

NAIROBI

AFRICAN BATTLEPLAN CONTEXT

QUARTER IV 1972-1973

THE AFRICAN CONTEXT

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MOVEMENTAL STRATEGIES

MOVEMENTAL IMPLICATIONS

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INDEPENDENCE
STRUGGLE
FUTURIC
SEARCH

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TRAINING

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IMPORTANCE
TRAINING
COLLAPSE
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HUNGER
RAPID PACE

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AFRICA

A TWENTY YEAR CONTINENTAL BATTLEPLAN

CONTEXT

The following sixteen paragraphs present the comprehensive context in which the battleplan for giving form to the movement in Africa has been built. The African peoples are today caught in a double collapse; that is, their traditional world view and self understanding are in ruins while the Western civilization they have been taught to copy and imitate is proving to be hollow and collapsing even as they try to grasp it or reject it. This double collapse has created an acute state of crisis in the lives of awake African people. They are deeply aware that all must be created anew and that this creation must be both African and Global in nature. The question today is not of the need but rather how, where do we start, what are the ways. The Lord has readied His people across the African continent, they await only the call. It is for this that we have built this battleplan.

THE AFRICAN CONTINENT

HISTORICAL CONTEXT

1. The history of Black Africa is a story of vitality and stagnation, of splendor and horror of close relationship to the mystery of life and the demonic perversion of that relationship. Inspired by the great civilization of the Nile valley, great kingdoms and empires based on the Egyptian form of divine kingship arose with some later becoming transformed into great Muslim states, such as the Fulani Emirites of Northern Nigeria. There followed the two-pronged invasion of Black Africa, first the Arabs from the East, trading for slaves, ivory and gold; and then the much more systematic invasion of the West, first in response to the economic need for slaves to work the great plantations of the western Hemisphere and secondly in response to the drive for empire in the 19th century, leading to the carving-up of the entire continent among the European colonial powers. The African response to colonial domination was intense, especially with the awakening to the modern world provided by missionary education; and inevitably led to the determination to be free of foreign control, involving in some cases violent and bloody struggle. The achievement of political independence

has not yet led to the discovery of the role of Africa in the new age, which continues to be sought by awake people both inside and outside the Church. In the struggle of Africa to come to terms with the past and the future, the present moment is indeed a kairotic one--how this struggle is resolved will determine the future of the entire continent.

ECO./POL.
PREOCCUPATION

2. One of the dominating facts of the 20th century is the overwhelming global victory of the technological revolution which beginning in the Western world in the 19th century has today penetrated the last Masai manyatta. The one thing which unites all of independent Africa is its determination to embrace this revolution--as the decades of the '60's saw the gaining of political independence there is strong feeling that the gaining of economic independence must take place in the '70's. This dual passion for economic independence with technological development and political independence has resulted in a curious ambivalence towards the former colonial powers; African states showing a spectrum of neo-colonial involvement all the way from Botswana and Swaziland, enmeshed in South Africa and dependent on Britain, to Tanzania and Guinea which have allowed political considerations to outweigh economic development. The search for an authentic African political form has involved without exception the partial or total rejection of Western democratic models and the emergence of one-party states with powerful charismatic leaders who see their role as something like that of the chief or king in traditional African society. In the midst of a great deal of chaos, there are however, hopeful signs of economic take off, e.g. in Kenya, Nigeria and the Ivory Coast, as well as in the white dominated South, though nowhere as yet has a stable authentic model of African polity evolved in spite of the heroic efforts of such men as Nyerere in Tanzania. In human history, chaos has often proved to be the social context in which the radically new has matured and evolved; and the dual drive for material progress and self determination will not in the long run be denied.

3. In the midst of the ferment of economic and political transformation, the traditional cultures of Africa have been shaken to their very

CULTURAL
CONFUSION

roots. All over the continent the traditional religious basis of the great human cultures of the Black man have been destroyed or irrevocably undermined, resulting in the almost total collapse of traditional values. The inundation of Africa, as of the whole globe, by the colossal cultural as well as economic and political power of Western civilization has led to a widespread and in many areas deep acceptance of Western forms of education, art and Christianity, giving rise to many strong branches of Western denominations. The long-term response to this cultural impact of the West is however taking shape as the rejection of Western cultural forms and values, leaving a vacuum which invites the radically new creation of humanness being born in our time. In the midst of this cultural vacuum there are many signs of the resurgence of African cultural vitality, notably in the thousandfold African church movement and in the pentecostal or charismatic movement both inside and outside the denominations of Western origin. The present cultural ferment in Africa is a huge hothouse of possibility for the young plant of global humanness to grow, and in spite of a powerful counter-tendency to inward-looking nationalism, Africa will come through this time of new birth to deliver its priceless cultural gifts to the future of the world.

