A MODEL FOR PROMOTING EVANGELISM THROUGH SPORTS AND RECREATION MINISTRY:
SPECIFICALLY THE SOUTH AFRICAN DUTCH REFORMED CHURCH

by

HEINRICH JOHANN WIEGAND

A THESIS SUBMITTED FOR THE DEGREE OF
MASTERS of THEOLOGY

at the
SOUTH AFRICAN THEOLOGICAL SEMINARY

in
NOVEMBER 2011

SUPERVISOR: DR MARK PRETORIUS

DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

HJ WIEGAND
November 2011

ACKOWLEDGEMENTS

In loving memory of my grandfather, Reverend HJ Wiegand.

ABSTRACT

The primary purpose of this study was to develop a model for the promotion of evangelism through a Sports and Recreation Ministry, specifically within the South African Dutch Reformed Church. In preparation of the mentioned and also to address the set research objectives, the following was determined and established: The Biblical and theological foundation, as well as the mandate for promoting evangelism through sports and recreation activities; secondly, the origins of play, games, sports and recreation were examined, including the roles these physical activities had within some ancient civilisations in combination with their respective religious activities and rituals; and thirdly, the starting point of a ministry utilising sports and recreation activities was traced back to the mid-1500s, where a prototype of Muscular Christianity (1857), the Sports and Recreation Ministry of today, was found. This Ministry's efforts abroad, mainly in the United Kingdom and United States of America, were perused, out of which two approaches, one aimed at the macro and another at the micro level within this Ministry, were identified. Fourthly, an investigation was launched into the arrival of sport and other physical activities to the African continent, in which the roles of colonial powers and missionaries in particular were looked at. Finally, the focused shifted to South Africa and the development of this Ministry within the country. Out of the findings of this study, a Sports and Recreation Ministry model was presented for the Christian Church in general, but in particular for the Dutch Reformed Church. Additional proposals in terms of a supporting curriculum and a supporting management structure were also included, ensuring the most efficient and effective promotion of evangelism by a Sports and Recreation Ministry.

TABLE OF CONTENTS

CHAPTER 1:   **INTRODUCTION AND RATIONALE**

CHAPTER 2:   **BIBLICAL THEOLOGICAL BASIS**

CHAPTER 3:   HISTORY OF PLAY, GAMES, SPORT AND RECREATION

CHAPTER 4:   **SPORTS AND RECREATION APPLIED IN MINISTRY**

CHAPTER 5: COLONIALISM, MISSIONARIES AND SPORTS AND RECREATION MINISTRY IN AFRICA

CHAPTER 6:   FUTURE OF SPORTS AND RECRATION MINISTRY WITHIN THE DUTCH REFORMED CHURCH

CHAPTER 1

INTRODUCTION AND RATIONALE

1.1 Problem statement

Sports and Recreation Ministry, or as it was originally coined Muscular Christianity, has been around since 1857, and could even be found implicitly in works as early as 1762 (see Watson, Weir and Friend 2005). Muscular Christianity formed the foundation on which Sports and Recreation Ministry was built.

Research on Sports and Recreation Ministry became more prominent in the 1970s and focused on relationships between sport and religion (Hoffman 1992; Obare 2000; Lee 2004), sport and spirituality (Lawrence 2005), sport and society (Coakley 2007), and sport and theology (Linville [2010]). Further, in the 1990s, research on Sports and Recreation Ministry investigated morality and ethics in sport (Eisen 1998). In contrast with Catholicism, Judaism or Islam, Protestantism, according to Eisen, viewed play, sport and leisure significant during the late 1990s. In three scholarly publications of the time, the ethical dimensions of Protestantism were shown to have had assisted the shaping of sport and leisure in the United Kingdom and United States of America. Watson et al. (2005) suggested that, amongst others, further research into the effectiveness of this ministry is worth looking into, as well as the ethical, social and political issues that might affect sports evangelism. In addition to this, Garner (2003:18) came to the conclusion that God's mission for the church, for Sports and Recreation Ministry and for each individual believer is defined in the Great Commission of Matthew 28:18-20. This is the main causal joint of the thesis, God's Great Commission for all men to share the Gospel of Christ.

Mathisen (1992) states that since the late 1800s ministries in the United Kingdom and United States of America have effectively used sports and recreation to spread the Word of God. But how and to what extent is sports and recreation utilised within the ministries of the South African Dutch Reformed Church? - Thus the main problem to be addressed. Of interest to this study is to establish whether these tools (sports and recreation) are effectively utilised within the Dutch Reformed Church, as the impression is created that there is none or little application thereof in current ministry environments.

The question now is: Why is it that sports and recreation as ministering tools are only now being recognised on such a level, while the early Christians were already exposed to neighbouring gentile festivals? During these festivals, sports were utilised to honour these nations' gods. The Apostle Paul realised that many Christians were familiar with these festivals (although not taking part in honouring these gods) acknowledging the various athletes and sport activities. Thus, to enhance his effectiveness in ministering to these people, Paul utilised several of the athletic imagery as metaphors in his ministry to communicate aspects of the Christian life to his listeners (Hullinger 2004:359).

1.1.1 Background to the Problem

The Great Commission

Jesus gave a commission, the Great Commission (Matthew 28:18-20) to his disciples prior to his ascension into the heavens. Matthew, according to Krentz (2006:25) is the only book in the New Testament that cited this commission as a direct command given by Jesus. This commission was given with the specific instruction to make disciples of all nations - thus making (training, for the lack of a better word) winners of all nations in the "Game of Life", so that they will be able to run the race and complete it (2 Timothy 4:7-8) and to accept Jesus as their Lord and Saviour. Lockard (2006:25-26) cited Peters, confirming that the ultimate aim of the mentioned text is to make disciples of all nations and through that entrusting Christians with the missionary task given by Jesus. Matthew is therefore emphasising the mission as the eschatological task and responsibility of the church until Christ returns.

Brown ([2009]:40) concluded his research saying that Jesus' final commission is a universally applicable Scripture which is far from being fulfilled.

Paul's utilisation of sport metaphors

During the time of the early church, the Roman Empire, with a notable influence from the former Greek Empire, held athletic festivals and games to honour the gods. These festivals and games were also utilised to honour heroes and funerals, as well as celebrate military victories and the foundation of new cities (Poliakoff 1984:5). Hullinger (2004:346) noted that these festivals brought economic prosperity to the host city and immediate surroundings, but also a multitude of visitors, including athletes, delegates, spectators and merchants. It is amongst these masses that the Apostle Paul probably found himself during the games in Corinth in 49 or 51 A.D.

