

**SAVED OR NOT?
SPEAKER MEANING
ATTRIBUTED TO
SALVATION AND *UKUSINDISWA*
IN A CHURCH CONTEXT**

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**Thesis presented
in partial fulfilment of the requirements for the degree of Master
of Philosophy (Intercultural Communication) at
Stellenbosch University**

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March 2009

Declaration

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26 February 2009

Abstract

Members of churches commonly use the English terms *salvation/saved* and their isiZulu equivalents *insindiso/ukusindiswa*. Implied meanings seem to have become attached to these terms, especially in isiZulu, which could cause miscommunication due to the attitudes of superiority of the so-called “saved ones” (*abasindisiwe*) and consequent antagonism amongst certain ecclesiastical groupings.

The question addressed by this study was whether or not the meaning of the term *to be saved* and its isiZulu translation *ukusindiswa*, as understood by a selection of isiZulu-speaking Christians, is unambiguous. A further question was whether – should it be the case that these terms are found to be ambiguous – *to be saved* and its isiZulu translation *ukusindiswa* could be rehabilitated.

Nine people from various denominational backgrounds, both lay and ordained, were interviewed in order to discover how they understood the terms in question. The interviewees were asked ten questions, including questions on the influence of cultural practices on the meaning of the terms. These cultural practices were in connection with ancestors, as experienced in Zulu culture, and the influence of their understanding of the terms on the permissibility of ancestral practices. The answers given by the interviewees revealed certain trends. One of them was that, for some isiZulu speakers, the meaning of the terms included the aspect of laying aside of all contact with the ancestors. Those who understood the terms in this manner were seen by the interviewees as having an attitude of superiority and as condemning members of more traditional churches for their adherence to Zulu culture.

A sociolinguistic analysis of the terms *salvation/insindiso* and *to be saved/ukusindiswa* is presented based on the interviewees’ responses. A conclusion is that the terms are often used in a biased and/or “loaded” way, which is a principal cause of miscommunication and misunderstanding. Ways of reducing this misunderstanding are proposed, including the “rehabilitation” of the terms linguistically and theologically. Greater sensitivity to different ecclesiastical cultures should be shown, involving the use of inclusive language and the exercising of the skills of intercultural communicative competence.

This study reveals that the church needs to work at the issues surrounding the terms in question, the use of which can cause a breakdown in intercultural communication.

Opsomming

Die Engelse terme *salvation/saved* en hul isiZulu ekwivalente *insindiso/ukusindiswa* word algemeen deur kerklidmate gebruik. Dit blyk dat hierdie terme, veral in isiZulu, geïmpliseerde betekenis verkry het wat wankommunikasie teweeg kan bring, gegee die meerwaardigheidsin van die sogenaamd “gereddes” of dan “saved ones” (*abasindisiwe*) en die gepaardgaande antagonisme onder lidmate van ekklesiastiese groeperings.

Die vraag wat in hierdie studie aangespreek is, is of die Engelse term *to be saved* en sy isiZulu vertaling, soos verstaan deur ‘n seleksie van isiZulu-sprekende Christene, ondubbelsinnig is. ‘n Verdere vraag is of *to be saved* en sy isiZulu vertaling *ukusindiswa* – sou hierdie terme wel ondubbelsinnig bevind word – “gerehabiliteer” sou kon word.

Onderhoude is gevoer met nege persone uit verskillende denominasies, sommige leraars en ander teologies ongeskoold, om vas te stel hoe hulle die betrokke terme verstaan. Tien vrae is aan die informante gestel, onder andere vrae oor die invloed van kulturele praktyke op die betekenis van die terme. Hierdie kulturele praktyke het te make gehad met die voorvaders, soos hulle in die Zulu kultuur voorkom, en die invloed van die informante se begrip van die terme rakende die toelaatbaarheid van voorvader-verwante praktyke. Die informante se antwoorde het sekere tendense uitgelig. Een daarvan was dat die betekenis van die terme vir sommige isiZulu-sprekers ‘n aspek insluit wat verband hou met afstand doen van alle kontak met die voorvaders. Diegene wat die terme op hierdie wyse verstaan het, is deur die informante beskou as persone met ‘n gesindheid van meerwaardigheid en as persone wat lidmate van meer tradisionele kerke veroordeel omdat laasgenoemde groep die Zulu kultuur navolg.

‘n Sosiolinguistiese analise van die terme *salvation/insindiso* en *to be saved/ukusindiswa* word op grond van die informante se response aangebied. Een gevolgtrekking is dat die terme dikwels op ‘n sydig of “gelaaide” wyse gebruik word, wat ‘n hoof oorsaak van wankommunikasie en misverstand is. Wyses waarop hierdie misverstand verminder kan word – wat die linguistiese en teologiese “rehabilitasie” van die terme insluit – word bespreek. Groter sensitiwiteit jeens verskillende kulture behoort getoon te word, wat die gebruik van inklusiewe taal en die beoefening van die vaardighede rakende interkulturele kommunikasiekompetensie behoort in te sluit.

Hierdie studie het aan die lig gebring dat die kerk werk behoort te maak van die kwessies rakende die betrokke terme, waarvan die gebruik tot ‘n breuk in interkulturele kommunikasie kan lei.

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Chapter 1: Introduction

In the course of my ministry as a priest in The Anglican Church of Southern Africa (TACSA), previously known as the Church of the Province of Southern Africa (CPSA), it began to appear to me that the English terms *salvation* and *to be saved* do not necessarily have the same meaning as the Zulu terms which are used as their translation equivalents, viz. *inisindiso* and *ukusindiswa*. There was a growing awareness that many isiZulu-speaking parishioners, in particular, seemed unhappy with the English as well as the isiZulu terms, and it appeared that this unhappiness was partly because of a particular theological stance stemming from the broad theological ethos of The Anglican Church of Southern Africa which came originally from the early Anglican missionaries. It became apparent to me that certain implied meanings were attached to these terms which were more to do with the spiritual qualifications to be members of certain church groupings within the wider church than with the essential meaning of the terms.

Furthermore, the cultural practices relating to ancestors had become a significant implied aspect of the meaning of the word *salvation*, to the isiZulu-speaking parishioners, but not to the English-speaking ones. There was, therefore, the possibility of intercultural miscommunication between people who do not understand the cultural aspects relating to these terms and those for whom they form part of their world view and culture.

This study was based on interviews which were conducted with a variety of people in order to clarify the popular meaning ascribed to the terms *to be saved/ukusindiswa*, *saved (ones)/abasindisiwe*, and terms referring to related cultural issues. Transcripts of these interviews appear in Appendices A to I, and excerpts thereof are included in Chapter 6.

Chapter 2 contains a sociocultural analysis of salvation, which begins by clarifying the world view of African people and includes a discussion of the cultural imperialism of the European church as it brought the Christian faith to Africa. This analysis draws on the work of Magesa (2004) to explain the African world view. Magesa also provides a valuable background on the cultural imperialism of the European missionaries in Africa. This theme is further developed

by Taylor (1963) in *The Primal Vision: Christian Presence Amid African Religion*. Stinton's (2004) *Jesus of Africa: Voices of Contemporary Christology* identifies inculturation and liberation theology as responses to the imperialism mentioned above; Magesa (2004) further develops the theme of inculturation. Inculturation and liberation theology are discussed, as they constitute two attempts to reverse cultural imperialism. This sociocultural analysis provides a part of the context in which the use of terms such as *salvation/inisindiso* and *to be saved/lukusindiswa* should be interpreted.

Chapter 3 sets out theological perspectives on salvation, including a theological analysis, revealing the way the word *salvation* has been understood and used at different times. African theologians have made a significant contribution to the understanding and application of the term in the African context. This contribution is discussed, as are Evangelical and Anglican perspectives. In this chapter, reference is made to the work of McGrath (1994), and also to Mana's (2002) *Christians and Churches of Africa Envisioning the Future: Salvation in Christ and the Building of a New African Society* and Magesa's (2004) *Anatomy of Inculturation. Transforming the Church in Africa*, which explains what inculturation is; and Mnyandu (2003) in *Mission is Crossing Frontiers*, which promotes the concept of *ubuntu* as a means of realizing salvation. Furthermore, the attempts of Mazibuko in Gerloff (2003) to incorporate elements of traditional African Religion into the Christian faith are of relevance to this study. For example, according to Magesa (2004: 181), Olowola maintains that there are serious deficiencies in African Religion when viewed from a Christian point of view (cf. also O'Donovan 1995 and Nyirongo 1997). One of these "deficiencies" is the African emphasis on spirits, which is contrary to the law of God which commands worship of "the one true God" (cf. in this regard also Staples 1981). A second deficiency pertains to African sacrifices, which can also diminish the supreme sacrifice of Jesus Christ on the cross. Magesa (2004) also investigates the so-called "dual religious consciousness" experienced by many African Christians.

The word *salvation* as used in the Christian church originates in the Hebrew of the Old Testament and the Greek of the New Testament. In Chapter 4, a linguistic analysis is conducted to clarify the origins and meaning of the term in the original languages. This

investigation into the Biblical origins of the term *to be saved*, and related words, draws on the work of Brown (1978) in *The New International Dictionary of New Testament Theology* and on *Cruden's Complete Concordance to the Old and New Testaments* (Irwin, Adams and Waters 1971). The extra-biblical use of the word in ancient cultures is also briefly explored. The use and meaning of the term *salvation* in secular contexts is then explored, drawing on McGrath's (1994) *Christian Theology*. Because I am an Anglican priest and because many of those interviewed in the course of this study were Anglican colleagues or parishioners, the Anglican liturgical use and theological significance of the word *salvation* (and related words) as found in the major Anglican publication *An Anglican Prayer Book 1989* are also discussed.

Then, also in Chapter 4, follows an analysis of the terms in isiZulu and their meaning, including dictionary definitions and the everyday use of the words. The Zulu-English Dictionary of Doke and Vilakazi (1948), gives a comprehensive range of the uses of the term *ukusindiswa*. This information was supplemented by personal communication with Mr Ntshangase of the School of isiZulu Studies at the University of KwaZulu Natal (Pietermaritzburg Campus).

Given the wide range of sociocultural and theological views on different aspects of salvation, as well as the different interpretations given to the terms *salvation* and *(to be) saved*, it is understandable that different people may mean different things when they use these words, even if these people belong to the same denomination and live in the same geographical area. The specific question which arose and which will be addressed in this study is whether or not the meaning of the term *to be saved* and its isiZulu translation *ukusindiswa*, as understood by a selection of isiZulu-speaking Christians, is unambiguous. If the term is found to be ambiguous, then this could be grounds for intercultural miscommunication. This study is intercultural in a dual sense: Firstly, it pertains to possible miscommunication which can occur between Christians of different denominational cultures, between English-speaking people (who are unaware of the potential ambiguity of the terms) and isiZulu-speaking people (who might be using one of two meanings of the term, without specifying which one), and, therefore, also between two ethnic groups, namely isiZulu speakers and English-speaking whites. Secondly, even though sociocultural and theological background information is given,

the study is linguistic, in that it focuses on the different meanings of English words and what are taken to be their isiZulu translation equivalents.

In Chapter 5, an exposition is given of the method for gathering data to examine the meanings of the terms in question. The interviewers' responses are presented in Chapter 6. Then, in Chapter 7, a sociolinguistic analysis of the meaning of the words *salvation/insindiso*, *to be saved/lukusindiswa* and related terms is presented, based on of the interviewees' responses to questions regarding these terms. Akmajian, Demers, Farmer, and Hamish (2001) as well as Bolinger (1980) are used as a theoretical framework. The latter provides particular significant insights into the biased use of language. Also, personal communication with Ndwandwe (2008) and Zungu (2000) are quoted in order to clarify aspects of the history of Anglican theological development in Southern Africa and resultant attitudes towards rival theologies. Brother John of Taize (1990) in *A New Testament Pilgrimage* sheds light on important aspects of Jesus' attitude to self righteousness; such self righteousness will be shown to be evident in some of the "saved ones" (*abasindisiwe*¹) interviewed for the purposes of this study. This is one of the aspects discussed in Chapter 7, where ways of reducing possible misunderstanding are also proposed, including the rehabilitation of the terms, both theologically and linguistically.

¹ Throughout the text, *abasindisiwe* (in italics only) will be used to refer to the Zulu equivalent of the English term *saved ones*, whereas the italicised and underlined version (*abasindisiwe*) will refer to the people, i.e., to the congregants of certain non-traditional churches and groups within the traditional churches as well.

Chapter 2: Sociocultural Analysis of Salvation

2.1 The African World View

It is important in setting the social, religious and cultural context of this research, to clarify the traditional African world view. Olowola (1985) is quoted by Magesa (2004: 180-181) as providing a critique of Traditional African Religion by analyzing the main elements of African cosmology. He maintains that the following beliefs are fundamental to Africans:

1. The world was created by a Supreme Being.
2. The Supreme Being was also the creative source of other divinities and spirits to act at his behest in order to maintain the world.
3. Death, rather than marking the end of human life, marks the opening up of life after death.
4. Divinities and spirits, including ancestral spirits, exist in the supernatural world, but have a concern about what occurs in the human world.
5. There are mysterious powers in the world whose presence in the world makes people fearful.
6. If people are to enjoy peace, they must live according to the injunctions given by the Supreme Being and his agents. (cf. Mbiti 1970)

According to Magesa (2004: 181), Olowola maintains that there are serious deficiencies in African Religion when viewed from a Christian point of view (cf. also O'Donovan 1995 and Nyirongo 1997). One of these "deficiencies" is the African emphasis on spirits, which is contrary to the law of the Christian God which commands worship of "the one true God" (cf. in this regard also Staples 1981). A second deficiency pertains to African sacrifices, which can also be seen to diminish the supreme sacrifice of Jesus Christ on the cross.

Staples (1981: 90-91) gives further insight into the subject of ancestors. His views are relevant to the religious-cultural practices inherent in the African world view. He states that the predominant religious concern among the Southern Bantu is to remain on good terms with the ancestors who are seen as the source of both woes and blessings. The blessings that they confer are entirely of this world and include offspring – who will in turn perform rituals for

their ancestors – fertility in crops and livestock, rain, good health, protection from both physical and mystical danger, and the curing of illness. There is little concern for life after death. Religion is almost entirely instrumental, and the salvation sought relates to blessings in the present life. An emphasis on misfortune relates to investigating the cause and removal of the effects of misfortune. Ancestors become angry when ritually neglected, and inflict trouble on their descendents to force them to pay the proper respects through the performance of the appropriate rituals. These are performed to keep the ancestors happy and to mitigate their wrath.

Staples (1981: 92) points out some of the negative aspects of the ancestor cult. One of these negative aspects is that it is essentially a legalistic relationship based on reciprocity. In order to merit blessings, sacrificial rituals must be performed. If blessings are withheld, the ancestors may be sharply reprimanded. Staples (1981: 92) quotes Fortes, who states that there is an attitude of submission to power rather than one of trust and affection. People may be fearful of possible retribution rather than expecting benevolence. Staples (1981: 92) states, “On balance it [the ancestor cult – NK] would appear to be more materialistic than spiritual, more legalistic than gracious, and often based more on fear than love.”

2.2 Cultural Imperialism in Africa

Magesa (2004: 127) maintains that (Roman Catholic) missionary activity south of the Sahara was initially an indirect result of Portuguese imperial ambitions. Later came the Protestant missions such as the London Missionary Society founded in 1795 and the (Anglican) Church Missionary Society (1799). By the twentieth century there were few denominations without foreign missions (Brauer 1971:559). In the early years of the Catholic missions, Africans were the subject of the inhumane debate as to whether or not they possessed a human soul; if they did, this would then qualify them for baptism into church membership (Magesa 2004:127).

Another negative contribution of the early church in Africa was its sometimes willing, sometimes unwilling, participation in the slave trade. This, of course, severely diminished Africans’ sense of their humanity, as they were treated as the property of others. There are,

however, exceptions to the above-mentioned abuses, and some missionaries, adopting a prophetic stance, condemned colonialism as an affront to human dignity (Magesa 2004: 128).

Taylor (1963: 13) gives a simple analysis of the early Christian mission as being a “white man’s religion”, with pictures of a white Christ, child of a white mother, leader of white disciples, worshipped with European music, liturgy and dress and in European buildings, as well as with Western organizational structures and decision making processes. According to Taylor (1963: 13), these practices all reflected a Western world view, one which took no account of the need of Africans to worship in their own cultural style, and did not acknowledge that Africans appreciate myth more than concept.

The frustration of this cultural imperialism is highlighted by Taylor (1963: 20) who quotes from Gelfand’s book, *Shown Ritual*: “He [referring to an African – NK] can believe in his own religion without necessarily practicing it, and at the same time be a practicing Christian.”

Political independence, when it came to African countries in the 1950’s and 1960’s, brought about change in the traditional churches and caused the speeding up of the appointment and election of indigenous leaders. The first black Anglican Bishop in South Africa was only elected in 1960. This outdated ethos still lingers on in the church, as is evidenced in the response of Mr IJ (cf. Appendix A) who indicated that “disgrace” was felt by many isiZulu-speaking people about giving expression to their culture in a church setting. For an exposition of the attitudes of various denominations to the subject of African culture, see Anderson (1991).

Staples (1981: 212), discusses some negative aspects of the missionary presentation of the Christian message in Southern Africa. Firstly, African and missionary points of view on salvation differed widely. For Africans, salvation meant help in time of trouble; healing; fertility; protection from sorcery, witchcraft and evil spirits; and success in life. It did not mean salvation of the soul but rather prosperity and happiness in this life. Missionaries tended to dismiss out of hand the spirits and powers of the primal world and felt that Western medicine and the teaching of reading, writing and practical skills, such as agriculture, would

replace or control African primal magic. The missionaries also disregarded the fact that Christianity had a long history of dealing with a world that experienced evil forces and dark powers. The result was that the converts accepted these transcendent concepts without being touched at the level of their felt needs and fears.

The second aspect of the missionary presentation which was out of touch with African society was the emphasis placed upon individual conversion and salvation (Staples 1981: 213). This arose largely from the pietistic approach of many missionary movements. By contrast, almost every aspect of African social systems was communal. At the heart of the communal religious experience was the ancestor cult. The individualistic approach short-circuited the meaning of community and constituted an almost impossible social requirement.

The third area of the missionary approach which had a potentially negative effect was the stress on doctrine and systems of belief (Staples 1981: 214). Africans did not have a developed belief system. Religious ritual compensated for an unformulated religion. "Experience" was the single most important aspect of their religion. The temptation therefore arose to engage in what would have been seen as clandestine celebrations by the missionaries.

The fourth negative aspect of the missionary approach was their tendency to separate the sacred from the profane (Staples 1981: 215). Life in the primal world was unified. To be a traditional Zulu person, for example, was in itself a religious expression. When missionaries emphasized that the ancestor cult was a purely religious expression, the converts rejected the traditional social order. Some converts accepted this solution, but many lived with an unresolved tension.

2.3 Inculturation and Liberation Theology

Stinton (2004: 49) identifies African or inculturation theology, on the one hand, and black liberation theology, on the other, as attempts to integrate the heritage of African pre-Christian religions with the Christian faith to try to ensure the integrity of African Christian identity and

selfhood. These theologies should not be seen as initially exclusive but as having significant overlapping features.

Despite challenges to inculturation brought by new developments in the commercial and technological fields (Magesa 2004: 150), inculturation remains a powerful movement within the African church. Magesa (2004: 145) states that inculturation takes place when Africans feel themselves affirmed as Africans in and by the Gospel message. Therefore, inculturation has taken place when African Christians do not feel guilty about expressing the truth about the God of Jesus Christ using the symbols and images immediately available to them emotionally and intellectually. This process of inculturation happens when evangelism takes place authentically along two axes: understanding and transformation. The first takes place through the linguistic forms and world view of the people receiving the Gospel. The second comes as a consequence of the first, but involves the divine power at work, changing minds, hearts and behaviour. Magesa (2004: 146) quotes Pope Paul VI in *Evangelii Nuntandi* who maintains that evangelization loses its effectiveness if it does not take into consideration the real situation of the targeted people, if it does not use their language, signs and symbols, and if it does not answer the questions they ask or address the reality of their lives.

Liberation theology, according to McGrath (1994: 116), arose in the South American context in the 1960's and 1970's. The Roman Catholic Church admitted at a congress known as CELAM 2 that it had often sided with oppressive governments. Thereafter, it decided it would side with the poor.

Stinton (2004: 192) quotes the work of Ela who believed that it was not sufficient to concentrate on inculturation without also dealing with the African experience of poverty, oppression and violence. Stinton quotes Ela's reference to the 1977 Pan-African Conference of Third World Theologians in Accra. The conference document stated that African theology must also be liberation theology and concluded that, "We stand against oppression in any form, because the Gospel of Jesus Christ demands our participation in the struggle to free people from all forms of dehumanization" (Stinton 2004: 193). (In this regard cf. also

Boesak's (1977) *Farewell to Innocence* and Tutu's (1987) *Black theology and African theology – soulmates or antagonists?*).

It is a common belief that Christianity will always be a foreign cultural import for Africans. However, as will be shown in this thesis, Christianity possesses inner qualities that enable it to be transcultural. This “translatability” was seen, amongst others, in the earliest church. There the Gospel could be expressed either in Jewish or Gentile cultures (Magesa 2004: 147), and it will be argued here that the Gospel can also be expressed faithfully in African culture. In the next chapter, the theological analysis of salvation will be discussed, showing how it has been viewed differently at different times and by different groups, and discussing the understanding of salvation in the African context.

Chapter 3: Theological Perspectives on Salvation

3.1 Theological Analysis

In order to understand what is meant by *salvation*, theology has attempted to explore the meaning of this term. It is not sufficient simply to subjectively state how the Bible uses the term, as each succeeding generation of Christians has interpreted and applied it in differing ways.

3.1.1 Christian Approaches to Salvation

McGrath (1997: 386-422) investigates what he terms a “complex notion” referring to salvation in theological terms. He begins by explaining various Christian approaches to salvation, all of which begin by linking it to the life, death and resurrection of Jesus Christ. The question that arises is whether the death of Christ is constitutive or illustrative; in other words, did Christ’s action constitute or establish a new situation or merely illustrate a situation that had pertained all along? The former concept is characteristic of pre-enlightenment Christian thought and modern Evangelicalism.

McGrath (1997: 389) furthermore asserts that there is widespread agreement that Christ “gives shape or specification to that life”. The medieval emphasis was that Christ was the ideal example to follow. The reformed emphasis was that, through a process of inner transformation, the believer becomes conformed to Christ. McGrath (1997: 389-390) explores the eschatological dimension of salvation, concluding that salvation has past, present and future elements to it, again emphasizing the complexity of the concept.

3.1.2 The Cross of Christ as the Foundation of Salvation

In this subsection, a brief exposition is given of the foundations of salvation in which the traditional themes of the atonement are explained. The first theory is that Christ’s death is a redemptive sacrifice seen initially in Old Testament propitiatory and priestly terms. This was the view of Protestants until the seventeenth century. After the Enlightenment, there was a subtle change in the meaning of the term sacrifice; a metaphorical meaning was given priority

over the original meaning. The term originally referred to the ritual offering of slaughtered animals as a specifically religious action. The change emphasized that a heroic or costly action had been accomplished with no transcendent reference. This trend continued amongst Enlightenment theologians who emphasized the illustrative and exemplary concepts, such as John Locke's belief that the only article of faith required of Christians was to believe in Christ's Messiahship, the idea of a sacrifice for sin being rejected. Thomas Chubb emphasized that God's merciful disposition was wholly dependent on his own innate goodness and did not come from anything external to himself such as the sufferings of Christ. The debasement of sacrificial terminology for purely patriotic purposes during the Second World War rendered the term unusable through the negative associations it gained. An example of this was the frequent use of the phrase, "He sacrificed his life for King and country" in Britain and the extensive use of sacrificial imagery by Adolf Hitler to justify economic hardship and the loss of civil liberties as the cost of German national renewal in the 1930's.

The second theory, which sees the cross of Christ as a victory, has a long tradition, dating back to the New Testament and the early church. This theme of Christ the Victor (*Christus Victor*) included the concept of Jesus giving his life as a ransom for sinners (cf. Mark 10:45; 1 Tim 2:6). This also included victory over the devil, a view emphasized by Gregory the Great (McGrath 1994: 394). After the Enlightenment, the *Christus Victor* theme began to be seen as an outdated concept. The reality of evil and the horrors of World War I allowed this traditional approach to be reconsidered, especially in the light of the work of Sigmund Freud, who drew attention to the way in which people could be spiritually imprisoned by their subconscious. This gave new meaning to the "forces of evil" over which Christ is said to have triumphed.

Forgiveness is the third theory of atonement as the foundation of salvation to be explored by McGrath (1997: 399-407). This theory is traditionally associated with the eleventh century writer Anselm of Canterbury. The argument is that the offence caused to God by human sin can only be purged by the incarnate God who had the ability as God and the obligation as a human being to pay the required satisfaction. Advances have been made on this theme, but it was still criticized by Enlightenment theologians. In recent times, it has undergone a re-emergence, particularly through the renowned German theologian Karl Barth, emphasizing the

substitutionary nature of Christ's death. Modern Evangelical theologians have placed this theory at the centre of their soteriology.

The fourth theory of the atonement is that of the cross of Christ as moral example (McGrath 1997: 407-412). This was a strong theme of the patristic theologian Augustine of Hippo who proclaimed that Christ's death was an act of divine love requiring a reciprocal act of human self giving. Humanist theologians denied the transcendent value of the death of Christ on the cross and rather emphasized its assimilative nature. Some modern theologians have called into question many traditional doctrines of the church, as they are seen to belittle non-Christian religions. An exemplarist approach in some ways avoids this apparent focus on Jesus as the focus of salvation. Post-war disillusionment with notions of the essential goodness of humanity has brought disenchantment with such exemplarist approaches.

3.1.3 The Nature of Salvation in Christ

The nature of salvation in Christ has held attraction for different periods of church history, with differing understandings dependent on differing situations. Recent studies have emphasized the importance of contextualization and the idea of receptor-orientation of the Christian message. An example would be that those who are politically or spiritually oppressed would find the gospel message to be liberating, while those burdened by personal guilt would find salvation in forgiveness and pardon. McGrath (1997: 412-413) puts forward several models of salvation but emphasizes that, on their own, none would be fully constitutive of the Christian view of salvation and would severely limit the scope of the gospel message.

Deification or the statement that "God became human in order that humans might become God" is an emphasis of the Eastern Christian tradition. Another aspect is that of "righteousness in the sight of God" (McGrath 1997: 414-415). Luther's question as to how he could find a gracious God has been the model for those who felt that sinners could not find acceptance from a righteous God. This type of concern naturally used legal categories in relation to the issue of justification. For Luther, the gospel provided justifying righteousness to believers that would allow them entry into the presence of God without condemnation.