STATE
OF THE
CHURCH

4. The Church in Africa is entirely of Western origin and consists almost entirely of churches derived directly or indirectly from the Roman Catholic Church. Although there are intriguing stories in many Bantu tribes about leaving Misri (Egypt) and crossing water in the process and possible connections of Buganda (Uganda tribe) rituals with the ancient Christian kingdoms of the Sudan, the Christian history of Black Africa derives from the last great expansion of Christianity in the 19th century missionary movement both Roman Catholic and Protestant. In the last twenty years the churches have made great strides towards indigenization, training many able local leaders in the process, and have now largely achieved indigenous control. In the process, however, there have been many strains primarily due to the continuation of financial control from abroad or at least by white missionaries on the spot, and even when de jure autonomy has been achieved the real power is often, even now, still not wholly in indigenous hands. This has resulted not only in the formation

of the uniquely African churches, but in a ferment of dissatisfaction on the part of the younger African leadership in the mainline churches which if harnessed creatively is ready to burst forth into fantastic power for authentic church renewal especially in the Roman Catholic Church. The image of the church for the sake of the church will not long continue to grip the imagination of a generation determined to move energetically into the 20th century it is only the vision of a renewed church for the sake of a new earth that will do that.

THE MOVEMENTAL PRINCIPLES

ARCHAIC
HONORING

5. The operating principles undergirding the Movement in Africa are honoring the past, training leaders for the future, renewing commitment to the church and forging new forms of humanness. Renewal of both church and society always takes place within the framework of the establishment, the existing structures being used and honored as long as is possible, given the ferment of change that is the 20th century and only being replaced by new structures when the new structures are at least as finely forged as those they are to replace. The movement is therefore the obedient servant of the establishment, going to great lengths to honor requests and to be of service in everyway possible. The honoring of the past and of existing secular and religious structures is always within firstly a global context which relates every tactical action to what is needed for the whole planet and secondly within the context of this particular continent. The Movement's commonness will be a vital link in the forging of the renewed African commonness whose cultural gift will be vital to the next one thousand years. No worthwhile future can be built except that which is based on a profound acceptance and honoring of that which is now and which has been transmitted to us from all the pasts of the human race.

6. In order that the future of the African continent may be realized in its fullness, spirit giants have to be raised up who will take responsibility for catalyzing the greatness of the African people as a priceless gift to this planet for the next one thousand years. The identification and training of these African leaders of the Spirit Movement in our age is thus our most crucial priority. Both the church and the secular structures are becoming aware of the collapse of existing education based as it is

LEADERSHIP
TRAINING

on Western forms that however appropriate in the West, in a former age, are no longer even adequate in their place of origin, let alone in this utterly different cultural situation. This awareness of the inadequacy of present education has given rise to great and growing hunger for different and empowering methodological approaches. The situation is therefore appropriate for a very rapid development of depth spirit leadership on the African continent. By the end of 1975-'76 Africa will be ready to equip its religious houses with African priors.

CHURCH
RENEWAL

7. The basis of social renewal in this continent, even more so than elsewhere, rests upon the renewal of the church. The church in Africa far from being isolated or provincial is in the depths of its being conscious of its membership in a global and history-long body. Renewal of commitment for the church in Africa means therefore commitment to the whole People of God in history as well as to the most particular local parish situation. Raising up miracles in impossible local situations is in Africa as elsewhere across the globe, the key to reviving a sense of significant vocation among African churchmen. Renewal is always ultimately a matter of enabling the well springs of man's spirit life to bubble again at their deepest point; hence rearticulating in 20th century terms the depth insights of both African traditional religion and the historic Christian and Muslim tradition is crucial to the future of the People of God on the African continent. The church is probably more firmly rooted in Black Africa than on any other continent, but as its leaders are only too aware, has to be brought into the 20th century for the new roots to grow that will develop into the humanness of this planet of the future.