Paul's exposure to festivals and games such as the above-mentioned enabled him to use metaphors familiar to the sports enthusiasts to bring the principles of the Kingdom of God to his listeners. He directed his followers to Jesus of the Gospels through his life and teachings, after he received his calling, the Great Commission, from Jesus in person on the Damascus road. His teachings about mission were through indirect means (Krentz 2006:25). To this effect, the Apostle Paul applied, amongst others, athletic metaphors to minister to gentiles and Jews. As a missionary, Paul realised the opportunities athletic contests such as the (Ancient) Olympic Games, the Isthmian, Pythian, the Nemean, the Panathenaean and many other smaller athletic festivals presented to spread the Gospel of Jesus Christ. He also knew that these games were very popular and had an enormous impact on his readers. For this reason, Paul made use of words such as "running" and the "race" in numerous instances (Acts 13:25; Romans 9:16; Galatians 2:21; 2 Timothy 4:7), and also referred to sports like boxing (1 Corinthians 9:26) and wrestling (Ephesians 6:12) (Hullinger 2004: 343-346).

David Ring as a modern day pastor follows Paul's example in utilising metaphors drawn from the sports environments. Acknowledging the fact that one needs to be a winner to be able to become a "Champion of Life", Ring stresses the fact that no-one wants to lose. In his testimony, Ring, a Cerebral Palsy sufferer, gave God all the

glory for being able, with the grace of the Almighty, to become a winner in Christ after accepting Him as Lord and Saviour (David Ring 2002).

Interaction of religion with sport

The interaction of religion with sports and recreation activities can be traced back to, amongst others, the Ancient Olympic Games. Paul embraced the sports and recreation of his time to benefit his ministry and utilised it effectively in communicating the Good News of the Gospel to his readers. Oakley (2009:8) recognised that there are many activities (business, music, sports, and so forth) that Christians are involved with – directly or indirectly – which result in the development of mission strategies. Sports and recreation are therefore such activities Christians are interacting with which can be integrated as part of a ministry.

Following the examples of Paul, David Ring and many others, Christians have to declare their faith in the Lord Jesus Christ, purely, because they are driven by their love for the Almighty God. In doing so, Christians are promoting evangelism to the nations of the world and are adhering to Jesus' Great Commission. Based on the aforementioned information, this thesis will explore Biblical principles that provide the foundation for evangelism to be promoted through Sports and Recreation Ministry. This in turn will be implemented through the Dutch Reformed Church and her "sister" Churches in South Africa.

1.2 Objectives of the study

In developing a model for promoting evangelism through Sports and Recreation Ministry in this specific Church denomination, the thesis will examine the following four major objectives:

1. To determine what the Biblical principles and guidelines according to the Great Commission (especially as seen in Matthew 28:18-20) are, as well as to clarify the theological mandate to spread the Gospel of Jesus Christ.

2. To explore what the role of sports and recreation was, it's originating fundamentals and the possible relationship with religions of prominent ancient periods.

3. To research what the origin of Sports and Recreation Ministry were, and how it developed over the years.

4. To ascertain to what extent sports and recreation were utilised in ministries around the world to promote evangelism and how individuals, communities and ministries can utilise them in South Africa, specifically amongst the Afrikaans community?

1.3 Aims of the study

Although sport and recreation are being utilised by a few ministries within South Africa, for example Athletes in Action (AIA) and the South African Sports Coalition (SASCOL), or even Sport for Christ Action South Africa (commonly known as SCAS), the South African Christian Church, in particular the Dutch Reformed Church has not realised the potential thereof. The writer of this thesis is of the view that this specific Church denomination underrates Sports and Recreation Ministry.

Due to the fact that certain denominations in South Africa have not fully recognised the potential of sports and recreation as effective means to promote evangelism, it is envisaged by the writer that the tools and methods presented in this thesis will be incorporated into their ministries and missionary strategies. This is one of the major thrusts of the thesis.

It is therefore envisaged that a model be developed to assist the South African Christian Churches in general, but in particular the Dutch Reformed Church to establish a Sports and Recreation Ministry in South Africa. In doing so, this thesis will, amongst others, present the particulars of what a Sports and Recreation Ministry entails.

1.4   Research methodology

This thesis will be guided by literature review, analytical approach, and an empirical study.   It therefore falls within the discipline of Practical Theology, although also bordering on elements from Biblical and Systematic theology.   As stated by Smith (2008:152) "many studies under Practical Theology are categorised as empirical" - this thesis is no exception.   As it is primarily an exploratory study, the research design is centred on qualitative and comparative research (Smith 2008:159).

Several research designs were considered as a suitable model guiding this study. Amongst them were the LIM Theological Research Model as adapted by Woodbridge and Song (Smith 2008:212) and the Zerfass Research Model (1974).   However, it was felt that these models were inadequate for the following reasons.

1.4.1 LIM Research Model

The LIM Research Model departs from the present situation, interpreting the "world as it currently is", by conducting a historical survey, as well as a situational analysis. Thereafter the preferred scenario is presented in which the "world as it should be" is looked at.   Based on the Biblical perspective, the theological model is presented. The model's third phase, the practical suggestion brings the "world as it is" and the "world as it should be" together to enable the writer of this thesis to draw up an action plan for the way forward.

The writer of this thesis has chosen to approach the research problem from a Biblical perspective and thus opted not to make use of this model for guiding this study.

1.4.2 Zerfass Research Model

The Zerfass Model was developed to conduct analysis of specific deficient practices. For this purpose instruments derived from social sciences were used to enrich certain practices (Heitink 1993:113).

In this model the present practice (praxis) is being evaluated out of the theological traditions, followed by a situational analysis based on the information gathered in the present situation/practice. The implications and influences, this newly gathered information may have on the practical theology, are then empirically determined and listed. These new findings will lead to a new strategy to be implemented and tested based on the findings in the above-mentioned theological traditions, situational analysis and Practical Theology theory. Finally the new strategy will be implemented as the new practice (praxis).

This model was also not decided upon as it evaluates present deficient praxis and thus used it as a departure point. Deficient practices cannot form part of this thesis as Sports and Recreation Ministry is not part of the Dutch Reformed Church mission strategy. These practices do therefore not exist. The thesis will explore what is practiced and how it is practiced within those ministerial environments (abroad) utilising sports and recreation to promote evangelism.

1.4.3 Preferred model

The following model was finally decided upon as it addresses firstly, the writer's flow of thinking, but more importantly, its departure point has a strong Biblical and theological foundation.

This model starts with the "SHOULD BE" (the (Biblical) Command or Demand), part where the study departs from a Biblical point of reference. In this part the Biblical and Theological foundations are presented. This is followed by the "AS IS" (the Context) where the historical (development) survey is conducted. Building on that, the current practices are looked at and finally, the situational analysis is done, in which a survey or literature review is conducted. In this thesis, current practices are those as implemented abroad, especially those in the United Kingdom and the United States of America.