Popular Protestantism gave great emphasis to this insight, especially in devotional writing and hymnology.

Another aspect of the nature of salvation can be found in the “authentic human existence” which came through the existentialism of Heidegger, protesting dehumanization in different forms. Martin Heidegger first contrasted authentic and inauthentic existence (McGrath 1994: 415), arguing that the New Testament spoke of these two modes of existence: the authentic or redeemed existence of faith in God and an inauthentic existence of being oppressed by a purely material world are the two options open to humanity. This approach has been criticized as being no more than a general philosophy of human existence with little relevance to the social aspects of the Christian gospel or the transcendent aspects of salvation (cf. McGrath 1994: 415).

Political liberation has been the strong theme of liberation theologians of Latin America, as seen in the title of Leonardo Boff’s (1978) book *Jesus Christ Liberator: A Critical Christology for Our Time*. Salvation is seen in the context of the poverty and political struggles for social justice amongst the oppressed people of the world. This approach has been criticized as being an approach which is confined to the purely political aspects of salvation (cf. McGrath 1994: 415- 416).

Spiritual freedom is the theme of the *Christus Victor* approach to the death and resurrection of Jesus Christ. This emphasizes that Christ has won a victory over powers that enslave humanity, such as satanic oppression, evil spirits, fear of death, and the power of sin. Medieval theologians were drawn to this approach, as was Martin Luther. Modern theologians have tended to dismiss views which emphasize belief in objective evil spirits or a personal devil. A reinterpretation has occurred, however, where these objective forces have become the subjective forces that enslave humanity.

3.1.4 The Scope of Salvation

McGrath (1997: 417-418) states that there are two approaches to the scope of salvation in Christ. The first approach is that of the universal saving will of God by which all are saved. Origen in the third century believed that this approach rightly denied any dualism which would allow the devil to reign over a realm separate from God, and the radical English scholar JAT Robinson believed that no one would ultimately be able to resist the love of God. The second approach is that salvation is possible only in and through Christ. Augustine, the most influential father of the Western church, firmly upheld the belief that salvation was conditional on faith.

3.2 The Contribution of African Theologians

Mana (2002: 2-3) puts forward an understanding of salvation in the African context of moral helplessness in dealing with illness, the distress brought about by supernatural forces, and the need for deliverance from them. He also states that African societies are powerless in the face of the globalizing influence of international financial institutions. The implosion of African creative power in the face of destructive and violent anarchy and the violence of armed conflict contributing to increasing poverty, adds a further problematic aspect to the understanding of salvation. According to Mana (2002: 2), a combination of despair and hope is the context of the Christological quest which develops as a search for salvation in Africa.

Mana (2002:3) continues to expound his view that salvation includes viewing it from the place of primordial ancestors who hand down wisdom, knowledge, customs and lifestyle through which Jesus Christ may be welcomed as “one of us ... in this ancestral hearth”. Salvation is seen in the context of the political and global economic challenges. Furthermore, Jesus Christ is viewed against the background of all African religious ideals and spiritual powers, where the Christian faith stands alongside the equally important religion of Islam and Traditional African Religion. In this context, the need for a new Christology opens up.

Mana (2002:3) proposes that the first area of study in the quest for salvation should be the tendency for Africans to diminish themselves personally, culturally and societally. The answer

lies in the harnessing of primal cultural and personal forces providing the basis for a relevant Christology as the basis of the quest for salvation. The second area of study is that of the means employed in the struggle against social forces of destruction and also the moral decay and spiritual collapse brought about by supernatural oppressive forces, which require the urgent intervention of God and a Christologically transforming dynamic which would enrich present day society. The third area of study in the quest for salvation would be a vision of the future which would provide the comprehensive renewal of society. Mana (2002: 4) asks the important question as to how Jesus Christ can provide a foundation for a new meaning and a new destiny for African society.

Mana (2002: 4) furthermore emphasizes that the focus of study would be “centered around Jesus of Nazareth”, as a rich source for renewing our being and destiny. He does this by aiming to integrate the founding myths of both Africa and the Christian faith for the salvation of the continent.

Magesa (2004: 142) emphasizes that the model for the Christian message is the incarnation of Christ in the Jewish culture, and therefore the message has to take root in all cultures in which it is proclaimed. He does, however, raise the question of how Christianity coming to Africa in its Western cultural trappings can contribute to the reshaping of African culture. He proposes that African Christians should not be alienated by being changed into Europeans or Americans. Another question raised is that of how African concepts of life and God can contribute to and enrich Euro-American Christianity. According to Magesa (2002: 142), an equal respect should be shown towards both African identity and Gospel identity, both having divine origin.

Magesa (2004: 142) also emphasizes that the liberation of the Christian message should include political, economic and social modes of existence so as to encourage African Christians to be fully African and fully Christian. He proposes that this should take place through the process of inculturation, as discussed in section 2.3. Magesa (2004: 240-241) sees in Roman Catholic spirituality with its veneration of the saints, an opportunity for African Christians to use ancestors in a similar way as intermediaries to approach God. (In this regard,

cf. also the response of interviewee Mr IJ to Question 6, in Appendix A: “We believe good people are now with the Lord and they intercede for us and they can bring us good luck. In our churches, we believe in angels; we have got saints like St. Raphael, Michael. Michael is a war angel. For us, we believe *amadlozi* [the ancestors – NK] who have gone before us will recommend, and intercede for us, they are angels to us. We are not praying to them, but we ask them to intercede for us to ask the Lord to bring good luck and good life to our families, since now they are closer to God. Basically, *amadlozi* are to bring good things to our families. We do that by appeasing the dead, by slaughtering and burning incense.”). Magesa (2004: 240-241) contrasts this approach with a traditional Protestant spirituality in which intermediaries play no part, as the believer has direct access to God. He concludes that Roman Catholic spirituality paves the way for a more inclusive approach to the world view of Traditional Religion.

Mnyandu (2003: 310-312), writing in the context of mission, proposes that salvation is the process of humanization or the acquisition of *ubuntu*, translated as “essential humanness”. The process of gaining these human elements of *ubuntu* is identified as human transcendence and deification, which is the same as humanization. Mnyandu claims that both Christianity and African Traditional Religion identify this process with the divine salvific historical process, and criticizes those who exploit this concept of *ubuntu* for utilitarian purposes.

Magesa (2004: 134-141), also writing in the context of the mission of the Christian church, states that its missionary endeavour has at times been motivated by ethnocentrism and the desire for wealth, power and prestige. He claims that, especially in this context, the mission of the church can be described as the Gospel message and action of liberation. Magesa (2004: 134-135) claims that the church has at various times sought to be faithful to this message of liberation. He gives the example of the Council of Trent as having the goal of transformation (*aggiornamento*). The Second Vatican Council emphasized that the goal of the church should be to make Christ and his liberation known everywhere. Magesa also refers to Protestant and other Christian churches, such as the World Council of Churches, which have always stressed the missionary nature of the church, the purpose of which is the proclamation by word and deed of the transforming or liberating message.

Mazibuko in Gerloff (2003: 221) attempts to make a creative response to the practice of ancestral veneration by developing a Christology of “Christ our Ancestor”. Furthermore, the attempt of Mazibuko in Gerloff (2003) to incorporate elements of Traditional African Religion into the Christian faith is of relevance to this study. Magesa (2004: 260) quotes Nyamiti, the Tanzanian theologian, as the foremost proponent of this view on which the characteristics of an African ancestor can be applied to Christ. Firstly, both can be seen as sharing blood with their descendents, the African ancestors through generation and Christ through the incarnation. Secondly, both are seen to be sacred, possessing supernatural power and mediating between the visible world of human experience and the invisible world of spirits and God. Thirdly, both can and do communicate with human beings in various ways, assisting them to live a moral life. Their life is one of example. While Christ’s life is far beyond all human ancestorship, it does express the African idea of relationship to the ancestors and vice versa. This may be summed up by stating that ancestral ecclesiology must be seen to possess and express the same “elements related to Christ’s ancestorship such as universal kinship, beneficial mediation, exemplarity of conduct and frequent encounter with him through regular devout prayer and ritual offerings, especially the Eucharist.” (Nyamiti quoted in Magesa 2004: 260).

Staples (1981: 362-365) poses the question as to whether inculcating a contemporary scientific understanding of reality is a way of “demythologizing” what he calls “the Bantu (sic) world view”. One could simply declare that there are no ancestors, evil spirits, witchcraft or sorcery, and that the whole African experience is a figment of their imagination and without objective reality. He gives two reasons why this is not an adequate approach. Firstly, African consciousness is too deeply ingrained in primal ways of thinking to be able to suddenly change. Secondly, African Christians find their world view broadly corroborated in their reading of the Bible. For example, Satan and demons are described in objective terms in the New Testament. Neither can the issue simply be ignored. In his theological response, Staples (1981: 365-382) suggests, firstly, that a *Christus Victor* approach should be adopted (cf. sections 3.1.2 and 3.1.3). This, he claims, is a neglected theological emphasis. He quotes Sundkler who claims that Christ is the liberator from sickness, death and evil. The need for

liberation is a theme that has already arisen in the writings of Magesa and Mana above and as has already been mentioned, is the theme of liberation theology. Staples (1981: 382), states that the Christian should not look to the ancestors for salvation, whether relating to earthly or more spiritual concerns. The second emphasis is on the Holy Spirit as a “counter force” to the malignant spirits of the African experience (cf. Anderson 1991).

The views of the above theologians could be further analyzed, but this is beyond the scope of this study. In the light of the African world view explained above and if the comments of the answers of the interviewees of this study are to be taken seriously (cf., for example, Pastor MN’s response to Question 3, in Appendix B), the church has a lot of homework to do. The issues raised, particularly those raised by Staples above, are highly relevant to the meaning of salvation in the light of the analysis of Mana and Magesa who emphasize various aspects of the oppressive and destructive forces at work in African society.

Magesa (2004: 78) however, raises the issue of the “dual religious consciousness” of most Africans. In the course of his research on inculturation, he discovered that, when dealing with cultural-religious issues, people experience an inner conflict between what he calls an “unconscious” or instinctive behaviour, on the one hand, and the conscious cognitive response, on the other. The examples that he gives concern the issues of illness, marriage in relation to polygamy, and ancestors and spirits. He claims that even when the church does not approve of some traditionally African cultural-religious practices, people usually take instinctive personal or communal initiatives in dealing with an issue. The example is given of a retired Roman Catholic catechist who, after being widowed, experienced troubling dreams originating from his first wife after he married another woman. The catechist thought that there was nothing wrong with performing a sacrifice in spite of the fact that his church did not approve of this and that he personally would have upheld this position during his ministry. Magesa (2004: 79) poses the question as to what has moral priority in this case: the teaching of the church or the spiritual requirements of African religion? He concludes that there is a great deal of psychological and spiritual ambivalence in the practice of the Christian faith in Africa in relation to African cultural-religious practices.

Magesa's observations and conclusions help to understand the varied responses to the research questions of this thesis. As will be shown in Chapter 6, the interviewees' responses reflect some of the different theological positions taken by the various writers used in this chapter.

In this chapter, the theological views on salvation were discussed. There are many opposing views on the various aspects of salvation in the African and non-African context. Not only is the notion 'salvation' a complex one, but, as will be shown in the next chapter, the terms *salvation/to be saved* and their closest isiZulu translations, *insindiso/ukusindiswa*, are also complex.

Chapter 4: Linguistic Analysis of the Term *Salvation*

4.1 *Salvation* in Ancient Literature

According to Brown (1978: 205-216), *salvation* is a member of a group of words which includes the words *lyo*, *sozo*, and *rhyomai* in the New Testament. These words are used to denote the divine intervention needed for the fallen human condition, theologically speaking. These words are used in the classical literature and in the Old Testament. The uses in these contexts provide a broad understanding of these words, where they come from, and how they were previously used. In this section, the use of *salvation* in the classical literature and in the Old and New Testaments is discussed.

4.1.1 *Salvation* in the Classical Literature

In the classical literature, both the verb, *save* and the noun *salvation* denote “rescue” and “deliverance” in the sense of averting a life threatening danger. This can occur in war (e.g. Homer, Il. 15,29 Of.; Plato, *Symp.* 220d) or at sea (Homer, Od.5; 130 Lucien, *Dialogi Deorum* 26,2). “Deliverance from illness”, “preservation” and “a safe return home” are other meanings of the word *salvation* as found in the classical literature.

In religious contexts, gods are regarded as saviours and protectors, turning away threatening fate (cf. the example given by Brown (1978: 205) below). For the Gnostics, it is knowledge given by divine revelation that liberates the soul from death (cf. Corp.Herm. 1,26;1,29;7,1 f). In the mystery religions (a term that relates to the form of religion which is associated with the Hellenistic world) deliverance comes through sharing in the experience of the dying and rising god through the actions of the mystery cult. (Brauer 1971:581) Brown (1978: 205) gives the example of the fourth century Latin author Julius Firmicus Maternus of Syracuse who was a convert to Christianity from Neo-Platonism and an opponent of the mystery cults, and who wrote about the “initiates of the saved deity (*mystai tou theou sesosmenou*)”. These initiates participate in the divine being and therefore attain a life that extends beyond death (Apul.,Met 11,21).

In the philosophical and religious spheres, especially in Plato, *sozo* and *soteria* are used to describe the preservation of all things. According to Cornutus of Leptus, Zeus is the one by whom all things are created and preserved (*sozetai*).

4.1.2 Salvation in the Old Testament and Jewish Literature

In the Septuagint (the Greek translation of the Old Testament), *sozo* translates fifteen different Hebrew verbs. The two most important are *yasa*, used for “to deliver and save”, and *malat* meaning “to slip away, to escape, to deliver, to save” (cf., for example, 1 Sam 11:3). The noun *soteria*, which is common especially in the Greek translation of the historical books, Job, the Psalms and Isaiah, stands for six different Hebrew formations and is used in a similar way to the verb *yasa* (“to deliver and save”).

Brown (1978: 206) quotes from Sawyers’ *Semantics in Biblical Research – New Methods of defining Hebrew words for Salvation*: “Semantic statements must be preceded by a definition of context. A structural approach as well as a philological and grammatical approach is needed for semantic description.” In what follows, the different Hebrew translations for *salvation* as it occurs in various contexts in the Old Testament are defined.

Firstly, regarding the words *sozo* and *yasa*, deliverance is often used to show that it could be achieved humanly. It could be relief of a besieged city (cf. 1 Sam 11:3), or help in battle (cf. Judges 12:2f; 13:5), although human agency does not preclude divine assistance. Israelite leaders, especially kings, had to deliver Israel (Judges 8:22; 1 Sam 3:18; 2 Kings 6:26; Hosea 13:10). The king was also seen as the deliverer of the poor and oppressed within the nation (Ps 72:4).

Secondly, Yahweh (the God of Israel) uses human agents, but deliverance comes ultimately from Yahweh himself. The devout Israelite would believe this and would look both backward and forward to deliverance from both difficulties and enemies. The Psalmist would cry out “Save!” or “Help!” (Ps 12:1; 28:9; 60:5; 86:16; 69:1; among other references.) Deliverance or salvation from chaos at creation (Ps 65:58) and from historical enemies (Ps 60:11), along with his vindication and help, is seen as the work of God. There are eschatological overtones in the

well known Psalm 67:1: “May God be gracious to us and bless us and make his face to shine upon us, that your way may be known upon earth, your saving power among all nations”. The exodus from Egypt is seen as Yahweh’s greatest act of salvation: “Happy are you, O Israel! Who is like you, a people saved by the Lord, the shield of your hope and the sword of your triumph ...?” (Deut 33:29).

The salvation expressed in the Old Testament is almost exclusively an earthly and historical one. The blessings are sometimes spiritual however, and in certain passages there is an eschatological dimension (Is 45:22; 49:6).

The word *malat* represents a slight difference in meaning from *sozo* and carries the meaning of “slipping away or through”, and of “escaping” (cf. Judges 32:9; 1 Kings 18:40; Zech 2:11). Two verses in which this word occurs are Ps 22:5 “To you they cried and were saved; in you they trusted, and were not put to shame” and Job 22:29f, “When others are humiliated you say it is pride; for he saves the humble”.

In the Apocryphal Books, *sozo* is used usually in the sense of being saved through flight in the context of dire threat to life (1 Macc 2:44; Sir 48:8). Salvation becomes more spiritual in these writings and is attained through the faithfulness of the individual and the nation (Pss Sol 16:4f; 17 and 18). In the writings of the Jewish historian Josephus, both the noun (*soteria*) and verb (*sozo*) are generally used in the sense of “rescuing someone from death, a city from an enemy or the temple from destruction” (War 6:285). The Jewish community of Qumran, which existed just prior to the time of Jesus, frequently referred to God’s saving help in the history of Israel (IQS 10:17).

4.1.3 Salvation in the New Testament

The verb *sozo* is found 106 times and the noun *soteria* 45 times in the New Testament. They are used in three different ways. Firstly, they are used infrequently, to mean “deliverance from immediate physical danger to life”. Secondly, in the Synoptic Gospels (i.e., Matthew, Mark and Luke), the verb *sozo* is often used in connection with the healing by Jesus of those who

came to him, e.g., “Your faith has saved you” (Matt 9:22 par Mk 5:34; Lk 8:48). Here *sozo* carries the sense of “making well, deliverance from evil physical affliction”.

Jesus as a name is a form of *Joshua* who was God’s agent of salvation for ancient Israel, whereas *Jesus* is God’s Saviour from sin (Matt 1:21). The word *salvation* is used eschatologically, as in the story of Zacheus: “And Jesus said to him, ‘today salvation has come to this house since he also is a son of Abraham, for the Son of Man came to seek and to save the lost.’” (Luke 19:9).

Thirdly, according to Brown (1978: 214), in the proclamation of the early church, *sozo* and *soteria* gained a central importance through their application to Christ as the basis, content and goal of the gospel: “They are used to sum up the essential characteristic of his mission” (Brown 1978: 214). Peter, the Apostle, declared to the Jewish leaders, “There is salvation in no one else, for there is no other name under heaven given among mortals by which we must be saved.” (Acts 4:12). The apostolic teaching (*kerygma*) excludes all other ways of salvation and affirms that it can only be gained through Christ, by faith (cf. Acts 16:31).

Paul, the Apostle, reveals the goal of his ministry as bringing the good news of salvation to as many Jews and Gentiles as possible through the preaching of the gospel (Rom 1:15; 11:14; 1 Cor 9:22; 10:33; 1 Thess 2:16). He was very aware that present and future salvation is closely related. The very fact that Christians have already been saved makes the expectation of final eschatological salvation a greater certainty.

The rest of the New Testament emphasized the central place of salvation (Brown 1978: 216). “The saying is true and worthy of full acceptance that Christ Jesus came into the world to save sinners – of whom I am the foremost” (1 Tim 1:15).

4.1.4 *Salvation as Used in An Anglican Prayer Book 1989*

The root word *save* as used in the Anglican publication *An Anglican Prayer Book 1989* (APB 1989) is discussed here. The most frequent form of the root word *save* is the word *salvation*, which occurs 35 times in this book. The most significant example is that which is found in the

Nicene Creed, “For us and for our salvation, he came down from heaven” (APB 1989: 108). According to Fenton (1984: 519), this points to the purpose of the incarnation which is at the very heart of the Christian faith. The word *salvation* is used in the following different ways:

- *salvation in Christ Jesus* (p. 282, Readings); *salvation in the name of Jesus* (p. 290, collect); *there is salvation in no other name* (p. 290, collect); *the only name given for health and salvation* (p. 506 par. 47); *giver of health and salvation* (p. 502 par. 29);
- *help and salvation* (p. 171); *rock of our salvation* (p. 43 par. 6); *trumpet of salvation* (p. 205 par. 77);
- *the salvation of humankind* (p. 190 par. 54); *for our salvation* (p. 17 par. 1; p. 122 par. 67); *the salvation of God’s people* (p. 171); *their eternal salvation be assured* (p. 199 par. 66); *working out their salvation* (p. 525, Preface);
- *cause of our salvation* (p. 11 par. 11); *way of salvation* (p. 179 par. 31); *we enter into this salvation* (p. 369 par. 7); *and has become my salvation* (p. 379 par. 34);
- *grant us your salvation* (p. 50 par. 26); *bring your salvation* (p. 190 par. 54); *make your salvation known* (p. 290, collect); *knowledge of salvation* (p. 46 par. 17); *the truth of your salvation* (p. 320, collect); *have seen the salvation* (p. 58 par. 62);
- *no guarantee of salvation* (p. 525, Preface); and *all things necessary for eternal salvation* (p. 584 par. 29, p. 588 par. 40).

Fenton (1984: 519), points out that the standard form for referring to the central figure of Christianity is “Our Lord and Saviour Jesus Christ” (2 Peter 1:11). In the APB 1989, this term *Saviour* is the second most used term from the root word *save* and confirms Fenton’s assertion above. The word *Saviour* is used in the following ways:

- *most merciful Saviour* (p. 541 par. 26); *Saviour of the world* (p. 77 par. 9); *Jesus Saviour of the world* (p. 358 par. 19); *the only God our Saviour* (p. 96 par. 45);
- *their King and Saviour* (p. 175 par. 25);
- *your Saviour* (p. 194 par. 56 x 2);
- *God my Saviour* (p. 57 par. 58);
- *our Saviour* (p. 299, collect; p. 173 par. 16); *our Saviour Christ* (p. 143, Seasonal); *our Saviour Jesus Christ* (p. 61 par. 73, p. 120 par. 64); *our King and Saviour* (p. 64 par. 86); *our God and Saviour* (p. 64 par. 86); *our Saviour and Redeemer* (p. 125 par. 74); *Our*

- Saviour and Lord* (p. 274, collect); *Our Lord and Saviour* (p. 285, collect); *Our Saviour and mighty deliverer* (p. 358 par. 19);
- *Christ our Saviour* (p. 242, collect); *Jesus Christ as our Saviour* (p. 301, collect); *Jesus Christ our only Saviour* (p. 82 par. 2);
 - *The death and resurrection of our Saviour* (p. 17 par. 1);
 - *the Saviour sent to redeem us* (p. 122 par. 69); and
 - *and love as Saviour* (p. 173 par. 18).

Another use of the root word *save* is seen in the word *saving*, which describes the action or work of Christ, as in the following examples: *Christ's saving victory* (p. 18 par. 1); *Christ's saving work* (p. 74 par. 4); *acknowledge your saving power* (p. 60 par. 69); *your saving love* (p. 264, collect); *this saving cup* (p. 124 par. 73); *his saving death* (p. 133 par. 99); *his saving work* (p. 177 par. 28); and *his saving grace* (p. 399 par. 101).

The word *save* itself is also used predominantly in the Lord's Prayer, which is repeated thirteen times in many different parts of the prayer book – *save us from the time of trial* (p. 49 par. 24, for example). Other ways in which the word *save* is used are as follows: *your power to save* (p. 166, collect); *you delivered and saved the world* (p. 170, collect); *he saved the human race* (p. 182 par. 36); *he saved his people* (p. 207 par. 78); *God saved Israel* (p. 361, Preface); *saved our forebears* (p. 206 par. 77); *we look to you to save and help us* (p. 358 par. 19); *Body of Christ save me* (p. 518 par. 92); *Save him Lord* (p. 522 par. 97); *rose again to save us* (p. 539 par. 20); and *saved through Christ for ever* (p. 588 par. 39).

The translation from English to isiZulu is consistent throughout the isiZulu version of the APB 1989, *Incwadi Yokukhuleka Yasesheshi 1989*: *salvation* is translated as *insindiso*; *Saviour* is translated as *Umsindisi*; *saving* is translated as *sindisayo*; *save* is translated as *sindisa*; and *saved* is translated as *sindisiwe*.

It should be noted at this point that Bediako (1995: 229) mentions that, in the (Anglican) Church of the Province of Kenya's *A Kenya Service of Holy Communion* (1989), there is a prayer giving thanks for the lives of the departed in Christ which reads: "Gracious Father we

heartily thank you for our faithful ancestors and all who have passed through death to the new life of joy in our heavenly home. We pray that surrounded by so great a cloud of witnesses, we may walk in their footsteps and be fully united with them in your everlasting kingdom.” Later in the service, the introduction to the Sanctus reads: “Therefore with angels and archangels, faithful ancestors, and all in heaven, we proclaim your great and glorious name ...”. Bediako quotes the Chairman of the Liturgical Committee of the Church of the Province of Kenya, commenting on these prayers: “The introduction to the Sanctus (as well as the prayer thanking God for the lives of those departed in Christ) includes mention of our faithful ancestors – something vital to African Christian Theology ... not all ancestors are implied, but those who were faithful to the supreme God, before the arrival of the Gospel, as well as early converts.” The last post-communion prayer begins as follows, “O God of our Ancestors, God of our people, before whose face all human generations pass away ...”.

As the Anglican church in Kenya is largely a “low church”/Evangelical Province of the Anglican Communion, it is not surprising that the reference to ancestors in these prayers specifically does not include all ancestors, nor are ancestors or any of the dead interceded for, as would happen in more Anglo-Catholic parts of the Anglican Communion (Ndwandwe, personal communication, 2008). This is contrary to the desire of many African theologians to use the Roman Catholic practice of interceding for the departed as a way of bringing the ancestors into Christianity (cf. Magesa 2004).

4.2 The Use of the Word *save* in the New Testament

Cruden’s concordance of the Bible (Irwin et al. 1971: 565-566) reveals that the verb, *save*, is used in a particular way in both the Old and New Testaments. The subject is usually the divine person, God or Jesus Christ, and the object is usually human. Examples would be “Thus the Lord saved Israel that day from the Egyptians ...” (Ex 14:30); “... the Lord does not save by sword and spear; for the battle is the Lord’s ...” (1 Sam 17:47); and “... that your way may be known upon earth, your saving power among all nations ...” (Ps 67:2). Examples from the New Testament would be “For by grace you have been saved through faith and this is not your

own doing; it is the gift of God” (Eph 2:8) and “... much more surely, having been reconciled, will we be saved by his life.” (Rom 5:10b)

The definition of the word *save*, according to this concordance of Cruden, is (i) “to preserve from danger” and (ii) “to deliver from sin and its consequences”. This concordance reveals that the term *saved (ones)* and the isiZulu equivalent *abasindisiwe* are never used to designate Christians or describe their spiritual status. Followers of Christ are described as “disciples” in the gospels (Matt 10:1, Mark 5:31, Luke 6:13); they are also described as “believers” (Acts 5:12, 11:21, 1 Tim 4:12). It was at Antioch that these disciples were first called “Christians” (Acts 11:27). A common designation of the followers of Christ in the letters of Paul is that of “saints” (Rom 1:7, 1 Cor 1:2, Phil 1:1, Col 1:2).