FUTURIC
FORMATION

8. It is clear that new forms of the People of God in Black Africa must be forged in the fiery crucible of change that the continent is passing through at this critical point in history. Having largely gained political independence from the West, Africa is in the midst of declaring its cultural and economic independence whilst being clear that to live in the 20th century is to be economically interdependent.

20 YEAR BATTLE PLAN

AREA	REGION	1972 - 1976					1976-1977	1977
		1972-1973	1973-1974	1974-1975	1975-1976			
FREE-TOWN	FREETOWN	REG. COURSES →	→	CADRE →	ECU. PARISH RELIGIOUS HSE →	→	→	
	ABIDJAN			REG. COURSES →		(CADRE)	→	
	ACCRA	REG. COURSES →	→	CADRE →		→	→	
	BAMAKO						→	
	DAKAR						→	
	CONAKRY						(CADRE)	→
LAGOS	LAGOS		REG. COURSES → CADRE →	→			→	
	ENUGU			REG. COURSES →			→	
	KANO			REG. COURSES →			→	
	NIAMEY						→	
	COTONOU						→	
	IBADAN			REG. COURSES →	CADRE →	→	→	
DOUALA	DOUALA	REG. COURSES → CADRE →	→	RELIGIOUS HSE →	ECU. PARISH →	→	→	
	YAOUNDE'			CADRE → REG. COURSES →		→	→	
	BANGUI					→	→	
	FT LAMY				REG. COURSES →	→	(CADRE)	
	ABÉCHÉ				REG. COURSES →	→	(CADRE)	
	N'GAOUNDÉRE					→	→	
KIN-SHASA	KINSHASA			REG. COURSES →	CADRE →	→	→	
	LUANDA					→	→	
	LUSAKA			RELIGIOUS HSE → CADRE → REG. COURSES →	ECU. PARISH →	→	→	
	LUBUMBASHI			REG. COURSES →	CADRE →	→	→	
	KISANGANI					→	→	
	BRAZZAVILLE				CADRE → REG. COURSES →	→	→	
JOHANNESBURG	JOHANNESBURG					→	→	
	WINDHOEK						→	
	CAPE TOWN						→	
	TANANARIVE						→	
	LORENDO MARQUES			REG. COURSES →		→	(CADRE)	
	SALISBURY						→	
NAIROBI	NAIROBI	REG. COURSES → RELIGIOUS HSE. →	CADRE → Metro Parishes →	→	ECU PARISH →	→	→	
	KAMPALA	REG. COURSES →	→			→	→	
	TABORA	REG. COURSES →	→	CADRE →		→	→	
	BLANTYRE		REG. COURSES →	CADRE →		→	→	
	DAR ES SALAAM	REG. COURSES →	→	CADRE →		→	→	
	MUMBASA			CADRE → REG. COURSES →		→	→	

1973
 20 yr Battleplan
 (worth copying?)
 HOP Africa
 overview

FOR BLACK AFRICA

NAIROBI
SUMMER 1973

80

1978	1978-1979	1979-1980	1980-1984	1984-1988	1988-1992
				METRO HOUSES	
					METRO HOUSES
		ECU PARISH RELIGIOUS HSE		METRO HOUSES	
			ECU PARISH RELIGIOUS HSE		METRO HOUSES
			ECU PARISH RELIGIOUS HSE		METRO HOUSES
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		ECU PARISH RELIGIOUS HSE		METRO HOUSES	
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				ECU PARISH RELIGIOUS HOUSE	
				ECU PARISH RELIGIOUS HOUSE	
		ECU PARISH RELIGIOUS HSE			METRO HOUSES
				ECU PARISH RELIGIOUS HOUSE	
				METRO HOUSES	
			ECUMENICAL PARISH RELIGIOUS HOUSE		METRO HOUSES
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			ECUMENICAL PARISH RELIGIOUS HOUSE		METRO HOUSES
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				ECU PARISH RELIGIOUS HOUSE	
				ECU PARISH RELIGIOUS HOUSE	
				METRO HOUSES	
			ECUMENICAL PARISH RELIGIOUS HOUSE		METRO HOUSES
	ECU PARISH RELIGIOUS HSE			METRO HOUSES	
	ECU PARISH RELIGIOUS HOUSE				METRO HOUSES
		ECU PARISH RELIGIOUS HSE		METRO HOUSES	
			ECU PARISH RELIGIOUS HOUSE		METRO HOUSES