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Tukutendereze: Contextualizing Salvation in Kigezi Sub-Region

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Abstract

Purpose: The purpose of this study was to contextualize the concept of salvation among the Anglican Christians in the Kigezi Sub-region. It takes time to investigate whether the salvation that Jesus offers is not enough in solving the Christians' problems in the Kigezi sub-region and if the subjective theory of salvation that the East African revival movement espoused is relevant to the Bakiga Christians today.

Methodology: The researcher employed qualitative research approach. This study was conducted in the geographical jurisdiction of Kigezi Sub-region in the present-day dioceses of Kigezi, North Kigezi, Kinkizi and Muhabura. These were the cradle of revival movement in 1930s. The population for this research was the Bakiga who are the adherents to the Anglican faith in Kigezi Sub-region. The researcher used the purposive sampling technique. The key respondents in total were 8 people who included the surviving members of 1930s and 1950s Revival movement in Kigezi Sub-region, the church leaders and ordinary Christians who are only adherents to Anglican faith. The researcher used the questionnaires and interview guides. The data was analyzed by the researcher in a descriptive way

Findings: The study argues that Contextualization is central to any attempt to weave the gospel to cultures together. The context in which theology takes place shapes the form and influences the contents of the theology. All people, whether they realize it or not, are shaped by the culture in which they live. Culture even shapes a person's reception of the Christian faith. This study asserts that no one ever meets universal Christianity in itself: we only ever meet Christianity in a local form and that means a historically, culturally conditioned form. The study concludes that there is nothing wrong in having local forms of Christianity if we remember that they are local.

Unique Contribution to Theory, Practice and Policy: The study recommends that, when crisis strikes, believers should not deny the existence and potency of demonic spirits, but they should not yield to them. Instead, believers should affirm their radical commitment to the sovereign Lord. There is need for all Christians to address their cultural postulated reality of crises pastorally with seriousness, sensitivity, and respect.

Keywords: *Salvation, Anglican Christians, Concept*

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INTRODUCTION

Conceptual Definitions of Contextualization

Accommodation, inculturation, and indigenization are some of the terms used to describe the process of making the Gospel culturally relevant.¹ To contextualize is to understand the language, longings, lifestyle patterns and worldviews of receptor-contexts, and adjust theology without compromising the gospel. The gospel challenges and confronts, and the result is penetration, not harmonization.² This study defines contextualization as attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God's revelation. It considers linguistic, socio-political, cultural, and ideological factors of the people within the area/ region in which the Gospel is being preached. The teaching from the scriptures must sometimes be interpreted in the context of the culture. Nevertheless, the underlying principles of God's word are still the same today as they were when they were written.

In most cases, theology has been shaped by the times and by the cultures in which it has been articulated. Therefore, the approaches employed by the church in Kigezi to evangelize her people need to be reformulated to fully fit the contextual nature.

These reflected theories may help clarify relevant benchmarks of contextualization.

Darrell Whiteman says:

Contextualization: [A] tempts to communicate the Gospel in word...deed...to establish the church in ways that can make sense to people within their local cultural context, presenting Christianity in such a way that it meets people's deepest needs and penetrates their worldview, thus allowing them to follow Christ and remain in their own culture.³

Whiteman suggests that the gospel's capability of being authentically embodied in a wide embrace of human societies as contexts demand. The phrase 'allowing them to follow Christ and remain in their own culture' distinguishes the gospel from cultural and non-Christian worldviews. If entering Christianity requires surrendering one's native culture in favor of another, how can a believer grow and witness Christ while remaining an active member of their non-Christian culture?

If the gospel is to make sense to the recipients, according to Niebuhr and Newbigin:

It has to be communicated both in the language of those hearing and clothed in symbols which are meaningful to them....the gospel does not come as disembodied message, but as the message of a community which claims to live by it, and which invites others to adhere to it must 'come alive'. Those to whom it is addressed can say, 'This is true for me, for my situation.'⁴

1 C. N. Wogu, "Constructs in Contexts: Models of Contextualizing Adventist Theology, in International Bulletin of Mission Research, 43/2 (2019), 146–158.

2 Michael Frost and Alan Hirsch, The Shaping of Things to Come: Innovation and Mission for the 21st Century Church (Peabody, Mass: Hendrickson, 2003), 85.

3Darrell L. Whiteman, 'Contextualization: The Theory, The Gap, The Challenge,' in International Bulletin Of Missionary Research, 21/1 (1997): 2.

4 Lesslie Newbigin, The Gospel in a Pluralist Society (Grand Rapids, MI: Eerdmans, 1989), 141 – 142.

Contextualization therefore involves the ‘communication of the gospel by someone in a particular setting to someone else in a different context’;⁵ but to be communicated for recipients to comprehend and then respond appropriately. This invites critical contextualization. God desires that human culture reflect his nature as ‘God does not disengage from culture but works for spiritual revitalization of culture from within’.⁶ Christian ministry may affirm the value of culture, rather than work in opposition to it. Culture must always be tested and judged by Scripture. The gospel does not presuppose the superiority of any culture to another but evaluates cultures according to its own criteria of truth and righteousness and insists on moral absolutes in every culture.

The above point is also well expanded by Dean Flemming who argues that contextualization has to do with how the gospel revealed in Scripture authentically comes to life in each new cultural, social, religious, and historical setting. He further says that every church in every particular place and time must learn to do theology in a way that makes sense to its audience while challenging it at the deepest level.⁷

From the above discussion, it can be argued that contextualization is more than theological cultural change. It requires an understanding of language, values, societal rhythms, and people’s worldviews. It is a passion to make disciples, guided by the missiological principles, to make disciples of all nations. The principle concerns the entire Biblical revelation, suggesting that the scripture is an authentic tool of contextualization. Hesselgrave argues that ‘God so inspired human authors that the cultural settings, languages, Biblical events...the meaning of the text itself might bear the stamp of transculturality’.⁸ This is inclusivity in whatever way the teaching objective of Christ is interpreted. The key to local and universal theology is provided through that principle in which the ‘gospel becomes a substance, strategy, message as well as a method for authentic contextualization’.⁹ ‘To be faithful to its calling, the church must be contextual relevant within a specific setting’ and ‘relates constantly and dynamically to the gospel and contextual reality. The context itself does not define mission, rather, culture is a necessary part in equipping the church for mission.’¹⁰ According to Guder every person lives in a cultural setting which can help the church to translate the gospel for the society to which it is preached. The church lives in the context of its surrounding culture, engages with the culture, though not to be controlled by the culture. Its nature is sufficiently defined by its function including participation in apostolic ministry. However, one better comprehends and interprets their interactions as their cultural setting may demand.

Lamin Sanneh interprets contextualization in terms of Bible translation into the vernacular idioms in the post-colonial African church. The translation model is again emphasized as

5 Andrew J. Kirk, “What is Mission?” in Theological Explorations (London: Longmans, 1999), 35.

6 Ibid.

7 Flemming, Contextualization in the New Testament, 13-14.

8 David J. Hesselgrave, ‘Great Commission Contextualization,’ in International Journal of Frontier Missions, 12/3 (Sept. 1995), 139.

9 Ibid.

10 Guder, Missional Church: A Vision for the Sending of the Church in North America, 113-114.

central to contextualization – the vehicle for contextual transformation. The successful penetration of Christianity into Africa occurred when it was assimilated into the local dialects.¹¹

According to Kirk, ‘the Gospel is of many pieces of good news - to understand them, people have to hear in their own language.’¹² Although translations must undergo a rational process, because it is not what the translator or the recipient says that makes what the Bible is, or what it is not, but what both of them hear or do not hear in the bible gives the gospel message its power and status the translated form will continue to speak authoritatively to the missionaries (transmitters) and the local people (receivers) alike.

Nevertheless, the researcher admits the challenge of being faithful to both text and context. The understanding is subjective, so there may not be dogmatism about what it must mean in a certain context. If the gospel is seen through different sets of lenses provided by their contexts, it could be seen differently depending upon which lenses are worn. If biblical revelation could be allowed to judge any and every context, the context must determine what one chooses to say or not to say from out of the gospel. The text and context are united in faithfulness to God’s revelation in Christ. Christ as a real human engages the respondents in the concrete realities of their lives and by understanding their contexts.¹³ But to relativize the text is to lose its transcendent dimension; to absolutise it is to make it irrelevant.¹⁴

Contextualization integrates hermeneutics (interpretation of truth) and authority (criteria to be adopted) which encompasses the whole theological enterprise.¹⁵ One can understand the insights of context and mission in the context that mission in terms of contextualization could be seen as a necessity for one to be a true disciple in one’s own situation; though this questions the missionary’s genuineness in other contexts espoused by propaganda of Christianity being a Western business.¹⁶

Samuel Vinay proposes:

We go into a context with the text The text...is Scriptures...Bible...Texts include written resources and mythologies. Clothes and attitudes are also text... The text is placed in context which is the contemporary reality that the text must address...engagement in the context with the text shapes fashions, human beings ...human environment...how one takes the text which may contain theories, beliefs affirmations, and get involved...how that involvement shapes you and the context as well.¹⁷

Mutual interaction is what the text bearer and receptor-context accomplish together. Each not only accomplishes for themselves what the other attempts to accomplish but a sort of benefit may

11 Lamin Sanneh, Whose Religion is Christianity? The Gospel Beyond the West (Grand Rapids, MI: Eerdmans, 2003), 18.

12 Kirk, what is Mission?, 75

13 R. Padilla, Mission Between the Times (Grand Rapids, MI: Eerdmans, 1985), 83.

14 Hesselgrave and Rommen, Contextualization, 201, 129.

15 Samuel Vinay and Chris Sugden, Gospel, in Culture and Transformation: A Reprint with a New Introduction of Part of Seeking the Asian Face of Jesus (Oxford: Regnum, 2001), 2.

16 Sugden, Gospel, in Culture and Transformation, 2.

17 Samuel Vinay, ‘The Church, The City and Market Culture’, in lecture at Oxford Centre for Mission Studies (November 1996), Published, Transformation (July 1997), 6.

be derivable from what is exchanged during their interactions, encouraging a fresh way of being a church with an adaptable gospel to cultural contexts without losing biblical vision. The challenge of contextualization cannot be overemphasized here. How to be faithful to Christian life and relevant to local culture suggests slippery edges of contextualization: ‘false and authentic’. False contextualization yields to uncritical accommodation, a form of culture faith. Authentic contextualization is prophetic, arising from a genuine encounter between God’s Word and world, and moves towards the purpose of challenging and changing the situation through rootedness in and commitment to historical moments. Contextualization can narrow one’s perception and experience and more. However, what plausible structure a church espouses, if contextualized remains debatable especially in Kigezi Sub-region.

How Contextualization has been Understood by Non-Africans

Many non-African theologians argue that there is no such thing as “theology”—a kind of “one-size-fits-all,” universally valid and universally applicable expression of “faith seeking understanding.” Instead, they would say that the only kind of theology that exists is “contextual theology”—theology, in other words, that is specific to a particular place, a particular time, a particular culture. Thus being “contextual”—that is, attempting to understand Christian faith in terms of a context—is truly a “theological imperative.”¹⁸

Non-Africans such as Arthur Glasser suggests that the most striking evidence of contextualization in the Old Testament is the manner in which God deliberately and repeatedly shapes the disclosure of himself to this people by using the widely known, ancient phenomenon of covenant.¹⁹ Although this research emphasizes contextualization of the gospel, its aware that it’s a perplexing venture, this perplexity arises from the need to balance faithfulness to the one Gospel with its meaningful expression in particular cultures, no two of which are exactly the same. Dean Flemming concludes from 1 Corinthians 9:19–23 that, since God values all cultures, “our articulation of the gospel must be culture-specific but not culture bound.”²⁰

In his seminal work *Constructing Local Theologies*, Robert J. Schreiter presents three approaches, or models, that suggest “not only a relationship between a cultural context and theology, but also something about the relation between theology and the community in which it takes place.”²¹ Stephen B. Bevans has written a major work on contextual theology in which he proposes six models for doing this theology: translation, anthropological, praxis, synthetic, transcendental, and countercultural.²² A. Scott Moreau, in *Contextualization in World Missions*, offers the most comprehensive framework for categorizing various models of contextualization that have been used, not only in the evangelical world but also within

18 Stephen B. Bevans, *Models of Contextual Theology: Faith and Cultures* (Maryknoll, NY: Orbis Books, 2002), 27

19 Arthur F. Glasser, “Old Testament Contextualization: Revelation and its Environment,” in *The Word Among Us: Contextualizing Theology for Mission Today*, Dean S. Gilliland (ed.), (London: Eugene, OR: Wipf & Stock, 2002), 40.

20 Dean Flemming, *Contextualization in the New Testament: Pattern for Theology and Mission*, (Downers Grove, IL: Intervarsity Press, 2005), 138.

21 Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 1985), 6.

22 Bevans, *Models of Contextual Theology: Faith and Cultures*, 27

Christian theology more broadly. He constructs a typology of six approaches drawn from what 249 missionaries are doing in theology.²³

Contextualization from the African Perspective

When taking contextual theology as theological practice in local cultural contexts, there are many consequential things ‘we could or ought to perceive...express through the prisms of the rich, diverse profound African religious and cultural heritage’.²⁴

Africans have approached contextualization from differing theological or methodological angles compared to non-Africans reflected on above. However, some Africans approach the issue of contextualization with less guiding assumptions, orientations, and attitudes toward their culture but impose the western context to their audiences and congregations as they attempt to present the Gospel. This is because most Clergy in Africa are trained from western universities that teach in western context. Also, this study recognizes that the Bible was written from the west context and there is need to carefully interpret it in the African lens to be able to suit the needs of an African.

