we are here told about the importance of prayer which we are aware of as the communication between God and God’s people, when we commit ourselves to God and ask for our needs. Jesus did not simply choose the twelve to follow and spend time with him, or only for him to instruct them on what to do, but the main purpose was to execute the duty to them. He wanted to send them into the world and to take the message of the gospel of salvation to God’s people.

⁵ This preacher has included verses 6:12-19 which were not part of the given text (6:20-36), which caused her to put more emphasis on prayer in the sermon.

The story says that when Jesus descended from the mountain, he found the multitudes waiting for him, of those who were willing to listen to his teaching and those who were only attracted by curiosity. Some of these people were those whom Jesus healed from diseases and the news about a healer brought many onlookers. The people came to know that a messenger and Son of God came into the world and was healing anyone who came to him. *This healing incident took place on the Sabbath which was an important day in the Jewish tradition. For a Jew, Sabbath is like Sunday for a Christian. The people were expected to observe the Sabbath by fasting, worshiping and glorifying God, and by resting from their daily duties. Jesus came and was working and healing on the Sabbath and was seen as contravening with the law of God, even though he was calling himself a son of God.*[sic]

When delivering this main Sermon on the Mount, as it is unique from the rest of the content in both gospels, Jesus was preaching with a loud voice to the crowd of his followers. The teaching he was giving was sounding as odd in the ears of some of the listeners. How could the people understand you if you tell them: Those of you who are suffering now and the poor are heirs of the Kingdom of God; those of you who are hungry now will some time be satisfied; and that those who are crying now will some time laugh? It was as if Jesus was kidding with or delusive to his listeners. It is not understandable why God would allow some people to be poor now while others are rich, in the world where everybody aims at gain something. It is why I say that these statements of Jesus could have been received with skepticism by some listeners. This might have dashed out the hope of those who expected that Jesus was to stand up at some time and liberate the people [by force], but they were hearing the opposite that the solution to their plight will be some where in the future.

Although Jesus was speaking of the blessed in general, you would be blessed only if you are obedient to God's word and work hard no matter if there are those who revive and laugh at you. The main teaching that Jesus was carrying across, that we Christians today need to take up and keep in our hearts is "the commandment of love." It is the love for one another that Jesus wanted to teach among his followers and listeners. It is the central point of this text. The twelve disciples were undergoing a special training and were given this teaching to take it to the communities in the villages where he was to send them after he has given them power. Jesus selected them from different life styles. As we know, they were not from one family or occupation, but from various social backgrounds. But Jesus brought them together and united them for one purpose – to go and preach the gospel of Jesus Christ, to serve and demonstrate the love of Jesus Christ to God's people. Jesus was healing by the power that he received from God the Father who sent him, and from the Holy Spirit. He was fast in what he was doing because he knew that shortly he was going to die for all of us, a sign of love which he was to show to them in the suffering on the cross. Many of those who were listening learnt a lesson of love for each other, some have learnt to forgive the enemies and some have learnt to serve anybody whom they might not know.

The text is similar to the Sermon on the Mount in Matthew, chapters 5-7, which Jesus organized in smaller pieces of themes with the purpose that the listeners could easily follow and understand what he was saying.

We have hymn 180 in *Ehangano* which says: “*Ask and it will be given you ... Seek, and you will find ... Knock, and it will be opened to you...*” (Luke 11:9). We know that there are many who in our time are also praying and knock to be opened by Jesus Christ. Many have been given the power of prayer by Jesus but some of us have misused it. Some have not even dared to pray, while some of us got tired thinking that we have prayed for too long but Jesus does not answer. When Jesus went to pray for the whole night, those who were waiting at the foot of the mountain did not get tired and return to their places but waited in hope that Jesus would return and continue to give them help. Jesus found them eager to see him or hoping to be healed from diseases and evil spirits. They were ready to give all their needs to him.

Dear congregation, I want all of us to take courage during our times. There are incidents taking place that we need to give to Jesus in prayer. In our present world, life has been corrupted and love has gone cold. The things which are presently happening in our families, our communities and tribes, are those that were not part of but alien to our communities before. I hope that if we keep steadfast in prayer like Jesus who chose to dedicate that whole night in prayer, as we did during the days of our liberation struggle, we shall overcome again. During those days the people were praying tirelessly, they were meditating and were convinced that the omnipotent God who answers in secret would one day answer and come to their rescue. But now when we have arrived to this side of our independence, we feel satisfied and do not need to pray any longer, because we simply say that God knows what we need. We are in the situations in the society where we need prayer to take the situation of our nation to God.

If you tell the people that they are blessed and the Kingdom of God is theirs, while on the other side you see their wretched living conditions; the condition where someone does not have a shelter to sleep in; where someone does not have anything to eat; a condition without peace; the reality tells the opposite. This poor person may think that you are unrealistically kidding and make a mockery of him/her. But we should tell the people the truth of the Word of God that the God who created us on this earth, wants us to get closer to him through prayer. God wants us to give our needs to him in prayer, and to go before him in prayer; to knock and seek for what we need. God the giver of all is the only one who is able to give (according to their needs).

We have the political situation which is causing divisions in families, villages and in congregations. When we were preparing for elections, the situation escalated when the people declared each other as enemies because they are not in one political camp. We are in the situation where we see others as misled or gone astray. That situation has disturbed peace in our country. The people are not interacting and do not talk to each other. Jesus was telling those people to love their enemies and do good to those who hate them. How do we receive this advice, when we

have among us those who have decided that they will not talk to each other until death; or, I will not laugh with him/her until the Lord comes back? But we make these ugly claims while we do not even know when the Lord is coming. What exactly did Jesus want to teach? He wanted to teach us to love each other. Jesus gave us a good and specific example when he was on the cross. Jesus knew some of those who crucified him; some were those who laughed with him; some were his followers and friends, and listeners of his teaching. They are those who turned into his enemies but he did not count it against them. This led Jesus to say this sentence: “Father, forgive them for they do not know what they are doing.”

Dear friends, during this time which is full of hatred and divisions because one thinks that the other belongs to the wrong group, we need to understand that we are all one in Jesus Christ. There is no Jew or Gentile. We are all of the same community. We need to be vigilant during these days. We need to get closer to Jesus as those other fellows did. We need the healing of Jesus. We may think that we are healthy enough – “I am not sick. I have no problem.” But it is possible that you are the one suffering from the sickness inside of you, in your heart; a sickness of hatred, of grudge, a sickness of swearing and saying all the wrong things, a sickness of going far away from the word of God, a sickness which is a result of something else, but we may not have realized that those are sicknesses.

Those who came to listen to Jesus are those who had persistent problems in their lives. We are found in a similar situation today. Although we have come here to listen to the Word of God in his temple; our sicknesses, problems, and hunger are also with us. We mean spiritual hunger here and not the physical one as such. Some of us have come with other purposes like just to be seen or to meet with someone, but what is mostly important is that we have come here to have spiritual food. We have come to Jesus Christ, to the cross, and are looking for salvation. We are looking for new strength; we have come to be given the good example by Jesus as he did for the people of his time. Although it is only some who accepted and went away telling what they have seen, others have given up on Jesus as one who was offering no help in their lives.

Some of the people expected that Jesus Christ was to free the nation from the yoke of suffering under the Romans, which they did not see. Those who were waiting for that kind of freedom from Jesus were disappointed in him and turned into mockers of Jesus’ followers. They slid back and found Jesus’ teaching irrelevant to their lives. But those who obeyed the word of God that came through this messenger, Jesus Christ, embraced Jesus’ teaching and remained with him.

Jesus was always in contact with the Father through the prayer and asked for the power that he needed for anything that he was to do in the world. We remember well how he was deeply praying before his betrayal in Gethsemane and how he was filled with the power of the Holy Spirit. He said: “...nevertheless, not my will; but your will, be done” (Luke 22:42). He knew that he could not avoid to undergo the event of the redemption of God’s people, but was filled with power and courage from above, which enabled him to face his passion.

Dear friends, I want us to learn the good example from Jesus Christ. We are only filled with the love of Jesus if we realize that we need to praise God who has again given us this New Year. By God's grace we are still alive and healthy, and we still have the opportunity to continue our praises and worship. Some of our fellows have not come over to this year, some are lying in hospitals and some are stuck in different kinds of problems. But by the grace of God we are able to be here today to praise our creator. I am therefore requesting that the seed of love that has been sown in us here today must grow. We must grow in the love for each other and carry the same yoke with Jesus by not revenging for the evils done to us. We need to respect all the people of God, and to respect our leaders and pray for them to lead and serve the nation with peace as God entrusted the nation into their hands. King Salomon realized that he did not have enough wisdom when he was crowned as king. He prayed for wisdom from God to be able to lead. Through our prayer, our nation could also receive the blessing, if we commend it to God and pray that God take out the seeds that have been planted by the devil among us – seeds of hatred and murder, of suicide, crime, theft, drunkenness, fornication, and all the like. We invite God to pluck out all these while we are at the beginning of the year, that we remain appropriate before God.

Let us keep in mind that Jesus Christ is our Savior in this year also, and that he wants us to remain his followers and true disciples. Let evil spirits that are going around not take us away from the cross of Jesus. Jesus says, "Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11: 28). May the God have mercy upon us all who are invited today by this call of Jesus, to come to Jesus and receive more power, love and faith.

The peace of God that passes all understanding, preserve us in eternal life.

Let us pray: Thank you God our Father and King of kings; that you had prepared for us this special day of rest. We have come to your holy church and have listen to your Word. Jesus was teaching your people there and there were many who were hungry of listening to your Word. There were those who were having different kinds of sicknesses and knew that you were the only one who could heal them. We are also here today in you church, with our different problems: some of which we are not able to reveal, while some of us have failed and have given up to be in prayer or to commit ourselves to you. We pray that you God give us the courage, increase our faith that we remain yours even during this time that is full of deceit and contempt. We do not want to listen to those things, but want to look at Jesus. We want to listen to the commandment of love which makes us one in Jesus Christ. Clothe us with this love while we are beginning this year, which makes us true followers of Jesus; that we may follow Jesus wholeheartedly and leave behind all that is worldly, and keep what is everlasting; and be able to inherit eternal life. We trust you and therefore pray, Amen.

Eudifo lOmufita Adolf Hashikutuva, La udifwa meongalo Oniipa Osondaxa yaEpifania, yeti 9 Januali 2011

Otexti: Lukas 6:20-36

Ekundo: Efilonghenda kunye lOmwenene wetu Jesus Kristus ou e li oonghela nonena nofiyo alushe, Amen.

Eilikano: Kalunga ketu Xe yOmukulili omuholike nOmhepo Iyapuki - Kalunga Katatumwe, hambelelwa Kalunga ketu. Hambelelwa mokati ketu. Hambelelwa eshi wetu fikifa motempeli yoye iyapuki twa dja keembinga neembinga, popepi nokokule ndele otu na odjuulufi ei tu uye motempeli yoye tutwe eengolo koshipala shoye tu ingidilwe edimepo lomatimba, tu pewe eenghono meendjovo doye. Heeno Kalunga ketu edina loye nali fimanekwe, ondjovo yoye nai tu minike meemwenyo detu nena nofiyo alushe.

Elesho lotexti

Eudifo: Otu li mOsondaxa yaEpifania, Osondaxa ya shiivika yOvapaani. Oshitya “Epifania” osho oshitya shoshiGreka, osho tashi ti *okuholoka* ile *okuuyapo*. Mekwatafano nOsoondaha ei otaku didilikwa ouyelele waKalunga wa yeleda oonyuni pondje yaIsrael, moiwana yovapaani. Okudana efiku eli okwa fimanekwa alushe na unene mOngeleki oyo yokOushilo, moiwana inya ya ama kuAsia, ovo ve li Ovakriste ile ovaitaveli vomoiwana ihe fi oshiwana shOvajuda. Ova dana efiku eli alushe meti 6 laJanuali nelalakano la faafana naalo hatu dana oKrisimesa.

Efiku eli ohave li dana tava dimbulukwa oinima yonhumba yomehokololo lounona waJesus ve i tula kumwe, nokuhambelela Kalunga omolwa edalo laye. Imwe yoiningwanima hava dimbulukwa ongaashi: oufiku winya Jesus a dalelwa muBetelehem; tava dimbulukwa yo onyofi inya ya holoka koushilo mokati kovapaani, ndee tava landula ouyelele wayo okudja koshilongo shavo fiyo okokamukunda oko Betelehem, nomilongelo davo odo ve ya okupa okaana oko ka dalwa. Ehokololo olo la ninga edidiliko lokuulika kutya Jesus okwa dalelwa oonyuni aushe mwa kwatelwa ovapaani [ovanhu voiwana/gentiles]. Ohava dimbulukwa yo eshasho laJesus; oshoyo oshinyengandunga shotete shaJesus muKaana shomuGalilea eshi a shitukifa omeva omaviinyu.

Hano ovaushilo otava dana Okrisimesa yavo meti 6 Januali, omanga fye Ovauninginino, twa hoolola okudimbulukwa oshiningwanima shedalo laJesus meti 25 Desemba. Omayooloko aa okwa etwa kondjokonona ile yOukriste, na katu na efimbo oku a fatulula apa, oo itae tu pe ou e li mondjila ile oo a puka, shaashi omafiku oo taa longifwa keembinga adishe okwa ka tulwa po keedula dokonima, shaashi oo opandjokonona inaa shiivika.

Mefiku nee eli, onda kufa owina evaangeli laLukas ou yo a li omukriste womoiwana yovapaani. Lukas okwa yooloka kanini mokutoloka Eudifo laJesus lokOmhunda. Ite li toloka ngaashi Mateus ou a li Omujuuda. Lukas okwa li ta lalakanene okufatulula etumwalaka laJeus, e li fatululile monghalo oyo oshiwana shaye (mokati kovapaani) sha li. Hano ovo ovanhu va talika

ovapaani, ve na oikalunga yavo, va ehenifwa kokule, kominghulo, no inava valulwa. Lukas omo a dja movanhu ovo. Nomolwaasho nda kufa evangeli olo, tu pwilikine Lukas ndubi ta ti. Mateus ndishi ota popi ta ti, Ovanelao **eehepele domhepo** osheshi ouhamba weulu owavo. Okokutya inashi yukilila, oshi li ashike “general.” Ovajuuda ovo vali tava pwilikine vamwe otashi dulika va li tava diladila kutya shiimba eehepele domhepo odo ovapaani, ovo va talika va li vahepa keemwenyo.

Apa Lukas ota popi meyukililo ta ti, “nye” (eehepele nye), na “weni” (ouhamba waKalunga oweni). Ta popi ovapaani vakwao kutya nyee **ovo mwa hepa pamhepo**. Ta udifile ovapaani vakwao ta ti nye **ovo mwa hepa ouyelele womwenyo**; nyee, ovo pamupisalomi tati, Ohamba oo ta dalwa otaka xupifa epongo tali kuu onghuwo li kwafwe nomukwaanaluhepo ou ehe na omukwafi. Onye tamu popiwa apa, ovanhu vomoiwana yovapaani.

Lukas okwa li a hala ovapwilikini vaye va ude ko moule oluhepo nondjala. Ota tula omufindo koitya ei: Ovo mwa fya oluhepo nomwa fya ondjala, oluhepo nondja yexupifo, omo ovanhu tu li mo nena. Exupifo olo la etwa kuJesus, ola etwa ku xupifwe ovo ve li pumbwa nena, havoovo vali ve li hala onghela ile oudwaali, ile tave ke li pumbwa mongula, ndee ovava ve lipumbwa nena. Na Jesus ou e li ouyelele wounyuni, **ouyelele weemwenyo** detu, ota minikile ovo ve li **momilaulu doulunde** nena. **Lukas eshi ta popi ovo ve na oluhepo nondjala tava ka hepuluka, ina diladila Jesus ta eta eemhito doilonga kwaavo vehe na oilonga nove li moluhepo, ile ta eta oshikukuta kwaavo ve na ondjala. Heeno osho, Jesus ota kwafa shili noku na konasha nomalutu etu. Ashike Jesus okwe uya okukufapo omhumbwe yedimepo lomatimba, ku kale kuhe na omhumbwe yedimepo lomatimba.**

Jesus okwe ya okufinda efyo noulunde. Oulunde u findike u kale uhe na vali eenghono, tu dule okufikama ngeenge twa mbatekelwapo koulunde. Satana ngeenge te uya oku tu kufa mondjila Jesus okwe ya oku tu pa eenghono odo; okweeta omwenyo mupe; okukufa po oumbada wefyo noku tu hanganifa naKalunga.

Jesus okwe ya okukufa po outondwe opo tu kale tu holafane, ngaashi voo na Xe ve holafane. Fyee ovana vaKalunga, nohatu kala tu mu hole notu hole yo ovamwameme. Ovaitaveli ngeenge tava hangika komaudjuu, oye ota ti, “Inamu tila, osheshi ondi li pamwe nanye.”

Mefimbo lonena omuna omaupyakadi ngaashi omikifi, dimwe itadi veluka, oluhepo nokuhena oilonga, outondwe mokati kovanhu, omadipaafano unene ovakainhu ovo va ninga oihakanwa yovalumenhu, unene moNamibia, tava dipawa ashike oipundjamenye. Ashike momaudjuu atya ngaha Jesus ina fifikina. Oku li oupafi noku li kombinga yaavo tave mu kongo. Oye ouyelele wetu nouyelele wounyuni.

Mefiku eli laEpifania, evaangeli laLukas otali tu dimbulukifa oluhepo letu lopamhepo. Jesus ota kwafa ovo va fya ondjala paife, tava lili, tava vele nena, paife. Ote va ifana ovo ovanelao, ngeenge ove na Jesus. Lukas ngeenge ta popi “nena” ile “paife” ota popi moukwatya wounyuni tau xulu po, omo omalutu nomaliko aa itaa kalelele. Onghee exupifo paLukas o“nena” n“opaife”.

Ashike natu dimbulukwe kutya eliko eli twe lipewa nena olo oshali nepuniko. Eliko kali fi owii loo kali fi olunde, ndele olo omanangekonoupuna twe a pewa kuKalunga. Hano ashishe osho tushi na: olilya, eengobe ,oimaliwa, ohauto, ounona, oyo eepuniko ndee kai fi oulunde. Ashike oshiponga oshi li opo kutya eliko ohatu li tambula nohatu li longifa ngahelipi. Tashi dulika hatu li longifa nai ndee hatu dimbwa Kalunga. Oo a pewa ota teelwa a kwafe ovakwanaluhepo.

Eliko otwe li pewa yo okuyambidida eongalo nongeleki yaKristus mounyuni, opo ouyelele wexupifo u dule okutandavela. Eliko otali tu pe yo omhito tu longi ouleliumbo wetu mounyuni. Ngee katu na eliko itatu dulu okulonga sha ile okweetapo sha. Omolwa eliko ongeleka ngaashi ei tu ina. Itatu dulu okutunga ngee katu na eliko. Onghee ouleliumbo wetu mounyuni, efiloshisho letu lomounyuni, okuxumifa komesho oounyuni nongeleki yetu, otashi dulika ngee tu na eliko. Omaliko oo taa longifwa nawa, otae tu kwafa tu lifile oshisho fyee vene, oshiwana, osho yo ongeleki.

Mokuyuka pexulilo, nandi tumbule ngaha:

Efiku otali tu dimbulukifa Jesus ta fimanekwa kovapaani. Okwe ya kovanhu aveshe hakOvajuuda aveke. Eshi osho sha eta novapaani va dje meendabo, va tukuluke okuhambelesa Kalunga. Onyofi oya monika kovapaani, koiwana yokokule, oyo ya ekelwashi kOvajuuda, ndee ina i monika muJerusalem. Eshi otashi ti ouyelele we uya mounyuni aushe. Okuuya kwaJesus okwa eta ouyelele moiwana aishe ile kovanhu aveshe, mwa kwatelelwa nOvagreka, osho yo fyee Ovaafrika.

Okwe ya kovayamba novakwanaluhepo, unene kwaavo tava dimbulukwa ondjala yavo noluhepo lavo lopamhepo. Ava ovo tava pakwilwa ouhamba waKalunga.

Jesus ou eli ouyelele wounyuni, netu minikele neendjovo daye molweendo lomudo ou fyee tu dule oku mu hambelela noku hokolola ongovapaani vokoushilo, efimano ledina laye nena nofiyo alushe. Amen

Natu indileni: Kalunga ketu, ouyelele woye otwe u hala, otwa hala Kalunga ketu u tu minikile. Olweendo letu ngeenge kali na Jesus itali kwafa sha. Onghee Kalunga ketu Omhepo yoye nai pangele eemwenyo detu. Eendjovo doye di na omwenyo nadi kale ouyelele wetu. Otwa itavela Kalunga ketu oto shi tu ningile nomomudo ou. Molwa Jesus Kristus Omukulili wetu, Amen.

Translation:**The Sermon of Rev. Hashikutuwa, Delivered at Oniipa Parish on the Epiphany Sunday of 9th January 2011****Text:** Luke 6: 20-36

Salutation: The grace of our Lord Jesus Christ, who is the same, yesterday, today and for ever, Amen.

Prayer: Our God, the Father of our beloved Savior, and the Holy Spirit - the Triune God, be praised our God. Be praised in our midst. You are the only one worth to be praised, because you have enabled us to come into your holy temple. We came from different directions, from near and far away, longing to come in your temple in order to humble ourselves in front of you, to receive the absolution of our sins, to receive power and strength from your words. Oh yes our God, glory be given to your name. May your word illumine “in our lives” (*meemwenyo* has a spiritual connotation and would rightly translate as “*in our souls*”) today and for ever. Amen.

Scripture reading

Sermon: Today we are in the Epiphany Sunday, which is known as the Sunday for the gentile. “Epiphany” is a Greek word that means the *appearance* or *manifestation*. In connection with this Sunday, it is used to refer to the manifestation of the light of God in Jesus outside Israel, among the gentiles. The commemoration of this day has been important and observed especially among the Christians of the Orthodox Church in the east. They always commemorate this day on the 6th January each year with the same aim as we are observing the Christmas day.

When commemorating this day, they remember some of the events of the infancy of Jesus, which are connected together with the remembrance of his birth. Some of those events are: The holy night when Jesus was born in Bethlehem; they recall the star that occurred in the ancient world among the gentiles, and the wise men that followed its light from their country till in the little town of Bethlehem, with their precious gifts that they gave to the born baby Jesus. This story became the foundation of the truth that Jesus was born for the whole world including all nations (gentiles). They remember also the baptism of Jesus. Again, they remember his first miracle in Cana of Galilee when he turned water into wine.

This means that the Oriental Christians are celebrating their Christmas on the 6th January, while we the Westerners chose the 25th December as the day when we celebrate Christmas. These differences have emerged from a long Christian history and we do not have time to explain them at this moment. Again these difference are not showing who is right or wrong, because both dates have been agreed upon after many years passed (since the birth of Jesus), instead of real historical dates which were not recorded.

Today I decided to take this gospel of Luke, a Christian from the gentile nations. Luke's account of the Sermon on the Mount is given in a slightly different way. He does not tell it as Mathew who was a Jew does. Luke's aim was to explain the message of Jesus in the context of his gentile people. The gentiles were detested people because of their worship of idols; they were despised, abhorrent, repugnant and uncouth [in the eyes of Israel?]. Luke came from such kind of people. This is the reason why I took this gospel that we may listen how Luke is speaking. Mathew is saying: "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven." This statement is not specifically addressed, it is a general statement. To the Jews who were listening, the 'poor in spirit' could be understood as reference to the Gentiles, who were regarded as those poor spiritually.

In this text, Luke speaks directly to the audience in the second person, "you:" "Blessed are you poor, for yours is the kingdom of God." **He is telling his fellow gentiles that they are poor spiritually.** He is preaching to his fellow gentiles that it is them who are in need of the light that gives life; it is them to whom the Psalmist is referring when he says that the king who is going to be born will save a sojourner, who is desperately crying for help, and the poor who does not have any helper. It is you people of the nations whom he is referring to here.

Luke's intention was for his listeners to understand correctly what it means to be poor and to suffer from hunger. He emphasized these words: 'Blessed are you poor..., blessed are you who hunger now...' **This is poverty and hunger for salvation, the same situation where we find ourselves today.** The salvation that Jesus brought is for those who are in need of it today. It is not for those who were in need of it yesterday or last year, or those who will be in need of it tomorrow, but it is for those who are eager for and are anxiously in need of it today, now. Even Jesus who is the light of the world, the light for our **souls**, is shining and illuminates those who are in the darkness of sin today. **When Luke says that those that are poor and hungry will be satisfied and filled, he does not think that Jesus is going to provide job opportunities to the unemployed and the poor or that he is going to distribute draught relief food to the hungry. Yes, Jesus helps and is concerned with our bodies. But Jesus has come to take away the need of the forgiveness of sins, and to satisfy the equation of the forgiveness of sins.**

Jesus came to conquer death and sin, to have victory over sin and to make it powerless, for us to be able to stand when sin overshadows us. When the devil comes to lead us astray, Jesus has come to empower us to overcome. He has given us new life; he has taken away the fear of death, and to reconcile us with God.

Jesus came to eliminate enmity that we may love each other, as he and his Father love each other. We are the children of God, and we are called to love him as well as our brothers and sisters. When the believers come across difficult times, Jesus says to them: "Do not be terrified, because I am with you."

Presently there are several kinds of difficulties like sicknesses, some of which are not curable; poverty and unemployment, hatred among people; the killings of each other especially women who have become victims of men and are killed for no reason especially here in Namibia. However, during such kind of difficulties Jesus has not closed his eyes. He is awake and is on the side of those who are seeking him. He is our light and the light of the world.

This day of Epiphany, the Gospel of Luke is reminding us of our spiritual poverty. Jesus is helping those who are hungry now, who are mourning, and those who are suffering from various sicknesses. **He is calling them the blessed ones, if they have Jesus. When Luke is saying “today” or “now” he is speaking in the context of, or referring to this world which comes to an end; where these bodies and possessions are not everlasting.** Salvation for Luke is “today” and “now.”

But let us remember that the wealth we are having today is a blessing. Wealth is not sin in itself, but it is a blessedness given to us by God. What ever we own like: grains, cattle, money, cars, and children; are all the blessings and not sin. Nevertheless, the danger lies in **how we acquire and use this wealth.** It is possible that we misuse it and forget God. The one whom has been given is also expected to help those in need.

Wealth is given to us, so that we may also use it in support of the congregation and the church of Christ in the world, so that the light of salvation may spread (by doing mission work). Wealth enables us to exercise our stewardship in this world. If we have no wealth, we would not be able to achieve anything. It is because of what we own, that we have this church building today. We are not able to construct and erect something if we do not possess wealth. Our stewardship in the world, our own care in the world, our given task to develop our world and our church; are all possible only if we have wealth. The possessions that are positively utilized are serving our needs.

In concluding let me say this; The significance of this day is that Jesus is being praised among the gentiles. He has come to all people and not only to the Jews. This made the gentile world to awake and rise to praise God. The star which was not noticed by the Jews was seen by the gentiles, the people from far away nations, and has led them to Bethlehem. This means that the light has come into the whole world. The coming of Jesus brought light to all nations, including the Greek, as well as we the Africans. He came to the rich and the poor, especially to those who recognize their spiritual hunger and poverty. The kingdom of God has been spared for them.

May Jesus who is the light of the world, shine among us with his words, during our journey all the way through this year, to be able to praise and tell the glory of his name, like those [Magi] from the East; today and for ever, Amen.

Let us pray: Our God, we need your light and want you to enlighten us our God. Our journey is worthless if it does not have Jesus. Let your Spirit reign over our lives. Let your living words be our light. Our God we believe that you will fulfill all these for us during this year also, in the name of Jesus Christ our Savior, Amen.

Eudifo la lOmufita Filippus Haulofu, Otekisti: Lukas 6:20-36

La udifwa meongalo Ondobe, eti: 09 Januali 2011, mEfiku laEpifania

Ekundo: Efilonghenda lOmwene wetu Jesus Kristus, nOhole yaKalunga Tate yetu, nEhangano lOmpepo Iyapuki, nali hangane nafye nena.

Eilikano: Omwene omuholike wetu, Kalunga komaendifo manene, Kalunga komondjokonona, hambelelwa kufye yo, hatu dulu okutuula omushangwa uyapuki, okulesha eendjovo doye diyapuki. Eendjovo da ninga dowina kufye. Eendjovo diwa. Ino tu pa oumbada, tu pa oupenda. Ino tu pa oukatalume, tu pa ouladi. Ino tu pa ondjala, tu pa oshiyeleke. Ino tu pa tu ka vake. Omwene Jesus ila kufye. Popya nafye. Kunghilila, kumaida, konga. Hanyena, ino tu ekelela. Tufila ongenda Jesus. Amen.

Eudifo: Aa omadiladilo twa pewa nena. Omadiladilo a dja mokule yomutima waJesus. Oku na eendjovo da shaama na dikwao odo dEvangeli laMateus 5-7. *Ovamenhu ava vooMateus ovayapostoli va tala nomesho. Ovayapostoli va mona. Omundohotola Lukas okwa li oumwe womongudu oyo a li ta nyola. Ngeno okwali owefimbo eli shiimba ngeno oku na okalap-topa, shaashi ondohotola. Okwa li ta nyola osho tashi popiwa kuJesus.*(sic) Mateus eti 5 ndishi eendjovo natango ngee owe di leshe, oda komangelafana. Odi na ngoo okaulili, shaashi ou a nyola ondohotola, shaashi ovaevangeli ava vavali keshe umwe ota shange e na omaamo aye. Mateus petameko oha ti, Jesus eshi a mona eengudu dovanhu, okwa londa komhunda, ndee eshi a kala omutumba, ovalongwa vaye ove uya kuye. Ndee ngee oto pwilikine Lukas ota ti, Ye okwa yelula omesho aye a tala kovahongwa vaye ve li pehale. Okayooloko kamwe oke ya po nale kutya eendjovo edi paLukas oda lombwelwa engudu linene. Ashike momhito yaLukas, ota popi novalongwa odikilila. Ashike nande okuvo kwali ta popi, natango okwali e udite kutya okwa li ku na ongudu inene shiimba yookatale-konawa, (o-curiosity, nuuskeurigheid). Ovanhu vokatale-konawa, “ka yashifa mundja meisho.” Ve ya ngoo okutala eshi Jesus ta ningi, voo ve ya yo okupa pedimo, shaashi iha kala ina ninga po oikumwifa opo yee e va pe va lye. Ove ya komukoo wombwa.

Ashike eendjovo edi oda popiwa kounyuni wOvajuda, kokule oko. Oto ti okokule, ashike edimba lado ola fa tali nyika fiyo okounyuni wetu oku. Eudifo laJesus ola li li na omesho tae ku diladilifa u diladile yo nena shilili. Jesus ta diladila o“socio-economy.” Ta diladila ovanhu nghee hava xupu;ovanhu nghee hava pange;ovanhu nghee hava likola,ovanhu nghee ve li monghalafano yavo. Ota tale nee monghalo omo. Oyo nee kwali ta denge omufindo. Ta tale konghalo omo omunhu e li. Shaashi omunhu keshe oku li monghalo yaye. Ohatu dulu okutalela ovanhu meenghalo davo ndishi, hasho? Venya vakwetu Ovajuda vovayamba novafyoona. Va fya ondjala naava va li va kuta, vOvajuda. Oku na omapulo taa dulu okukala po kutya: Oshike sha li sha eta ondjala? Ondjala ei oilipipo? Oshike sha li sha eta ondjala? Omolwa shike ondjala? Ondjala osho ya kandulwapo ngahelipi? Oya wana okukandulwapo ngahelipi? Okomhunda yavo

a londa. Vakwetu okwali ve li keemhunda, fyee nena kOndobe otu na ashike oshuudifilo, osho sha ninga omhunda yetu. Omutoloki wondjovo e na okulonda komhunda a tale kovalongwa, a tale kovapwilikini vaye. Ohai popi kwii. Kutya okwa hanga vamwe ve na omaudjuu. Okwa hangele vamwe va fya ondjala. Okwa hangele vamwe vahepa. Okwa kala vamwe vahepa. Lwokounyuni waJerusalem.

Oluhepo inali kuka. Eshi sha li sha eta ondjala oko shi li fiyo onena kounyuni wetu. Hai ti kokule oku, ovanhu va fya ondjala. Handjala aike. Munyika oha ti: Hano ondjala ile enota? Okwa li yo ku na vamwe ovo va fya nenota. Ohandi diladila nee kutya paendjovo edi, ope na ngaho enota lopamhepo. Ope na ngaho ondjala yopamhepo. Omunhu a pumbwa ngoo okulya, ta i ngoo etelele, ta i ngoo oshidiidii, iha li ngoo nande. Iha li ngoo nande oukwamhepo. Ngaashi mwe ya kelongelokalunga, otamu fenywa oukwamhepo nena. Shaashi omwa tokola oku u shakeneka, woo nao osho wa hala. Oukwamhepo ohau nyika wa fa okakombo ka fya poushiinda, ndee okakombo taka tulwa kodulate. Sha fa omunyeumbo winya wokoushilo a ningila ngoo ovanhu owina – koo taka nyika nee nawa shiimba ava vopoushiinda voo tava velele eenghako momhepo. Edimba ove li udite. Ove to kufa nee okanghako koye, ove to li, to tu oshomha momhepo. Tu tweni oshomha nena. Ovanhu vaKalunga ove ya nounona ove ya nee tava shikula Jesus, va hala okuenda mumwe novanongo vokOushilo. Ova hala okumona okaana ka nangala ke li pekolo laina ta nyamifa.

Ndee ovanhu aveshe, naava va kuta naava va fya ondjala ote va lumbu mumwe ta ti: Ovanelao nyee. Elao la fewa kombabi. La pewa keshe omunhu pohaulwaye. Otaku ti ovanelao nyee! Ounelao woye owoshili tuu ile owa kambela? Oshali yaKalunga ya tya ngaho, a eta Omona a ete oshali. Shiimba fye yo twe mu etela nee edimba liwa. Vakwetu ova li va yandja oshingoli noshisiliveli, nomirga (Mat.2:11). Otwa imba ngoo shili hatu ti “Otwe ku etela oshidimba shiwa.”

Na Jesus ota kwena kombinga ikwao. Fiku twa fya ondjala, natu yuke peni? Fiyo onaini twa fya ondjala? Fiyo alushe? Ondjaleee! Ondjala! Ohai dimbulukifa nge ndi ka alule ovamenhu vokOkongo. Ngeno ova wana oku i totela okaimbilo.⁶ Jesus ta popi, ndee ota lombwele. Paimhe ota popi kovalongwa. Ta popi ovanhu e vawete. Ta popi ovanhu monghalo yavo. Owa hala ngeno Jesus a fikame mokati ketu nena. Inandi hala a fikame nande kOmakilindidi nena.⁷ Onda hala ngoo a fikame, walye nande opo ngoo apa. Na fikame lume. Ndee ta popi kufye, ta ti: Vanhu onye, okonghalo ilipi mu li? Otashi dulika ngoo tu li meengudu dayooloka nafye hasho? Nafye ngeno tu kale mongudu yovanhu ovo va fya ondjala. Onda hala Jesus ngeno a fikame mOuministeli wonhumba. Ndee ta fikama poPermanent Secretary yonhumba ndee te mu lombwele kutya: Menhoove, owa hoololwa, ou na nee ovanhu tava ka tameka moneudo eli.

⁶ Ovamati ava vokOkongo, omukunda u li mOhangwe, ovo ovamwainafana vatatu ovaimbi vomaimbilo akwalukeshe e holike mokati kovapopi vOshiwambo. Vavali vavo ova fya eedula da ya, noutatu wavo kau po vali.

⁷ Omakilindidi onhele youndingosho i li meengaba deongalo, paudiofio eli tai tumbulwa ongedidiliko lomalihumbato mai.

Onda itavela omuponhele-minista⁸ okwa popya nokuli. Ta ti, Vanhu onye mwa pewa eetendela, mu tunge eefikola, endeleleni wani, maneni lume, nyee ningeni nawa. Mongula itamu ka pewa vali ngee ita mu longo nawa. Oministeli keshe shiimba omafiku aeshe aa oya homata. Shoo shitiwa opo twe va hoolola, opo va hoololwa apa. Ovanhu ve li pokakefa tava diladila kutya olyelye – yee ote mu tula po nee osho. Otwa hala oudano u dje pondje. Nde ovanhu ovo vomuNamibia, Jesus opo nee e li apa, ota tale nee ouministeli ou ngeenge otau yandje tuu ehongo lawana, ehongo inali kambela. Ovanhu tava ka pita ndee tava ka longa vakwao mongula, nomongheleinya. Ondjala i djepo. Nande tava tambula ngoo odjabi oyo ve na okutambula.

Poima otapa pulwa nee nonghenda ifilafanwe. Oshisho shi filafanwe. Ondjaleee! Okwali nee handi popi haiti: Ondjala hano oimwanina yomanyutu, ile oyo manyutu, ile oyo hai dala manyutu? Omunhu a fya ondjala luhapu ote linyae ngoo. Iha kofa yee oye ngoo oo, iha kuta. Yee ota fuku, ovanhu va fuka. Osho she tu taula apa ovanhu va ye mokufa shaashi onghee twa fukile, tu ka fukuluke. Vamwe ohava i mo nee vali noinima ihapu, ta i kofuka, yee ta ka kala nokafuko. Okafuko-lumee. Yee ta ningi omufukulume, opo pa dja oshitya omufukulume.

Ohai diladila, ngeenge ouministeli (welongo) owa tokola okutya - Ohatu tula elongo pomufika wopombada notwa hala oidjemo iwa, osho tashi komangelwa, otashi tu kwafa. Owa hala yo taku uya ouministeli umwe tau ti, Otwa hala ouyuki wa tulwa po, fiyo omepandulo. Ngeno itatu udu omunhu a pangulwa shimwe shilili.⁹ Osho ovanhu tava pula nena (va pewe ondjabi iwa). Oifo otai popi notai tu lombwele.

Opo nee hewa Ouministeli wOundjolowele wa kufa ko eenghaku. Wa mona ngoo kutya, Vakwetu Omatango Manene! Ndee tau tokola u ye kOshikondo sheeshi. Otu na eliko moshilongo omu. Inamu wana okupopiwa oshitya ondjala, ngeenge Jesus otwe mu itavela. Oshilongo oshikelefiti eepelesenda dasho diwa, nokamwaalu ketu okanini. Okwali nee hai pula mukwetu umwe kutya, Oshili ngoo kutya mukwetu owa pewa okapafete keeshi, we ka pewa ino ka landa? Meekulu, oshili ngoo kutya owa pewa okalaina keeshi mafiku aa? Fikama itale ou wa pewa! Ngee omu li vavali fikameni! (Omuudifi ta pula movapwilikini). Kandi na ovanhu va pewa eeshi? (eshi pe he na ou a fikama). Itashi vakwa, ngee owa pewa owa pewa. Eeshi otadi yandjwa, nohatu pula ngee omwe di tambula. Ou ota anyene momutumba (ta popi umwe a pewa ina hala okufikama). Otu na nomukwaneongalo wetu a tambula okapakete keeshi eshi a li a ya kEngela. A xunune ko ngoo. Mboli eeshi ohadi ya ngoo? Da wana okukala moyana yetu nomoikango yetu omo? Ndee hatu li eeshi dawana. Paife owa hala oku yakula omukulupe nOuvalelo Uyapuki. “Oto dulu tuu?” Omukulupe ota ti ashike, “Omukaa! Omukaa! Inatu lya onguloshi novana vange, omukaa!” (mewi tali ngengema). Mboli eeshi ohadi ya ngoo? Ohai tale eenduba neendongelwa deeshi di li kOmbaye kwii. Eenduba deeshi deedonation ngeno, da wana okuuya. Osho shotete. Kalunga ote tu kulile ko.