4.3 The Meaning and Use of the Terms *ukusindiswa* and *to be saved*

4.3.1 Dictionary Definition of the isiZulu Terms

According to the Zulu-English dictionary of Doke and Vilakazi (1948), the words *sinda* and *sindisa* have the following tonal differences and differences in meaning:

<i>si'nda`</i> :	be heavy, weigh heavily
<i>si'nda`</i> :	escape, recover from illness
<i>si`nda'</i> :	smear floor with dung
<i>si'ndi'sa</i> :	1. make heavy, overload 2. cause to escape, save, rescue, redeem, cure, make well.
<i>umsindisi</i> :	rescuer, saver, redeemer
<i>insindiso</i> :	salvation, rescue, redemption, cure
<i>usindiso</i> :	salvation, rescue
<i>isindo</i> :	rescue, escape
<i>insindo</i> :	rescue, escape

The following are the meanings given in isiZulu:

- si'nda`*: 1. phepha engozini (“escape, recover, get well”)
 2. xhegula (“grow old, obtain advanced age”)
 3. phunyula (“let slip, loosen from grasp”)
- sindisa*: 1. khipha engozini (“save from an accident”)
 2. hlenga (“ransom, redeem, assist, help”)
 3. phephisa (“cause to be safe”)

4.3.2 Everyday Use of the IsiZulu Term

Ntshangase (personal communication, 2008) gave the following examples of the use of the word *sinda* in everyday experience:

1. A person who was being chased by people with violent intent and who managed to escape would say, “Ngasinda” (= “I escaped”).
2. A person who was given medicine that resulted in physical healing could also say “Ngasinda ukugula” (= “I have been healed of my illness”).

Further examples given of where the use of the word *sinda* would be appropriate included escaping from an accident and being rescued from drowning.

4.3.3 Appropriation by the Church

Ntshangase (personal communication, 2008) stated that the term *ukusindiswa* (which is translated as *to be saved*) is usually used by members of Pentecostal Churches. As will be seen later, this was also the view expressed in many of the interviews conducted for this study. From the interviews, support was also gained for Ntshangase’s statement that when *ukusindiswa* is used by Pentecostals, it has connotations of moral superiority and even sinlessness. He gave the example of some young girls who were encouraged not to have boyfriends, as this is viewed as sinful and not appropriate for someone who is saved (*osindisiwe*). These girls then claim that Jesus is their boyfriend. As Ntshangase states, if such a girl becomes pregnant, the meaning of the term *ukusindiswa* then collapses.

4.3.4 The Dictionary Definition of the English Term *salvation*

The Oxford English Dictionary (2008) gives the Latin words from which the English word *save* is derived as *salvum facere*, *salvare*, and *salvificare*, which each share the meaning “save”. The Dictionary gives three meanings of *salvation*: firstly, that of “saving of the soul, deliverance from sin and admission to eternal bliss accomplished for humanity by the atonement of Christ”. The second meaning is that of “preservation from destruction, loss or calamity”. Thirdly, it may be the “source, cause, means of salvation, or a person or thing that saves”.

4.4 Other Uses of the Term *salvation*

McGrath (1994: 386), exploring the doctrine of salvation from a theological perspective, begins by stating that *salvation* can be used in an entirely secular way. He gives the example of Soviet writers from the 1920’s who hailed Lenin as the “saviour” of the Soviet peoples. Another example he gives is that when military coups in certain African states in the 1980’s occurred, “councils of salvation” were set up, whose task it was to restore political and economic stability.

McGrath (1994: 386) also maintains that all the world’s religions have concepts of salvation which differ hugely as to how that salvation is achieved and what form it takes. The quest to reveal that all religions are basically the same, he claims, has failed in view of the enormous variety of the phenomena to be considered.

McGrath (1994: 387) states that all religions offer salvation if this is understood to mean “some benefit conferred or achieved by members of a community, whether individually or corporately”. This statement, he claims, is however devoid of significant theological value, as it is too general. All religions, political theories and psychotherapeutic schools may be “salvific” in that something is offered to those who accept them. However, it cannot be said that the salvation offered by all religions is the same. This would be to deny the specific shape of a particular religion’s understanding of salvation. The legitimate differences in their

concept of salvation reflect that religions are often fundamentally different and therefore need to be honoured as such and no attempt made to press them into the same mould.

Accepting that all religions attach differing significance to salvation, it is important to clarify the distinctiveness of a specifically Christian approach to salvation. This distinctiveness lies in two areas: firstly, the life, death and resurrection of Jesus Christ and, secondly, the specific form of salvation, constituted by Christ.

As mentioned before, in my work as Anglican priest, I became aware of possible differences in the meaning of salvation in the geographical area in which I work. It appeared that certain isiZulu-speaking people added at least a third distinctive area to the Christian approach to salvation, namely the blessings bestowed by the ancestors, who traditionally were the agents of God who provided salvation albeit of a very earthly kind. The next chapter contains a discussion of the methodology used to ascertain whether or not this was the case.

Chapter 5: Research Methodology

5.1 Research Question

The question to be addressed by this study is whether or not the meaning of the term *to be saved* and its isiZulu translation *ukusindiswa*, as understood by a selection of isiZulu-speaking Christians, is unambiguous. A further question was whether – should it be the case that these terms are found to be ambiguous – *to be saved* and its isiZulu translation *ukusindiswa* could be rehabilitated.

5.2 Research Protocol

A questionnaire on matters pertaining to salvation and the English and isiZulu terms associated with it was devised in order to assess the perceived differences between and connotative meaning of various terms. This questionnaire formed the basis of semi-structured interviews with nine mother-tongue speakers of isiZulu. These interviews were then transcribed, after which the responses to the various questions were analyzed qualitatively in order to inform the research questions.

5.3 The Participants

The research necessitated that the interviewees be mother tongue isiZulu-speakers. The participants were chosen with the specific intention of covering a reasonably wide spectrum of opinion. The characteristics borne in mind during participant selection were age, church affiliation, and level of theological literacy. Nine participants (six males and three females) were selected. They ranged in age from 24 to 63 years; six were Anglican and three non-Anglican; five were theologically literate whereas four had no formal theological training. There were three clergy and six lay people. All the participants were previously known to me. They willingly gave their time and attention to the interview, and appeared to answer the questions with honesty and openness.

5.4 The Languages Used in the Interviews

Four interviews were conducted in isiZulu, as these interviewees were not very proficient in English, and this enabled them to express themselves in words that are an integral part of their culture. Those who agreed to be interviewed in English were highly proficient in English; they did, however, occasionally make use of code switching in order to express themselves more clearly.

5.5 The Circumstances of the Interviews

The interviews were all conducted privately with no one else present, usually in a study. An explanation was given as to the purpose of the interview and no one who was approached refused to be interviewed, even though the subject was of a fairly controversial nature, which could have involved some perceived risk to those of the people who were members of my parish.

5.6 The Questionnaire

The questionnaire comprised the following 10 questions:

1. Uqondani umuntu uma ethi, “Ngisindisiwe”?
What does a person mean he/she says, “I am saved”?
2. Nkokucabanga kwakho lithini iBhayibheli ngendaba yokusindiswa?
In your opinion, what does the Bible say about being saved?
3. Ngabe leli gama elithi, *ukusindiswa* linemiqondo ehlukeneyini kumaKristu?
Does the term *to be saved* have different meanings amongst Christians?
4. Uma linemiqondo ehlukeneyini, umehluko ukuphi?
If there is no single meaning, what are the differences?

5. Yini eyenza amaSheshi namaRoma angalithandisisi kahle leli gama loku *sindiswa*?
What causes Anglicans and Roman Catholics not to like the term *to be saved*?
6. Abangasekho (amadlozi) abenzelani abantu abangamaZulu nabaseAfrika bonke?
What do the ancestors do for African people, especially isiZulu-speaking people?
7. Ngabe amadlozi asebenza ngokufanayo yini kubantu abangamakholwa nalabo abangakholwa na?
Do the ancestors function in the same way for both believers and non-believers?
8. Kungani indaba yabangasekho amakholwa engayikhulumi nje obala?
Why is it that many (Christian) believers do not speak openly about the ancestors?
9. Likhona yini igama elingcono kunaleli loku *sindiswa* elingasetshenziswa ukuze kunciphe ukwehlukana phakathi kwamaKristu na?
Is there a better term than *to be saved* that will lessen division amongst Christians?
10. Ukhona yini umehluko ekusebenziseni igama lokusindiswa phakathi kwabamhlophe nabamnyama na? Uma ukhona uchaze.
Is there a difference in the way white and black people use this term? If there is please explain.

The first two questions aimed to clarify the interviewees' personal understanding of the term, including (i) their opinions of what people mean when they use the term and (ii) their knowledge of the source of the term and how it is used in the Bible. The third, fourth and fifth questions attempted to draw out of the interviewees the recognition that the term is a contested one, with differences in meanings when approached denominationally and sometimes intra-denominationally.

Questions 6, 7 and 8 focused on the social, religious and cultural aspects of the controversy which has become attached to the term, in order to give some clarity on the widely and deeply held

traditional African beliefs about ancestors. These beliefs influence the use and meaning of the term which, for some people, causes severe discomfort.

Question 9 is the important question on whether the term *to be saved/ukusindiswa* should be supplanted with another term which is more widely accepted and is therefore more inclusive. The final question sought to ascertain whether people consider that the term can be used in the same way and with the same meaning by white and black people. This question attempts to reveal the different sociocultural dynamics that significantly alter the use of the term because of the meaning ascribed by the different racial and cultural groups.

5.7 Data Transcription and Analysis

The 9 interviews were audio recorded and later transcribed orthographically. The isiZulu parts of the interviews were then translated into English. See Appendices A-I for the transcribed and translated interviews. The responses to question groups (Questions 1-2, Questions 3-5, Questions 6-6, Question 9, and Question 10) were then collated and analyzed qualitatively. The analysis was carried out within the framework of Akmajian et al.'s (2001) exposition of polysemy and Bolinger's (1980) exposition of so-called loaded words to which I return in section 7.1 The patterns and themes found in the responses to the various question groups were identified. The results of this analysis are presented in the next chapter and discussed in Chapter 7.

Chapter 6: Results

6.1 Questions 1 and 2

As mentioned in section 5.6, the first two questions of the questionnaire were designed to clarify the interviewees' personal understanding of the term *to be saved*, including what they mean when they use the term or when others use the term, and their knowledge of the biblical use of the term.

All but one person answered in ways that could be described as not unexpected. They spoke about the inner change that happens in people who are "saved". Five interviewees, Ms AB, Ms CD, Mr EF, Mr KL, and Pastor MN, answering the first question, used the phrase "(to) separate (themselves from sin or evil)" as part of what it means to be saved. This is significant in that it seems to imply what clearly emerges later in the interviews, namely that to be saved, a person would cut him/herself off from certain beliefs and practices which are deemed to be inappropriate for the saved. In this regards, see, for example, Ms AB in Appendix C: "The Bible says that you must leave behind everything that is of the world; other gods and everything that you did and then you must serve God."

In answering Question 2, several interviewees quoted Bible references, the most common of which is from Matt 1:21 which says that Mary's son was to be named Jesus, "for he will save his people from their sins". In this regard, see, for example, Mr IJ, Mr KL, Pastor MN, Revd OP, and Revd QR. Those who are not theologically trained spoke mostly in general terms about how the Bible requires people to believe and trust, and about the need to live a lifestyle in keeping with one's profession of faith. For example, Ms CD said, "Eh, on the matter of being saved, the Bible tells us a lot. If we read the Bible we hear that to be saved, a person who is saved no longer associates with other people. We [black – NK] people, when we think of this word, we think of separating ourselves." A second example comes from the interview with Mr EF, who said, "The Bible shows a person who is saved the right way, because there is a separation between a believer and someone who does not believe." Mrs GH is another

example of a person without theological training speaking in general terms: “The Bible tells us one thing, which is written. The only thing is to follow it in the right way.”

Only the theologically trained spoke clearly about salvation as being God’s work. For instance, Revd OP said, “He is coming to provide salvation for humankind, so for me that is where the whole thing begins. The mission of Jesus Christ is that of bringing about wholeness, salvation, well being to the world, to every human being.” Pastor MN said, “As a pastor I know that salvation is great work that God has done to separate people from sin and he placed them to a world where there is no sin.” By contrast, those without theological training emphasized the common perceptions about the saved and what they do; for example, Ms AB said, “I myself understand s/he separates him/herself from all the things of the world and s/he cleaves to God.” Ms CD said, “Eh, I myself think that if a person says s/he is saved, s/he means that s/he has accepted Jesus. S/he is born again. It happens that you get a person who is living a life that is not right. S/he is doing things that are not proper/fitting. God does not like them. If s/he has separated himself from all those things, s/he is saved, s/he is living a new life, s/he has left the evil that s/he is doing. I think it means something like this.”

One interviewee, Mrs GH, did not answer the question directly but expressed her intense disapproval of the superior and offensive way the “saved people” behave towards people like herself, who are deemed not to be saved and who come from traditional churches. This suggests that she could not contemplate the use of the word without revealing her animosity towards *abasindisiwe*. When asked, “What does a person mean when s/he says, ‘I am saved’?”, she immediately responded with “*Uqonda ukuthi unokukholwa okuncono kunokwami, engingasindiswanga*” [S/he means that her/his belief is better than mine, because I am not saved].

Apart from the response of Mrs GH, the responses could be said to be in accordance with a generally accepted understanding of the term *to be saved*. Only in two responses were issues relating to later questions of culture and interdenominational hostility and divisiveness mentioned. One response is that of Mrs GH, already quoted, and the other is that of Mr KL,

who said, “Some people don’t like it because they say it separates people from their cultures and traditions and is used to indicate superiority over other people.”

6.2 Questions 3, 4 and 5

The answers to Question 3 were somewhat varied, but emphasized mainly the broad differences between people from traditional churches, on the one hand, and *abasindisiwe* and Pentecostal churches, on the other. Those who are saved do not “do” certain things, some mentioning that these prohibited activities include cultural practices. For example, Ms AB said, “The difference between these churches is that the saved, they have this, that the departed, it is finished with them. In other congregations you find that they believe that people who have died, still live with them, even though they are not with us. These are the different meanings of this thing about being saved.” Mr IJ introduces the concept of the “ownership” of the term. He said, “Pentecostals think salvation belongs to them, because usually they go around telling people that, ‘I have been saved, and I am not doing this and that’.” He also said, “They think it’s their word, salvation is theirs, *ukusindiswa kungokwabo* [to be saved is theirs – NK], and no-one else can be saved. They go around, it’s like boasting.”

The contested nature of the term began to emerge in answers to Question 3, as an element of resentment emerged that certain churches use the term in an exclusive and judgmental way. In this regard, see, amongst others, the response of Mrs GH, “The difference is that, if you say you are saved, in that way you are telling me that your belief is better. You are full of criticism.”

Answers to Question 4 revealed further emphasis on the judgmental attitude of *abasindisiwe* (“the saved ones”) and of the negative attitudes to culture of *abasindisiwe*. For example, Ms AB said, “What separates the saved ones is that they don’t serve or worship the ancestors. And there are many things they don’t do, like *ukujola* [partying – NK]. They do not always party.” Mr IJ said, “There is that difference between us and them. Sometimes when you go to these churches, Pentecostal churches, you will feel that you are not welcome, because people will

stand there and boast saying Jesus Christ is their Lord, and what is a visitor is going to say now? Instead s/he will just sit down and not say anything.”

Question 5 is where many of the interviewees revealed their dissatisfaction with the term. To a greater or lesser extent, all the interviewees maintained that, according to *abasindisiwe*, the issue of ancestors defines one’s status as either saved or not saved. Those interviewees who are personally more comfortable with involvement in ancestral practices spoke in resentful terms of *abasindisiwe* who adopt a condemnatory attitude to others. They particularly resent the assumption that anything cultural is bad and that the ancestors who they hold in high esteem are condemned as demonic, which is the ultimate insult for people who revere their ancestors. In this regard, Ms AB said, “I see that they speak badly about the ancestors, the saved ones, especially that if you worship the ancestors you are worshiping the idols and all that.” Ms CD said, “It happens that these are churches that say they are saved; they don’t sacrifice to the ancestors, they don’t believe in the ancestors. They speak badly of our culture and customs, we Roman Catholics and Zulus, because we praise the departed.” Mr EF said, “These churches, the Roman Catholics and Anglicans do not like this word, because it is a word that causes traditional people to think that we are casting them aside.” Mrs GH said, “It is separation. Let’s say that often, when I come across a person who is a member of the Faith Mission congregation, s/he will ask me, ‘Where do you worship?’, then I will say, ‘I worship at the Anglican Church.’ S/he will say, ‘Me, I am saved. I am a [member of the – NK] Faith Mission.’ That means s/he is better than me; s/he is superior.” Revd OP said, “I think the superior kind of mentality that or ... how can I put it? The way those who claim to be saved come across to Anglicans and Catholics and others, is very offensive in that they come claiming to be better Christians, than them. And I think it does offend other people who are actually doing their best to serve God within the parameters of what they understand; to get someone else coming and saying to them, ‘you are not saved, because of this and this’. And I think that is what really offends many Anglicans.”

Those who are more inclined to an Evangelical theological position (Mr KL, Revd MN, Revd OP, Revd MN and Pastor QR) do have strong opinions on the inappropriateness of ancestral practices but also maintain strongly that *abasindisiwe* are insensitive to this subject of culture

and ancestors, which is an integral part of the community life of isiZulu-speaking people. In this regard, see Mr KL who said, “It is a word which has been used in many situations and the writings of the main line churches and in charismatic churches – you will find it used. But we must use it properly – not to bash other people with it.”

Most of the interviewees agreed that the difficulties associated with the term *to be saved* are exacerbated by a condemnatory and judgmental attitude from *abasindisiwe*.

6.3 Questions 6, 7 and 8

These questions were designed to clarify the role and reveal the significance of the ancestors in the lives of people in the isiZulu-speaking community in relation to the term *to be saved*. Those interviewees who were involved in ancestral practices at the time of the interview, spoke about the importance of their ancestors to them and of how intimately involved the ancestors are in their lives – how they guide, protect, intercede, mediate and provide for their people in very practical ways. For example, Ms AB said, “Eh, I myself say that is my belief, I believe that they protect me, even when I am in an accident, I am protected, they give me good fortune and many other things and even if I need a job, I will find it because of them” and Ms CD said, “A person who does good things on earth, then becomes an ancestor, does s/he do good for those who are left behind? Mm, now how is one blessed by an ancestor? What do they do for one? Mm, they bring good fortune or they get work for you.”

Some interviewees argued from a theological position that culture and religion are inseparable. In this regard, see Mr IJ, who said, “For me personally, I believe that when God created us, he made us have different cultures. For example, I am a Zulu person; the whole of my background is for a Zulu. I grew up as a Zulu. We Zulus have got our own cultures. We keep our own cultures. We honour the dead, we slaughter for them. And there are people who are not Zulus, like coloureds, whites and Indians; these people also, each race has got its own culture s/he is keeping. Like some people, they go to a grave and place flowers on the grave, to remember and honour their fathers and mothers, because I believe that I have got a person

like my mother and my father who raised me in a good way.” Mr EF said, “We have grown up with traditional customs as Jesus did traditional things as well.”

Almost all the interviewees emphasized that ancestral practices are an issue relating to home. See, for example, Ms CD who said, “... because there is a special place that is used as a place where incense is burned, the place where they [the ancestors – NK] are spoken with. They [people – NK] do not speak about it openly. I think that this is the way of respecting them. It is required that you should have a certain place where prayer can be made if you are speaking to God, asking the ancestors to do what is requested.”, and in answer to the question “where is this place?”, she said, “They make it in the house, this place, in a certain place in the house.” Those who approve of these practices emphasized the need to separate these “issues of home” from “church matters”. This is the reason given for not bringing the issue of ancestors to church. See, for example, Ms AB who said, “I see that it is an important matter of the home, not something you preach about. What is important is that we worship/serve the ancestors at home; when we are at church, we worship/serve God.”

Those who do not approve of ancestral practices were divided as to whether the ancestors wield real power or whether they are part of superstitious views of life. For instance, Revd QR said, “Well frankly they don’t do anything for them. *Amadlozi* do not do anything for the people who are the Zulus. But in as far as religion is concerned, it helps them to cope with life, to cope with issues, to cope with things that are too difficult for them to comprehend or understand. And they make an appeal to their ancestral spirits for comfort”, whereas Past MN said, “I would say the spirit of *amadlozi* is real and this is a spirit.” He adds, “This ancestral thing is a devil thing. You know, I was once a *sangoma*, before I became a Christian. I know all about their practices and lot of things in their world.” He also says, “When you go to *sangomas*, even if the person is a man, you’ll find him wearing a skirt, because he is possessed by the spirit of the old lady of this family. So, the spirit that entered to this man changed him and made him a female. Same thing happens to a lady when the spirit of his grandfather entered to her.”

6.4 Question 9

It has been noted that most of the interviewees have agreed on the need for greater sensitivity in the use of language and in the attitude of *abasindisiwe* to other church groupings. Most of those who felt threatened by the use of the term *abasindisiwe* would like a term other than the one in question to be used. The exception is Mr IJ who, as previously stated, wanted the more traditional churches to stake their claim to this term. In keeping with this attitude, he believed the term should be rehabilitated rather than finding alternative terms: “So we need to rehabilitate this word, not let anyone own this word, but let every one own this word”. Most of those interviewees who believe in the importance of salvation, want the term to be rehabilitated and for it to continue in use, but with a better understanding of it among church people of various denominations. See, for example, Revd OP who said in answer to the question as to whether there is a better term, “I don’t think there is, and even if we can come up with the new one, I don’t think it would actually make any difference. Because as it deals with the same questions, I think it would still land us where we are. I think for me is finding ways of actually talking about the same thing, but communicating in such a way that people are able to understand what you are saying. When you talk about those issues of salvation, do not be judgmental to people or make them feel bad because they still believe in ancestors. I think it is the attitude of being judgmental that offends people, in such a way that they want to close their ears when you talk.”

6.5 Question 10

There was a definite difference of opinion in the answers to this question. Some believed that because of the cultural issues implied in the use of this term, there was a definite difference in the way the term is used by black and white people. These opinions tended to be from those who were more sympathetic to ancestral practices. See, for example, Mr EF who said, “Maybe their belief is not the same as ours. Maybe they do not have customs like us. If a black person tells me that s/he is saved, I know that s/he is against the departed.” Ms AB said, “Yes, I see a difference because black people, they are the ones who use it a lot. I have never heard a white person say, ‘I am saved.’” (See also Mr IJ who implies a difference in the way it is used.)

In contrast, those interviewees who were less sympathetic to ancestral practices did not feel there was a difference in the way the term was used. Mr KL was ambivalent. He said, “There should be no difference in its use by black and white people because all need to be saved from our sins and the wrath of God. There is a difference, however, because black people often associate it with the need to disassociate themselves with ancestors.” Revd QR said, “Well, there is no difference. I happen to serve in both black and white communities. I don’t think the term is used differently. In both cultures it is used to denote a difference between just having faith in God or believing in any God and the God who is able to influence us and the God that is able to change our lives and a God that is able to have a personal relationship with us. The word *saved* to both black and white begs the question that follows, ‘Who saved you?’ and it would have been this God who can do something for me in space and time. That God, *uMvelingqangi*, doesn’t have to do anything, but I’ve got to do everything, so it’s bringing change in the hearts and minds. If I just say, ‘I believe’, it does not necessarily say, ‘I have any relationship with God’, but if I say, ‘I am saved’, it means complete reliance on God.”

In the next chapter, the responses to the questionnaire are interpreted. Also, ways of reducing the possibility of intercultural miscommunication in contexts where *to be saved/ukusindiswa* and related terms are used are proposed.

Chapter 7: Discussion

7.1 Discussion of Interviewee Responses

7.1.1 Linguistic Meaning vs Speaker Meaning

Responses to the question as to what a person means when s/he says, “I am saved” clearly illustrate what Akmajian et al. (2001: 229) maintain when they state that there are two types of meaning – linguistic meaning and speaker meaning. The following example illustrates these two types of meaning: if there has been an argument between two people and one says, “The door is right behind you!”, the person to whom this was addressed would assume that the speaker wanted him or her to leave, although the speaker’s words do not reveal anything other than the location of the door. This illustrates how a speaker can mean something completely different from the “actual meaning” of the words used. The difference pertains to whether the speaker is using the words in a literal or a nonliteral sense. When speaking nonliterally, a meaning different to the denotative one arises.

When answering the first question, all the interviewees (except Mrs GH) attempted to give a linguistic meaning to the term *to be saved*. For example, in answer to Question 1, Ms CD answered, “Eh, I myself think that if a person says s/he is saved, s/he means that s/he has accepted Jesus. She is born again. It happens that you get a person who is living a life that is not right. S/he is doing things that are not proper/fitting. God does not like them. If s/he has separated himself from all those things, s/he is saved, s/he is living a new life, s/he has left the evil that s/he is doing. I think it means something like this.” Here she is attempting to give a linguistic meaning of the word. However, when latter questions on this term are dealt with, she changes to speaker meaning.

Akmajian et al. (2001: 230) also draws attention to the distinction between prescriptive and descriptive grammar. Dictionaries – including the theological dictionary edited by Brown (1978), used to explore the biblical background of the word *salvation* in this study – focus on written language and derive from a tradition of prescriptive grammar. By contrast, linguists are concerned with meaning properties and relations in forms of spoken language actually used by speakers.

These concepts are of special relevance to the term in question, as *to be saved/ukusindiswa* represents meanings which have accrued to it or are implied by it by constant use in a certain way, often by different groups of people.

7.1.2 *To be saved/ukusindiswa* can be a loaded term

Bolinger (1980: 68-87) maintains that language is seldom neutral and that it can be used in an extremely biased way. Words can pick up an extra “ingredient” of semantic material when moving from one context to another. This ingredient can be irrelevant to the central meaning of such words. Bolinger (1980: 72) gives the example of units of measurement: *hands* for horses, *fathoms* for water depth, and *knots* for speed on water. In each case, there is an assumed association, which is the extra “ingredient” referred to by Bolinger.