Further, this study found out that most African preachers do not consider linguistic, socio-political, cultural, and ideological factors of the people they are preaching to but rather import directly western culture to their audience.

For example, in Kigezi Sub-region, according to one of the respondents to the interview guides for this research, most professing Christians drink the local brew called ‘enturire’, most members of the revival movement condemn the act while most learned theologians argue that drinking ‘enturire’ does not affect their Christianity and therefore, they don’t see it as an evil practice but Contextual in practice.

Similarly, such African insight is what Agbonkhanmeghe Orobator has analogized as ‘theology brewed in an African Pot’. His allusion is a uniquely African experience of a special drink, ‘palm-wine brewed from a sap of a palm-tree’ - brewed at three levels.²⁵ Its primary level is emphasized when it is consumed ‘fresh, while still sweet and smooth...’is asserted ‘as theology of the people of God’.²⁶ The African theology is called ‘palm-wine theology’ - the kind brewed to be sweet, refreshing and enjoyable: an invitation to celebrate theology in African context. African theology’ (likened to palm-wine), Orobator asserts, - that it ‘offers neither sophisticated arguments nor complicated analysis of the different themes or contents of Christian faith. It is not even a technical recipe for doing theology’. Could it be that African theology is a theological suspect? How can its uniqueness or worldview be determined?

However, while Africans might see theology as a Western discipline, they also dispute that theology is exclusively western as they have their own theology of God and religious conviction as Africans. African challenge is to adapt their faith, seeking understanding of God and his grace, and articulate their system of belief about God in the African context. The palm-

23A. Scott Moreau, Contextualization in World Missions: Mapping and Assessing Evangelical Models, (Grand Rapids: Kregel Publications, 2012), 195.

24Agbonkhanmeghe. E.Orobator, Theology Brewed in an African Pot, (Maryknoll, NY: Orbis Books, 2008), 9-10.

25Orobator, Theology Brewed in an African Pot, 9-10.

26 Ibid

wine analogy forms a very small sample as it may not sufficiently represent all African theological views.

Nonetheless, it depicts African theological capabilities within their context if one's identity as an African Christian makes it impossible to separate theology from their practice of faith.

In most cases, African theology links naturally with the way Africans carry out their spirituality, praise, worship and prayer. Explicitly, the Bakiga in Kigezi Sub-region derived from experience of God in the various circumstances of life and religiousness. They are not incapable of reflecting more intensely on their faith and its implications for Christian living: 'Doing theology is not an isolated enterprise, particularly in Africa where doing theology is a community event'.

Orobator illustrates this point as follows:

I lived part of my early life within the milieu of African religion, being familiar with gods, goddesses, divinities, deities, and ancestors of my people. I participated in many worship rituals in my family and developed a strong awareness of communion between the human and the divine in daily life²⁷

Although Orobator's argument is personal it applies to the African Christian's faith experience. There is the good that can be borrowed from the Traditional African religiosity that one could find meaningful, enriching and deeply satisfying. Basing on a such perspective, the researcher clearly finds that when then professing Christians of the Anglican faith in Kigezi Sub--Region revert to traditional practices and beliefs, are not wavering between two worlds.

The study found out that, there is identity of the people in Kigezi Sub-region, sometimes as Banyakigezi or Bakiga which too is an invitation to explore the compatibility of the Bakiga/Banyakigezi cultures and theology. Part of the issue confronting the most Christians in the region of revivalists is the lack of engagement between western theology and faith, and that of the local context. The palm-wine parallel clarifies the difference between African religious and westernized views, which draws attention to reflection on the meaning of Christian doctrine as seen in the light of the living traditions and the experience of African people. African recognition of God before arrival of the missions complements their capability of theologizing God. 'By religious heritage and experience, Africans knew the nature of God, meaning of worship, mediation...creation...divine providence and retribution'.²⁸ A Mukiga without a theological training in the knowledge of their religion could only do theology within his/her understanding.

However, through observation and interviews with revivalists in Kigezi Sub-Region, African theology is incomplete if it overlooks the universal significance and models of Christology. 'Christology is a rich source of theology of the identity and significance of Christ not only for the communities that first used...the Gospels but also for us today'²⁹ who work our answers to the Christological question. Jesus' ultimate identity is revealed by himself.

One only understands the meaning of the gospel when one situates it in context or framework of the contemporary situations. For example, the name Jesu Kristi is relatively new in Africa.

27 Orobator, *Theology Brewed in an African Pot*, xi.

28 Orobator, *Theology Brewed in an African Pot*, 3.

29 Orobator, *Theology Brewed in an African Pot*, 71-72.

Africans did not call upon this name of Jesus before the advent of the Christian missionaries. Nevertheless, Jesu Kristi has gained popularity on the lips of African Christians. In many parts of Africa, songs have been written, liturgies composed, humorous stories told about Jesus in local languages. This popularity embodies a profound quest, namely, the quest for the true face of Jesus. I used the words, 'true face' deliberately. I wish to show that the Africans' quest for 'who Jesus is for us' cannot be satiated by simply adopting Christological models developed in foreign cultural contexts.

It might be asserted that it does matter that Jesus transcends culture. Or Jesus subsumes culture. These are two different understandings. But how could one recast the alien and expatriate images of Christ in the mood of the rich and colorful African religious and cultural worldview in order to discover an authentic and meaningful African identity and personality of Jesus today? This interrogation is not academic but represents a continuous quest for Jesu Christ who responds to questions posed by Africans themselves. The result of this quest in the African theological circle 'is a strikingly litany of Christological titles, models, proposals, along with an extensive job description for the African Christ' as ancestor, diviner, traditional healer, healer, chief, guest, warrior, life giver, family member, initiator, mediator, intermediary, friend, loved one, brother, elder brother, ideal brother, universal brother, proto-elder, kin, kinsman, chief priest, chief elder, ruler, king, leader, liberator, black messiah. Sometimes the plethora of African Christological titles or proposals conflict with one another 'though this conflict is more apparent than real'.³⁰ One can discern certain elements of convergence among the designations, depending on the departure point. Some theologians might begin from what the Bible says about Christ and then try to find names and titles in African culture complementary to the biblical teaching and others in the reverse. Jesus is presented as Healer after research in healing as Jesus' principal activity in the Gospels ranging from 'specific cures' (for example, exorcisms) to 'catechetical cures', 'resurrections', 'social integration'. The complex phenomenon of sickness and healing in Africa is examined and the conclusion attempts to create a place for Christ as Healer in Africa. Another proposal is 'Chief As-Chief' commenced by identifying and describing the traditional images and symbols of the local chiefs and then applies these images and symbols to Christ of the Gospels.

If there is a problem of faith in Kigezi Sub-region that derives from the way they understand or misunderstand Christ, it is a Christological problem. Because, it has to do with how they reconcile the relatively new personality of Jesus with what they have known and lived as their way to God long before the advent of missionary Christianity and Revivalists. Africans knew God before they interacted with Christian missionaries, but they did not know God's son. The only new thing the missionaries brought to Africa is Jesus Christ, not God. Africans would want to ask, 'we know God...acknowledge ancestors; but who is Jesus for us? To date, some of the Bakiga in Kigezi sub-region are skeptical of the saving power in Jesus despite, some professing to have been saved by Jesus and this is the reason they revert to traditional practices and beliefs.

The theological challenge from Bakiga perspective is to articulate a clear model of theology within the framework, or ordinary and inward experience, of Bakiga Christians. The proposals

30 Orobator, *Theology Brewed in an African Pot*, 73.

which are authentically African, will speak to the Bakiga perception, acknowledging the diversity and variety within the meaning of ‘Bakiga’.

Looking at the responses from respondents to this study, on why the professing Christians revert to traditional beliefs and practices, they reveal that some Christians resort to traditional practices not as a relapse brought by the devil but because there are some felt -needs especially which the church in Kigezi sub-region has not yet met with its present approach to ministry and teaching of the Gospel. As this study goes on to do an analysis of contextualization, its concerned with what can be done so that the Bakiga Christians in Kigezi sub-region can view salvation that Jesus offers as enough in solving their problems hence embracing the subjective theory of salvation that the East African revival movement espoused.

This dissertation argues that the gospel presented in a particular receptor context should be from that contextual particularization because it acknowledges that the people in Kigezi Sub-region are different in perspectives, emotions, cultures, traditions, and language. Implicitly, these particularisms represent in many ways a new intensification of the local culture that calls for new theological interpretations for each local context. There should be a systematic attempt to present the Gospel in a culturally relevant way. This study acknowledges that, the Gospel in its content is unchanging and supra-cultural. It agrees with Gehman who states that “the gospel is relevant to all men in every culture because it is God’s message addressed to mankind which is one in origin, nature, and spiritual need”.³¹ This understanding supports the argument put forward by Bevans, “experience & tradition are poles in dialogue.”³²Therefore, People are best contextualisers, outsider though may see something new. ‘Contextualisation’ includes economic, cultural and political.

Considering the above assertion, globally and Africa in particular, the unadulterated gospel of Jesus Christ has met the needs of the human heart. David Barret has demonstrated this through his statistical study of the remarkable church growth in Africa. He further affirms “Christianity has been accepted by Africans from the earliest days as a genuinely African religion, with roots firmly in African soil.”³³ The manner of expression and communication of this gospel varies from people to people.

In an interview with the respondent, the researcher confirmed that the Bakiga believed in a monotheistic and all-powerful God. They viewed Him as the source and sustainer of life; life was considered the most precious gift to a Mukiga. This belief was transmitted through the elders and ancestors. As such, this stresses an importance of ancestors and their cult to the Bakiga in Kigezi sub-region. They and God are the basis of all what Bakiga did before the missionaries invaded African religion.³⁴The missionaries came, not with religion and God, but rather with Christianity and its laws. As such, they demonized all what our ancestors did in

31 Richard J. Gehman, African Traditional Religion in Biblical Perspective (Kijabe, Kenya; Kesho publications,1989), 222-223.

32 Bevans, Models of contextual theology, 56-58.

33Barret David B. Kenya Churches Handbook, (Kisumu, Kenya: Evangel Publishing House, 1973), 233.

34 See also Bujo, Benezet:African Theology in its Social Context (Pauline’s Publications Nairobi 1992), 33-37

matters of religion; waging war on even good ones such as rites of passage, music, songs, dance, art.

The researcher to this dissertation understands that largely Christian theology is being influenced and indeed determined by the context of those engaged in the theological enterprise but recognizes that not all Christian theologies explicitly acknowledge or signify this in their theologies. Pobe an African Theologian supports this idea in his argument that “all people do not perceive reality in the same way. The West perceives the world in terms of reason, intellect; experience, practice; politics and belief. ‘Africa sees reality in the context of relationships’”.³⁵ And due to this variance in their worldview, most Africans especially the Bakiga in Kigezi sub-region even when most of them profess to have been saved by Christ Jesus, they revert to traditional practices and beliefs to relate with societal members for unity in some circumstances that face the community. Nevertheless, a shift in perspective in theology has developed whereby more attention is being paid to how those circumstances shape the response to the gospel in local circumstances hence contextualization.

Mwakabana, affirms that “Crises of every sort face Africans in and from almost all spheres of life—at the personal as well as social level of their existence”,³⁶ This has sometimes created an impression which is most reinforced by too one-sided reports in the Western media—of Africa being a continent pervaded only by evil beliefs, nevertheless, the researcher in this dissertation got to learn that not all African beliefs are evil as most west missionaries perceive it. Therefore, he argues that; the question on whether the Church in Africa and in particular to that in Kigezi Sub-region is adopting authentic African cultural beliefs and practices into its teachings should not be ignored and that it remains a pertinent issue that needs to be addressed urgently to redirect the Church in Africa, which was misled by the white missionaries who never thought about if there were authentic African beliefs and traditional practices that could have been integrated in the gospel preaching in Africa.

Walter Dietrich and Ulrich Luz in the preface to *The Bible in a World Context: An Experiment in Contextual Hermeneutics* (2002), put forward a very convincing argument about the need for contextual theology, and in particular, contextual hermeneutics. They argued that, when our own ways of understanding no longer work, it is essential to listen to others and learn from them. It seems to us that Western biblical scholarship suffers most from listening.³⁷

As analyzed above, a Christian approach to any culture cannot be adequately elaborated outside that culture,³⁸ in support of this, the researcher’s argument is that for the church in Kigezi sub-region to be true and meaningful to the converted Bakiga Christians it should become clear,

35 Pobe, ‘Two Species in a Genre and Two Carriages of a Moving Train’, 122-129.

36 Hance A. O. Mwakabana, “Crises of Life in African Religion and Christianity,” in *The Lutheran World Federation Department for Theology and Studies Office for the Church and People of Other Faiths; The Lutheran World Federation 150*, Geneva 2 Switzerland, 2002),

37 Dietrich, W. and Luz, U. (eds), *The Bible in a World Context: An Experiment in Contextual Hermeneutics*, (Grand Rapids, Michigan/Cambridge, UK: William B. Eerdmans Publishing Company, 2002), 224.