PREFERRED RESEARCH MODEL

INTRODUCTION

COMMANDED OR DEMANDED

SHOULD BE

BIBLICAL (THEOLOGICAL) FOUNDATION

CONTEXT

AS IS

HISTORICAL DEVELOPMENT

SITUATIONAL ANALYSIS

CURRENT PRACTICE

TO BE

RECOMMEND

PROPOSAL

MODEL

STRATEGY

CONCLUSION
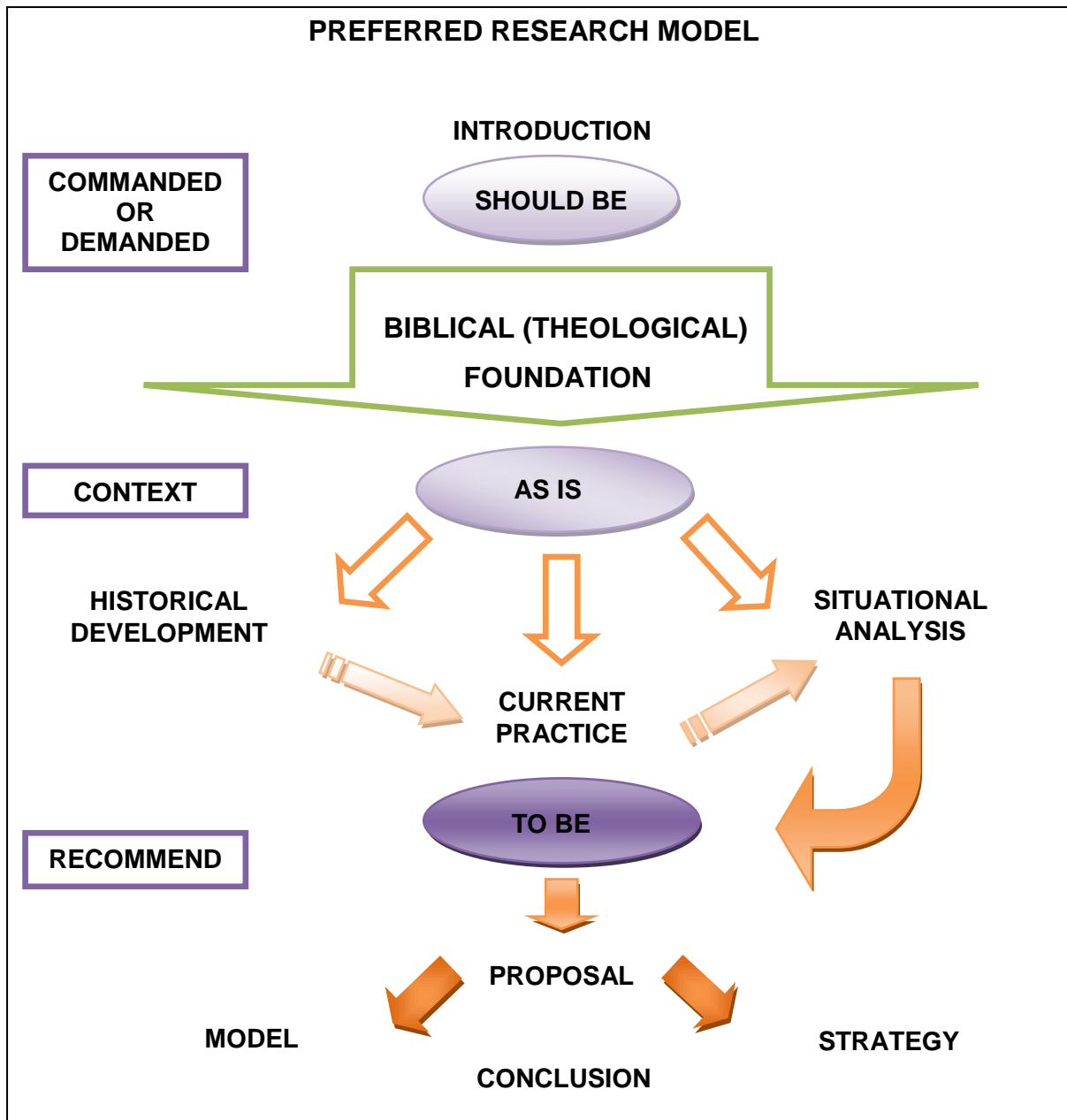
Figure 1.1: Preferred Research Model

The situational analysis will focus on the South African Dutch Reformed Church and the non-existence of a Sport and Recreation Ministry and strategy in this regard. The three parts (the historical survey, the current practices and the situational analysis), together with the Biblical and Theological foundation, serve as a basis for the next part ("TO BE"), which will attempt to bring the "AS IS" as close as possible to the "SHOULD BE". The "TO BE" (the Recommended) combines then the findings of the situational analysis into a report to finally be guided into a product (a strategy or a model) to be recommended.

1.4.3.1 Biblical and theological foundation ("SHOULD BE")

The logical framework of the study is abductive (TRM 2005:49) as the writer of this thesis will collect, review and analyse data. This will be done through the necessary exegesis of the original (Greek) Biblical texts (Matthew 28:18-20), assisted by translations of the mentioned texts. The writer of this thesis will use redaction criticism as proposed by Smith (2008:160) to explore the theological message of the specific texts (chapter 2) and will also refer to corresponding texts in the three other Gospels (Mark, Luke and John), as well as Acts.

1.4.3.2 Historical development ("AS IS")

In the next chapter (3), the concept of ancient play and games, and its development into sport and recreation, will be discussed and contextualised.

1.4.3.3 Current practice ("AS IS")

This will be followed by a discussion on the use of sports and recreation as tools in ministry to promote the Gospel of Jesus Christ (chapter 4). After analysing and comparing data (Smith 2008:159) related to Sports and Recreation Ministry, concepts and/or components of this Ministry and that of experiential learning will be linked synthetically to show the importance of this approach in the mentioned Ministry (Smith 2008:159).

1.4.3.4 Situational analysis ("AS IS")

This will be done after data collected through a thoroughly planned questionnaire and the necessary interview(s) have been analysed (chapter 5) (Smith 2008:161). An empirical survey and random sample will be collected to determine the perception of the Afrikaans Dutch Reformed Church's leadership and academics on the promotion of evangelism through Sports and Recreation Ministry in South Africa. (This will also be open to this Church's "sister" Churches, as well as the Christian Church in general.)

1.4.3.5 Proposal ("TO BE")

Based on the research concluded and described in chapter 5, chapter 6 will present recommendations for developing a model to be utilised by the South African Christian Church in promoting evangelism through sports and recreation. The final chapter (7) will conclude with a summary of the entire study.

1.5   Limitations of the study

The following were identified as limitations of this study:

This thesis takes as Biblical departure point the Great Commission, given by Jesus Christ to his disciples as cited in the Gospel of Matthew (28:18-20). This choice is purely due to the fact that it is the final commission given by the Lord to his disciples. Although the mentioned texts were chosen as basis of this study, reference will also be made to other relevant texts in the Bible, specifically within the New Testament.