This assertion of Bolinger’s is applicable to the terms under consideration. The interviewees expressed the opinion that *to be saved/ukusindiswa* has, in certain senses, picked up such an extra ingredient. These terms have been appropriated by a particular ecclesiastical grouping, which by adding an extra ingredient has narrowed the meaning of the terms. The linguistic and theological meaning of *salvation* is the “complex notion” spoken of by McGrath (1994: 386-420), some of whose meaning is conveyed liturgically in *An Anglican Prayer Book 1989/Incwadi Yokukhuleka YaseSheshi 1989* and used at all times by Zulu-speaking Anglicans in the context of worship. The more recent, narrower meaning of the term, as used by Zulu-speaking Pentecostals and Evangelicals (*abasindisiwe*), implies and assumes an exclusive, specific, validating spiritual experience which then precludes any involvement with ancestral practices. Consequently, one is viewed as being saved only if one denounces certain evil cultural practices, particularly those pertaining to ancestors. According to these latter church groupings, the narrower meaning of *salvation* is the only correct one, and therefore their use of the term is the only legitimate one, in their opinion. This type of semantic change is called “semantic narrowing”, which is defined by Nordquist (2008) as “The process by which a word’s meaning becomes less general or inclusive than its earlier meaning.” This narrowing of meaning is similar to the one that *litter* underwent: Before 1300, it meant “a bed”, then it narrowed to “bedding”, then to “animals on a bed of straw”, then finally to “things scattered about, odds and ends”. However, whereas the meaning of the English word *litter* narrowed on

a global scale, the meaning of *to be saved/ukusindiswa* has not undergone such widespread change: white English-speaking Christians are in general unaware of the semantic narrowing in this case, and some black Zulu-English bilinguals who are aware of the narrowing disapprove and use *salvation* as having its original, broader meaning also found in and confirmed for them in *An Anglican Prayer Book 1989/Incwadi Yokukhuleka YaseSheshi 1989*, and are able to appreciate the complexity of the term as highlighted by McGrath (1994:386-420).

As was shown in Chapters 3 and 4, salvation is a multi-faceted concept, and the term *salvation* (and related ones) is equally complex. Salvation has personal, relational, social, political, ecological and economic applications. Some interviewees felt that the narrow meaning of this term is discriminatory against those who honour their ancestors in the traditional ways, and that this term is used to denigrate them as members of traditional churches, or as people for whom the cultural practices concerning ancestors are important. According to the interviewees, the use of this term emphasizes the fact that the *abasindisiwe* perceived their own faith as being superior to that of members of traditional churches. The use of the term *abasindisiwe* (“the saved ones”) has therefore become the name given to an ecclesiastical grouping within the broad church context, who perceive themselves as being qualitatively superior to other groups. As was pointed out by Mr IJ, this is reflected in an attitude of the ownership of this term by *abasindisiwe*. What used to be a term referring to the redemptive work of God in the history of the Jewish people, culminating in Christ’s life, death and resurrection and looking forward to his *parousia* at the end of time, has, due to selective semantic narrowing, become a loaded term referring to a certain spiritual experience of a particular ecclesiastical grouping.

Bolinger (1980: 86-87) draws attention to the use of the passive voice which, he claims, is more open to bias than the active voice. He gives as an example *The reports were handed in* (from which the agent, *students*, is omitted) versus *The students handed in the reports* (in which the agent is expressed). As stated by Bolinger, there is nothing deceitful about omitting the agent *per se*. In fact, it is useful if the agent is already known or if it does not matter. However, bias enters when the passive is used to conceal the agent. An example given by

Bolinger is the sentence *This information was not meant to be divulged*; the question arises: by whom should this information not have been divulged –someone who could perhaps embarrass a bureaucrat by doing so? Another example is given of the passive not exhibiting the formal passive construction in full grammatical form. An implicit passive lacking a normal place where the agent might be revealed can be seen in the sentence *He is one of the chosen*. It would be natural to ask, “Chosen by whom?” However, if *He is one of the elite* is said, a superiority free of any granting agent is assumed. The hearer is invited to suppose that it is by heredity or by divine grace (Bolinger 1980: 86-87).

These examples of Bolinger are directly relevant to the first question in the interviews, namely “What does a person mean when s/he says, “I am saved?” (Note that the fact that this is a commonly used expression was not questioned by anyone.) It was earlier pointed out that in using the word *saved*, the Bible seldom, if ever, uses the passive form (see section 4.2). This is also true of *An Anglican Prayer Book 1989/Incwadi Yokukhuleka YaseSheshi 1989* (see section 4.1.4). The conclusion, therefore, is that the term *saved/sindisiwe* is used in a biased way with the agent of salvation omitted or relegated to seeming irrelevance (which is a rather serious mistake for people who pride themselves in being biblical), in such a way that the focus is on the recipient of this status. This further emphasizes this status as being superior and subtly shifts the emphasis onto the recipient rather on the provider, who in this case is God.

7.1.3 Intimidatory Aspects of the Terms

Another attitude revealed in those interviewed is that those who feel threatened by the use of the term *sindiswe* (“saved”) are allowing themselves to be “intimidated” by the use of this term. This has happened because other groups have captured the terms associated with salvation and used them to enforce their own particular interpretation of the meaning of the terms. This causes other people to adopt a victim mentality.

In The Anglican Church of Southern Africa, this has come about partially through the theological emphases of the early missionaries, according to Ndwandwe (personal communication, 2008). The Church Missionary Society was an Evangelical society which went to East and West Africa, emphasizing salvation as the result of a conversion experience.

The United Society for the Propagation of the Gospel was an Anglo-Catholic society which came to Southern Africa and emphasized that salvation came sacramentally through the initiatory rites of baptism and confirmation. The Anglican Church of Southern Africa has this sacramental heritage and has been largely uncomfortable with the more Evangelical emphasis of salvation received through conversion. This must also be a cause of the feeling of being threatened by *abasindiswe*, as they represent a tradition which was not part of the way Anglicans were taught initially by the first missionaries. Those with a more sacramental view of salvation do, however, do need to respond to the challenge posed by *abasindisiwe*.

Zungu (personal communication, 2000.) confirmed the above situation, stating that for many Anglo-Catholics *ukusindiswa* is actually insulting. He believed that many Anglo-Catholics saw themselves being saved by the rituals of the church.

7.1.4 The Term Cannot be Used Interchangeably in Different Cultural and Linguistic Contexts

As was shown in section 7.1.2, one of the implied meanings is that *abasindisiwe* do not engage in ancestral practices and that this kind of Christianity is hostile to culture generally. White people use the term *to be saved* without knowledge of the implied meanings in the isiZulu-speaking context. IsiZulu-English bilingual hearers may assume that the white English speaker shares their understanding of the term and its (narrowed) underlying meaning, which will result in intercultural miscommunication.

In Kaschula and Anthonissen (1995: 83-86), a lack of equivalence between the English word *foster* and the closest isiXhosa translation resulted in intercultural miscommunication in a legal setting, with adverse effects. In contrast to *adopt* or *foster* and *ukondla/ukukhulisa* (the latter which would best be interpreted as “maintaining” or “causing to grow”; Kaschula and Anthonissen 1995: 86), *to be saved* and *ukusindiswa* both mean the same to English-speaking Christians, and they both mean the same to isiZulu-speaking Christians. However, the meaning held by the isiZulu-speaking Christians is only in some cases equivalent to that held by the English-speaking Christians. For some isiZulu-speaking Christians, the meaning of the word has narrowed, so that it now cannot be used in all the contexts in which the word can be

used according to English-speaking Christians. This is grounds for intercultural miscommunication of a complex nature.

7.2 Proposed Ways of Reducing Misunderstanding

If, as some of the interviewees proposed, the terms *to be saved/ukusindiswa* should be “rehabilitated” in order to regain its broader meaning, then this will require an educational strategy. This will involve integrating the biblical/theological meaning of the word with the way it is used liturgically, and with the way it is spoken about in sermons, conversations, ecumenically, Bible study groups, and other church contexts – intraculturally but also interculturally.

As part of the exploration and clarification of the term theologically, justice should be done to the complexity and breadth of the term. *Abasindisiwe* confine the terms to a narrow immediate personal spiritual experience. This should be broadened to include the biblical concept of cosmic salvation foreseen as the ultimate goal for creation. Present experience of salvation is seen as a foretaste of what is to come (cf. Rom 8:18f, Phil 3:20). Fenton (1984: 520), commenting on these writings of St. Paul, confirms that the object of hope involves the whole of creation which has been subject to decay.

Brother John of Taizé (1990: 65), on the one hand, emphasizes that those who qualify for salvation are not those who are proud of what they have achieved, but are rather aware of their own limitations and their need for God’s mercy (cf. Luke 18:15-24). On the other hand, according to Marshall (1988: 610), Christians are those who are certain that they will be saved. The conclusion to these two aspects of what appears to be a paradox is neither a sense of unworthiness nor a boastful arrogance (the latter apparently is what caused offence amongst some of those interviewed). A helpful concept that encompasses a fuller vision of what the New Testament asserts is that mentioned by Marshall (1988:610), namely that salvation has three “tenses”: Christians are (i) those who *have been saved* (Eph 2:5,8); (ii) those who *are being saved* (Acts 2:47, 1 Cor 1:18, 2 Cor 2:15); and (iii) those who *will be saved* (Rom 13:11,

1 Thess 5:8). This approach to the certainty of salvation appears to do more justice to the complexity of the concept than a simplistic “I am saved”/“*Ngisindisiwe*”.

The root of the word *sindisa* (“to save”) in isiZulu is the word *sinda* (“to become well, to recover”). With its connotations of “wholeness”, this could be a useful word in recapturing the way in which Jesus used the word:

- “...and he said to the woman ‘your faith has saved [*kukusindisile* – NK] you; go in peace’.” (Luke 7:50)
- “...the Son of Man has not come to destroy the lives of human beings but to save [*ukuyisindisa* – NK] them.” (Luke 9:56)
- “...salvation (*insindiso*) has come to this house today ... for the Son of Man came to seek out and to save [*nokusindisa* – NK] the lost (Luke 19:9-10)
- “...for I came not to judge the world but to save [*ngisindise* – NK] the world.” (John 12:47).

The word *save* is therefore used comprehensively in the contexts of physical salvation, as well as moral, psychological and spiritual redemption. In *An Anglican Prayer Book 1989*, the phrase describing Jesus as “giver of health and salvation” (*opha impilo nensindiso*) (p. 502 par. 29; p. 506 par. 47) is used. The context here is prayers for healing, but could be a way into the subject of salvation. The word *sinda* is a dynamic and powerful word that could capture the attention of traditional church members without the vexed connotations implied in the term *sindisiwe* when it is separated from these biblical contexts. The application of *sinda* would include the relational, social, ecological, economic and political aspects of “health and salvation”. (See also a similar suggestion by Revd OP in Appendix G in answer to Question 10.)

Turning to English-speaking and isiZulu-speaking Anglicans in particular now, if, as in the Anglican Church’s liturgy (*An Anglican Prayer Book 1989*), the word *salvation* and its related terms are a central feature of its worship, then there should be some continuity of written with spoken use. The fact that the terms related to the word *save* occur over one hundred times in *An Anglican Prayer Book 1989* indicates that the theological value of these words is immense in determining a doctrine of salvation. This also requires an educational process of linking

what is read liturgically from the prayer book at every service of worship, with what some people are embarrassed to use in the spoken language of preaching and other speaking contexts.

Among those interviewed who did not agree with ancestral practices, none advocated a frontal attack on the practices, but rather a sensitive pastoral approach. This was confirmed by the late Anglican Bishop, Jacob Dlamini at a conference of Evangelical and Charismatic Anglicans held in 1991, Nairobi, Kenya. He maintained that it was a mistake to preach directly against ancestral practices but rather to “preach the gospel and commitment and show the priority of gospel values over cultural practices” (personal communication, 1991).

However, even if this guideline for the “theological rehabilitation” of the term *salvation* is followed and if all Anglicans use the term (and related English and isiZulu terms) in its original (broader) sense, miscommunication will still be a possibility when these terms are used. Despite the proposed educational measures, there will still exist a set of terms with two related meanings (outside of the Anglican context), one narrower than the other.

It could be proposed that the word *sinda* is used (as discussed above) in traditional churches. This might highlight the difference between *to be saved* in its broader sense (*sinda*) and *to be saved* in its narrower sense (*ukusindiswa*), and so reduce the possibility of miscommunication between isiZulu speakers of different denominational cultures. However, both of these isiZulu terms would have *to be saved* as its English equivalent, and therefore intercultural miscommunication could still occur between Christians who are mother-tongue speakers of English and those who are who are mother-tongue speakers of isiZulu.

Ting-Toomey (1999:266-271) proposes several strategies for avoiding intercultural miscommunication. The first hereof is the integration of in-depth knowledge, which is sensitive to culture – in this case, sensitive to different ecclesiastical cultures. The second is heightened mindfulness, attending to one’s own internal assumptions, thoughts and feelings for the purposes of monitoring motivation – in this case, the avoidance of anything that might feel like a superior attitude from *abasindisiwe*. The third is the exercising of the skills which

would enhance intercultural communicative competence. Deserving of particular emphasis in this situation is the use of inclusive language. This is particularly relevant in this situation when loaded, biased and ambiguous language is used. Another helpful skill would be that of collaborative dialogue, whereby individuals suspend their personal assumptions in order to attain a higher level of mutual understanding and communication. Even if each of these strategies is followed, there will remain the risk of offending if the term *to be saved* is used in its broader sense but is perceived by a member of a traditional denomination to be used in its narrower sense. There appears to be no immediate solution to this dilemma, apart from increasing awareness of (i) the fact that both the English and isiZulu terms referring to salvation have undergone selective semantic narrowing, and (ii) the resultant potential loadedness of the terms – they might cause offense even where none was intended.

7.3 Conclusion

This study has highlighted the fact that in the Christian church in Africa and in the isiZulu-speaking community in particular, the issue of salvation, and the use of the term *salvation* is complex and controversial. It has been shown that African culture and the African world view were not sufficiently understood by the early missionaries in order to present the Christian message in a way which integrated the context with the message. This represented a failure in intercultural communication whose effects are being widely felt today and have given occasion for this study.

The biblical and theological background of the term was investigated, revealing the deep and complex theological issues that are involved in grasping the meaning of *salvation*, both historically and in contemporary society. The exploration of the linguistic roots of the term *salvation* revealed the use of the term in the Septuagint (Greek) version of the Old Testament and the Greek of the New Testament. The secular current use of the term in both Zulu and English was seen to be consistent with its deeper linguistic roots.

My experience of working as an Anglican priest in the isiZulu-speaking community in KwaZulu-Natal revealed the wide differences in the use of the terms *to be saved/ukusindiswa*,

salvation/insindiso, etc. This was confirmed in the interviews which were undertaken, with some people expressing frustration and even anger at what is perceived as a denigration of their cultural heritage by certain church groupings. The church in Africa has responded in two ways, which is clearly reflected in the interviews. Firstly, it has attempted to incorporate the African world view into the church and into the lives of individuals, in particular making space, theologically, for the ancestors. This represents an attempt at rectifying the intercultural miscommunication of the past. Secondly, there are those, however, who believe that this incorporation of the ancestors is a form of syncretism and should have no place in the church. They would claim that to incorporate the ancestors would be to misunderstand the biblical message and, in effect, this would also be a form of intercultural miscommunication between the Bible, the church and contemporary society.

In discussing the interviewee's responses, various aspects of intercultural communication were highlighted. There is a difference between the linguistic meaning given to the term *to be saved* and the speaker meaning. The term can easily be used in a "loaded" way, causing offence to those who want to inculturate the Christian faith. This term and related terms are often used in an intimidatory way, both by those who claim to be *abasindisiwe* and those who feel that they are on the receiving end of the critical attitudes implied in the term. It was seen that the terms cannot be used interchangeably in different cultural and linguistic contexts. Finally, various ways of reducing misunderstanding are suggested, including its theological rehabilitation and various strategies for reducing intercultural miscommunication.

This research was conducted in order to ascertain the extent of the intercultural miscommunication and resulting division between Christians in the use of the term *to be saved/ukusindiswa* by isiZulu-speaking Christians, based on different approaches to it. The specific research question was whether or not the meaning of the term *to be saved/ukusindiswa* is unambiguous and could possibly lead to intercultural miscommunication. The wide disparity in the use of the term can be highlighted in the response of Mrs GH who said, "Our customs go a long way, they are very deep. Therefore I must not say, 'I am saved'; even my ancestor does not like it when I say 'I am saved', because he knows what I mean. If a person says s/he is saved, if you tell him/her about the ancestor, s/he will tell you that you are

speaking about demons, by that time I have become very angry.” This is in contrast to Pastor MN’s comment that he was a *sangoma* before he became a Christian and is of the opinion that “this ancestral thing is a devil thing....so, you can’t combine Christianity and ancestral worship.” These two responses reveal the contested issues involved which are a cause of this kind of misunderstanding and intercultural miscommunication.

In this study, one emphasis was on the theological and ecclesiastical aspects of the issue with possibly insufficient emphasis on the intercultural communication aspects of the issue. Furthermore, there could have been a greater link between the sociocultural analysis and the use of the term in question; this could be explored at greater depth in later studies. It would have been insightful to include at least one ordained person who was supportive of practices relating to ancestors (Mr IJ has had theological training equivalent to an Anglican priest.). There could also have been at least one more lay person representing the view that *abasindisiwe* cannot be involved in ancestral practices. (Mr KL, although technically a lay person, has had theological training equivalent to an Anglican priest.)

This study has explored aspects of intercultural communication, in a religious context, in that it has dealt with the use of the biblical term *to be saved/ukusindiswa* by isiZulu-speaking Christians in different ecclesiastical cultures. The contested and divisive nature of the term, resulting from a misunderstanding of the biblical concept and a miscommunication between particular groups within the Christian church is highlighted. Despite the above mentioned shortcomings, this study has the potential to make a limited yet meaningful contribution to improved communication between congregants from different denominational cultures.

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Appendix A: Interview with Mr IJ

Denomination – Anglican (Roman Catholic background)

Theological training – Catholic Seminary

Age – 30s

Interview language – English

NK: Mr IJ, are you happy to answer the ten questions?

IJ: Yes, I am happy to answer them.

NK: Good.

NK: I am going to ask you one question at a time, if there is any question you don't understand, you can ask for clarification and if I feel there is anything you don't understand I will speak to you about it as well.

IJ: OK.

Question 1

NK: OK? According to your understanding, what does a person mean when s/he says "I am saved?"

IJ: It is a difficult questions this one, because for me personally, if a person says s/he has been saved. I refer that person back to the Bible. The reference to being saved from the Bible means, you have been changed from inside and you have chosen Jesus Christ as your Saviour and your Lord and you have been baptized in a particular church like the Catholic Church or Anglican Church, and your life and your lifestyle now, as a follower of Christ, changes, which means you are following in his footsteps as his disciple and his follower. That is what I understand about the word *ukusindiswa* or *being saved*.

Question 2

NK: The second question. What do you think the Bible says about being saved?

IJ: My understanding of the word *ukusindiswa* or *being saved*, I will quote St. Paul when he was speaking to the Romans in chapter 10, verse 13. "So whoever calls on the name of the Lord shall be saved." That is my understanding of the word *to be saved*; that once you believe in your heart that Jesus Christ is the Lord you will be saved. Whether you are black or white, Jew or an Indian; whatever race or culture you are coming from, as long as you believe that Christ is your Savior, you will be saved, and you confess it. Not only with your mouth, but even your lifestyle should change. So that people can look at you and say, that person has been saved.

Question 3

NK: The next question. This word, does it have different meanings amongst Christians? For example; there are people who do not like it. So they say there is a difference of understanding. Are there people who think it has got a different meaning? Do Catholics understand it differently from the *Abapostoli* or *Abasindisiwe* [the Apostolics or the Saved Ones – NK]?

IJ: Yes, there is distinction between us, the Catholics and Pentecostals. Pentecostals think salvation belongs to them, because usually they go around telling people that, "I have been saved," and I am not doing this and that. They forget one thing, that we are still human beings, living on this earth. We all err or commit sins. When we commit sins, we have got to stand up and ask for

forgiveness from God and say, “We have sinned, please forgive us”. So, for them it seems as if salvation is theirs, but for us Catholics, Anglicans and mostly mainline Churches, we believe that once you have confessed with your mouth and your heart that Jesus is Lord, then you are saved, then everyone can be saved, as long as they bring themselves to Christ. Yes.

NK: So, you think some people think they own that word?

IJ: They think it’s their word, salvation is theirs, *ukusindiswa kungokwabo* [salvation is theirs – NK], and no-one else can be saved. They go around, it’s like boasting. You remember when Jesus Christ spoke about a Pharisee and a tax collector who were praying in the temple. And that the Pharisee stood up in front of the altar and praised him, saying, “I am doing this and that”, but the tax collector came and bowed down and said, “forgive me Lord I am a sinner”. That is what God wants from us, not to boast and claim to be holier than other people, but our lifestyle should change so that people may see that indeed we have been saved.

Question 4

NK: The fourth question says, if there is no single meaning, what is the difference between people who believe? *Yini umehluko?* [What is the difference? – NK] Do you think you can say something about it?

IJ: I think the way we read or understand the Bible is what causes a problem, because *abasindisiwe* read the Bible in a different way. If they look at a person, they say this person is not welcomed to be among us. But with us and churches like Catholics and Anglicans, we accept everybody. With us anyone is welcomed to come to church. As long as a person is willing to change, s/he must change her/his lifestyle and attitude. There is that difference between us and them. Sometimes when you go to these churches; Pentecostal churches, you will feel that you are not welcome, because people will stand there and boast saying Jesus Christ is their Lord and what is a visitor going to say now, instead s/he will just sit down and not say anything.

Question 5

NK: And then the fifth question now says, certain Churches like the Roman Catholics and Anglicans do not like using this word, *to be saved*. Why do they not like this word? Mainly we are getting to the reasons now that *abasindisiwe* don’t want to have anything to do with *amadlozi* [ancestors – NK]. They say that if you are a saved person, you don’t have to do anything regarding the ancestors. Is that the reason why some churches don’t like this word, because it’s against their traditions?

IJ: Yes, that’s the reason why other churches don’t like the word *being saved*, because it is against their traditions and culture. These people forget about their culture, they forget about their background. For me personally, I believe that when God created us, he made us have different cultures. For example, I am a Zulu person; the whole of my background is for a Zulu. I grew up as a Zulu. We Zulus have got our own cultures. We keep our own cultures. We honour the dead, we slaughter for them. And there are people who are not Zulus, like coloureds, whites and Indians; these people also, each race has got its own culture s/he is keeping. Like some people they go to a grave and place flowers on the grave, to remember and honour their fathers and mothers, because I believe that I have got a person like my mother and my father who raised me in a good way. So, I cannot say after my mother and my father are dead, they are demons. I can not really say that. That is why there is a difference, because most people who call themselves “saved”, they call the dead “demons”. They say they are dead, we must forget about them. For example our faith fathers like Abraham, Moses, Isaiah we remember them, although they are dead, really we don’t have to forget our background as people who are Christians. We still have

dead people; people who have given us so much about the Christian life. That is why there is a difference between saved people and other people who are coming from mainline churches.

Question 6

NK: The departed or ancestors, what do they do for people who are Zulus. What do people think about this whole thing?

IJ: With us Zulus we believe that ancestors are closer to God, therefore they intercede on our behalf. But we do not say anyone who is dead is an ancestor. Let's say if 20 years ago my father went to work in Johannesburg and did not come back and did not support his family; when he dies we can not call him an ancestor. We cannot bring bad luck to the family. We all speak about people who had done good things for their families and for their communities, when we speak about *amadlozi*. A murderer can never be called *idlozi*, because he can bring bad luck to the family. So, the people who have done good things are called *amadlozi*. We have a certain criteria we are using for *amadlozi*, you can not call anyone *idlozi*. We believe good people are now with the Lord and they intercede for us and they can bring us good luck. In our churches we believe in angels, we have got saints like St. Raphael, Michael. Michael is a war angel. For us, we believe *amadlozi* who have gone before us will recommend, and intercede for us, they are angels to us. We are not praying to them, but we ask them to intercede for us to ask the Lord to bring good luck and good life to our families, since now they are closer to God. Basically, *amadlozi* are to bring good things to our families. We do that by appeasing the dead, by slaughtering and burning incense.

Question 7

NK: Well question number seven says, for people who believe and for those who do not believe, do the ancestors operate in the same way in your opinion?

IJ: The problem here *Mfundisi* is that most of people who do not believe, think that ancestors are their gods. I cannot ignore that. There are people who believe that *amadlozi* are their gods. They are gods to them. Like uShembe. He was a prophet, he started a church, but after he had died his followers now believe he is a god. It's true, some people who don't believe in God think that *amadlozi* are gods; they are the only people who can bring good, like to us. Those who are believers like me don't take the ancestors as our gods, but we take them as people who intercede for us. They pray for us, with us and intercede for us, as people who are closer to God.

Question 8

NK: Why is it that in many churches the ancestors are not spoken of openly? Do people think that may be this is not the right thing, so we keep quiet about it, or is it just something that is a family affair?

IJ: I was lucky that I was at the seminary where they formed an association or something like that. This was called "inculturation", whereby they were allowing us as Christians to come out and bring our cultures to faith. They were bringing all the cultures together into the faith, but they were only bringing those cultures that were taken as good cultures. So, they were calling this inculturation. I was also lucky to participate in some of the things that were done in preparation for that process, like in negotiations. It was clear that our cultures must be brought to church because the people who practice these cultures at home are the very same people who come to church. We don't have to separate the two things. The problem started when missionaries came to Africa; they made people see their cultures as something disgraceful. In fact people were not allowed to come to church wearing their skins, they were not allowed to come to church wearing their skin bracelets, so that is how division came about. People were now embarrassed to talk

about their culture. They could not come to *uMfundisi* and speak about the dreams they had, they could not come to *umfundisi* to say I need to do this for my father who has passed way. I remember in the olden days, people would do tombstones like unveilings without telling *umfundisi* that they were going to slaughter a cow or a goat, because *umfundisi* would not encourage them to do so. But now, the church is trying to bring back and combine these two things, because the church could see that you can not really separate a man from his culture. Remember that Christ himself, kept and followed the Jewish law. When he was born his mother took him to present him to the Temple; that was a Jewish law; a culture of the Jews that says when a baby boy is born, he must be presented to the temple. An offering was to be made to God, they did it. And remember that Mary the mother of Christ also kept the Jewish culture. She was taken to the pool to be washed. That was a Jewish culture, that was a Jewish culture that a woman after she has given birth she must be taken to the pool; a certain pool somewhere, to be washed away, to be cleansed there. So Christ Himself followed the laws of the culture of the Jews. He prayed at night at the temple; that was the culture and the law of the Jews. Why can't we keep and follow our culture, but we need to follow only those that are good for our well being and combine the two and go to church. Today we clap hands, we bring knobkerries not to hit anyone or kill anyone, but to dance for the Lord. We wear our skins to praise the Lord for whatever he has given us, we say thank you for it. And I am sorry, let me quote again, when Pope John Paul the second came to South Africa in 1995, people brought offerings and gifts to him. They brought *ojeqe* [a type of dumpling – NK], they brought African gifts and you could see how happy he was to see these people in their attires, they were also people from Poland who were wearing Polish gears, they were dancing for him, from Africa, from all over in their gears. You could see how happy he was to see that culture and faith can be brought together.