38 Bediak K, *The Relevance of a Christian Approach in Africa*, (London: Routledge, 1992), 38.

and work against oppressive structures that keep blaming not just by seeking to change certain features, but by seeking to supplant them completely.

From the researcher's experience and critical observation, Contextualization at the grass roots seem to mean among other things, stimulating liturgical and catechetical creativity in the community which the most professing Christians of the Anglican faith in Kigezi Sub-region seem to be lacking. Following this, it appears that implementation of contextualization must take place in and through the local communities within the church in Kigezi rather than despising their traditional beliefs by some who think when you become Christian you no longer subscribe to the culture of the Bakiga. Therefore, for effective implementation of contextualization in Kigezi Sub-region, the task should be taken as a community project where the Christian community shall be fully involved both formally and informally.

In an interview with the one of the East African revivalists from Muhabura Diocese in Kigezi sub-region; Rev. canon Godfrey Mbitse when asked whether theology and culture differ, this is what he said: "Theology and culture influence each other. He added that "Tradition it seems is a local concept and it operates within a context in which each local theology both participates in and shapes tradition"³⁹, His response implicitly qualifies Bergmann's, argument quoting Schreier's: "According to Schreier's we cannot look on tradition as a criterion of truth for Christian assertions of faith. Each theology arises within a culturally conditioned situation, and each tradition is a result of the handing over of local theologies. With this point of view, it is not possible to elevate the interpretation of one local theology as a norm over the other. The conception of what constitutes the entirety of the tradition remains open. That which characterizes the collective series of local theologies remains a constant challenge in interpretation to each local theology. The local theology must create catholicity in dialogue with the past generation's theology for the sake of coming generations."⁴⁰ Therefore, for the Church in Kigezi subregion to be very strong and emulate Jesus Christ as their model in their journey of salvation; they must agree to harmonize the traditional beliefs and practices with the Christian beliefs and practices to have one concrete view of their salvation in Jesus Christ as being enough.

Statement of the Problem

When Christianity was introduced in Uganda by the Church missionary society missionaries, in 1877, the new converts looked up to western evangelical expression of their Christian faith. When Christianity was eventually introduced in Kigezi sub-region in 1930s after a short time, the western evangelical expression of Christian faith started to wane due to the interference of the Kiga culture. This trend has continued up to today. Today the church in Kigezi faces the problem of addressing the realities of contextualizing her Christian practices. Some Christians of the Anglican faith profess to have been saved by Jesus Christ, yet they occasionally revert to traditional beliefs and practices, especially during times of crises. The question is, Is the salvation that Jesus offers not enough in solving their problems? Is the subjective theory of salvation that the East African revival movement espouses relevant to the Bakiga Christians today?

³⁹ Rev. canon Godfrey Mbitse in an interview held on 18/09/2021.

⁴⁰ Bergmann, *'God in Context': A Survey of Contextual Theology* (Aldershot: Ashgate, 2003), 77.

METHODOLOGY

The researcher employed qualitative research approach. This study was conducted in the geographical jurisdiction of Kigezi Sub-region in the present-day dioceses of Kigezi, North Kigezi, Kinkizi and Muhabura. These were the cradle of revival movement in 1930s. The population for this research was the Bakiga who are the adherents to the Anglican faith in Kigezi Sub-region. the researcher used the purposive sampling technique. The key respondents in total were 8 people who included the surviving members of 1930s and 1950s Revival movement in Kigezi Sub-region, the church leaders and ordinary Christians who are only adherents to Anglican faith. The researcher used the questionnaires and interview guides. The data was analyzed by the researcher in a descriptive way

CONTEXTUAL ASPECTS IMPACTING THE MESSAGE OF THE EAST AFRICAN REVIVAL MOVEMENT IN THE KIGEZI SUB-REGION

Contextual aspects

The missionaries' concept of salvation that was passed on to the Church in Uganda in general and to the Bakiga converts in particular was clouded by personal worldviews that created a theological gap between the missionaries and the new converts. This theological gap has continued to manifest itself in personal life conduct and life crisis. Although an individual member of the East African Revival movement is challenged to stand for his or her personal religious convictions and trust in God, there contextual aspects that have direct impact on one's personal experience of salvation.

In this chapter, the East African Revival Movement members' theological concept of salvation is analyzed as:

- (a) The repetition of a theme song, "Tukutendereze Yesu", a song in the Luganda language which has a powerful evangelical thrust: "We praise you, Jesus, Jesus the Lamb, Your blood has cleansed me; I am grateful, Saviour."
- (b) Walking in light
- (c) Notoriously religious and devotional to a monotheistic God
- (d) Christ's shed blood
- (e) Brethren
- (f) Healing
- (g) Moral transformation

The Repetition of a Theme Song, "Tukutendereze Yesu"

The Balokole Brethren were marked with earnest love for each-other and full joy. They tolerated hardships together and were exuberant together. As seen in the previous chapters of this study, one of the most distinctive features of the revival is the song "Tukutendereza", which is sang joyously across East Africa among revivalists. The words are:

"Tukutendereza Yesu (We praise You Jesus), Yesu Mwana Gw'endiga (Jesus the Lamb), Omusaayi Gwo Gunaziza (Your Blood has cleansed me), Nkwebaza Omulokozi (I thank You, Savior).

The first line in the song, “Tukutendereza Yesu” also became the greeting used when two Balokole met. Today it has received various iterations such as, “Praise the Lord”, or “Praise God”, and so forth.

From the researcher’s experience and observation, in most African societies, music and dancing play a vital role in people’s lives. For example, it does play an important role of communication and celebrating events with an array of sounds announcing important ceremonies. Particularly in Kigezi Sub-region, music is a social activity in which almost all Banyakigezi participate. It highlights the Bakiga Values with various traditions accompanied by a melody. In Kigezi Sub-region, many important events are celebrated with music, whether its marriage, a birth or ceremonial rite of passage. Some people in Kigezi Sub-region also were used to singing of work songs that accompany digging, chopping, and harvesting sorghum. In Kigezi sub-region, there are songs of praise and criticism and songs recounting history. As a result, music was / is a very important tool for teaching and passing on of morals and other forms of ethics and cultural beliefs, values, practices, and traditions to generations. Kigezi music was a utilitarian function used in vital aspects of life such as, a child’s naming ceremony, initiation rites, agricultural activities, national ceremonies, war times, religious ceremonies, and ceremonies for the dead.

Therefore, the theme song of the Revivalists, “Tukutendereze Yesu” became a contextual aspect impacting the message of the East African Revival movement toward salvation. The repetition of a theme song became a conspicuous outward sign of the movement. Update, the chorus of a gospel hymn, of which the first word in Luganda is ‘Tukutendereze’ We praise thee, is used as a signal of recognition and greeting between the ‘brethren’ in Kigezi sub-region and parts beyond and as a signature-tune and challenge towards all who are outside. It is sung with syncopated cross-rhythms, with bodies poised on the verge of dancing: It is sung incessantly, until it grows almost hypnotic. It does express the hilarious joy of Africa liberated in Christ, or the hushed adoration of two or three at the close of prayer, or the truculence of a small group challenging the majority. However, this song continues to cause a serious limitation to Bakiga converts who love the message it portrays but cannot manage singing and understanding Luganda Language.

Walking in Light

Indeed, the parallel socio-political context of walking in the light is one of the contextual aspects that impacted the message of the East African Revival movement. “Walking in the light” was the lamp for the way. It’s ushered in a new feature of a situation into the lives of the brethren, they explicitly became transparent to one another, it became the antidote for exposing the deceitfulness and fine-drawn attacks of the Devil. The Balokole who at times were called the ‘saved ones’ would confess a broad-spectrum of sins; sins of omission and commission; jealousy, anger, malice, gossip, lust to men and women and concealing a grudge. They expressed efforts to search their hearts of all failings which might stand in their way to be among the communion of saints. Some of their petitions to God or words used in praying were sobs and groans or resounding wails and cries. Balokole, men and women became anti-traditionalists. The Revival Brethren became indignant of African customs, castigating them. The researcher also came to know that the Balokole women in Kigezi sub-region rebuffed food taboos. Convert’s dining manners were seen to weaken the Bakiga social habits.

Seemingly, the Bakiga converts deliberately dined on taboo foods to point out that they had become agents of cultural transformation. For example, women were not to eat eggs or goat

meat. According to Hastings, this rejection of food taboos was a highly unifying action. Certain basic forms of behavior tended to unify the Balokole and this was one of them.⁴¹ Balokole women converts rejected bride-wealth and even changed their dress code. They changed their attires, shaved their hair and removed the amulets they wore traditionally.⁴² Further, they marked their conversion by taking off their veils and wearing simple cotton dresses.

The surviving Revivalist had this to recall quoting Katarikawe:

Transparency isn't something that someone attains due to of high education, culture, or anything that comes from the world, Transparency is a process of constant cleansing in the precious blood of the Lamb of God, it does not pretend that brethren do not sin, nor does it claim that they will stand firm in their places with regards to righteousness forever. But walking in the light calls for humility and brokenness, and is sensitive to the temptation of the Devil, the lust of the mind, and the emptiness and vanity of the flesh. One is prepared to keep short accounts with these things in repentance and confession by 'walking in the light' of scripture, of prayer, of conscience, and of counsel.⁴³

The revival brethren believed that everyone had secrets that were deleterious to their spirituality, and-so they worked tirelessly to ensure that these sins were made public – both their own failings and those of others. They insisted that the only way for them to walk in light was to believe God's Word. During fellowships they developed what became, 'Omumushana', it's at this particular time that sharing for spiritual guidance was welcomed and appreciated. The members shun wicked ways and walking in darkness and publicly confessed their past sins.

However, one of the respondents to this study condemns the act of public confession sighting that it led to conflicts in families and communities resulting in family breakups and death threats for some members. Another respondent who did not love to be mentioned his name, said that the Revival Brethren in Kigezi Sub-region, later were looked at to be the measure/canon for other Christians in the region. He mentioned that the "daily life circumstances and experiences in East Africa milieu led to the accommodation of Keswick teachings of two sets of Christians: the born again and the ordinary Christians. In Kigezi sub-region, 'the saved ones' were contemporaneous with ordinary Christians, and this became an experience in which the maxim of walking in the light came to be the due consequence among the 'saved ones. These precepts were reinforced by some consistent trends of exclusive coexistence rather than an inclusive one. The Balokole of the East African Revival movement wanted to live a perfect life in an imperfect world which became so difficult since they lived to a model of Jesus who was both human and God. They are criticized of having devoted much time in fellowships and prayers singing "owaitu no mwiguru" literary meaning 'our home is in heaven' while they were still on earth which caused some not to work at the start and were hit by famine, they became poor and started to be beggars until they realized that failing to work and begging for food from non-believers was also a sin and they started confessing it and working hard to earn a living compared to the past when revival was beginning.

41 Hastings, Adrian, *The Church in Africa 1450 - 1950*, (Oxford: Clarendon Press, 1994), 599.

42 Peterson, *Ethnic Patriotism and the East African Revival*, 72.

43 Interview with the respondent.

Balokole women converts joined in singing *Tukutendereze Yesu*, and this singing was a unifying factor among them and other households of the Balokole. They gave testimonies of what the Lord had done for them. Some shared their dreams and had Pentecostal expressions such as shaking of the body during prayers even as they spoke in tongues. Before the coming of Christianity and colonialism, African women were regarded as having gifts such as healing, prophecy, exorcisms, which were exercised voluntarily, and which were embraced in African religion. The missionary churches generally considered African women's healing, prophecy, and exorcism "strange gifts". By calling them this, they alienated the women that exercised these gifts, making them outcasts and unable to receive the respect they deserved.

As highlighted above, it can be argued out that the revival brethren in the aspect of walking in light they did have some weaknesses, such as offensive confessions of adultery, where people's names were mentioned in the audience of children. Some revivalists became too particular on their dress code. Others preached tactlessly, using condemnatory sermons. Indeed, adopting Balokole norms of walking in the light, put several brethren at odds with tribal and clan elders and traditional moral codes. They disregarded some taboos and practices that secured traditional communal cohesion and protection.⁴⁴ The Balokole Brethren did not fear to be confrontational and thus fearlessly spoke out, which to them was a way of walking in the light. They spoke against complacent compromise with all manner of sin. This fearlessness made Balokole brethren stand out as courageous and decided. The plain speaking and direct confrontation were interpreted as disobedience and stubbornness. Many saw it as a reversal of the deference entrenched in Bakiga social norms.

Notoriously Religious and Devotional to a Monotheistic God

Kiga people, or Abakiga ("people of the mountains") mainly inhabiting the south-western part of Uganda, are one of the numerous Bantu tribes found in eastern and central Africa. They currently occupy the districts of Kabale, Kanungu and some parts of Rukungiri, and are bound by their cultural beliefs and customs by which they live.

From the interviews conducted while on search for data to this study, respondents who did not like their names stated here, pointed out that: Long before the advent of Christianity and Revival movement in Kigezi Sub-region, the Bakiga recognized a supreme deity and paid reverence to spirits of departed ancestors. They enacted the *kubandwa* ritual, giving homage to certain *emandwa*-spirits such as 'Nyabingi', 'Mbaheka, and many more. The Bakiga believed in the powers of these spirits, who were largely seen as fertility gods.