⁸ Moshikondo shEhongo

⁹ A pangulwa shaashi a vaka.

KOmunyekadi onda uda kwa kwatwa omafuma awana. Eeshako tadi litwikwa. Kalunga osho a nyamukula. Ovo mwa li mu na omukaa, osho Kalunga a hekeleke. A tuma omafuma ndee tae lilikifa. Nounona ova lya moutiti vavo. Inamu lya omafuma unoo? Itamu shi popi. Omafuma oikulya ashike. Otamu ti pamwe ohai shi tongo. Winya a lya nee eeshi daye. Oshinima ondjala yoo oyoshili. Otwa ti Namibia, ei ngoo yomiliyona oshinghwanu kwa xupa, ile eemiliyona da ninga nee mbali walye, ina wana okupopya ondjala. Oshilongo shongopolo, okawe, eeshi, eeminerale naikwao yafa opo, oshilongo shi na ouyamba. Ondjaleee! Ngee nani ondjala, etopolelafano oli na okuningwa naini? Nali hovele nee, nokonima yomahoololo oku, tu ha ude vali ondjala, noikukuta yomunhu a fya ondjala ndee ke na eshi ta li.

Itai popi ondjala yopeke. Onda itavela mouteologi waJakob womOmbibeli. Omuwambo naye okwa popile kutya “Shanakulya oshanakulonga.” Ngee ito longo ino lya. Ombibeli nayo osho ya popya: “Ou ita longo, ina lya.” Ohai popi outeologi woilonga.

Ohai diladila Kalunga a kale yo ngee okewiliko, nali kale oloshilongo, kakukutu komatanga.¹⁰ Inatu hala okuuda halikasha-halikatoka omiliyona ya kana, nadikwao vali, nadikwao vali!

Ovanhu shitiwa vetu ova itavela mefyo. Va itavela ashike mefyo. Jesus e ya oku tu kufa mefyo Oto hange umwe ta popi: “Ngeenge ododo, ohandi limangeleke.” Vamenhoonye efyo ola findika. Twa imba pombaada.¹¹ Konima yomafiku, momahoololo, omulumenhu wopOngha opo, okwe limangeleka. Oshike a ninga aha shiive okuya melidilululo hano? Ngeno okwali efyo laKandara tali dulu okwaalulwa kwali, ngee kelidilululo, ngee konghalonawa! Ndee ta fi ta endwa naye, nondjebo e na? Omolwashike, oshike sha hondama? Ocorruption! Alikana ohai popi kovanhu vaJesus e va kulila. Ovanhu e va tumbulila exupifo.

Episalome latate ee! Otu na episalome latate, osho sha twala nge momambo. Tate oha popi kwali Episalome olo omilongo nhatu naheyali (37). Nghi shii kutya oshike a li ha ka tala mo. Naashi a fya olo twa tula keshikulafano lepako laye. Mepisalome 37 onda li nda hala okulesha ouvelishe vamwe. Ohai ti nee Episalome latate. Ove loye lilipi nee? Tate okwali ha popi oilonga, omulumenhu a fa e na onyanya. Osho kwali twe mu luka, nosho kwali hatu ti ote tu ningi onyanya. A fa ta tekula ovapika, ovanhu va fa vehe fi ovana vaye. Ta ti, mEpisalome olo 37, ovelise onhinhatu: “Lineekela Omwene, u longe ouwa, kala moshilongo, u diinine oshili, Opo u hafele Omwene.” Okwa fa ashike ta fatulula oshipango shotete. Ta ti “Lineekela Omwene.” Ovakulupe ovo, shimha we va pula otava hokolola: “Aame Omwene Kalunga koye.”¹² Kalunga ou oye ne lineekelwe ou. Ndee ovelise onhihetatu (8) oyo handi kala handi kondjo nayo. Nghi shii kutya tate okwa li ha ende po ngahelipi. Tati: “Efa ehandu, u dje monya, Ino mbilingwa, opo u ha longe owii.” Ovelise onhimugoi (9): “Osheshi ovaningi vowii otava kombololwapo. Ndee ava tava teeleele Omwene otava ka nangala oshilongo.” Ta popi ta ti, Efa! Nonhiheyali (7) ndishi:

¹⁰ Omupresidende woshilongo

¹¹ Ta ulike koitya yeimbilo la shiivika nawa.

¹² Omuudifi taulike kouyamba womufyuululwakalo wokuhokolola oinima momutwe, oo wa diininwa unene momapupi ovakulunhu..

“Omwenyo woye u lotifila Omwene, u mu teeleele; ino mbilingwa molwaaau ondjila yaye i na omholo, nomolwomulumenhu ta wanifa oumbudi waye.” Oku na ovanhu tava mbilingwa, ngee kekuta, ngee kokahauto kape. Shaa ngaa a imo omo koo taka ti pwee, nokamhepo ke li mo, yee ta li okaima haka nyangushwa, memaadallangee! Etuwa olo, eenomola otadi pulwa doo ihadi popi, Oshike da tulilwa ko, oshike da ningilwa dihapu? Shaashi ota mbilingwa. Drrrrrrhu! Loo ola kandoma. Omunhu ta mbilingwa. Okwa pelwe, ita kwata nawa, ota mbilingwa. Otaku tiwa lineekela Omwene. Yee ite lineekele Omwene. Ndee ita longo ouwa. Mondjovo yaKalunga otaku tiwa, “Kala moshilongo u longe ouwa.”

Osho Kalunga a hala meendjovo twe di lesa osho ouyuuki. Jesus ovanhu ote va lombwele poluhaela ta ti: Vanelao nyee, mwa fya ondjala, otamu ka kutifwa. Jesus okwa li a itavela kutya itashi shiiva kutya ovanhu va fye ondjala fiyo alushe aaye. Ovanhu okwe va pa neendunge. Omukanda wokOvaefeso, shiimba ngeno oTatekulu nee Haunini a li mo. Tatekulu Haunini oku hole okupopya momukanda wokOvaefeso 5, ta ti: **Vanhu onye, lihumbateni ngaashi ovanandunge. Inamu lihumbata ngaashi oukadona vatano vomwaavenya omulongo. Inamu lihumbata ngaashi omalai. Ningeni ooSofia – lihumbateni ngovanandunge. Otashi dulika pe na ovanhu itave lihumbata nawa.** Onda ti omudo ou owa hovele, notwa lombwelwa nokuhamukunda ta ti: Omahoololo okwa pwa, tu twikileni oilonga iwa. Shiimba osho ngoo a lombwela nokomitie yomukunda wavo.¹³ Oilonga iwa! Ohatu twikile ngahelipi nokulonga oilonga iwa, nokulonga nawa ngeenge ounelao wetu itatu u kwata nawa?

Otwa pewa okukala ovanelao. Onda tila nee, oumbada wange oyou, ovapwilikini vange oumbada wange oyou kutya: Ngeenge Kalunga okwa hovele, naJesus ndee ta hovele ndee ta kuu onghuwo, ile ta kwena onghwe tati: Woo! Woo! Ngee okwa hovele okutya, Woo! Onda itavela kutya, oto tila. Ota ningi ‘nake mu twaalele.’ Ta kuu onghuwo, e ku efela moilonga yoye, u ka pundauke nayo. Naye Kalunga mboli okwa fa elenga kaanaave. Ihali yavala likwao la wa. Ashike ngee wa u, ota ti: ‘Ove omunhu wange, Onde ku kulila, Onde ku ifana edina loye oove owange.’ Eshi ngoo wa wa, eshi ngoo wa punduka. Ashike eshi te ku lombwele ngee ito udu ko, ota ka tya, Woo, woo! Otu na Kalunga ta ti, Woo! Koilonga inai wapala. Mboli, opo nda udu lwotete oonyenye wekaluko eli. Oli li eifano kelidilululo ladiinina. Herodes ova tameka oku mu kondeka, oku mu konakona, okuhala okumu dipaa nale. Onda itavela yo kutya, okukala Omukelefiti oshili otwe litwika omutengi waJesus.Otwa ya komulumenhu wokutewaatewa, wokuundavaulwa, wokukundavaafanwa. Keshe fiku oto undavaulwa, to nongovaufulwa, Mmm! To nongovaufulwa. Hafa, hafa! Molwekandulepo lomukundu. Onda itavela ekandulepo lomukundu wetu kutya oJesus wetu.

Vakwetu, Jesus okwa hala nena okupopifa naavo ve li kepango. Kutya efyo okwe li finda. Ino liningila owii molwouyehame. Okwa hala okupopya naavo ve li keehambo ve li ko itava futwa.

¹³ Mwene womukunda Ondobe okwa fikamene momambo a lombwele ovakwashiwana kutya omatukafano noutondwe wa eta okuhapopya movashiinda, oinima ya etwa komaxwaxwameko omahoololo opapolitika moshilongo, ta ti nai xule voo ovanhu va kale nombili.

‘U li keengobe dange nomahandja to li, nomaadi oove ho li, ndee oto pula nge vali ondjabi! Omahandja ange?’ Ota pula ngaho okandjabi kaye aka mwa udafana wani! Otashi dulika Jesus nena ta popi a hala ngaho okuhekeleka nomunahambo ou. Ota hekelekwa ngaali?

Otashi dulika Jesus natango a hala okupopya nounona. Okwa enda ta popi navo. Ndee okwa hala ku kale ounona vawa, ounona hava nu onhafi. Fye inatu dja hatu nu omalodu. Oshe tu kwafa ashike moinima ikwao. Okaana konena ndee to ka pe onhafi, oh! Ndee fye okwali tu na efuu. Shimha ngoo ehola la kuma nge apa (momupolo), pe na ngoo okanhafi katoka, onda nwa omalodu osho, shaashi onhafi ou i wete. Walye vonena. Otava nu ashike. Otava pula: “Shikesho? Oshike itandi pelwa omalodu aa mawa? Ame oshike itandi li omai hano?” Eshi ta lombwelwa: “Omunyasha u fike opo iho li omai meumbo.” Ota ti: “Oshike? Fyee otwa longwa kofikola kutya omai oku na oukolele. Oike itandi li omai? Ame naame onda hala okulya omai.” Kwa ti: ‘Omai ohaa liwa koovene veumbo ihaku liwa omai kokaana.’ Ota ti: “Oshike, oshike nee? Lombweleni nge nee?” Opo ve li tava li omai, itava nyamukulwa. Ova hala omatomhelo.

MoNamibia loye, omu na oshinima eshi nda hala tu taleni shinene, shomwaka. Omwaka ou u li pokati komuyamba nomufyoona muNamibia ohatu u tale nokukonenena. Paife otaku popiwa mounyuni aushe ovanhu otave likundu Namibia, li na ovayamba ve li pombada meliko, nomufyoona a hepelela. Omwaka ou wetu wa kula unene otau ninipikwa ngahelipi? Shaashi otu na omulumenhu, otu na omukwashiwana woshilongo eshi ha kwata N\$166 000.00, ngeenge ta tambula ondjabi, naai youdwaali, in cash komwedi. Manga pe na vamwe omunhu waKalunga ta fi ina mona sha. Etopolelafano tuu! Shiimba inali dana onghandangala. Onda itavela kutya Jesus ita kala yo fiku limwe ina tya “woo” keendjabi.

Ita kala ina tya “woo,” shaashi ota tale nena ofikola eshi tai ka hovela ngaha: Vamwe otava i vehe na ofuto yofikola. Vamwe otava i vehe na etwikilo. Otava kala peumbo, pehe na ou te mu futile. E li moshilongo shamanguluko, sheemiliyona doimaliwa. Ota kala apa ehe na oilonga, ile a pita ndee ita tambulwa. Ota fe e li modolongo.

Oku na vamwe ve li eefiye odo tadi popiwa: “Shitiwa eshi sha lya nyoko ame nghi shi shii, ndee naxo okwa fya. Oto tu pangelele meumbo?” Eefiye, paife oda ukifwa nee kombelewa yaKansela. Paife ooKansela kave na ngoo ne vali noilonga, otava komo ngoo nee eefiye: “Eefiye – amushe – ileni – keembapila – keefoloma.” Halikasha-halikatoka. Ohatu popi Jesus ta tale omwaka ou te u tale nomesho manene. Ohatu ningeni ngahelipi? Paife oku otaku tiwa oku tu li oku okoshitukulwa sholuhepo. Oko nee taku umbilwa oinima oyo tai kupulwa opo, shiimba taku ti: Inamu ekelashi. Oinima ohatu i lesa oyo, nomoifo ngoo omo.

Ovanhu otava popi. Oinima ei ii paife otai popiwa, yoo otai hokololwa. NaMwadikange¹⁴ ngoo oo muwa-muwa oo, ota popiwa nale, e li moifo. Ofikola yaMwadikange mbela ihai xulu. Nomefudo omatuwa okwa yuka ashike moMwadikange. Woo omatuwa oufiku a yuka muMwadikange. Moifo osha popiwa shayela, inamu shi uda. Omo, ovanhu ihava i komaumbo.

¹⁴ Osekundofikola i li pOndobe

Naava ve li mo moluumbo omo ihava longo mo, vati ove na eeshapi. Haame hai shi kalelepo. Voo nounona momaumbo otava kongwa ve he wetike. Ohai mono ngoo omatuwa a yuka moMwadingakange, amwe otaa kongo ounona ava ve he wetike komaumbo. Otuali hatu ti, Mwadikange neuye, okwa ninga efimbo. Oshiyuma shiwa, shitooleni po. Ngeenge omu na oshisho noshiwana sheni. Nghi shii apa sha dja. Ofikola oyapeni ihai xulu? Ovanhu oha va fimanekwa ngaho moinima yavo. Sheya ota ti: “Ofikola otai fuda, novalongi otava fuda, otava i komaumbo. Ndee tava i. Ovashike vetu ihava i komaumbo? Ovashike ihava i komaumbo? Omo, omo, noundingwili ava, omo nee veli vati otava fuda po, shi likwete nee meenyala, shoo tashi lele nee. Sha tya ounona. Woo, onghalo yoludi olo.

Onda li nda popya oufukulume. Ngeenge omunhu ota fuku, ota dulu okufuka moshinima keshe. Ino fukila ashike okuvaka, otashi dulika omunhu e na ngoo omesho afuka, shaa e ku tale ngaha omesho aye okwa fuka ashike. Omesho afuka. Nomulumenhu ota dulu okufuka. Ota ti ashike, “Omufuko-shapo.” Koo okakadona taka ti, “Omufuko-lume.” Otave linyamukula nee: “Omufuko-shapo” – “Omufuko-lume.” Voo otava ningi *odeal*. Ihava popi shihapu. Otava ningi ashike: “Omufuko-shapo” – “Omufuko-lume.”

Ovanhu osho ve li moshilongo shoye eshi, tava hepa. Notave lihepeke voovene. Paife noveta momaumbo oya kana. Eshi to ti: ‘Mona wange, omu li peni hano kwatoka?’ Enyamukulo: ‘Ohai nyangele eumbo. Aame handi eta ko oufila oko. Ohai kala itandi nyange? Neeshi edi nda eta oko onde di nyanga.’ Notuwa ngoo ye ya peumbo tai ti fee, omona woye opo ngoo a i, yee oku na nale etuwa. Okwe li kufa peni? Iho ti ko sha owe livangeka oo ha nyangele eumbo a handuke. Ooli! Oto hange omunhu e li kofikola ndee oku na etuwa, yee oku na o“renting” tai futwa. Omulunenhu umwe ota futu orenting umwe ota futu otuwa, aveshe va fa venya vaheyali vomukainhu umwe auke. Oshilongo shoye osho, sha etelwa oinima idjuu kondjala.

Onda ti Jesus koshikandjo oku, Jesus kOhangwena, Jesus keongalo, Jesus kovanahambo, Jesus kwaava ve li kepango, osho yo Jesus kovana vovaaluki. Ova kufile ko tuu ounghaku, ndee omo ve li omo, mostarata. Omo ve li omo ve li ngoo mumwe noomumwe okashike-koo-okanhu. Eehanana ta di kwena nee vali meefaila. Eehanana tadi kwena vali meefaila. “Otwa hala oilonga! Otwa hala oilonga! Epangelo otwa hala oilonga!” Vamwe hava kupulako oupakete veeshi. “Otwa hala oilonga! Otwa hala oilonga!” Eshi va hala oilonga voo otava longo oilonga mofaila. Ohatu popi Namibia letu, tu li hole, edu lookuku. Oove hatu lombwele. Hatu popi Jesus, Jesus umwe auke. Tati ‘woo, woo. Woo Ovanamibia!’ Woo! Otwa teelega oudano u dje pondje. Shiimba otapa ka kala sha opo.

Onghela otwa li twa hafa tu wete oshi tai yoo mediva omo, tu i wete tai holola Kalunga e tu dimbulukwa e tu etela oikulya. Ndee omukaa tau hanyenwa. Inandi hala vali okuya komukulupe handi ke mu yakula ndee: “Omukaa, omukaa.” Omolwashike omukaa? Olye ta kufapo omukaa? Ove uhe na nee omhito yokumuna oondiba u kale ho tu pe mo kwame. Ngee we ka yashe wa eta nee “natiili.” Menhoove ohatu uka hano peni?

Osoondaha ei onda ti oyomaminikilo, tu minikilwe kuKalunga. A minikile. Onde lilonga oshitya shipe shOshigreka, *katokein*. *Katokein* otashi ti: okumbwata. Okukala noshinima osho alushe. Ngee okwa tiwa: *ombili*, ombili oyo mbwata nayo. *Katokein* – inda nayo. Ngee okwa tiwa: *hafa*, ehafo olo nali ninge loye. Ombili oyo - *katokein*, nehafo loye. Ngee okwa tiwa: *omwenyo*, ndee ou li momwenyo, mwenya, shaashi ou na omwenyo. Ino lihumbata wa fa omunhu afya. Ngee okwa tiwa: onghenda, to *katokeina* nonghenda oyo. Onghenda yoye nai monika moilonga yoye yakeshe efiku. Onghenda! Omona ngoo wamukweni – onghenda! Ngee okwa tiwa *katokein* ongeleki, otashi ti, oukelefiti u pangele, ndee ongeleki tai kala mokati nomonghalo yovanhu, i udite kutya yo ongeleki oyo i na okupopya oshili. Oi na okulombwela ovanhu kutya, Jesus ou e na omwenyo oye ota ti: Ahowe! Ota kuu onghuwo. Ota kwena onghwe.

Jesus omukwa nee kutewaateewa. Osho nee to tale ovanhu vamwe tava undavaulwa. Paulus naye ota nyola, tati, ‘Vamenhoonye eongalo olo ngo nda longa, olo ngoo hai yakula nda ninga omuyakuli walo.’ Ota shange e li modolongo, ta lombwele eongalo lokuKolossi. Omodolongo e li. E li modolongo. Olye te mu mangulula mo? Johannes Omushashi eshi e li modolongo ota pula Jesus ta ti: ‘Oove tuu hano natu teelee? Oove tuu hano ou a li e na okuuya ile natu leelele umwe elili?’ Ovanhu eshi ve ke likunda ova ti ashike, ‘Omunhu ote tu weeleele ou, eteni utale omutwe waJohannes Omushashi u li mokayaha.’ Okafuko ka ya po taka ndanisa voo tava ti, ‘Popya tu ku ningile oinima ei wa hala.’ Taka i ku ina taka pula: ‘Meme, nai pewe shike komupangeli? Ndi pewe shike komupangeli? Eshi nda hala?’ Taku ti, ‘Ka pule to ti, Neku pe omutwe waJohannes Omushashi.’ Ndee omutwe waJohannes tau tetwa ko, tave u pewa u li mokayaha. Tava ti, Iyaloo! Ve udite nee nawa, vati ve shi mana. Vaholike, outeologi waFlantina ohatu u dimbulukwa apa yo. Flantina okwa li ta udifa Jesus e na omwenyo, ovanhu otava tete ko oxulo yelaka. Flantina ota ti ashike ‘Jesus tu xupifa.’ Tava tete ko vali oshinhuku shikwao shelaka. Flantina ota tetwa fiyo omomudi, elaka tali tetwa ko. Okwa fikama ta popi Jesus Kristus fiyo a fya.

Jesus ota weda ko nee vali ohole, ta ti: “Hola mukweni ngaashi u lihole mwene.” Onda hala nee ohole ei i ninge *katokein*. Ngeno ohole yetu nee momudo ou 2011, omudo ou u kale nee wohole ngeno. U holole ngoo nohole yoye yopanghalafano. Tu ha kale moufukulume. Moufukulume ohamu kala ashike shange, shetu, shedimo, shokoukwetu. Moufukulume iha mu popiwa kutya shoshiwana. Iha ku popiwa ngaho. Ovanhu ohava popi shange. Ongobe yange ei, omunhu wange oo; Oimaliwa yange ei; Okaboba kange oko! Oinima yange! Ndee oto pula nge? Ei oimaliwa yange! Jesust ta ti, Hola mukweni ngaashi u lihole mwene. Ohava popi o“egoistic approach.” *Ego* – Ame, ame, ngame! Nde Kalunga ote tu pe tu tembuke mo *moego*, mokulihola mwene.

Ohatu i komesho. Ohatu tumbula vaholike kutya fiyo onena, ondjala opo i li. Otwapa popya omanyutu kwaaveshe. Otashi dulika pe na omanyutu natango. Jesus ote a kwenene nee onghwe ta ti, ‘Aaye, vamenhoonye! Woo nye tamu yolo, Osheshi otamu nyika oluhodi.’ Oku na omhito yokulombwelwa kutya oto ka lila ove, haave oo! U li nee mombelewa, ho li nee nawa? To fiile nee omate kokalae nde! Oto ka lila. Keendoloma dovayamba oto hange oikulya ya tilwashi yaola. Eemboloto da ekwelashi. Oko nee ounona voolyeelyeelye hava ka toola ominghaka edi da

liwa, neemboloto di na ominghaka pokati da ekelwashi. Vamenhoonye, oku na vamwe inava lya! Oolye inava lya? Jesus oha ti ashike, ‘Va peni oikulya. Va peni oikulya.’

Onda ti *katokein*. Inda nombili ei, inda nehafo eli. Inda ko! Ndee naJesus okwa hala okudja kwetu atushe apa, tu monike exwata. Otwa li hatu lipe eehug apa, hatu liminike apa. Ndee walye tuu, ngeenge moshivike omu itamu ka udika ngoo oinima ya fa ikwao. Fyee atushe okwa tiwa ovanelao hasho? Naau ta fi ondjala omunelao, naau a kuta omunelao, okuninga itatu lidilulula. Oh! Omwene Jesus ee! Ndee onda tila ngeenge ota xuuninwa na “woo.” Ashike okwa popya ohole.

Ohole onda ile nayo muAmerika notexti imwaike – omutima wOmbibeli – oyo nda ya nayo handi udifa momaongalo aeshe atano-naatatu (8). Handi va lombwele kutya, “Osho Kalunga a kala e hole ounyuni,” mwa kwatelwa novaAfrican-Americans. Onda li nda popya, ‘Ame ohandi uya kunye ngaashi omutumwa a dja kuAfrika. Sha pingafana, osheshi luhapu ovatumwa ova kala hava di kuEuropa naAmerica va finda kuAfrika. Ndee nena ohai popi oukukutu weni Ovaamerika. Ohai popi eshunomonima leni. Mu na ohole yaKalunga ye mu taalela. Vakwetu mu na eshi tamu li, ashike ovanhu vakweni otava fi ondjala mounyuni.’

Ohatu dulu yo okulihonga kwaasho sha ningwa kuObama. Obama ota ti: ‘Omuamerika keshe ota hakulwa *nomedical aid*. Shaa a i ko koshihakulilo, ota “claima” ashike omiti, loo epangelo tali futu. MoNamibia walye kutya ovangapi tava hakulwa mefiku mokaklinika. Oto hange omunhu ta kolola nale-nale, ta kolola nale-nale, ta kolola nale-nale, mokaklinika, ta pewa ashike opela oyo ya ufilwa okuhakula omunhu, shaashi omupangi naye ke na apa ta kufa imwe. Oyo oyo a pewa. Oyo i li mostatistica yomiti. Ndee vakwetu kwinya oto hange ashike oumuti vanaimbwele, ve na ondilo ve na ondilo vefike apa, ndee oupela ove na ongushu yokuhakula, omolwa omedical aid oyo ve na. Ihaku dilaadilwa nande ngoo shimwe sha fa ouhaku woshili. “Oukahu waaveshe,” osho taku tiwa. Heeno owaaveshe, ashike owa kambela shaashi itau tu kwafa atushe shi fike pamwe.

Onda itavela kutya eendjovo edi ode ya pefimbo lawapala. Otu na ovakalelipo novepangelo, novoikondo nena momambo. Ohatu popi Ombibeli ngoo oyo, oyo ngoo ya dja mofikola oyo. Okwali ya kwata exukamwoongo. Oya ninga ovanhu vamwe va kale vawa. Keshe fiku paife eedolongo odiyadi. Oku na nee oveta ye ya po. Kai na apa ya kundafanwa. Oveta yokumanga, yokuditika ngee ino limangelamo. Oiponga oshili. Ndee ngee ino limangela mo, omayovi angapi? Olye e a shii. Popya popya, Ngee ino limangela mo omayovi angapi? Yee? Oondalaiva? Ngee ino limangela mo, wa shinga to koya ongaba yonhapo, oh! teelega omayovi nee. U he na mbapila yokushinga, teelega omayovi nee. Taa di peni mondjala? ??? kaku na ou te shi popi. Otaa di peni? Eedolongo napa tungwe dimwe. Shiimba okwali tu na okukampeina kutya aaye omatungo naao kwali taa i keefikola oo, naa ninge eedolongo. Ovangapi tava ka kala nee modolongo? Ounona ve na okufilwa oshisho? Omwaalu omunene u dule oiyemo yovanhu. Inamu tya ohandi kondjifa epangelo vanhu vange. Ashike ohandi vele pamwe noshiwana. Oshili ovangapi tava ka futa oimaliwa oyo? Ovangapi tave ke i futa?

Ohandi popi yo outondwe kwaavo tava ka nyikwaanyikwa shaashi va li va ama kongudu A ile B. Kutya ngee owe ya pombelewa oto yakulwa ngahelipi? Oha ku lifufyuwa: “Omahoololo shimha tuu a pu fyee otwa dimbwa.”¹⁵ Ashike onghone oi li medimo. Omapumhumu oo. Walye olyelye te ke va yakula. Ngee ito ka hanga ngaho vati, ‘Aaye nhumba ina yakulwa, oku li kekende ngehe la ile ko onghela, shaashi okwa li ha yambidida ongudu B.’ Walye! Ehen, ohole nai limonikile. Ohandi popi ngee okwa tiwa o B ohole nai limonikile – *katokein*. Ombili nai limonikile. Ngee okwa tiwa o C, ngee okwa tiwa ouyuki, woo oo nee oo tau anye okuuya, nau tameke. Tu taleni Kalunga aka, Kalunga kovanhu kutya ota ti ngahelipi.

Oto ifanwa. Muye kuye ava hamulongo nomwa lolokifwa. Kalunga muwee! Oku uditile onghenda ovanhu vaye tava hepa. Eedi da fa dihe na omufita, eedi dafa dihe na omukwafi. Ovanhu nee ovo, “ovaKalunga, Munyambala okwe va pewa.” Omunhu owaKalunga. Otu na Jesus ta tale ovanhu vaye. Okwa hala a kuluke ngomounyuni waHesekiel, omo oufita weedi daKalunga wa li wa mouhefi wa fa weedi dihe na omufita. Okwa li e udite kutyaa, “Aaye e! Shapo ohai ka lifa ko mwene.” E wete eedi daye pehe na ou te di file oshisho. Unene moinima yopanghalafano.

Etumwalaka lotexti ei kali fi ashike lokokulekule, otali dulu yo okukala lomeongalo letu. moshimhungulonga u shi na, meumbo loye, nghe mu li nomukulukadi, omukulupe mukweni, ngehe tamu pendjele. Oku na ovasamane vamwe vovakulupe va konekelwa, ombili kunye ovaholike vange, vati ihamu lande oshivelelwa vakulupe. Ava hamu lande omu li nawa. Otava lande ashike okaima kenya komalodu malula. Shimha wa lande okanima koye oko ove owa yuka monduda osho, wa teelega ouvalelo. Otau di peni? Eumbo li uye ondjala aaye e! Ngee wa tomo ongobe oto i ifanene ovatekulu voye ve uye va tambule eembelega. Oimbale ya longelwa ya yuka koukweni. Ashike ondjala inai tewa po natango. Ondjalee! Omaanda a tulwa eenduda a tulwa eenduda koo ku na efiku olo haku ka tiwa nadi dje ko a tuulwe. Omaanda taa pwikaulwa nee amwene weumbo, mboli momaanda kamu na sha. Kamu na sha. Eenduda dipe opo da tungilwa ko kaanaave. Da fewa. Owaanda ve li momikweyo. Ongo to ti omu na sha. Ovakwapata vamwe otava yale oubete vavo va shaama nokaanda. E li ngoo pokaanda opo eshi xekulu ta fyuululwa yee ta ti, ‘aka okange aka.’ Mboli moima kamu na sha. Lungama u kale nomaanda e lifa mboli kamu na sha. Inandi hala ku ka tala omaanda ovanhu. Nghi fi omukwadimo wokushiika omaanda. Ashike oshiwana oshetu. Ovanhu ovetu, nohatu yandje omayele.

Ashike ehandu oli li meke laKalunga. Yee Kalunga ngee ota handuka, oye mwene wehandu. Ina ku kala ovanhu va handuka, voo va mbilingwe, voo ve limangeleke, voo ve lidipae, voo ve lilye omeva inashi pumbiwa. Fyee ohatu popi outeologi waJakob woilonga. Tu longeni, odula ya loka nawa, outemo, oikungungu, oilonga. Tu hambuleni ondjala. Ashike Kalunga ita ka tya, Ame ove onde ku tala kutya haave u na okulonga. Ina hafela onyalo nomalipopilo ayo. Utya hatu i

¹⁵ Ovaxwaxwameki veengudu dopapolitika osho hava ti mokupopila omhepo youtondwe, kutya osho tava ningi itashi kalelele.

kokamba mona wamee. Hato i keima eli tali nuwa tali nyendelwa eengolo kaanaave. Mh! Kalunga ne ku file onghenda mwaashi.

Osho nda hala tu yeni nasho, okufilafana onghenda. Mukweni oyoo, mu tala nonghenda. Mukweni oyoo, mu fila onghenda. Mu pa ombili ngee mwa ningafana. Yoo inai anywa yo. Inatu hala koshitopolwa oku taku di omunhu a anya ombili yamukwao. Otashi lifadukapo nee utya. Ohai kala ndi li pomuvelo nena opo, eshi omambo taa piti mo, ndi minike ovakwaneongalo vange ovo Kalunga e va pa nge manga ndi li po. Ondi na ngoo okapadi taka vele, ashike ohai ka fikama ndi mu minike. Fyee tu lipeni apa sha pumbiwa *nohug* oyeni. Ou nda mono to pitile kwinya ohai ti ou na oita naame. Shapo nai hange wa ya.

Onghee Kalunga na hambelelwe eshi tu na eendjovo daye mokati ketu, tadi tu vende, tadi tu hakula, tadi tu talaleke. Ohatu dulu yo okudimina (kutya) eudifo laJesus koipala yovalongwa, ola ninga letu koipala yetu nena. Opo tu na oushimha tu u dimine, naapo tu na ouhefi tu ye komesho nokuwapaleka omapuko etu. Opo tu na okuhepaulula omanyono tu poppyeni, naapo tu na okupopya moinima yonhumba ye tu pamba tu ningeni oshita. Tu ningeni eemhangela deepolojeka, meenghundafana doukumwe. Ocommunity approach ya pumbiwa koshiwana eshi. Keshe umwe oshange. Keshe umwe oshetu. Ngeenge oye mwene (aeke) ota likola nawa. Ohandi indile Kalunga e tu peni omhepo oyo yomoukumwe, yokuliminika, yokulya pamwe, yokupopya pamwe, noyokuxungila yo pamwe. Ya li yo apa, koshitopolwa eshi. Ya li iwa. Ashike mwa...¹⁶ Ashike Kalunga na pandulwe, eshi ta pendula Omhepo yaye, ndee te tu ningi vamwe. MuJesus Kristus. Amen.

¹⁶ A pona elaka la yeleda ovapwilikini, kutya ova efa.

Translation:

The Sermon of Pastor Filippus Haulofu, Preached in Ondobe Congregation on the Epiphany Sunday, 09 January 2011

Lukas 6:20-36

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit, be with us today.

Prayer: Our dear Lord, God of history, may you be praised by us also, for the fact that we have the possibility to open the Holy Scripture, to read from your Holy Word. Your Word is good. Do not give us fear or cowardice, but make us brave. Do not give us hunger but, give us just enough. Do not give us so little to be tempted to steal. Lord Jesus, come to us. Speak to us. Seek, exhort us. Reprimand us and do not give up on us. Be gracious to us Jesus, Amen.

These are the thoughts given to us today, from the deep of Jesus' heart. The parallel of these words is found in the gospel according to Mathew 5-7. The apostles were given a forecast of how the Christians community should be. These disciples were eyewitnesses of what Jesus was saying. They have seen with their own eye. Dr Luke was one of them and was writing what Jesus was saying. According to Mathew these words were directed to the disciples of Jesus. Dr Luke however, has it that they were directed, not only to the disciples, but to a larger crowd. According to St Luke, Jesus was speaking directly to his disciples, being very conscious of the presence of the larger and curious crowd. They came to listen, but also in search of food, because they knew Jesus used to feed people. Jesus was thinking of how people lived, how they survived. But these words were spoken in the context of Jewish life, long ago.

However, what Jesus is saying is not completely strange in our time. You may feel that it was far, but the smell of the words comes fresh up to our world. The sermon of Jesus has a vision that could make you think differently even today. Jesus' words make us think of what is happening in our context today: how people survive, their socio-economic situation. Just as there were rich and poor Jews, there are also rich and poor people in our context. Just as there were Jews who were satisfied and those who were starving, there are among us those who are satisfied and those suffering want and starvation. The questions of Jesus' time remain relevant and may be repeated today: What was the cause of that want? What want was it exactly? How was that want overcome? Jesus used the mountain. We have no mountains here at Ondobe, but the pulpit. This is our 'mountain' where the preacher climbs and look at the disciples, and at his listeners. From this pulpit the preacher is speaking about and to the troubled, the poor, and the hungry.

Poverty has not ended during the time of Jesus. The causes of hunger and poverty are still present during our time. We have people starving right now, right here. They are not only starving, but some are also lacking clean water. This reminds us of the question posed by Dr V

Munyika: *Is the problem hunger or thirst?* The answer is: both! But I think apart from physical hunger and thirst, there is also spiritual hunger and spiritual thirst. There are people who are really starving spiritually. They do not eat at all, so they are spiritually malnourished and weak. You have done a great thing today, by coming to church to feed on the Word of God. Feed on the word of God today, you people of God, children, young and old. Join the wise men from the east who longed to see the Jesus, the child in the manger.

Jesus grouped all people together, those who suffer want, and those who lack nothing and called “blessed”. This is the favor, given to everyone. You are “the blessed.” Is your blessedness complete? God gave his only Son to/for all of us as a gift. Hopefully, like the visitors from the East, we have brought him “gifts of gold, frankincense, and myrrh” (Mat. 2:11).

On the other hand, Jesus is also crying out, because of people who suffer want. Where should we go when we suffer want? For how long shall we suffer want/hunger, for ever? Oh Hunger! Hunger!! This reminds me of the artists/song composers from Okongo. I wish to invite them to compose a special song for this hunger situation. Jesus is speaking to his disciples; speaking to the people he sees and tells them. Do you want Him to stand among us today? I do not want him to stand elsewhere, e.g. at Omakilindidi [cuca-shops; mentioned here as *shame* for community, not worthy for Jesus’ visit], but right here among us and speak to us. Let him stand right here among us and ask in which situation you are? It is quite possible that you are also suffering want! I want Jesus to stand in a specific Ministry and speak to its Permanent Secretary saying: You have been appointed and you have people (learners) who soon are going to start schools for this year.” The Deputy Minister of Education has spoken saying, people should work faster, harder and better. If not, next time, your tender applications will not be successful. I hope other ministries are sharing the same spirit. By the way, we have just elected them recently. We have mandated them at the ballot box. We want them to perform better. We want Jesus to see whether the Ministry is giving the best education, the education which will make people pass and find work to liberate others from hunger.

It is hunger. Hunger is somehow connected with malnutrition, which it brings about. It is also connected with greed. In fact, hunger results from greed. Some people are suffering from greed. The text points to the need of mercy and concern for one another.

I think I have heard the Ministry of Education calling for improvement of education and results. We want to hear the same call from other Ministries such as one for Justice. We want justice so as not to hear of justice being twisted. So we hear people calling for justice in salaries – they want living wages. This is what we gather from print media.

There is, at least, one Ministry of Health that has become serious. It approached the Ministry of Fishery and distributed fish to the people. We have fish in this country. We do not need to suffer hunger, if we believe in Jesus. This is a Christian country. Christians make up a big percentage of this country of a small population. I asked a fellow Namibian whether it is true that she

received some free fish. Please, stand, if you have received fish for free! Please do stand, it is not a secret. People are receiving free fish and we are asking if anybody present here has received them. I know there is one of our parishioners who have received free fish at Engela, to have a share from free fish. So fish can come? They should be in our pans for us to have enough to feed on.

I noticed piles of fish in Walvisbay. Those piles of fish should be for donations and should come to the nation. God will intervene for us.

I have heard that many frogs have been harvested at Omunyekadi. Big and heavy sacks/bags of frogs were collected. God has responded! Those who lacked meat have been confronted by God by sending frogs to feed on. Even children have enjoyed their shares in their own dishes. Is that not true, children? Didn't you eat frogs? I know you will not say it, but frogs are just food. You think I will say it that you ate frogs. Every one has enjoyed, some got fish and frogs for others. It is hunger. We said the population of Namibia which is only one million and something, or have we become two millions now, should not experience hunger. This is the country with copper, diamond, fish, other minerals and other products, in fact, a rich country. Hunger! If we are suffering hunger, when are we going to share fairly? Let it start right now that we hear no more about hunger and the need for relief food after these elections.

I am not speaking of laziness and handouts. I believe in the theology of the biblical James. Even the Ovawambo of old said: "Whoever works should eat" (Shanakulya oshanakulonga). If you are not working, you should not eat. The Bible also said: Whoever is not working should not eat. I am speaking of the theology of works.

I think God should be the prime commander and leader in this country. We no longer want to hear of corruption every day – everyday there are millions of dollars going missing.

By the way, our people believe in death. They believe in death. Jesus has come to liberate us from death, but one hears people saying: "I will commit suicide." Dear fellows, death has been overcome as we have just sang loudly. Only after last election days, a man at Ongha committed suicide by hanging himself. What did he do that cannot be shared in repentance? I wish the death of Kandara¹⁷ could be reversed by repentance or wellbeing. Why? What is the secret? Corruption! Please, I am speaking to people saved by Jesus, people for whom Jesus declared salvation.