Question 9

NK: The ninth question says, *likhona yini igama elincono elingasetshenziswa esikhundleni saleli lokusindiswa, elinganciphisa ukwehlukana kumaKrestu?* Is there a better word that can be used instead of being saved, to reduce separation among Christians or do you think we should use that word and rehabilitate it to make it acceptable? Pentecostals appear to own that word only. Shouldn't we as Anglicans own it, because it is a Biblical word. You were saying earlier on, the word is good; rather than using another word, should it be rehabilitated?

IJ: I think this word, as you have said, *Mfundisi*, needs to be rehabilitated a little bit, because nobody owns it; we all own it. *To be saved* is a word. It is not a person or thing. To be saved is for everyone, because Christ himself, you remember the words at the Eucharist you say, "Let the blood of the new and everlasting covenant, it will be shared for you and for all, so that sins can be forgiven. You do this in the memory of me." So you did not say so that you Nick, or you [Mr IJ] can be saved. So that all men, all people can be saved. It is for us all. It does not belong to me, it does not belong to you, it does not belong to anyone in particular, but it belongs to us all, but it needs us to believe in him and to confess that he is the Lord. The Pentecostals, the Anglicans everyone should own this word. Everyone should in fact stand up and say we are saved, because we are the children of God. We go to church, we go to communion and we receive the body and the blood of Christ, which he gave to us all. He did not die like, for the certain culture, like the Zulus or certain nations. The Jews are the same. Jews and Greeks are alike in his eyes now; we are all the same. So we need to rehabilitate this word, not let anyone own this word, but let everyone own this word.

Question 10

NK: The last question says, *Ukhona yini umehluko ngokusebenzisa igama lokusindiswa phakathi kwabelungu nabantu abamnyama yini?* Is there a difference in the way this word, *to be saved*, is used, between white and black people. When we talk about the word *ukusindiswa* amongst black

people, do they automatically associate it with ancestors and the involvement of the ancestors, but then the white people they don't do the ancestral thing; they don't think about that. So, is there a different approach do you think to this word between whites and blacks?

IJ: Yes, I suppose as you have said nice and clear that whites don't really believe to the ancestors, to the ancestry or whatever, but we as "amablacks" we believe in the ancestry things. So once you become saved or you see yourself as being saved, you separate yourself from those ancestral things. Automatically they separate themselves from these things of the ancestors, they don't do ancestral things. They don't believe on the ancestors. In other words they say they only believe in Christ and they say the dead are dead, but some of us say the dead are not dead, they are resting. They are waiting for the trumpet to blow, to rise from wherever they are sleeping. But the saved ones, they separate themselves from the ancestral thing. Automatically once you go to church they stand up in front of the pastor and cut themselves off from saying anything. Even some members, they cut themselves off from families, because they say, "we cannot continue doing the ancestral things, because we are saved. We cannot come when there are parties in your families, because you have slaughtered the goat". Some members, they separate themselves totally from their families who still believe in the ancestral things.

NK: In your opinion, does that cause problems in most families?

IJ: It cause disaster, it cause problems, it cause separation, it causes a lot of things. For example in my family there is *ubabomncane*, my [paternal – NK] uncle, the saved one. He is amongst the Pentecostals. So now when we've got like parties at home and we invite him to come over. He never comes. He told us that he will never come, because he has been saved. So he cannot communicate or come and fellowship with people who still believe in the ancestors. He decided to separate himself from the family. The problem now is how we are going to know his sons and his daughters, because they are part of our family. His children as well, should know that we are part of their family. We need to know each other. It brings disaster in our family, it brings separation. That thing is not right, because God wants us to be one and be united in him, through him with Christ. You as a person who has been saved and you decide to separate yourself from your family. How are you going to let your family to be saved now, because you must be, *ube isibonelo* [example – NK], you must be exemplary to your family. Come to their parties and then one day they will say, "We wish to be like that man" and one day they will be saved.

Appendix B: Interview with Pastor MN

Denomination – African Evangelistic Church

Theological training- Pastor

Age – 50s

Interview language – English

Question 1

NK: The first question says, what does a person mean when s/he says, “I am saved”?

ND: Actually in black communities, there are different thoughts about the word *being saved*. As a pastor I know that salvation is great work that God has done to separate people from sin and he placed them to a world where there is no sin. I think that is a summary of salvation. Salvation is great work that God has done.

Question 2

NK: And, what do you think the Bible says about the matter of being saved?

MN: According to my understanding, salvation is clear. When the angel came to Mary, the angel said she was going to give birth to a child who was going to save sins for His people. And Mary was to name that child Jesus, because he was going to save people from their sins. The word Jesus is similar to Joshua, which means saviour. And secondly the book of John 3:16 says, “For God so loved the world that He gave his one and only son, that whoever believes in him shall not perish but have eternal life.” When you go to the book of Romans 10:9-10, it says, “That if you confess with your mouth, that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved...” This means that salvation comes with confession with your mouth and believing in. That’s what helps a person to be saved. There are many other verses that speak about salvation. You will see many other things about salvation. When Peter preaches in the book of Acts 4:12, he said there is no other name on earth or in heaven by which people may be saved. It is only through the name of Jesus. So Peter was expressing salvation by Jesus Christ, not using other names. We have got a problem with Zulus and other nations. People think that they can be saved by other names. Zulus taught us about ancestors. They are men like Shembe who used to tell us about them, but the Bible is saying there is only one name by which people can be saved; it is only the name of Jesus. I think that’s a small thing about the Bible, but what I like about salvation is that it is a great job; it’s great work. When Jesus came to the world, he came because God wanted us to be saved. So, when Jesus took to the cross, it’s because of our sins. That is why the book of Peter says in this world was wickedness, sicknesses and other things were upon him. So, it’s a great work which is done by God to us.

NK: When you say that people have other names by which they think they can be saved, what do you mean?

MN: Ya, they are thinking that means you can save them. Say like people who believe in Shembe. If you study their doctrine, they say Shembe is the same as the Holy Spirit. Actually they are saying two things, why are they saying that? They say when Shembe of this time died; another Shembe will come. So what they are saying is that the spirit of Shembe, who is the Holy Spirit, will be transferred into the new Shembe. So that is why they are saying there will be a new Shembe. And again they are saying Shembe is a prophet. Other things depend on the miracles in that area. Others say Shembe is God. So, there are different thoughts about Shembe. The problem with Shembe people is that they do not have a Bible; they are using this Bible, trying to twist the truth in order to support their doctrine. So, another thing, when it comes to ancestors it

is a different thing. To people who are worshipping ancestors is like when you are serving God. There are even animals and insects that are not supposed to be touched or snakes that are not supposed to be killed, the small insects like mantis are respected, because they are representing the dead or because they are one of the family's grandfather or grandmother. When these animals come home people would say the old ladies of this home are visiting us. Because that means worshipping the dead is like serving God. And when a person is sick at home or the woman of the house is about to give birth and say there is difficulty in giving birth or a child has just collapsed; the old man of that home will go to the cattle kraal to speak to the dead and just say, "what is happening, where are you, you man of Ndwandwe. Hey heal the child who has just collapsed. There is no need for a person to die in this family, please help us." In the house the gogo or the old lady will take a child to the back of the house and talk to the ancestors, begging them to heal the child, telling them that they are invited to come and help, the old lady would start praising the dead calling by all names of prominent dead forefathers of that particular clan, saying, "*boNdwandwe, Zwide, Mkhathwa,*" if the family surname is *Ndwandwe,* "*Somaphunga,* come and heal this child." Therefore we use the names of the old men of our clan, to call the ancestors.

Question 4

NK: The third question says, if there is no single meaning, what is the difference between people who believe?

MN: Yes, there are different thoughts among black people, about salvation. Other people believe that in order to be saved; one must go to a Pentecostal or charismatic church, and they say if you go to mainline Churches like Anglican, Roman Catholic and other related churches, you will not be saved. That is what people are thinking, especially here in KwaZulu Natal. But if you go to Zululand, it is a different case. There are many saved, born again Christians. I have got a lot of Anglican people I know who are born again Christians. For example, we have got Shezi² from Mandeni, Bishop of Nogavini at Eshowe is my friend, pastor Mbabathu who was here at Underburg, he is in Zululand now at Mandeni, the mayor of Umkhanyakude Municipality. I know all these people, they are powerful. There is a strong movement in the Anglican Church which is called Iviyo Lofakazi who are supporting salvation. So, in Lutheran and Methodist Church there are groups of people who are saved. But there are people who think that if you want to be saved you must join Pentecostal Churches, because those are churches that are against ancestral worshipping. They think that if a person goes to mainline churches s/he will have peace, but it is difficult because they are worshipping the spirit of the dead, God does not want that spirit. This ancestral thing is a devil thing. You know I was once a *sangoma* [witch doctor or traditional healer – NK], before I became a Christian. I know all about their practices and lot of things in their world. So, you can't combine Christianity and ancestral worship. I used to hear on radios that people say now *sangomas* and doctors have joined their forces to fight diseases. Actually there is nothing wrong with using the medicines; the problem is with consulting the spirit of the dead. Even if you go to medical schools like Medunsa and ask student doctors that how it happened that they had the brain to do what they do. A person would say, "My ancestors have given it to me". Which means everything that person has got, was given to him/her by ancestors. There is nothing wrong with using medicine for us as Christians; the problem is when a person says my forefathers gave it to me. The herbs like of *umfusamvu* that is used to clean the stomach and *ungwenkulu* which works like laxatives, that causes your stomach to run. I know them, I can even show it to you when we go to the forest. Therefore to answer the third question which says, if there is no single meaning, what is the difference between people who believe? I would say yes. Especially in black culture, people view it in different ways, because others

² Pseudonyms used throughout the interviews

would say, “If you are saved, there is no need to wear a trouser or a man’s garment, earrings, or put a lipstick on your lips.” They think that if a person is not doing all these things or if he’s a boy who do not have a girlfriend, that person is saved. According to my knowledge, that is not salvation; salvation is to accept Jesus Christ. Most of the time people who preaches about salvation, attack people’s culture.

NK: Like the things that you have been talking about?

MN: Other people believe that if a person is born again, then s/he must not wear the Church uniform, like *Izayoni*. That is wrong, because we should not judge people by their clothes. The only thing with salvation is to accept Jesus Christ as your personal saviour.

Question 5

NK: Certain Churches like the Roman Catholics and Anglicans; why do they not like this word?

MN: The Mayor of Umkhanyakude is a Roman Catholic born again child of God. Therefore not all of them but, churches like the ones mentioned above are the churches that do not care about how the external appearance of a person looks like. Even if you are just wearing your trouser as a girl, without wearing a uniform, no one will bother you, but Pentecostal churches emphasizes on holiness. You would never be accepted if you dressed like that. That is why many people like to go to mainline churches. Most of the above mentioned pastors or priests do not say anything about ancestors. Therefore many people will go to these churches, because with them, there is that thing which is thirsty for God or that need to be sheltered. They know there are things that they must forsake, therefore in order to satisfy that sin, they will say let me go to mainline churches.

Question 6

NK: The departed or ancestors, what do they do for people who are Zulus. Do you understand the question?

MN: Not only Zulus but Africans. I would say the spirit of *amadlozi* is real and this is a spirit. You can sit down and learn a lot of things. *Amadlozi* are about respect. Let me say, say if I am your son, my mother and my brothers and sisters are all here in the house. The only person who can sit on the chair is you, the father. The rest will sit on the floor on the mats. You see, when we see the father doing things correctly and his advisers encourage us as we are sitting next to you, the father. Then we are going to uphold you as our father of this house. When he dies, we are going to respect him as the ancestor of this house. It is not everybody who is going to be an ancestor, because if you have not been behaving yourself in the right way, we are not going to ask you to bring us luck as the ancestor, because you have been a criminal. The ancestor was a special person in the family. Zulus believe that when you die, you will go and stay with your clan and his spirit will come over me. When you go to *sangomas*, even if the person is a man, you’ll find him wearing a skirt, because he is possessed by the spirit of the old lady of this family. So, the spirit that entered to this man changed him and made him a female. Same thing happens to a lady when the spirit of his grandfather entered to her. Even if this spirit is so real, God says it must not be worshipped.

NK: Is that why some people say they do not worship the ancestors, but they venerate them. Is the word *khonza* the same as to serve? When they say, “*siyawakhonza amadlozi*”, do they mean worship or to serve?

MN: Actually, people who used to say they are the people of this time, because they are glad about it, but originally the ancestors are like our mediator between us and God. So the Bible is teaching us about the real mediator. So, if you still worshiping the ancestors, but you are a Christian, it means you are out of line, because in Deuteronomy 3 and Exodus 20, it is clearly stated that you can not combine God with ancestors. These are separate things. If you want to serve God, then serve Him. If you want to continue with you ancestors, then continue with them. Don't mix God with your ancestors. And people used to say there is one God, but there are many ways to reach to him. For instance, you have your god, we have our God, Hindus have their god, but the Bible is clear, there is only one way to go to God, it is through Jesus.

Question 7

NK: Okay, number seven. For people who believe and those who do not, do the departed help them in the same way?

MN: I would say no, because people who are Christians who are serving the ancestors are not doing the right thing. Some of the things changed, because people wanted to compromise the Gospel. Some of the things changed in order to sympathize with Christianity. I want to be clear on that there are people who are not Christians who are not worshiping the ancestors.

NK: Why are they not worshiping the ancestors?

MN: They do not even have strong reason of not doing it, they will just say, it's nonsense, I don't want to waste my time. The people, who are practicing it, get a reward for that. I don't want to say nothing happens when you worship this spirit, because I was a *sangoma* myself, I know things are happening to that world. That is why many people don't want to leave these things and come to God, because of tangible things they see happening. The demons of ancestral spirits are very strong. So, in short the dead are not working the same way to people who believe and to those who are not.

Question 8

NK: Why is it that in many churches the matter of the departed is not spoken about openly?

MN: It is because they are confused. They don't know what to take and what not to take. So, they decided to be quiet. Even if they know what the Bible says, but they are being forced by their family members. People who worship the dead scare people by telling them that if they do not do certain things they will die. Therefore people are scared and confused.

Question 9

NK: The next question is question nine. Is there a better word than *to be saved* which can reduce division among Christians?

MN: I don't think there is another name that can be suitable, but the worry to me is the correct understanding of the word, other people don't want to use this word while people from other races like Suthus say, "*Jesu kipulutsitsu*," you see. This gives us a problem, when people don't want to say this word. There is no problem with the word; the problem is with people's confusion. If we use the other name, it will depend that who will introduce that name. The problem is not with the name, it is with people who are confused. Therefore according to me, there is no other name that can be used to substitute the word *to be saved*.

Question 10

NK: The last question. Is there a difference in the way this word, *to be saved*, is used, between white and black people. If a white person says s/he is saved, do you think s/he means the same thing as black people?

MN: There is a difference. I used to visit Methodist church at Estcourt, when they had their conference or a big service that used to combine all their branches. With white people there was no problem, but with black people there was a problem. I had a problem when I saw among blacks those who were not wearing church uniform not sitting together with those who were wearing uniform.

NK: Do you think that is about salvation?

MN: With black people, uniform stands for salvation. White people understand that a person just accepts Jesus and there is no need for other things. Their interpretation is not the same when it comes to that, especially when it comes to mainline churches. White people's churches do not have a problem at all. Even if you go to their churches their sermons are very good, but it is a different thing when you go to black people's churches.

NK: Now, how do you deal with the case of ancestors? Do you preach about it? How do you deal with it?

MN: Long ago while I was pastoring a church at KwaNtabamhlophe in Estcourt, it was very difficult for people to stop worshipping the spirit of the dead. In the whole of 1991, for them to stop worshipping the dead, was a problem. After they had been taught against that spirit, that spirit was very strong. Other people thought that this spirit was coming from God. Therefore the only way of dealing with it is through teaching. One should not be afraid to speak against it. Another thing, for me as their pastor, I need to be an example to them. I must be transparent and do everything openly.

Appendix C: Interview with Ms AB

Denomination – Zionist
Theological training – None
Age – 20's
Interview language –Zulu

Question 1

NK: Nandi ngiyabonga ukuthi singahlangana ngikubuze lemibuzo, ungisize ngalendlela.
Nandi, I am thankful that we can meet and I can ask you these questions and you can help me in this way.
Uqondani umuntu uma ethi, “Ngisindisiwe”?
What does a person mean when s/he says, “I am saved.”?

AB: Mina ngokwami, ngiqonda ukuthi uyazihlukanisa nazo zonke izinto zomhlaba bese unamathela kuNkulunkulu.
I myself understand s/he separates him/herself from all the things of the world and s/he cleaves to God.

Question 2

NK: Ngokucabanga kwakho, lithini iBhayibheli nendaba yokusindiswa?
In your opinion, what does the Bible say about being saved?

AB: IBhayibheli lithi, shiya konke kwasemhlabeni, izithixo nako konke okade ukwenza, bese ukhonza uNkulunkulu.
The Bible says that you must leave behind everything that is of the world; other gods and everything that you did and then you must serve God.

Question 3

NK: Ngabe leligama elithi, *ukusindiswa* linemiqondo ehlukeneyini kumaKrestu?
Does this word *to be saved* have different meanings amongst Christians?

AB: Yebo, ngoba abanye abakholelwa indaba yokusindiswa, ngoba abasindisiwe bona khona izinto eziningi abangazenzi abanye abazenzayo. Yikhoke kukhona imiqondo emibili.
Yes, because others do not believe in being saved, because there are many things that the saved ones do not do which others do. This is why there are two meanings.

NK: Yini imiqondo ohlukene kubantu, yini ebahlukaniyo ngalelezwi?
What is the difference in meaning for people. How does this term separate people?

AB: Abanye okubahlukanisayo ukuthi abakhonzi amadlozi laba abasindisiwe. Kona ziningi izinto abangazenzi njengokujola. Abajoli, abahambi noma ilaphi, njengokujema, njalonjalo. Kanti abanye abathi bangamaKrestu bayalikhonza idlozi, abanye bangaphinga kodwa bayakholwa futhi.
What separates the saved ones is that they don't serve or worship the ancestors. And there are many things they don't do, like partying (ukujola). They do not always party. But others who are Christians serve ancestors, others do commit adultery and they are Christians as well.

Question 4

NK: Umbuzo wesine uthi, uma linomqondo ohlukene, umehluko ukuphi? Ngibona ukuthi usuwuphendulile.

The fourth question asks, if there is a difference of meaning, where does a difference lie? I see you have already explained.

Question 5

NK: Yini eyenza amaSheshi namaRoma angalithandisisi kahle leligama *lokusindiswa*?
What causes the Anglicans and Roman Catholics not to like the term *to be saved*?

AB: Ngisengathi yingaba bona (abakholelwa insindiso) bayakugxeka. Ikakhulukazi uma ukhonza amadlozi, bathi ukhonza izithixo nayo yonke leyonto. Kanti bona abasindisiwe abayisebenzisi yonke leyonto efana nokuhlaba, okuyizinto amaRoma namaSheshi azenzayo. AmaRoma namaSheshi ayahlaba, azenza zonke lezizinto zosiko.

I see that they speak badly about the ancestors, (the saved ones) especially that if you worship the ancestors you are worshiping the idols and all that, but they (saved people) do this sacrificing and everything else. Roman Catholics and Anglicans they sacrifice, they do all these customary things.

NK: Manjena, ebandleni lakho kuyahlatshwa yini?
Now, in your Church, do you sacrifice?

AB: Yebo, siyahlababa, siyawakhonza amadlozi.
Yes, we sacrifice and serve the ancestors

Question 6

NK: Abangasekho noma amadlozi abenzelani abantu abangamaZulu? Hayi kuphela amaZulu, kodwa abantu base-Africa.
What do the ancestors do for Zulu people, not only Zulus but people of Africa?

AB: Ehe, kusho ukuthi ngokwami nenkolelo yami ngikholelwa ukuthi angigadile, noma ngisengozini ayangivikela, angiphe nenhlanhla yonke into nomsebenzi ngiwuthola ngenxa yabo.

Eh, I myself say that is my belief, I believe that they protect me, even when I am in an accident I am protected, they give me good fortune and many other things and even if I need a job, I will find it because of them.

NK: Kodwa wena njengomuntu okholelwa kuNkunkulu, uNkulunkulu ukusiza kanjani ngalezinto.
Amadlozi kuphela akwenzela lokhu?

As a person who believes in God, how does God help you in these things? Is it only the ancestors that do these things for you?

AB: UNkulunkulu uyangisiza. Angithi thina ngokwethu ukukholwa, sikholelwa ekutheni sikhuluma kumadlozi, bese amadlozi ahambe asikhulumele noNkulunkulu, ngoba wona asondelene noNkulunkulu. Yebo.

God helps me. You know, we believe that ancestors are close to God. We speak to ancestors; the ancestors go and speak on our behalf with God, because they are closer to God. Yes.

Question 7

NK: Ngabe amadlozi asebenza ngokufanayo yini kubantu abangakholwa nabakholwayo?
Do the ancestors work in the same way for people who are saved and for those who are not saved?

AB: Cha
No

NK: Yini umehluko phakathi komuntu ongakholwa, mhlawumbe obhincile engazange alizwe izwi likaNkulunkulu noma igama likaJesu, nomuntu ofana nawe okholwa kuJesu, kodwa osebenzisa amadlozi. Nina nobabili niwasebenzisa kanjani amadlozi?

What is the difference between a person who perhaps wears traditional attire and has not heard the word of God and the name of Jesus and then how does a person like you, who believes in Jesus, use the ancestors?

AB: Ayasisebenzela ngendlela efanayo. Kubantu mina ngikhonza uNkulunkulu nabo ngendlela efanayo bakhonza amadlozi kuphela. Bona abahlanganisi amadlozi noNkulunkulu. Uma benza umsebenzi, babiza lelo dlozi labo uphile kanjalo. Thina uqale ubize idlozi, bese kuthi ekugcineni usuyakhuleka.

They operate in the same way for us. I worship God and they worship the ancestors. They do not mix the ancestors with God. When they perform a ritual ceremony they call on their ancestor and you live like that, we start by calling on the ancestor then at the end we pray to God.

Question 8

NK: Kungani pho indaba yabangasekho amakholwa angayikhulumi nje obala?

Why is it that believers do not speak about the matter of the ancestors openly?

AB: Kusho ukuthi ngabanye bethu abangakholelwa odabeni lwamadlozi. Bathi into engekho. Bathi, umuntu mayeseshonile uhambile nje, akukho ukuthi uzobuya, selokhu sithi ukhona ngomoya la endlini. Bathi uma usumbeke ethuneni sekuphelile ngaye.

This means that some people do not believe in ancestors. They say it's something that doesn't exist. A person who has died has gone. He does not come back as we say that he is here in the house in his spirit. They say that when you put the person in the grave, it's finished with him/her.

NK: Kodwa okunye futhi, la ngisonta khona angizange ngizwe udaba lamadlozi kukhlunywa obala. So ngicabanga mina lento iyimfihlo. Abantu banamahloni yini ngalokhu noma kuyinto eyimfihlo yasekhaya ayingeni ebandleni?

But another thing, where I worship, I have never heard the matter of ancestors spoken about openly. So I think it is a secret. Are people embarrassed about this or is it a private matter of the home and isn't brought to the church?

AB: Ngiyabona ukuthi udaba olubalulekile lwasekhaya, akuyisiyo into ongashumayela ngayo. Okubalulekile ukuthi sikhonza amadlozi ekhaya. Uma sisesontweni sikhonza uNkulunkulu.

I see that it is an important matter of the home, not something you preach about. What is important is that we worship/serve the ancestors at home. When we are at Church, we worship/serve God.

Question 9

NK: Likhona yini igama elingcono kunaleli loku *sindiswa* elingasetshenziswa ukuze kunciphe ukwehlukana phakathi kwamaKrestu na?

Is there a better word or term that can be used instead of *to be saved* so that divisions between Christians can be lessened?

AB: Yebo, mina ngibona ukuthi igama elithi "ngiyakhonza" yilo ekumele lisetshenziswe, noma uthi "ngiyakholwa." Uma ngithi "ngisindisiwe" usungibuka ngenye indlela wena. Kodwa umehluko awukho, niyaya nonke esontweni.

Yes, I see a better thing is to say “I worship” or to say “I believe”. If you say you are saved, you are seen as being different, but in actual fact, there is no difference, because we all go to church. Yes.

NK: Manje laba abathi basindisiwe, bayazicabangela ukuthi bancono yini kunabanye?
Those who are saved, do they think they are better than others?

AB: Yebo, bayasitshela ukuthi thina sithi sayakholwa kodwa, kuningi esikwenzayo bona abakwenzi.
They say that we say we believe, but they are many things that we do that they don't do.

NK: Kodwa mhlawumbe kubona kukhona futhi abawayo?
But perhaps there are those amongst them who fall?

AB: Yebo, bakhona futhi abanye babo abathi basindisiwe kodwa futhi baqomile noma baqonyiwe. Uthole ukuthi umuntu uyaphinga, kodwa futhi uthi usindisiwe, uthole ukuthi omunye uhlukumeza ngisho umzali wakhe, kodwa uthi usindisiwe. Akakhombisi inhlonipho, umzali akamazi nokuthi uyini.

Yes, there are those who say they are saved but on the side they have affairs. Some people commit adultery, but they say they are saved. Another person abuses his/her parent but says he/she is saved. He/she doesn't show respect and the parent don't know what he/she is.

Question 10

NK: Ukhona yini umehluko ekusebenziseni igama lokusindiswa, phakathi kwabamhlophe nabamnyama na? Uma ukhona uchaze?

Is there a difference in the way white and black people use this term. If there is a difference, explain

AB: Ehe, ngibona ukuthi ukhona umehluko, ngoba abantu abamnyama ibona abalisebenzisa kakhulu. Angikaze ngizwe omhlophe ethi, usindisiwe. Ngike ngibezwe bethi, “ngikholelwa kuKrestu.” Sengathi thina bantu abamnyama silithanda kakhulu leligama elithi *ngisindisiwe*. Angazi, kusho ukuthi kubalulekile ukuthi bona babonakale ukuthi abasaphili ngaphansi kwesono.

Yes, I see a difference because black people, they are the ones who use it a lot. I have never heard a white person say, “I am saved”. We black people like this word *to be saved* a lot. I have only heard them say, “I believe in Christ.” I don't know, it is important that they are the ones who are no longer under sin.