Other respondents mentioned that the Kiga people understood God as 'Ruhanga' literally meaning He Who Creates. Ruhanga features in Bantu mythology as the remote creator and sky-God (*Kazooba Kanyamuhanga*). The Bakiga held that Ruhanga is neither male nor female. The Bakiga also referred to God through many attributes. As the supreme elder and the ruler of the universe, he is called *Mukama*.

Ndyabahika James who was one of the renowned Mukiga, advanced the argument in his thesis for the award of Doctor of Philosophy (the attitude of the Anglican Church of Uganda to the new religious movements and to the *Bacwezi-Bashomi* in southwestern Uganda 1960-1995) that:

44Bruner, "Public Confession and the Moral Universe of the East African Revival," 262.

Spirituality and religious changes permeated much of the lives of the people of Southwestern Uganda before the colonial and missionary era. He adds that their religiosity was positioned in a Supreme Being who was both far and near. He was also the source of power (good at times seemingly in league with evil). Looking for help they turned to the wisdom of the elders and the living dead (ancestors). The living dead were virtually interested in the survival of their relatives in a hostile environment. Furthermore, they were not omnipotent and could not provide the protection needed from the malignant forces that were engulfing the living.⁴⁵

At this time the indigenous people besieged by evil forces sought more potent protectors. This study revealed that the colonialists and missionaries came on the scene when the people in Kigezi Sub-region were in such indistinguishably state of affair. It is observed that the newcomers in the region ushered in, cultural, social and religious changes.

Its perplexing, how quickly the Bakiga chose to believe in a God preached by the missionaries from Buganda and by later the Revival Brethren movement. Nevertheless, it can be argued out that this happened because when the natives of Kigezi were virtually in great need for strength and when the living dead seemed inadequate or overbearing to rescue them, and when the diviners, rainmakers and the medicine people were failing to arrest the situation; the people in Kigezi saw rays of hope in the newcomers into the region who preached the Gospel.

The fact that some defining features of early Bakiga religion teachings, like exclusive lifestyle (notoriously religious) in their traditional context and devotional to a monotheistic God, find affinity with the EARM's lifestyle does suggest favorable socio-historical environment, hence a contextual aspect that impacted the message of revival movement toward salvation.

However, the researcher observed that conventionally, the Bakiga at the advent of Revival movement in Kigezi Sub-region viewed God as an impersonal God, a notion opposed to that espoused by the Revival brethren. The Revival brethren espoused the idea of a personal relationship with God, such as love, a notion that suggest a reciprocal character to God's dealings with the believers. This idea is incorporated into the notion of a personal God, but not into impersonal conceptions of the nature of God. Contemporary, in Kigezi sub-region, there are strongly negative overtones to the idea of "impersonal God" that have passed into Christian thinking about the nature of God.

Alister E. McGrath says:

An impersonal God" would convey. The phrase suggests a God who is distant or aloof, who deals with humanity (if God deals with us at all) in general terms which take no account of human individuality. The idea of a personal relationship, such as love suggests a reciprocal character to God's dealings with us. This idea is incorporated into the notion of a personal God, but not into impersonal conceptions of the nature of God.⁴⁶

The above point can be made more fully appreciated by considering the impersonal concept of God associated with the classical Greek Philosopher Aristotle and the seventeenth -Century

45James N. Ndyabahika, The Attitude of the Anglican Church of Uganda to the New Religious Movements and in particular to the Bacwezi-Bashomi in Southwestern Uganda 1960-1995. A PhD thesis, University of Cape Town, 1997.

46Alister E. McGrath, Christian Theology: An introduction, Sixth Edition, (New York: Wiley, 2016), 179.

philosopher Baruch Spinoza (1632-77). The English Philosopher of religion C.C.J. Webb (1865-1954) pointed out the limitations of Aristotle's notion of God as follows:

Aristotle does not and could not speak of a love of God for us in any sense. God, according to the principles of Aristotle's theology, can know and love nothing less than himself. He is utterly transcendent, and beyond the reach of personal communion. It is very instructive to study the modifications which Aristotle's faithful follower, St. Thomas Aquinas, has to introduce into his master's notion of God, in order to make room for providence of God for man, and the communion of man with God which his religious faith and religious experience demanded.⁴⁷

McGrath argues that Spinoza experienced the same difficulty in constructing his rationalist nation of God. He affirmed that human beings should love God, yet he could not see how this love could be in any way reciprocated by God. It's a one-way street. Spinoza did not permit the two-way relationship implied by a personal God who loves and is loved by individual human beings. For Spinoza, any passion on the part of God involves a change in his being. Either he moves to a greater perfection or to a lesser. In either case, the perfection of God is compromised, in that God either becomes more perfect (in which case, God was not perfect to start with) or less perfect (in which case, suffering leads to God ceasing to be perfect). As a result, Spinoza argues, it is not possible to speak of God loving anyone, as this proves to be inconsistent with the idea of a perfect God. This point is made clear in his Ethics (1677):

Proposition 17. God is without passions, nor is affected with any experience of joy or sadness. Demonstration. All ideas, in so far as they have reference to God, are true, that is, they are adequate: and therefore, God is without passions. Again, God cannot pass to a higher or lower perfection: and therefore, God is affected with no emotion of joy or sadness. Q.E.D. Corollary: God, strictly loves no one nor hates no one. For God is affected with no emotion of joy or sadness and consequently loves no one nor hates anyone.

The above worldview is deemed directly opposed to that held by the Bakiga who think that God should be moved by their emotions of Joy or sadness in their daily life experiences. Also, the above observations strongly oppose the view held by Revival Brethren who espoused the two-way relationship implied by a personal God who loves and is loved by individual human beings.

Bruce Milne argues:

Humankind's intuitive awareness of God is broadly confirmed by social anthropology, which recognizes a virtually universal religious consciousness. He also states that "in global terms atheist remain much in minority". He adds that Calvin described this elemental awareness of God as 'a sense of Divinity'; the American theologian Charles Hodge (1797-1878) spoke of the universal human conviction 'that there is a Being on whom they are dependent and to whom they are responsible.'⁴⁸

The investigator further analyzed that a Christological challenge was posed to the Kiga culture when the Revival Brethren held that Christ can be satisfactorily accounted for only if we

⁴⁷McGrath, Christian theology: An introduction, 179.

⁴⁸Milne, Know the Truth: A Handbook of Christian Belief, 67.

assume God's presence and activity in him. To some Bakiga, the doctrine of God incarnate in Christ remains skeptical, questioning if God can suffer, if God can also die or if God is also now dead. The Revival brethren assert that it's the crisis of faith that cause slogans such as God is dead among some people in Kigezi sub-region.

At the heart of the encounter between Christianity and African Culture is the subject of Christology.⁴⁹ An adherent to Kiga culture during the interview questioned whether Christology stands at the heart of the Christian -African culture encounter. He suggested that such a conclusion is as seen by a European Theologian or European trained African. He further suggested that for the African, there is one heart but many points, all of them important, namely the presuppositions, particularly concerning men, e.g., the fall, concept of salvation. Christology itself seems to be not the central problem, but only one of them; homo Africanus is not preoccupied with speculations of this kind, but with efficacy, the results of his religion for the worshiper. He concludes that if a Christology is worked out to the satisfaction of the African then Christianity might have full meaning for him.

Another respondent in a questionnaire argued in support of the above observation: "when the Gospel was brought to Africa, it came as a foreign religion: Christ was, as it were, obstructed by European culture. The presentation was faulty. This argument agrees with the observation made by J.T. Taylor:

Christ has been presented as the answer to the questions a white man would ask, the solution to the needs a westerner would feel, the savior of the world of the European worldview, the object of the adoration and prayer of historic Christendom. But if Christ were to appear as the answer to the questions that Africans were asking, what would he look like? If he came into the world of African cosmology to redeem man as African understand Him, would He be recognizable to the rest of the church universal? And if Africa offered Him the praises and petitions of her total, uninhibited humanity, would they be acceptable?⁵⁰

A surviving revivalist, said this regarding the above observation: "we preach Christ and Him crucified." In any case, the concept of salvation, which is the other side of the coin of the fall, makes sense only because of some affirmations made about Christ as the means of salvation from sin, legation, self-sufficiency, and the cosmic powers. Similarly, without certain assertions about Jesus Christ it is meaningless to see Jesus as the turning point of history, and eschatology will be unreachable or at least will lack a solid base. Therefore, we as brethren of the Revival still maintain that Christology stands at the heart of the encounter between Christianity and Kiga culture.

Christ's shed Blood on the Cross

This above contextual aspect can be summarized in the question posed and answered by Irenaeus; for what purpose did Christ come down from heaven? Passages from Irenaeus are commonly quoted in sense that: Christ became man that we might be made divine; we could not otherwise attain to incorruption and immortality except, we had been united with incorruption and immortality. The gift of immortality is regarded as dependent on the

49 John S. Pobe, Toward An African Theology, (Nashville, Tennessee, USA: The Parthenon Press, 1979), 23.

50 Taylor, The Growth of the Church in Buganda, 28.

Incarnation as such; by the entrance of the Divine into humanity, human nature is (as it were) automatically endowed with Divine virtue and thereby saved from corruption.

Harnack interprets Irenaeus: "The work of Christ is contained in the constitution of His person as the God-man." However, when the same question was asked to one of the surviving revivalists, he strongly answered that Jesus Christ came that that He might destroy sin, overcome death, and give life to man. He further developed a dramatic idea in fuller detail; Man had been created by God that he might have life. If now, having lost life, and having been harmed by the serpent, he was not to return to life, but were to be wholly abandoned to death, then God would have been defeated, and the malice of the serpent would have overcome God's will. But since God is both invincible and magnanimous, He showed His magnanimity in correcting man, and in proving all men, as we have said; but through the Second Man He bound the strong one, and spoiled his goods, and annihilated death, bringing life to man who had become subject to death. For Adam had become the devil's possession, and the devil held him under his power, by having wrongfully practiced deceit upon him, and by the offer of immortality made him subject to death. For by promising that they should be as gods, which did not lie in his power, he worked death in them. Wherefore he who had taken man captive was himself taken captive by God, and man who had been taken captive was set free from the bondage of condemnation. The main idea is clear. The work of Christ is first and foremost a victory over the powers which hold mankind in bondage: sin, death, and the devil. These may be said to be in a measure personified, but in the Revival Brethren's case they are objective powers; and the victory of Christ creates a new situation, bringing their rule to an end, and setting men free from their dominion.

Although some expressions of the doctrinal beliefs of the East African Movement may be questioned, the theology or doctrinal foundation underneath the East African movement is evangelical beyond question. Great stress is placed on sin and the sinfulness of sin. Sin is traced to the rebellion of Adam and Eve in the Garden. Man's depraved state today is due to the consequences of that sin.

Among the Revival brethren, great stress is placed on Christ's death and his blood. From the beginning the blood atonement has been taught as God's remedy for sin. The theme song of the Revivalists is, "Tukutendereze Yesu ", a song in the Luganda language which has a powerful evangelical thrust: "We praise you, Jesus, Jesus the Lamb, Your blood has cleansed me; I am grateful, Saviour." In fact, the Revival brethren are known as the "Saved Ones". It can be called Balokole in Luganda, Abajunwa in Lukiga. "Being saved" through repentance and conversion and faith in the blood of Christ is without question the trademark of the brethren. Repentance is more than verbal, but includes putting things right, making restitution and confessing.

John Senyonyi, October 21, 2013 in GAFCON EA Revival Distinctive; quotes Church (1977a, 17, 20) who mentions that, 'The theme of the 1945 Kabale Convention was "Jesus Satisfies" Church reported that people were called upon to pray to the Holy Spirit to show you only Jesus because 'real revival is just walking with Jesus, victoriously, moment by moment and day by day', For Jesus the Savior bore the price for their sins. That Name is sweet indeed to the believer's ear. The emphasis in the fellowship is Christo-centric. (Whereas) the majority can just barely read, (yet) their confidence is in their great indebtedness to the Lord Himself, who met them in the mire of sin, saved and set them free from judgment and condemnation.

This study also records that, the Bakiga were used to sacrificing to Nyabingi and therefore, when the message of sacrificial lamb was expounded by the Revival brethren, it impacted their

message because they were used to the practice especially during a crisis/ taboo. In an interview with the respondent from Ahangyezi, near lake Bunyonyi had this to state among the Bakiga, a sacrifice was more of public worship that would require a sacrifice of a goat by a medicine man to appease the spirits or avert a taboo. Some Bakiga people sprinkled blood while others sprinkled tatha⁵¹ The fear of the evil spirit was an ever-present phenomenon in the mind of the Bakiga. The shedding of blood - to appease the spirit - was a significant gesture that assured the victim and the community of salvation from evil.