This reminds me of my father's Psalm. It is my father's Christianity which led me into the church. My father always quoted from Ps. 37. I am not sure of what he was always looking for in it. Even after his death it is this Psalm that we put as theme on the cover of the program of his funeral. I am saying this is my father's Psalm. What is your Psalm? I would like to read one verse from my father's psalm. My father liked to speak about work, as if he was cruel. That is

¹⁷ Kandara allegedly killed himself while under police arrest amidst fraud allegations.

how we thought of him – thinking he was too harsh on us. He brought us up as if we were slaves, as if we were not his own children. He quoted Psalm 37:3. He used to say: “Trust in the Lord and do good; live/remain in the land and be safe.” It was as if he was explaining the first commandment. “Trust in the Lord”. Here we have many old people who, if you ask them, will recite: “I am the Lord your God”. This is the God who must be trusted. But it is verse 8 which I have been struggling with. I do not know how my father dealt [understood it] with it. He used to say: “Don’t give in to worry or anger, it only leads to trouble.” And verse 9: “Those who trust in the Lord will possess the land, but the wicked will be driven out”. My father spoke, saying: ““Don’t give in ...” or let go worries and anger. And, verse 7: “Be patient and wait for the Lord to act; don’t be worried by those who prosper or those who succeed in their evil plans”. There are people who are over-excited and restless, by having too much or by having a new car/vehicle with extras such as an air conditioner. When driving such a car, they have no limits. In fact they ask what all the numbers on the speedometer are for. They do not observe speed-limit. Not long, the car overturns. The person is too excited. He was given but misused the gift. Although it is being said: “Trust in the Lord”. He does not. He does not do good. The Word of God says: stay in the land and do what is good.

What God wants, according to His word which we read is justice. Jesus is telling the people in an open space, saying: You, the blessed who are hungry now, will be satisfied. I hope Jesus believed that people will not suffer hunger for ever. After all he blessed them also with wisdom. If Rev Haunini was still with us, he could point to the letter of Paul to the Ephesians, as he was accustomed to. He liked to speak about Ephesians 5, saying: My dear people; behave like those who are wise. Don not behave like those five of the ten virgins. Become the Sophias, behave like wise people do. Possibly there are people who are misbehaving. I have told you that the New Year has started; and it has been announced to us by the village chief that [the political] elections are over. Let us, therefore continue with good works. I hope he shared the same message with the committee of his village too. Good works! How can we continue doing good works if we are not carefully considering our blessedness?

We are given to be the blessed. But, I am afraid and here is my fear: God and Jesus have started lamenting non-stop, because of our evil deeds. I believe you will be frightened to know that they are woeing us. We have a woeing God. God has distanced himself from you, from your evil deeds, to go-it-alone. He will not stop you from falling, but if you do, he will say “you are mine, I have redeemed you and called you, you are mine.” But if you do not listen to what God says, God will cry woes to you, because of wrong deeds. For the first time I have just felt the importance of these woes. They are a strong call to repentance. We are followers of the Lord Jesus who was subject of discussions and persecutions by Herod. He was killed. Be happy if you follow the path of Jesus – being persecuted and suffering. Be happy! Be happy!

Brothers and sisters, Jesus wants to speak, also to those on medication. He is saying he has overcome death. Don’t harm yourself because of the disease. He wants to speak to those taking care of farms e.g. cattle headers without salaries. It is said they are the ones enjoying all products

of the farms. But, they are demanding what is theirs [their wage], what is agreed. It might be that Jesus is speaking to comfort this shepherd. How do we join Jesus to comfort the shepherd?

Possibly, Jesus also wants to speak with the children. He has been speaking to them all along. They must have been good children, like those of the old days, the children of my early times. Children who accepted what they were given such as food and drinking stuff. It has helped us in many ways. The children of today are different. You do not choose for them, whether it is food or drink. For us it was pleasure to receive from our parents. Today, however, children will demand reasons why they do not get what is not given to them.

There is one significant thing in Namibia that I want us to look at: the gap between the rich and the poor. The world is talking about the too rich and the too poor of Namibia. How can the big gap between the rich and the poor in Namibia be bridged? We have a Namibian who receives N\$ 166 000.00 as a salary, while there are some of God's people receiving completely nothing. It is shocking that I am stressing! Sharing is not commonly practice. I believe that Jesus would lament the situation of salaries as well. He would shout woe, as looking at the situation of the schools which are opening for the year: Some learners will go worried because they do not have school fees. Some will go without certainty if they will continue their education. They will stay home because there is nobody to pay for them. This is happening in an independent Namibia rich with million of dollars. This is where someone remains unemployed or qualified for further studies but there is no space for him/her, and live as if in prison.

There are some who are orphans about who people say: "I do not know what killed your mother, and your father. Are you trying to rule over us?" Orphans are now taken to the offices of the Councillors. A Councillor has now nothing else to do. They are now constantly speaking about orphans: "Orphans – all of you come to the office, there are letters - there are forms." Everyday it is all about orphans. We are speaking of Jesus looking at and speaking about the big gap between the rich and poor. What shall we do? Now it is being said that we are in the poor part of Namibia, where used stuffs are dumped. People are saying: "Do not throw away, give to the poor part of Namibia." Such things we read even in print media.

People are speaking. But things are being spoken about; they are being shared. Even the good school, Mwadikange is being spoken about in news papers. It seems the Mwadikange School does not end/close. Even during school holidays, cars are getting into Mwadikange. Woe, the night cars getting into Mwadikange. This has been written in news papers. Did you not hear about it? There, in Mwadikange, people do not break to go home. Even those who are not working there on the campus, have keys. I am not the one who has seen it. And at their homes, parents are looking for those children. What kind of school is this that does not end? People who deserve to be praised should be praised. Sheya (principal of another school) says: "The school is closing. Teachers and learners are going to their homes". What kind of school is ours that does not close? Woe to that kind of life!

Earlier on, I spoke of greed. If a person is becoming greedy, he can be so in everything. You are not only greedy to steal, but also just in looking. A person can have greedy eyes, so much that when he/she looks at you, you see greed in his/her eyes. Greedy eyes! A man can become so greedy that when looking to a mistress, he does so with eyes of greed. The same goes for the mistress, her eyes can be full of greed. Greedy eyes attract one another because they are all full of greed. Without much talk, they make a deal.

So are people in your country, suffering, and inflicting suffering on themselves. Law and order has now disappeared from their homes. If you ask where they are when it gets late at evenings/nights, they would respond that they are in search of things to support their families. They would say “It is me only who brings maize or fish home. Must I now stop to collect for the family?” But some parents do not question what they receive. Your son/daughter left only a while ago, but when coming with a car, you do not become suspicious and question. Where do you think he/she got it? This could be because this is the same person who brings food at home? That cannot be true! You find a student who has got a car on top of the rental that she pays. What is behind is that one man is paying for the rental, while there is another man who is paying for a car; just like that woman who had seven men. That is the situation of your country today where difficult cases are increasing as a result of hunger/poverty.

I am speaking of Jesus in this region, Jesus in Ohangwena region, Jesus in this parish and Jesus in our homes. I point to Jesus for those on medication, and Jesus for the children of the returnees. These children once stood up and took to the street. So there they based for weeks in tents, mixed up without distinction between male and female. Babies started to come and were heard crying in their tents. They were shouting aloud: “We want employment! Give us work!” They want work, but they were also “working in the tents.” We are speaking of this beloved Namibia, the land of our ancestors. It is you that we are telling – about the one Jesus who is crying over Namibia and her children, saying “Woe, the Namibians!” We are waiting for drastic improvement measures to be taken, and we will probably make a difference this year.

Yesterday we got delighted when we saw a fish swimming in that nearby pan there, a sign that God has remembered us and brought us food. At least there is no longer lack of meat for some time now. I no longer want to hear old people suffering want for meat! Why this need? Who can take it away? **One is not even free to kill a rabbit; it is an offense against nature conservation. How do we survive?**

I said this is the Sunday of divine enlightenment. God’s light on us. I have learned a new word in Greek: *katokein*. *Katokein* means: to settle down; to indwell for ever. When peace is declared to be present, it means that it has settled down. *Katokein* – go with and stay in peace. If you are told: Be happy! It means that you must remain with that happiness. That is peace. If it is said: Life! It means you are alive and therefore, live. Do not behave as if you are dead. If mercy has been declared for you, then *katokein* with mercy – may you live under mercy, and be merciful to others. Let your mercy be seen in your daily work. When it is said that the church has come to be

present (*katokein*) among you, it means that Christianity must transform us and that the church must be among people and their lives. It means also that the church has to speak the truth that Jesus is not happy and says no to human suffering. He is “woeing”

Jesus encountered marginalization himself. It is why you may notice how some of his followers are being pushed around. Paul is also writing in this line and says, ‘Dear ones, I am being persecuted simply because of the congregation which I have served and taught.’ He writes from prison and explains to the congregation of Colossae, why he was imprisoned. [If there is any type of Paul today], who is setting him free? John the Baptist is asking Jesus from prison: “Are you he who is to come or shall we look for another?” When they discussed, they conspired: ‘This person is troubling, bring his head on the plate.’ The girl enticed them with dancing and when she was offered any thing that she would ask, by her mother’s advice she asked for John’s head. This pleased John’s enemies. We are also remembering the theology of Flantine here. Flantine was preaching about the living Lord and the people had cut off his tip of the tongue. Flantine continued, ‘Jesus, save us.’ They again cut off the next part of his tongue until its bottom, but he stood firm and confessed Jesus Christ until death.¹⁸

Jesus continued to talk about love, saying: “Love your neighbor as you love yourself” I want this love to become *katokein*. I wish this year, 2011, to be the year of love. Please manifest your love in social life. We should not live in greed, where people care only about what is “mine, ours, of our family.” In greed, there is nothing like “of the nation”. There is no such a language. People speak of “mine.” My cattle; my person. They speak of “my money, my BoB Card and my things. Jesus is saying: Love your neighbor as you love yourself. People have chosen an “egoistic approach to life.” Me, me, me! But God calls us to move away from egoism, from self-love.

We are going right ahead and emphasize that hunger is around even today. We have referred to malnutrition to all. It is possible that malnutrition is still among us. Jesus is crying woe against such, saying: Woe to those laughing now, because time will come when they will be crying. Now is the time to hear this message: you who are enjoying now, those so-called “fact cats” will be crying. There is rotten food-stuff at dumpsites, disposed by the rich. Bread and sausages are being disposed off at the dumping site. Hungry children go there to feed on such rotten food, bread with sausages that has been thrown away. Dear fellows, some people have not eaten nor have nothing to eat! Who are those who have not eaten? It is the question that we must ask ourselves. Jesus once commanded: Give them food. Give them food!

I said *katokein*. Go with this peace, Go with this joy. Go there where you service is needed! And Jesus wants us to be seen together as/when we depart from here. Today we have given hugs to one another and have shaken hands here. I hope there will be no contradictory behavior during this week already. Has it not been said that we are the blessed? Both of us: the one suffering

¹⁸ Martyrdom story from the early Church times.

from hunger and the other who is satisfied are blessed, unless if we do not repent. Oh! Lord Jesus! I am afraid if Jesus ends with the woe. Fortunately, he spoke of love instead.

It went on my visit around many ELCA congregations in the USA and preached about the theme of love according to John 3:16. It was this heart of the Bible that I was preaching about in all 8 ELCA congregations. I told them how God loved the world, including the African-Americans. I said to them that I was coming to them as a missionary from Africa. It was somehow contradictory, because we are used to missionaries coming from Europe (and America) to Africa. 'But today, I come to you from Africa,' I said. I said: I am speaking about your hardness, your backsliding. The love of God is confronting you. You have all you want to eat. But your neighbours around the world are starving.'

We could also learn from what President Obama said: 'The medical treatment of every American will be covered by medical aid.' Everyone is covered by medical aid. How many are treated daily at a clinic in Namibia? You will find a person being sick, coughing and coughing and coughing, just to receive a single pill as dictated by the ministry. The nurse has no alternative because this is the pill that is allocated according to the statistics. The nurse does not have anywhere to get another. But the people there benefit a lot and afford to buy strong medication because they are under medical aid care. There is nothing like health for all in Namibia, even with medical aid, medicine is so expensive. Yes we talk about health care for all but it does not benefit us equally.

I believe these words are given us at a very good time. Today we have with us representatives of government and government departments in the service. We are speaking about the Bible which has been excluded from public schools. It was a spinal cord and central to life. It made some people good. Today, however, prisons are full to capacity. There is now a new law about driving, which was introduced without any debate. It is the law about arresting car users who have not buckled up or drivers who did not observe speed-limit; or if you are driving without a driver's license. Yes, accidents are true. But, the penalty is just too high. Where will those thousands come from in the situation of want and hunger? Perhaps new and more prisons should be build, or some buildings that could be used as schools should be turned into prisons. How many people will be kept in prisons? What about the children who must have space for schools? Do not think I am against the government. I share the pain of the people. The question is, how many will be able to pay that high penalty?

I am also speaking of hatred towards those who are going to be suspected as being members of political party A or B. Meaning, if you come to an office, how will you be served? We normally fool one another by saying that after the elections, we forget. However, hatred remains covered up inside us. Justice is not being practiced. We do not know who will serve the people. You might find persons not served, even in the hospital, due to the fact that they supported a different

political party. Let love be manifested regardless of people's political affiliation. Let peace be manifested to be seen. Let us look to God for a good example.

You are being called to go to him, those of you who are working but tired. God is very good! God is compassionate with his suffering people, when they are like sheep without a shepherd, sheep without a helper. People belong to God, the king has simply been entrusted with the care of them (An Oshiwambo expression: "*Ovanhu ovaKalunga, Munyambala okwe va pewa*"). A human being belongs to God. We have Jesus looking at his people. He wants to descend like in the world of Ezekiel, when the people of God were neglected like the sheep without a shepherd. God felt that it would be better for himself to take charge of his sheep. He saw that his sheep are without a shepherd, especially with regard to social issues.

The message of the text of today is not confined to its first readers or a far distance. It can be applied to our congregation. It can be applied to your Ministry; in your house, in how you live as a couple, your fellow elderly people and how you deal with your pension. There are some old male pensioners known, I am sorry here, for not buying meat for their families. They spent their money on alcohol. After buying alcohol, you get into your room, waiting for dinner. Where will it come from? If you slaughter an ox, you will invite your extended family to come to receive meat. Big loads of meat will find its way to your relatives. But, hunger has not disappeared inside the family. Hunger! Storages are covered nicely, as if they are full. When it is time to share from them, it is realized, there is nothing, empty.

When you die and your relatives come to divide the inheritance, some of them put up their beds next to the storages/granary, ready to take all they can. They choose to be near the storage so that during the sharing of inheritance they could claim the storage for themselves. Unfortunately the storage could even be empty. Be careful, to have the storages that look good but are empty. I do not want to look into people's storages; I am not a relative who would do that. But the nation and people are ours. We are to give advice. Anger belongs to God. God can be angry. Anger belongs to him. Let there be no angry people to the point of committing suicide, or through themselves into waters and drawn unnecessarily. We are speaking of the theology of James, the theology of works. Let us work, it has rained, let us work. God is not happy with those who do not want to work and would not want any excuses related with laziness. Don't think that you will survive by drinking. God have mercy on you in this regard.

This is what I want us to take with us, to have mercy for one another. Look, there is your fellow, have mercy on him/her. There is your brother/sister, be gracious to him/her. If you have wronged one another, try to reconcile. Reconciliation initiatives should also not be rejected. Let there be no one in this part of Namibia rejecting peace efforts by the other. Some are avoiding certain people. Today, after service, I will stand at the door of the church, to, while I am here, shake hands with you my parishioners that God has given me. I do have pain in one of my feet, but I will be there to shake your hands. Where it will be necessary, let us give hugs to one another. If I

see you getting out of the church through a different door, I will think you are avoiding me because there is something not right between us.

Therefore, God be praised, for the fact that we have his words among us which is injecting us, healing us, and comforting us. We can also agree that the sermon of Jesus to his disciples has become ours today. Where we have erred, to be forgiven and where we are guilty to admit and correct our mistakes, and seek confession where it is needed. We need to strive for a greater and common good in this nation of ours. We need to embark on a joint project and to adopt a community approach. Let us replace individualism with communality. Let us not hang onto the idea that alone I will gain more. I pray God to give us the spirit of unity, of welcoming one another, of celebrating together, of discussing things together. Let us thank God for bringing about this spirit of oneness, of unity – making us one, in Jesus Christ, Amen.

Eudifo lOmufita Esron Kapolo, la udifwa mEongalo Ekamba, Osoondaha yeti 15 Mei 2011

Ekundo: Efilonghenda lOmwenene wetu Jesus Kristus, nohole yaKalunga Tate yetu, nEhangano lOmhepo Iyapuki, nai kale nanye.

Otexti: Lukas 6:20-36, ya leshwa

Eudifo: Meendjovo odo twa lesa otwa pwilikina keudifo lomufita omukulunhu, Eudifo lokOndudu, tali hokololwa kuLukas naMateus.

Omushangi Omundohotola Lukas ota konekiwa kutya oye umwe oo kwali a hala okufatulula eendjovo dOmukulili nghee dali tadi ti pefimbo laye kovanhu vanafangwa, opo va dule okumona mo etumwalaka lavo le va yukilila. Jesus mwene paLukas okwali omunhu wopedu (wanafangwa) nande a li omuhongi, okwe lixupipika, novashikuli vaye ova li ovamenhu vokukwata eeshi ile tutye ovanahambo.

PaLukas naMateus, eendjovo edi odali eudifo laJesus, pakutala kwange, eudifo eli ola li lela petameko loilonga yaJesus “public ministry.” Osha li omukalondjikilile, omuhongi keshe e na ovahongwa, okwa li ha kongo omhito iwa yelimweneneno nonhele ye likalekelwa opo a dule okupopya nokulonga elongo laye (*doctrine*). Jesus momhito ei okwe likalekela ovo va li ovashikuli vaye ndee te va longo oshinima tashi landula:

“Ovanelao onye eehepele osheshi oshilongo sheulu osheni”

Monghalo yovahongwa osha li tashi kwelengedja nawa shaashi ovo va li eehepele shili, palutu nopamhepo. Kava li oipuna ngaashi Ovafarisai[?] ile ovalongimhango, kava li ovakengeli ngaashi ovapangeli ovo va li tava fininike ovanhu kongudi. Ova li ovakwati veeshi ovafita voimuna, ovakainhu ova li ashike ovakulukadi vomomaumbo (house wives) okwa li vapakaleka omatwi vapwilikine omuhongi ou wavo.

PaLukas, Jesus okwa li eshi onghalo omu mwa li ovashikuli vaye kutya oya tya ngahelipi shaashi naye okwali womongudu yavo. Jesus shaashi okwa shiiva aishe okwa li eshi kutya oinima aishe oyaKalunga, naavo ve li muKalunga ove na ashishe.

Etumwalaka eli mbela ola hala okutya shike, kutya nee okwaavo va li penya pondudu eshi Jesus a li ta udifa, ile okufye nena ava hatu pwilikine paife?

Otashi dulika Omwene Jesus a li ta popi pefimbo lomakuyunguto onghalafanopapolitika, ovanhu tava didilike omaufemba avo ngaashi tashi ningwa paife moilongo yOvaarab. Vamwe va ya kuJesus ve ke mu pule omapulo tava djuulukwa emanguluko, Omuhongi muwa a yandje enyamukulo tali va wapalele. Mokutala onghalo yavo ote va tumbulile, “Ovanelao nyee ovo

mwa hepa nena, osheshi oshilongo sheulu osheni. Onye ovo mwa fya ondjala paife, onye ovanelao ngeenge ovanhu tave mu tondo ...” Otaku tiwa hafeni, ouhamba weulu oweni.

Apa opa fa pe na okapondamufita ngeenge ou ta pwilikine ita didilike nawa osho tashi popiwa, ndishi osha fa kutya nande omuhepe, mweneni ile ina mu pula sha, hafeni ashike. Ashike meendjovo tadi landula Jesus ota kuwile onghuwo ovo tava etele vakwao oupyakadi, kutya otava ka pewa ondjabi oyo ve lilongela, otava ka lila.

Oluhepo loovene oshinima shidjuu. Oluhepo ohali shundula omunhu. Oluhepo ndishi okukala uhe na oinima oyo ye ku ninga omunhu ngaashi: Omeva, oikulya, eumbo, oikutu, nouhaku nosho tuu. Nena ohatu dulu yo okuweda ko ofikola (education). Oluhepo oli li meengudu mbali: *Ohepele nohepelelela. Poverty and abject poverty or absolute poverty.*

Mounyuni omu na ovanhu 6.92 billion ashike mounyuni nena otaku popiwa kutya ovanhu 1.7 billion eehepelelela, ovanhu vehe na oinima oyo nda popya metetekelo. Tashi ti ounyuni owa dula oku ninga ovanhu eehepele ve fike pobiliona 1.7(United States Statistics Bureau). Oluhepo ngeenge tali yelekwa paimaliwa, otu na natango ovanhu eebiliona 3 hadi xupu koshi yeedola 2.50 [US\$] mefiku.

Eendjovo edi natango otadi ti sha monghalo yetu nena. Otadi popifa eehepele novayamba pefimbo limwe. Oilongo yetu yOvaafrika oi na eengunga doilongo iyamba mounyuni shadja meendunge dovakolonyeki, naashi otashi etele oilongo yetu oluhepo linene.Osho hatu likola luhapu osha yuka pondje yoshilongo shika fute eengunga, voo ovanhu tava fyaala moluhepo nondjala. Eendunge datya ngaho odo tadi popiwa kuJesus tati “woo nye oipuna...” Oufyoona otatu hepeke ovanhu vahapu:

Ovanhu 1 billion mounyuni kave shi okulesha nokushanga. Oimaliwa imwe oyo kwali i na okukwafa ovakwanaluhepo ohai landwa po oilwifo. Ounona obiliona imwe oveli moluhepo, eemilliona 640kave na omalukalwa, eemilliona 400kave na omeva mayela, eemilliona 270kave na ouhaku, eemilliona 10.6 ovafya nale mo2003 manga inava hanga omido 5.Eshi otashi ulike kutya natango fye ovakriste otu na eshongo linene.

Moshilongo shetu otu na yo eehepele, eehepele dokolutu nokomwenyo tadi pumbwa ekwafo letu. Ashike otu na kukoneka kutya Omukulili wetu ine tu longa tu kale ovananyalo, okwe ya ashike e tu mangelule tu kale twa mangeluka fye tu dule okulonga. “Ovanelao onye eehepele...” itashi ti automatic ovafyoona otava i meulu, hasho! Oluhepo ngeenge itali kondjifwa otali dulu nalo li tu twale mokunyona, sha faafana naanaa neliko, ngeenge tali kala Kalunga komesho otali ningi oshiponga kufye.

Ashike ngeenge owa hala pe uye elunduluko, oove u na okulunduluka tete.

Namibia ita dulu okupopya ashike oluhepo laye omolwoukoloni, ndele natu tale kutya fye ohatu topola ngahelipi osho tu shi na. ELCIN ita dulu ashike okupopya oluhepo ngeenge

naye mwene ita dulu okutukula nawa osho e shi na. Itandi dulu ashike okupopya ocorruption yavamwe omanga naame itandi file eumbo lange oshisho. Keshe umwe oku na okulunduluka tete.

Ovanhu ovo va li po eshi Jesus ta popi ngaha, ngeno opo va li nena, ngeno otava kumwa konghalo omo hatu lihangе paife, shaashi otwa ningа unene ovo tu lihole fyee vene.

Otashi kwafa mbela shike okuingidila ongudu yonhumba “ovanelao onye eehepele”? Ohatu dulu tu okutya ouhamba weulu owavo? Ngeenge itava i mo?

Ovaholike mounyuni omu ina tu uya mo nasha, osho tu na oshosho Kalunga e tu topolela tu dule okutopolela oovakwetu, Kalunga oo e tu pa omwenyo, oye yo he tu pe omaano aeshe mokukalamwenyo, mawa nokwa wana. Ashike otu na okutambula omaano aa nokupandula Kalunga, nokudilaadila nawa. Oufukedi oo ondjo kuKalunga. Oufukedi otau hakana naasho shi na okukala shavamwe nde tau nyonauna eshito laKalunga. Nomolwaasho otu na okulikelela koshiponga shatya ngaho. Nena itatu popi ashike oilongo iyamba ile ovayamba tava kuwilwa onghuwo kuJesus, ashike ohatu popi keshe ou Kalunga e ku pa sha. Ongeleki oya pewa oshali shefimbo okuyandja ewi levaangeli lOmukulili, okupopifa ounyuni ou, opo naavo ve na oinakuwanifa yokutopola omungome wefiku veshi ninge, opo nohepele medu letu i mone omungome wefiku, osho hatu ilikana Osoondaha keshe.

Okuyuka pexulilo nandi tumbule yoo kutya Kalunga okwe tu tula apa tu kale tu na ombili, ina pa kala nande umwe ta nyono ombili ei. Fye ovakriste Omukulili wetu Jesus Kristus, okwe tu fiila elongo liwa, elongo tali tu kelele eenghone neenhamanana noukolokoshi. Ilikaneneneni naavo tave mu ningi nai, ovahepeki veni, nye mu punike ovo tave mu fingi. Ngeenge hatu ningi aishe oyo, nena ohatu kala tu na ombili, naavo vehole okuninga oinima ii, otava ti po xwepo, eshi hatu va findi nombili.

Keshe osho mwa hala ovanhu ve mu ningile osho nanye yo mu va ningila. Ngeenge owa hala pa kale elunduluko, oove u kala tete elunduluko.

Kalunga na yambeke eendjovo daye.

Eilikano:Kalunga kombili, ohatu ku pandulile eendjovo doye odo di li elongo letu nexupifo leemwenyo detu. Tu pa eendunge oku di tuvikila momitima detu. Jesus Kristus omuholike tangi eshi u li omufita wetu nonena mokati koikungulu younyuni ou. Kala pamwe nafye mokutwikila olweendo longhalamwenyo ei.

Amen.

Translation:

The Sermon of Pastor Esron Kapolo, preached on 15 Mei 2011, at Ekamba Congregation

Greeting: The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit, be with you all.

The text: Luke 6:20-36 was read

Sermon: In the text that we have read, we have listened to the sermon of the great pastor, the Sermon on the Mount as told by Luke and Matthew. The author, Doctor Luke, is known for his interpretation of the words of the Savior among the ordinary people of his time, for them to identify themselves with it and find their relevance in their own lives. According to Luke, Jesus was an ordinary person. Although he was a teacher, he humbled himself, and his followers were ordinary fishermen and subsistence farmers.

According to the two evangelists, these words were the sermon of Jesus. I think that this sermon was preached at the beginning of Jesus' public ministry. It was a practice that any teacher with followers (disciples) used to take them to the isolated place, to speak and give his teaching or doctrine to them. At that moment, Jesus took his disciples to such a place and started to teach the following to them:

“Blessed are you who are poor, because the Kingdom of God is yours.” This was the relevant message to the disciples in their context, because they were truly poor, both physically and spiritually. They were not rich like the Pharisees[?] and ascribes. They were not part of the wealthy elite who were in power and subjected the people under oppression. These followers who consisted of fishermen, shepherds, and women who were only house wives, attentively listened to what their teacher had to say.

According to Luke's account, Jesus knew exactly the situation in which his followers were because he himself was one of them. Because **Jesus had the knowledge of all the things**, he also understood that all things belong to God, and that those who are in God have all that they need.

What is the message of this sermon both to those who were at the foot of the mountain when Jesus was preaching, or to us who are listening today?

Jesus was speaking in the context of a political conflict, when people were realizing their rights as it is taking place today in the Arab world. Some went to Jesus to ask him questions related to freedom, which they were longing for, so that this good teacher could give them an appropriate answer. Looking at their situation, he says to them: ‘Blessed are you who are poor today, for

yours is the Kingdom of God. Those of you who are hungry now ... Blessed are you when the people hate you..." Jesus says, 'Rejoice, for the Kingdom of God is yours.'

If you are not listening attentively, there seems to be an intimidating way to silence the people here. It is like Jesus is saying that regardless of your suffering, keep quiet, be happy and do not ask for anything. However to prove the contrary, in the following section of the text, Jesus is crying out the woes against those who are the cause of suffering for others, that they will receive their judgment. They will cry.

Poverty itself is a nasty thing. It is a dehumanizing state. It is a condition where you are deprived of things which make you human like: water, food, housing, clothing, etc. Today we can also add education.

There are two levels of poverty: poverty and abject or absolute poverty. The world population is presently at 6.92 billion, but it is reported that 1.7 billion of that population live in abject poverty and do not have those basics I have mentioned. It means that the world systems have presently made 1.7 billion people to be the poorest of poor (*United States Statistics Bureau*). If poverty is measured with money, globally we have 3 billion people who live below US\$2.50 per day.

The text has also the message for us today. It addresses both the poor and the rich at the same time. Our African countries have fallen into huge debts with rich countries in the world as a result of colonial mentality of the rich nations. This greatly increases poverty in our countries because most of what is produced here goes abroad as debt payment, while our people are struggling under poverty and hunger. This kind of economic mentality is what Jesus is addressing when he says: "Woe to you that are rich..."

Poverty is at the center of the suffering of many people:

- One billion people are illiterate – do not know how to write and read
- Some of the money which supposed to used to help the poor is used to buy weapons
- One billion children live under poverty; 640 million do not have shelter; 400 million do not have clean water; 270million do not get medical care; while 10.6 million have died in 2003 below the age of 5.

This demonstrates that we Christians have a big challenge. We have those who are both physically and spiritually poor in our country who need our assistance. But we also need to know that our Savior did not teach us to be lazy, but came to liberate us and be able to work. "Blessed are you who are poor ..." does not automatically mean that the poor go to heaven. No! Just like wealth which becomes dangerous to us if it comes in the first place for us before God, if we do not combat poverty, it also could lead us into temptation and sinning.

However, if you want some change to take place, change must first start with you. Namibia cannot only speak of its poverty because of colonialism, but we need also to look at how we share what we have as a nation. ELCIN cannot also just speak about poverty if it cannot

effectively share what it has. I cannot simply speak of other people's corruption while I am also unable to take care of my family. Everybody needs to change first. If those who were listening to Jesus could appear today and see the conditions in which we find ourselves, they would be surprised, because we have become too selfish.

What sense does it make if we pronounce to a group of people: "Blessed are you who are poor"? Can we confidently say that the Kingdom of God is theirs? What if they do not enter into it?

Dear friend, we have not come with anything into this world. All that we have is what God has given us to share with others. The God who has given us life is also the one who gives us all that is good and enough gifts through that life. Therefore we need to accept these gifts with thanks and proper understanding. Greediness is sin before God. Greediness accumulates for itself even what belongs to others and destroys God's creation. Therefore we must avoid that danger.

Today we are not only speaking about the rich countries or the rich individuals as those only for whom the woes of Jesus are intended, but you also whom God has given something. The Church has been given the gift of time to share the voice of the gospel of our Savior; to speak to this world, so that those who have the responsibility to redistribute the daily bread should do so fairly, for each poorest of the poor to also have their daily bread, as we pray every Sunday.

Towards the end, let me also say that God has given us this life for us to live in peace, without anybody who is disturbing this peace. Our Savior Jesus Christ has given us the good teaching which teaches us to avoid grudges, rivals and conflicts. He says, "...pray for those who abuse you," and "bless those who curse you," those who are your oppressors. If we do so, peace will be among us, and those who do what is not good are getting better as we win them over for peace.

What you want others do to you, so do to them. This means that if you want any change to take place, that change must first happen and start within you.

May God bless His words.

Prayer: The God of peace we thank you for your words, which are our teaching and salvation of our souls. Give us wisdom to enable us to keep it in our hearts. Dear Jesus Christ, thank you for being our shepherd in our life storms in this world. Accompany us as we continue with this journey of life, Amen.

Eudifo laBisofi Apollos Mhani Kaulinge, Otekisti: Lukas 6:20-36

La udifwa meongalo Ongwediva eti: 23 Januali 2011

Ekundo: Filweni onghenda nyee mu kale mu na ombili yOmwene wetu Jesus Kristus, Amen.
Otexti ya leshelwa eongalo.

Natu ilikaneni: Kalunga Tate muJesus Kristus, ohatu ku indile u tu yapulile moshili,
nomOmhepo yoye, nomeendjovo doye, osheshi eendjovo doye odo oshili. Amen.

Efiku limwe Jesus kwali ta popi ile ta hongo okwa popile omatumbulo madjuu. Ndishi okwali ta popi nomunyasha umwe vati. Omunyasha umwe e ya kuJesus ta ti: ‘Omwene ondi na okuninga shike ndi xupifwe?’ Jesus te mu lombwele oshipango: ‘Hola omukweni ngaashi u lihole mwene.’ Yee ta ti, ‘Aaye, ame onde i wanifa nale oyo.’ Jesus ta ti, ‘Inda nee u ka landifepo eliko loye alishe, ove to uya u shikule nge.’ Naa, omumenhu winya a li oshipuna shinene, okwa uda nai. Okwa ninga omwenyo mwii mehalo laye okulandula Jesus. Jesus ta lombwele ovalongwa vaye tati: ‘Oshipuna okuya mouhamba waKalunga, oshidjuu. Ongamelo okupita meyulu longwiya, oshipu.’ Oi! Voo ovalongwa tava ti: ‘Hano oolyelye tava dulu okuxupifwa?’ Ngee twa pwilikina eendjovo edi nawa, kandi shii owe di pwilikina naanaa we likanghamekela peni; odidjuu. Notwa fa tu udite okupopya ngaashi ovalongwa va popile kutya, Oinima ngee oi li ngaha, Oukriste nani ngee osho u li eshi, olye ta dulu okuxupifwa?

Ndishi eudifo eli la ningwa, paLukas kali shi lokOmhunda. Eli ohaku tiwa, ngee hatu lesa petameko levangeli olo otaku tiwa eudifo lopehenene ile lopongalangala. Jesus ta di nee, ta londoloka komhunda oko a kala oufiku aushe ta ilikana. Mokulondoloka, okuya peembadi domhunda ota mono omangafifi manenenene, omo mu na ovalongwa vaye vahapu, novanhu vamwe ve ya oku mu pwilikina. Jesus ta tameke nee okuhonga, ame ohandi ti nee, eenghedi dopakriste. Jesus ta tameke nee okuhonga ovanhu eenghedi domOuhamba waKalunga; eenghedi domokati kOvakriste, domeongalo. Ouhamba waKalunga oo Kalunga muJesus e ya oku u dika kombada yedu. Oo hatu ilikana: “Ouhamba woye nau uye.” Jesus tati: “Ouhamba waKalunga ou li mokati keni, ou li munye nokuli.” Eenghedi da tya ngaho dopakriste, dOuhamba waKalunga, Jesus odo ta hongo. Mokutumbula ko paxupi dimwe ndishi Jesus ota hongo kutya: Okukala ohepele osho elao, nokukala omuyamba osho omupya. Okukala wa nyika ondjala, wa fila Kalunga ondjala, osho elao; ndele okukuta Kalunga, osho omupya. Okukala nehafo nokunyakukwa, osho omupya; ndele okukala moluhodi monghalamwenyo ei, mOuhamba waKalunga kombada yedu, osho elao. Na ota twikile, Fyee otu na okukala tu hole ovatondi vetu, hatu ilikanene ovo tave tu tondo ile tave tu sheke, ndee hatu nangeke noupuna ovo tave tu fingi. Omikalo domeumbo laKalunga. Nota twikile: Omu na okuyandja. Omu na okuningila ovanhu naanaa osho mwa hala osho ve shi mu ningile. Ovanhu va ningileni osho nanye yo mwa hala okuningilwa. Naa, kaleni meongalo naapeshe nokudimafanapo.

Aaye muKristus aishe otai dulika. Jesus osho a popya fiku linya kovahongwa vaye ta ti, ‘Heeno, ovanhu ohava nyengwa, ndele Kalunga iha nyengwa kusha.’ Ame onda hala nee okutumbula pakupwilikina omatumbulo aa madjuu, makukutu, ile elongo eli, eenghedi edi da fa dikukutu

kovanhu, kutya muKristus aishe ei otai dulika. Meitavelo okuitavela Kristus aishe otai dulika. Meshitululo ile medalululo, aishe ei otai dulika.

Ope na okahokololo kefuma li li novana mediva liyadi ndo. Ovana vefuma ndishi omadivedive, notu shi shii nawa ovana vefuma ihava dulu okulinyenga muheshi momeva. Ohave linyenge ashike momeva Ngee omeva a pwiinine po, opuwo, va fya. Hano fuma ota lombwele nee ovana kutya, ‘Oh, ame onda ile oko, kedu likukutu; kuwa-kuwa; kuna okatango taka xwike nawa. Oko nda li oko kedu likukutu.’ Ovana otave lipula nee, ‘Koima kuhe na meva, ndee meme ota ti okuwa-kuwa oko a li, okwa ya ko ngahelipi? Osho sha li oupyakadi munene koludalo lefuma okuudako kutya, ohashi dulika omunhu a ende pedu likukutu. Naa, ina ota lombwele nee ovana kutya, ‘Aaye nyee itamu dulu okuya ko, fiyo mwa shitululwa, ile omalutu eni a shitululwa, mwa mona omaulu. Itamu dulu okuya kedu likukutu fiyo mwa mona omaulu, mwa shitululwa.’

Naashi nee nda hala okueta pafano latya ngaho osho eshi kutya: Eenghedi edi dopakriste, itatu dulu okukala pado, no itatu dulu oku di wanifa, itatu dulu oku di udako unene, nga Fuma ta tyapula etango kedu likukutu, fiyo twa shitululwa. Fiyo twa djalekwa eitavelo lomuJesus Kristus. Omo omesho etu taa lunduluka okutala oinima. Omesho etu taa lunduluka, osho tashi lundulula okukala kwetu moinima, nonghalo yetu tai lunduluka okukala monghalo ya tya ngaho nokukalekapo onghalo ya tya ngaho tai pulwa meenghedi dopakriste. Oukriste ou na eenghedi dao, ou na omifyuululwakalo dao, nomokukala mongeleki ile okukala mOukriste, itatu kala ngaashi twa hala. Ohatu kala pamufango weenghedi da tulwa po kuKristus mwene. Opo, tu kale ovana vaKalunga apa kombada yedu, mouhamba waKalunga kombada yedu, fiyo omOuhamba waKalunga moukwaalushe. Nongee katu li mouhamba waKalunga apa kombada yedu, naapenya moukwaalushe itatu ka kala na itatu ka ya mOuhamba waKalunga. Omo hatu teeelwa tu kale mwaasho, tu na oluhepo naKalunga, twa fya oluhepo naKalunga. Oluhepo lefimbo keshe, oluhepo lefiku keshe, twa fila Kalunga oluhepo. Omangha ovo va kuta Kalunga, inava pumbwa Kalunga. Fye otu na okukala twa pumbwa Kalunga momashikulafano oilonga yetu, mokukalamwenyo kwetu kwefiku keshe, momashikulafano omaumbo etu, nomoinima aishe yetu, hatu indile Kalunga a kale mo, a kale po. Ndee hatu kala ovelao vouhamba waKalunga apa, fiyo ovelao vouhamba waKalunga moukwaalushe.