In spite of the fact that Sports and Recreation Ministry has been practiced in the United Kingdom and the United States of America for more than a century, literature of scholarly resources is limited. This aspect is even more directly experienced within South Africa where Sports and Recreation Ministry is either non-existent or in the early stages of its embryonic phase.

The Dutch Reformed Church of South Africa was specifically selected as the denomination that would be used in developing a model for Sports and Recreation Ministry in South Africa. This Church was chosen due to it being one of the more prominent churches in the country and also because it is one of the Afrikaner Churches that played a significant role in the establishment of the country over centuries. However, what is even more important is the fact that the Dutch Reformed Church does not have a Sports and Recreation Ministry.

The writer of this thesis will request the leadership and academics of this Church for their input by means of an empirical questionnaire to ascertain its position on the

subject and on developing a Sports and Recreation Ministry model. The responses will be requested from members of the moderamen, as well as applicable lecturers at the three Dutch Reformed Church's Theological Faculties at the Universities of the Free State, Stellenbosch and Pretoria. In essence, the limitation of the Dutch Reformed Church not having a ministry of this kind creates the opportunity to be explored by the writer. The Dutch Reformed Church leadership and academics gave the writer of this thesis the necessary collaboration to conduct a thorough investigation into the reasons why this ministry was not included in the Church's mission strategies.

An interview was also conducted with an expert who utilises sports and recreation as part of a facilitation process to establish specific dynamics within a group or team, as well as within an individual's personal life. In this interview, the writer of this thesis realised that professionalism and "cutting-edge" knowledge are non-negotiable within this environment, that safety precautions are of the utmost importance and that proper utilisation of experiential learning is an integral part this expert's success.

CHAPTER 2

BIBLICAL THEOLOGICAL BASIS

2.1 Introduction

In order to determine what, if in fact any principles and/or guidelines exist in the Bible to promote evangelism, this chapter will examine the last three verses of the Gospel according to Matthew (28:18-20). In these verses Jesus gave his Great Commission to his disciples prior to his ascension into the heavens. These texts fall within the Matthew 28:16-20 pericope, and for purposes of this study, the exegesis will be concentrated on the aforementioned texts.

The Great Commission appears five times in the Gospels and the Book of Acts in the following texts: In Matthew 28:18-20, the focus point of this thesis; in Mark 16:15-19; Luke 24:46-39; John 20:21-22, and in Acts 1:8. The command to make disciples for the Lord and Saviour continues throughout the New Testament as it is one of the main themes of the apostolic letters written (Willis 2003:30).

This chapter will be divided into mainly three parts: The background of the Matthew Gospel, the exegesis of the mentioned part of the Great Commission cited in Matthew 28:18-20, and finally, to determine whether or not the Church of Christ has a theological mandate and responsibility to spread the Gospel of Jesus Christ in today's day and age.

2.2   Background to the book of Matthew

2.2.1 Introduction

The Gospel according to Matthew, also known as the ecclesiastical Gospel (Viljoen 2007:698), is ideally placed at the beginning of the New Testament, serving as a link between the Old and New Testaments. This link is specifically emphasised in the manner in which Matthew focused on the fulfilment of Old Testament prophecies and promises through the birth and life of Jesus, the Messiah (Viljoen 2006:247; Vosloo and Van Rensburg 1993:1368; Alexander 1986:474). Charles (2004:48) noted that Jesus is revealed through the writings of Matthew more than in the other Gospels, which is fundamentally important for the continuation of the Old Testament into the New Testament, as well as for the ethical traditions of the Jews.

The key figure in all Biblical Gospels, Jesus Christ, is presented by Matthew in his Gospel as the Son of David, the Son of Abraham and the Son of God. The covenants God made with David and Abraham are referred to with the mentioning of each of their names in the beginning of the book of Matthew (Viljoen 2006:250; Willis 2003:5; Barclay 1985:9). Moreover, Barclay emphasised that Matthew wanted to demonstrate Jesus as King.

It is further noted by Willis (2003: 4) that Matthew, in a rather unusual step, included women in Jesus' genealogy. In Matthew 1, one sees the names of Tamar, Rahab, Ruth, and Bathsheba listed, all of whom were Gentiles. These women, unavoidably, also remind the reader of the sinful past of Israel (Bosch 1979:69). With the inclusion of women and Gentiles, Matthew suggests at the beginning of his Gospel that Jesus had a specific interest in these groups. During Jesus' time, not one of these groups received much respect and appreciation within Israel. For this reason Barclay (1985:4) stressed that Jesus' coming announced a change in treatment and viewing of women and Gentiles, specifically by Jews.

The writer of this thesis is of the opinion that although Matthew pointed out that these women were all Gentiles, he chose a rather subtle referral to them being Gentiles instead of explicitly announcing it. Matthew's silence on the matter is actually an emphasis on Gentiles, and thus points to the final commission in which Jesus sent his disciples to all the nations, not excluding Israel, but to all Gentiles.

When looking at the complexity of this Gospel, important aspects to bear in mind are the date the book of Matthew was completed, the author and audience of the Gospel, as well as the location of this community. It is even more important to understand the Great Commission, as well as the impact and implications it might have for the listeners and scholars of this Gospel today.

2.2.2 Aim of the book

The addressees of the Matthew Gospel were seeking clarity on various issues of their day, which, amongst others, included their role and responsibility within the broader Israel, as well as on Judaism. The Matthew community consisted of Jewish-Christians and Gentile-Christians, and it was specifically for this reason that it necessitated them to understand the importance of the Law and the Prophets (Matthew 5:17-20; 7:12), as well as the fulfilment of the Old Testament prophesies through Jesus Christ (Krentz 2006:23; Krentz 2004:24-25; Du Toit 1980:77-78). Charles (2004:51) noted that Matthew did not present Jesus as the "new Law-giver" or as the "new Torah", but that He came to confirm God's covenant by fulfilling the Old Testament Law and Prophetic literature.

Krentz (2006:23-24; 2004:25) continued by saying that the Matthean church was also concerned about justice and correct living (Matthew 25:31-46). Matthew illustrated his repugnance against the false prophets (Matthew 7:23) as he was of the opinion that they were responsible for the breaking of the Torah. He is however anxious to lead his community towards a vision he had for them; a commission to make disciples (Matthew 28:18-20). The making of disciples is also part of Matthew's approach to create an identity for this community. In this regard, Schnabel (2005:2-3) pointed out that Matthean scholars agree, within the Matthew Gospel, the

missionary task receives significant attention, and it is for this reason that he advocated that the author of Matthew was a missionary. In a wider context the Church, as mentioned in the Matthew Gospel, is guided through its missionary outreach.