Similarly, the shedding of Christ's blood on the cross to save humanity from sin was one of the fundamental teachings of Revival movement in Kigezi Sub-region. Thus, the Revival movement teachings could have found bearing in the Bakiga circumstances of the shedding of sacrificial blood to appease the spirits. Again, these sacrifices were made in public, declaring salvation of the evil spirits. The victim could now walk in the light or publicly acknowledge salvation from evil/taboo. He or she was welcomed back to the full participation in the affairs of the communal life. However, with the birth of revival movement in the region of Kigezi, repentance became more than verbal, it included putting things right, making restitution and confessing and such a repentant Mulokole would be welcomed to the full participation in the affairs of the movement's life. It has been observed that the distinctive theology and practice of the East African Revival was its emphasis on the real experience of the saving power of Christ and daily submission to him rather than an emphasis on the gifts of the Holy Spirit, such as speaking in tongues and supernatural healing. EARM taught about holy living, love for one another for the sake of unity. Nevertheless, one is left to wonder if there is any other mode of salvation among Christians of revival. This study reveals that Without a doubt in the East African Revival presented Christ Crucified as the only mode of salvation. And therefore, there is no Revival without Jesus Christ crucified. This study notes that the East African Revival preached a strong aversion to sin. The first work of the Holy Spirit in a sinner is to create hatred for sin and terror for its consequences.

Analyzing and interpreting the data collected by the questionnaire, a respondent wrote that:

“The revival brethren believed that; He who is the almighty Word, and true man, in redeeming us reasonably by His blood, gave Himself as the ransom for those who had been carried into captivity. And though the apostasy had gained its dominion over us unjustly, and, when we belonged by nature to almighty God, had snatched us away contrary to nature and made us its own disciples, the Word of God, who is mighty in all things, and in nowise lacking in the justice which is His, behaved with justice even towards the apostasy itself; and He redeemed that which was His own, not by violence (as the apostasy had by violence gained dominion over us at the first, insatiably snatching that which was not its own), but by persuasion, as it was fitting for God to gain His purpose by persuasion and not by use of violence; that so the ancient creation of God might be saved from perishing, without any infringement of justice”.

Equality before God

According to Kunhiyop, 'we' and 'us' concepts are deeply rooted in Africans from childhood⁵². Mbiti's exposition of the concept of community is sensational. He says that in traditional life,

⁵¹ Bevans, *Models of Contextual Theology*, 27.

⁵²Kunhiyop, *African Christian Ethics* (Nairobi: Hippo Books, 1979), 21

the individual does not and cannot exist alone except corporately. He owes his existence to other people, including those of past generations and his contemporaries. He is simply part of the whole. The community must, therefore, make, create, or produce the individual; for the individual depends on the corporate group. That only in terms of other people does the individual become conscious of his own being, his own duties, his privileges, and responsibilities towards himself and towards other people. When he suffers, he does not suffer alone but with the corporate group; when he rejoices, he rejoices not alone but with his kinsmen, his neighbors and his relatives whether living or dead. When he gets married, he is not alone, neither does the wife "belong" to him alone. So, also the children belong to the corporate body of kinsmen, even if they bear only their father's name. Whatever happens to the individual happens to the whole group and whatever happens to the whole group happens to the individual. Therefore, the individual can only say, "I am because we are, and since we are, therefore, I am".

Mbiti's assertion fits well with relationships and community values among the Bakiga. One respondent in an interview mentioned "we among the Bakiga, an individual cannot be separated from his clan and age group no matter what the individual may have done. This emphasizes a need to stay in tune with the community norms thus not be stressed. It may not have been a big surprise, therefore, that the seed of the Revival movement beliefs and practices, which displayed community set up, found fertile ground in Kigezi Sub-region. The movement brought reconciliation.

The Revival Message was shared by the converts across denominational boundaries. The Methodist, Presbyterian, Moravian, Lutheran and Anglican Churches became united in bonds of love. Denominational barriers crumbled, seeming less significant than the unity they found in Christ. Hostility between the tribes also broke down. Whereas the missionaries of the CMS had begun to serve outside the parish fellowships, those who were in the Revival loved and respected each other, whether black or white. Tribal tensions were eased.

Balokole Brethren stressed intense solidarity of the group and even made a point to look after each other. Concern for the needy and the less fortunate in the Kigezi sub-region became the norm and in this way many widows and widowers were saved from premature death, even as they converted and were set into families of brethren who would care for them. In turn the widows and widowers maintained their devotion to God in prayer, fasting and in teaching the young women and men.

Among the Bakiga, a home was a big communal aspect, and before revival it was observed that people never minded much about the cleanliness in their homes. However, the East African revival made an impact on the homes of Revival Brethren. By the time of the revival in the 1930's, basically the home was an important sphere of operation among the Bakiga in Kigezi sub-region and several changes took place there.

Explicitly, there was a high value of cleanliness, sober living among the Balokole. The Balokole became dedicated to personal and domestic cleanliness. Balokole Brethren' homes were known to be clean and organised. Very many dirty habits were discarded and even drinking water was boiled to prevent disease such as typhoid and others that can be spread through dirty water. The establishment of common high standards of cleanliness is often cited among the Balokole as contributing to their longevity, but shared standards of cleanliness and hospitality also eased previous tribal barriers as well.

A Rite of Passage

To be a full member of the community with rights and privileges, one had to pass through a rite of passage, as applicable in different African cultural systems. Rites of passage form important community group dynamics. These dynamics could have created the necessary facets for Revivalist's theology which also prided in community undercurrents.

The researcher acknowledges rite of passage as another contextual aspect that impacted the message of Revival movement in Kigezi sub-region more than any other. It was performed on special occasions to indicate entry into a new stage of life like birth, puberty, marriage, and death. When any of these rituals took place, it did not only attract the immediate family but the surrounding community. Puberty and marriage rites' dynamics are community centered and therefore seem to offer suitable socio-historical circumstances that could have favored Revival movement theology in Kigezi Sub-region. The Bakiga were public and communal, enhancing collective responsibility and belonging in line with John Mbiti's dictum, 'I am because we are, and since we are, therefore I am' (Mbiti, 1982:108-109). The involvement of the entire community in the affairs of an individual shows the strength of kinship and another relatedness that has to be weaved together through moral fabrics and various initiations.

The Aspect of Belief in the Holy Spirit

As analyzed in the previous chapters, to the East African Revival brethren, revival is the outpouring of the Holy Spirit. To them, the Holy Spirit awakens, revives, gives the burning heart, and he lights up the faces of men and women to be truly Christ-like. The very initial stirring in the hearts of believers and unbelievers were considered the work of the Holy Spirit. The Holy Spirit is He who points sinners to the Savior. The Revival Brethren understood that through the revelation of the Holy Spirit, the Lord Jesus is revealed to His people, through the Holy Spirit the brethren are enabled by looking to the Cross. The speakers at the Kabale (1975) convention of the East African Revival exhorted their hearers to "ask the Holy Spirit to show you only Jesus calling you to come and drink"⁵³ There was definite emphasis on being 'filled with the Holy Spirit'. We are denied this fullness due to sin in our lives. In other words, there is moral conversion for a Christian filled with the Holy Spirit of God.

As already discussed in this chapter, Traditional African religion believe that ancestors maintain a spiritual connection with their living relatives. Most ancestral spirits are generally good and kind. Negative actions taken by ancestral spirits is to cause minor illnesses to warn people that they have gotten onto the wrong path.

Moral Transformation

According to Mbiti, Africans believe that God has ordained a moral order for humans, through which they came to understand what is good and what is evil, so that they might live in harmony with one another and safeguard the life of the people. This order, according to Mbiti, is knowable to humans, by nature. Thus, it is because of the existence of this order that different communities have worked out a code of conduct. This happened in the past, and these codes were stipulated, considered sacred and binding, by the community leaders:

53 John Senyonyi, GAFCON EA Revival Distinctives, October 21, 2013. Retrived online on 11th August, 2022

Moral order helps men to work out and know among themselves what is good and what is evil, right, and wrong, truthful, and false, and beautiful and ugly, and what people's rights and duties are. Each society can formulate its values because there is moral order in the universe. These values deal with relationships among people, and between people and God and other spiritual beings, and man's relationship with the world of nature.

Mbiti further says that the morals and the institutions of the society are thought to have been given by God, or to be sanctioned ultimately by him. Therefore, any breach of such morals is an offense against the departed members of the family, and against God or the spirits, even if it is the people themselves who may suffer from such a breach and who may take action to punish the offender.

The moral and religious order in the universe is articulated and expressed in a variety of taboos and customs that prohibit specific actions contravening such order. Taboos and customs cover all aspects of human life: words, foods, dress, relations among people, marriage, burial, work, and so forth:

Breaking a taboo entails a punishment in the form of social ostracism, misfortune and even death. If people do not punish the offender, then the invisible world will punish him. This view arises from the belief in the religious order of the universe, in which God and other invisible beings are thought to be actively engaged in the world of men.

A part of this belief in the moral and religious order is belief in the invisible universe, which consists of divinities, spirits, and the ancestors (the living dead). These act as God's associates, assistants, and mediators, and they are directly involved in human affairs. Human beings maintain active and real relationships with the spiritual world, especially with the living dead, through offerings, sacrifices, and prayers. These act as a link between God and the human community.

On the other-hand, Moral Transformation "There was no conscious spiritual pride in this, it sprang from jealousy for the truth and the fair Name of Christ" (Smith 1946, 105). The Balokole were burdened for those whose lives were compromised by sin. . . This is the great message of the Revival, Cleansing and Victory through His Blood. For ourselves it means death to self-pleasing which means lust, and self-seeking which means pride. Revival Christo-centricity is the root of all the moral transformation that has been the most remarkable manifestation of conversion among the revivalists. The preeminence of the Lord Jesus over and above every other consideration makes the movement Christo-centric, and through the revelation of the Holy Spirit, the Lord Jesus is revealed to His people, through the Holy Spirit the brethren are enabled by looking to the cross, to be broken, repent, make restitution, share it with the brethren and rejoice in forgiveness frequently (Katarikawe and Wilson 1975, 219). For the Balokole it was incomprehensible that one should profess the name of Jesus without any visible change from a sinful lifestyle. The resultant lifestyle so reshaped the opinion of secular society that the secular community's recognition of a Mulokole's moral integrity was well known.

The above discussion can be deduced by acknowledging that because there was moral transformation among the African people long before the missionaries came, this is the very contextual aspect impacted the message of revival toward salvation in Kigezi sub-region.

CONTEXTUAL CONSTRUCT MODEL OF SALVATION IN KIGEZI SUB-REGION

Contextual Construct Model of Salvation in Kigezi Sub-Region

This Chapter is about developing a contextual construct of salvation in Kigezi sub-region. It does this by identifying some aspects where the construct is supposed to happen as a basis for the contextual construct model. Then, the researcher uses Lonergan's research model which is about retrieving the past: What happened? What did people think and speak? What developed historically? What misconceptions and problems appeared? And then the second part moves into the future: How does conversion in the theologian provide a basis for reflection on faith? What view of human nature does a converted perspective reveal? What are the time-tested truths and values of one's religion? How do we organize all these truths and values in a coherent perspective? How can we communicate our faith to others?

Although soteriology, or the doctrine of salvation, has always occupied a central place in Christian theology, its shape has changed due to the shifting of Christianity's center of gravity to a new cultural context in Africa. From the scriptures, we read that Jesus told his disciples to be his witnesses from Jerusalem to all of Judea, to Samaria unto the end of the world. This implies that the gospel moved away from the Jewish context where it was influenced by Judaism. It also implies that the nature and position of Jesus Christ needed clarification for the Gentile world, outside of the Jewish context. Similarly, in Africa, the Western missionaries should have considered the African context. The researcher's understanding is that the doctrine of salvation entered the ways in which it is being conceptualized in new contexts which are often vastly different from a more traditional Western approach. His position is supported by Maimela who says, the concept of salvation and how it should be understood is not as simple as we might suppose.⁵⁴ He states this because throughout the history of the church, theologians in different situations have proposed a variety of understandings of what salvation means.

As already stated, the Anglican Church in Kigezi Sub-region is faced with a crisis of contextualization of the gospel. The Gospel needs to be presented in a manner that is culturally relevant so as to meet the felt needs of the Christians. This approach will also help the converts not to revert to some of the traditional beliefs, values and practices which don't meet the standard of the Anglican faith. This assertion is best supported by Gehman's argument: Whenever Christians leave one denomination to attend to another there must be some perceived deficiency in the one and an attraction in the other. Therefore, as this research will show the Anglican Church in Kigezi Sub-region is tasked to incarnate the Gospel in such a way that the gospel will be incarnated in the lives of the Christians.

To apply Lonergan's Theological model, the researcher begins by analyzing what happened in the past in Kigezi Sub-region. In the past, it seemed normal to be a churchgoer and remain a traditionalist until the advent of EARM. Though at the external level these churchgoers claimed to be Christians, they were unbelieving and unchanged.

Stephen Neil observes:

On a deeper level than conduct, and in the end more menacing, is the persistent underground of non-Christian structures and patterns of thought. Those patterns are far more instinctive than rational. They persist in all of us, racially as well as individually.

54 S. S. Maimela, "Salvation in African Traditional Religions," *Missionalia* 13/2 (1985): 63-77.

such deep conviction can remain unspoken and can apparently, in Europe no less than in Africa, be transmitted from generation to generation. This explains the distressing emergence in third and fourth generation Christians of Old and evil practices such as one would imagine having long disappeared from the Christians consciousness.⁵⁵

Neil's observation is borne out of Mbiti assertion that:

A careful scrutiny of the religious situation shows clearly that in their encounter with traditional religions, Christianity and Islam have made only one astonishingly shallow penetration in converting the whole man of Africa, with all his historical -cultural roots, social dimension, self-consciousness and expectations.⁵⁶

In the same vein, Aylward Shorter notes that, at Baptism, the Africa Christian repudiates remarkably little of his former non-Christian outlook. What remains above the surface is, in fact, the tip of an iceberg. The African Christian is not asked to recant a religious philosophy. Consequently, he returns to the forbidden practices as occasion arises with remarkable ease. The resurgence of witchcraft, sorcery, and witch hunting among most professing Christians of Anglican faith in Kigezi Sub-region illustrate the point.