Ope na ovo ve udite ivana pumbwa Kalunga momashikulafano avo, meeprograma davo, nova tala Kalunga oye omukundu, ile ota nyono omashikulafano avo. Ohave mu patele pondje. Nonghalamwenyo ya tya ngaho ongaashi nee tai popiwa ile tai lilwa o“woo” kuJesus. Onghalamwenyo yekano, ekano apa, nekano moukwaalushe. Otu neni okukala twa fya ondjala yeendjovo daKalunga, twa fya ondjala youyuuki waKalunga. Eendjovo taku tiwa otadi liwa, otadi nuwa. Otu na okukala hatu li ndee hatu nu eendjovo daKalunga ndee hatu kala ovanamwenyo, hatu kala onanhu vouhamba waKalunga nomounyuni omu. Ndishi omwa shiiva kutya omunhu ngee ita li eendja edi dopalutu edi, ina hala okulya, tashiti oukolele waye wopalutu kau li nawa? Edidiliko kutya omunhu ou ke li nawa ou. Onghela ina lya, ina lya omusha ou ndee nouvalelo ina lya! Ndee nonena oyoo ta ti vati aaye ite ya kouvalelo. Ovanhu otava tameke okulimbililwa nokulipula: Oshike shi li po? Oshike mbela? Ova didilika, oukolele

waye wopalutu owa yuka moshiponga ile u li moshiponga. Osho naanaa ovanhu ngee vehe na ondjala nenota lOndjovo yaKalunga, oku i leshe, noku i pwilikina. Otashi ti oundjolowe le wavo wopamhepo otawo vele, ope na oungeone wonhumba. Otu na okukala twa fya ondjala yeendjovo daKalunga. Nosho edidiliko liwa ngee twa fya ondjala yeendjovo daKalunga, twa fya ondjala youyuuki waKalunga, twa hala edimepo lomatimba.

Osoondaha ei kandi shii kutya opa pita Eesondaha ngapi, otwa li tu na ndishi apa Osondaha yomudimbi. Okwali ngaa ku na ashike Ovakriste vanini-nini. Meme umwe ota popi nee mukwao ta ti: ‘Oh ndee vakwetu, mhh! Omukulupe ou, iha faula nonena okwe ya ngoo.’ Ame ohai ti nee: ‘Naave hawe ya!’ Yee ta ti, ‘Aaye ame omunyasha. Yee nogo oha di kokule.’ Eshi tashi mu kufa ko oko osho naanaa osho, ondjala. A hala ngoo okupwilikina ondjovo yaKalunga. A hala ngoo okwiimba pamwe novaitaveli vakwao, a hala ngaho okuhepaulula eitavelo laye. Odjuulufi otai mu undaula. Oshinima ondjala ei nda itavela hai undaula okuuya kelongelokalunga, okuuya kongeleka. Pamwe ope na ngoo imwe tashidulika, ndele onda itavela kutya ovakriste vahapu otava undulwa va fya ondjala. Ondjala tai va undula: ‘Onda hala okuya, onda hala okuluya, onda hala okunwa.’ Nosho shiwa, osho edidiliko liwa. Olo elao loye – Ovanelao ovovo va fya ondjala yeendjovo daKalunga, va fya enota leendjovo daKalunga, va fya enota louyuki, nedimepo lomatimba. Kalunga muKristus okwe tu tulila po oinima iwa, omilandu diwa, eenghedi diwa. Naapo nee ovanhu ve li kumwe kulili notava te kumwe kulili, nove uditte nawa kumwe kulili, nena osho oupyakadi. Jesus osho ta ti, Woo kwaavo va kuta paife. Moukwaalushe otava ka kala nondjala. Woo ovo va hafa paife, Moukwaalushe otava ka lila. Na otaku ti moukwaalushe otava ka lila, alushe fiyo alushe. Otava ka lila, alushe fiyo alushe. Kombada yedu efimbo letu loupyakadi ola ngabekwa. Ndele kwinya efimbo loupyakadi inali ngabekwa – alushe fiyo alushe. Ovovo tava tongwa. Otu na okukalela Kristus nokukala meitavelo lopakriste loshili. Otu na okutondwa. Haalushe hatu kala tu uditikile ombili, unene tuu ngee ohatu i kwaavo va tala eenghedi dopakriste odo omukundu, ile odo oupote. Twa pota. Oko ve li va lukwa va pota shaashi ove li meenghedi dopakriste. Oko ve li tava undaulwa, oko ve li va tondwa nomoilonga. Moilonga, metanga lavo loilonga ovanhu otave mu luku omadina. Ovanhu ove mu tala oye omukundu noupyakadi shaashi oku li pakriste nopamilandu dopakriste. Oko ve li.

Okwali tashi hokololwa ndishi apa - vakwetu ovo va li kondje, ndishi opa li pa pepa okamhepo kamwe, kokudina Kalunga nokulyatela Kalunga poshi, pamaitavelo amwe elili oo haa dula okutya kaku na Kalunga. Okamhepo oko oka pepele moshiwana shetu unene pondje, tashi dulika fiyo onena. Naa otava hepaulula kutya ovanhu ovo va li va diinina oukriste nomilandu ile eenghedi dopakriste, ova li va talika ovapiyaaneki, nova kanifa efimano lavo. Nova dula okukondwa mo mokati kovakwao, notashi dulika va kondelelwa mo mokati kovakwao, ile va tondelelwa fiyo onena. Ndele osheshi a li e uditte kutya – ‘Ai, ndishii, moita omu ondi li mo omukriste! Nondjebo ei ohandi i umbu nda itavela kutya Kalunga okwa shiiva yo kutya osho handi shi kondjele oshi li pauyuki. Nondjebo ei onda hala okutya ohandi i umbu medina laKalunga, nomeenghono daKalunga.’ Oto talika wa pilama. Okwali kwa talika ondjebo nai kale Kalunga. Eenghono dondjebo oda tulwa kumwe naado domunhu notadi i ponhele yaKalunga.

Omunhu a yada no ina pumbwa, ke na okamhumbwe kefike apa kaKalunga. Otu na okukotoka ngee hatu i meenghalamwenyo nadi kale odiwa shifike peni, tuye mo naKalunga ketu, tu ye mo nomhumbwe, nondjala yetu, noluhepo letu lomuKalunga. Kalunga inatu mu fiya po, nande omoshinima shimwe. Ndee hatu kala mouhamba waKalunga, apa nomoukwaalushe. Oku na taku tiwa: Otave mu tondo otave mu popile mowii. Hafeni ngee pe li ngaho, nyakukweni. Dimbulukweni kutya, omu li mondjila. Omu li mondjila yopakriste.

Evangeli otali popi ovaprofeti ovanaipupulu, ovo tava fimaneke ovanenenhu, voo tava popi - oku na ombili, oku li nawa; koo kaku na ombili! Onda li nda udifila ovafita mafiku aa, lwopexulilo laDesemba opo. Onda li nda mona omhito yokuudifila ovafita nande haaveshe, meongalo limwe mwa li mu na ovafita vahapu va li va shivwa koshivilo shopendjela yomubisofi, mOshikandjongeleki shokOushilo, meongalo Oniipa. Omo nda li nda pewa ndi ninge eudifo. Onda li nda tumbula kutya: Ovaudifi, ovafita nyee, nena kotokeni! Otu na onhele yetu omo hatu dulu okupopiwa nai, okutondwa, molweudifo levangeli. Hatu dulu okutondika, okupopiwa nai molwoshili yevangeli. Oshili oyo tai tu yalifa! Onda mwene ovakelefiti vamwe mepako limwe, va handuka. Vati omufita ile omuudifi okwa popya oipolopolo. Oko ve li tava handuka. Shoo shitiwa nefimbo nde lineekela olo ola popiwa komuyapostoli Paulus mu 2Timoteus nde lineekela mekapiteli etine lwaapo otaku tiwa: Otaku ya efimbo ovanhu tava fiyepo elongo layuka, eudifo layuka, ndee tava ka konga omaudifo taa nyifwa omatwi avo. Efimbo olo opo li li loo olo hali yalifa ovafita, ovaudufi va popiwe nai, va talike inava fimana, notava kufwa efimano lomokati kovanhu.

Onda li nda tumbula kutya lungameni yo ngee mwa hokiwa, mwa pandika ashike kovanhu, kovakwaneongalo, otashi dulika itamu longo, ile itamu hongo, itamu udifa oshili oyo mu na okuudifa. Lungameni! Woo ovo va fimana, nove holike kwaaveshe! Woo ovo ve holike kwaaveshe! Fyee katu li po okuholika kwaaveshe! Fyeni ovaudifi, ile atusheni ovakriste, otu na okukala nokuwapalela oshili yevangeli. Okwali nde va lombwela yo kutya, Osha fa pe na otrenda/omukalo nondjikilile yovafita ile nandi tye yovaudifi (ombili onda li nda tala ovafita venya) hava pewa kOmhepo yaKalunga osho ve na oku shi udifa – omufita ta longekidwa kuKalunga omafiku oo avala a kala melilongekido, ndee eshi te ke ya mongeleka omu, ta mono kutya omu na ovafimanekwa vonhumba, ee-VIP donhumba, ye eudifo ote li shendje, li wapalele omatwi avo. Otu li kondje yomulandu wetu, yeenghedi detu. Fye otu na okutondwa, otu na okupopiwa nai, omolwa elongo levangeli nomolwa eudifo levangeli. Otu na okupopya oshili oyo, nai kale oya yukilila lyelye. Oshili yevangeli noyelidilululo olo twa pumbwa mokukalamwenyo. Oshili oyo otu na oku i popya, katu na oku i henuka, fye tu tondwe. Oyo onhele yetu, okutondwa. Hafeni nyee mu nyakukwe ngee monghalamwenyo yeni tamu hange onghatu ya tyangaho yokutondwa molwedina laJesus, komukalo wonhumba ile wongadi.

Momesho eitavelo ile muJesus Kristus, emona otali lunduluka. Emona otali lunduluka! Momesho eitavelo muKristus, meshitululo laKristus, kOmukriste emona otali lunduluka. Itali kala oshikalunga, itali kala kalunga, ndele otali talika shimwe shilili. Tali talika olo oshali. Olo olaKalunga. Aishe oyo i li mo medu oyaKalunga. Naayo i li mo momhepo, tu i kwete ile tuhe i

kwete, oyaKalunga. Nongee twe i pewa, omukriste ota mono oyo elemba, loinima twe i pewa ohambo, tu i yakulife kombada yedu oku, tu i yakulife fyee vene, tu i yakulife oovakwetu.

Nashi kale ngaho sha yela kutya itashi ti kutya ngee omufyoona nena oufyoona otekete yokuya meulu, nouyamba otekete yokuya moheli. Hasho! Oku na ovafyoona vehe na ondjala yaKalunga, vehe na omhumbwe naKalunga, vehe na oufyoona naKalunga ve liyada voovene nove liwete va wana. MEhololo taku tiwa: Ove ohepele yovene-vene, ou li hamunghele. Onde lineekela Ehololo, ekapiteli eti 3 lwopetameko opo. Ou li hamunghele. Landa kwaame omaadi u vaeke omesho oye ndee to mono kutya ou li hamunghele. Ove omufyoona. Ove ohepele. Komaadi Omhepo Iyapuki, ohatu mono ofye eehepele. Naa eliko, nongee hatu li pewa, ohatu mono kutya ohatu kala nalo ngahelipi.

Otu na Jesus ta hokwa ovayamba. Manga inandi popya omuyamba ou ta popiwa mOmbibeli, onda li ndi na odjuulufi yokupopya omuyamba umwe ta popiwa, omunongononi umwe wounamiti, ovo hava eta po omiti, hava dungu omiti ndee tadi longifwa. Okwa li ku na omunongononi umwe womiti wokuholola po omiti notaku tiwa oye a holola po omuti ou wokukofifa (Shiimba omiti da enda ngoo nee tadi lunduluka). Tete-tete-tete omunhu a hololapo omuti wokukofifa metando, vati oSaxon. Omuyamba ou nomulongwanhu ou Saxon okwali ta vele ta velelele. Pombete yaye opa li tape ya ovaprofesa vakwao novascientist vakwao. Otave uya nee va ude omadiladilo aye axuuninwa molwaasho okwa li omunongononi munene. Mukwetu Saxoni, manga ino ya tu pa ounongononi woye, tu lombwela ounongononi woye. Otave mu pula, Oshike naanaa wa koneka shinenenene wa holola po mounyuni? Saxon ota nyamukula enyamukulo linini kuvo olo la li linene kuye, halolo tava pula. Saxon, omuyamba winya, oshipuna shinya, omulongwanhu winya ota nyamukula ta ti, “Eshi nda mona shinenenene monghalamwenyo yange osheshi nda koneka kutya, Jesus Kristus Omukulili wange.” Omuyamba winya ta popi, ta hepaulula eitavelo laye. Osho nda mona shinene oshosho: Jesus Kristus Omukulili wange, shidule omiti odo nda monena ounyuni. Hano okukala omuyamba kashi fi otekete yokuya moheli.

Ndishii mOmbibeli otu na omuyamba munene teya kuJesus ta popiwa, oshipuna shinene, omwoongeli woimaliwa. Shiimba ngaashi tu shi na naanaa pamulandu waNamibia, okwali omwoongeli woimaliwa keengaba, nokwa talika oshipuna shinene. Voo ndishii ovanhu ava voipuna nee ava Ovafarisai ove va tala ashike ovalunde nokuli ngaashi ovo vokeengaba ovo, ovanyeki vovanhu, tave va nyeke meendado odo tava pula ovanhu. Ova li ve va tonde veva tala ovalunde vanene. Omolwaasho ngee to lesa momavangeli, oto udu kutya ovalunde novafutifi, osinonime imwe, oshinima shimwe, ongudu imwe. Ovalunde - Ota li pamwe novalunde, novafutifi. Oshili kakwali sha pandika.

Jesus okwa ile keumbo laSakeus ngaashi tu shii ehokololo. Sakeus okwa li omuyamba munenenene, walye moshilongo shetu ohatu popi ngeno oolyelye ngaashi tu va na moshilongo shetu tu va shii. Ndee mokati kouyamba unenenene, okwa li e he na ombili yelixwapo. Okwa li ina wana, okwali ina tulumukwa. Ouyamba waye owa nyengwa oku mu pa ombili noku mu udifa

ehafo. Ina fa mukwao winya ta ti, Ai, mwenyo wange, owa tuvikililwa oimaliwa ihapu, osha li nee oilya ndishi, oilya ihapu. Mwenyo wange lyaa nee, nwa, osheshi owa tuvikililwa oinima ihapu. Winya okwali e weti a wana. Ndee Sakeus ota tondoka, a hala okumona Jesus, a hala okutala Jesus. A hala okuehena puJesus. Onda hala oku mu mona! Omamaliwa aa ohandi a fiipo manga aa. Oilonga ei nai kale po, nai kale po ohandi i kuJesus. Oimaliwa nai kale mombaanga omo (palaka lonena). Ohandi i fiye po. Ndee vati ta tondoka. Lipula nee, omuyamba ta tondoka ta i e ke lihakane komukwiyu, a tale Jesus. Ndee Jesus eshi e mu mona ta ti, ‘Sakeus dja ko, ohandi ka uhala meumbo loye ...Eumbo loye nena eli oli na elao. Osheshi owa mona exupifo.’

Hano exupifo puJesus ihali ongaonga. Nghee ngaa a mono odjuulufi yaSakeus, yee okwe mu xupifa nale, okwe mu ninga nale omona waKalunga. Naave omona waKalunga. Iha pa ongaongwa vali pokuxupifwa opo, shamha tuu pe na elidilululo. Pe na ehupaululo kutya Jesus Omukulili wange shili, opuwo! Sakeus ota lombwelwa: Djako nokuli ndi uye ndi uhale meumbo loye. Eumbo eli ola mona elao nena eli. Sakeus yee naye ota popi nee, poo opo nee nda hala opo. Sakeus paife eliko ote li mono nee shimwe shilili hasho! Sakeus eliko ote li tale shimwe shilili, hangaashi nale. Ota ti, Eliko lange, meembaanga omo (ombili eshi handi ti meembaanga), ohandi li tukula. Nale okwa li e li lindubila. Paife ote li tukula. Ohandi li tukula ndee handi pe mo eehepele. Etata ohandi li pe eehepele. Ou udite ko! Okwa mona omesho amwe muJesus Kristus. Eliko eli ohandi li tukula naanaa eli ndee limwe hai li pe eehepele. Ota twikile, Naau nde mu nyeka, ohandi mu alulile lune. Halumwaaluke, haluvali, halutatu, Ohandi mu alulile lune! Ou nde mu nyeka. Shaashi oilonga yokeengaba okuninga ondado tai nyeka ovanhu. Jesus ota kala noipuna. Jesus ota hokwa oipuna. Jesus ota kala momaumbo oipuna. Ndee ota lundulula omesho oipuna – meitavelo lomuJesus eliko otali ningi elemba. Oto li pewa ohambo. OlaKalunga ndi li longife nokuyakula yo vakwetu.

Namibia oshilongo otashi popiwa ngaa shiyamba, oshi na eeshi, oshi na eemina dokawe ke li ngoo mefuta omo, nongopolo, naikwao. Oliyamba, nohali popiwa, oliyamba, nafye otu shishii, oliyamba. Nobudget hatu i kuwilile paife, hapo ya li opo! Paife ohatu popi eebiliona. Kai fi ya yangadi. Obudget yepangelo, obudget yoshiwana. Obudget yoshilongo. Otava popi eebilion. Nale okwali ashike haku popiwa eemiliona ndishi. Eliko otali ende tali kulu. Ashike oku na ngoo kutya, walye ngee ola topolwa nawa. Walye ngee ola topolwa nawa. Efano limwe ololo tali popilwa oNamibia kutya, eyooloko okudja kohepele yaxuuninwa nokomuyamba waxuuninwa noNamibia, eyooloko eli olinene unene eli, notaku tiwa Namibia oye wotetetete mounyuni aushe e na eyooloko latya ngaho. Ndishi owa shiiva kutya moNamibia omu na ovanhu hava dula okukwata shidulife omayovi efele (N\$100 000.00) komwedi, nonda itavela paife osha pita po, ve dule nomupelesidende woshilongo. Omayovi efeve komwedi! Oinima ei yokutala kutya eliko eli li li po ola topolwa ngahelipi, oshinima shi na okulipulwa kovakriste. Ovo ve li meembelewa, ovo ve li meembululu dokuninga omaufo, dokuufa eefuto eendado nosho-sosho, ove na okutalwa nomesho a pashuka omolwa etukulo lelilo olo li li lovanamibia aveshe li ende pauyuki.

Oku na ngaa, oku na ngaa moNmibia hatu va udu, ovo tava kufa momaliko avo. Taku tiwa ngaa: Aaye ngadi okwa tungifa ofikola, ngadi okwa tungifa oshipangelo peni peni. Ngadi

okwa yandja eekilo di fike peni kehangano latya-latya leehepele. Ndadi okwa yandja shi fike peni-peni kongeleki. Oku na omaano oludi eli taa yandjwa, notu na ovanhu va tya ngaho vakumwiga osho yo omahangano. Nohatu pandula omhepo oyo tai pepe yo movanangeshefa vetu nena, eshi va hala okupendulapo omatungo eengeleka domaongalo, va koneke ovakwaneongalo otava nyengwa. Ovakwaneongalo vahapu kave na oilonga, navahapu ove na oilonga yopedu lela, ndee (ovanangeshefa) otava yandje itava ndalapatele omaliko avo. Shiimba oo ngaho omulandu wooSakeus oo! Notau pandulwa. Ashike opena ngaho omakemo eendado dii, doomuni, eendado dii ngoo tadi popiwa doomuni, domeva, neeplota. Novafyoonna vamwe tava popiwa ngoo keeVenduka oko, kave kwete ngaho okukanifa eumbo lavo, vati ova kala inava futa. Omo a kala mo ina futa, ta tewa mo pehe na onghenda, ta i pondje, poutalala mostrata.

Ohatu indile ovakriste va holole oukriste moilonga yavo, meembelewa davo meendodo davo omo Kalunga e va tula, va kale Ovakriste, va kale mo nomilandu ile neenghedi dopakriste dokutala kutya eliko oshinima shokuyakula ovanhu aveshe vaKalunga.

Omadiladilo ange axuuninwa otae likwatelele kokuhola omutondi. Onghedi yetu yopakriste otaku tiwa natu kale tu hole ovatondi vetu. Osho ndishi oshinima sha twa omhinge nomilandu dopanhu, noneudeko lopanhu lokukala kwomunhu kwounyuni – okuhola omutondi. Ndele keenghono devaengeli, noshili yevaengeli, opo tai tu fininikile opo. Aaye osho oshoshili kutya Jesus ite tu pula oinima ei tu he na ekwafo laye, ote tu djaleke eenghono natango mounyuni omu, na ote tu pe eeshali daye. Ondi shishii kutya ohaku popiwa ohole yokuhola. Fyee katu na naanaa oitya melaka letu ngaashi omalaka amwe makulukulu. MOshiwambo noihole ohole, noipala ohole, keshe shimwe ohole, ngaashi tashi popiwa mounyuni wetu wonena: “Ohole!,” “Okwa dika ohole yaye.” Mukwao vali, “Okwa wila mohole yaye.” Osho shi li mounyuni.

Ashike puKalunga ohatu lundululwa. Ohole ei yokuhola omaliko yokuhola ovakainhu/ovalumenhu - yokuhola oipala, otai lundululwa, ile otai pangelwa. Otai kala mepangelo letu. Ohole yokuhola oimaliwa, yokuhola eliko, otai pangelwa, otai pangelwa kufye. Eliko halo tali kala li na eenghono kufye tali tu pangele. Halo tali kala kalunga. Ndele ofye hatu lipangele ngaashi Sakeus noiholelwa yoovakwao nda dja noku tumbula. Ndee hatu pewa oshali shohole tai ifanwa o *agape*, ohole yomuKalunga. Ohole yomuKalunga oyo hai pewa ovaitaveli, hai pewa ovana vaKalunga. Ava tava hepaulula “Jesus Omukulili wange” otava pewa o *agape*, ohole yopaKalung, oyo omunhu ta dulu okuhola nomutondi waye, okuilikanena omusheki waye, nokunangeka noupuna oo te mu shindi. Ope na ava ve shi makela moshilongo omu. Ve shi ninga, va pita mo. Opu na vamwe ve shi ninga shoshili moshilongo omu. Kakwali e na omhito imwe okwali ashike a fininikwa - Ondi na okuilikanena omutondi wange ou. Ndee fiyo efimbo la fika Kalunga ta nyamukula, ta xulifa po onghalo idjuu twa li nayo.

Ehlo lomunhu okutonda. Ehlo lomunhu oku kala e hole oo e mu hole, okukala e hole kaume kaye, okukala e hole omumwaina. Oku na okukala e hole oo e mu shii. Ndele koshipala shaKalunga ohatu mono movanhu aveshe olupe laKalunga, oshifefa shaKalunga. Na ohatu fininikwa mufye panghedi ei yopakriste, oku va hola. Omunhu oku na okatongotongo, osho hatu popi moshilongo omu. Oilumbu oya li ya hala oku liningila nawa, ava tu sheni okatongotongo. Oya li ya hala okulininga nawa. Oilumbu! Tai ya noukwamunghoko wayo wOumbulu, tai ya noukwamunghoko wayo woilumbu. Kutya ove eshi u na oluvala la tya ngaho aaye oove mukwetu. Ndee tava tameke okufininika omulaule, okutonda omulaule, okuhepeka omulaule komukalo u li ngaha. Ashike otuneni okulungama, omhepo youtondwe otai dulu okukala po. Ashike Kalunga na hambelwe eshi te tu pe eenghono noku tu pa oshali shohole yomuKalunga, oyo i hole omunhu keshe, womunghoko keshe.

Ohole ei hai tauluka eenghaba adishe: Eengaba domapata, otai di tauluka, ohandi kala ndi hole ovanhu nande kave shi vepata lange. Eengaba doukwamunghono ohandi di tauluka shaashi ondi hole ovo nande kave fi womunghoko wetu. Eengaba dounge, ohandi kala ndi hole ovo nande kaveshi ookaume kange. Eengaba dombili yopaunyini: Onda itavela eshi osho omukundu noshiponga tu na oku shi takamifeni pefimbo eli. Fyeni ovakriste! Fyeni ovakriste otuneni okukotoka! Osheshi omhepo yopapolotika oi na omaamo okuya pokati ketu okutondafana, okuyalafana, okutukafana, okushekafana. Kashi na okukala mokati kOvakriste. No itatu dulu okudulamo oshikutu shetu ile omudjalo wopakriste, ndi ye kwinya ndi ye ndi ka tukane ame ndaaluke vali ndi kale apa ndi li omukriste. Itatu dulu okuninga hauteelelwa ngaha. Ope na okuningwa sha. Ope na omhumbwe yelidilululo, ove u kale omukriste washili. Otu na okuningila vakwetu osho twa hala tu shi ningilwe. Naashi inatu hala oku shi ningilwa inatu shi ningileni vakwetu. Ngee inatu hala okutukwa inatu tukana. Ngee inatu hala okushekwa inatu sheka. Ngee inatu hala okudinwa inatu dina nande ovanhu. Otu na okuningila vakwetu osho twa hala oku shi ningilwa. Ngee otwa hala okukala tu holike, natu kale tu hole yo vakwetu.

Ohandi ya koshitwa: Otu na okudiminanapo omatimba etu. Katu na okukala tu na eenghone, eenghone tadi ongelwa eenduba-eenduba, ndee fiyo oto i monghalo yokutya, Aaye, ou oshili ame itandi popi vali naye fiyo alushe. Ngee wa tumbula ngaho otashi ti naave yo fiyo alushe ito diminwapo vali. Eshi oshilishili. Osho naanaa hatu longwa apa kutya: Ohatu diminapo, opo tu dule yo okudiminwapo. Ohatu fininikwa komulandu, konghedi yopakriste, okudiminapo. Otu na okukala ovadiminapo. Otu na okukala tu na omitima tadi dimi po, tadi tambula ovo va nyona kufye, ile va nyona koshiwana ile va nyona kongudu yonhumba, ile va nyona peni-peni. Otu na okukala tu na omhepo yokudiminapo.

Otu na okukala hatu yandje. Omuwambo ndishi oha ti “Okuyandja okutulika.” Ngee hatu yandje kwaavo va pumbwa ekwafo letu, otashi tu kumwe nevangelu, nehongo laJesus. Sha hala kutya itatu yandje kwaavo twa hala ve tu pe mongula.

Inatu kwafa ile tu yandje kwaavo tava dulu oku tu shiva koitaafula yafimana, tava dulu oku tu pa omauwa onhumba ngaashi oilonga nokuyelwa, ngaashi tashi ningwa moshilongo shetu nena.

Nena ovanhu moNamibia otava yandje opo va kaleke po omakwatafano avo opamaxupilo. Otava paafana opo va kaleke po eenghono davo. Omolwaasho to udu ku na ovanhu tava ngongota o“jobs for comrades” (oilonga yoolikwao), shaashi ku na ovo tave lipalele peenhele molwa omakwatafano -naa kale oopapolitika ile opamunghoko. Osho osho Jesus ta kelele movalanduli vaye. Ngee Namibia vati oshilongo oshikelefiti, ngeno omunhu ino teelega mu kale oinima oyo nda tumbula shaashi kai fi omaluhumbato ovakelefiti.

Ovanamibia otava pumbwa okuulika onghenda nolukeno, okuholafana, nouyuki, i va longife mokukala oshiwana shimwe, nomokulya pamwe omungome waNamibia lipe. Pa ha kale oo e udite a liwa oshipungo, a patelwa pondje, a fya ondjala, shaashi vamwe tava paafana mokangudu kavo kanini ovo aveke. Ngee twa dimbulukwa okufilafana onghenda oku, itapa ka kala eehepele dihe na eshi tashi li moshilongo shiyamba. Otapa ka kala oshiwana tashi tyapula oiimati yOuhamba waKalunga, oo Jesus e tu dikila apa. Hatu kala moshiwana shovanelao, tu na ombili atushe-tushe. Fyee tu ka fike moukwaalushe atushe shaashi twa kala pamwe nombili oyo. Shaashi inatu lipundukifa ndee vamwe hatu va kanifile molweendo eli. Kalunga ne tu pe omayele nohole okufilafana oshisho. Amen.

Translation

The Sermon of Bishop Apollos M. Kaulinge, Text: Luke 6:20-36 Preached in Ongwediva Congregation on 23 January 2011

Greeting: Grace to you and peace of our Lord Jesus Christ, Amen.

The reading of the text

Prayer: God the Father through Jesus Christ, we pray that you sanctify us in the truth, in your Spirit and in your word, for your word is truth, Amen.

Sermon: One day when Jesus was speaking and teaching, he said difficult sentences. As we heard, Jesus was speaking with one young man who came to Jesus saying: “Lord, what do I need to do in order to be saved?” Jesus told him the commandment: ‘Love your neighbor as you love yourself.’ Then the young man said, ‘Oh no, I have already fulfilled that one.’ Again Jesus said, ‘Go then, sell away all that you have and then come and follow me.’ That man who was much rich, felt sorrowful. He was troubled in the process of his willingness to follow Jesus. Then Jesus said to his disciples: ‘It is difficult for a rich to enter into the Kingdom of God. It is easier for a camel to go through the nose of the needle.’ Oh! And then the disciples said, ‘Who are able to be saved then?’ If we have listened well to these words of the text, and I do not know from what perspective have you been listening; they are so difficult. And we are likely willing to speak like the disciples who said, ‘If this is how the things look like; If this is how Christianity is all about, then who is able to be saved?’

Take note that this sermon of Jesus was according to Luke not preached on the Mount. This one, as we read at the beginning of the text, it is said that it was preached at the leveled or plain site. Jesus was coming or descending from the mount where he spent the whole night in prayer. When he descended and came at the foot of the mount, Jesus saw the big multitudes of his many disciples and others who have come to listen to him. That is when Jesus began to teach what I call **the Christian ethical teaching**. Jesus began to give the ethical teaching of the Kingdom of God, the moral teaching for the Christians, and for the congregation. The Kingdom of God that Jesus has come to establish on earth and the one that we pray for, “Your Kingdom come.” Jesus once said: “The Kingdom of God is in your midst, it is even within you.” This is the kind of the teaching that Jesus gives. To mention a few of this teaching, Jesus says: It is a blessing to be poor and a curse to be rich. It is a blessing to be hungry, hungry for God; but to feel satisfied/full with God is a curse. It is a curse to be in happiness and joy, but it is a blessing to be in sadness in this life, in God’s Kingdom on earth. Jesus goes on: ‘We must love our enemies, praying for those who hate and revile us, and bless those who curse us.’ These are the ethics of the house of God. He goes on: ‘You must give.’ ‘You must do to others exactly what you want them do to you.’ And, ‘Forgive each other in the congregation or every where.’

These are possible in Jesus Christ. This is what Jesus one day said to his disciples that the people fail but there is nothing that is impossible with God. I want to say, in the light of these difficult teachings of Jesus which seem to be impossible to the people, that all these are possible in Christ. In the faith in Christ, all things are possible. In transformation and re-birth, all these are possible.

There is a story of the frog with its babes in a pond full of water. The babes of the frog are tadpoles as we know, and we know exactly that these babes cannot move except in water. If water evaporates, it is over, they die. So 'Frog' once told her babes saying, 'Oh! I went there to the dry land; it is pretty good over there; I enjoyed sun rays out there.' The babes could not understand and asked themselves, 'There is no water out there, but mum is saying that she was there and it is very good outside there? How could mum go out of water?' It was puzzling for the baby frogs to understand that it was possible to walk on dry land. The mother explained to her babes, 'No, you cannot go there until you have been transformed, until you have undergone metamorphosis and got legs. It is not possible for you now.'

What I want to demonstrate in that story is this: We cannot on our own live according to and fulfill these Christian teachings. We cannot understand them fully like 'Frog' who is enjoying sun rays on dry land; until we are transformed. Until we have been clad with faith in Jesus Christ, when our eyes are transformed and look at things differently. Our eyes and lives are changed in a way that we live differently with other things, and we are enabled to keep and maintain our new life as required by Christian ethics. Christianity has its ethics and traditions, therefore to be in Christianity or in the church we don't live by our own terms. **We live according to the ethical directions which were introduced by Christ himself, in order to be the children of God, in the Kingdom of God here on earth until in the eternal kingdom.** And if we are not in the Kingdom of God here on earth, we will also not enter and be in God's kingdom in eternity. We are expected to live like that, as those who are poor for God every time and every day. Those who are satisfied of God do not need God. But we must be in need of God, in our work schedules and in daily lives, in our family plans, and in all our activities. We need to pray for God's presence. Then we become the blessed of God's Kingdom here today, and the blessed of God's Kingdom in eternity.

There are those who feel that they do not need God in their planning and programs and have regarded God as a problem or as one who interferes with their plans. They exclude God. And that is the kind of life for which Jesus is crying in the woes. It is a strayed life that makes people perish here and to perish in eternity. We must and need to be hungry of the words of God and his righteousness. These are the words that are eaten and drunk. For us to belong to the living, we must be eating and drinking the words of God, and remain as the people of the Kingdom of God in this world. I hope that you know that if a person does not want to eat food, it is a sign that his/her physical health is not good? It indicates that this person is not well – yesterday he/she has not eaten; he/she did not have lunch; he/she did not have supper! And today he/she is again saying that he/she is not coming for supper. The people start to get worried: What is troubling this person? They are noticing that the health of that person is either facing or in danger. It is the

same when the people do not thirst and hunger for the Word of God – they do not read and listen to it. It is an indication that their spiritual health is not well. They are spiritually sick and there is some kind of ill health. We need to be hungry for the Word of God, and it is a good sign if we are hungry; hungry for the Word of God, for righteousness and in need of forgiveness.

I am not sure how many Sundays have passed when we had one Sunday here under heavy rain and it was very few Christians who made it to the church. One woman was speaking to me about another fellow woman saying: ‘Oh! mhh! That old woman! She does not miss any Sunday service. Even today she has come.’ And I said, ‘You have also come.’ She again said, ‘No, I am younger. But she is even walking a long distance.’ What is attracting this woman and takes her always from home is that hunger. She is just willing to listen to the Word of God. She is just willing to sing together with the fellow believers, and to confess her faith. The longing is pushing her. I believe that it is that hunger which pushes the people to come to the service and to the church. Although there might be some other motives, many Christians come because of that hunger: ‘I want to go, I want to eat, I want to drink.’ And it is good and a good sign. It is your blessing – Blessed are those who are hungry and thirsty for the words of God, and for the forgiveness of sins.

God in Christ has put good things for us in place, good procedures and good ethical norms. When some people take a different direction and identify with other norms, and feel better some where else, that is a problem. Jesus therefore says, Woe to those who are satisfied now. In eternity they will be hungry. Woe to those who are happy now, in eternity they will cry for ever and ever. Our time of tribulations on earth is limited. But there, the time of suffering is endless – it is for ever and ever. Jesus is referring to those who are not hungry now. We need to be with Christ, and in true Christian faith.

The people will not always feel comfortable with who we are as Christians, especially when we go to those who regard Christian norms as a problem or meddlesome. We are perceived as those intrusive. There are those who are accused to be intrusive because they are following Christian ethical norms. There are those who are pushed away and hated in working places. They are given names in their teams of work. The people see them as a problem because they live according to Christianity and its norms.

It was told around here – When our people were in exile, a little tendency of despising and putting God aside was going around. That tendency was here, especially in exile, and it might still prevail today. It was told that those who kept on with their Christian life and norms were seen to be irksome and it has cost them their fame and dignity. They were excluded and some might have been finally excluded from others and hated up to now. But this was only because a person felt: ‘Ah, I am in this war as a Christian. And I am fighting with this gun with the conviction that God is also on my side because I am fighting a just course. And I want to use this gun in the name and by the power of God.’ If you think in those terms, you are considered to be nonconformist. The power of the gun was only complemented with human power and took the

place of God. This made a person full of himself, in no little need of God at all. We need to be careful when coming across any situations that, no matter how exciting they might be, we meet them with the awareness that God is with us. We must go there with the awareness of our need and hunger of, and poverty for God. We should not abandon God behind of us in anything. Then we remain in the Kingdom of God here and internally. The text says that they will hate and revile you. Rejoice if things go like that. Remember that you are on the right Christian path.

The Gospel is talking about false prophets who praise and glorify those in power, and who say that there is peace and that things are well, while there is no peace! Recently at the end of last December I was given and had an opportunity to preach to the pastors, even though it was not all of them, while they were invited and gathered at Oniipa for the occasion of the retirement send-off of the bishop in the Eastern Diocese. In my sermon I did mentioned that: You the preachers and pastors need to be wise and careful today. We have our place where we can be reviled and spoken against, and hated because of the proclamation and the truth of the gospel. The truth casts us to the edge of hatred! I saw some Christians who were angry at one funeral, allegedly because a pastor or preacher has spoken some unnecessary things (nonsense). There are those who are getting annoyed. And remember, this is the time which was spoken by an apostle Paul in the fourth chapter of 2Timothy [4:3], when he said that “the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suite their own likings.” That time is with us now and makes pastors and preacher as enemies. They are reviled, regarded as unimportant and stripped of any honor in the public eye.

I also said to them: Beware also when people and congregation members only speak well of and welcome you. That might be because you are not on your course; you are not teaching and preaching the truth as you ought. Beware! Woe to those who are honorable and loved by everybody! We are not there to be loved by all! We the preachers or all Christians in general, must abide by and be conformed to the truth of the gospel. I also told them: There seems to be a trend and habit of pastors, or preachers I would say (I am sorry to be specific with pastors here. They were my focus that day.), who are inspired by the Spirit of God about what they must preach – a pastor is prepared by God during the two days of his/her preparation – but at the time this pastor comes into the church and notices the presence of some "honorables" or the VIPs, then he/she change the sermon to suit their ears. That places us outside of our norms and of who we are. We must be hated; we must face reproach because of the teaching and proclamation of the gospel. We must point out/speak the truth, regardless of who it might implicate. It is the truth of the gospel, and of repentance that we need in our lives. This is the truth which we must not avoid, and be hated would it be the case. It is our state to be hated. Rejoice and leap for joy if in your life you reach that level of being hated for the sake of Jesus, in one way or another.

From the perspective of faith in Christ and through the transformation which is done by Christ, possessions become something different. They do not become a god or an idol, but something else. They are seen as a blessing. Wealth belongs to God. All that exist on earth belong to God. All things in air, and those in our possession or not, are all God's. And when God gives them to

us, a Christian considers them as God's things given to him/her as a steward, for the service of other, our neighbors and ourselves.

Let it however be clear that if we are poor, poverty does not mean a ticket for us to go to heaven; nor are possessions a ticket to hell. Never! There are the poor who are not hungry of and do not need God, those who are content and full of themselves. In the book of Revelation, chapter three (3:17-18) it is stated: "you are ... poor, blind and naked ... Therefore I counsel you to buy from me ... white garments to cloth you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see." You are poor! By the salve of the Holy Spirit we see that we are poor. Therefore, whenever possessions are given to us, we should wisely see how we live with them.