The Gospel's author has a pastoral application for the particular text and cautioned his readers, especially the Gentile-Christians within the community, against neglecting the Jewish background and the Jewish heritage out of which the Gospel came (see § 2.2.4). Du Toit (1980:78) notes that this Gospel not only serves as a pastoral guide, but could also be utilised for purposes of preaching and learning. Matthew wrote his Gospel with the expectancy that it will be used to guide and teach Christian life (Krentz 2004:30). A pertinent apologetic tendency also forms part of this Gospel. In a later work, Du Toit (2000:561) stated that Matthew wrote his Gospel to assist the Church (of the day) in rediscovering her identity which was in a transformation process, after the fall of Jerusalem in 70 A.D.

The purpose of the Gospel according to Matthew centres on its pastoral, preaching and learning characteristics, but also wants to bring an even more intense missionary awakening to every reader and listener of this Gospel.

2.2.3 Author of the first Gospel

According to early Church traditions, the author of the first Gospel was the apostle Matthew, one of Jesus' initial twelve disciples called to become "fishers of people" (Matthew 9:9; Mark 2:14; Luke 5:27). This argument was supported by early church fathers such as Irenaeus, Pantaenos, Origen and Augustine. The early church believed that the Matthew Gospel was indeed the first Gospel to be written and thus differs from the current belief that the Gospel of Mark preceded Matthew's (Sim 2007:283; Schnabel 2005:2; Shin 2004:97-98; Du Toit 1980:68). However, there are controversies surrounding the authorship, especially from more modern scholars, which will be dealt with and conclusions reached that Matthew is indeed the author.

Controversies surrounding authorship

Matthew - means "present of (Yahweh)" - was a Jew from birth and was called by Jesus to follow Him. Thus Matthew was indeed a Jewish-Christian (Du Toit 2000:546). The Gospels of Mark and Luke called him Levi, the son of Alpheus, although it does not seem to be the same Alpheus that was the father of James (Wright 1980:162).

Matthew's previous occupation was that of a γραμματεύς (publican or tax-collector) (Matthew 9:9; 13:52). Du Toit (1980:70) cited Moule arguing that γραμματεύς should rather be translated as scribe or clerk instead of publican. Publicans were hated by the Jews as they gathered taxes for the Roman oppressors, and had therefore crossed the line to the Jewish opposition (Barclay 1985:5; Wright 1980:162-163). In the process of gathering taxes, these publicans had also lined their own pockets. However, Barclay, supported by Wright, pointed out a very important skill Matthew brought to the original group of disciples, being probably the only disciple amongst the twelve who was able to write. There were most possibly others with the same skill, but none as developed as Matthew's. Jesus' beloved disciple, John who is credited with the Gospel according to John and the Second and Third letters of John, probably used scribes to record them (Barclay 1985:23). In the case of the two letters, Papias mentioned that the Elder John acted as scribe for the Apostle John. The authorship of the Revelation of John was surrounded in controversy mainly due to the poor application of the Greek language. In Groenewald's (1986:16-17) conclusion, this author agreed with early scholars who were of the opinion that Jesus' disciple John was the author of Revelation using a scribe to write it down, making use of a poor application of the Greek language probably with a pre-determined purpose.

According to Matthew 9:9, 10 and Luke 5:29, Jesus and his disciples enjoyed a great feast with many publicans and sinners at the house of Matthew (Levi), the publican (Wright 1980:163). Wright found it unusual that Matthew is accepted as being the author of the first Gospel, while he is not mentioned once in the New Testament after this encounter. Modern Matthean scholars argued that the evidence found in the book of Matthew shows that it was not written by the apostle Matthew

(Sim 2007:284); some scholars view the early church fathers, and thus external proof, untrustworthy on the matter.

Arlandson (2008:12) observed that the Gospel's author was a skilled and careful researcher who incorporated his knowledge and experiences with that of reliable sources, before commenced writing it down. He was thus a researcher, but also a thinker and an author who can easily be compared to authors such as Luke. When this Gospel was written the storyline of Jesus, the narrative, was already known to the people of Israel; the writing down of this narrative took place while many of the eyewitnesses were still alive, but they were already in the last years of lives.

The author of the Matthew Gospel has shown insight with regard to the struggle the Jews and Gentiles had regarding their identity in Christ and presented this facet by creating tension between particularism and universalism during the course of the narrative (Schnabel 2005:10). Viljoen (2007:715) stated that Matthew was not so much anti-Jewish, although negative and aggressive towards Jewish leaders and their followers, as well as their institutions which were all anti-Jesus. Viljoen (2007:701; 2006:246) noticed that certain scholars were of the opinion, based on the anti-Jewishness found in the Matthew Gospel that the author could not have written this Gospel to the Jews, and thus could not have been a Jew himself. These interpretations are, according to Viljoen, based on certain Matthean scholars' negative view of Judaism, on the one hand, and their positive approach towards the mission to Gentiles on the other. Others again described Matthew as an anti-Semitist, but this does not correlate with the image Matthew is portraying of himself through his writings, as little as it might be. On the other hand, being an anti-Semitist refers to a religiously motivated rejection of Semitics.

Moreover, the four Biblical Gospels are all anonymous texts (Du Toit 1980:68-69). Like the other Gospels, this is also true about the Κατα Ματθαιον, the Greek heading for the Gospel according to Matthew. Most scholars are convinced that these headings were not part of the original texts, but were added at a later stage. This argument stressed again the controversy surrounding who the authors of the Gospels were, in particular who Matthew's author was. The apocalyptic gospels are

in contrast with this aspect in the sense that within each of these gospels references are found of who the specific author of the particular gospel was.

The authorship of the Matthew Gospel can therefore be summarised as follows: There are no explicit details given within the particular Gospel reflecting the specifics of who the text's author could have been. However, for the purpose of this study, the Gospel will be referred to as having been written by Matthew.

2.2.4 Audience of the Matthew Gospel

The addressees of the Matthew Gospel, also known as the Matthew community, were primarily Jews who followed the Messiah. Burton (1898:95) made a case that the Matthew Gospel was not written for the Jews *per se*, but to Jewish Christians, although it might have been addressed to those Jews who were still unconverted in order to win them over for Christ. This community, nevertheless, also attracted Gentiles that accepted Christ as their Saviour (Viljoen 2007:715; Shin 2004:110, 150-161; Willis 2003:4; Du Toit 2000:546; Vosloo and Van Rensburg 1999:1113; 1993:1368). The inclusion of non-Jews into the Matthean community (or church) led to tension with Judaistic movements (Viljoen 2007:715). For Charles (2004:48) this symbolises a transition, a historical move from a Jewish-Christian to a Gentile-Christian community.

Israel of the Old Testament related to other nations on historical and eschatological levels. The historical relation implied that a person might have become part of Israel through "incorporation", such as the προσηλυτος (proselyte, meaning to become a Jew through naturalisation); the eschatological level was directed at the "ingathering" of the Gentiles to become part of Israel, part of God's chosen people (Scobie 1992:286).