Missionaries, early African church leaders and some contemporary leaders have dismissed belief in witchcraft as mere superstition. In doing this, they fail to understand the African worldview. While acknowledging the great contribution of missionaries in bringing the gospel to Africa, I agree with some theologians who say that one of the major pitfalls of the pioneering and early missionaries was the way they berated African culture. Their attitude was in the main the basic negation of African culture, custom, religious and social life.

Church leaders are now painfully aware that dismissing the practice of traditional beliefs such as witchcraft as superstition no longer carries weight with many members of their congregations. Many Christians admit the existence of witchcraft and even confess to practicing it. In the light of such testimony, it is doubtful that churches have seriously responded to nagging problem of traditional beliefs from a scriptural and theological perspective. Because of this failure on the part of church leadership, Christians accept worldly standards and demonic explanations regarding the source of Evil rather than seeking Biblical and Theological explanations.

In 1 Corinthians 1:22, the Apostle Paul clarifies all Christological heresy into two basic types: Jews demand miraculous signs, and Greeks look for wisdom (NIV). One might expect that this wonder-wisdom dichotomy might not be quite as evident in Africa due to the relatively short history of Christianity on the continent. However, the Word of the Lord did not enter a theological vacuum in Africa. On the contrary, it immediately encountered long-established religious traditions. For most if not all Africans, the religious heritage forms an essential part-many would say, the heart and core- of their culture as it is expressed in the people's everyday existence. And this natural religion, which is so much a part of life that it needs. no written 'scripture', displays the familiar universal affinity for all sorts of wondrous signs and wise sayings.

55Stephen Neil, *The Unfinished Task* (London: Edinburgh House Press, 1957), 117-118.

56John S. Mbiti, *African Religions and Philosophy* (London: Heinemann, 1969), 263.

Consequently, it was observed among the Anglican professing Christians in Kigezi Sub-region; though they claim to be Christians, they are quick to suspect witchcraft when someone's child becomes sick or dies. They foolishly cling to this explanation because it satisfies their desire to find answers to their questions. The result is that many young Christians can tell countless stories testifying to the power of witches and wizards but can hardly tell one story about deliverance from demonic power. This is the justification for the much need for this study, to help such Christians to realize the greeter saving power in the child of God despite their Africaniness.

To some extent this may be due to the relatively large number of correspondences, both formal and functional, real, and apparent, that exist between African religion and the Bible, especially the Old Testament narrative accounts. Thus, there is a ready-made framework of belief and behavior into which traditional elements can be fitted or vice-versa.

In certain important respects, then, the 'Christianity' that results from this encounter is often syncretistic to varying degrees, depending on the situation (time, place, sociocultural circumstances, etc.) On the one hand, we find 'Christianized tradition', where certain compatible elements of Biblical faith and practice (largely the latter) are superimposed upon a fundamentally traditional base-in this case mainly the ancestral belief system. This is characteristic of the many indigenous independent churches which are springing up all over the Kigezi Sub-region. The deficient Christology in this instance is not due to too much of the wrong kind of education (i.e., rationalistic relativism- as is the case for many prominent theologians in Africa and Kigezi in particular), but to too little of the right instruction, that is, in the very basics of Scriptural truth.

As observed in the process of data collection to this study, some professing Christians in the Anglican Church with in Kigezi Sub-region have lost confidence in the absolute authority in the scripture, they have questioned such fundamental doctrines as the person of Christ- Subjective theory of salvation that was most espoused by the East African Revival Movements; a movement that is believed to have started in Kigezi and spread to other areas of the country and to the continent at large.

Quoting Pope John Paul II:

In the incarnation of the son of God we see forged the enduring and definitive synthesis which the human mind of itself could not even have imagined: The Eternal enters time, the whole lies hidden in the part, God takes on a human face. The truth communicated in Christ's revelation is therefore no longer confined to a particular place or culture but is offered to every man and woman who would welcome it as the word which is the valid source of meaning for human life.⁵⁷

The above quotation supports the subjective theory of Salvation that was espoused by the East African Revival movement of 1935 up to date. The Revivalist's mainstream Christian thought is that Salvation, in the Christian sense of the term, is manifested in and through and constituted based on the life, death and resurrection of Jesus Christ. This interconnection of Jesus Christ with the achievement of Salvation has been characteristic of Christian theology down the ages.⁵⁸ According to McGrath, to assert that Jesus Christ makes Salvation possible is not to

57 Pope John Paul II's (1920-2005) encyclical letter Faith and Reason (1998).

58 McGrath, Christian Theology: An introduction, 296.

deny that other modes of Salvation are accessible by other means; It is simply to insist that, with in the Christian tradition, the distinctively Christian understanding of what Salvation is can only be realized based on Jesus Christ.⁵⁹

The Anglican Church with in Kigezi, therefore bares a task to contextualize the gospel but also to emphasize that Christian belief, and especially Christian ethics, are shaped by the narrative of Jesus Christ, which gives fresh and substance to the otherwise abstract ideas of values and virtues. The story of Jesus thus exercises a controlling influence over Christian thinking about ethics in that the way Jesus acted is seen as having continuing importance for the Church today. The example of this Salvation power in Jesus Christ is testified by John Steve Mugisha in the article, “Our agreement was signed by the blood of Jesus!” (Bishop Festo Kivengere); how this statement led me to Salvation:

I still remember the time when I had just got saved and I was doing restitution in accordance with Luke chapter 19:8. This was the hardest part of early salvation. I had stolen a book from Patience Rwendire whom I was studying with at Kigezi High school primary. I was convicted by the Holy Spirit to take that book back. This was after some five years! I took the book, gave it to her and told her that I was saved. She herself had been saved already, so she did not embarrass me but praised the lord with me! Over 30 years down the road, Patience today is still saved. Praise the LORD!⁶⁰

From the above action, it is clear for one to see how the Kigezi Revivalists were impacted by the message of Salvation in the example of Jesus Christ (The Subjective Theory of Salvation). In the practice of their faith, the Revivalists emphasized purity as Jesus was pure. This helped the Church. Many of the bad and unchristian practices such as drunkenness, Witchcraft, immorality, polygamy etc. were confessed and discarded. Walking in light and sharing for spiritual guidance became one of their characteristics unlike today when most professing Christians decide to revert to traditional beliefs and practices when faced with crises such as death, loss of property, etc. instead of completely giving themselves to Christ and trusting that He can solve their daily life challenges.

In the past, unawareness of scriptural truths and theology also contributed to the resurgence of traditional beliefs and practices among the first Christian converts in Kigezi Sub-region. It was never easy for them to quickly adopt the Christian doctrine. Presently, many professing Christians have less knowledge of the scriptures and thus are not aware of what the Bible really teaches on many issues such as witchcraft and other traditions which they indulge in. In Kigezi Sub-region, Pastors and Evangelists are more prone to issue superficial condemnations than to give systematic teaching on philosophical, religious and theological beliefs and values in the Bakiga Context.

Stephen Neil puts his figure on the problem:

Almost everywhere there has been grave failure in the giving of systematic instruction to the members of the Christian faith. There has been plenty of preaching-almost all simple

⁵⁹Ibid

⁶⁰Muranga & Mbaasa, The East African Revival Through 80 years (1935-2015); Testimonies, Stories and Reflections, 2018, 32-40.

sermons -but the intellectual content has been small, and the aim is all too often moralistic edification rather than serious instruction. The Bible is a more difficult book than is often realized by those who have been brought up on it.⁶¹

The same point is the ultimate purpose why this study was conducted; one is forced to ask questions: Why does the professing Anglican Christians in Kigezi Sub-region in times of human crisis, revert to non-Christian practices? This appears to be the rule rather than the exception because the Bakiga's past has been ignored and no attempt has been made to penetrate it with the regeneration power of the gospel message. Therefore, it can be asserted that although many Africans are Christians, their worldview has not been transformed. It should be remembered in the words of St. Augustine that, "the disobedience of the first man would have plunged all men into the endless misery of the second death, had not the grace of God rescued man."⁶²

The counter-cultural construct model is developed in the know that God, desired not only that the human race might be able by their similarity of nature to associate with one another, but also that they might be bound together in harmony and peace by the ties of relationship, was pleased to derive all men from one individual, and created man with such a nature that the members of the race should not have died, had not the two first (of whom the one was created out of nothing, and the other out of him) merited this by their disobedience; for by them so great a sin was committed, that by it the human nature was altered for the worse, and was transmitted also to their posterity, liable to sin and subject to death. By this knowledge, this construct upholds that the kingdom of death so reigned over men, that the deserved penalty of sin would have hurled all headlong even into the second death, of which there is no end, had not the undeserved grace of God saved some therefrom. And thus, it has come to pass, that though there are very many and great nations all over the earth, whose rites and customs, speech, arms, and dress, are distinguished by marked differences, yet there are no more than two kinds of human society, which we may justly call two cities, according to the language of our Scriptures. The one consists of those who wish to live after the flesh, the other of those who wish to live after the spirit; and when they severally achieve what they wish, they live in peace, each after their kind.

The researcher further observes that, despite the innumerable blessings of personal study of scripture, there are also dangers in the practice of personal study of scripture: for example, an almost superstitious, 'horoscope' attitude can develop whereby the portion to be studied each day is detached from its Biblical context and forced to yield some hidden, special message relevant to the reader's immediate situation. No doubt God does at times make his Word remarkably relevant to specific needs, but we need to keep before us that the whole Bible is God's word to us of the time; the Truth which each passage and text has for us is its truth within its whole Biblical and Theological context. Correct principles of interpretation are as pertinent for private as for public understanding of scripture.

The steady disintegration of tradition structures and values has destroyed the controls and restraints that once surrounded the practice of traditional beliefs. In Kigezi Sub-region, the Bakiga could not simply claim that someone was a religious personage. Elders exercised control and were the interpreters and judges of who practiced traditional beliefs. The collapse

⁶¹Neil, *The Unfinished Task*, 130.

⁶²St. Augustine, *City of God*, 750

of the authority of the elders has contributed to the breakdown of law and order and today even children and young people claim to be experts in traditional practices. In fact, young people have become authorities. There are no checks and controls to curb the modern mass hysteria of belief and practice of non-Christian culture and as a result even professing Christians have been indulged in practices of non-Christians.

There is needed to beware of developing a legalistic attitude whereby one presumes to earn God's blessing because we have fulfilled our daily devotional obligations, or of becoming burdened with a sense of guilt and the feeling that 'today is bound to go wrong' if we miss our Bible study time. The sovereign God of glory does not depend on our feeble religious exercises for the operation of his purpose in our lives, or to protect and bless us in his grace. These dangers, however, should in no way be permitted to outweigh the incalculable value of the life-long practice of daily study of God's Word.

When confronted with pain or sorrow, we are all forced to square our experience with our religious beliefs and understanding. Harold Kushner, a Jewish writer, say,

None of us can avoid the problem of why bad things happen to good people. Sooner or later each of us finds himself playing one of the roles in the story of Job, whether as a victim of tragedy, as a member of the family, or as a friend / comforter. The questions never change, the search for a satisfying answer continues.⁶³

As observed earlier, most Anglican Christians in the church in Kigezi Sub-region when faced with crises such as witchcraft, the question that faces them is whether their faith offers them a satisfactory explanation for the evil they are experiencing. Questions such as: does the salvation that Jesus offers not enough in solving their problems? Is the subjective theory of salvation that the East African revival movement espouses relevant to the Bakiga Christians today? have been raised and asked at societal levels in Kigezi but also universally.

John Hick, who has written extensively on the topic of evil, states the problem as follows:

Christianity, like Judaism and Islam, is committed to a monotheistic doctrine of God as absolute in goodness and power as the creator of the universe ex-nihilo. If God is all powerful, then he must be able to prevent evil along with the entire human crisis accompanying it. If he is all good, he must (Want to) prevent evil. But evil exists. Therefore, God is either not all powerful or not all good.⁶⁴

Similarly, some people in Kigezi Sub-region put this crisis like this: Is he (God) willing to prevent evil but not able? Then he is impotent. Is he able but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil? They go on to challenge Christians by asking them "why is there misery at all in the world? Not by chance surely. From some cause then. Is it from the intention of the deity? But he is almighty.

Undoubtedly, most Christians in Kigezi were found to be believing that God is almighty, and that Jesus is the son of God who provides salvation through his shed blood. At the same time, they strongly believe that evil spirits are ultimately responsible for all the suffering, sickness, and death that afflict them as God's children. Thus, while they theoretically believe in a

63Harold S. Kushner, *When Bad Things Happen to Good People* (New York: Avon, 1981), 143.

64 John Hick, "The Problem of Evil", in *Encyclopedia of Philosophy*, 1967 p. 136.

supreme God, at the practical level their faith is dualistic. Their understanding of ultimate reality is that there are two equal competing realities, one good and one evil.