Appendix D: Interview with Ms CD

Denomination – Methodist
Theological training - none
Age – 20's
Interview language – Zulu

Question 1

NK: Margaret, sengizokubuza imibuzo eyishumi.

Usho ukuthini umuntu uma ethi, “Ngisindisiwe?”

Margaret, I am now going to ask you ten questions.

What does a person mean when he/she says, “I am saved”?

CD: Eh, mina ngokwami ngicabanga ukuthi uma umuntu ethi usindisiwe uchaza ukuthi, usemamukele uJesu, usezelwe kabusha. Kuyenzeka ukuthi uthole umuntu ephila impilo engekho right, enze izinto ezingafanele. UNkulunkulu akazithandi. Mangabe eseziyekile, usuke esehlukene nazo zonke izinto zobubi, esethi usindisiwe, usephila impilo entsha, usebuyekile ububi bakhe abenzayo. Ngicabanga ukuthi usuke echaza into enjengaleyo.

Eh, I myself think that if a person says s/he is saved, s/he means that s/he has accepted Jesus. She is born again. It happens that you get a person who is living a life that is not right. S/he is doing things that are not proper/fitting. God does not like them. If s/he has separated himself from all those things, s/he is saved, s/he is living a new life, s/he has left the evil that s/he is doing. I think it means something like that.

Question 2

NK: Umbuzo wesibili; lithini iBhayibheli ngendaba yokusindiswa ngokucabanga kwakho?

The second question, in your opinion, what does the Bible say about being saved?

CD: Eh, iBhayibheli ngendaba yokusindiswa lisitshela okuningi. Uma sifunda iBhayibheli sithola ukuthi ukusindiswa, iBhayibheli lichaza ukuthi umuntu osindisiwe akazihlanganisi nabanye abantu. Thina bantu abamnyama uma sicabanga ngaleligama sicabanga ngendaba yokwehlukana. Yikho uthola ukuthi sesinenkinga yokungaliqondi leligama *lokusindiswa*. IBhayibheli lichaza umuntu owamukele uNkulunkulu, okholwayo, othembele kuNkulunkulu. Ngicabanga kunjalo ukuthi *ukusindiswa* yilokhu okushiwo yiBhayibheli. Ukwazi uNkulunkulu, ukwazi uJehova, ukwazi uJesu, ukwazi kabanzi nje ngempilo okuyiyonayona, okufuneka siyiqonde futhi siphile ngayo.

Eh, on the matter of being saved, the Bible tells us a lot. If we read the Bible we hear that to be saved, a person who is saved no longer associates with other people. We black people, when we think of this word we think of separating ourselves. This is why we don't understand this word, *to be saved*. The Bible tells us about a person who has accepted God, who believes and trusts in God. I think this what *to be saved* means, what the Bible says, to know God, to know Jehovah, to know Jesus, to know broadly about the true life, which we must understand and live by it.

Question 3

NK: Umbuzo wesithathu. Ngabe leligama elithi *ukusindiswa* linomqondo ohlukene yini kumaKrestu?

The third question. Does this term *to be saved* have a different meaning amongst Christians?

CD: Yebo kunjalo, baliqonda ngezindlela ezahlukene. Isimo sokuthi abantu abasindisiwe abanye abasezinkonzweni basinikeza umqondo ohlukile uma bechaza indaba yokusindiswa. Benza sengathi umuntu osindisiwe akasaphili kulomhlaba. Kuba sengathi umuntu usephila impilo

ekungeyakhe nje yedwa ehlukile. Manje lento idala sengathithi kukhona umehluko phakathi kwethu thina maKrestu, kanti empeleni sichaza into eyodwa.

Yes, it is so, they understand it in different ways. The situation of the saved people and their congregations, they give us different meaning when they explain the matter of being saved, they make it sound as if a saved person is no longer in this world. S/he is living his/her own life alone and separate. Now this thing creates, I would say, a difference between us, but we are in fact explaining the same thing.

NK: Okunye futhi, leligama, amaWeseli ajwayele yini ukuthi, basindisiwe noma awalisebenzisi leligama?

Another thing, are Methodists accustomed to saying they are saved or do they not use this word?

CD: Thina maWeseli sesithi siyakholwa. Leligama *lokusindiswa* asilijwayele. We Methodists say we believe. We are not used to the term *to be saved*.

Question 4

NK: Umbuzo wesine uthi; uma linomqondo ohlukile, umehluko ukuphi?

The fourth question asks: If there is a difference of meaning, what is it?

CD: Umehluko usekutheni, kulezinkonzo abanye bona abasindisiwe banalokhu ukuthi abantu abangasekho, sekuphelile ngabo. Kwezinye izinkonzo uthola ukuthi bakholelwa kubantu abangasekho, bathi abafuleyo basaphila nathi noma bengasekho. Yingakho kunemiqondo ehlukene kulento yokusindiswa.

The difference between these churches is that the saved, they have this, that the departed, it is finished with them. In other congregations you find that they believe that people who have died still live with them, even though they are not with us. These are the different meanings of this thing about being saved.

NK: Iwona umehluko omkhulu, oqondene namadlozi?

Is the main difference in connection with the ancestors?

CD: Yebo.

Yes.

Question 5

NK: Umbuzo wesihlanu. Yini eyenza amaSheshi namaRoma namaWeseli angalithandisi kahle leligama *lokusindiswa*?

The fifth question. What causes Anglicans, Romans Catholics and Methodists not to like this term *to be saved*?

CD: Kwenziwa ukuthi, izona lezinkonzo ezithi zisindisiwe, ezingahlabei amadlozi, ezingakholelwa emadlozini. Indlela ezisuke sibeke ngayo nokugxeka i-culture, amasiko ethu. Thina maRoma namaZulu ngoba abantu abangasekho siba praiser. Siyabakhumbula ngezindlela ezithile. Yikona lokhu okwenza ukuba kube khona uqhekeko. Abantu abasindisiwe baphila ngenye indlela. Thina siphila ngenye indlela.

It happens that these are churches that say they are saved; they don't sacrifice to the ancestors, they don't believe in the ancestors. They speak badly of our culture and customs, we Roman Catholics and Zulus, because we praise the departed, we remember them in certain ways. This is what causes the division. Those who are saved live a different life. We also live a different life.

Question 6

NK: Singena endabeni yamasiko, ikakhulu lamasiko aqondene nabangasekho. Umbuzo wesithupha. Abangasekho abenzelani abantu abangamaZulu?

We are now entering the matter of customs, most importantly those customs associated with the departed. The sixth question. What do ancestors do for Zulu people?

CD: Ngicabanga ukuthi ngokwami into yabangasekho namadlozi kuyinkolo yakho ukuthi impilo ivela kanjani kuwena. Ngoba makube ukhuleka ungakholelwa kumuntu ongasekho angabe yidlozi elikuphileyo lezinto ezinhle, angeke kwenzeka uma ungakholelwa kuwona, kepha uma ukholelwa kuwona, kuba njalo.

Myself I think that this thing of the dead and the ancestors it is something about your belief about where your life comes from. Because, if you pray, not believing that someone who is dead can be a living ancestor these good things will not happen, but if you believe they will happen.

NK: Pho, lamadlozi amenzelani umuntu?

So what do these ancestors do for a person?

CD: Ngicabanga lapho ukuthi mangabe umuntu ehambe emhlabeni evele ephila impilo elungileyo, ethanda uNkulunkulu, uyayenza into enhle ngoba uhambe kahle. Kepha uma kade enza kabi esaphila emhlabeni, aze ahambe, angicabangi angayenza into enhle esehambile ehluleka ukuyilungisa yena esaphila. Yikoke uyakwenza okuhle mayephila. Kodwa angikholwa ukuthi angakwenza okuhle njengedlozi.

I think that when a person leaves this world, having lived a good life and having been loved by God, doing good things, because he has lived a good life. But if s/he has done bad things while alive on earth, s/he must not think s/he can come back and do good after s/he is gone, even if s/he tries to pray to be able to rectify his/her situation. This is why you must do good while you are still alive. But, I do not believe that such a person will be able to do good when s/he is an ancestor.

NK: Umuntu owenza izinto ezinhle emhlabeni, abeyidlozi, uyabenzela abantu abasele okuhle? Mm, manje wena ubusiswa kanjani ngamadlozi, bakwenzelani? Mm, bakulethela inhlanhla noma bakutholela umsebenzi?

A person who does good things on earth, then becomes an ancestor, does s/he do good for those who are left behind. Mm, now how is one blessed by an ancestor? What do they do for one? Mm, do they bring good fortune or do they get work for you?

CD: Laphoke ngingasho ukuthi bangenzela inhlanhla. Bayangipha umsebenzi. Kepha ukuze ngikwazi ukuxhumana nabo, kumele ngiqale ngixhumane noNkulunkulu kuqala, ngicele kuNkulunkulu ukuba angibheke njengamadlozi ami. Uma uNkulunkulu engathandi, ngeke kwenzeke lokho.

As I say, they do bring good fortune, they do give me work, but if I want to be in contact with them, I must start with God first and ask him to ask them as my ancestors. If God does not want it, it won't happen.

Question 7

NK: Umbuzo olandelayo. Ngabe amadlozi asebenza ngokufanayo yini kubantu abangamakholwa nalabo abangakholwa na? Uyawuqonda umbuzo?

The next question, does it happen that ancestors operate in the same way for people who believe as well for people who don't believe? Do you understand the question?

CD: Yebo ngiyawuqonda umbuzo. Eh, ngicabanga ukuthi awasebenzi ngokufanayo, njengoba bengichaza. Uma kade benza kahle noma engasekho uzoba idlozi elihle. Uma kade engenzi enza kabi, kuyokuba njalo noma engasekho.

Yes, I understand the question. Eh, I think that they do not operate in the same way, as I have explained. If they did good things, even when he is dead he will become an ancestor. If he did bad things it will be the same when he is dead.

NK: Mhlawumbe zingabakhona izinto umuntu obhincayo azicelayo koyidlozi okungeyona into kaNkulunkulu. Kodwa njengoba akakholwanga, uyayifisa lento angavunyelwa?

Perhaps there are things which a traditional person asks of the ancestor which are not the will of God, but because s/he doesn't believe [in God – NK], she desires these things that are not permitted, will s/he receive those things?

CD: Kungenzeka.

It could happen.

Question 8

NK: Okunyeke futhi. Kungani indaba yabangasekho, amakholwa angayikhulumi nje obala?

Another matter, why is it that believers do not speak about the departed openly?

CD: Yebo abayikhulumi obala noma ikanjani, ngoba ikhona indawo especial la kuthiwa indawo yamadlozi, indawo yabantu abangasekho la kushiswa khona impepho la kuthiwa kukhulunywa nabo. Abayikhulumi obala. Ngicabanga ukuthi iyona ndlela ehloniphekile. Kufuneka ukuthi ube nendawo ethile lapho uthandaza khona uma ngabe ukhuluma noNkulunkulu, kanjalo noma becela emadlozini ukuthi abenzele loko abakucelayo.

Yes, they do not speak about it openly, not at all, because there is a special place that is used as a place where incense is burned, the place where they are spoken with. They do not speak about it openly. I think that this is the way of respecting them. It is required that you should have a certain place where prayer can be made if you are speaking to God, asking the ancestors to do what is requested.

NK: Ilaphi ke leyondawo?

Where is this place then?

CD: Bayenza ibe sendlini leyondawo, kodwa endaweni ethile endlini.

They make it in the house, this place, in a certain place in the house.

NK: Kodwa lombuzo uqondene kakhulu nabantu abaphila lapha emhlabeni. So, esingamcacabangela umuntu obhincayo, ongezwanga ngegama lika Jesu. Manje wena uyakholwa uJesu. Manjena nobabili enicelayo niyathemba ngendlela eyodwa? Amadlozi asebenza kinina nobabili ngendlela eyodwa noma ukhona umehluko kulona okholwayo?

This question has to do with people who are on earth. So we can think of a traditional person, who has not heard of the name of Jesus. Now you believe in Jesus. Do you both trust the same way, both of you, or is there a difference for a person who believes?

CD: Ukhona umehluko kulona okholwa uJesu. Kunomehluko.

There is a difference for the one who believes in Jesus. There is difference.

NK: Onjani?

What is the difference?

CD: Umehluko; ngicabanga ukuthi uma uzocela lona idlozi leli ukuba likwenzele into enhle, uJesu kuqale kumele ukuthi avume. Kufanele umukeleke kuJesu, kuqala nakuNkulunkulu. Mawungamukelekile kuyena, ngeke kwenzeke.

The difference is that, if you ask this ancestor to do something good, Jesus must first approve. It must be acceptable to Jesus first and God. If it is not acceptable to him, it will not happen.

NK: Ngabe lezindaba zamadlozi ziqondene kakhulu nemindeni?

These stories of ancestors, are they mostly to do with the family?

CD: Yebo ziqondene nomdeni, ikakhulukazi kobaba.

Yes, these are to do with the family and most importantly with the men [lit. "fathers" – NK].

NK: Manjenake labo abathi basindisiwe bakhuluma ngokuthi kukhona ukhulukana, kuhlukaniswa ngalendaba eyodwa yini yamadlozi, noma zikhona ezinye izindaba ezihlukanisa abantu uma ngithi ngisindisiwe?

Now those who say they are saved, who speak about separation; is the division to do with this matter of the ancestors or are there other matters that divide people if I say I am saved?

CD: Yizo lezinto abaye bazenze abasindisiwe, uthola ukuthi umuntu uzoshintsha impilo yakhe, ashintshe nendlela akade enza ngayo. Angazixhumanisi nabantu abathile, athi yena usesindisiwe. These are the things that the saved ones do. You find that a person who is changing his/her life, who is changing their way of doing things, does not make contact with certain people and says that s/he is now saved.

NK: Uyazihlukanisa yena?

Does s/he separate her or himself?

CD: Ehe, uyazihlukanisa yena nabantu bonke ayenabo, bese uthola ukuthi sekunalento yokusindiswa. Athi yena usesindisiwe, akasakwenzi ukuthi nokuthi nokuthi nokuthi. Uyabona uthole ukuthi ekugcineni emva kukhuleka ukumela ukusindiswa kwakhe, usenza izinto ezingafanele. Sebebona ngenye indlela laba bakwezinye izinkonzo, ukuthi, "Hawu kanti uthe usindisiwe", akasakwenzi ukuthi lokhu manje, kodwa manje usenza into efana nale. Kanti masithi siyakholwa, sonke sisebancane senza amaphutha, sibuye sibone ukuthi senza amaphutha, sibuyele kuNkulunkulu.

Yes. This person separate him/herself from all people you see, then you find that about this matter of being saved, the one who is saved no longer does this, that and the other. You see, you find that in the end after prayer and being saved, s/he does things that are not proper. They see another way, these people of the other congregations and say, "Good gracious, but you said you were saved", s/he no longer does these things but now s/he is doing these things like this. But if we say we believe, we are all still small, we make mistakes, we see that we make mistakes and we return to God.

Question 9

NK: Umbuzo nayini. Likhona yini igama elincono kunaleli *lokusindiswa*, elingasetshenziswa ukuba kunciphe ukhulukana phakathi kwamaKrestu?

Question nine. Is there a better term than *to be saved* that could be used to lessen the division between Christians?

CD: Yebo, ngicabanga ukuthi igama elithi "ukukholwa" kumele kube yilo elisetshenziswayo. Ngoba, igama *lokusindiswa* lihlukanisa abantu. Ngaleyondlela igama *ukukholwa*, yilo elikahle, ngoba sonke siyakholwa, sikholelwa kuNkulunkulu oyedwa. Akekho omunye uNkulunkulu ngaphandle

kwalona esinaye. Ngoba igama *ukusindiswa* lidala ukuba abantu bacabange ukuthi kubhekiswe emabandleni athile.

Yes, I think the term that says], “to believe” should be given the first choice, because the term *to be saved* separates people. Therefore the word [term – NK] *to believe* is the best. We all believe, because we believe in one God. There is no other God apart from the one we have. We all believe. Because the term *to be saved* causes people to think that certain churches are being referred to.

NK: Kodwa *ukukholwa* kuhlanguanisa wonke amabandla, ngoba sonke singalisebenzisa izwi lokukholwa?

Does *to believe* unite all Churches, because we can all use the term to believe?

CD: Yebo, *ukukholwa*.

Yes, *to believe*.

Question 10

NK: Umbuzo wokugcina. Ukhona yini umehluko ekusebenziseni igama lokusindiswa phakathi kwabamhlophe nabamnyama na? Uma ukhona ake uwuchaze?

Is there a difference in the way white and black people use this term? If there is, please explain.

CD: Cha angiwuboni, ngibona kufana nje.

No, I do not see any difference. To me, it is the same thing.

NK: Manjena ngokucabanga kwakho laba abathi basindisiwe bayacabanga ukuthi bancono yini kunabanye?

Now, in your opinion, do you think that those who say they are saved think that they are better than others?

CD: Kuyangenkonzo – kwezinye izinkonzo, bayakwenza lokhu. Bayazi ukuthi sonke siyafana. Loku-understander kwabo okwahlukile, ngicabanga ukuthi abachazekile kahle uma bangena kulenkonzo. Bangachazekile kahle ukuthi akufanele ukuthi sihlukane. Sonke sikhonza uNkulunkulu oyedwa, uyabona, manje bona ukuthi ukwenza kwabo, kuveza ukuthi abachazekanga kahle. Abachazekanga kahle ngoba bahamba eceleni. Bona bazibona bephile impilo ehlukene kunaleyo ephilwa ngabanye abantu.

It depends on the church – in some churches they do this. They know that we are all the same. This understanding about separation, I think it has not been explained well when they enter this church. It should be explained well that we should not separate. We all worship one God, you see, their actions show that it has not been explained well. It has not been explained well because they [lit – NK] live on the edge. They see themselves living a separate life from that which is lived by other people.

Appendix E: Interview with Mr EF

Denomination – Anglican

Age – 60s

Theological training – none

Interview language – Zulu

Question 1

NK: Mr EF, umbuzo wokuqala uthi, uqondani umuntu uma ethi usindisiwe?

Mr EF, the first question says, what does it mean if a person says she is saved?

EF: Umuntu osindisiwe uqonda ukuthi ungunmtwana kaNkulunkulu, ngoba usehlukene nesono.

A person who is saved means that s/he is a child of God, because she has separated her/himself from sin.

Question 2

NK: Umbuzo wesibili. Ngokucabanga kwakho, iBhayibheli lithini ngendaba yokusindiswa?

The second question. What do you think the Bible says about being saved?

EF: IBhayibheli liqondisa indlela ukuthi umuntu usindisiwe ngoba kwahlukaniswa umuntu ongakholwa nokholwayo.

The Bible shows a person who is saved the right way, because there is a separation between a believer and someone who does not believe.

NK: Awekho amavesi owaziyo akhuluma ngendaba yokusindiswa?

Are there any verses that you know that speak about being saved?

EF: Amavesi akhona ngendaba yokusindiswa; ukuthi laphana uNkulunkulu walithanda izwe kangaka ngoba wanikela ngeNdodana yakhe ezosusa izono zomhlaba.

There are some verses about the matter of being saved; where God loved the world so much that he gave his Son so that he could take away the sins of the world.

Question 3

NK: Umbuzo wesithathu uthi, uma ungekho umqondo owodwa ngendaba yokusindiswa, yini umehluko phakathi kwabantu abakholwayo?

The third question says, if there is no single meaning on this matter of being saved, what is the difference among people who believe?

EF: Umehluko kubantu abakholwayo bathathe isinqumo sokuthi nje bahlele izinto zabo, ngokuthi bakholwe uNkulunkulu. Umehluko lowo ngoba, umuntu ongakholwayo ubonakala ezenza izinto ezingalungile, ezingezinhle.

The difference for people who believe, they must just make a decision, they must arrange their affairs, because they believe in God, they must decide to believe in God. The difference is that a person who does not believe does things that are not right.

Question 4

NK: Kodwa ngibona ukuthi siphakamisa la ukuthi, phakathi kwabantu abakholwayo, awukho ngani umqondo owodwa ngaleligama *lokusindiswa*? Abasindisiwe bayachaza ngendlela yabo, abaseSheshi baqonda ngendlela enye. So, sibuzwa ukuthi, ngabe uyini umehluko phakathi kubantu abakholwayo ngaleligama? Uyabona?

But I see that we are suggesting that for people who believe, there no single understanding of this word *to be saved*? The saved ones explain it in other way; Anglicans understand it in another way. So, we ask, what is the difference between those who believe and those who do not believe, regarding this word? Do you see?

EF: Umehluko kubantu abakholwayo ukuthi abantu abakholwayo bahamba into eyodwa, ngoba abanakho ukuzehlukanisa izinto, ngoba kwakhona ukusindiswa lokhu, kwakukhona njengamakholwa onke, namaKrestu onke, abaphatha igama likaNkulunkulu. Awukho umehluko. The difference for people who believe is that, people who believe, they live one thing because this matter of being saved, is to believe, like all believers and all Christians who speak about God, there is no difference.

NK: Awukho umehluko?
Is there no difference?

EF: Awukho umehluko ngoba uma siqonda ukuthi, lababantu siyabadudulela eceleni. Laba esithi thina basindisiwe, ngoba asihlanganisi izinto. Izinto kufanele sizehlukanise. Ukuthi abakholwayo, bawubeke umqondo wabo ekuthini amakholwa ayinto eyodwa, ngoba akukho ukwahlukanisa kuKrestu.
There is no difference because, if we understand that we push those people aside, those that we say are saved, because we do not join things together. Things should be separated, that those who believe put forward their understanding because there is no separation in Christ.

NK: Sibuyelwa emibuzweni wesithathu ...
Going back to the third question ...

EF: Umehluko thina esizibiza ngamaKrestu, asizixwayi izinto zamasiko ngoba, izinto zamasiko sikhulele kuzona njengoba uJesu enza isiko.
The difference for us who call ourselves Christians, we do not deny matters of traditional customs, because we have grown up with traditional customs as Jesus did traditional things as well.

Question 5

NK: And then umbuzo wesihlano. Amabandla athile njengamaRoma, namaSheshi, awalithandi ngani leligama?

And then the fifth question. Certain churches like the Roman Catholics and Anglicans; why do they not like this word?

EF: Amabandla amaRoma namaSheshi awalithandi leligama ngoba liyigama elenza ukuthi thina sibabeka eceleni. Abasibona abantu bakaNkulunkulu. Manjena thina yikhoke lokhu ukuthi leligama singalithandi. Sibeke ukuthi amasiko wona nasesikhathini sikaJesu ayekhona.

These Churches, the Roman Catholics and Anglicans do not like this word, because it is a word that causes traditional people to think that we are casting them aside. Now this is why we don't like this word. We say that traditional customs have always been there even in the time of Jesus.

NK: Ngiyabonnga.
Thank you

Question 6

NK: Sizoya kunamba six. Abangasekho, amadlozi, abanzelani abantu abangamaZulu?

We will go to number six. What do the departed, the ancestors, do for people who are Zulus?

EF: Abantu abangamaZulu, amadlozi, idlozi liyisibongo oyiso, ngoba umuntu uwumuntu osemqoka ngoba waletha isibongo ezalwa. Yikhoke nje noma umuntu ephila noma umuntu engasekho, sithi uyidlozi ekhaya. Noma ephila noma ngasekhosithi uyidlozi. Lokhu sikulinganisa ngokuthi, ekhaya umuntu siyambungaza. Kungukumhlonnipha ukuthi idlozi. Igama lokumhlonnipha ukuthi idlozi. Yinhlonipho . Lifana namadegree. Idegree yenyunivesithi. Bamthwesa ukuthi uyi M.A. Nala kithina esiZulwini siyamthwesa lomuntu ukuthi uyidlozi. Umuntu uthwasiswa ngisibongo esithize.

People who are Zulus, the ancestors, an ancestor is the surname that you are, because that person has one surname. It is the same; this person is an important person because s/he brings one surname. Therefore, if a person is dead or departed, we say he is an ancestor at the home. This we liken it to the home where we rejoice over him, to respect him, as an ancestor. It is respect. It is like a university degree. He graduates with an M.A. Also for us Zulus we initiated this person as an ancestor. This person is initiated with a certain surname.

Question 7

NK: Okay, umbuzo numba seven. Kubantu abakhulwayo nabangakhulwayo, abangasekho namadlozi asebenza ngokufana yini, ngokucabanga kwakho?

Okay, question number seven. For people who believe and for those who do not believe, do ancestors operate in the same way, in your opinion?

EF: Abantu abakhulwayo nabangakhulwa, abangasekho namadlozi bona bayasebenza, bayasebenza ngoba ekuqaleni obabamkhulu babekhuluma ngoMvelinqangi, abesethi akehlise kubo labantu ngoba labantu abaseParadise. Kukhona abantu abaseParadise abahleli khona abasalindile. Njengoba uJesu ehla ayombona ehamba noma amphika omunye waya eParadise ukuba ayokhulumisana nabo. Yiboke lababantu abahleli eParadisi.

People who believe and those who do not believe, the departed and the ancestors themselves, do operate, they operate because in the beginning our grandfathers spoke about Mvelinqangi that he should bring some of these who were waiting, because these people are in Paradise. Other people are still in Paradise and are waiting. Jesus descended to Paradise to speak with them. These then are the people in Paradise.

NK: Wena uphakamisa ukuthi abantu abangakhulwa nabakhulwayo bakhulwe into yinye ngendaba yamadlozi? Idlozi lisebenza ngendlela efanayo kumuntu okhulwayo nomuntu ongakhulwa?

Are you suggesting that people who believe and those who do not, believe the same thing about ancestors? Does an ancestor operate in the same way for a person who believes and one who does not?

EF: Yindlela engafani ngoba laba abangakhulwa abamphathi uNkulunkulu. Thina siyamphatha uNkulunkulu, kodwa sikhuluma kwabangasekho basiccelele kuye.

It is not the same way because those who do not believe do not speak about God. We who believe do speak about Him, but we speak with him through the departed who then ask him.

NK: Kodwa asikhulumi ngendaba kaNkulunkulu. Sikhuluma ngendaba yamadlozi. So, lendaba isebenza ngokufana yini, kubantu abakhulwayo nakubantu abangakhulwa?

But we are not speaking about God. We are speaking about the matter of ancestors. So in this matter, is it the same for people who believe and those who do not believe?

EF: Isebenza ngokufana ngoba, amadlozi ayipart yethu.

It operates in the same way because the ancestors are a part of us.

NK: OK.

Question 8

NK: Umbuzo numba eight. Kungani kumabandla amaningi indaba yabangasekho ingakhulunyelwa obala?

Question number eight, why is it that in many churches the matter of the departed is not spoken about openly?