Luomanen (1998:469-470) noted that various studies conducted by Matthean scholars affirmed that the Matthew Gospel addressed a mixed community, consisting of good and bad members, the so-called *corpus mixtum*. He is of the opinion that the term, *corpus mixtum* was indeed not a proper description of the Matthew community.

In contrast to this, Luomanen concluded saying "the world subjected to the rule of the Son of Man" could more accurately be classified as the *corpus mixtum.*

It is further noted by Du Toit (2000:547) that Matthew had to give spiritual guidance and support to his audience. Du Toit (1980:77-78), supported by Overman as cited by Klauck (2007:3), argued that this community to whom the Matthew text was addressed, was involved in a struggle for survival, a debate over their identity, both within Judaism and Jewish Christianity (see § 2.2.2). Krentz (2006:23) observed that in the process to understand who they as Christians were, Judaism became a religion of the book, with the Torah as centre, while Charles (2004:52) noted that this was how Josephus described first century Pharisaical Judaism. This was traced back to the rabbinic authority originating from Moses and which defined Judaism's normative law after 70 A.D.

During Jesus' time, intra-Jewish conflicts were the order of the day as a result of various Jewish sects which struggled to define themselves. Jesus and his followers found themselves caught up and became part thereof. This conflict was not aimed at all Jews, but the Jewish-Christian community experienced hostility towards those Jews that took part in Judaistic actions against them (Viljoen 2007:701-702). Post-rebellion Jews started questioning the loyalty of the Matthean (Christian) community towards Judaism, which led to the marginalisation of these Christians and ultimately to their exclusion from amongst others συναγωγή (synagogue) (Krentz 2006:23). Ultimately the Matthean community started forming their own structures away from the συναγωγή (Viljoen 2007:714), referred to by Matthew as ἐκκλησία (church). This exclusion again led to the rethinking of their identity within Jewish-Christianity. The rethinking of the Christian identity is most definitely captured by Matthew in his Gospel and is viewed by Krentz as a main witness to this extent.

The mentioned characteristics (Jewish-Christian and Gentile-Christian) are confirmed in the Matthew community, which were both that of an essential Jewish and an anti-Jewish community. Viljoen (2007:701; 2006:247) stressed that the Gospel's author wrote, as he described it, within a "painful situation of a Jew who followed Jesus and therefore experienced increasing tension with official Judaism." However, an attitude

of antagonism towards non-Christian Judaism and that of supporting Gentile missionary are clearly presented in the Matthew Gospel (Viljoen 2006:245). Burton (1898:97) concluded his study saying that it is almost impossible not to concur that the Gospel was first of all written to persuade Jewish Christians that the "religion of Jesus was not merely the Judaism of the temple" coupled to a "belief in Jesus as the Messiah, but a world-religion, freed from all bounds and restrictions that were local and national".

In summary of the Matthew Gospel audience's composition, the writer of this thesis would like to concur with the aforementioned saying that Matthew wrote to a Jewish community which most probably included Gentiles who accepted Jesus as their Messiah.

2.2.5 Date and historical context

Various written texts recounting the activities, interactions and teachings of Jesus Christ originated during the period immediately after his death until the middle of the second century A.D. To determine with certainty the absolute date for the completion of the Matthew Gospel, as is the case with the dating of the other Synoptic Gospels and the Gospel of John, seems to be an impossible task. Bernard (2001:3) stressed further that "an absolute date can be assigned to an ancient text *only* if a clear relationship can be established between the text and another writing or event for a specific, known time. Unfortunately, such writings and events are almost entirely lacking from the time period when the gospels were written".

According to Viljoen (2007:699; 2006:243), the Matthew Gospel is placed within the timeframe of the first century due to the reference of the Jewish-Christian relations found within this Gospel (see § 2.2.4). As the fall of Jerusalem in 70 A.D. serves as a key reference point, Shin (2004:96-97) argues that there are important reasons why this Gospel was either written before 70 A.D. or after 70 A.D, but before the end of the first century. It is noted that if the Matthew Gospel was written after 80 A.D., the community to whom the Gospel was written would have been a separate entity and thus was no longer attached to the parent community. Furthermore, the location

of the community would also have endorsed a date of after 80 A.D., while a date prior to 70 A.D. would have implied that the Matthew community was part of a traditional Israelite scene in Palestine.

Priority Gospel: Matthew or Mark?

Before a thorough understanding of the specific timeframes of the Matthew Gospel can be established, the arguments around the dating of the Mark Gospel should be examined. It should specifically be determined if this Gospel is not indeed dated before the one of Matthew. To this effect, Shin (2004:98-104) listed three prominent arguments to demonstrate that the Gospel of Mark is the priority Gospel: In comparison with the Matthew and Luke, the Gospel of Mark is seen as the shortest. Should Mark have based his Gospel on the writings of Matthew and/or Luke, why would he (Mark) then reduced their material and include only a fraction thereof in his own Gospel?

Secondly, Shin noted Mark's poor writing skills, seen for example in the incorporation of the Aramaic expressions into his Gospel; Mark made use of informal expressions, while it contains several grammatical errors. On the other hand, the common language used by the Synoptic Gospels was Koine Greek; thus Matthew and Luke averted the insertion of any Aramaic expressions into their Gospels. Sim (2007:288) noted that some Matthean scholars such as Eusebius, Origen, Irenaeus and Clement of Alexandra were of the opinion that Matthew first wrote his Gospel in Aramaic and thereafter translated it into Greek. This argument, together with that of Matthew being the first Gospel written, can be traced back to the input given by Papias of Hierapolis (Du Toit 1980:69).

The final argument also involves Mark's writing skills, causing this Gospel to be more difficult to understand than those of Matthew and Luke. In this regard, Shin mentioned that Mark described Jesus' power as not enough to heal all those who need healing (compare Matthew 8:16 and Mark 1:34), as well as the negative manner in which Mark sketched the disciples (for example Mark 4:13). These arguments can be seen as adequate evidence for presenting the Gospel according to Mark as the priority Gospel.

The question then is: When was the Mark Gospel written? No explicit indication can be found within this Gospel that Jerusalem was destroyed (70 A.D.) by the time the book was completed (Groenewald 1981:13). Therefore, this Gospel must have been written before 70 A.D. It is however known that Mark was with Paul in Rome around 60 to 62 A.D. and again around 64 with Peter in Rome. Groenewald concluded that the Mark Gospel could have been written in the early sixties, but not later than 65 A.D. This is also supported by Shin (2004:104-105), but he further emphasised that although several arguments proposed that this Gospel was written during the late fifties or early sixties, or even as late as the seventies, scholars accepted the middle sixties as the completion date for the Mark Gospel. Du Toit (1980:120-121) declared that the Gospel according to Mark was written between the years 66 to 70, during which the Jewish war was fought, and was probably written between 60 and 65 A.D.