Almost African societies believe in witchcraft in one form or another. It is the traditional way of explaining the ultimate cause of any evil, misfortune or death. For instance, barren women, people whose children die at birth, women with irregular menstrual flow, accident victims, traders who suffer losses, office workers who fail to get promotions, a political candidate who fails to get elected, a student who fails examinations, a person who notices scratches on his or her body, a hunter or fisherman who fails to bring home meat, a farmer with bad crop yields, a football team that constantly loses matches- all suspect witches as the cause of their misfortune. Even those who are most successful in their business or profession constantly fear being bewitched by envious relatives or friends.

Reflecting on the experiences shared by the researcher's respondents, witchcraft as one of the crises that usually face most professing Christians in Kigezi Sub-region can well be explained as: "an inherent capacity to exert supernatural influence over another person." This influence frequently causes harm, and it explains phenomena such breaches in social relations, anti-social behavior, unexpected occurrences, sickness, and death. It is impossible to deny the existence and reality of a belief in witchcraft. This belief must be taken seriously because it is very real. For those who hold this belief, there is no kind of illness or hardship at all that may not be attributed to witchcraft. When natural or religious explanations fail to satisfy, the social explanation -witchcraft-is invariably invoked.

In Kigezi subregion, African Traditional Religion is accommodated in in most of the Christian practices such as worship etc. Some people in Kigezi sub-region aim to be Christian without losing their African identity.⁶⁵

The interviews that were conducted revealed that, most Anglican professing Christians revert to traditional values, beliefs, and practices in quest to be relevant to their culture. They assert that even when they believe in the salvation power in Christ, but most of their daily experiences are not met. Nevertheless, during the revival movement, most Revivalists discarded this belief and only sacrificed themselves to Jesus by this declaration; 'Yesu Namara'. They told Stories and confessions about witchcraft. They testified, "Though the belief in witchcraft attempts to provide a solution to the existence of evil in the world, the solution it offers is inadequate."

When a member of the Revival was asked a message, she had for such Christians who revert to practice African tradition, such as witchcraft; this was her response:

The teaching of the Old and New Testaments, both warn the people of God to have nothing to do with any form of witchcraft. Leviticus 19:31 tells the people of Israel, "Do not turn to mediums or seek out spirits, for you will be defiled by them" (see also Lev 20:6-7; Exo 22:18). Deuteronomy 18:10-12 makes the command even more explicit: "Let no one be found among you, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spirits or who consults the dead. Anyone who does these things is detestable to the Lord." The New Testament associate witchcraft with the acts of the sinful

65 See also Jele S. Manganyi, and Johan Buitendag. "A critical Analysis on African Traditional Religion and the Trinity" in *HTS Teologiese Studies*, 69/1 (January 2013).

nature (Gal 5:20). In Acts 19:18-19 those who came to Christ renounced sorcery along with other 'evil deeds'.

It is very clear from the passages quoted in her response that witchcraft or any human interaction with demonic activity is detestable to God. Paul says that people must be bewitched when they replace faith in God with faith in anything else, including the Law (Gal 3:1). How much more is it detestable to replace faith in God with involvement in demonic activity or giving verbal support to such activity?

As the revival movement asserted that Jesus has stripped evil forces of their power: "having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Col 2:15). Their view is supported by Fred Dickason when he says:

Satan and demons are no match of Christ, the Godman. In the face of satanic opposition, the cross accomplished God's self-glorification, released the devil's prisoners, publicly routed evil spirits and sealed their judgment so that men would never have to fear or follow them again.⁶⁶

The researcher observed that, The Bible is often used merely as a source of proof texts to support the traditional opinions and beliefs of these professing Christians in Kigezi Sub-region, However, when properly interpreted, the Bible does not support the kinds of doctrines of demons, evil spirits and witchcrafts that are supported, nursed, and propagated in the Kigezi Sub-region. Though Bakiga experiences stories are relevant and should be interacted with, the truth these professing Christians in Anglican faith believe should be based solely on Scripture.

As Merrill Unger observes:

Every spirit anointed minister should echo the words of the Great Deliverer, the Lord Jesus Christ whose ministry of liberation was so gloriously foretold, "the spirit of the Lord is upon me to proclaim freedom for the captive and release from darkness for the prisoners."⁶⁷

In most cases, many ministers of the Gospel do not understand what they are fighting against, and so cannot proclaim a message of victory. To deal with the problem of evil properly, we must approach it with concepts that are properly rooted in the scripture.

For the Bakiga Christians to best utilize the salvation power in Christ whom they profess as their savior, there is need for them to use this construct: Our "Advocate with the Father": Christ-the Great Ancestral Mediator. Among the Bakiga, the ancestors, especially the recently departed or 'living- dead' who remains in the conscious memory of their survivors, play an indispensable role in the ontology and phenomenology of Bakiga societies/ families. One's personal ancestral spirit (Omuzimu) serves to preserve life, mainly by protecting its ward from the attacks of witches and sorcerers, in return for periodic rites of sacred 'remembrance' in the form of prayers, offerings, and appellation (i.e. giving its name to a child or initiate). The same thing occurs on a communal level regarding prominent family, clan, and tribal spirits. Where such recognition is not forthcoming or is rendered in an unsatisfactory manner, however, the offended ancestor may chastise the negligent person(s) by allowing some sickness or accident to befall. Similar punitive measures will also be effected if one violates traditional custom, especially the important taboos which govern interpersonal relations (e.g. a case of incest). Thus, when calamity strikes, whether on an individual or corporate scale (e.g. a drought or

66 C. Fred Dickason, *Angels, Elect and Evil* (Chicago: Moody Press, 1975), 215.

67 Merrill Unger, *Demons in the World Today* (Wheaton: Tyndale House Publishers, 1971), 188.

plague), then upon the advice of a diviner or an obvious act of revelation from the spirits (e.g. a dream, omen, or case of possession), people will seek to make amends through the stipulated sacrifices of appeasement and expiation. Similarly, when earthly blessings have been received (e.g., a new child or a good harvest), the appropriate offerings of thanksgiving must be made. Though it is said that in such venerative ritual action the spirits act only as 'mediators' to present their descendants' supplications or oblations (as the case maybe) to the High God (perhaps Kazoba Kanyamuhanga, Mbaheka, Nyabingi etc. it often appears that the latter is only a remote divine figurehead and that the real worship is directed towards his semi-deified representatives. These intermediaries have for all practical purposes supplanted the Supreme Being in the hearts and lives of his people. A danger of similar displacement exists then in Christian theology when the ancestral analogy is contextually applied to Christ. The case for viewing Christ as our great 'Ancestor' is eloquently presented by Moyo as follows:

Since religion is an integral part of the African's culture, a rejection of one's [traditional] family religious practices can only lead to a crisis of identity, ... since one's identity can only be expressed · through relationships in the community of the living and the living-dead, and through them with the Supreme Being. An African community without the living-dead, the ancestor shades, is deprived of life in the present, in the future, and of a life with God [Therefore), until Christ is brought right into our fellowship with the living-dead, most of our African Christians will continue to suffer from 'religious schizophrenia'.⁶⁸

It may be true to say that such an accommodation to the religious world view of African peoples makes it easier for them to 'accept' Christ. But what sort of Christ are they thus led to put their trust in? Yes, he is their special brother (relative) and can serve as their mediator before God; he can also protect them from physical and mystical (i.e. sorcerous) danger; he can even suffer and die for them as the supreme example of selfless self-giving on behalf of the community at large. But the predominant emphasis in the performance of such a role remains firmly fixed upon worldly cares and concerns and thus upon Christ's humanity. One does not need God to function in this capacity, only a divinely endowed, wonder- working ancestor, indeed, the greatest of these. And certainly, it is not too difficult to read (wrongly), and to derive proof from, the gospels (excepting John perhaps) in a way that would support such a reductionistic and syncretistic perspective.

The problem when Christ is cast in the role of the traditional African intermediary as one of my respondents observes: that he "is far removed from the Christian concept of the mediator, who not only provides communication but also removes the barriers of sin and guilt that separate men from God." Along these same lines, another respondent asserts that "some of the Bakiga do not see the mediatory functions of Christ as being that of pleading for him before God for the forgiveness of sin". The difficulty here is related to that of having an inadequate, indigenized conception of both sin and salvation. In keeping with such a perspective, some of the most central teachings of Scripture may be temporalized, even trivialized, to reflect a mere current, situational relevance. For example, the theology of the cross may be likened to the authority associated with royal staffs and stools as symbols of the "presence of the ever-living ancestors", like that of 'Kakiga' etc.

68Ambrose Moyo. "An African Lutheran Theology," in Albert Pero and Ambrose Moyo (eds.), Theology and the Black Experience: The Lutheran Heritage Interpreted by African and African American Theologians, (Minneapolis: Augsburg Publishing House, 1988), 76-96.

However, in the Kiga society, the essence of sin is an antisocial act. It is not an abstract transgression of a law; rather it is a factual contradiction of established order. Further, this contradiction or fault sometimes does harm others- For example, Jealousy, murder, rape, incest and is considered to involve ill will to the other person. The contradiction thus fractures the interpersonal relationships centered on the ego.

This contextual construct model stipulates that, in Kiga society and prayers, the power to perform cures is attributed to the Supreme Being. Consequently, a healer, before performing a cure, does two things. First, he looks up to the skies in acknowledgment of his dependence on the Supreme Being for the power to heal. Second, he specifically addresses a prayer to the Supreme Being for his blessings on the venture. Thus, the good miracles performed by Jesus would be a concrete way of expressing his power and divinity. Jesus has the power of God and wields it. He could not have wielded that power unless he had been ensouled with God. The parallel between the Mukiga healer and Jesus can backfire. Some confusion may arise out of the fact that both the healer and Jesus look up to heaven acknowledging their power from God. To that extent they show their dependence on God and therefore, their humanity. That aspect does not argue the divinity of either the healer or Jesus. However, the concern is with the product, the actual healing or act of power which in the thinking of traditional society is impossible unless the Spirit Being does it. Consequently, before a cure the traditional healer goes through ritual motions to be sinless and in a state of holiness, so to speak. Now of cure, the healer is not his normal self, but only the vehicle of the Spirit-Being to effect a cure. This is what is meant by being ensouled with God. In this contextual contrast, the researcher draws the difference between Jesus and the healers would be unprecedented scale on which he was ensouled with God: Jesus was in a perpetual state of holiness, perpetually ensouled with God so much so that the divine power was like a continuously flowing electric power in him, unlike the traditional healer, who has occasional experience of it.

An understanding of some of the attributes of God is necessary if professing Christians of Anglican faith in Kigezi Sub-region must adequately understand the evil and the power of salvation that Jesus offers as enough for them. According to scripture, God is wholly sovereign and independent over creation and all of history. He relies on only self-existent and self-directed (Job 12:13-25; Ps 103:19; Acts 17:24-25; John 5:26-27; Jer. 10:10-12). This doctrine 'is no mere philosophical dogma devoid of practical value. Rather it is the doctrine that gives meaning and substance to all other doctrines'.⁶⁹ Arthur W. Pink describes it as 'the foundation of Christian faith' the Centre of gravity in the system of Christian truth. It is also Christian's strength and comfort amid the storms of this life."⁷⁰ Because God is sovereign, Satan and evil spirits act only when God gives them permission to do so. The story of Job (especially chapters 1-2) clearly demonstrates this truth. Knowledge of the sovereignty of God affords a deep sense of security in the world that is full of misery and trouble (Rom 8:31-39).

On carrying out of this research, the critical question was asked by the respondent to the researcher during an interaction in the interview; "Why do you think God is sustaining these professing Christians who revert to traditional practices and beliefs?" Wouldn't God have killed them if He was annoyed with there way of life? At this point, this construct gives a response:

⁶⁹James Montgomery Boice, Foundations of the Christian Faith: A Comprehensive and Readable Theology, Vol. 1: Revelation (Downers Grove: IVP,1986), 117.

⁷⁰ Quoted in Boice, Foundations of the Christian Faith, 117-118.

God's goodness is shown in a real and practical way through his demonstration of His Grace, Love and Mercy towards all his creatures (Ps. 84:11; 104:10-30; Jas 1:17). This goodness is far greater than we can understand:

God's goodness is a blazing, consuming, awe-inspiring thing, unlike the best that we know among men. It is when we see the creator standing over against his creation, distinct from it, yet controlling every particle of it; loving his children with infinite love, yet hating evil with infinite hatred, that we see Theism in all its glory.⁷¹

In any human crisis the Christian must cling to the fact that God is indeed good. (Lam 3:21-25). His love is still evident even as his children suffer to his glory (Rom 8:38-39). Evil will not endure forever, but God's love for his children is everlasting (Jer 31:3).

More importantly, the Bakiga in Kigezi Sub-region need to remember that God is always present with them, and this knowledge should transform their worldview like (Job 34:21-22). God told Moses: "My presence will go with you" (Exod 33:14). Elisha could reassure his servant, (2Kgs 6:16). The scripture does not deny the existence of demons and evil spirits. But they insist that the presence of God and his angels provides security against demons and any other cause for human fear. After all, the Apostle John reminds us, "the one who is in you is greater than the one who is in the world" (1 John 4:4). Our God, who is always with us, is greater, mightier, and stronger than the devil. The Christian rest confidently on Christ's promise that he will be with us to the end of the age (Matt 28:20). The point is not to deny the existence and power of Satan and his agents like demons and witches but to affirm the power of God over those who oppose us.