EF: Amabandla amaningi awayifaki lento ngoba engazi ukuthi abantu laba abangamadlozi bamadlozi. Bayipart yabo futhi bayabagxeka bababuyisela eceleni. Kanti lowomcabango, lowo akusiwona umqondo ukuthi, abantu bangakhishelwa eceleni. Ngoba uNkulunkulu wavele wabadala, nedlozi uNkulunkulu walidala, liwumuntu nalo.

Many churches do not have this because, they do not know that these people who are ancestors, are ancestors. They are a part of them and they speak badly and cast them aside. This is not a good idea that they should be cast aside, because God actually created them and the ancestor, God created him too, he is a person.

Question 9

NK: Umbuzo olandelayo. Likhona yini igama elincono *kunokusindiswa* elinganciphisa ukhulukana kwamaKrestu? Ngoba angithi siyazi bakhona abathi basindisiwe, and thina asilithandi lelogama kakhulu. Manje likhona yini igama elingahlanganisa onke amaKrestu?

The next question. Is there a better word than *to be saved* that could reduce the division between Christians, because we know that there are those who say they are saved and we do not like this word very much. Now is there a word which will unite all Christians?

EF: Igama elingahlanganisa onke amaKrestu which umuntu angalisebenzisa ukuthi osengumntwana kaNkulunkulu.

A word that could unite all Christians, that a person could use, is to say s/he is a child of God.

Question 10

NK: Umbuzo wokugcina. Ukhona yini umehluko ngokusebenzisa igama *lokusindiswa*, phakathi kwabelungu nabantu abamnyama yini?

The last question. Is there a difference in the way this term, *to be saved*, is used, between white and black people?

EF: Likhona igama esingalisebenzisa *lokusindiswa*, kodwa ukusindiswa kwethu singabala abantu abakholwayo. Siyibona lensindiso kubantu abakholwayo, ngokuba kulukhuni kakhulu ukuba umuntu athi uyasindiswa, ngoba phela amaphutha sisenawo emhlabeni. Sihamba emaphutheni emhlabeni. Angasenza ukuthi sixwaye mayethi umuntu usindisiwe uzobala izinto ezincane, azishiye ezinye izinto. Ngoba ukusindiswa kunzima. Ukusindiswa kufana nokuthi umuntu uma enephutha, engenzanga kahle kufanele ayovuma, ukuthi, "Nginephutha.". Abakwenzi lokhu abasindisiweyo. Bakukhiphela phambi kwabantu. Abantu benza lokhuya besebenza abantu abakhuluma ngomlomo ukuthi isenzo singabibikho.

There is a word that we could use for being saved, but our salvation means that we are believers. We see this salvation in people who believe, because we all make mistakes here on earth. We go on making mistakes. We should be cautious when some one says s/he is saved and counts only insignificant things and omits other things. It is very difficult to be saved. To be saved is like a person who commits a sin, who has not done well. S/he should confess that, "I made a mistake." Those who are saved do not do this. They make it public to people. People make this into something that is spoken about but the actions are not there.

NK: Kodwa uma sikhuluma ngendaba yabelungu, ubona ukuthi uma thina belungu sikhuluma ngalendaba yokusindiswa, kuyafana yini nalendaba ekhulunywa ngabasindisiwe abakhuluma isiZulu?

But if we speak about white people, do you see that we white people speak about this matter of being saved in the same way that isiZulu-speaking people speak about being saved?

EF: Ayifani.
It is not the same.

NK: Yini umehluko?
What is the difference?

EF: Umehluko ukuthi eh....kuyafuneka noma ungasindiswa ukuba abe umntwana kaNkulunkulu kuphela.
The difference is that it is necessary, even if a person is saved; that s/he is a child of God and that is enough.

Appendix F: Interview with Mrs GH

Denomination – Anglican
Theological training – none
Age – early 40s
Interview language – Zulu

Question 1

NK: Ngijabula ukuba nawe, Mrs GH. Ngicela ukuthi uphakamise iphimbo kancane khona uzozwakala kahle. Umbuzo wokuqala uthi, uqondani umuntu uma ethi usindisiwe?

I am pleased to be with you, Mrs GH. I request that you make your voice a little louder, so that you can be well heard. The first question asks, what does a person mean when s/he says, I am saved?

GH: Uqonda ukuthi unokukholwa okuncono kunokwami, engingasindiswanga.
S/he means that her or his belief is better than mine, because I am not saved.

Question 2

NK: And ngokucabango wakho iBhayibheli lithini ngendaba yokusindiswa?
And, what do you think the Bible says about the matter of being saved?

GH: IBhayibheli lisho into eyodwa, beseke mina ngithatha ngokuthi, mina, eyami inkolo incono. Kusho ukuthi ukugxekana nje kwamabandla.

The Bible says one thing but I take it that for me, my belief is superior. Which means to say that these churches are speaking badly about each other.

NK: Mm

GH: Yebo. Labake bazitshela ukuthi bona basindisiwe, ukukholwa kwabo bathi kuphezulu. UJesu bamuzwa ngaphakathi.

Yes, these tell themselves that they are saved, their faith is superior. They feel that Jesus is in them.

NK: Kodwa ngokwakho iBhayibheli lithini ngendaba yokusindiswa?
But for yourself, what does the Bible say about being saved?

GH: IBhayibhelil lisitshela into eyodwa kuphela le ebhalilwe. Kuphela kumele siyilandele ngendlela efanele.

The Bible tells us one thing, which is written. The only thing is to follow it in the right way.

NK: Iyiphi lendaba noma lendlela esitshelwa ngayo.
Which is this right way that we are told about?

GH: Ukugcina intando kaNkulunkulu njengoba ibhaliwe. Uma ngigcina intando kaNkulunkulu, ngikholiwe, ngisindisiwe.

To keep the will of God as it is written. If I keep the will of God, I have believed, I am saved.

Question 3

NK: And then, umbuzo olandelayo. Leligama linomqondo ohlukene yini kumaKrestu? Isibonelo; kukhona abathi basindisiwe and then bakhona abangalithandi. So, ngokwakho ukhona umqondo

ohlukene? Angithi usuphakamisa ukuthi bakhona abaliphatha ngenyindlela? Bathi bancono kunabanye.

The next question, according to your understanding, this word, does it have different meanings amongst Christians? For example, there are some who say they are saved and there are some who do not like this. So is there is a difference of understanding. Have you not said that there are people who think it has got a different meaning? They say they are better than others.

GH: Alisiwo umqondo omuhle, lisho ukugxeka.
This is not a good meaning, it criticizes.

Question 4

NK: And then, umbuzo olandelayo. Uma ungekho umqondo owodwa, yini umehluko.
And the, the next question. If there is not a single meaning, what is the difference?

GH: Umehluko ukuthi, uma uthi usindisiwe, phela ungitshela ngalenkolo yakho encono. Unokugxeka.
The difference is that, if you say you are saved, in that way you are telling me that your belief is better. You are critical.

NK: Yini ukugxeka? Ukuhlukanisa?
What is “ukugxeka”? Is it separation?

GH: Ukwahlukanisa. Isikhathi esiningi, akengithi ngihlangana nomuntu weFaith Mission, uzongibuza ukuthi ngikhonzaphi. Mina ngizothi, ngikhonza eSheshi. Yena uzothi, “Mina ngisindisiwe, ngiyiFaith Mission.” Lokhoke ukusho ukuthi uncono kunami, uphezulu kanami.
It is separation. Let’s say that often, when I come across a person who is a member of the Faith Mission congregation, s/he will ask me, where do I worship, then I will say that I worship at the Anglican Church. S/he will say, “Me, I am saved. I am a [member of the – NK] Faith Mission.” That means s/he is better than me, s/he is superior.

Question 6

NK: And then ku numba six. Abangasekho noma amadlozi abenzelani abantu abangamaZulu? Uyawuqonda lombuzo?
The departed or ancestors, what do they do for people who are Zulus. Do you understand the question?

GH: Yebo.
Yes.

NK: Abangasekho noma amadlozi abenzelani abantu abangamaZulu? Bacabangani abantu ngako konke lokhu?
The departed or ancestors, what do they do for people who are Zulus. What do people think about this whole thing?

GH: AbangamaZulu? Uma ngikholelwa edlozini lami nginawo umehluko omkhulu, ngoba ukuhamba kwami nomqondo wami, ngiyabona ukuthi ngisesimweni esihle noma cha. Kukhona ukuthi akungizeli kahle, kodwa idlozi lami ngoba liyangithanda, lizongibonisa ukuthi nayinkinga ekhona. Impela ayasibonisa amadlozi. Noma okubi kungehlela, kungehlela sengazi ukuthi impela ngisibonile lesisimo ukuthi sikhona.
The Zulus? If I believe in my ancestor, there is a big difference, because for my way and in my mind I see that I am on the right way or not. It does happen that things are not going right for me,

but because my ancestor, he loves me, he will give me direction. It's true, the ancestors direct us. Even if bad things happen for me. By the time it happens I would have known about it.

Question 7

NK: Okay, number seven. Kubantu abakholwayo nabangakholwa; abangasekho namadlozi asebenza ngokufana yini?

Okay, number seven. For people who believe and for those who do not believe, do the ancestors operate in the same way?

GH: Yebo asebenza ngokufana, kodwa ukuthi bayawaphika.
Yes, they work the same way, but they deny their existence.

NK: Angizwa.
I can't hear.

GH: Basebenza ngokufana, kodwa iqiniso abafuni ukulikhipha obala.
They work the same way, but the truth is they do not want to speak openly.

NK: OK.

GH: Ngoba wayefuna ukwenza into osindisiwe uzongena ngaloya, mhlawumbe wakubo ongasindisiwe, athi sizokwenza ukuthi kodwa kuzothiwa kwenziwa usibanibani. Ngani? Ngoba yena uyayibona lento ukuthi ikhona.

Because the saved person wanted to do something, s/he will enter by some one else, s/he will say we are coming to do something, but it will be as if it is somebody else who is doing it. Why? Because s/he sees that this thing is there.

Question 8

NK: Mm. Umbuzo olandelayo, number eight. Kungani kumabandla amaningi indaba yabangasekho ingakhulunywa obala?

Mm. The next question, number eight. Why it that in many churches the matter of the departed is not spoken out openly?

GH: Ingoba bayafihla.
It is because they hide it.

NK: Besabani?
What are they scared off?

GH: Basaba ukuthi kuzothiwa inkolo yalobo eyehlele umuntu mayezinikela lapho esindisiwe khona ayilungile, noma esilibona iqiniso ukuthi wenze kabi, kufanele ukuthi akhumbule ubaba wakhe, kumbe ugogo wakhe, kumbe umkhulu wakhe, uye abe namahloni, akwenze ebusuku besekuthiwa inkonzo nje, ukuthi ukhonza uNkulunkulu. Kanti kade bebonga abangasekho ngoba, vele, bababonga ebusuku, abababongi emini.

They are scared that people will say they their religion that they have accepted when they got saved, is not the correct one. Even when s/he sees the truth that he has not done the right thing well, s/he should have remembered his/her father or his/her grandmother or his/her grandfather, he/she will be embarrassed to do it during the day, and he/she will do it at night and they will say it is a service, they are worshipping God, while they were praising the departed, because the departed are praised in the evening, they do not praise during the day.

Question 9

NK: Okay. Kulandela umbuzo numba nine. Likhona yini igama elincono *kunokusindiswa* elinganciphisa ukuhlukana kwamaKrestu?

Okay. The next question is question nine. Is there a better word than the term *to be saved* which can reduce division among Christians?

GH: Yebo likhona, *ukukholwa*.
Yes there is, *to believe*.

NK: *Ukukholwa?*
To believe?

GH: *Ukukholwa*. Mawuthi uyakholwa nje ngiyakuchazela ukuthi ngichaza ukuthini. Mawuthi uyasindiswa uyazi ukuthi nje ngisaba ukusondela kuwena, ngoba phela wena usuncono kakhulu. *To believe*. If you just say you believe, you explain what you mean. If you say you are saved, you just know that I am scared to come closer to you, because you are much better.

Question 10

NK: Umbuzo wokugcina. Ukhona yini umehluko ngokusebenzisa igama *lokusindiswa* phakathi kwabelungu nabantu abamnyama yini? Uma umlungu ethi usindisiwe ucabanga ukthi ukhuluma into efana nabantu abathi basindisiwe?

The last question. Is there a difference in the way this word, *to be saved*, is used, between white and black people. If a white person says s/he is saved, do you think s/he means the same thing as black people who are saved mean?

GH: Mhluwumbe bona ukholo lwabo alufani nolwethu. Mhluwumbe abanawo amasiko njenganathi. Umuntu omnyama nje mayengitshela ukuthi usindisiwe ngisuke sengazi ukuthi akahambisani nabangasekho. Kakhulu kithina esigcina amasiko. Thina amasiko ethu made kakhulu, ajulile. Kumele ukuthike ngingasho ukuthi ngisindisiwe nedlozi lami alithandi uma ngithi ngisindisiwe, ngoba selazi ukuthi ngichaza ukuthini. Umuntu mayethi usindisiwe, mawumtshela ngedlozi, ukutshela ukuthi idimoni, kulesosikhathi ngithukuthela kakhulu.
Maybe their belief is not the same ours. Maybe they do not have customs like us. If a black person tells me that s/he is saved, I know that s/he is against the departed. Especially to us who observe customs. Our customs go a long way, they are very deep. Therefore I must not say I am saved; even my ancestor does not like it when I say I am saved, because he knows what I mean. If a person says s/he is saved, if you tell him/her about the ancestor, s/he will tell you that you are speaking about demons; by that time I have become very angry.

Appendix G: Interview with Revd OP

Denomination – Anglican

Theological training – Postgraduate

Age – 50s

Interview language – English

Question 1

NK: Uqondani umuntu uma ethi, “Ngisindisiwe?”

What does it mean when a person says, “I am saved?”

OP: I think for me, this term, *ngisindisiwe*, first of all, if you think in the African way you are looking at someone who is looking for answers to some of the worrying problems about here and now. African people would say the concept of salvation would have to deal with one’s fear, one’s anxiety and all that has to do with struggling with forces that threaten one now. If salvation does not actually provides one with answers to some of those issues that would not be salvation. I think for me, if you say “salvation”, maybe my Christianity influences my way of understanding the word, because I am talking about someone who first of all has accepted the lordship of Jesus Christ. I know in interacting with culture there are things that are good and not good. And for me it’s harnessing all that is good and taking it along with you to make a better way of life and actually questioning and abandoning some of the things which would be questioning the lordship of Christ in one’s life. That for me would be salvation. To leave the old way of life and embracing the new life that Jesus Christ offers.

Question 2

NK: The second question says, what does the Bible say about salvation?

OP: I think when we look at the Bible, for me when we look at the whole story of Jesus Christ, from the very early onset, before he was born; the angel speaks to Joseph and says that the one to be born is to be named Jesus, for he is the one to save the nations from their sins, for that is the reason why he was born. He is coming to provide salvation for humankind, so for me that is where the whole thing begins. The mission of Jesus Christ is that of bringing about wholeness, salvation, wellbeing to the world, to every human being. So for me that is how I look at salvation. It is defined in who Jesus is for the world. He provides homes, eternal life, everything in its wholeness. And then for me I would say it is biblical, it’s what the Bible says. There are many other references in the Bible which I would actually refer to, but I think that to me is key, because it actually provides the reason for his coming. It provides salvation for the whole human race.

Question 3

NK: Question number three, does the term *to be saved* have different meanings among Christians?

OP: I do not think many people understand what the word *salvation* actually means, I think many Christians have come to understand through what they hear from other people. There are those who call themselves *abasindisiwe*, and at times people look at what they do. And if they don’t like what they see, then there is a kind of understanding that they adopt, that I don’t want to be like them. And in some cases, those who claim to be saved are not tactful when they begin to deal with those who are not saved. They come with a judgmental attitude. And actually when it comes to issues of culture, they just drag everything down, without being sensitive to those who still believe, without finding, I would say there needs to be a way of entering into their world and actually speaking to it in such a way that people are challenged rather than offended. And I think

that's where the difference is. When you think about it, the emphasis in our Church, the Anglican Church, is that through baptism; you receive salvation and remission is also another step. And Anglicans, if you say, there is something more, they would say I was baptized and confirmed, then I am ok. Which means then, I am saved. That's a different understanding of salvation. I am not saying that salvation does not come through that, but for me it is a process; you've got to move beyond those things. The whole question of Christ and the faith becomes a personal thing, not something that you had to go through, so I think that's where I would say the difference understandings are. The way that we have in the Anglican church which is through baptism, confirmation and then we have those who have embraced Christ who can actually speak of Christ as their Lord and Savior and they provide a different understanding of salvation; where salvation becomes a personal decision, not something that you had to go through in order to get something else. Can I move to the next one?

NK: Yes, I just want to make a comment; it seems that many people who claim to be *abasindisiwe* come with a superior attitude, that they are better than other people,. If you are an Anglican *awuyena umuntu osindisiwe* [you are not a person who is saved – NK]. I think Anglicans and Catholics, become sensitive towards the criticisms of other denominations. And I think that also muddies the water and it provides confusion as to, you know, can I be an Anglican and can I be saved at the same time, because there are people who are saved and we not?

OP: I think you are right, it actually has been a source of great confusion even among Anglicans who claim to be saved, because when they begin to mix with Christians of other churches, those who actually meet them will try and make them dump the fact that they have been saved, and say you can't be in the Anglican Church and be saved. And they would try and actually pull them out of the Anglican Church into their churches, because they say, "No, you can't be in the Anglican Church", which to me is a very limited way of understanding God, because you cannot confine God. He can not be confined in any church, but some of the people who are leaders are judgmental. Some of the people who are leaders of these new churches have no theology at all. They have not been trained to think theologically. Whatever statement comes, they make it without actually thinking that statement to its logical conclusion. So, that for me, I think is another factor that causes this division. And some people close their ears as soon as you mention the name, because of this kind of criticism that they get. And in some cases they have actually accepted the fact that they are different, because when you talk to Anglicans and some of the people from these churches, they would talk about those who are saved. And when you say what about you? Then it becomes - its like an indictment on them. I keep challenging people saying when you see those who are saved, "What about you? *Amabandla kamoya, nina niyibandla lani nina?* [You speak of the Spirit churches, then of what church are you? – NK] And once you begin to ask those questions, they begin to think that hey, by the way, what are we saying when we say those things? Because they say these things, because these are some of the words and names that are used for the other churches. Should we move to question four?

Question 4

NK: If it has different meanings, where is the difference?

OP: I think we have already spoken about where the difference is. I think we have already dealt with that.

Question 5

NK: That's fine. Question five. What causes Churches like Anglicans and Catholics not to like this term, *being saved*?

OP: I think we have already also dealt with this question. I think the superior kind of mentality that or ... how can I put it? The way those who claim to be saved come across to Anglicans and Catholics and others, is very offensive in that they come claiming to be better Christians, than them. And I think it does offend other people who are actually doing their best to serve God within the parameters of what they understand, to get someone else coming and saying to them, "You are not saved, because of this and this". And I think that is what really offends many Anglicans. Having said that, I am aware that even within these churches, we do have people who have embraced this word. And as I said before it depends on how they actually communicate what they have experienced. If you have a way of communicating it, you reach a state where people are not offended, but are willing to listen and be challenged, because they can see what you are talking about in your own life. When it's just words, people want to match those words with what they see. And I think in some cases, Anglicans and Catholics have not actually seen the fruits of what these other churches are claiming. They talk but when you begin to observe, you will actually see that they are not different from the rest, they are still doing the same things that others are still doing, but they cover it up, so that other people think they no longer sin. I think that also offends Anglicans and other Christians.

NK: So that means there is hypocrisy in what they say?

OP: A lot of it. I am not saying everybody, but generally this is what you see. You have some of the things that happen in some of these churches, leaders doing things and actually just because the person is a leader, not accountable to anybody, they would stand in the pulpit to try and justify themselves and continue just as if nothing has happened. And you know when you come from, our churches, where you're under authority. You look at that and say if that is what salvation is then I don't want to be a hypocrite. It is easy to find all the verses to justify yourself when you are wrong. And you are always trying to say others are wrong and not you. And I think that's what really offends many people when they see those who claim to be saved. Conducting themselves like hypocrites and also I think another element which has crept into this whole thing with regard to the leaders of these churches, is the money element; they are after money. And they use the Bible to say if you are a Christian and you are saved, you can't actually be poor. You need to be rich. And why did Jesus Christ become poor? If he wanted us to be rich, I think the riches they should be emphasizing, are not what they are emphasizing. He wanted us to be rich in the things of God. Not materially, because material things have a tendency of closing your eyes to the realities of heaven. So, I think those are some of the things that people observe and say, "I would rather remain in my church doing whatever I know."

Question 6

NK: Question six. The departed, the ancestors, what do they do for Zulu people?

OP: I think this is a belief that the ancestors, even though they are dead are not dead. That is why people call them the living dead, because they move into another realm. And they are believed to be, their lives are believed to be so closely intertwined with the life of the living. And because they are now in the other world they are able to know what happens with the lives of those who are still in this world. They are able to guide them; they are able to protect them. This is the belief. And they are able to do all these things. They are able even to actually bring them good fortune. But also, hey, they are able to bring them disaster if they are not happy; this is the belief that is there. I think it is found among all the African tribes. I don't think those who brought the Gospel were able to actually help people cross through what I actually call the hermeneutical bridge, because I think for me this is critical, you can not serve two masters. What the Bible says is critical. Ancestors in their own way are masters. Those who believe in the ancestors would go and spend so much, trying to appease the ancestors, and if you have the ancestors ruling in your

life you can not have Christ also doing the same. It's either the ancestors are ruling the day or Christ is. And I think that's where the difficulty with many is. And that's why we have, I would say, many Christians, so called Christians, who have a mediocre kind of Christianity, because it's making this decision between Christ and ancestors which they find so difficult. They would rather be in both worlds.

NK: Would you say that for black people particularly, as soon as you mention the word *ukusindiswa*, do they automatically begin to think that the defining issue is the issue of ancestors. Whether they can use that word about themselves or not, if they are involved with the ancestors? Is that the unfortunate element that has attached itself to this concept of salvation?

OP: I don't think so. I think when I go back, when Christianity was brought into this country, I think many of those who embraced it at the beginning, were genuine. It was known that once you become a Christian, there are certain traditional things that they are no longer going to do. When I think of my grandfather, when he became a Christian, the whole thing of the ancestors; he left it. He embraced Christianity. Some people actually bring in *inyanga* [herbalist – NK] to strengthen you with those things. All those things, he left behind, because he had embraced Christianity. So when we actually go back to the beginnings of Christianity, some of the people, who embraced this thing, knew what it was, what it meant to be a Christian. Even people who were not Christians, would refer to that person as *ikholwa* or a believer. And they knew that if they dealt with that person, they would not follow their traditional ways; they would wait for the leaders of that person who is called *ikholwa* to come and tell you what has to be done. And confusion, I think, has come with the advent of the, I am sorry to say this, independent churches, who embraced everything and because they were now claiming to be Christians as well, and doing these things, people started to say, hey it's possible to be Christians, which means to actually be in both worlds. And I think that actually has exacerbated the problem, even in our churches because, people find it difficult to cross from the traditional ways to the Christian ways because it's a new world altogether, where you've got to learn a new lifestyle and everything else and they are not sure whether it will provide the kind of security that they think they had in their old way. I think that's where the difficulty is, with a lot of people.

Question 7

NK: Next question; question seven: for people who believe and those who do not, do the ancestors help them in the same way?

OP: Well I think this is a very interesting question because, I think for me, those who are not believers, it's their world. That's what they believe in. There is nothing beyond that they know. So when you talk to them you are actually tampering with their world. So, I think whether it works for them or it does not, I think for me it would be difficult to say, except that what I have observed, especially when you deal with the ancestors, when you actually get down to the process. And you know the grandfathers were trying to rectify their mistakes. The sons were trying to do the same, it goes on and on. So does this really work? Why? If people are trying to rectify certain things, these things were never rectified; these things were never rectified and you will realize that all over the world people are looking for security. And in fact knowing that even the spirits of the dead are harnessed, providing security for those who are heathens. And that is why there would be those who are trying to control even the dead, so that at least they feel safe, because they do not know who the forces are. This actually causes all the other problems in their experience and that's why the ancestors will also be in the rank of those forces. They are capable of causing disaster. And if you can actually harness them and control those forces, in the African way that's a great thing to do. And I think without realizing, that's where the ancestors are, among those forces that need to be harnessed, so that there is at least security and peace. But I

think among those who are believers, I am not sure whether the ancestors work. I am saying this because I am not in those worlds. But for those who are in both worlds, I really don't know. I suspect that if they leave the ancestors they will be stronger and be ready for Christ. Which is what I was saying earlier? You can not worship two masters. In most cases when we talk about Jesus Christ we tend to actually come to the future rather than present time. And people actually cannot wait for the future, when they are faced with problems now, which is where I think African Independent Churches have actually beaten the other churches, in that they actually try to, and make Christianity or religion something that addresses the now. And that is why people flow to them, regardless of what theology they teach, they try and actually address the issues that people are facing now. So I was saying, I think for those who are in both worlds, I suspect that they have got to believe in the ancestors. But in my case I have never had any games with the ancestors. I have a home, I have children, and I have everything. Ancestors have never come to trouble me. So I begin to doubt if ancestors are operating in the same way. I begin to doubt whether this whole thing of the ancestors works, because they never trouble me. Are they different from those who are dead? I don't know. For me that leaves a very big question mark as to whether this whole question of ancestors is real or whether it is just one of those psychological things to actually keep us occupied.

Question 8

NK: Question number eight: Why is it that in many churches the matter of the departed is not spoken about openly?

OP: I think people don't want to speak about it openly, because they know the truth, especially Christians. You remember I said earlier that those who engage in the fake faith; in the early days of Christianity, they were different. And today Christians know what they should be and what they are not. And that is why they don't want to talk about this thing. In fact you don't discover that they actually believe in the ancestors, until there is a death, because they never talk about it, but I think it's because they know the truth. And if you know the truth, you cannot be actually speaking about something that makes you uncomfortable. I think that's the reason why they don't talk about it openly. But also some of us who are preachers do not have the right approach. When you deal with someone who really believes in something, you need actually to be so gentle with the person; in such a way that the person is actually prepared to listen. By listening, the door is open for you to sow the seed and to actually come up with questions that will make a person think. And I don't think that most of us do that. Personally I use the Anglican Prayer Book, because it talks about salvation. I use it a lot. And when you say to Anglicans, "But you know that the prayer book says a person must be saved.". They don't know about that. Yes you can use it to challenge people.

Question 9

NK: The ninth question says, *likhona yini igama elincono elingasetshenziswa esikhundleni saleli lokusindiswa, elinganciphisa ukwehlukana kumaKrestu?*

Is there a better word that can be used instead of *being saved*, to reduce division among Christians?