We have a Jesus who admires the rich. Before I say something about one rich man in the Bible, I have been willing to talk about another rich man, a distinguished medical scientist – one of those who produce medicine in chemistries for our medication. This scientist, Saxon, was allegedly the one who invented the animal *anaesthetic* drug. The drugs have probably been developing since. This highly learned scientist and rich man, Saxon, was finally extremely ill. Many fellow professors and scientists came to see him last at his dying bed. They wanted to hear his final thoughts because he was a commanding scientist. 'Dear Saxon, please share with us; tell us about your science before you go. What is the most important thing have you noticed and think is your major achievement in this world?' They wanted to know. Saxon gives what to them was a very simple answer and not the one they were asking, but which was very important to him. That rich and well educated Saxon answers: 'The most important thing that I discovered in my life is that I have come to know that Jesus Christ is my Redeemer,' a rich man has said, confessing his faith. 'That is more important for me than the medicine that I have invented for the world.' Therefore, to be rich is not a ticket to hell.

In the Bible we have a wealthy and rich man, a publican who comes to Jesus. As we probably have it as a system in Namibia, that man was a tax-collector at the boarder post and was therefore known to be rich. Those publicans were hated and regarded by the Pharisees as great sinners, because of their negative reputation of fraudulent practices in the collection of tax. Therefore if you read through the gospels, you notice that the sinners and publicans are synonymously mentioned. They are one thing and of the same category. Jesus is criticized for eating with sinners and tax collectors. Truly this was not welcomed.

Jesus went to the house of Zacchaeus as we know the story. Zacchaeus was so rich. I am not sure of whom among our Namibian rich people, as we know them, could be paralleled and compared with Zacchaeus. But, despite all the wealth around him, Zacchaeus did not have enough peace. He felt incomplete and restless. His wealth failed to give him peace and joy. He was unlike the other one who says, 'Ah, my soul, you have ample goods laid up for many years.' That one felt self-sufficient. But Zacchaeus is running, willing to see Jesus, to look at and get closer to Jesus. 'I want to see him. I am leaving this money behind. Let it be in the bank (our modern language).

Let my job be on hold for a while. I am going to Jesus.’ He was running! Imagine a rich man running to get to a fig tree with aim to see Jesus. When Jesus saw him, he said: ‘Zacchaeus, come down ... I am staying at your house today ... Today, salvation has come to this house.’

Salvation does not take a long process at Jesus. Soon after Jesus saw the longing of Zacchaeus, he saved him instantly, and declared him as son of God as he said: ‘he also is a son of Abraham,’ There are no complications when Jesus saves. As long as there is repentance and the confession that ‘Jesus is truly my Redeemer,’ that is all! After Zacchaeus was told to come down, he himself started speaking, and that is the part that is attracting my attention. Unlike in the past, Zacchaeus is now viewing the wealth differently. Listen to what he is saying, ‘I am dividing my goods – my wealth that I have stored in those banks (I am sorry for using the modern terminology). In the past he accumulated wealth for himself. Now he is sharing it. ‘I am dividing and sharing half of it with the poor.’ Do you hear that? He got different eyes in Jesus Christ. And he proceeds, ‘and if I have defrauded any one of anything, I will restore it fourfold.’ It is not one fold, twofold or threefold, but fourfold! This was because of his work at the boarder post which was defrauded through mischievous pricing and taxation. Jesus stays with and admires the rich. Jesus stays in the houses of the rich. But, Jesus is transforming and changes the eyes of the rich – Through faith in Jesus, wealth become what belongs to God and entrusted into our care as custodians. It is given to you for custody. God entrusted it to me to use it for the service of the neighbors.

Namibia is spoken of as a rich country. It has fish, diamond mines on our see coast, cooper and many others. It is a rich country and we ourselves know that. Even the budget for which we have been recently ululating, is spoken in terms of billions. It is not the budget for a certain individual but for the state, the nation and for the country. In the past we were only speaking of millions. The economy is growing. But there is a question if this economy is fairly distributed. It seems that it is not fairly distributed. In this regard, one of the images of Namibia that is presently spoken of is that of the extremely big difference between the last poor of poor and the top richest in the country. It is spoken that Namibia is presently topping all countries in this economic inequality. I hope that you know that we have individuals in Namibia who get a monthly salary of more than one hundred thousand Namibian dollars (more than N\$100 000), and I believe that it has increased. They are earning salaries bigger than that of the president of the country. It must be a concern and responsibility among the Christians to critically look at how the economy that we have is redistributed. Those who are in offices and those in positions to make decisions that include **salaries and pricing**, et cetera, **must be monitored for a just distribution of what belongs to all Namibians.**

Of course we know and here of those in Namibia who are taking and giving from their possessions. **There are reports: Some one has given support for the construction of a school, and another one for the construction of a hospital some where. Some one has given a certain number of kilograms (of food) to a certain association of the poor. A certain person has given this much to the church. There are donations of this kind that are made and we have such wonderful individuals and organizations. We are thankful of the spirit that is**

among our business people today, because of their willingness to uplift the standard of the church buildings of our congregations. They have noticed that the ordinary members are economically not affording it all alone. Many of our congregation members do not have work, while many have low jobs with poor income. But the business people are selflessly giving from their wealth. That is probably the Zacchaeus type of trend, and it is sincerely commended. However, there are grievances of bad prices in the municipality areas. The people are complaining of bad prices of water and plots. Bad stories are coming from places like Windhoek, where the poor might lose their house because they have allegedly not paid their housing fees for some time. They are therefore mercilessly forced and pushed out of their house into the open and the cold of the street.

We are asking Christians to demonstrate their Christian behavior at work places and in offices, at their different levels that God has entrusted them with, to be there according to their Christian ethical standards and norms, which makes them view the economy from that perspective as something that we have for the care of all God's people.

My last ideas are based on the point of the love of the enemy. Our Christian ethical norm asks that we love our enemies. To love an enemy is a requirement that is against and beyond human standards and our understanding in this world. But by the power that we are given by the and because of the truth of the gospel, we are directed into that narrow path. It is true that Jesus is not demanding things from us without his assistance. He is empowering us in this world and gives us gifts for our life. I know people talk about love with different meanings. In our language we do not have different words for different meanings of love as it is the case in some classic languages. In Oshiwambo, even erotic love is simply "love," as it is a popular word in our world today. The people always say: "Love!" Another one says, 'He/she has fallen in love,' etc. That is how the world speaks of love.

But with God we are transformed. The love of riches, and love of women/men is transformed or/and controlled. It remains within our control. Here the love of money and of wealth comes under our control. Wealth does not become god. We are able to manage it like Zacchaeus and the examples of others that I have highlighted earlier. We are given the gift of the love called *agape*, the love of God. It is the love which is given to the believers and the children of God. Those who confess, "Jesus is my Savior," are given the *agape* by which a person is enabled to love even an enemy, to pray for one who defames him/her, and to bless the one who curses him/her. There are those who have experienced this in this country. They underwent such a situation and have overcome. Those who have experienced it did not have any other alternative, but were pushed into that corner, only to pray for their/these enemies. This was until the time of God to respond came, when God ended the difficult time [of war] that we went through here.

A human being desires to hate; to only love the one who loves him/her; to love one's friend only, the brother and sister. He/she wants to love only whom he/she knows. But before God we see the image of God in all the people and we are obliged by this Christian ethical commandment to

love them all. A human being has got “apartheid” or discrimination as we used to say in this country. Those of us who know what apartheid is, we remember how the whites wanted to do good only for themselves. They came here with their racism which dictated that: Because you have such a skin color, you are my fellow/kinsperson. They had started to oppress, hate, and to torture the blacks on the basis of color. But we have to be careful that the spirit of hate can still hang on. However, praise be to God for giving us the power and the gift of love that comes from God and extends to every person of every race.

This is the love which crosses all **boundaries**: It crosses the *boundaries of clans*. I can love the people who may not be from my clan. It goes beyond the *boundaries of racism and tribalism*. I can love the people regardless of their race and tribe. The boundaries of selfishness and pride: I would love the people who are not my friends. The *boundaries of worldly peace*: I believe that this one is a problem and danger which we are presently faced with, and we must be on guard against it. We are Christians, and we have to be cautious. The political spirit has the tendencies to go between us to divide, ostracize and make us hate each other, to insult and disparage each other. This must not be the case among the Christians. We cannot take off our Christian garment and go outside there to insult others and then come back again to resume our Christian life. We cannot go round in circles like that. Something must be done. There is need for repentance if we have to live a true Christian life. We must do to others that we want them do to us. And, what we do not want done to us, we should also not do to others. If we do not want to be insulted, let us not insult. If we do not want to be disparaged, let us not disparage anybody. If we do not want to be despised, let us not despise any. If we want to be loved, let us also love our fellow human beings.

I am coming to the point: We need to forgive each other. We cannot accumulate grudges to the point where we anathematize each other for life. If you decide not to speak with someone for ever, it means that you are also not forgiven for ever. This is true. It is what the teaching here is all about: We forgive to be able to be forgiven also. We are compelled by the Christian way of life and norm, to forgive. We need to have a forgiving heart that accepts those who have offended or sinned to us as the society, a specific group, or as whoever.

We must give to others. The Omuwambo has an expression: “To give is to keep in store.” If we give to those who need our help, it is **in accordance with the gospel and the teaching of Jesus**. This means that we should not give to those from whom we expect the return in the future.

Let us not help and give only to those who could invite us to their tables of honor, who could give us some benefits like employment and promotions; as it is happening in our country today. **Today the people in Namibia are giving to keep and maintain their economic links. They give each other to keep themselves in power. It is why you are hearing some people who are complaining about the “jobs for comrades,” because of those who are employing each other through connections which could be either political or tribal.** That is what Jesus is against with and prevents it among his followers. If it is said that Namibia is a Christian country, you

would not expect those things I have just mentioned to be in our society, because they are not a life style for Christians.

The Namibians need to demonstrate mercy and compassion for one another, love and justice. These are principles that keep them together as a nation, and in sharing the bread of a new Namibia. There must not be any one who feels discriminated against and excluded, going hungry because there are few who alone give to each other in a small group. When we become companionate to each other, we would not have the poor who have nothing to eat in this rich country. We will have **the society that is enjoying the fruit of the Kingdom of God that Jesus has established here.** We would be in the society of those **who are blessed**, where everybody has peace. This makes it easy for all of us **to reach the blessed eternal future**, because we have kept peace among ourselves. **Because we have not caused each other to stumble or loose some of us along the course of this journey.** God give us counsel and love for the care of each other. Amen.

Eudifo lOmufita Julius Mtuleni , La udifwa mOkangeleka komOshipangelo Onandjokwe, eti 02 Januali 2011

Otexti: Lukas 6:20-36

Kwa imbwa mEhangano eimbilo 47:1: “Ohambaulu Kristus, Ohambafimano, Ouhamba woye Kristus, Ihau xulu po. Mounyuni ovamwoye Va pa ouyelele, Tu shiiv’ ouhamba woye, Kelao tu kondjele.”

Otexti ya leshwa

Ekundo: Efilonghenda kunye, nombili yaKalunga Tate, noyOmuwa wetu Jesus Kristus Omuxupifi wetu nOhamba yombili, Amen!

Eudifo: Ovakwaneongalo novapwilikini vange onda hala oku mu longa oshinima shipe. Onda hala oku mu fatululila eendjovo edi daJesus dEudifo lokOndudu. Ndi fatulule kutya otadi ti ngahelipi, panghedi naanaa oyo da etwa komuevangeli Lukas.

Otamu dimbulukwa Jesus eshi a holoka muIsrael, okwe ya naanaa pefimbo linya Ovaisrael va li va djuulukwa Messias. Va li va hala okumona Messias ngaashi sha li sha shangwa momishangwa dovaprofeti. Omuprofeti Jesaja ota ti, “When the Messiah comes, the deaf, that day, will hear, the blind will see, the lowly rejoice, and the poorest exult in the holy one of Israel.”¹⁹ Embolo otadi ka udako, ovapofi otava ka monako, neehepele otava ka kala vahafa muIsrael.”Na Jesus mwene okwa li yo a popya eteelelo eli kutya ola wanifwa muye, e shi koleka efiku olo a li moshinagoga muGalilea. Eshi a li a kufa omushangwa ndee te u tonyununa ndee ta leshe. Ta ti: “Omhepo yOmwene oi li kombada yange, Osheshi yee okwa vaeka nge ndi udifile eehepele evaengeli, ndi xunge ovo ve na omitima datekauka, ndi udife omudo wemanguluko kwaavo ve li moupika.”²⁰ Ovanhu eshi va pwilikina eleshelo eli laJesus, ova li va tala kutya pamwe ou oye Messias ou twa teelega. Ovanhu aveshe ova lata kutya Jesus mokweenda nomokuudifa kwaye kutya oye Messias.

Otexti ei twa leshe, yEudifo lokOndudu, ovanhu otaku tiwa ove uya meengudu dinene, ve uye va pwilikine omulumenhu ou, pamwe oye va teelega. Ova li ve na omapulo mahapu oo inaa mona omanyamukulo: Messias ote uya naini? Ouhamba waye otau kala wa fa peni? Oolyelye ovo tava ka lya mo sha mouhamba waye? Omapulo aa aeshe okwa li a ukifwa kuJesus. Ovanhu ova li tava pula kutya: Ovarooma ava ve tu kolonyeka ava, mbela Jesus ote va ningi shike? Jesus tu lombwela. Ei oyo ya li oinima imwe nomomapulo oo Jesus kwali e na oku a nyamukula.

Ope na ngaa mbela eyooloko? Opa fa pehe na naanaa eyooloko pokati kOvaisraeeli eshi kwali va teelega Messias, nafye eshi kwali twa teelega emanguluko letu. Eenghalo edi mbali oda faafana: yopefimbo laJesus, noyaNamibia eshi twa li twa teelega emanguluko.

¹⁹ Isa 29:18-19.

²⁰ Lukas 4:18-19.

Paendjovo nee detu edi otaku tiwa, It was after a long night of prayer, at the mountain side when Jesus decided to select twelve men, the disciples, to be his assistants in his task of establishing the Kingdom of God on earth. He had also healed some sick and as a result, many people have followed Jesus to the hills. Eshi va mona eshi a longa, ovanhu vahapu ove mu landula nee.

Yee eshi e va mona okwa longifa omhito ei opo a fatulule ouhamba waXe, nowaye mwene. A shiiva omapulo ovalongwa, a shiiva omapulo ovanhu aveshe, naasho yo a hala okuninga. Jesus opened his mouth (okwa yeulula okanya kaye) ndee te va lombwele. Ovanhu ovo va li va pwilikina Jesus pefimbo olo va li va ongala opo, unene ovahongwa vaye, ova li inava yeledwa naanaa koilonga yavo kutya: Shitiwa eshi twa hoololwa naanaa ngaha ohatu ka longa shike? Ovanyasha ava ova li va ngwangwana kashona pefimbo eli va hoololwa. Muvo oto didilike kutya omwa li Mateus oo a li omwoongeli woifendela, ta longele kumwe nOvarooma; moo omo mwa li 'Simon omuladi' oo kwali e na eongamukonda e lilongekida okutwa keshe tuu oo ta longele kumwe nepangelo IOvarooma. Paife ova tulwa mumwe naMateus va ninge aveshe ovalongwa vaJesus.

Vahapu ova li va dja momikunda, ovafyoona, ovo va li ve udite ondjoko youpika, ve i twikwa kovaleli vavo vopamhepo oshoyo kepangelo IOvarooma. Opa li Ovafarisai, Ovasadukai, na vahapu ovo kwali tava pwilikine Jesus. Yee Jesus okwa li a shiiva osho sha li sha teelwa kuye, opo e shi nyamukule. Ndee ina kanifa nande omufango waye, ovision yaye okukala a dika oukamba waye nowaXe oukwaulu kombada yedu. Jesus okwa ti, Efimbo ola fika nee, Ouhamba waKalunga owe ya popepi, Lidilululeni, nye mu itavele evangeli. The time has come, the Kingdom of God is at hand, Repent therefore and believe in the gospel. Markus osho a nyola mekapiteli laye lotete ovelishe omulongo nonhinhano (Markus 1:15). Eli olo la li etumwalaka laasho Jesus a li a eta mokuudifa kwaye kwevangeli.

Nomolwaasho, okwa li naanaa a fa omunapolitika ta fatulula ngeno omanifesto yoparty yavo. Okwali ta fatulula naanaa osho shi li mouhamba waXe nowaye mwene. Eendjovo edi tadi ti "ovanelao," eli olo efatululo louhamba waKalunga, noloukwatya wokuya mouhamba waKalunga. Have you ever thought of the beatitudes as a chain of stages leading into complete citizenship of the Kingdom of God? Eendjovo edi Ovanelao ovava eehepele dokomwenyo, shaashi ouhamba weulu owavo. Ngeenge to di lesa owa koneka tuu kutya otadi popi ashike oshinima shimwe ashike? Otadi popi ashike eenghatu domunhu umwe. Onda li ndi shii ounelao tau popiwa apa otau popi ovanhu vayooloka mukeshe shimwe. Kutya shiimba ngee nghi fi omunelao moshinima eshi, ohai ka kala omunelao mushikwao. Ngee papwe nghi li mounelao weehepele, pamwe ofye ovanelao vovanamutimanghenda, ila ava vovakondjeli vombili.

Ndee eshi nda lesa embo limwe la shangwa ku Clarence Jordan, onda dja po ndi uditeko. Jordan okwa kwafa nge momadiladilo ngaashi taa landula apa, nonda hala mu shikule nge meudeko lange lipe.

Natu shi taleko hano ngaho eshi Jesus ta popi Ovanelao eehepele, osheshi ouhamba waKalunga oweni: Olyelye ehe fi ohepele mokati ketu? We are all poor. Nomolwaasho ohatu hafe ngeenge paLukas otaku tiwa: “Blessed are you poor, because your is the kingdom of God.” We are poor of different kinds. But I guess for us who are here this morning, we are poor for the kingdom of God. Ohandi diladila kutya ava twe ya apa nena otwa dja komaumbo shaashi fyee eehepele dokomwenyo. Otwa hala okuya mouhamba waKalunga. Osho she tu eta apa. Omolwa ouhepele wetu nee omu tu li omu, Jesus ota ti ngaha, Ove omunelao ngeenge owa hepwa okuya moshilongo shaKalunga. Ouhamba waKalunga oyou wa dikwa apa mongeleki yaye. Ovanelao ovo eehepele osheshi ouhamba waKalunga owavo. Owetu ngaho!

Otaku twikilwa nee natango kutya, ngeenge ame ohepele, ove ohepele, otu na okukala twa fya ondjala nenota. Kape na ohepele i na oikulya, kutya nee ohepele yokomwenyo ile ohepele yokolutu. Ngee owa fya ondjala nenota, ove otaku tiwa oshilongo sheulu oshoye, nena apa otaku tiwa nee. mouhamba omo omu na oikulya ihapu. Otaku tiwa nee oto ka kutifwa, ove oto ka pewa omeva omanamwenyo. Oinima oyo oya landulafana ashike. Kape na elao la fiyapo likwao. Ngeenge oove ohepele wa fya ondjala nenota, osha yela kutya onye ava tamu lili. Onye nee tamu popiwa ovanelao tamu lili paife, shaashi otamu ka yola. Ohatu ka yola shaashi itatu ka kala vali twa pumbwa sha. You all will probably join in the song of David when he said: “The Lord is my shepherd, I shall not want,” papsalome 23.

Omu udite ko tuu ngaha kutya omapuniko aa kae fi ounima ve likalela ndee okwa longekidwa nawa taa tanguluka noku li melandulafana li na ondunge nomulityo? Onde lineekela omu udite ko kutya eudifo eli laJesus lokondudu itali popi oinima ya tukuka ndee oya landulafana noi li ashike momunhu umwe aishe kutya: Ohepele oyo ya fya ondjala, oya fya enota, oye la lili, yee oye ngoo ta ka pewa omauwa oo a udanekwa. Natu tye ngeno ovanaudu vavali ova kale keumbo tava vele, yee umwe wavo ota dimbulukwa kutya, oku na okuya koshipangelo. Ote ya okumona omuhakuli, manga mukwao e li ashike keumbo. Osho naJesus a fa a li ta ti kutya ovanelao nye ovo mwa dimbulukwa kutya omwa kanifa oukolele nomwa pumbwa eveluko osheshi oshipangelo shaNandjokwe osheni. Ovanelao nye ovo tamu dimbulukwa kutya nyee otamu vele, ndee tamu ya koshipangelo, osheshi otamu ka mona ekwafo lopaunamiti le lixwapo. Ovanelao nye ovo tamu hokolola omikifi deni koondohotola osheshi otamu ka pewa ouhaku we lixwapo. Ovovo mwa kala tamu lili kouyehame woipute yeni, kouyehame womalutu eni, osheshi otamu ka yola, otamu ka nyakukwa, ngeenge mwa veluka.

Jesus okwa twikila ko a lombwele eemhunga dovapwilikini vaye oshili oyo ye va teelela kwinya kutya, Ovanelao nyee ovanhu ngeenge tave mu taataa notave mu tondo, Hafeni osheshi omu na ondjabu inene. They will persecute and cut you out of the synagogues. Jesus apa ota ti, ngeenge omunhu we lidilulula, ndee to di mo mouhamba waSatana nepangelo laye, u uye kouhamba waKalunga, ovanhu venya wa fiya mepangelo laSatana otave ku tondo, tave ku taataa, notave ku lundile. Jesus ota ti: Hafa, nyakukwa, osheshi ondjabu ei to ka hanga mouhamba waKalunga oinene.

Jesus okwa twikila ko teva pe omayele nghee ve na okukala mouhamba. Mouhamb omu Jesus ota ti, There is no place for hatred or revenge in the Kingdom. Make your enemy the guest of honor. Ningeni nawa ovo tave mu taataa. Va indilileni ovo inave mu hala. Naavo tave mu denge ile tave mu nyeke oinima yeni, va peni mouyadi. Onghalo ei oya fa idjuu okuudikako kufye kutya ovatondi vetu natu va ninge nawa. Osho naanaa twa li twa tala osho pefimbo lemanguluko letu, eshi omupelesidende woshilongo shetu Sam Nujoma e ya ndee ta ti: Naku ningwe ediminafanepo. Aveshe ovanhu vange, mwa kwatelwa novatilyane, naava va kala tave tu hepeke. Otwa li hatu lipula kutya, Ai, tatekulu Sam, owa tala po ngoo nawa opo?

Jesus naye apa ota popi oshinima eshi shimwe, kutya eshi otashi shiiva ashike, ngeenge wa hange elidilululo lashili, ndee to kufa onhele yoye yomouhamba waKalunga mouyadi. Mouhamba waKalunga omo omuwa, mu na Ohamba Jesus ta pangele nohole, ombili nouyuki. Omounyuni omo muhe na vali oufyoona, ondjala, ouyehame ile omikifi. Oo ounyuni wehafo laalushe.

Ofye naave otu li oilyo youhamba ou apa nena nofiyo alushelushe, Amen.

Kwa imbwa: “Pe ng’ eendjovo doye, Mwene, Mona kali xulu po Nola fimana unene, Ndi li nonda wana po. Ngeenge ha eendjovo doye, Peni pa dj’ eitavelo? Shamha ndi n’ emona loye, Koyounyuni nghi na ko.” (Eh.160:1).

Translation:

Sermon of Pastor Julius Mtuleni, Preaches in Onandjokwe Hospital Chapel on 02 January 2011

Text: Luke 6:20-36

Hymn 47:1 (in *Ehangano*: 1978), was sung: “*The heavenly King Christ, The glorious King, Your kingdom Christ, Is eternal . Your children in the world Give them light, That we know your kingdom, And strive toward blessedness*” (own translation).

Reading of the text

Greeting: Grace to you and peace from God our Father, and from Jesus Christ our Savior, the Prince of peace, Amen.

Sermon: Dear congregants and my listeners, I want to explain to you the meaning of this text of the Sermon on the Mount as recorded in the account of the evangelist Luke. I hope that you remember that Jesus emerged during the time when the people of Israel had high expectations of the long awaited Messiah who would come to liberate Israel from the enemies. That expectation is evident in the words of the prophet Isaiah who said: When the Messiah comes, the deaf, that day, will hear, the blind will see, the lowly rejoice, and the poorest exult in the holy one of Israel.”²¹

Jesus himself echoed this very expectation while preaching in the synagogue in Galilee (in Nazareth), when he too a scroll and read from Isaiah saying: “The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring good news to the poor; to proclaim the Lord’s year of favor (Luke 4:18-19). When the people heard that reading, they were looking at Jesus as a Messiah who would immediately liberate the country by pushing the Romans away.

According to the text, the people came in big numbers to listen to the man of their expectations. They had many questions which needed answers. When does the Messiah come? When does he establish the Kingdom? How will this Kingdom look like? Who will benefit from it? What happens to the oppressors, these Romans and their collaborators? These are some of the contemporary issues and questions that Jesus was expected to answer, if he was someone who would claim or seen as the Messiah.

Is there really any difference? It seems to be that there was not much difference between the time when the Israelites were expecting the Messiah and we the Namibians were waiting for the independence of our country.

²¹ Isa 29:18-19.

According to our text, it was after a long night of prayer, at the mountain side when Jesus decided to select twelve men, the disciples, to be his assistants in his task of establishing the Kingdom of God on earth. He had also healed some sick and as a result, many people have followed Jesus to the hills.

Seeing the multitudes, Jesus used the opportunity to enhance the content of his Kingdom. Knowing what the people wanted to hear, and what he himself wanted them to know, Jesus opened his mouth to address the subject of the Kingdom. The people who gathered and were listening to Jesus, especially the disciples, did not have clear understanding of their mission in issues like: Well, what is exactly our role and tasks, now that we have been called by Jesus? These young men were a bit confused at the time of their call because they were a mixed group of personalities from different life orientations. Think that at the time of their call, there was Matthew, a tax-collector and a collaborator with the Roman officials. There was also Simon, a Zealot, who would not waste any time to use his sword to kill the enemy, including Matthew who was a tax-collector and a collaborator with the Romans. Now they are unexpectedly together with Matthew as disciples.

A lot of the people in the crowd were drawn from the villages of the common poor who were feeling the pinch of oppression from both their religious leaders as well as from the Roman oppressors; and many others who wanted to listen to Jesus. The religious leaders such as the Pharisees, Sadducees, Essenes and scribes were looking for a Messiah, each group in its own fashion. They all expected a strong leader to deliver and lead them to freedom.

Jesus knew the expectation of the people about himself. But these other expectations did not divert him from his vision which was to establish his and his Father's heavenly Kingdom on earth. This vision was encompassed in his opening statement when he said: "The time has come, the Kingdom of God is at hand, repent therefore, and believe the gospel" (Mark 1:15). This was the central message of the gospel that Jesus was proclaiming.

Jesus was therefore like a politician of today who explains the political manifesto of his/her political party to members during election campaigns. He was explaining what the divine character of his Kingdom and that of the Father was all about. The "blessed" mentioned in this text, refers to the nature of how one enters the Kingdom of God and the nature of the Kingdom itself. Have you ever thought of the beatitudes as a chain of stages leading into complete citizenship of the Kingdom of God? I used to think of these beatitudes as individual and very different statements. I thought that there were so many various chances so that if you miss out in one, you are blessed in the other. For example, if you miss out in being poor, you would be blessed in being one of those who weep; the meek or the peacemakers. But I have come to the new understanding that these words are talking about one thing and one person. They are only some steps of one person into the Kingdom.

My new discovery came when I read a book by Clarence Jordan. Jordan has convincingly given me new insight and I am inviting you to walk with me in my new discovery.

Let us look at it this way: If Jesus is speaking of the blessed poor, because theirs is the Kingdom of God; who among you is not poor? We are all poor. Therefore we are glad if according to Luke it is said: “Blessed are you poor, because yours is the kingdom of God.” We are poor of different kinds. But I guess for us who are here this morning, we are poor for the kingdom of God. I am thinking that those of us who are here today have come from our houses because we are poor in spirit. We want to enter into the Kingdom of God. It is why we have come here. Jesus is saying those words because of this poverty of us. You are blessed if you are hungry of entering into the Kingdom of God. The Kingdom of God has been established here in his church. And because we feel poor for this Kingdom; it is our Kingdom! Jesus is saying to us: If you are poor, you must be hungry, and therefore you are also blessed because there is lot of food prepared for you here in the Kingdom. There is no poor who have food, either the poor in spirit or the physically poor. We are therefore promised satisfaction and the living water. Those things are simply connectedly next to each other. There is no blessing which is apart from the other. If you are poor because you are hungry and thirsty, it is clear that you are among those who are weeping. You are the ones who are mentioned here as those “who weep now, for you shall laugh.” We shall laugh because we will no longer be in need of anything. You all will probably join in the song of David when he said: “The Lord is my shepherd, I shall not want,” (Psalm 23).

Does this make you understand that the beatitudes are not independent units but they are arranged progressively and are in logical order? I hope that you understand that this Sermon on the Mount does not speak about separate things but about things that are connected and refer to one person that: The poor who is hungry, is also the one who is thirsty and weeping; and it is the same person who will be given the promised happiness or blessing. To be more practical, let us take the case of two sick people. One of them realizes the poor health and comes to the hospital. He/she will come to see the nurse or doctor. The other one does not see any need to go to the hospital because he does not believe that he is not sick. Jesus was like a nurse telling the one who has come to the hospital saying: ‘Blessed are you who realize that you have lost your health and need healing, because this is your Onandjokwe Hospital. Blessed are you, who realize that you are sick, and come to the hospital; Blessed are you who hunger for your good health, for yours in enough professional medication. Blessed are you who used to cry because of the pain of your sickness, for you shall laugh and rejoice when you recover.’

Jesus continued to tell the crowd of listeners the truth of what is waiting them out there. “Blessed are you when the people hate you, and when they exclude you, and revile you and cast you out as evil.” Jesus was telling them that, if they have repented and have left the kingdom of Satan and its power and enter the Kingdom of God, those whom you have left behind in Satan’s kingdom will not be happy. They will hate and persecute you, and will accuse you falsely. Jesus says to them: Be happy and rejoice because you will have your great reward in the Kingdom of God.

Jesus continued giving them advise and guidelines on how they have to live in the Kingdom. He tells them that: There is no place for hatred and revenge in the Kingdom; Make your enemy the guest of honor; Do good and pray for those who hate you; Give more to those who persecute you and take what is your forcefully.

This is quite difficult to understand that we should treat our enemies kindly. That was exactly the same at our independence, when the president of our country Sam Nujoma came and said: ‘Let the nation reconcile. You are all my people, including the whites and those who have been oppressing us.’ We were asking ourselves: Ah! Has *Tatekulu* Sam really thought this out thoroughly?

Jesus is here also speaking alike that, this is only possible if you come to real repentance, and take your full position in the Kingdom where Jesus is King and rules with love, peace and justice. That is the world without poverty, where there will be no more hunger or thirst, pain or sickness. That is the world of eternal happiness. You and I are members of this Kingdom here and now, and for ever and ever; world without end, Amen.

Hymn 160:1in *Ehangano* was sung: *“Give me your words Lord; Everlasting treasure. It is so much precious; With it, I am satisfied; If it is not by your words, Where does faith come from? If I have this treasure of yours, I have no worry about the worldly.”* (informal own translation)

Eudifo lOmufita Veiko Munyika - Lukas 6:20-36, La udifilwa pOushake, opo vamwe vomovakwaneongalo vomaongalo Onangolo, Eenhana, Omundaungilo nOkongo va li va shakena mOsondaha Onhivali yaKrismesa, eti 26 Desemba 2010

Ekundo: Efilonghenda lOmwenene wetu Jesus Kristus, nohole yaKalunga Tate, neendafano lOmhepo Iyapuki, nali kale pamwe nafye atusheni, nomongula ei yonena melongelokalunga letu.

Eilikano: Ohatu ku pandula ohamba Tate Kalunga ketu, eshi we tu diinina momafiku aeshe a dja ko, molweendo lomudo aushe, fiyo twa fika moivilo ei inene, medalo lOmukulili wetu Jesus Kristus, nomOsondaxa ei yowina tai diladila ounona novanyasha, novaitaveli aveshe. Ohatu ku indile Kalunga ketu u uye apa mokati ketu, u tu popife neendjovo doye, eendjovo doye odo di li ouyelele mondjila yetu, nonyika keemhadi detu. Ila u tu popife, molwaJesus Kristus Omukulili wetu, Amen.

Etwalemo: Otu na olupandu linene okumona omhito ei tu udeni omambo pamwe mefiku eli lowina. Kali fi ashike efiku lowina, ndee omomhito yo yowina oyo twa ongaleni apa, mediladilo lokushakena okudja keembinga shiimba nhatu ile nhee doshitukulwa eshi. Eemhito da tya ngaha odiwa, nodi na okutalika ngeno kutya odo omhito yokulipepaleka, omhito yokumonafana nookaume meitavelo, ngeno okwali sha dulika nokuli ngeno vадja keembinga adishe domaongalo aapa. Nonande ondi wete ngoo kutya shiimba ope na ngoo vamwe inava fika, ndele osho kashi na unene ombudi. Otwa pandula unene okumona omhito ei.

Omolwa omhito ei onda hoolola eendjovo dihe fi odo di li melandulafano. Oku na ngoo omatomheno amwe, ashike limwe lomatomheno ololo kutya otadi popi oinima inene, omidi dehongo lopakriste, nomidi deenghedi dopakriste, odo da pumbwa okulafululwa, nokupepalekwa. Shaashi okomidi edi, okomakanghameno aa oko hatu tungile onghalamwenyo yetu momudo oo twa yuka – fiyo okOkrismesa tai ka landula, ile fiyo omokukalamwenyo kwetu akushe.

- Elesho leendjovo la ningwa kovakwaneongalo vavali: eevelishe 20-26; 27-36

Eudifo:

Eendjovo edi da popiwa kuJesus Kristus, omunhu oto hale ngoo okutya okwe di popya ongula yonhumba, kashiimba efimbo ngoo ngaali, ile pamwe paife kwasha unene. Shaashi oku da dja otadi ulike kutya okwa lele komhunda, nghee a ile ko onghela a ka ilikana. Nghee a lele ta ilikana. Nomomhito oyo yeilikano, nokukala komhunda a hoolola ovahongwa vaye omulongo navavali. E va hoolola mongudu inene-inene yovahongwa vaye. Otaku tiwa nee eshi a dja komunda, okwe uya nee pehalandjadja. Omavangeli aa otaa yooloka kanini mokutumbula onhele ei: PaMateus 5-7 otaku popiwa “Eudifo lokOndudu” ngaashi twa uda, ndee muLukas otaku

popiwa Eudifo lomEhalandjadja. Mehalandjadja ngaashi ngoo nee tu lyeni apa, ponhele yayeuluka, ovanhu aveshe va ongala. Ohatu lombwelwa kutya Jesus okwa kala ofika pehenene, Ou ita longifa nee oshitya “ehalandjadja” ota ti “ehenene.”²²

Ongula oyo otaku tiwa eengudu dinene da dja keenhele dayooloka – ngeenge ohatu lesa ngeno muLukas 6:17-19 – “...ndeke oko kwa li ku na ongudu inene yovahongwa vaye novanhu vahapu vomuJudea ashishe, novomuJerusalem, nomomikunda daTirus nodaSidon.” Ovanhu aveshe ovo okwali ve ya okwoongala efiku olo pehalandjadja – “ava ve uya oku mu pwilikina nokuvelulwa komaudu avo nosho yo ava va li va hepekwa keemhepo danyata, ova velulwa.” Novanhu aveshe ova li va hala oku mu kuma, osheshi ova uda eenghono odo hadi di muye kutya ohadi velula.

Oto dulu okudiladila momadiladilo oye kutya opa li pe na engafifi linene, ovanhu vahapu, oshinima tashi undulafana. Keshe umwe okwa hala okukuma Jesus ile oku mu uda ta popi. Eendjovo detu petameko opo oda ti nee: “Ndeke yee okwa yelula omesho aye, a tala ovalongwa vaye, ndee ta ti, ...” Osha hala okutya ngahelipi? Eendjovo edi twa lesa oda popiwa kuJesus a tala kovahongwa vaye. Okwa li ta popi novahongwa vaye, ongudu ei yaye.

Onda ti nale kutya meendjovo edi, monghwiididi ei yelongo laJesus, ota yale, ota tula po omahongo manene Oukriste. Ota fatulula eenghedi nhumbi omukriste e na okukala. Omolwaasho okwe di yukifa kovahongwa vaye ovo a tala kutya eshi tava di opo, itava ka kala ashike ngaho, ndee otava ka longa yo naanaa ngaho voo va ka honge yo vakwao. Ota popi novanhu ovo e weti kutya otava ka kala ee‘ambassadors’ komikunda davo. Ehongo laye otali nwefa mo ounyuni okupitila muvo, omolwaasho oku na oshisho shinene navo, nokwa hala va shiiva omafinalongo neenghedi dopakriste, odo da ninga ongubu, oluumbo ile ekuma mokukalamwenyo kwetu.

Omu udite ko ngoo? Ngaashi nee ngeno hatu di popi ngaha, ohatu di popi meudeko eli kutya, otamu di tambula ndee tamu di twaalele. Tamu di twaalele kwaava inava mona omhito yokuuya apa. Mu ke va lombwele kutya, Jesus okwa ti ... Nomohango otadi ka popiwa, itaku ka liwa ashike eesilaye nashike, ndee otamu ka popiwa yo, ile otamu ka kalwa yo pamulandu oo Jesus Kristus a tula po, te u tula po meendjovo edi.²³ Okwa tiwa okwa punguluka ile okwa yelula omesho aye ndee ta taalele kovahongwa vaye. Hano osho tashi landula, osha nuninwa ovahongwa vaye. Nomomhito ei yonena, oove naanaa to dilaadilwa, kutya nee okaana ile omukulunhu, omunyasha ile omukulupe. Nena nafye otu li apa pehalandjadja, pehenene, pOushake, ofye ovahongwa vaJesus. Jesus ota yelula omesho aye kufye nena, e tu honge omafinalongo neenghedi dopakriste. Okwe tu umba eeshela dehongo laye. Tadi shela, tadi topa, ndeke tadi ndunduma:

Tu imbine: *Tai topele ashishe eshi tashi ya! Tai hanauna etanga laSatana! Yelaula yelaula, Mutondi inda nee, yelaula!! Yelaula yelaula, Mutondi inda nee.*

²² Ta ulike ketoloko lOmbibeli mOshikwanyama

²³ Ehombolo la li tali ka hambola diva ola li la ingidwa melonelokalunga olo.

Osho Jesus ta popi meendjovo edi oove naanaa we shi dilaadililwa nowa teelelwa u shi twaalele.

Jesus was qualified. Oye naanaa oo taku tiwa oku na omhito yawana okufikifa eendjovo edi kovahongwa vaye nokovanhu vaKalunga. Omolwaasho, komesho ashike yado manga inatu ya mudo okudja kwinya , muLukas 3:22, otamu popiwa etumbulo eli: “Oove omona wange omuholike, onde ku hokwa.” Kalunga ta vilikile, ta popi Jesus, te mu tunhile ta ti, Ove omumwange omuholike, onde ku hokwa. Nokonima yokafimbo momatukulwa a landula ko, muLukas 9:35, otaku popiwa etumbulo eli la yuka kovahongwa kutya: “Ou Omona wange omuhoololwa, mu udeni.” Kutya, okwa ‘qualifaya’ naanaa, okwa pewa omhito ya wanapo a ete eendjovo edi kufye nokovahongwa vaye aveshe. Jesus ou otwe mu shiiva nale okudja kedalo laye kwinya, okwa tiwa omweengeli manga ta xunganeke okudalwa kwaye okwa ti, Maria oto ka dala okaana okamati, na Josef okwa lombwelwa: ndee to ka luku Jesus. Jesus oku na okupewa edina olo shaashi “oye ta ka xupifa oshiwana shaye momatimba asho,” nokoilanduli yao.