The believer needs to understand that ultimate source of evil is sin. The consequences of Adam and Eve's sin include death, pain, domination of the wife by the husband, cursed ground and hard labour (Gen. 3:16-19). In other words, evil in all its forms is a result of sin (Rom 5:12) and "the wage of sin is death" (Rom 6:23).

The effect of moral choices. Evil and suffering are not just the result of Adam and Eve's sin, in which we all share, but also our own sin and the moral choices we have made. Our choices set in motion laws of cause and effect that God has established. For example, those who live promiscuous lives and get infected with HIV/AIDS should not blame any witch or evil forces. They themselves are responsible for contracting this deadly disease.

The effect of physical laws. We are free to act, making our own decisions. But if we decide to Jump from a tree, the laws of gravity will cause us to fall. We suffer injury or death. Moreover, the fact that we are mortal means that all of us will have to die from one cause or another.

The effect of evil forces. Evil Spirits or demons exist, and they afflict human beings. The story of Job indicates that the demonic world can be involved in causing disease and even death and in tempting us to sin (Job chapters 1-2).

God's purposes. The story of Job is not only a testimony to the presence of evil forces but also make it clear that God is in control. He is the one who allows Satan to inflict suffering, but he does it for his special purposes (Gen 50:20; Acts 2:23). Ultimately the goodness of God must

71 John Wenham, The Goodness of God (Downers Grove: IVP, 1974), 184.

be seen from his perspective, not from human point of view. When he allows evil, it is not because he desires to see his children suffer but because he intends to achieve his goal. Job's affliction tested him and refined his faith (Job 1:22; 2:10; see also Rom 5:3-4). Thus, the demonic and divine cause of suffering are unrelated but interrelated.

God controls evil and he will eventually do away with it. He already sets limits to the extent to which evil can harm his children (Job 1:12; 2:6; 14:5). We must realize that we can be touched by the devil only as God Almighty allows the devil or evil forces to do so, and even in this case God has placed a limit on demonic power. The devil does not compete with God's power; he seeks god's permission to inflict injury or harm God's people. We must show the same confidence as job did even in the face of the death of his children and the destruction of his property. Even when we cannot fully understand why God permits us to endure so much pain, we must say along with Job, "Though he slayed me, yet will I hope in him" (Job 13:15). When crisis and deserver strike, believers do not deny the existence and potency of demonic spirits, but they do not yield to them. Instead, believers affirm their radical commitment to the sovereign Lord.

The problem of evil in all its forms should also motivate us to live as if we were about to die at any moment. This is what we the psalmist meant when he said, "Teach us to number our days aright" (Ps 90:12). God has not promised that we will not die a violent death. That we are to die is certain; that we will die in our sleep is nowhere guaranteed. A Christian may become mentally deranged, may drown, may be killed in a car accident, or may be murdered. As Job 21:22-25 states: "can anyone teach knowledge to God, since he judges even the highest? One man dies in full vigor, completely secure and at ease, his body well nourished, his bones rich with marrow. Another man dies in bitterness of soul, never having enjoyed anything good."

A rationalistic approach guided by traditional notions regarding the ancestral spirits is also able to solve the (admittedly) difficult problem concerning the eternal fate of those who died having no knowledge of Jesus Christ:

We believe that the death of Christ is for the whole world and no one either living or dead is outside the scope of the merits of Christ's death. Thus, both Christians and non-Christians receive salvation through Christ's death and are linked with him through the sacrament which he himself instituted. The African ancestors could also be included in the Communion of Saints in this way.⁷²

Western liberal universalism has thus assumed African garb! The point here is not to make a blanket condemnation of all non-Christian ancestors; it is simply to assert that New Testament Christianity cannot be applied, retroactively as it were, to their present state and eternal relationship with God. Such problems arise when certain biblical metaphors (e.g., the 'body of Christ') or doctrinal concepts (e.g., the 'communion of saints') are detached from their original theological and cultural moorings and reinterpreted within a local setting, one which may have quite different presuppositions and implications.

Such an overly anthropocentric perspective on Christ's mission is often accompanied by a similar opinion regarding his person. As in the ancient Adaptationist heresy, one discerns in

⁷²Edward Fashole-Luke, "Ancestor Veneration and the Communion of Saints," in M. Glasswell and E. Fashole-Luke (eds.), New Testament, Christianity for Africa, and the World (London: SPCK, 1974).

many current theological writings emanating from Africa a disturbing tendency to view Christ almost exclusively in terms of his humanity, while his work on behalf of mankind is correspondingly reduced to its 'practical' applicability to the present-day and this-world:

He is the authentic man bearing the *Imagio Dei*. It was as a man that he achieved sinlessness and thus came to be seen as divine. The authority he exhibited over nature and sickness was his by virtue of his perfected humanity.⁷³

It is no doubt for this reason that scholars such as Appiah-Kubi come to the pessimistic conclusion that by saying "the] major titles of Jesus, the Messiah, the Christ, the Son of David, and the Son of Man have no relevance to traditional African concepts. This does not fit into the thought form of African peoples"⁷⁴ The biblical ignorance of common Christian laypersons in this matter might possibly be excused, but not the rationalistic skepticism of those who should have been their instructors.

Confessions, stories, and experiences of witchcraft are a clear demonstration of what Bakiga believe based on their cultural experience. Christians in Kigezi Subregion, they need to address their cultural postulated reality of witchcraft pastorally with seriousness, sensitivity, and respect. They should not live as if there are no evil spirits and witches but should live with the full conviction that God is in control, believing wholeheartedly that the devil and his forces have been conquered and that as believers they have no need to fear demonic forces.

Without this affirmation from the scriptures in our ears, it should not be worth being a Christian. The joy of being Christian is that our God is sovereign over all evil forces, and that the child of God can proclaim this without fear. This is the clear teaching of the scriptures. It should provide great comfort and strength in these times when the resurgence of belief in demonic activities produces so much fear and terror. The Christian has victory in Christ over witchcraft and all its forces.

It should further be understood that what Jesus was promising for the future, and doing in the present, was not about saving souls for a disembodied eternity but rescuing people from the corruption and decay of the way the world presently is so they could enjoy, already God's ultimate purpose -and so they could thus become colleagues and partners in that larger project.

Besides, one wonders whether there might not be more relevance to at least some of these 'praise-names' (if well translated) than the authorities may have recognized- for example, in the notion of 'anointing' (i.e. Messiah), which is practiced in the royal induction ceremonies of some Bakiga people. One of the most extensive and scholarly expositions of the ancestor analogy as applied to Christ has been produced by the Tanzanian Catholic theologian, Charles Nyamiti. In a book entitled, *Christ as Our Ancestor* (1984), Nyamiti makes an admirable effort to give a systematic presentation of "Christology from an African perspective." However, this work is unfortunately marred in many respects due to the influence of conceptual interference from the tradition of his own Church, as is apparent already in the following statement from the book's preface:

73 Pobe, *Towards an African Theology*, 38

74Koft Appiah-Kubi, *African Theology En Route*, (Maryknoll: Orbis Books, 1979), 127.

Theological inquiry revealed that not only African ancestors who died in a state of friendship with God but all the saints in heaven and purgatory can be regarded as our true Christian ancestors.⁷⁵

Nyamiti bases his Christological analogy on five major points of similarity which emerge from his definition of a "brother- ancestor. He says:

A brother-ancestor is a relative of a person with whom he has a common parent, and of whom he is a mediator to God, archetype of behavior and with whom-thanks to his supernatural status acquired through death- he is entitled to have regular sacred communication⁷⁶

While one recognizes here certain general correspondences with the biblical teaching of Christ; to attempt (as Nyamiti does) to force these into a systematic theological framework can only result in some examples of the worst excesses of contextualization. For instance, in his discussion of "our regular sacred communion with (Christ]", the author makes an application that is not only contra-Scriptural, but is also patently anthropocentric in the extreme, a manifestation of universal Do Ut des natural religion:

By punishing those who fail in this regard, Christ's action is like that of African ancestors who punish their negligent descendants. On the other hand, the Savior rewards plentifully His faithful members. Here again His attitude corresponds to that of the African ancestors who are supposed to reward their faithful descendants⁷⁷

Quotations such as these clearly indicate that what some theologians regard as "a true 'praeparatio evangelica'"⁷⁸, namely key religious concepts from the traditional belief system, have been analogically pushed to the point where they blur and sometimes completely blot out the uncompromising Christology of the Scriptures. Indeed, "if we do not let the biblical paradigm control our interpretation, then the danger of distortion of the biblical message is great"⁷⁹

In Kigezi Sub-region, individual's life and the pursuit of life are not attainable in isolation and apart from one's fellows because life is communal and is possible only in a network of mutual interdependencies between an individual and his or her community. ; He further urges, African Traditional Religion has a space to exist within the Christian faith within Kigezi Sub-region, it's only the approach to worship that differs. ATR as a religion existed before Christianity in Kigezi Sub-region before the arrival of the missionaries and it cannot be ignored at all. By saying the above, the researcher implores the church leaders to use the contextual constructs within this chapter to overcome the problem of western cultural imperialism. Nevertheless, contextualization should be done carefully. The researcher agrees with the observation by Carson when he observes:

75Charles Namiti, African Theology: Its Nature, Problems and Methods, (Kampala: Gaba Publications, 1984) 39.

76Ibid

77 Ibid

78 Ibid

79Tienou, Tite, "The Church in African Theology: Description and Analysis of Hermeneutical Presuppositions," in Carson (1984): 151-165.

To appeal to the demands of the interpreter's cultural context is legitimate, provided that the intent is to facilitate the understanding and proclamation of the Bible within that context, not to transfer the authority of the Bible to conceptions and mandates not demonstrably emerging from the horizon of understanding of the biblical writers themselves.⁸⁰

This chapter has demonstrated that the counter-culture model rejects some aspects in the Kiga culture while living with and even affirming other aspects of it. For this reason, in order for salvation to be understood by Christians in the Kigezi Sub-region, it has to be analyzed through the eyes of Scripture. This process requires solid exegesis to avoid the extremes of cultural imperialism on one side and excessive accommodation on the other. This may lead to total rejection of some of the cultural aspects of the Bakiga in their understanding of salvation.

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

In this study, the researcher was interested in investigating whether one can still be a good practicing Christian within his cultural setting that is different from that of the people who brought the Bible to Africa and specifically to Kigezi Sub-region. There are a number of issues that involved this study, however the researcher limited himself to answering the question whether the salvation that Jesus offers is enough in solving the problems some Bakiga Christians encounter in Kigezi sub-region, whether the subjective theory of salvation that the East African revival movement espoused is relevant to the Bakiga Christians today and developing contextual construct model of salvation in Kigezi Sub-region.

Conclusion

The study revealed that, it's true that most Anglican professing Christians in Kigezi Sub-region revert to traditional values, beliefs, and practices in quest to be relevant to their culture. They assert that even when they believe in the salvation power in Christ, but most of their daily life needs are not met by the approach the contemporary church in Kigezi Sub-region applies. However, as stated in the problem statement, the revival movement that spread first in Uganda from Kigezi Sub-region espoused the Subjective Theory of salvation; they yearned to be Christ-like in their daily lives. Most Revivalists discarded traditional beliefs and only sacrificed themselves to Jesus by this declaration; 'Yesu Namara'. They told Stories and confessions about crises faced against their faith such as Witchcraft. They testified though the belief in witchcraft attempts to provide a solution to the existence of evil in the world, the solution it offers is inadequate.

Paul says that people must be bewitched when they replace faith in God with faith in anything else, including the Law (Gal 3:1). How much more is it detestable to replace faith in God with involvement in demonic activity or giving verbal support to such activity? However, in this study, it has been clarified that not all traditional practices and values of the Bakiga as people who mostly inhabit the region of Kigezi are bad, it must continue to be noted that most of them were labeled evil by the white man, "the first missionaries" who were foreigners and never minded contextualizing the Gospel they came preaching.

80A. D. Carson (ed.), Biblical Interpretation and the Church: The Problem of Contextualization. (Nashville: Thomas Nelson, 1984), 11-29.

This study has confirmed that no one ever meets universal Christianity in itself: we only ever meet Christianity in a local form and that means a historically, culturally conditioned form. Therefore, the preachers of the word need not to fear this, they must understand that when God became man he became historically, cultural conditioned man in a particular time and place. What he became, we need not fear to be. There is nothing wrong in having local forms of Christianity if we remember that they are local. It should be always membered that the teachings of Christianity remain objectively true in all times and in all places.

Recommendations

I recommend proper theological education to be mandatory taught to everyone seeking to preach the word of God and Bible studies must be encouraged for all Christians.

I also recommend that; for any missionary seeking to preach the gospel outside his cultural setting must understand that contextualization is very central to any attempt to weave the gospel to cultures together. All people, whether they realize it or not, are shaped by the culture in which they live.

Having studied the contextual aspects that impacted the message of Revival in relation to their understanding of salvation, I recommend that as the East African Revival Movement (EARM) asserted that Jesus has stripped evil forces of their power: “having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross” (Col 2:15). The Anglican professing Christians in Kigezi Sub-region need to understand that; Satan and demons are no match of Christ, the God-man. In the face of satanic opposition, the cross accomplished God’s self-glorification, released the devil’s prisoners, publicly routed evil spirits, and sealed their judgment so that men would never have to fear or follow them again.

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