OP: I don't think there is, and even if we can come up with the new one, I don't think it would actually make any difference. Because as it deals with the same questions, I think it would still land us where we are. I think for me is finding ways of actually talking about the same thing, but communicating in such a way that people are able to understand what you are saying. When you talk about those issues of salvation, do not be judgmental to people or make them feel bad because they still believe in ancestors. I think it is the attitude of being judgmental that offends people, in such a way that they want to close their ears when you talk. The act of changing the

word will actually not make a difference, because the way that we communicate actually should be the way that makes you listen rather than actually putting them off. Therefore I don't think changing the word will actually make a difference. For me I always make it a point that I communicate in such way that I don't offend people. I keep questioning some of the things. I remember I was in a service and I was talking about this whole question of a person who dies in the hospital. When we touch a dead person we would have to go and find *umswane* to wash our hands and I said who actually provides that for the nurses? You begin to pose those questions and say those who have been in mortuaries, who actually cares for them. Like there are many people who go to mortuaries, then you begin to ask yourself, how many people are standing in a queue in mortuaries waiting for their relatives to come and fetch them. Can you imagine how ridiculous this is? You actually begin to pose these questions. And when they take this person, he no longer sees the way, he does not know his home, and they keep telling the person that this is now your home. Where is this person going to, where are his four senses now beginning to look at something he did not even know, where his home was. And you begin to pose these questions that make people think and listen, in a way that is not offensive. And for me, that's the way I use when posing questions, because we have got to journey with people and accept the fact that you cannot with one sermon change people, you have got to keep challenging them, challenging them until they get to the point where they say, yes I think this is true.

Question 10

NK: The last question. Is there a difference in the way this term, *to be saved*, is used, between white and black people. If a white person says s/he is saved, do you think s/he means the same thing as black people?

OP: I don't think there is a difference, I don't think so. I have actually worked in both worlds. And the same explanation I would give to black people is the same explanation I would give to white people, but I think the images I would use when talking to blacks would be images that are relevant to their world. So that you journey with them in their world, and the images that you will try to use when speaking with white people, are images that they are familiar with in their own world. But as far as the word *saved* is concerned, I don't think there is a difference. I think it is the same for all.

NK: Thank you very much. It has been good to get your opinions and answers to these questions. People have given very different answers depending on where they stand. But it seems to me, people who believe in ancestors have different priorities. You have to appease the ancestors. So it seems there is a lot of fear associated with the question, because if they don't do the right thing they will have to deal with the consequences in the future.

OP: That's how they instill the whole belief of the ancestors; it's fear. If you don't do this; this will happen and if you question, you will never be given an answer. They will tell you to shut up and this increases fear in you. That's what people are afraid off. And they don't know, they have never seen people who have actually suffered, because they have not done this. But they would actually pick anything that would happen to anyone and say, it's because of the ancestors. Anything that is possible, it happens to any person and then they will say it is the ancestors, when it is not the ancestors, it's fear. And if we talk salvation, salvation has to liberate them from this fear. And once they are liberated from this fear; the ancestors will give way.

NK: They become small.

OP: They become small. Maybe, many people have not accepted Jesus Christ in such a way that he becomes the Lord. He becomes big. And you know there is this attempt amongst theologians of

trying to say, Jesus the elder brother, Jesus the “proto ancestor”. They are still trying to find a way of reducing Christ to the level of human beings. And not allowing Christ to be Christ. I do understand what we are trying to do, but I think they are still to reduce him to a simple thing that we can relate to. That’s why maybe language betrays us because we run bankrupt when it comes to finding right words to express some of these realities. We run bankrupt when it comes to express even the Holy Spirit, because you can’t talk about the whole salvation and never actually talk about the Holy Spirit as well. And what image do we use when we talk to those people. It’s a foreign thing and all these things that we actually say. It’s like someone who is possessed, who is a *sangoma*. There is a transformation that happens to that person. When you receive the Holy Spirit, the transformation is similar to that, but which is God orientated. But you have to try to find another symbol. I remember once I asked a friend of mine, “Tell me, when you preach at Pentecost, what do you always say about the Holy Spirit? What do you tell people about the Holy Spirit?” He paused and said, “You know, this is a difficult question”. He said, “I don’t know what I usually say”. That’s true, the language is not there for us to use well when we communicate these mysteries. Remembering that they were conceived in another context and we are now trying to actually communicate in another language. Those are the difficulties we find.

NK: Just talking about the language, the real word of *ukusindiswa* comes from *sinda*; what is the meaning of the root of that word? *Sinda* is to become well or to become healthy, so it has got a kind of a psychological meaning. *Uma sewusindile*, you become well and you know that you have been ill. Is that correct?

OP: It is, it is, it is. It is what salvation is about. It’s like coming home. Which means you have been sick. Then salvation actually means you have been sick, because of sin. And once you have embraced Christ you become whole. *Siyasinda*. And also, in the old world in the African context, it would mean the same thing. In some cases they would actually talk about *uyaphila* [life – NK], which is what John talks about in chapter two. He says it was about *ukuphila okuphakade* [eternal life – NK]. *Ukuphila*; that is wholeness. It does actually carry the same meaning.

NK: Could you say something about the church in all this?

OP: I think there is no official position as far as ancestors are concerned that I know of in the church. But I think some of us are trying to be guided by the Scripture in our position, with regard to the ancestors. And I think that’s where the problem is. There are those who want to gloss over what scripture says about the dead, because it happens to be part of the culture. And I think that’s where you will find that many people tend to be against the word *ukusindiswa* because it actually forces you to actually look into the question of your ancestors and in the case of Christ, because I would say it is the whole process of salvation. Because ancestors play a critical role and I think that’s where you will find difficulties about where the culture is coming from.

NK: Do you think that the Church has not dealt well with this subject, if a lot of Anglicans actually run parallel lives, believing in the mediating influence of the ancestors. Do you think the Church has dealt well with this subject?

OP: I think you were right when you say the Church has not dealt well with this. It’s not just this. I believe the whole question of the Trinity has not been dealt with properly in the Church. I think when it comes to salvation; if you remember the strengths that come from overseas, there were USPG [United Society For The Propagation Of The Gospel – NK] strengths which tended to focus on the traditional way of doing things and there is the CMS [Church Missionary Society – NK], which tended to be Evangelical which emphasized salvation. Whereas the other one was more traditional than emphasizing salvation. In our context it depends who actually brought the

Gospel to us and I think that's the difficulty we find in our South African context. It was not the CMS strength. When you go up in Africa it's a different story. I do not know, I have never actually spoken to them with regard to the question of ancestors and salvation, something that is uppermost in their minds. Whereas in our case it's church which is uppermost. And I think that's where the differences are. And I do believe that the Church has not dealt with that. Even the language that we use and I don't think that it is the language that has been agreed upon. And I think many churches do the same, they are trying to find the right language to express something that is difficult to express, even in English or even in Zulu.

NK: What do you think about the Methodist Church? They also seem to be position of uncertainty, with the danger of running this parallel existence.

OP: I think the struggle for many Africans, is to allow people to actually cross over once they become convinced that they want to embrace the faith. To allow people to cross and understand what it means to cross to this other world, which is the Christian world. People want to embrace Christianity. But they have not actually have been helped to see how Jesus Christ helps them to be a transformed people. That is why they want to retain their culture, because in most of them it provides them with some kind of security, which is what is uppermost in most of the African people. It is security and well being. And if that is not well assured or if they have not actually seen how the new faith is able to give them that. I think though they like it, they will try and bring something that will provide them with security. That is what the biggest struggle is.

Appendix H: Interview with Mr KL

Denomination – Anglican (with a Pentecostal background)

Theological training – Bible College

Age – 40s

Interview language – English

Question 1

NK: What does a person mean when s/he says, “I am saved”?

KL: This word is confusing to many Christian people in the way it is used especially amongst Christians who believe that they have received Jesus and repented. For others who have repented they are confused because it is used to separate black people who sacrifice and believe in the ancestors from those who follow the Bible and Western customs. But this word is used by all who believe in Jesus as Lord and Saviour and Son of God who came to serve people. In Matthew the angel came to Mary and said she would give birth to a child and that she was to call him Jesus because he would save his people from their sins. Some people don't like it because it separates people from their cultural traditions and is used to indicate superiority over other people. It is a word which has been used in many situations and the writings of the main line churches and in charismatic churches – you will find it used. But we must use it properly – not to bash other people with it.

Question 2

NK: In your opinion what does the Bible say about being saved?

KL: In the Bible there are many prophets like Isaiah and others who said there would be a Saviour who would save the children of Israel, meaning all people who are chosen and accept and believe in God and have left behind other things. So this word is used continuously in both Old and New Testaments and explains one thing only. The children of God are saved from the wrath of God and their sins. So a person who is not saved and has not accepted Jesus as Lord and Saviour has the problem that he will perish because of the wrath of God against his sins. On the other side of the grave it will be a problem because he has not lived for God.

NK: How is a person saved?

KL: The Bible says that a person must confess Jesus Christ and then is saved. In Rom 10:10 it says that through the belief of the heart and the confession of the mouth a person is saved. There is no need to make an offering – it is only believing in Jesus as your Lord and confessing with our mouth you will be saved. There is no other act that has to be done like the payment of money or anything else. This applies to all people no matter which church you belong to.

Question 3

NK: Does the word have different meanings among Christians?

KL: Some churches believe that it is about the grace of God. But Evangelical churches especially believe that it is like being born again or receiving Jesus and confessing your sins. This is how you are saved. So you will meet God if you do not change the decision you have taken. *Ningaya kubantu abanamadlozi ababhula*, who use these spirits for divining and all these things. [You can go to these people that have these ancestral spirits and who do divining. – NK] In other words before the Bible was written these spirits were a problem to people. Father God sees that these spirits separate people from God.

Question 4

NK: If there is no single meaning what are the differences?

KL: I don't know how white people would see this matter but us black people who are Roman Catholics or Anglicans do not like it because it is seen as separating people from their traditions. They believe that God created us all and we Zulus have a way of worshipping God – *uMvelinqangi*, who appeared long ago. But when Western religion came, white people came with the Bible and explained who this God was who was believed in. Paul came to Athens and spoke to those people and saw the inscription, “to the unknown God”. By God's grace missionaries came to Africa and other places with the Bible so that people could understand God and worship him. All nations have a word for God. Catholics and Anglicans do not believe that we should forsake our customs and traditions. They believe that God knows us and that we should worship him with our customs. When white people came with the Bible they helped us. We used to believe in *Mvelinqangi* and our ancestral spirits. People used them to find medicine to heal people who had various illnesses. So they were committed to these things. Even now they are told through ancestors that they should do certain things when they wake. When they wake up they find they have been guided in this way. The reason they don't like this word is that they feel it separates them from their customs but they do love Father God and believe he has given us different gifts and that we should use them to succeed in life.

Question 6

NK: What do ancestors do for people who are Zulu-speaking?

KL: For people who are Zulus they think that these ancestral spirits are a recent phenomenon. But if you read in Lev 19:31 Father God says, “Don't go to people who have ancestral spirits who no longer fully trust God.” They believe they will live anyhow because beyond the grave they will simply go back to their own people. So this spirit takes away the focus from God and prevents them from standing firm in God. In Ex 20:1 it says that I am your God and that we should have no gods but him. God is the God of mercy. There is nothing else to believe. In the New Testament in Acts 16:16 there was a girl with spirits, *amadlozi womoya*, but Paul filled with the power of God drove out this spirit and she no longer followed them. In the Old Testament God does not like this kind of spirit because it does not come from him. So for our people these spirits do a lot – they tell them what to do, how to raise their children and affords them protection. We who are Christians believe that Jesus is our protector and advocate and he will plead for us beyond the grave. This *Mvelinqangi* or *Umhlangalomhlabathi*, who is worshipped – those of the family who have died are close to God and known to him, they will plead for the family members. There is much that is different between these two ways. This matter of ancestral spirits is not something of the present only and was there before the Bible was written and was a problem and God took this away from them and said, “I am not pleased with it because it causes you to shift your attention away from me and makes you trust in other things.”

NK: Please explain briefly how Zulu people use the ancestral spirits in their lives apart from what the Bible says about them. What do people get from these ancestral spirits?

KL: For Zulu people these ancestral spirits achieve a lot even though Christians deny that there are such things and that you have not grown up in your understanding. Zulu people, when they leave home to go to work far away, ask for protection. When a person marries he reports to them so that these ancestral spirits will look favorably on him and his bride and the children. This ancestral spirit is a family member so these things must be reported. Above this in the fields, sacrifices are made when food is eaten. Planting takes place and requests are made to the

ancestral spirits also when food is eaten or when there are celebrations such as *ukushwama* [a ceremony of the first fruits – NK]. If you eat maize or pumpkins too soon without the ritual of *ukushwama*, illness will result. That means we haven't been given permission to eat. In addition to this all people want to know what the future holds for them. So they go to *izangoma* or witch doctors or traditional healers - people who work with the ancestral spirits and will say what will happen? If people have problems they will go to people who use ancestral spirits and they will discern what the problem is. Sometimes people who are not true *sangomas* will get money from assisting people and it is not longer a calling but a profession. To have this spirit in you is to help the community. So Zulu people will say before the Bible the ancestral spirits helped people. If they justify or defend this belief saying that if it works why is it not allowed because people recover. There is a difference in the levels of the ancestral spirits because there are Christians who are very dedicated and give time for prayer and fasting. In the same way there are also people who are very committed to their sacrifices and receive benefits from the ancestral spirits.

Question 7

NK: Do the ancestors function in the same way for believers and non believers?

KL: There is a difference for a person who is a believer because he has had a revelation and should only worship God. The Bible says there is one mediator between God and human beings – Jesus. It is not right that after believing a person goes back to their old ways. When we become a believer we must leave certain things behind. There are both good and bad elements of our culture and customs. Some of the good things are that people use their hands to cultivate crops, there is respect, old people are given a place and young people are given guidance and premarital counseling. These are all good traditional customs which are helpful and good. There are bad customs too, for example, when twins are born one should be killed, because of the belief in bad consequences. This is not a good thing. Gender oppression is also related to ancestral spirits. When there is a death in the family the woman must fast, cleanse herself and refrain from eating certain foods such as eggs, meat, *amasi* [sour milk – NK]. Although these may be freely available she can only eat *imfino* [spinach – NK]. After some months of being deprived of nourishing food she will be weak. For a man there are no such obligations. With all these matters you have to ask whether they are in line with the Word of God. Do they please God? If not you must separate yourself.

Question 8

NK: Why is it that in many churches, the ancestors are not spoken about openly?

KL: Many churches believe in the Bible which doesn't allow these practices. People are also embarrassed and fear their leaders who they feel are too western. They will fear being thought of as heathens or *amaqaba* especially by those who have become civilized or *phucukile* even though the church might not have said anything against the ancestors. These may be factors causing people not to do these things openly. Discussions about what is acceptable and what is not, do not often happen because you find also now that people who now live in towns often don't observe these things and have not been taught about the customs.

Question 9

NK: Is there a better term than *to be saved* that will lessen divisions among Christians?

KL: The word *grace* is a good word to use. When people use a tent to evangelize and call people to come and be saved, but follow up is not done and all these people who have been saved or given themselves go back to their old ways through lack of care. The Bible says that when a person goes back to their old ways more demons will come to him and his situation will be worse than

before. People who use the phrase *to be saved* do not have church structures like the Catholics and Anglicans who have mentors to guide people in the right ways. These others spring up like mushrooms and establish new churches and so many mistakes are made and people hear one thing but see another. Correct teaching is not given. We need to emphasize the grace of God. People become confused about the use of the phrase *to be saved* for these reasons. The Bible needs to be discussed in a way that builds people up.

Question 10

NK: Is there a difference in the way white and black Christians use this term?

KL: There should be no difference in its use by black and white people because all need to be saved from our sins and the wrath of God. There is a difference however, because black people often associate it with the need to disassociate themselves with their customary ways.

Appendix I: Interview with Revd QR

Denomination – Anglican
Theological training – Ordained
Age – 50s
Interview language – English

Question 1

NK: I am interviewing XXX and here is the first question. What does a person mean when they say they are saved?

QR: I believe a person means that they have entered into a relationship with God and have moved from one kind of life and to the other life that is eh... from being naturally born and realizing the kingdom of God. So, they are saved from the world and subsequent death into the light of the kingdom of God, when they are born as children of the kingdom.

Question 2

NK: Question number two. In your opinion, what does the Bible say about being saved?

QR: I can count two verses in scripture where the term is used generally. One is Matthew 1:18, which says you shall name him Jesus, because he will save his people from their sins. The next one is in John chapter one I think eh...from verse ten following, where eh... John the apostle talking about the role of Jesus Christ and where he means that he will save his people from darkness to light, from the world into the kingdom of God, when they are born as the children of the kingdom.

Question 3

NK: Question number three. It appears as if there is no one single meaning amongst people who believe. What are the differences?

QR: I believe there are three ways of using the name *ukusindiswa* or *salvation*. One is what we were looking at in a previous question, that of being saved from sins, saved from death and being born into the new life of Christ. Eh.... this is when the person is having an encounter as well realising the need for God to come into their lives and changing the lifestyle. Secondly, is day to day encounter with God where people believe the saving grace of God has not left them when they initially became aware of God's presence in their lives and in daily life, they have this experience with God and hence the saving grace of God continues with them throughout their lives. And lastly, it tells you when the final salvation of Christ, coming for his church at the end of time, at the end of life, at the end of the age when Jesus Christ comes for his bride. Therefore, because of the multiple meaning of the word *salvation*, people seem to be confused when you say, "I am saved."

NK: For the people who do not like this word, what connotation do you think it has for them?

QR: Well this just means you are leaving your old life behind and dying to self, dying to the past life and past practices. And people struggle with dying to past practices, beginning to live a new life while they still eh.... doing some sinful things, some sinful thoughts and some sinful practices.

Question 5

NK: Question number five. Why do you think that some churches like Roman Catholics and some Anglicans do not like this word *ukusindiswa*?

QR: Not any more. Some individuals maybe, but not the churches themselves. Some individuals in those churches may not have heard about *ukusindiswa*. For them becoming a Christian is about being baptized. So these people may be threatened if they have not had an encounter with Christ.

NK: Does this term *ukusindiswa* have any connotations, especially to do with traditional practices?

QR: Yes, definitely, *ukuhlabela amadlozi* [sacrificing to the ancestors – NK] and worshipping the ancestors. Like you go to *umsamo*, which is like a shrine in the house for that purpose, where *amadlozi* stay. At first you praise them and name them, then you tell them the problem, which is like confessing. The problem may be not getting work. For me this is direct worship. It follows a similar pattern to our worship in church. There is a word for it; *bayamthopha*, which means to praise, to acknowledge, to exalt, to reverence. Then you give reasons for the slaughter. I have a problem when an ancestor can accompany somebody to Durban in order to protect that person. This ancestor is being exalted: only God can be omnipresent.

Question 6

NK: The next question, eh ... I will read in Zulu. *Abangasekho namadlozi abenzelani abantu abangamaZulu*. What do ancestors do for people who are Zulu-speakers?

QR: Well frankly they don't do anything for them. *Amadlozi* do not do anything for the people who are the Zulus. But in as far as religion is concerned, it helps them to cope with life, to cope with issues, to cope with things that are too difficult for them to comprehend or understand. And they make an appeal to their ancestral spirits for comfort. When we think of when the person dies, some people claimed to have seen visions of that a person being around. Actually you cannot substantiate that; you can not have proof of that. I would say it serves to nurture their conscience or *ya*, that means to believe that there is someone who cares and this case it is *amadlozi*.

NK: So you saying that eh ... *amadlozi* in a sense have a personal influence. This is what they claim in terms of guidance, comfort and help?

QR: Yes. That's what I am saying.

Question 7

NK: Right eh ... in your opinion should ancestral spirits operate in the same way for people who are believers and who are not believers?

QR: Well it should not operate in the same way. Yes there is some syncretism in other Christian circles, where people are both at the same time and I cannot speak for those, but I do believe that people who are Christians and are practicing eh ... may be observing the *amadlozi* or the spirit of the ancestors, it's because they call it "culture" rather than religion or faith. I believe that if they realized at the outset that it was faith or was religion, they would have considered which one to follow. It's just that it has been disguised as the cultural thing or cultural practice and Christianity or faith in God as something of the church and something that can be practiced during the day and corporately in the church, eh ... and where God is mentioned.

NK: So are you thinking that these two things can run parallel to each other for some people. They continue with their cultural practices and then they bring God in as well; these things happen in parallel?

QR: Actually I am saying, as I alluded to the in first question, I don't think there is any interaction between *amadlozi* and the living, but because of every person's search for meaning and purpose, *amadlozi* serve as such to people, but if people realized that God is actually providing that all, they would not have pursued that. Even though those who now believe that God provides all of that, because of the pressure of people from families, they feel they are tearing the family apart. Then they believe in a compromise. I think it is the same way as Anglicans and Catholics, who have difficulty with *salvation* or people who are saying they are saved. Now in this case they are having the same difficulty, because people who believe in God they become a threat to those who believe in ancestors, because they really do not have an encounter with God. For them it means they need to have a shift from what is believed culturally into what is believed by people of the church who have had an encounter with God.

NK: Would you say that eh... that the word *ukusindiswa* has developed another meaning which wasn't there right in the beginning, which differentiates between people who follow the ancestral spirits and those who don't and that *abasindisiwe* now, are people who don't follow the customs relating to ancestors?

QR: Yes, as I have said before, but on top of that I would say the common name that has been used, was the word "to believe". We are all believers, but now because all of us believe it doesn't really differentiate or put the differences between what we believe exactly about God. It can be believing God, or believing in God, or believing something about God. But when you say you are saved; you imply that this God has done something to you, has interacted in such a way that I realize my shortcomings, my sinfulness, and all that has now influenced me to change my lifestyle, but whereas when, "I believe", there is nothing that makes you change anything, because you can just believe without changing your lifestyle.

Question 8

NK: Question number eight. Why is it that amongst some congregations this matter of the ancestors is not spoken about openly?

QR: I think I'm sure with all churches it's not spoken about openly. It's just that the church has never introduced dialogue with the ancestral relations, as I want to put it. The ancestral relationship was something that happened at home and in the villages where people lived and it has never been something that took place in the church. And also this can be said to be the missionary's way of evangelizing. When they were evangelizing, they called people from villages into a church and people believed that God can only be worshiped in a church or in an institution. And when they went back home missionaries did not really know what people were doing in their homes. Had the missionaries investigated and found what people were doing at home they would have found that it was religion that took place in the home of people. They would then have enabled interaction between the ancestral worship or ancestral relations and Christianity or ja, with Christianity.

Question 9

NK: OK. Question number nine, do you think that there is a word that which would lessen the divisions between Christians or should the term be rehabilitated?

QR: Well I think that word need to be rehabilitated. We need to keep the word precisely, to bring the difference to people so that people are aware that believing, eh... anyone can believe like in Zulu or Sotho or African people believe that God is somewhere. *UMveligqangi* is some superbeing there, that is in charge, or is in control, but that being has no interaction whatsoever with the created things, instead there are mediums or ancestral spirits, being other mediums or

mediators if you like. But now if you bring in or maintain *salvation* or the word *to be saved*, we saying that *uMvelingqangi*, or that God has ability to transform or to change who you are and become who he would like us to be and change us to become his children, who would live according to his will rather than finding comfort in ancestors or satisfaction in going to church or maybe doing religious practices, but it would be God who is worshipped reverently and with a lifestyle and with thinking and conscience. We have a relationship with him and knowing that he has actually done us a great thing by saving us by his grace and therefore when we talk with him and relate to him it will be out of that reverence and we will see that he has actually done a great job by saving us from power of darkness of sin and of death which we were even not aware of.

Question 10

NK: Question number ten, do you think there is a difference in the use of this word *ukusindiswa*, between white people and black people?

QR: Well, there is no difference I happen to serve in both black and white communities. I don't think the term is used differently. In both cultures it is used to denote a difference between just having faith in God or believing in any God and the God who is able to influence us and the God that is able to change our lives and a God that is able to have a personal relationship with us. The word *saved* to both black and white begs the question that follows, "who saved you?" and it would have been this God who can do something for me in space and time. That God, *uMvelingqangi*, doesn't have to do anything, but I've got to do everything, so it's bringing change in the hearts and minds. If I just say "I believe", it does not necessarily say I have any relationship with God, but if I say "I am saved", it means complete reliance on God.

NK: But you would agree that perhaps amongst the Zulu-speaking people in particular when you mention the word *ukusindiswa* or when you speak about the concept, people do automatically link it with either not being involved in ancestral practices from that point of view from the cultural point of view, would it be a difference of understanding of what that word means in people's lives?

QR: Ya I think you are right, it is because of the way the word has been used. People have now just said, "I'm saved, *Ngisindisiwe*", but they actually explained what happened and they would say, "I'm no longer sleeping around with girls, I'm no longer worshipping the ancestors. I have got only one God to worship. I will no longer be slaughtering goats, because Jesus Christ has died for me". It would be explaining the things that I have done culturally, which I'm no longer going to be part of, because I am acknowledging what has really happened for me in Christ and I am going to take hold of that in Christ. And they will be interpreting a scripture in a new way, where Christ has done anything that the goats and bulls and whatever that has been slaughtered has already done. Even though eh... the cultural people would not be slaughtering for the salvation of their soul or slaughtering for the salvation of their sins, from death. It would be slaughtering to appease the ancestors, slaughtering to remove the bad luck, slaughtering to acknowledge or to say that I am in love with or I appreciate or I am grateful to you, or want to have peace with you it would be a pile of those things ... that the Christianity is saying, so the person who says "*Ngisindisiwe*", means that actually I'm no longer just appeasing the ancestors, I'm no longer just needing satisfaction, but I went to the fundamentals where my sins have been removed, where God has actually saved me from my own sins, where God has actually saved me from death and when I die, my relationship with God continues. Whereas the ancestral kind of looking at things, it has a connotation that when I die I am going to the ancestors, even though a person who is an ancestor is determined by the living. Whereas to a Christian what happens after death is really decided for by God; for everyone by God. So to be an ancestor you need to have a good stature in the community and you need to be moral person, a person who is respected by the

living. No criminal, no *isigebengu* can be an ancestor. I am not sure if a child can be ancestor. I'm not sure whether a youth can be an ancestor, but whether to be ancestor is determined by the living and that now put in the picture what or who determines the rules of the ancestors and what the ancestor can do to the living. So it is no longer a question, "I'm saved, *Ngisindiwe*." Eh this God who saved me, has actually dealt with the things that separate me from him. Whereas, on the other side it got nothing to do with separation, but has to do with being together, whether living or dead.