Ohatu ehene ko kashona. Ehongo olo Jesus te li eta meendjovo donena, hali ifanwa Eudifo lokOndudu ile Eudifo lomEhalandjadja, otali popi eeplana daKalunga inadi fa dovanhu, oinima yokooKalunga inai fa yovanhu. Ngaashi mwa uda ovalessi va lesa, vati kombinga yonghalamwenyo, yonghalafano, okutala kwaKalunga inaku fa okutala kwetu. Ovo fyee twe va tala kutya ovo eehepele; ovo fye twe va tala kutya otava hepa; ovo twa tala kutya ovo tava lili; ovo ve he na po sha – kombinga yaKalunga otaku tiwa kutya ovo naanaa ovelao. Ovelao nyee eehepele, ava mwa hepa paife, ava mwa mona oixuna paife, ava inamu fimana paife, ava muhe na oshilonga paife, onye ovelao. Jesus osho ta hongo ngaho. Kutya ava mu wete muhe na eenghono, ava mu wete muhe na po sha, muhe na efimano, muhe na etumbalo – Diinineni, shaashi omu shi li nawa ngaho. Kaleni mu shi shii kutya, ouhamba weulu oweni. Ashike nee, ngee we litula muJesus noto lalakanene ouwa, unene wokomesho, ito kala ino shakeneka oudjuu noupyakadi. Ito kala ino tondwa ile ino lilifwa. Eendjovo otadi ti nee: Etimaumbwile oli dule ekuta. Diinina!! Ouwa woye ou li komesho. Omanga vahapu tava kondjele ou wopaife, ove kondjela ou wokomesho nowaalushe. Ehafo loye otali ya, notali ka kala laalushe.

Nota tanauka ta popi kombinga ikwao: Nyee ava mu wete mu li nawa, ‘Takamifeni’! Nyee ava mu wete mwa fika, mu na eenghono, mu na efimano, pamwe omu na nomaliko, inamu pumbwa sha, pamwe inamu pumbwa oikulya omu li nawa ihamu havala oshikukuta, noshotuu; tashi dulika tamu yolo nokuli vakweni venya keshe fiku oku na okakutu ile pamwe ngaipi – Kaleni mwa kotoka. Shaashi nye ovo mwa hafa paife, kaleni mu shi shii kutya, ondjabi yeni omwe i mona nale ngaho. Kai li komesho, otai fyaala konima. Ovelise 24 otai tomona: “osheshi ehekeleko leni omwe li mona nale nokuli.” Okutya, ngeenge omutima woye, eenghono nefimbo loye owe i manene moinima yopakafimbo, otashi dulika u i mone. Oto kuta ndee to yolo, kuyeke nokuli. Ashike opuwo ngaho. “Wa lile onghela ku lile.” Ngeenge omwa hafa paife otashi dulika tamu ka lila ngeenge itamu likwata nawa.

Onda hala okuulika mekwatafano neendjovo edi kutya, Jesus ote tu lombwele kutya, onghalamwenyo ehoololo. Onghalamwenyo okuhoolola. Kalunga okwe tu pa omhito okuhoolola

pokati kouwa nowii, elao nomupya, epuniko netulomutima, omwenyo nefyo. Ohatu shi lesha muDeuteronomion 30:15-19:

“Tala, onena eli onda tula omwenyo nelao, efyo nomupya moipafi yoye. Eshi handi ku lombwele nena eli: okuhola Omwene Kalunga koye, nokweenda neendjila daye nokudiinina oipango yaye, nomalombwelo aye neenghedimhango daye, opo u shiive okukala nomwenyo nokuhapupala, nOmwene Kalunga koye opo e ku nangeke noupuna ... Onde mu hololela omwenyo nefyo, enangeko noupuna netulomutima. Hoololeni omwenyo, mu shiive okukala nomwenyo, nyee vene noludalo leni.”

Eendjovo oda ti “paife.” Ngee owa tale mOmbibeli yoye, oshitya osho “paife” osha endululwa luhapu. Ava mu li nawa paife otashi dulika mu ka lile komesho. Onghalamwenyo ei hatu hongwa apa, otaku tiwa Omukriste omhito keshe oyo u i na yokufuda noyokukala momwenyo, oyo omhito yehoololo. Ehoololo pefimbo linya hatu putuka, walye ngee ohashi popiwa vali paife, (shiimba ithubi popiwa vali nokuli. ‘Moet’ vahapu kave shi shii vali) kutya: Okuhoolola ondjila yanamaadi, nokuhoolola ondjila ikwao i na oshitya shiishii ngoo ngaha. Ovakulunhu ohaku tiwa ondjila yanamaadi imwe oyashike? (Omupopi a pula epulo la yukilila movapwilikini.) Hahahaha!! (Taku yolwa).²⁴ Keshe ngoo apa u li oto hoolola pokati kokuxupa nawa haku tiwa ondjila yomaadi (youpu), ile nondjila youdjuu. Omwiimbi weimbilo 43:1,3 ota ti:

“Omu-omoundedi-omu ndi li, Ndi li molweendo handi i, Keumbo koshilando-ulu ... Kape n’ondjila kai n’oudjuu, Yomwenyo nayo ke ipu, Oi yad’ omalwa aa manene, Ya finana, noosatana alushe tava kondjifa, Tu dje mondjila ei yOmwene ...”

Onghalamwenyo okuhoololapo imwe yomeendjila mbali: imwe oyanamaadi, imwe ikwao oyoyo yoshitya ithubi popiwa naanaa nupu shaashi ka iwa. Ondjila yanamaadi otashi ti okulya nawa faife, okuxupa nawa paife, ‘okugenita’ paife. Omanga inya, owa fa to mono oixuna paife, owa fa ito ‘genita’ paife, owa fa ito li nawa paife, owa fa to kanifa efimano paife, ndee komesho oto ka lya nawa.

Ove oto hoolola po ouwa wopakafimbo ile oto lalakanene ouwa waalushe? Owe lilongekida okutyapula paife ove u ka lye oilulu, ile owe lilongekida okulya “iilulu manga iitoye tayi ya?” U hoolole ondjila hai popiwa kovakulu vonale kutya: Tetekela shii, shiwa shi xuunine? Tala eimbilo 381:

“Tingoli tay’ opalekwa Meziko lin’ uuhanye, Neitaalo tali yelithwa Momulilo guuwehame, Muuhanye mbu wa pupyala Ekoko tali lunguna, Shingoli nosha yela.”

Ekumaido oleli: Hoolola omwenyo!

²⁴ MOshikwanyama ohamu popiwa “ondjila yanamaadi nondjila yanamatudi.” Osho shaxuuninwa tashi futikwa meudifo, oshaashi ashike tashi kwelenga nai, ndele hasheni omutyo washo tau tukana. Otashi holola ashike ondjila yokumona oixuna.

Manga nee handi lilongekida ndi udite nda pewa omhito yokuninga eudifo moshitukulwa eshi omo nda dalelwa, ondi na oupyakadi. Onda na oupyakadi ou kutya: Koima oku koushilo oku otaku di tuu vali sha vana va! Oko tuu mu li oku, omu li ko tuu mwe lilongekida? Unona onye, omu li ko tuu oku mu li meefikola, nomafiku ohatu ka teelega ngoo mu kule ndee tamu ningi eendohotola ngaashi tate Ngodji ou? Oko tuu mu li oku? Onda uda okahokololo taka ti vati ounona vaaku itava piti vali. Aaye oshifo shee‘result’ name onde shi mona. Oshikunde onde shi tala, Okahenge onde ka tala, Onangolo onde i tala apeshe apa onda tala po. Eefikola odo dee Grade 12 nee 10 onde di tala. Ndee onda mona mo ngoo eendada dinya ngaashi “Oiwana yahangana, nooGabriel Taapopi, nooFestus.” (Omupopyofano tau ulike kedopo neendada ngaashi U, G na F). Itamu mono oitwa i li pombada – oo F! Ndee tate Nakwafila eshi a popya apa, ota ti, aye Martin ondohotola, yee opo ngoo a dja apa; Veiko naye ondohotola, naye opo ngoo a dalwa apa. Onda hala ndi mu lombwele kutya ope na eendohotola dihapu inadi holoka apa da dalwa oku. Tate Ndamanomhata a dja ngoo pOmatunda opo, naye ondohotola mouteologi. Oku na Martin yaNelumbu, a dja ngoo mOndema omo, naye ondohotola. Oku na umwe vali, okaana kange, ka ninga ondohotola. Oku na umwe a dja ngoo pEembaxu nOndobe opo, naye ota ningi oundohotola.

Tashi ti onda hala okutya, koushilo oku kaku na luhepo leendohotola. Otaku dulu kudja ovanhu ve li nawa. Ngaashi ngoo kwa dja Martin, osho ngoo to dulu okudja ko, naave u ninge ndohotola. Ndee ongeenge nee to hoolola ondjila inya yelikwatonawa paife. Omolwaasho oshi li oshiponga okufimana paife. Ngaashi oukadona novamati, efiku limwe nda enda pOmindaungilo opo nopEehauwanga nopOikunde opo hai tale ngoo: ounona ve li peekamba opo, va fimana, tava ndanisha. Omadjukudjuku enya ile omakwashike hamu tulwa oimaliwa ndee tali shiki mokule, ndee ounona aveshe tava teketa, tava teketa, fiyo opomugoyi, fiyo opomulongo-nambali woufiku. Okaana ka tya ngaho ngeenge wa ka tala mo‘result’ yako oto ka hanga mu na U, ka dopa. Konima yeedula eshi tadi i komesho, vakwao eshi tava ka lya oiimati, koo otaka li peni? Eendjovo tadi ti, “Tetekela shii, shoo shiwa shixuuninwe.” Omu udite ko ngoo? Ngeenge oushilo itau yambukapo melihongo, dimbweni okukalya omaadi komesho. Nena otashi ti ohatu ende shanimanima, omolwa oinima ei yokutya, otwa hala okulya paife.

Tate Nakwafila eshi a shiivifa ta ti: Aaye ileni amushe eshi ngoo eimbilo tali tameke nyee omwe ya. Ileni ounona novafikameni, noomeme ooina younona. Ndee okwa kala po ngoo okafimbo manga ina ya kootate. Afa ngoo a ya po a limbililwa kashona kutya - Ootate opo tuu ve li? Shili-shili eshi nda umbila ko omesho oku, ounona ava ova fikamenwa ashike koomeme. Opa li ngoo tate umwe a kalelapo nee mbela ootate aveshe. Ootate aveshe ove li mbela kOshomeva. Ootate aveshe mbela ove li ngoo ko‘front’, ile ove li kOmbaye ile peni. Ashike otashi etifa ngoo epulo kutya, Osho tuu? Oshoshili ngoo kutya ootate ava va dala ounona ava va li apa aveshe ove li koilonga peni-peni? Ile pamwe osheshi handi udu kutya ootate itave uya – itave uya komambo, itava landula omaludalo avo? Itave va ‘sapoota’ okudja ngoo meshasho lovene, fiyo osheshi tava ka ya meefikola? Ovukulukadi ovo ngoo tava landitha oukuki, manga fyee ovashamane oimaliwa

hatu tula pamwe pelili? Tetekela shii...! Hepa paife u ka hepuluke komesho, osho eendjovo da hala okutya.

Ovamwameme nату ye koshitukulwa shikwao, osho twa dja nokutumbula oshaNakwafila kwali osho. Ohatu i kwaashinya sha leshwa kumeme (ou womukulunhu weongalo wopakafimbo).²⁵ Kutya, otaku popiwa ohole. Jesus ota tula po omhango hai ifanwa kutya o'Golden Rule.' Omhango yokuholafana. Omhango ei tai ti (Ngeno okwali hatu takuma ngeno ohatu ti): "Go out of your way for another." – Kendabala u ningile mukweni ouwa oo oove ngeno kwali wa hala u u ningilwe. Ile ngeenge ohatu shi tula mo'negatifi' ohatu ti: Ino ningila omunhu oshinima ino hala oku shi ningilwa. Otashi ti, Holafaneni!

Otwa pumbwa okuninga ngaha ngaashi Jesus a ninga: Okwe lidula oukalunga ndee ta djala olupe lwomupika, efano olo a pewa mOfafilipi 2:3-14, omo hatu londwelwa tu kale melininipiko nomeduliko, nokuyepa efimano longaho oshoyo okulihola-mwene.

Ounyuni wopaife unyuni wokulihole. Ovanhu ohatu lidiladila unene fye vene. Onda uda ovanhu tava yelakanifa Oukriste nopolotika. Ndee otava ulike kutya opolotika oya ya pombada i dulife Oukriste. Otai tu pangele i dulife unene Oukelefiti. Paife eshi ohole yetu otai ufwa, omunhu ohandi kala ashike ndi mu hole, nohandi mu ningile ashike ouwa, ngeenge ohatu tu kumwe mopolotika. Omunhu oto lipula nee: Osho ngoo hatu kaleni ngaho? Twa fa ashike tu li moita natango! Onda uda eehombo da tenda omufya, di li vati oku, shaashi omukulukadi oku li kopolotika imwe ilili, omushamane oku li ku ikwao, okaana oke li ku ikwao. Paife eshi ovanhu ovo meumbo ihava popi, nande ovo ngoo va li va fikama apa ngaashi ngoo tamu ke ya po nyee vavali valwetu (ta ulike kovafuko va ingidifa ehombolo efiku olo), ndee tava ti, "omafiku mai nomafiku mawa." Va ana koshipala sheongalo nokoshipala shaKalunga, nokoshipala shepangelo, nokoshipala shovadali. Ndee paife omolwa opolotika, otu udite vati eehombo da tenda omifya. Ovanhu itava popi shaashi umwe oku li mongudu yopolotika yonhumba. Tashi ti, Oukelefiti waya pedu, oupolotika – taking over.

Oupolotika oshinima ngoo hashi kala po shili, oshi na oshilonga, ndee kau na okukala wa pitilila oukelefiti. Ningila mukweni osho ashike wa tala kutya, naave owa hala oku shi ningilwa. Ino ningila mukweni oshinima wa tala kutya ino hala oku shi ningilwa. Kokutya, kala u hole omukweni ngaashi eendjovo tadi ti. Efimbo linya ovanhu inatu ya natango memanguluko, opa li pe na omunhu umwe a ninga ngoo oshinima shimwe shopapolitika inashi pandika. Okombinga ngoo inya yokEengwediva kwinya twa li kwii. Ou shii kutya oshike sha ningwa po? Otwe mu pakele nomwenyo. Manga yee e li keumbo laye fyee ohatu ningi po oshipopifa ngoo shimwe. Hatu ningi eenghali, fyee ohatu mu pake osho. Twa hala a fya. Otwe mu tala kutya okwa fya. Ndee konima eshi nee twe ke lipula hatu diladila – Otwa ninga shike? Oshike eshi twa ninga? Osha li ngoo sha wana shili okupaka omunhu e na omwenyo? Ihatu mu e fa ngoo a ye neengudu daye? Oinima ya tya ngaho ngee tai holoka mokati kovanhu, otashi dulika i tu teyepo. Nena osha

²⁵ Omuudifi ta popi ovalessi vavali votexti yeudifo.

fa ngoo shiwa, mongula otashi dulika shi ke tu pilukile. Kaleni mu na onghenda ngaashi xo yeni womeulu.

Kalunga iha yoolola ngee ta yandje ouwa waye, hashoo? Odula ngeenge tai loko mOnangolo ile tai loko mOmundaungilo, ile tai loko mEenhana, ihai yoolola kutya ou oha i kongeleka naau iha i ko.

Eendjovo edi otadi tu hongo eenghedi dafimana dopakriste:

1. Inashi wana okuhalonga owii. Heeno,omukriste ota pulwa koipango omulongo a ha ninge oinima yonhumba: Ino vaka, ino lundila, ino haela, ino... Okuhaninga oinima ei oshinima shiwa, ashike inashi wana. Omukriste oku na okulonga ouwa. Omhango ei Kristus te i tu pe apa, hai ifanwa ‘Golden Rule’ (Omhango kamana?), otai tu pula tu longe ouwa. Omhango otai shilike: ino ningila mukweni osho ino hala u shi ningilwe. Ashike okuhaningila omunhu owii inashi wana, shoo kashidjuu unene. Osho shidjuu, nosha fa tashi nyengana osho okulonga ouwa. Omukriste ota teeelwa a longe ouwa.

2. Eenghedi diwa dopakriste otadi pula tu ninge oinima ya wedwa po (to do extra things). Oshiwa ngaho okuliyeleka, ashike inashi wana okuwanenwa kokukala twa fa ngadi. – mushiinda ile kaume. Oshiwa okuhetekela okupitililapo. Eendjovo otadi tu pula tu kale twa fa Tate. Kaleni mu na onghenda ngaashi Xo yeni e na onghenda (Lukas 6:36). Kaleni nonghenda novanhu aveshe.

3. Kalunga omunanghenda nafye atushe. Ngeno kasha li ngaho ngeno kape na ou e li ko shaashi atushe otwa puka, keshe umwe a ya nondjila yaye. Ndele otu li po kefilonghenda. Odula yaye ohe i lokifile aveshe. Onghee fyee yo hatu pulwa tu ningilafane naanaa ngaashi ye he tu ningile.

Amen

Translation:

Sermon of Pastor Dr. Veikko Munyika, Text: Luke 6:20-36; Preached to the audience of the people from Onangolo, Eenhana, Omundaungilo and Okongo Congregations, who organized to hold a communal Sunday service at Oushake on the Second Day of Christmas – 26 December 2010

Greeting: The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit, be with us all, during this service also as we gathered here this morning.

Prayer: We thank you God our father and king, for your protection in the past, in our journey throughout the year, until now during the festive season of Christmas and in this Sunday which reminds us of the children and the youth, as well as all believers. Our God we pray for your presence here among us, that you speak to us through your words which are a lamp to our feet and a light to our path. Come speak to us through Jesus Christ our Savior, Amen.

We are much thankful for this moment we have got to be able to worship together here on this special day. It is not only a special day but also a special occasion that we have thought of this coming together, probably from three or four directions of this area. Occasions like this one are good and must be considered as moments for our renewal, moments to meet with or fellows in faith, who, would it have been possible, could have come from all directions of all congregations in this area. Although I see that there are those who have not arrived, that does not matter so much. We are thankful to have this occasion.

Because of this occasion, I have chosen another text apart from the one which is meant for today according to the almanac. There are several reasons, but one of them is that the text is speaking of big ideas, the basic Christian teaching, and basic Christian norms that need to be reinvestigated and interpreted anew. Because it is these basic principles and foundations upon which we build our life, for the next year the next Christmas, as well as for our whole life.

The reading of the text was done by two people: verses 20-26; 27-37

Sermon: These words were spoken by Jesus and one would say that he said them during one morning, probably at day time like now, if now is not a bit late. Because the preceding verses are saying that he spent a night-over on the mountain where he went on the previous day to pray. He was meditating for the whole night. It was during that moment of prayer on the mount when he chose his twelve disciples. He chose them from a big crowd of his disciples. The text says that when he descended from the mountain, he came at the level place. These two gospels differ about this place. According to Matthew 5-7 the text is called the Sermon on the Mount, as we have heard. But Luke is talking about the Sermon on the Plain. On the Plain exactly like this one

where we are now, at an open space where many have gathered. The word used in the Bible I am using is “ehenene.”²⁶

That morning, it is said, big crowds from different places – if we read from Luke 6:17-19 – “...and a great multitude of people from Judea and Jerusalem and the sea coast of Tyre and Sidon.” People from all those places came to gather at the open place – “who came to hear him and to be healed from their diseases; and those who were troubled with unclean spirits were cured.” And all people wanted to touch him, because they heard that from him comes forth healing power.

You could imagine of a big crowd of the people who were pushing each other, each willing to touch or hear Jesus speaking. Our text there at the beginning said, “And he lifted up his eyes on his disciples and said.” What does this mean? The words that we have read were spoken by Jesus facing at his disciples. He was speaking to his disciples or those who are of his own group.

I have already said that in this episode of Jesus’ teaching, Jesus is laying down the foundations of Christian teaching. He is interpreting the ethics of how a Christian should live. It is why he directed the teaching to his disciples, so that when they leave, they will not only be silent, but will do exactly the same and will also teach others. He speaks to those whom he considered to be ambassadors to their villages. His teaching transforms the world through them, and therefore he got a high interest in them. He wanted them to know these teaching foundations and Christian norms, which have become the hedge, fence or a wall in our life.

Do you understand? Just like we are speaking these words today, we do it with the understanding that you accept them and carry them along and over to those who could not be hear today. You will tell them what Jesus says. These words will even be told in the wedding party. The people will not simply enjoy food, but the people will tell and will be in the party according the procedures that Christ has laid down in these words.²⁷ The lifting up of the eyes to the disciples means that what he was going to say next was meant for them. During this occasion today, you are also the one intended, no matter you are a child, a youth, an adult or an elderly person. Today we are also here at the level place, at Oushake, the disciples of Jesus. **Jesus is lifting up his eyes to us today to teach us the Christian foundations and ethical behaviors.** He has launched rockets of his teaching to us, which are “flashing and explode with thunders.”

We may just sing together: *“It explodes and shatters all that is encountered! It destroys the army of the devil! Go, go! The enemy, go! Go, go! The enemy, go!”*²⁸

What Jesus says in these words is precisely meant for you, and you are expected to take it with you to others.

²⁶ Oshikwanyama Bible translation.

²⁷ A wedding which was to be wedded soon in the near future was announced in that service.

²⁸ A paraphrased song of war, borrowed to suit with this sermon.

Jesus was qualified. He is the one who has got full mandate to convey these words to his disciples and to the people of God. Therefore, in the previous chapters before these words we find this statement in Luke 3:22: “You are my beloved Son; with you I am well pleased.” God is declaring and affirms Jesus’ mandate. Soon later in the following chapters, in Luke 9:35, this same statement is directed to the disciples: “This is my Son, my Chosen; listen to him!” This is to say that Jesus is qualified and has been given full mandate to bring these words to us and to all of his disciples. We have come to know the story of Jesus since birth. While the angel was announcing his birth, he said: “Mary ... you will conceive ... and bear a son” (Luke.1:31). And Joseph was told: “and you shall call his name Jesus, for he will save the people from their sins” (Matt. 1:21) and their consequences.

We move ahead a bit. The teaching which Jesus is bringing in the words today, which is called the Sermon on the Mount or The Sermon on the Plain, **speaks about God’s plans which are different from those of the human beings, the things of the house of God which are not like those of the people.** As you have heard what the readers have read, it has been said that, concerning life and social relations, God’s way of looking at things is not like ours. **Those whom we regard as poor or under poverty; those who in our eyes are weeping now; those who do not have anything – those are the blessed in the eyes of God.** Blessed are you the poor, who are poor now, who are suffering now, who are not important now and of no worth. That is what Jesus teaches. You who feel powerless, worthless and without honor – Keep holding fast, because in that way you are on the good side. Rest assured that the Kingdom of Heaven is yours. But if you commit yourself to Jesus and aim for the good, especially the futuristic blessing, there is no way that you would not encounter with difficulty. You cannot go without those who hate and cause you to weep. The words are therefore saying: Hope or assurance is better than satisfaction. Keep on steadfastly! Your goodness is ahead of you. While many are busy fighting for something good for today, you are advised to pursue what is good in the future and everlasting. Your joy is coming and will last for ever.

Jesus turned to the other side: Those of you who feel you are comfortable now, Watch out! Those of you who feel that you have reached all and have power; you who have honor and wealth, you who do not need food and have no need for food relief grants; you who laugh at those who carry bags daily as they collect food – Be ware! Because if you are happy now, you must know that you have already received your reward/consolation. It is no more ahead but remains behind. That is what verse 24 is explaining.

This means that, if you dedicate your heart, power and time into temporary things, you may get them of course. You would get satisfied and laugh, even so quickly. But then, that is all. As an Omuwambo has it in an expression: “*Wa lile onghela ku lile.*” = “If you ate yesterday, you never ate.” If you are happy now, if you do not behave well, you will weep later.

I want to point out in connection with these words that *life is a choice*. Life is to choose. God has given us freedom to choose between good and evil, fortune and misfortune, blessing and curse, life and death. We read this in Deuteronomy 30:15-19:

“See, I have set before you this day life and good, death and evil. If you obey the commandments of the Lord your God which I command you this day, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the Lord your God will bless you in the land which you are entering to take possession of it... I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live.”

These words are talking about the “now.” If you look in your Bible, the word “now” has been repeated many times. Those of you who are well off “now” will possibly weep. What we are taught here is that every time that we have to breathe and live as Christians, is our opportunity to make a choice. When we were growing we had an expression about choice among each other that: You choose either the path with plenty of oil or take the one full of dirt (shit). That one full of oil means the easy way while the other one with a bad word which we do not like to talk about, is a difficult one. The composer of the song 43:1, 3 (own translation) says:

*“I am in a pilgrimage; On journey going, Home to the heavenly city ...
There is no way without difficulty; That of life is also not easy; Is full of trials and tribulation; So narrow, and the devils are always tempting us, To leave this way of the Lord...”*

The path of oil (easy) is where the people eat in plenty and enjoy now, while in the other, you seem not enjoying, not eating well, you seem to be losing honor; but you will be well. Do you choose the temporary good or you are aiming for the future and eternal joy? Are you prepared to enjoy now and have your bitter mouthful later; or are you ready to take the better now while the sweets are coming? Would you like to choose the way that was spoken by the people of the past who said: “Start with the negative to end with the positive?” Look also at hymn 381: 1

“Gold is purified, in the heated fire; Faith is also purified, In the fire of pain; In this furious heat, Rust is extinguished; And the gold is clean.” (own translation)

You are beseeched: Choose life.

As I have been preparing for this sermon for the people of this area in which I was born, something is troubling me. My problem is this: My dear ones, will something good come from this eastern part again? Are you still here and ready to meet life challenges? You children, are you still going to school in this area? Will you one day grow and become doctors like this Dr. Ngodji here? Are you still here! I have heard a story that the children from this part are no more passing at school. Yes, I myself have seen the examination results in the newspaper. I have checked Oshikunde, Okahenge, Onangolo and all other schools in this area. I have checked how

the grades 10 and 12 are performing, but I have only seen those letters like the one for United Nations, Gabriel Taapopi and Festus (Symbolically referring to the U, G and F symbols respectively). You are not scoring high points in exams but only the Fs. When Mr. Nakwafila was speaking here has said that Martin is a doctor, and he is just from this area. Veikko is also a doctor and was also born here. I want to tell you that there are other doctors who were born in this area although they have not come here today: Ndamanomhata is just from Omatunda there, and he is also a doctor in theology. There is Martin Nelumbu from that nearby Ondema, he is also a doctor. There is another one who is my child; he has also become a doctor. Another one is from Eembaxu and Ondobe there and is also doing doctoral studies.

What I want to say is that there is no shortage of the doctors in this eastern area. Useful and good people can come from here. Like Martin here, I am also able to emerge out successful and become a doctor. However it is only if you choose that path of self discipline now. It is why I say that it is dangerous to become important now. Especially for the girls and boys; one day I went around through Omundaungilo, Ohauwanga and Oshikunde there. I was just looking. I saw many children at cuca-shops where they felt so important and were dancing. They were spending money in those big music players for loud music while giggling and dancing until late in the night. If you go and look at the examination results of such a child, you will find a U. She/he fails. After some years as time goes, when the fellow children are going to reap the fruit of their hard work, where does this child go? The words say: **“Start with the negative to end with the positive?” Do you hear (understand) me? If the east does not develop and improve in education, forget of eating any oil in the future. This means that we are going backwards because of these understandings that we want to eat now.**

When Mr. Nakwafila just announced, ‘Immediately as we start singing the song, the godparents with babies, and mothers, are expected to come here in front;’ he was king of doubting if the fathers are present. Exactly when I looked, these babies were only godfathered by women, except one man who has probably represented all the men. The fathers have probably gone to Tsumeb (a mine town). They are all probably on the front (gone and working else where), in Walvisbay or else where. But it raises the question if that is true. Is it true that all the fathers of all those children who have been baptized here are working some where? Or is it because of what I am hearing that the fathers are not coming to church; and that they are not following and supporting their children right from their baptism until when they go to school? Is it only the mothers who are selling fat-cookies (to make ends meet) while we husbands are putting our money somewhere else? “Start with the negative!” Suffer and struggle with poverty now, aiming at what is better later. It is what the text wants to say.

Brothers and sisters let us move to the other part. We have dealt enough with that one of Nakwafila (part of the text that he read). Let us go to the one read by a woman (our temporary elder for today). This part is talking about love. Jesus is laying the law called the Golden Rule, the law of the love for each other. This law says: “Go out of your way for another.” In other words: Try to do to your neighbor the good that you would want be done to you. Or in a negative

form: Do not do to someone what you would not want done to you. This simply means: “Love each other.”

We need to do like Jesus: He emptied himself and put aside his divine nature and put on the likeness of a slave, the image that he is given in Eph. 2:3-14, where we are told be humble and obedient, and avoid to be honored and to be selfish.

Our present world is so selfish. We are thinking more of ourselves. I have heard about the people who are comparing Christianity with politics. These people are showing how politics have gone above their Christianity. Politics are now controlling us more than Christianity. Now our love is determined by politics. I would love and do what is good to someone only on condition that we agree politically. I have been asking myself: Is that how we continue to live with each other as if we are still at war? I have heard about marriages that have cracked in these areas because the wife belongs to one political side and the husband is on the other; while a child again belongs to the other. Now that couple is not speaking to each other, although they are those who once stood here in front of the altar, just like you two who will do it some time soon (referring to the betrotheds whose wedding was announced on that Sunday), and said: “in bad and good days/in thick and thin.” They vowed before the congregation, before God, before the state, and before the parents. But now we are hearing that the marriages have cracked between because of politics. They are not speaking because one of them is in one political party. This means: Christianity has gone down while politics have taken over.

Politics are of course something that must be with us, it is necessary, but it must not override Christianity. Do to the other only what you think want be done to you. Love your neighbor according to these words. That time before independence there was someone who did something political, which was not welcomed by others. It happened in those Ongwediva areas where we lived for some time. Do you know what happened? We “buried this person alive.” While he was at his home, we made up a doll in resemblance of him. We organized his fake funeral and buried him. We wanted him dead and therefore considered him dead. After some time when we came to our senses, we asked ourselves: What is this that we have done? Was it really worthy of anything to bury someone alive? Would it not have been better to just leave him alone with his parties? These kinds of things have the potential to destroy us when they appear among the people. Today it may sound good, but tomorrow it may negatively kick back. Be merciful as your father in heaven is merciful.

God shows no partiality and does not discriminate when giving what is good, isn't it? When it is raining in Onangolo, in Omundaungilo or in Eenhana, the rain does discriminate against those who do not go to church in favor of those who go.

The text is teaching us important Christian ethical norms:

1. It is not enough not to do evil. Yes, a Christian is required by the Ten Commandments not to do some things: Do not steal; you shall not bear false witness against your

neighbor; do not commit adultery, do not ... It is a good thing not to do these things but it is not enough. A Christian must do what is good. The law which Jesus is giving us here today known as the Golden Rule, is requiring us to do good. The law is prohibiting: Do not do to your neighbor what you do not want done to yourself. But, not to do evil to someone is not enough, and it is not that much difficult. What is difficult and seems to be nor easy to fulfill is to do good. A Christian is expected to do what is good.

2. Good Christian ethical behavior requires us to do extra things. It is good to compare ourselves with other but it is not enough if we are like someone – a neighbor or a friend. It is good to attempt to exceed what we see from those comparisons. The text is asking us to be like our Father. Be merciful, even as you Father is merciful (Luke 6:36). Be merciful with all the people.
3. God is merciful to all of us. If it was not so, none of us could live because all of us have gone astray, and all have gone with their own ways. But we are there by mercy. God gives rain to all. Therefore, we are also requested to do to each other exactly like God does for us.

Amen.

Eudifo lOmufita Aluhe Nahango, la udifwa mEongalo Iihongo, Osondaha yeti 02 Januali 2011

Otexti: Lukas 6:20-36

Euvitho:

Ekundo: Egongalo lyaKalunga, Kalunga na pewe esimano oshoka esilohenda lye enene nohole ye onene ndjoka yaa na ongamba, sho natango twa mono ompito ndjino tu vule okuthika nokuya mo momuvo 2011.

Aaholike omatumbulo ngono twa zi noku ga lesa oga popiwa kuJesus mwene mEuvitho lye lyokOndundu, mono Jesus a li e ga popi nelalakano okulondwela aalongwa ye, nokupopitha oyitaali ye, opo yu uveko elalakano lyaKalunga eyapuki olini, sho a tumu Jesus Kristus muuyuni. Jesus okwa li e shi ningi molupe lwelongo.

Momatumbulo ngoka twa lesa otexti oya popi iinima oyindjiyindji. Ashike ondi wete kutya omu na ashike iinima itatu ndjoka Jesus a li a tsu omuthindo. Iinima mbika itatu Jesus e i popi oyo: uunelago, uunamupya, nohole.

Otashi vulika Jesus okwa li a koneke euvoko lyi li pombambo nenge inaali yela mokati kaalongwa naalanduli ye. Otashi vulika kaya li ye uvite ko oshinima shika shuunelago nenge omupya.

Kehe gumwe ndishi ota lalakanene a kale omunelao ihe ina hala onkalamwenyo tai ka hulila momupya.

Tse otashi vulika tu na omauvoko getu yene gohole, ihe Jesus mpaka okwali ta longo aantu ohole yopaukalunga. Ohole ndjika omuyapostoli Paulus te yi popi kutya nande otu kale noshali yomalaka tatu popi twa fa aayengeli, nenge tu longe ngiini ihe katu na ohole, otaku ti wa, otatu ihepeke owala.

Omolwaasho Jesus okwali a hongo nee kutya: Aanelago aantu mboka ye uvite kutya oye li nena monkalo tai thiminikwa, noya hepa. Aanelago oombono yu uvite kutya oya sa ondjala; mbono yuuvite kutya oya tondwa; mboka ya dhinika; taa popilwa muuwinayi – nokwa popiwa meyukililo kutya taya popilwa muuwinayi medhina lyOmuna gwomuntu. Jesus okwa li a fatululile aalanduli ye kutya oyo nee aanelago mbo, shaashi oshilongo shaandja Kalunga oshawo.

Omadhiladhilo omakwawo Jesus ota popi aanamupya, mbo yuuvite kutya oya gwanenwa, inaa pumbwa sha, ya kuta, taya yolo naambo muuyuni muka taa simanekwa notaya tsilwa oongolo kaantu. Aantu ya tya ngawo Jesus ota ti kuyo, Yayee! Te ya londodha kutya otaa ka yemata notaa ka hepa.

Jesus okwa li ta popi nelalakano lyokuhanganitha shaashi ine ya okutopagula aantu ihe oku ya hanganitha. Omolwaasho ta kwashilipaleke mbo ye li monkalamwenyo ombwinayi noyi iekelele, ya kale ye na ohole muyo yene ongaalanduli ye, ya kale ye hole aantu aakwawo, haamboka ashike ye ya hole wo, ngaashi sha tumbulwa motexti. Jesus ota ti, naangu e ku tonde, naangu he ku dhiladhilile muuwinayi, ino mu kwatela iikonene. Shino osho oshitsa oshinene Jesus a li ta tula omuthindo mokuhonga aantu pethimbo ndiya. Ohole yetu yokuhola Kalunga otatu indilwa yi tu thikithe wo mokuhola aantu aakwetu, aashitwa yaKalunga, moonkalo dhawo kehe, momidhingonoko nomomaukwatya moka yeli; nando naya kale aawinayi shithike peni, oohepele nenge aayamba. Jesus ota lombwele aalongwa ye tu kale tu hole naamboka ye tu tonde. Oshoka Kalunga okwe tu tula meshito lye e tu hole atuhe. Kalunga iha tala kuukwatya gwomuntu, iha tala kesimano nenepalo lyomuntu. PuKalunga aantu ayehe oye thike pamwe.

Sho twa mono ompito ndjika tu thike momuvo 2011 etumwalaka ndika lyaJesus olye tu ukilila tse aalanduli yaJesus nena kutya, oonkalamwenyo ndika dhomayooloko tu na muuyuni muno Kalunga naJesus otaye ke dhi eta pexulilo. Monkalamwenyo ndjika yonena omo tamu ka za kutya otse aanelago nenge otse aanamupya pehulilo. Omolwaasho Jesus ta eta iinima yopatatu twa tumbula: elago, uunamupya nohole, opo tu hoolole tu kale aanelago. Jesus okwa hala tu lundulule oonkalamwenyo dhetu dhokukala pokati ketu naantu aakwetu, aantu yaKalunga ye li mokati ketu nopopepi natse, taya pumbwa omakwatho getu giili-nogiili nokuyakulwa meudhililo.

Yamwe yomokati ketu, oya mono ompito nohenda yokukala mewiliko lyiipundi yopombanda mepangelo, momahangano gopaumwene, mongeleki nosho tuu. Otashi vulika yamwe kaye na ohenda noshigwana, nomolwaasho shoka sha nuninwa oshigwana itashi kwatwa nawa, noku thikithwa koshigwana. Otashi vulika ngaashi mepangelo, taku longekidhwa oshimaliwa nomakwatho okuza pombanda ga ka kwathe oohepele noothigwa, ihe mbono ya tulwa pokati mpoka ya vule okuthikitha omakwatho ngaka koshigwana itaye shi ningi. Omakwatho taga hulile muyo yene, notashi eta oonkalo dhayooloka maantu yoshigwana shetu. Otu na aantu ye li monkalo yoluhepo, gumwe ke na nande oshimaliwa shoku mu fala koshipangelo, nenge keena sho ta li. Ihe mboka ye li komeho otashi vulika ita ye ya mono oshoka oye li monkalo ndjoka tayi popiwa kuJesus. Oye uvite kutya inaya pumbwa sha, oya gwana ya pwa.

Moshilongo shetu omu na aantu taya alukwa omikithi dhiili nodhii li ngaashi okankela, otu na mbo taa lumbu nombuto yo HIV osho wo omavu galwe taga pumbwa epango lyondilo ngaashi omatando, ihe aantu mbaka itaya vulu okwiifutula, neso otali ya adha omolwa oluhepo. Shino otashi holola kutya, ngele tatu galukile kethano lyetu lyopakriste, katu na ohole yokuhola aantu yakwetu. Namibia oye gumwe e na omwaka onene pokati kaayamba noohepele. MoNamibia omu na aayamba aanene yoomilionele osho wo ohepele ya shigako kai na sho tai li nampoka tai lala.

Otandi dhimbulukwa omukulupe gumwe a li e na okatekulu ka hulitha, ihe okwa li e na ompumbwe yoshiketha shokatekulu oshowo osheendhitho. Gumwe gwomaalilisa okwali a longo

ngaashi Omusamaria Omunamutimahenda, a si ohenda nokwa ka konga nokuhehela otaxi igwathele poosa ndhika, nokwa futu sho sha pulwa kotaxi ndjika.

Mpaka otatu koneke oshilonga shohole yopaumwainathana, okuyakula ayehe ye li moluhepo. Nguno okwa ningi naanaa ngaashi Jesus a ti.