The mentioned viewpoints regarding Mark are summarised by Vosloo and Van Rensburg (1999:1189) in that it was the first Gospel written, which is dated between 65 and 70 A.D. Shin (2004:105-106) concluded with what he believes the only confirmed aspect of the entire debate about the dating of the Gospel according to Mark is, namely that Mark is the priority Gospel and that it precedes the Gospel of Matthew. However, he is of the opinion that the most probable date for the completion of the Mark Gospel is in fact around early 70 A.D.

In proceeding to understand the dating argument of the Gospel of Matthew, the dating timeframes of a pre-70 A.D. and a post-70 A.D. are to be examined.

Pre-70 A.D.

The Matthew Gospel probably dates back before the fall of Jerusalem, more particularly between 50 and 65 A.D. Should this date indeed be accepted as the date for the completion of the Gospel, then Matthew would have been in the Church from at least his twentieth year (Willis 2003:3-4, 19). This opinion of Willis is substantiated with his referral to one of the earliest documents, the Ignatius epistle dating 110 to 115 A.D., in which Ignatius mentioned the Gospel of Matthew. Willis' argument is further supported by his citing of Blomberg who favoured a date for the completion of the Matthew Gospel of between 58 and 69 A.D.

Ignatius of Antioch and Papias of Hierapolis are the two individuals who could have made significant contributions to determine which gospels were around by the early second century (Bernard 2001:5-6). An oral tradition could be the reason for Ignatius not making explicit reference to the Matthew Gospel in any of his letters. On the other hand, Papias' work, the five-volume *Oracles of the Lord Explained* dating around 130 A.D., is unfortunately only known through the work of Eusebius (Bernard 2001:6; Du Toit 1980:69). Bernard came to the conclusion that neither Papias nor Eusebius were referring explicitly in their respective works to the canonical Gospels of Matthew and Mark. He stated that there are only two known and prominent events that can serve as pointers to assist in dating early Gospels, specifically the Gospels of Matthew and Luke. These events were the martyrdom of Peter in 64 and the fall of Jerusalem in 70 A.D. (Bernard 2001:3-4).

Should it be accepted that the Gospel of Matthew be based on the Mark Gospel (dated around 65 A.D.), then the argument that Matthew was written before 65 A.D. cannot be accepted (Vosloo and Van Rensburg 1999:1113). Du Toit (1980:77) concurs with the mentioned, saying that it will make more sense for the Matthew Gospel to have been completed after 70 A.D.

Post-70 A.D.

According to Vosloo and Van Rensburg (1999:1113), three aspects should be noted: Firstly, should the king who ordered the city to be burned (see Matthew 22:7) be a subtle referral to the Roman general Titus, who indeed conquered Jerusalem in 70 A.D., then the completion of Matthew is placed after 70 A.D. Secondly, should the split between the Jews and the Christians which occurred during the eighties be the struggle with the Jews of which is read in the Gospel, the dating of Matthew would then have to fall after 80 A.D. Lastly, Ignatius was already aware of the existence of the Matthew Gospel in the early second century. Based on the aforementioned, Vosloo and Van Rensburg concluded that the Matthew Gospel dates around 80 A.D.

This is further supported by Klauck (2007:2-3), who stated that the Matthean scholars noted that the Gospel was written around 80 A.D., after the Jewish revolution and fall of Jerusalem. Krentz (2004:24), however, differs from Klauck, as well as from Vosloo

and Van Rensburg (above), and argues that the book of Matthew was probably written only around 90 A.D.

2.2.6 Location of the Matthew community

No reference is found within the Gospel of Matthew to where this Gospel was written, although scholars agree that it probably had its origin somewhere in Palestine. A location for the Matthew community is not easily determined and/or confirmed (Shin 2005:110). Six areas will be discussed to argue which area is the most probable location for the Matthew community.

Palestine

Based on an ancient perception that Matthew wrote his Gospel in Aramaic or Hebrew, early church fathers observed this Gospel to be written in Palestine. Meier, cited by Shin (2005:111), argued that the Matthew Gospel was in fact written in the "ordinary, common language of the members of his church, namely Greek". For Shin (2005:112) this means it was thus written for the broader Greek speaking people outside Palestine. Should the presence of a conflict between formative Judaism and the Matthew community be taken into account, Palestine cannot be viewed as the most probable place for the Matthew community.

Alexandria

This place of possible origin for the Matthew community was initially identified by Brandon in 1951. However, today's scholars do not accept Alexandria as a possibility, as there is no consensus among them about Christian activities after the Jewish war in 70 A.D. (Shin 2005:112-114). Shin concluded that there was no evidence of a Christian movement or a Christian community in Alexandria during the late first and early second century.

Caesarea Maritima

The harbour town of Caesarea Maritima did not fall within the description of the Matthew community, which was characterised as being Law-observing, while Judaism (and the conflict it brought) as noted in the Matthew Gospel, did not exist

within Caesarea (Shin 2005:114-116). However, the existence of a Christian movement in Caesarea might have been a possibility, although there is insufficient evidence to this extent. A relationship between the Matthew community and Caesarea was therefore not proper as the mentioned community was depicted as a mixed Israelite-Gentile community, and therefore ruled Caesarea Maritima out as a location for the origin of the Matthew Gospel.

Trans-Jordan

According to Slingerland, cited by Shin (2005:117-119), the area on the eastern side of the River Jordan, the so-called Trans-Jordan area, was the most likely location for the Matthew community. Pella, a Decapolis city was singled out as the most likely site. This argument was based on Matthew 4:15 and 19:1. Around 70 A.D., during the time of the Jewish war, many of the Decapolis cities were attacked and damaged. It is for this reason that Shin came to the conclusion that the environment east of Jordan was not the best or most suitable location to either write the Matthew Gospel or for the naissance of the Matthew community.

Phoenicia

Shin (2005:119-122) presented the arguments of Kilpatrick, who was probably the most influential individual supporting Phoenicia as the place of origin for the Matthew Gospel. At first Kilpatrick supported Antioch, but changed his choice to Phoenicia due to the fact that the Matthew community was situated in a harbour city; another argument involved the narrative of the Canaanite woman who was presented by the Mark Gospel (7:26) as a Greek woman, born in Syrian Phoenicia, while she was only described as a Canaanite woman by the Matthew Gospel (15:22). Kilpatrick also suggested that the Matthew Gospel was written in Greek, but had a Semitic explanation. It is however known that people within the Phoenician harbours were Greek speaking, despite the country-side having a Semitic character. Based on this Semitic background of Phoenicia and the small number of Christians in this community, Shin concluded saying that Phoenicia, as was the case with other above-mentioned areas, was not "a mixed and inclusively structured society" and thus cannot be the place of origin for the Matthew Gospel.