Etumwalaka lyaJesus olyo ndika: Miilonga yokuyakula omu na okukala ohole, oyo tayi tu thiminike tu yakule aantu ya Kalunga. Omatumbulo gaJesus otage tu longo kutya, ashihe shoka ushi na, ngee oshi kale shopaumwene, owe shi pewa u yakule nasho omuntu gwaKalunga. Nomomuvo nguka 2011, tu kaleni othika tu ikeuke, twi italulule, tse tu vule okutula miilonga oohapu dhaJesus. Jesus ote tu gunu noku tu kumagidha twaa shikule oshiholelwa shomuyamba egoya ngo a gwanenwa niigandhi ye yuudha, e ta li nokunwa. Mbo yatya ngeyi oyo Jesus ta ti mesiku lyahugunina otaya ka lila.

Omuwa Jesus ote tu kumagidha, twaa kale tu uvite otwa gwana twa pwa, oshoka otu na shoka twa pumbwa, oshoka omuyamba naye oha paluthwa wo. Natu gandjeni nohole omakwatho mpoka taga pumbiwa,

Omuwa Jesus ota ti: Ayihe mbyono mwe yi ningile gumwe gwomaamwatete aashuushuu, ongame mwe yi ningile. Tu lalakaneneni ano okukala mongudu yaanelago aaholike.

Tu imbeni eimbilo m*Ehangano* 391.2: “Nando ngoye gwa dhinika Kaantu yomuuyuni mbu, Megulu to kuutumbikwa Kiipundi yesimano. Megulu ...”

Nomadhiladhilo ngaka, Jesus Kristus okwa hala tu ka ninge aanelago, Amen.

Translation:

Sermon of Pastor Aluhe Nahango, Preached in Iihongo Congregation, on the Sunday of 02 January 2011

Text: Lukas 6:20-36

Greeting: Dear Congregation, God be praises because his grace is so great and his love is forever. He has given us yet another chance to come into the New Year 2011.

Sermon: Dear friends, the text we have just read is about the words of our Lord Jesus in his well known Sermon on the Mount. Here Jesus spoke to exhort his disciples and to address his followers, so that they may understand God's holy purpose of sending Jesus Christ into the world. Jesus does this through teaching.

Our text has spoken a lot of things. However, there are three main issues that Jesus wants to address, namely: blessedness, the curse and love.

It appears that Jesus had noticed some misunderstandings among his disciples regarding blessedness and curse. Everyone strives for blessing and not for curse.

We may have our own different perceptions about love. Here Jesus was teaching the people about the godly love. Apostle Paul is talking about the same love when he says that even if we may have the gifts to speaking in tongues or to speak like angels, or do miracles while we do not have love, our labor is in vain.

Thus, Jesus' teaching is that the blessing is for those who feel oppressed, poor, those who are hungry, the outcasts, the down trodden, and, as it has been specifically stated: those who are persecuted and their name is cast out "as evil on account of the Son of man." Those are the ones to who the blessing and the kingdom of God belong.

In contrast, Jesus spoken also of the curse for those who feel that they have got enough, who are full, laughing, and those to whom the world bows down for honor. To those Jesus is saying "woe," warning them that one day they will be sad and poor.

Jesus purposely said all these to unite the people, because he has not come to divide but to unite them. Therefore he was assuring those in difficult situations and have given up, and encouraging them to take heart, to abide in love for one another as true followers. They are told to love not only those who love them. Jesus told them not to revenge or have grudge against even their worst enemies and those who think badly against them. This is the main point that Jesus was emphasizing as we was teaching the people at that time. Our love for God should lead us into love for our fellow people who are God's own handmade, regardless of their conditions and surroundings, and their social status - poor or rich; and no matter how bad we may think they are. Jesus is telling us his followers to love even those that hate us, because God loves us all as part

of his whole creation. God does not look at us according to our status and honor, but sees us all as equal.

As we have got this grace to arrive into this New Year 2011, this message of Jesus is directed to us his followers, that God will bring to an end all these social differences that we have caused to one another in this world. It is this present life which will determine our destiny; whether we will be the blessed or the cursed ones. Thus, Jesus emphasizes the three elements: blessing, the curse and love, for us to choose what we ought to be. Jesus wants us to change our lifestyle, amend our human relations especially with those who are closer to us, those who need our attentive care in a holistic way.

There are those in our midst who got the opportunity to be leaders, in government, in private entities, in church and other places. It appears that there are some who got no sympathy with the society. They involve in corrupt practices, and what is meant for the people is not fairly handled and does not benefit the nation. In government for example, a certain amount of money may be designated for poverty reduction and the care of the orphans, but those who are positioned in the middle to deliver to the nation, might squander that money around and ultimately the assistance ends up in their pockets. This is how we create poverty. We have many people who live in abject poverty here. One cannot even afford hospital fees or goes to bed without a meal, but those in leadership may not see them because they are in the position which Jesus is talking about – they lack nothing and are full now.

There are those in our country who are suffering from different illnesses, such as HIV/AIDS, cancer, and other diseases that need advanced medical attention, but the people cannot afford medical treatment. Their death comes as a result of poverty. This challenges us to reconsider Jesus' call for the love for others. Namibia is one of the countries with a huge gap between the rich and poor. This means Namibia has got very rich people and very poor people, the nation of the millionaires who live a lavish life and those in abject poverty without shelter.

I remember one old woman, whose grandchild died and did not have means to bury him. One person whom I would rather call “a Good Samaritan” pitied her and arranged and paid for the transport that was used for the funeral. We notice here the service of sisterly love, to serve the poor. This fellow did what Jesus requires of us.

Jesus message is this: Love should precede all our services. It must be the motive that drives us to serve God's people. Jesus teaches that whatever you have, including what we privately owned, is a gift given for the service of our neighbor. In this year 2011, let us observe and evaluate ourselves; let us reassess our daily lives in order to implement Jesus' calling. Jesus is exhorting us not to follow in the footsteps of a “rich fool” who ate to the fullest. Such people are whom Jesus is referring to as those who will weep on the last day.

Our Lord Jesus is cautioning us not to be contented with what we have, because there is much that we need. Even the rich need to be attended to. Let us serve with love where there is need.

Our Lord Jesus says: ‘All that you have done to the least of these, you did it to me.’

Let us therefore aim to be amongst those to whom the blessing is exclaimed.

Let us sing hymn 391.2 (in *Ehangano*): “Even though you are despised, by the people of this world; in heaven you will be seated, on the seats of honor. In heaven ...”(own translation).

With these thoughts, Jesus Christ wants us all to be among the blessed, Amen.

Eudifo lOmufita Paulus Nanghambe Ndamanomhata: La udifwa moPaulinum, Windhoek, muJuly 2011.

Otexti: Lukas 6:20-36

Ekundo: Kundweni medina laJesus Kristus oo e li Omukulili nOmuxupifi wetu, Amen!

Eudifo: Ovapwilikini vange ohandi kanghameke eudifo eli kenenediladilo eli: Ohole yashili yokuhola ovanhu oovakwetu oyo tai tu ningi ovakufipo voluhepo lavo.

Oshitya eehepele osha longifwa mOmapisalome ngaashi eti 9:12; osho yo 35:10. Elongifo eli otali tongomona kutya oshitya eehepele otashi ulike ouyapuki (saintly ile pious).

Omundoholota Lukas okwa popya ovanelao pane, e shi ninga molupe lwomunhu omutivali nokwa denga omufindo komalunduluko eengushu (values) monakwiiwa; manga Mateus a ulika eengudu dovanelao paikando 9, ta popi ovalineekelwa moubwalangandja, ye ta denge omufindo koukwamhepo nokeenghedimalihumbato daavo va wapalela okuya mouhamba waKalunga.

Enyolo kaLukas ola nyika oukonimayefiya. Ola fa tali lalakanene okuhanganifa omanyolo - laLukas nolaMateus kumwe. Ashike ovelishe onhi 24 naado da landula ko, otadi shi holola shayela kutya ope na eyooloko pokati kenyo lo muyapostoli Mateus nomundohotola Lukas.

Lukas ota yelifa kutya ota popi ovakwanaluhepo voimaliwa nomaliko makwao. MuLukas 18:24-25 na Markus 10:24,25 Jesus okwa popya ngaha: “Oipuna oi na oudjuu ufike peni okuya mouhamba waKalunga? PaMateus epuniko ola udanekelwa ovakwamhepo ovo ve li ovalixupipiki; omanga paLukas epuniko ola udanekelwa ovo vehe na oimaliwa, nomaliko makwao, tali udanekelwa ovadinwa – the disadvantaged. PaLukas oinima otai ka lunduluka, itai ka kala panhu alushe. Ovakwanaluhepo, ovafindjala, ovanyemati, ovafindilwakongudi, ovaekelwashi ovo oonyuni we va undwilashi kokule panyanya yao, ovo otava ka filwa olukeno eshi tava ka pewa ohole yoshili noyaalushe kuKalunga mwene.

Onghalo nda fatululwa metetekelo otai ti shike mekwatafano nonghalo yaJesus muNasaret? Jesus okwa kulila mokamukunda kaNasaret omo ovanhu va li ashike ve na oikulya yokulya, kokutya kava li ovayamba ile ovanangeshefa veengeshefa domaludi nomaludi.

Jesus okwa koneka nghee sha li shidjuu kovakwanaluhepo ava okukalekapo onghalamwenyo yavo yefiku keshe. Kasha li shipu okweetapo oikulya ya wanena ovaneumbo efiku keshe. Jesus okwali a etela ovanamukunda wavo ovalumenhu novakainhu olukeno melihepeko lavo okulihepekela onghalamwenyo yefiku keshe. Okwa tala kutya olukeno laye ola li yo olukeno laKalunga.

Mekonakono laye eshi a yeleka ovakwanaluhepo novayamba okwa koneka ngee ovakwanaluhepo ve lilongela okushunifilwa sha kuKalunga mwene. Hano tava shunifilwa eliko kuKalunga mwene.

Jesus ke na apa a pangulile eliko mowii. Ine li tumbula kutya olo oshipewa shii, ahowe! Ehongo laye oleli kutya: Eliko otashi dulika li twale omuyamba walo monghalo yokuwanenwa ndee ta dimbwa oshinakuwanifwa shaye shoumona noudalwa womuKalunga. Omuyamba otashi dulika a dimbwifwe keliko oshinima shokulixupipika, ye a dimbwe ehafo laye mwene lefiku keshe ongomunhu, nehafo hali di mohole yokuhola ovanhu vakwao. Omuyamba otashi dulika ponhele yokuhola ovanhu vakwao, a kale ta kendabala a konge ehafo mouhapu weliko, osho ihashi dulika. Ehafo lashili ohali hangwa mekwatafano liwa novanhu vakweni, osho yo oiimati yashili yekwatafano naKalunga.

Meevelishe 24-26 otamu popiwa oshipewa shovakwanaluhepo. Ohatu dulu okupula epulo ngee elongo laJesus koshinima shouyamba ola faafana tuu hano. Omulumenhu omuyamba omunyasha okwe uyile kuJesus ta pula osho e na okuninga opo a mone omwenyo waalushe. Jesus okwe mu nyamukula kutya na yandjapo eliko laye alishe keehepele. Sakeus omufendelifi okwa li yo omuyamba, osho yo Mateus, ashike Jesus ine va lombwela va yandjapo eliko lavo keehepele. Jesus oKalunga, Kalunga ihe likondjifa nande efiku limwe. Ovanhu ofye hatu kala tuhe mu uditeko, fyee mokuhaudako kwetu hatu ti Kalunga ote likondjifa. Kalunga oha tale noha mono moule womutima ile womadiladilo omunhu. Ovanhu fyee ohatu tale kombada nohatu ningi omatokolo a ningilwa kwaasho tu wete kombada. Jesus okwa lombwela omunyasha omuyamba a landifapo eliko laye alishe osheshi okwa li a koneka nokutya okuyandjapo eliko alishe keehepele oko akuke taku kwafa omunyasha winya. Jesus ka li a hala omunyasha winya a kale moluhepo, ndele oku mu ulikile kutya Kalunga otaka twikila oku mu fila oshisho nokonima yokuyandjapo oinima yaye.

Tu taleni yo oshiponga sheliko tali xulupo. Eliko ihali wana, ohali hekeleke ile hali mbilipaleke nakukala nalo. Omuyamba ote limono awana; ota nyakukwa, ta yolo nena, ta mbilipalelwa nena osheshi ovanhu vahapu ile aveshe otava popi ovayamba mouwa. Otave likumbwa kukeshe umwe kutya nee ova ninga nawa ile nai, ashishe shimwe. Owii wakula ou li apa kutya monghalo ei yokumbebelekwa, ovayamba vahapu itava mono omhumbwe nomhito yokukala mekwatafano naavo tave va lombwele oshili oyo tai xa xupifa. Ihava kala ve udite omhumbwe yokupewa sha tashi di kuKlaunga. Ovayamba shaashi ova pewa uyamba uwetike, ohava nyengelelwa okudjuulukwa okupewa oinima ihe wetike. Eliko ile emona liwetike ohali va ningi va kale va fitapo filufilu koikwadu. Efufalo eli ohali tula ovayamba mokutala onghalamwenyo onga oshinima shipu, ongee vamwe vomovayamba tava yolo ovakwanaluhepo no itava konaakona nande moule oshinima sheemhumbwe davo. Vamwe otava hangwa tava popi oinima noupu opo vaha dimbulukife nokupatulula omesho aavo ve he weteko.

Matrin Luther omuyelifi weitavelo afimana ota nyola ngaha: “Ovana vovayamba omeemhito dimwepo hava putuka ve li nawa. Ohava putuka nonghalo ihe na mapulo (complacent osho yo

uncritical) konghalo omo ve li; va wanenwa kwaasho va hangwa sha etwa po kovadali, novatekuli. Vamwe ohava kala nokulipula nouhapu waasho sha etwapo. Tave lipula kutya oshike ve na okulihepeka noilonga ngeenge osho sha etwa po kovatetekeli vavo kashi na fiku limwe nashi ka pwe po. Ovanamanganga (the arrogant), novalitulipombada shapitilila (the conceited), ohava diladila kutya inava pumbwa okulihonga, osheshi ove na eliko lawana okunyamukula eemhumbwe davo,” ngaashi sha popiwa ku Buttrick George Arthur modula 1952.

William James ota popi yo membo tuu olo la Buttrick George Arthur ta ti: “Ohole yokuongela eliko osho yo oumbada woku li kanifa oyo omutandavelifi wouvaya (cowardice) nomaminimini, nedengelo lodi peisho (corruption). Ope na omifango omayovi nghee omuyamba ou a mangwa kulo, ta ningwa omupika kulo, omanga omunhu ou ehe na oumbada woluhepo e li omumanguluki.”

Jesus ota lombwele ovayamba ovo va etelwa ewaneneno kemoni nokohole yalo ta ti: “Oto ti ame omuyamba, onda yambapala onghee inandi pumbwa sha, ino shiiva kutya ove epongo, omukwanaluhepo, omupofi, u li hamunghele” (Ehololo 3:17).

Evelishe 27-36 otadi pumbwa okuleshwa nokuleshululwa, okudilaadilwa nokudilaadilululwa, osheshi odi li moule. Jesus ita pula ohole yopaliudo, yopakuliningifa ile yopakafimbo, oyo omwiitaveli ita dula ngeno oku i pangela ile oku i ufa. Ohole oyo eliyambo tali di komutima ile komadiladilo a koneka osho omuliyambi e shi ningilwa kuKalunga ile kovanhu vakwao. Ohole yashili kai shi elifindilo moshinima, kai fi omalitalifa, kai fi embekulwo konghalo yefimbo lonhumba ile komunhu wongadi.

Okuhola omunhu mukweni okwa yooloka koku mu hokwa. Ohole yokuhola omunhu ihai tula po eendjidikila dasa, itai tula po oinima yonhumba ina okushakenifwa tete kwaao e na okuholika, ahowe. Jesus okwa holola ohole yashili kufye eshi e tu kulila manga twa li ovalunde atushe. A holola ohole yaye kovanhu inave lilongela okuholika. Katu na osho twa wanifa po opo tu kulilwe. Okuhokwa omunhu okwe likwatelela koinima yonhumba yafimana. Okaadona oka hokiwa osheshi oke na omesho matoka tootoo, oka shitwa nawa; ohaka umbu etemo; oka longeka; oke shii okudjapo nokuyapo; yee omumati oha longo oushimba; okwa dja medimo liyamba; yee oha djala eeshuta dondilo. Ngee mboli osho sha hokiwa komumati ile kokakadona osha lunduluka, omuhokiwa otashi dulika a efiwe.

Jesus ota yandje oshipango ile oshidila shohole komunhu keshe a hole omunhu mukwao ngaashi e lihole mwene. Okuliholemwene oko okuli halela ouwa aushe tau dulika notau hangwa monghalamwenyo yomunhu pefimbo letweni. Okuliholemwene kaku fi ashike okuli halela ouwa, ndele oko okukendabala wa manamo u kwate ouwa watya ngaho. Okuli halela ouwa oko okuudako kutya ouwa wa tya ngaho otwe u halelwa notwe u pewa nale kuKalunga okuhovela peshito letweni.

Osho twa pewa notwa halelwa kuKalunga okudja pehovelo leshito letweni nolounyuni aushe osho naanaa hatu halele vakwetu, ovashiinda shetweni. Ovashitwa vakwetu ovo ve uditeko osho

va halelwa, osho sha halelwa ovashitwa vakwao kuKalunga omushiti wetu atusheni; ohatu va halele efindano meyakulo lavo, ohatu longele kumwe navo, tu udifeko ovo ve he uditeko ndele hakukala mekondjifafano navo. Moukumwe wetweni ohatu teeelwa tu longele notu konge ouwa waavo vehe uditeko ouwa wavo. Itatu longo metwondubo nomoutondwe osheshi ovana vaKalunga ihava longo nokutwa ondubo novatondadi vavo, ngaashi Kalunga Xe ehe na ovatondi. Kalunga oku hole aveshe naavo a shiiva kutya ove mu tonde ile inave mu itavela nosho tuu. Ovanhu aveshe ovo ovamwatate muJesusKristus. Moumwaxe ou ohatu fiyafaneni po pamikalo dopaumwainafana ndele ha dopautondwe nande-nande.

Epulo le tu kalela oleli kutya, Ohatu pondola ngahelipi okulihola kwapitilila oko taku hangwa mufye ovanhu? Eshi otashi dulika ngee: hatu findi nokufindilila omadimbuluko omawii oo twa ningilwa, ehandu inali kwatela mo ehongopukululo, eliuliko inali wapala, oufikamenangolo; mokulineekela kutyaJesus, Omhepo Iyapuki naKalunga Xe, ote tu kwafa tu hange efindano hatu li pumbwa. Itatu findana kufyeni vene. Monghalamwenyo ile mondjokonona yovanhu omwa holokele omapenda a hololapo oihoelwa tai dulu okuhoelwa. Ohandi tumbula ko Francis wokuAssisi na Mahatma Gandhi. Francis wokuAssisi okwa fiya po eliko laye e shi ninga a ulike ohole yaye yokuhola, okuyakula nokukala nefimbo nomunhu mukwa. Mahatma Gandhi okwa findana eshi a wapeka omutima nomadiladilo aeshe koutondwe, kohole yokuhola eenghono, osho yo komalwoodi nomapove.

Pexulilo nandi tule omufindo kokutya, Kristus oku tu hole. Ohole yaKristus yashili yoku tu hola okwe i holola eshi e uya kombada yedu; oye mu twala moluhepo, momahepeko fiyo omefyo lokomushiyakano. Okwe tu pa oulinawa wokolutu nowokomwenyo oshita. Okukufapo oluhepo lovanhu osho oshinakuwanifwa shomukriste keshe. **Ovaitaveli natu palameneni omilandu dopaukolonyeki domaongelo omamona moilongo yetweni, natu longeni keshe umwe kutya eliko olo oshali ya dja kuKalunga i yakule ovashitwa vaye aveshe. Ngaashi Kristus a lundulula onghalamwenyo yetweni, osho yo nafye tu lundululeni onghalo yovakwanaluhepo aveshe moshilongo shetweni.**

Amen!

Translation:

A Sermon preached by Pastor Dr. Paulus Nanghambe Ndamanomhata at Paulinum, Windhoek, July 2011

Text: Luke 6: 20-36

Salutation: I greet you in the Name of Jesus Christ who is our Savior and our Redeemer. Amen!

Sermon: Dear listeners, I base this sermon on the following theme: The true love towards our fellow human beings involves us in the alleviation of their poverty and makes us solvers of their plights. The poor are referred to in Psalms, like Ps. 9:12 (or verse 13 in some translations); so also 35:10. This usage refers to saintliness or piety.

In this text, Luke speaks about the blessedness four times, in the form of the second person, emphasizing the exchange of positions in the future; while Matthew mentioned categories of the blessedness nine times, referring to the trust-worthy people in general, and putting emphasis on religiosity and ethical values of those worthy to enter the kingdom of God.

Luke's style of writing seems not to be eloquent. It seems to be trying to reconcile the two, Luke and Matthew. Albeit verse 24 and the following show that there is a difference between the apostle Matthew and Dr. Luke.

Luke puts it clearly that he is speaking about the poverty regarding money and other material or possessions. See Luke 18:24-25 and Mark 10:24-25, Jesus said: "How hard it is for rich people to enter the Kingdom of God!" According to Matthew, blessedness is for the spiritual people who are meek; while according to Luke, blessedness is for those who have no money and other possessions, and for the disadvantaged. As for Luke, things will be changing and will not be humanly for ever. Those who are poor and needy, the sufferers and the severely outcasts because of the cruelty of the world's systems, to them the true and eternal love of God will be revealed.

What does this text and what I have just explained above reflect about the life of Jesus in Nazareth? Jesus grew up in Nazareth, a small town where people could only afford their food, and were not rich to have big businesses of different kinds. Jesus observed how difficult it was for those poor people to sustain their daily living. It has not been easy for them to provide their households with enough food daily. Jesus then had sympathy with his fellow citizens, men and women, struggling in their daily life. He understood his sympathy to be also the sympathy God. Comparing the poor and the rich, Jesus noted how the poor needed to be compensated by God himself. Meaning, that God compensates them with wealth.

Jesus never condemned wealth. He never said that it is an evil thing. Not at all! His teaching is that: Wealth can lead the one having it into a state of satisfaction which causes him/her to forget his/her responsibility of being a son/daughter of God. A rich person may even forget to be

humble; evidently forgetting his own ordinary happiness as a human being, and the joy that comes from the love for others. Obviously, instead of finding happiness in loving his/her fellow people, a rich person may try to get his happiness out of the quantitative accumulation of wealth, which is impossible. True happiness can only come from keeping good relationship with fellow men, and as result of being in good relationship with God.

Verses 24-26 speak about the reward of the poor. We may ask whether the teaching of Jesus on wealth is consistent. A rich young man came to Jesus asking him what to do in order to inherit eternal life. Jesus answered him by requesting him to give all of his wealth to the poor. Zacchaeus, a tax collector, was also a rich man, so also Matthew as well. But Jesus did not tell them to give away their possessions to the poor. Jesus being divine, God never contradict himself. We are the ones that misunderstand him, and by so being, we say God does contradict himself. God sees into the depth of human heart. As human beings we only see outwardly and do base our evaluation on what we see. Jesus told the young rich man to sell all what he has because he knew that to give all “the money” to the poor was the only way that could save that young man. Jesus did not intend to get that young man into poverty, but to show him that God will continue to care of him even after giving away his possessions.

Let us also look at the disadvantage of wealth. One never gets satisfied with the accumulation of wealth. It misleadingly pleases the one possessing it. A rich man may feel complacent and satisfied with himself. He might be happy, laughing and having nice feelings for the moment because many of not all people speak well about the rich. Everyone tries to be in good terms with them, no matter they have done something good or bad, it is all the same. The worst thing in such a state of being pleaded to, many rich people do not see their need and the privilege to be in touch with those who are honest with and tell them the truth that saves them. They do not feel the need to receive something from God. The fact that the rich people received tangible possessions they fail to see their need of receiving the riches which are intangible. The visible wealth makes them totally filled up with the earthly things. Such blindness causes the rich to look at life as an easy thing, thus some rich people start laughing at the needy and not seriously looking into their needs. Some converse issues superficially so as not to sensitize each other and not to open up the eyes of those who do not see those issues.

A great reformer, Martin Luther, writes as follows: ‘Only in limited cases do the children of the rich grow up with integrity or noble life. They often grow up in a complacent life and uncritical to the style of such a life; satisfied with what has been brought about by their parents and custodians. Some simply count on the quantity of what has already been accumulated. They feel they should not bother themselves with hard work, for what has been brought about by their forerunners will never be depleted. They are arrogant and highly conceited, and think that they do not need to work, because they already have enough wealth to cover their needs,’ as was stated by Buttrick George Arthur in 1952.

In the same book, William James also says: ‘Greediness and fear for losing wealth is the cause of cowardice, instigation and corruption. There are thousands of ways how a wealth-bound person can be enslaved by it, while a person living without fear of poverty is a free man.’

Jesus speaks to the rich who are in satisfaction through wealth and the love of it, saying: ‘You say, ‘I am rich and well off; I have all I need.’ But you do not know how miserable and pitiful you are! You are poor, naked, and blind” (Rev. 3:17).

Verses 27-36 need to be read and reread, meditating on again and again, because they are rather deeply rooted. Jesus is not asking for the love that is based on feelings, which is pretentious and temporal and which a believer cannot have control over. Love is a sacrifice from the bottom of one’s heart or from the conviction of what God and other fellow people have done to him/her. True love is neither self cohesive, nor pretention nor a temporally impression by a certain occasion or personality.

There is a difference between loving and liking your fellow human being. There are no conditions or the requirements that must be met by a person who is an object of love. By no means! Jesus has demonstrated the true love to us when he saved us while we were all sinners. He has shown his love for the people who were not worthy to be loved. We have not fulfilled anything towards our salvation. Liking a person is based on certain important things. A certain young lady is being subject to be loved because she is pretty; she is taken to be hard working; well educated; and wise. As for the young man, he should be a gentleman; coming from a well to do family and being elegant himself. In the case of when such characteristics change or disappeared, such a previously loved person might be jilted.

Jesus gives a commandment of love that everyone should love a fellow human being as he/she loves himself/herself. Selfish love is to have a desire for all possible beautiful things that are currently attainable in our life. Selfish love is not only to wish good luck for yourself, but it is to seriously endeavor gaining such goodness. When we desire happiness for ourselves we need to have the understanding that God already indented and gave us such happiness from the beginning of our life (or from our creation).

What we were given and indented for by God from the beginning of our life and of the whole creation, is exactly what we need to wish for others, our neighbors. Those who understand and are aware of what God has intended for them and of what God has intended for their fellow human beings; we wish them success in their services, and work together with them to raise awareness among those who are not yet aware and do not understand God’s good intentions. We cannot be in conflict with them. Jointly we are expected to work for and seek the happiness of those who do not understand their goodness and happiness. We do not operate in jealousy and in hatred, because the children of God do not work against their enemies, like God the Father who has no enemies. God loves all the people including those who do not like or believe in him. All

the people are brothers and sisters in Jesus Christ. In this brotherhood and sisterhood we lovingly compete (in the journey of life) but not in hatred whatsoever.

However we are confronted with this question: How do we overcome the selfishness which is prevailing in us? This is possible if we overcome: bad memories of evil things done to us, anger which does not include disciplinary measures, bad/guilty consciousness, bad behavior, hesitation in doing what is necessary; and when we trust that Jesus, the Holy Spirit, and God the Father will help us to attain the needed success. We cannot succeed on our own. There are brave people in history who gave good examples that could be followed like Francis of Assisi and Mahatma Gandhi, to mention but a few. Francis of Assisi left his wealth in order to demonstrate his love, to serve and have time for a fellow human being. Mahatma Gandhi succeeded when he got rid of hatred from his heart and thoughts, and of the desire for power and violence.

In conclusion, let me put emphasis on the fact that, Christ loves us. Jesus Christ has demonstrated his true love for us when he came on earth; this love led him into poverty, sufferings, until death on the cross. He gave us both physical and spiritual wellbeing at the same time. To take away poverty from the people is the responsibility of every Christian. **Let us Christians team up against all imperialistic systems of the accumulation of wealth in our countries. Let us make everybody understand the fact that wealth is a God-given gift to sustain all those whom God created. Just as Christ has transformed our lives, so we also should work for the transformation of the lives of all the poor in our country.**

Amen!

Eudifo lomufita Ruusa M. Nembungu, la udifwa meongalo Eembaxu, eti 9 January 2011

Otexti: Lukas 6:20-36

Ekundo: Esilohenda lyOmuwa gwetu Jesus Kristus, nohole yaKalunga Tate, neendathano lyOmbepo Ondjapuki, nali kale natse nena nosigo aluhe, Amen.

Egalikano : Kalunga Tate omuholike megulu, otatu ku pandula sho tu na oohapu dhoye oondjapuki. Ila hano u kale pamwe natse mokathimbo haka sho tatu dhi pulakene. Thindila mutse oohapu dhoye, twaa kale owala aapwilikini yadho. Ihe tu longa wo oku dhi hwanitha, mokwiitala kwashili. Tu kale aalongwa naalanduli yoye yashili. Tu uva Kalunga ketu, omolwa omona gwoye Jesus Kristus, Amen.

Eendjovo da leshwa

Eudifo: Omatumbulo ngano nda zi nokulesha otaga popi euvitho lyJesus kondundu, a li naalongwa ye. Otaga popi kombinga yaanelago naanamupya. Manga tatu putuka okwali hatu uvu aakuluntu taa ti: Nima oku na elago lya fewa kombambi. Sha hala okutya omuntu ngono omunelago, ke na nande omupya. Eeno elago oshinima oshiwana noshalika kukehe gumwe monkalamwenyo ye. Nomolwaasho Jesus mpano meuitho lye lyokondundu okwali ta popi oshitya aanelago, osho wo aanamupya. Okwa popi aanelago oohepele, oshoka oyo otaa ka thigulula oshilongo shegulu. Oohepele ndishi aantu mbono ya dhinwa, aathigona, aantu yanathangwa, kaaye na esimano lyasha. Oyo tuu mboka ya popiwa mpaka ya hepa noya sa ondjala. Jesus okwa tala ihe kaantu mbaka, e ya simaneka nokwe ya tumbula ta ti, Aanelago oohepele **dhokomwenyo**, oshoka oshilongo shegulu oshawo.

Omukulu gwonale okwa ti, Tetekela shii, shiwa shi hugunine. Jesus mpano ota ti kutya aantu mbono oohepele, aaishonopeki, aatondwa, oyo taa ka thigulula oshilongo shegulu. Aantu yaKalunga mbono yahepa kombanda yevi, kutya nee aadhinwa, aasindjala naaheheli, oyo taa ka thigulula oshilongo shegulu.

Ndishi pethimbo lyongashingeyi otu na aantu mbono ye li mokati ketu ye li oohepele, ihe inatu ya yalula. Yamwe nokuli aakuluntu kutse pavalo, ihe otatu kala nayo pwaa na esimaneko lyasha. Oshiholelwa, otatu ya ithana pwaana esimaneko ngaashi: Eino, peha lyokutya tatekulu nenge tate Eino.

Oha ku popiwa: Omuthigona omuthigona ashike, iha koko. Yamwe nokuli ohaa popi kutya: Ongoye omuthigona, ku na sho to kwatha ndje nenge to longele ndje nena nomonakwiiwa, ngoye omusi gwondjala. Otashi vulika omo tu li mongundu ndjo, tatu sheke noku hepeka yakwetu, twe ya dhina shaashi yoo oopehele dhodhene. Otashi vulika tu ya na mokati ketu yahepa, aalalindjala taa tala ashike omulilo, kaa ye na iikulya notaa hupu shokadhila, manga ngoye u na iilya

yagwana ihe ito kwatha nende omuntu gwaKalunga omukweni ngono nando oolata dhi li mbali, a hupithe aanegumbo lye.

Omatumbulo ngano oge tu ukilila aaholike, tu kale hatu kwatha oohepele, tu ambidhidhe ooyakwetu, tu silathaneni oshimpwiyu ngaashi omunyoli gumwe te shi tumbula. Natu longo nokuyakula aantu yaKalunga ye li mokati ketu. Ompito opo yi li natango tu ambidhidhe, tu kwathe aakwetu mbono yahepa, tu ya simaneke, tse tu ya yakule nombili. Natu konekeni elongo lyaJesus li tu gwilike monkalamwenyo. Tu konekeni kutya oohepele odho tadhi ka thigulula omwenyo gwaaluhe. Omwiimbi gweimbilo 391 ota tumbula ta ti: “Nando ngoye gwa dhinika, Kaantu yomuuyuni mbu, Megulu to kuutumbikwa, Kiipundi yesimano.”²⁹

Aanelago oomboka ya popiwa moovelise 20-21, mbono ya kala ya dhinika, aasindjala taye ende tayi ipopile ya lulilwa kuuthigona. Oya pungululwa oshindji, otaya ka yola. Pamwe otu shii okutala omatumbulo gaJesus mwene taga ti, Aamwatate kaleni mu na oshipwhiyu nayakweni. Mu kale mu na oshimpwiyu nokuyakula ayehe pampumbwe dhawo. Epulo otali ti nee, Owa yakula tuu aantu yaKalunga mbono yahepa nombili ngele taye ku pula ekwatho? Nenge owe ya gandagula owala? Ethimbo limwe otu na yakwetu mbono taya lumbu no-HIV osho wo oAIDS. Nenge ongoye we ya ula omalaka omawinai noku ya tondola? Moonkalo dhetu otatu adha yakwetu mbo ya tondolwa yi ikongela omahala gokwiikalela muuwike. Twe ya tonda haa ilile oyo ayeke. Ye na uuyaha nuukopi nuukumbatha wawo. Tatu yah aula tatu ti, Ngele ito li owa kuta. Waalye. Nwa omeya, lala piikumbatha yoye mpoka. Hangame nde ku tumine. Oh! Ngele osho ho ti ngawo mumwameme, igaluluka omanga ino ka tumbulilwa kutya: Ongame onda li nda sa ondjala inamu pa ndje ndi lye. Ongame nda li nda sa enota ne inamu pa ndje ndi lye. Ongame onda li ondjendi, inamu edhilila ndje. Nda li olutu lyowala, inamu zaleka ndje. Nda li ndaala nonda li mondholongo, ne inamu ya okutalelandje po. Aaholike natu konekeni omatumbulo ngaka gaJesus mevangeli paMateus 25:42-43.

Jesus okwa hala tu yakule aantu yaKalunga shithike pamwe, kutya onaya kale oohepele dhithike peni. Osha yela mokuyakula oohepele otatu ka ninga aanelago monakwiiwa. Notatu ka tumbulilwa omatumbulo ngaaka: Ayihe mbjoka mwe yi ningile yamwe yomaamwatate mbaka aashuushuka, ongame mwe yi ningile. Eno otse aalalekwa nuuyamba ngele tatu yakula oohepele nooyakwetu moompumbwe dhawo. Tatu ya hungu oomwenyo, tatu ya galikanene, tatu ya talelepo ngele taye ehama nenge taya lili.

Otu na wo omatumbulo goovelise 23-24 taga popi kombinga yaayamba yiigwete yagwana shaashi oye na sha. Kalunga oku hole aayamba shaashi oye e ya shita. Ihe okwa hala ya kale taya yakula oohepele naadhinwa momikunda nomomagongalo getu. Otashi vulika ku na aayamba yamwe itaya yakula nokaa ye na konasha no otaya ende nokuli nopaathigona mbono yatoka yafa mela lyefuma. Aayamba otaya ndimbulukutwa, ya koneke eyakulo lyoohepele, ya kale haye ya komalongelokalunga. Inaya kala owala taya li taya nu nokutyapula, yo taya imbi taya ti:

²⁹ MEhangano 1987, 391:2.

Kombanda yevi okuuwanawa, ngele u na sho to lile ko.³⁰ Aayamba naya uveko elondodho lyoohapu dhaKalunga ndhi. Ngele hasho, otaya ka ninga ngaashi sha popiwa mehokololo lyomuyamba naLazarus mevangeliki paLukas 16:19-31. Omuyamba okwali ta li nawa a zala oonguwo dhuuyamba. Ka li ha kwatha oohepele, mwa kwatelwa Lazarus ngo kwali uudha omathina. Ohaluka ayehe – omuyamba nohepele Lazarus, ya hulitha. Eso kali na okayoya. Omuyamba a yi moheli muuwehame gwaa na efudhepo. Ohepele Lazarus ndjono ya li ya mono iihuna kombanda yevi, ya papatelwa kaayengeli, noye yi fala megulu puAbraham. Ohepele ya hepuluka. Omwiimbi weimbilo 533 [ovelise 4] ota tumbula ta ti: Venya ovava va mwene Oudjuu nomanyemato. Nova li va dam’ Omwene. Paamha tava fudifwa, KuXe tava loololwa.”³¹ Oyo nee oohepele mboka taya popiwa motexti yetu yonena.

Aayamba otaya popithwa ya ndimbulukw okugongala poohapu dhaKalunga, ya yakule oohepele. Ngele hasho natango otaya ka fa omuyamba ngwiya a ka igidha muule: ‘Tatekulu Lazarus sila ndje ohenda, u tume Lazarus a yage omunwe gwe momeya eye a talaleke elaka lyandje, oshoka ondi li muuyehame uunene momulilo.’ Omuyamba a dhimbwa shoka a li ha ningi. Ha ningi nai Lazarus ngoka a li ta li uundjaumuke manga ye a li ta li, ta nu ee ta zala nawa. Aaholike omatumbulo ngaka otage tu popitha tse tu dhimbulukwe nokutya ope na uudhigu omuyamba a ye moshilongo shegulu patexti yonena.

Aanelago ne oohepele, otamu ka kutithwa, Aanelago ne mwa sa ondjala nena oshoka otamu ka kutithwa. Aanelago one mboka mwa tondwa, tamu shekwa, mu hole okugongala poohapu dhaKalunga, mu li aagalikani nomu hole Omuwa gweni. One naanaa tamu ka thigulula oshilongo shegulu, ne mu ka pewe ondjambi yeni megulu.

Aayamba otaya kumagidhwa ya kale taya yakula neliko lyawo aantu yaKalunga oshoka otaye li thigi po. Megulu itaya i mo nasha nande. MEhololo lyaJohannes ontopolwa ontintatu otaku tiwa, Oto ti ongoye omuyamba u li nawa noku na sho wa pumbwa, ihe ino tseyo wo kutya ongoye ohepele yolela. Otashi vulika aayamba ya kale ye uvite yi ihwapo pethimbo lyongashingeyi, nani oyo oohepele. Otaya ka mona iihuna, yoo aathigona taya ka thigulula oshilongo shegulu. Omwiimbi weimbilo 546 ta tumbula ta ti, “Inima mbyo tii hulu Ino yi ndumbila! Otayi ning’ iilulu, Ngee we y’ ihalela. Inima tayi kana, Ngolwithi talu yi, Kalunga mu galikana, Oye omuhupithi.”³² Sha hala kutya uyamba itau tu fala megulu nande. Itagu fala aayamba megulu nande oshoka mwiya kamu na ondjoolola. Megulu aantu ayehe oye thike pamwe, taya yakulathana nokusilathana oshimbwiyu.

Jesus ote tu pe wo elongo ndika movelise 27 ta ti, Holeni aatondi yeni, mboka yaye mu tondo ya ningileni uuwanawa, yambekeni mboka taye mu hepeke, ne tamu galikanene mboka taye mu sheke. Olo elongo lye tu yukilila, tatu kumagidhwa tu kale tu hole aatondi yetu. Tu ya galikanene, tu ya kwathe, tu ya pukulule, tu ya yambeke peha lyoku ya thinga; tse tu ya galulile

³⁰ Oshiimbo shomwiimbi umwe sha konekiwa nawa mokati kovapopi vOshiwambo moNamibia.

³¹ MEhangano 1987, 533:4.

³² MEhangano 1987, 546:2.

uuwanawa noku ya popila muuwanawa. Elongo lyaJesus ndino otali hanganitha aamwameme. Jesus okwa hala tu kale aalanduli ye aanambili. Tu kale muusita gumwe tu na ombili nayakwetu.

Epulo otali ku yukilile, Owa taambako tuu elongo lyaJesus ngashingeyi lyehanganitho? Ou hole tuu omutondi gwoye nenge ou li mongundu yaambo taya ti, Ngame nghi na naye, nghi mu hole nande, itandi mu dhiminepo sigo eso. Omuholike, kutha elongo ndika ewanawa, lyokuhola nokugalikanena omutondi gwoye naantu aakweni. Ino kala owala u hole mboka ye ku hole, yee ngwiya kee ku hole to mu tondo sigo aluhe. Aawe, kala nombili naantu ayehe. Ekelahi iikonene. Galikanena wo aadhinikalunga, aakolokoshi, oombotsotso, aayugi, aalongi yiimbuluma ya homata komayego. Ya eta pekota lyomushigakano gwOmukulili gwetu Jesus Kristus. Kwatha oohepele, yakula oondjendi naakwiilongo. Uuna wa yakula mbaka oJesus wa yakula.

Otatu kumagidwa movelise 31 taku tiwa, Shoka mwa hala aantu ye shi mu ningile, shi ya ningileni wo. Ye tati, Gandjeni, inamu tegelela mu galulilwe, oshoka ondjambi yeni omegulu, notamu ningi aana yaKalunga mokombandambanda. Mu kale mu na ohenda ngaashi ho yeni e na ohenda. Tatu kumagidhwa manga pe na ethimbo. Twi igaluluke kiilonga yetu iwinai. Ndi ze mo momupya mono ndi li gwokusheka, gwokushinda aantu yaKalunga, gwokudhina Kalunga.

Kape na ngo a hala omupya mokati ketu. Konga egalo omuholike manga taku tiwa onena. Ishonopeka aluhe koshipala shaKalunga, Kalunga ye e ku nenepeke. U kale aluhe omulongwa nomulanduli gwaJesus. Ngu u na omutondi gwoye ihamu popi naye, otwa hanganithwa nena komatumbulo ngaka gaJesus. Ka paathaneni ombili, mu kale mohole nelongelokumwe. Gwonale okwa tile: Kee ku lombwele ke shi gwoye. Dho dha londoka ihadhi yi iita. Tu taambe elongo ndino lyaJesus, okukala tatu yakula oohepele dhi li mokati ketu. Ngele iho shi ningi ke shi ninge. Opo tatu kala mevuliko kuJesus nokelongo lye eyapuki, tse tu ka ninge wo aanelago monakwiiwa. Kalunga ne tu kwathe aaholike tu kale aanahole naanahenda; tu hole aatondi yetu, tu ya galikanene, tu ya hunge oomwenyo, tu ya pukulule mpo taa puka. Omona gwaKalunga naye okwa shekelwe, ihe okwa ti: Ya dhiminapo oshoka kaye shi shoka taya ningi. Tu landuleni oshiholelwa she, opo tu ka likole oshilongo shegulu nokuya melago.

Ombili yaKalunga, ndjono yi vule omadhiladhilo agehe gopantu, nayi gamene oomwenyo nomadhiladhilo getu muJesus Kristus. Nena nosigo aluhe, Amen.

Egalikano: Omuwa Kalunga otatu ku hambelele sho we tu yelithile okuhupithwa kwetu, Otatu ku galikana twaa dhine oohapu dhoye. Tu pa oondunge nomayele tu kale tu hole ooyakwetu, tu yakule oohepele, oondjendi naaniilongo mokati ketu, tse tu hole wo aatondi yetu, tu ya kuthilepo noku ya galikanena, noku ya kwatha momaudhigu ye li mo. Ndee tatu ningi aana yaKalunga naalongwa yaJesus. Tu uva Kalunga ketu molwa Jesus Kristus Omuwa gwetu e tu hepekelwa komushigakano nokwe tu sile tu ka thigulule omwenyo gwaaluhe, Amen.

Translation:

Sermon of Pastor Ruusa M. Nembungu, Preached in Eembaxu Parish on 9 January 2011

Luke 6:20-36

Greetings: The Grace of Our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with us all, today and forever. Amen.

Prayer: Beloved Father in heaven, we thank you that we have your holy words. Be present at this moment we are listening to your words. Instill your words into our hearts, that we may not be only mere listeners, but teach us also to fulfill them in true faith. Keep us as your true disciples and followers. Hear us God, in Jesus Christ your dear Son, Amen.

Reading of the text

Sermon: These words that I have just read are about the Sermon of Jesus on the Mount, where he was with his disciples. They are about the blessed and the cursed ones. While we were young, we used to hear our parents saying: “He/she has “elago” (luck/blessing) which is dug by an impala.”³³ That means such a person is much blessed or has good luck. Blessing is a good thing and everyone is trying for some luck in his/her life. In his Sermon on the Mount, Jesus was speaking of the blessed and the cursed. He spoke of the poor as the blessed because they will inherit the Kingdom of Heaven. The poor are those who are despised, the poor in materials, the commoners, and those without any honor. These are the people Jesus has in mind. They are suffering and hungry. Jesus looked at these people with respect and said that they are spiritually blessed because the Kingdom of Heaven belongs to them.

Our people of old said: “Begin with the bad and end with the good.” Jesus here says that those who are poor, humble, the marginalized, will inherit the Kingdom of Heaven. The people of God who are suffering in this world: those who are downtrodden, the hungry or baggers, will inherit the Kingdom of Heaven.

Nowadays we have people who are poor, but we have not taken care of them. Some are the elderly but we are disrespectful towards them. The example is that we call them directly by names like Eino, instead of *Tate* or *Tatekulu* Eino [according to Oshiwambo way of respecting the seniors]. The people say that a poor remains poor and does not become a senior [a respected one]. They also mock and say: “You are poor and have nothing to offer for me at any time. You are hungry forever.” It is possible that we are part of such people who revile and oppress the poor. **It is possible that we have the poor among us, those who sleep on hunger and simply**

³³ The Oshiwambo word for “the blessing” = elago, has a different meaning = an underground tuber that is dug by the impala for food. The latter is metaphorically used here for the former.

look at the fire, they have no food and are surviving like a bird, while you have storages full of *mahangu*,³⁴ but you are not saving God's fellow person around you who need your support with his/her household.

These words are directed to us. We must help the poor, assist and care for each other as the scriptures say. The chance is there to assist and help those who suffer, to respect them and serve them peacefully. We must take note of the teaching of Jesus for the guidance of our lives. We must note that the poor will inherit eternal life. The singer of hymn 391 (verse 2) in *Ehangano* says: "*Even though you are despised, by the people of this world; in heaven you will be seated, on the seats of honor*" (own translation).

Blessed are those who are mentioned in verse 20-21, those who are humiliated, hungry and weep in loneliness. There is plenty in store for them and they will be cheerful and laugh. Jesus is teaching us to serve others according to their needs. The question stands: Have you peacefully served God's people who are poor when asking for help or you have chased them away? We have people who have contracted HIV and AIDS. Are you probably one of those who reproach and stigmatize such people? We find those who are stigmatized withdrawing from the communities and isolate themselves into solitude places. We separated them from us. They eat alone; they have their separate plates, cups as well as separate blankets. We say to them: "If you are not eating you are satisfied." How do we often dehumanize them and tell them: 'Drink water. Sleeps hear. It is not my business, and so on.' Oh! If you speak like that my brother and sister, repent before hand. God will say to you: 'I was hungry but you did not feed me. I was thirsty but you did not give me water. I was a stranger, but you did not give me a night-over [welcome me], naked but you did not dress me, sick but you did not care for me, imprisoned but you did not visit me.' We need to take note of these words of Jesus from Mathew 25:42-43.

Jesus wants us to serve the people of God equally and in dignity regardless of how poor they may be. Our service for the poor makes us one of the blessed ones in the future. And this will be said to us: All that you have done for the least in the community, that you have done for me. Indeed we are blessed if we are serving the poor and others in their needs. We need to comfort them during mourning times, pray for them, and to visit them when they are sick.

We have also what is stated in verses 23-24, about those who feel satisfied because they have much. God loves the rich because he is their creator. But God wants them to serve the poor and the marginalized in our villages and in congregations. It is possible that there are the rich who do not care and are not serving the poor and do not even associate with them. The rich people are reminded to take care of the poor and to attend worship services, rather than eating, drinking and enjoying only. Some are singing: "It is beautiful to be on earth if you have something to eat"³⁵ Let the rich hear God's warning from these words. If not, then what is told in the story of a

³⁴ A type of millet which is staple food among the Northern Namibian tribes.

³⁵ A popular musical item among the Oshiwambo speaking of Namibia

rich man and Lazarus in Luke 16:19-31, would also happen to them. The rich man dressed well, eating nice and delicious food. The problem was that he did not worry with the poor, Lazarus included. Both the rich man and Lazarus died. Death does not discriminate. The rich man enters hell, the eternal fire. The poor Lazarus who suffered on earth was taken by the angels to heaven to be with Abraham. A poor Lazarus was relieved in heaven. In hymn 533 in *Ehangano*, [verse 4] the singer says: *“Those are the ones who experienced, tribulation and sadness. They were steadfast in the Lord, And persevered in prayer. Now they are given rest, and are well treated by their Father”*³⁶(own translation). Those are the poor who are mentioned by the text.

The rich are exhorted to remember to attend worship services, and to serve the poor. If not their end will be like that of a rich man who was crying loud: “Father Abraham have mercy on me and send Lazarus to dip the end of his finger in water and cool my tongue for I am in anguish in this flame” (vs. 24). The rich man has forgotten what he did. He mistreated Lazarus at his table. He was eating, drinking, dressing and enjoy on the expense of Lazarus. Brethren, according to the words our text, we are reminded that there is a serious problem which prevents the rich from entering the Kingdom of heaven.

The poor, you are blessed because you will be satisfied. Blessed are you who are hungry today because you will be fed. Blessed are you who are neglected and stigmatized and suffering; those who love to gather at the Word of God and pray, and you who love the Lord. You are indeed those who will inherit the Kingdom of Heaven and receive your reward in heaven.

Rich people are beseeched to serve the people of God with their riches because they will leave those riches on earth. They will take nothing with them into heaven. In the Book of Revelation 3: we read: You say that you are rich and need nothing, but you do not know that you are really poor. It is possible for the rich people to feel satisfied now, but they are poor. They will suffer, while the poor will inherit the Kingdom of Heaven. In hymn 546 in *Ehangano*, the singer says: *“The mortal things, Do not accumulate for yourself! They become bitter, if you are too ambitious for them. They disappear, dispersing like smoke; Pray to God, Who is the Savior”* (own translation).³⁷ That means that riches will never take us to heaven. Riches will never take rich people to heaven because there are no categories between rich and poor. In heaven all people are equal, caring and serving one another.

In verse 27 Jesus is also teaching us saying: Love your enemy, do good to those who hate you, serve the poor and pray for those who despise you. This teaching is directed to us. We are told to love our enemy, to pray for them, to help them, to correct them even to bless them instead of cursing them; and to wish them good. This teaching of Jesus is uniting people. Jesus wants us to be his peaceful followers, to be at peace with one another in one flock.

³⁶*Ehangano* 1987, 533:4.

³⁷*Ehangano* 1987, 546:2.

The question stands: Do you accept the teaching of Jesus of reconciliation? Do you love your enemy or you are in the group of those who says that they do not care - I hate him/her and I will never forgive her/ him to death? Beloved, take this good teaching of Jesus of love and of praying for your enemy and other people. Do not only love those who love you and hate who hates you forever. Be at peace with everybody. Leave out revenge. Pray for backsliders, criminals, thieves, and even the dangerous criminals. Bring them to the cross of Jesus Christ. Serve the poor, assist the sojourners and foreigners. When you serve these people, you serve Jesus.

We are advised in verse 31 as follows: Whatever you want others to do to you, so do to them. And again Jesus said: Give without receiving back because you have your reward in heaven and you will be children of the most high. Be merciful as your father in heaven is merciful. We are warned while it is today. Let us turn back from evil deeds. Let us avoid the curse that we bring to ourselves if we are scornful to and agitate God's people, and by our disobedience to God.

No one wants curse. Beloved, seek blessing while it is today. Humble yourselves in the presence of God, and God will exalt you at the right time. Be a disciple and faithful follower of Jesus. If you have an enemy and you do not speak to each other, we are reconciled by these words of Jesus today. Make peace, reconcile and have good relationships. A saying goes: Who does not tell you the truth is not your friend indeed. And another one: "An alerted herd of cattle does not fall victims to the looting of war." Let us accept the teaching of Jesus and serve the poor in our midst. If you are not doing it start now, do not delay. That is the only way for us to remain obedient to the holy teaching of Christ and become the blessed one in the future. Beloved, may God help us to be loving and merciful: to love our enemies, pray for them, counsel them, and correct them when they go wrong. The Son of God has suffered humiliation but he pronounced forgiveness to them: "Father forgive them for they do not know what they are doing." Let us follow his example and then we shall inherit the Kingdom of Heaven and be blessed.

And the peace of God which surpasses all human understanding may keep our lives and thought in Christ Jesus, today and forever, Amen.

Prayer: Our Lord we thank you because you have made us understand our own salvation. We pray that we no not disobey your words. Give us wisdom to love others, to serve the poor, the sojourners and foreigners in our midst, to love our enemies, to forgive and pray for them, and to assist them in difficulties. Keep us as children of God and your disciples. Hear us o God, through Jesus Christ our Lord who suffered on the cross and died for us to inherit eternal life. Amen.

Eudifo lOmufita Nikanor Shuukwanyama - La udifilwa mOsekundofikola yaUukule, mu August 2011

Lukas 6:20-36

Kwa imbwa mEhangano 568

Ekundo: Egongalo eholike, silweni ohenda, ne mu kale mu na ombili yaKalunga tate, noyOmuwa wetu Jesus Kristus, nOmbepo Ondjapuki. Amen.

Tu galikaneni: Otwe ku pandula Omupangelinkondo adhihe, sho we tu minikile nOmbepo yoye Ondjapuki, opo tu gongale poohapu dhoye. Oohapu dhoye otadhi lundulula naasi ya ninge aanamwenyo. Otwa hala natse wo u tu lundulule tu ninge aanamwenyo mudho, Amen.

Kwa leshwa otekisti.

Oshidhidhilikwa: Oshipalanyolo shotexti mOmbimbeli yOshindonga (noyOshikwanyama wo) ya longithwa osho “Euvitho lyokondundu”

Oluhepo lwomuntu muuyuni, neuveko lyOshilongo shaKalunga

Egongalo eholike nena otatu ka pulakena otexti yEuvitho lyoPehalandjandja. Meuvitho ndika otandi ka ulika onkalo yoluhepo, oompito dhiilonga, nosho wo oompito dhokusilathana oshiphiyu. Otandi ka ulika wo nkene sha pumbiwa tu mone ehupitho lyonkalamwenyo yetu, nosho wo okumona elago lyoshilongo shaKalunga.

Egingalo eholike onda hala ndi mu kundaneke: Aateologi oyendji otaya ziminathana kutya oohapu dheuvitho lyokondundu nenge tu tye lyomehalandjandja, olyo etulokumwe lyomauvitho ogendji Jesus e ga uvitha moosinagoga dhomuGalilea, nosho wo pomahala galwe. Euvitho ndika inali ningilwa mongulu, nenge megumbo lyontumba, ihe olya ningilwa melundu, pehalandjandja. Euvitho ndika inali ningilwa owala aalongwa mbeyaka omulongo nayaali, ihe olya ningilwa wo ongundu onene yaantu mboka ya landula Jesus. Aantu ya za komahala gayooloka ye ya okupulakena elongo lyaJesus, nayamwe oya li ye ya okupangwa kuye.

Euvitho ndika aanyoli yomavangeli Mateus naLukas otaye li eta lya ndjandjukununamo iinima oyindji. Oli na etumwalaka epe okuyeleanitha nefatululo lyOmpango yaMoses. Oshiholelwa, meuvitho ndika Jesus ota ti, Hola omutondi gwoye, galikanena omuhepeki gwoye. Omanga efatululo lyompango otali ti: Eho okeho, eyego okeyego.

Meuvithi ndika Jesus ota dhenge omusindo komatumbulo ngaka: Aanelago omboka mwa hepa, oshoka oshilongo shaKalunga osheni. Aanelago one omboka mwa sa ondjala, oshoka otamu ka kutitwa. Aanelago one mboka tamu lili ngaashingeyi, oshoka otanu ka yola. Pakuuvako omatumbulo ngano, otexti ndjika oyi na egambo lyokunwethamo aauvithi, osho wo aapulakeni ya tegelele owala ehapuluko nekuta megulu. Otandi dhimbulukwa moshigongi saasita omuvo

gumwe, omusitaongalo umwe a li ta popi oondjambi ooshona dhaasita. Okwa pewa eyamukulo kutya, Aasita inamu popya we oondjambi ooshona, longeni, otamu ka pewa ondjambi onene megulu. Elombwelo ndika ondi wete lyanika okaetenge, oshoka ondjambi yomegulu kai shi oshona nenge onene kuyamwe. Ihe ondjambi yomegulu oithike pamwe kwaayehe, nomolwaasho megulu kamu na aathigona nenge aayamba. Aantu ayehe oye li mokategoli kamwe. Omubisofi Sindano oha ti, Oondjambi ooshona dhaasitagongalo otadhi imbi aagundjuka ya landule eithano lyoshilonga shuusitagongalo. Molwaashi aantu yopethimbo ndika oye na oategameno omanene monakwiiwa yawo. Otaya tegamene ya ka kale ye na omagumbo omawanawa. Otaya tegamene ya ka kale ye na iiyenditho. Otaya tegamene ya ka kale ye na uukalata gwepango. Egongalo ehohike, naapulakeni yandje aawanawa, nena onda hala okumwiigidhila etumwalaka ndika lyotexti yomehalandjandja kutya: Inashi wana tu popye owala oluhepo lwopampepo, tsee e tatu idhimbike oluhepo lwetu lwomuuyuni mbuka; oluhepo lwomagumbo getu noofamili dhetu, oluhepo lwegongalo lyetu nolyaakwanegongalo yetu, ndi tye oluhepo lwoshigwana shetu. Inashi gwana tu popye owala ondjala yopambepo, ngaashi yoohapu dhaKalunga nomasakramendi omayapuki, tsee e tatu idhimbike ondjala yopelugo itaapu temwa, ondjala yaanona kaaye na shoka taya li sho taya yi nenge taya galuka kosikola.

Oluhepo lwaNamibia, nondjala yaantu yomuNamibia tai thenyene yamwe kogudhi, omangha me na yamwe ya hepuluka nawa, notaya kuta nawa. Onkalamwenyo yomuntu oya pumbwa okuxupitwa nena nomuuyuni tau uya. Jesus naye wo osho a ningi: Omalutu galoloka kuulema nokuuwehame, okwe ga panga nokwe ga aludha, e te ha koleke. Aantu ya sa enota nondjala okwe ya pe ya lye noya nwe. Jesus okwa ti, Ya peni ya lye. Na ishewe okwa ti, Omuntu ita hupithwa koshikwiila ashike, ihe okohapu kehe tayi zi mokana kaKalunga. Ano tashi ti: Oshikwiila otashi hupitha, nohapu yaKalunga otai hupitha.

Onkalamwenyo yomuntu oshinima shakwatathana, shi li mumwe, sha dhingolokathana. Oompumbwe dhomuntu palutu nomambepo odha dhamathana, dhiimanga kumwe. Ongeleki nepangelo ohai talika oyo omaako gaali mokukalekapo onkalamwenyo yomuntu pampumbwe dhe. Palufo lwayo, ongeleki ohai talika oyo okwaako kumwe kwokukwatha omuntu moompumbwe dhe dhopambepo. Omanga epangelo tali talika olo okwaako kumwe kwokukwatha omuntu palutu.

Etumo lyAasoomi nosho wo lyAandowishi sho lye ya moshilongo shetu, pethimbo ndijaka oshilongo shetu sha li shaa na epangelo, etumo olya dhiki oosikola, iipangelo, nosho wo iiputudhilo yiilonga yiikaha. Elalakano oloyo kwali ondino omuntu gwaKalunga ngoka ta uvithilwa oohapu dhaKalunga, a kale a kwathwa moompumbwe dhe adhihe. Okuza mo 21 Maalitsa 1990, sho twa mono epangelo lyetu yene, omaako ngaka gaali oga fa gayooloka ko kumwe. Kehe kwaako otaku lalakanene okukwatha omuntu okuzilila kookondo dhokuvula kwakwo. Ongeleki nenge tu tye aakwanegongalo otaya gongele iimaliwa yokutunga oongeleka noshowo okufuta mboka taya uvitha nenge taya longo miinyangagongalo. Oshiholelwa shaashoka epangelo tali kambadgala okuninga, otatu shi mono meyamukulo lyoministeli Saara Kuugongelwa Amadgila, sho a li a gandja eyamukulo ketopolo lyomutengenekwamwaalu

gwoobilijona ethele nomilongo mbali (N\$120 billion) kutya, yo oya topola oshimaliwa taya tala kuuwanawa gwaantu nena nokomeho, oku shi talela mondungedgiladhilo yepangelo “Vision 2030”. Ndika olya li eyamukulo lyoministeli konima shoo aagandji yookomenda ya li ya ti, (Minister) Saara (Kuugongelwa Amadhila) ‘spending like there is no tomorrow’” (Saara, ta longitha oshimaliwa patha pwaana esiku lyongula).

Oluhepo lwoshigwana nenge lyaantu yoshilongo shino ohagu yamukulwa komukalo gwetopolo lyoshimaliwa shishigwana, nomolwaasho momutengenekwamwaalu gwelongitho lyoshimaliwa mepangelo mwa holoka oompito dhiilonga omayovi ethele nane (104 000), naashino ondi gwete osho onkundana ombwanawe koshigwana shin a omwaalu omunene gwaantu yaa na iilonga ye thike po 51.2%.

Ku ne aanaskola, oomhito dhiilonga ngele tadhi popiwa ngeyi osho eshongo enene, lyoo elondodho ishewe. Aniwa dhalondoka ihadhi yi iita. Tamu londodhwa opo mwiilonge mwa manamo, opo pehililo lyesiku mu ka gandje oonzapo mpoka dha pumbiwa, nee e tamu ka kala ihe aantu mwa za ondjala, mwa za ko. Ne inamu kala ashike mwa sa ondjala yiimaliwa, ihe kambadhaleni wo mu leshe Omapisalomi, embo lOmayeletumbulo, nda hala ndi tye mu leshe Ombimbeli, mu kale tamu galikana Kalunga, e temu pe elago lyonena sho tamu kala pahapu dhe, nelago lyaaluhe.

Kombinga yaagundjuka inamu shi enditha nawa mosikola, nayamwe kamu na we omhito yokushuna mosikola, ethimbo limwe ohandi mu yaalele, nethimbo limwe ohandi mu yematele. Handi mu yaalele molwaasho, aagundjuka mwaa na oonzapo, ohamu hupu ko koomhito dhiilonga. Iilonga ngele tayi kutu, tut ye nee Opolisi nenge o NDF, aantu otayi ithanwa ya faalele oonzapo. Onzapo oya ningi oshikongitho shiilonga pethimbo lyonena. Omanga nale aantu oya li owala haya yi *kokaholo* e taya kutwa, e taya mono iilonga. Ohandi mu yematele molwaasho, aagundjuka mwaa na onzapo, inamu hala iilonga mbi i li po. Sho epangelo haalyo alike tali vulu okugandja iilonga, ope na aantu oyendji moshilongo shetu ya pumbwa aantu ye ya pe iilonga, iilonga yomomagumbo, ya kale taya lele uunona gwawo, nenge taya opaleke. Ope na aantu oyendji ya pumbwa aantu ya ye koohambo, nenge komapya gawo. Ashike iilonga ya tya ngeyi aagundjuka yetu inaye yi hala. Mbjoka ya halika shila, okulonga mokandingosho, mombaa, nenge mokastola kOmuchiina. Inashi puka okumona iilonga momahala ga tya ngaaka, okutya ashike, haatuhe tatu gwanenwa okulonga muundingosho nenge moositola. Poo ope na nee aagundjuka yamwe yehole okuya kuundingosho yo kaaye na ko iilonga, aniwa ohaa yi yaka thigilwemo kuyakwawo. Omanga gumwe oku li owala kegumbo a geya, a geyela aakuluntu molwaashoka aniwa aakuluntu inaye mu pa iimaliwa a ka nwe kuundingosho. Omugundjuka ngele oku li mosfola ihe ke na eitulemo mokwiilonga nena ota kanitha oompito dhomonkalamwenyo ye. Sha thaathana ishewe, omugundjuka ngele oku li megumbo, a za mo mosikola ihe ita longo sha megumbo, iikuni ita ka tyaya, iimuna ite edgilile, naye wo ota kanitha oompito dhomonkalamwenyo ye.

.Ondi wete kutya etumwalaka ndika oli shii okuthika kaagundjuka ayehe, opo ya dhimbulule oomhito dhiilonga dhoka dhi li po, oshoka nadho otadhi kwatha mondjala nomoluhepo. Nongele nee pamwe aagundjuka yetu sho inaa hala iilonga yomomagumbo getu, yokomapya nokoohambo, ope na okaningililathanamo kombinga yoondjambi, okaningililathanamo hono ando oko owala naka popiwe koo ka ze po, yoo aagundjuka taya kala nee ye na iilonga tayi ya kwatha yoo yene, naakuluntu yawo komagumbo.

Nena otaku popiwa “Black Economic Empowerment,” enkondopaleko lyomaliko gaaluudhe tali zilile kepangelo. Ngame onda hala okuyelulapo enkondopaleko lyomaliko gaaluudhe okuzilila momidhingoloko dhetu yene. Otandi yelulapo esimano lyiilonga yomomagumbo, okulele uunona nokwoopaleka. Otandi yelutha po esimano lyiilonga yomopapya, nosho wo esiloshimpwiyu lyiimuna, oondjuhwa niingulu, tu yi dhiginine, yo yi tu etele omahupilo. Aniwa “Uganda iimbungu, niinkundi oyi tokelelwa.” Aagundjuka yamwe sho ya mono iilonga yomomagumbo, ohaya ningi owala omuhona gwe, omugandji gwiilonga sho ta yi kiilonga, ye naye egumbo ote li edhile ta yi kuundingosho, nenge megumbo ti ithanenemo “felende” gwe. Aaholike, etumbulo ndika olya kola: “Shoka mwa hala aantu ye mu ningile, osho ya ningileni wo.” Ngele otwa hala aagandji yiilonga yetu ye tu pe oondjambi oombwaanawa, natse wo nату ya longele iilonga iiwanawa, yo e taye tu pandula moomwenyo nomoondjato dhawo, kehe gumwe shithike pamuthika gwe. Omolwonkalo yoluhepo nondjala, Jesus okwali a ningi euvithi ndino, lyomehalandjandja, euvitho kombinga imwe tali hekeleke aantu ye li moluhepo noya hepa kaye na shoka taya zala nenge shoka taya li. Jesus ina uvithila aantu ya kale yahepa nenge ya kale mondjala. Ihe okwa gumu onkalamwenyo yawo yi li ngaashi yi li, teya tsu omukumo, ya kale metegameno lyenyanyu ye li pungulilwa muuyuni tau uya.

MoNamibia omu na aayamba yopombanda yiiwetikile, noohepele dhopevi dhiiwetikile. Omwaka pokati kaamboka ye na sha naamboka kaaye na sha, ogwa kundanwa muuyuni aguhe, aniwa gwaNamibia ogwa shiga ko. Omwaka nguka otatu vulu owala oku gu kondjitha, noku gu shunitha pevi, ngele tatu tameke olulondoloka ko kondundu onene yokwiihola, e tatu ya pevi mpoka tatu vulu okuhangana nayakwetu. Opo nee ngoka e na sha ye ta pe omukwao ngoka keen a sha. Nena otatu ka vula ihe okuyamukula esiku limwe tatu ti: Omuwa, uunake twe ku mwene wa sa ondjala e tatu ku pe u lye, nenge wa sa enota e tatu ku pe u new? Uunake twe ku mwene ondjendi e tatu ku edhilile, nenge u li olutu lwowala e tatu ku zaleke? Eyamukulo otatu li pewa, Ayihe mbyoka mwe yi ningile gumwe gwaamwatate, ongame me yi ningile.

Onkene yakwetu aaholike aantu yaKalunga aalalekwa nuuyamba, twi ithanenwa oshilongo shegulu, nату kale tu holathane, nату silathaneni oshipwiyu miinima ayihe. Nату yakulathaneni omitenge. Oshilongo shaKalunga oshetweni atuheni, atuhe otwi ithanwa. Nongele osho ngaho, nату kwathathaneni, molwaasho tse atuhe nani aantu yepola limwe, tuuka kegumbo limwe. Omwiithani gwetu oKalunga ketu oye shili omudhiginini momauvaneko ge, ote ga gwanitha. Amen.

Tu galikaneni: Omwa Kalunga otatu ku hambelele oshoka aantu ayehe owe ya shiti oshifetha shoye, aantu ayehe owe ya sile ohenda, sho ya yono kungoye ongoye mwene ogwa ningi omuhupithi gwawo. Nena ngashingeyi, tonatitha omeho getu tu mone elago nehupitho lyetu, Amen.

Eimbilo 432 m*Ehangano* la imbwa pexulilo leudifo.

Translation:

Sermon of Pastor Nikanor Shuukwanyama, Delivered among the learners at Uukule Secondary School in August 2011.

Luke 6; 20-36

Hymn 568 from *Ehangano*, “*He did not come to judge the world,*” was sung

Greeting: Dear congregation, Grace and peace be unto you from God the Father, Son and the Holy Spirit, Amen.

Let us pray: We thank you the Almighty for enlightening us by the power of your Holy Spirit, so that we gather around your words. Your words transform the dead into the living. We also want that you transform us to become alive through your Word, Amen.

The reading of the text

Note: The title to the Lukan text in the used Oshindonga Bible translation is: “The Sermon on the Mount.”

Sermon: Dear congregation, today we are listening to the Sermon on the Plain from which I am drawing a theme: ***Human poverty in the world and the understanding of the Kingdom of God, for our sermon.*** In this sermon I will point to poverty and to the opportunities for employment, as well as to the opportunities that we have to care for one another. I will also point as to how important it is to attain salvation in our lives and to get the blessing of the Kingdom of God.

Dear congregation, I would like to inform you: Many theologians agree that the words contained in the Sermon on the Mount or on the Plain, are the summary of Jesus sermons which Jesus preached in the synagogues in Galilee and also at some other places. This sermon was not preached in the room or in a certain house, but it was delivered outside at a plain area.

This sermon was not only addressed to the twelve disciples, but also to the multitudes that followed Jesus. These people came from different places and came in order to hear the teaching of Jesus and some came to be healed by him. The evangelists Mathew and Luke present this sermon which is elaborating on many things. It has a new message in comparison with the Law of Moses. The example in this sermon is when Jesus said: Love your enemy, pray to the one who persecutes you; while on the contrary the law stipulates: “An eye for an eye, a tooth for a tooth.”

In this sermon Jesus is emphasizing the following statements. Blessed are you who are poor for the Kingdom of God is yours. Blessed are you who are hungry for you will be satisfied. Blessed

are you who weep, for you will laugh. One could think that this text has a tendency of influencing the preachers and the audiences to wait for the improvement of their economic state only in heaven. I recall when a pastor complained about small salaries for pastors in one of the pastors' conferences. He was given a response that pastors must stop speaking about small salaries. He was told, 'You must work, because your reward is big in heaven.'

I think that that statement was ill-conceived, because the reward in heaven is neither smaller nor is it bigger for some. The heavenly reward is equal for all. That is why there are no poor or rich in heaven. All the people are of the same category. Bishop Sindano uses to say: 'Smaller salaries for pastors prevent the young people from pursuing the pastoral career.' That is true because the people today have higher expectations for their future. They hope for better houses, they expect to have vehicles. They are hoping to have medical schemes.

Dear congregation and my good listeners, the message of this text of the Sermon on the Plain that I want to bring out for you is: It is not enough to speak only about spiritual poverty while we ignore the poverty of our present worldly; that is the poverty of our homes and families, the poverty of our parishes and parishioners, or in general, the poverty of our nation. It is not enough to just emphasize the spiritual hunger of the Word of God and the holy sacraments, while we ignore the hunger at the kitchen where there is no cooking fire, the hunger of the children who do not have anything to eat when going to and after school.

Poverty and hunger in Namibia is casting many to the margins while others are in excessive affluence and sleep on their full stomachs. The living condition of a person needs to be saved today in this world and well as for the world beyond. That is what Jesus did also. He healed and strengthened the physically disabled and infirm bodies. He gave water to the thirsty and fed the hungry. Jesus once said, 'Give them food' to eat. And he also said that a person is not saved by bread only, but by each word from God's mouth. This means that both the bread and God's word save.

The life of a person is interlinked, interwoven, and interrelated. The spiritual and physical needs of a person are inseparably linked to one another. The church and state are regarded as necessary arms (of God) that are dealing with a person's needs in full. The church on its part is regarded as a spiritual arm for the people, while the state is regarded as the other arm that takes care of the physical needs. When the Finnish and German missions came to our country when there was not national government in our country; the mission established schools, hospitals as well as skills training centers. The purpose was that the person of God to whom the Word of God was preached, would be helped in all his/her needs. Since 21 March 1990 when we obtain our independence, these two arms seem to have gone the fork ways. Each arm seems to be trying to help the same person according to its own capacity (without considering the other).

The Church or better the members of parishes are trying to collect money in order to build churches and to pay salaries for their preachers and parish workers. The example of what the state/government is trying to do could be found in Minister Saara Kuugongelwa-Amadhila when she responded to queries regarding her N\$120 billion budgetary allocation; that they allocate/distribute the budget looking at the benefits of people today and in future, in accordance with the government's development plan, "Vision 2030." This was the response of the Minister after public comments like, "(Minister) Saara (Kuugongelwa-Amadhila) 'spending like there is no tomorrow'" (Saara ta longitha oshimaliwa patha pwaana esiku lyongula). The government responds to poverty among the people of this country by the way of distributing the national budget. That is why there is (in the budget) a provision of 104 000 employment opportunities. To me that is good news for this nation with a high level of unemployment at 51.2%.

To you learners, when people speak about job opportunities, it is both a challenge and a warning. "An alerted herd of cattle does not fall victims to the looting of war." (Dha londoka ihadhi yi iita). Here you are cautioned to take your studies very seriously so that at the end of the day you will be able to submit certificates where they are required. Consequently you will become people without hunger, with decent living. Do not only be hungry for money, but try also to read Psalms, the book of Proverbs. Here I want to say, Read the Bible, pray to God and God will give you the blessing in this life as you live according to his word, as well as eternal blessing.

To you, the youth who did not make it in school and to those who do not have an opportunity to repeat; sometimes I sympathize with you but at other times I feel angry with you. I feel pity because our youth without certificates do miss out on the job market. For example when the police or the NDF (Namibia Defense Force) recruits, they require certificates. Certificate has become a tool for job seekers today. In the past, people just went to migrant labor office for recruitment and got jobs. I get angry with the youth without certificates because they do not want the available work. Since the government cannot provide work for everybody, there are many people in our country who need people as employees, such as domestic workers to do babysitting or cleaning. There are also those who need farm and field workers. But our youth don't want such types of employment. They want and prefer to work in shebeens, bars or in Chinese shops. It is not wrong to find employment in that kind of places but, the fact is that such work will not be enough for all of us. And there are those youths who like to go to shebeens even if they do not work or employment there. They say they go there to have a share from others. There are those who angrily stay home because their parents did not give them money to go to a bar and drink. If a youth is in school but is not committed to his studies, he/she loses his/her life. Similarly the youth who is home but do not do the work at home such as collecting wood, looking after home animals is also losing his own opportunities in life. Likewise, if a youth is out of school and finds himself/herself at home, but does not do any work there – she/he does not collect any wood or take care of the cattle, he/she is equally losing out in his/her life opportunities.

I wish that this message should reach all of our youth, so that they may recognize those job opportunities which are available, because such work opportunities also contribute in the alleviation of hunger and poverty. If the reason for our youth to be not willing to take up domestic, farm and *mahangu* field jobs is because of exploitation and unfavorable job condition including unfair salary, then it is that exploitation that should be discussed and given a solution. This will help our youth to have jobs in order to support themselves and their parents. Today we speak about Black Economic Empowerment (BEE), the government program for empowering the black people. I myself would like to encourage the empowerment of our black economy in our local communities. I am emphasizing the importance of domestic work, of baby-sitting and cleaning. I would like also to encourage the importance of crop farming and animal husbandry, including poultry and pig farming, in order to get an income. The old saying applies also with the blame that goes to our youth today: “You always blame the hyenas but the infirm that do not come to the kraal till late also share the blame.”

Some of the youth who happen to be employed with domestic work, wait until the boss is off for work, then they close the house and go to shebeens, or invite their friends to the house of their boss. Beloved, the following statement is of a great value. “Do unto them that which you want them to do to you.” If we want to earn good salaries from our employers we must do good work to them, they surely will be thankful from their heart as well as from pockets, each according their level. It was because of poverty and hunger that Jesus preached this Sermon on the Plain. The sermon on the one hand is comforting the poor who are without food and/or clothes. Jesus did not preach for the people to remain in poverty and hunger. But he got himself involved in and touched their real lives, and revived their courage, and restored their hope for the joy which is stored for them in the world to come.

There are noticeable tycoons up there in Namibia as well as the poor of the poor who are noticeable down there. The gap between the haves and have-nots is well established worldwide, and they say that the Namibian one is the largest. We can only remedy and fill this gap by descending ourselves from this high mountain of selfishness and come to join others at the bottom. Those who have will then be able to share with those who do not have. One day we will then be able to respond saying: “Lord, when we saw you hungry and gave you food, or thirsty and gave you to drink? When did we see you as a stranger and gave you accommodation, or naked and we dressed you?” The answer we will get is: “All that you have done to one of my brothers, you have done it to me.”

Therefore, my beloved and blessed people of God who are called for the Kingdom of heaven, let us love one another, let us take care of one another in everything. Let us help one another in carrying our burdens. The Kingdom of God belongs to us all. We are all invited. And if it is truly so, we need to hold hands and accompany each other because we are a team of the same journey,

on way to the same home. God who calls us is steadfast in his promises. He keeps and fulfills them. Amen.

Let us pray: Lord God we praise you for creating all the people in your image. You are merciful to all people and when they sinned against you, you became their savior. Today here and now, open our eyes to see our blessedness and our salvation. Amen.

Hymn 432 in *Ehangano* was sung.