Syria

Many Matthean scholars favour Syria (Antioch not included), particularly somewhere in the countryside being one of the best possible locations of the Matthew community. Shin (2005:122-123) referred to scholars such as Bacon, supported by Sim and Osborne, who suggested the Greek speaking town and surroundings of Edessa in north-eastern Syria as a possible location for the Matthew community; Shin (2005:123) also cited Kennard who argued already in 1949 that Edessa only received the Gospel after it originated in Antioch; and on the other hand Gnilka proposed the city of Damascus, but Greek was not commonly spoken there. Balch, cited by Du Toit (2000:546), supports the idea that Matthew wrote the Gospel from somewhere in Syria, or even the bordering Upper Galilee. Du Toit argued that Matthew followed other Jewish Christians in search for other opportunities. Van Aarde (2005:8) also favours the area of southern Syria and northern Galilee based on Matthew 4:15. However, evidence that a Christian movement occurred in Syria is not conclusive, while a mixed inclusive Matthew community is absent (Shin 2005:123). Thus, Syria also does not fit the profile for being the most probable location where this Gospel could have originated.

Antioch

In 1924, Streeter presented arguments in support of Antioch as the most probable location for the Matthew community. Shin (2005:124-130) cited Streeter's arguments which addressed issues such as the fact that the Matthew Gospel was written by an anonymous author, that a rather large population of Israelites was found in Antioch although being a Greek-speaking city and the status of Peter and his church in Antioch. Peter's prominence in the Antioch church is also confirmed by the Matthew Gospel. Streeter also referred to the so-called Petrine Compromise which implies that the Matthew dogma was placed between James' Law-observant group in Jerusalem and Paul's Law-free gospel in Antioch.

Even though no confirmation can be given that Antioch was indeed the absolute place of origin for the Matthew Gospel and community, most scholars are convinced that this city was, amongst all locations presented above, the best possible place of origin. Some locations did not have a presence of Christian activities, others lacked

in having a background of either Israelite or Greek, or both (Shin 2005:130). The mixed inclusive character of Antioch, where Israelites and Greeks, Jews and Christians together with Gentiles could be found, makes Antioch the most obvious choice of possible origin for the Matthew community.

2.2.7 Literary structure

The Barclay commentary (1985:2-4) states that the Matthew Gospel has 1068 verses, while Mark has 661 and Luke 1149 verses. Six hundred and six of Mark's verses are found within the Matthew Gospel, while 320 are found within Luke's. Barclay shows that 51 percent of the substance of the verses found in the Mark Gospel, as well as the words used, is found in some or other reproduced form in the Gospel according to Matthew. An additional 200 verses are found in Matthew and Luke which are not part of the Mark Gospel. These verses are not dealing with Jesus' actions, but with what Jesus said, which most probably points to another source which Matthew and Luke might have used, commonly known as the Quelle (German for source), or as the Q-source (Barclay 1985:5).

Intertexts

Intertextuality within the Matthew Gospel, according to Luz (2004:124), is focused on three external texts: The Bible, the Gospel of Mark and the Q-source. The possibility of other texts related to this subject is not excluded. These intertexts can be specific or general in character (Luz 2004:120). Matthew utilised his key resources, the Bible and the sources for inputs about Jesus, in diverse ways (Luz 2004:124-125). The hypotexts, a term borrowed from Genette as cited in Luz (2004:125), within this Gospel is fundamentally important for the structuring of this narrative. Other elements that contributed to the structuring thereof are, amongst others, motifs, persons and events that historically can be connected to the entire narrative. For Luz, intertextuality also includes the reception of a particular text, in this case the Gospel, and therefore also how the reader receives and internalises it.

There are two different kinds of intertexts present in the Matthew Gospel (Luz 2004:137): Firstly, the primary hypotext of the Gospel according to Mark is used

by Matthew to construct his Gospel's hypertext, although not easily detected by the reader. Genette, again cited by Luz (2004:137), defined "the hypertext as a secondary text that is written entirely on the basis of a preceding pretext, the hypotext, but without being a formal commentary on its hypotext" (Luz 2004:123). Luz argued that the Gospel of Mark, as the Matthew Gospel's primary matrix, determined the structure and functions of the latter, and is a metatext of the aforementioned. The Q-source, however, serves only as an additional source of information and stands in a different relationship to the Matthew Gospel.

Moreover, the Bible provides the basic text which serves as reference for the Gospel of Matthew (Luz 2004:137). Matthew utilised basic Biblical literature structures in his approach to create his own narrative announcing a new Γένεσις (beginning) personified by the birth and life of Jesus the Messiah. The link that Matthew created through his application of the mentioned literature structures between his Gospel and the then existing Bible (the Old Testament) is hidden by his endorsement of a new foundational story. The Bible is not only a text of reference for Matthew, but serves also as the "secondary text" to his Gospel as it provides a Biblical character to his narrative, the Gospel according to Matthew.

Genre and structure

The genre, or "architext" as Genette cited by Luz (2004:123) referred to it, in which the Gospel according to Matthew is written, is that of a narrative. This is based on the presence of the message (*the narrative*) of the Matthew Gospel, the communication medium between the author (*storyteller*) and the audience (*receiver*). Its literary uniqueness is more episodic orientated compared to the Old Testament's heroic narratives according to Combrink (1983:66-67).

Matthew tells the story from a third person singular perspective, and is the most prominent presenter thereof to be found in this narrative. The *how* of the narrative, the textual means of this Gospel, is addressed by the author, and the heading (Matthew 1:1), the genealogy (1:2-17), the repeat of the ἀπο τότε ἤρξατο ὁ Ἰησους formula (4:17; 16:21) and the five speeches of Jesus are all specifically written from the author's perspective (Combrink 1983:72). It is only within the Matthew Gospel

that the sermons (speeches) of Jesus are found to be grouped within five prominent chapters and/or sets of chapters. They are, according to Vosloo and Van Rensburg (1999:1111), found in chapters 5-7, 10, 13, 18 and 23-25 and form part of Matthew's narrative. Moreover, Jesus is portrayed by Matthew as the Teacher. It is also Combrink's view that the author, in his reference to Jesus' fulfilment of the Scriptures of Old Testament contributed by giving his insight, observations and remarks directly to the audience or reader of his Gospel.

According to Burton (1898:97-101), the Matthew Gospel "plan" is presented as follows (main divisions only):

Division	Main content of division	Chapters of Matthew
I	The birth and infancy of Jesus	1:1-2:23
II	Preparation for the public work of Jesus	3:1-4:11
III	The ministry in Galilee	4:12-18:35
IV	Journey through Perea to Jerusalem	19:1-20:34
V	Closing ministry in Jerusalem	21:1-27:66
VI	The appearance of Jesus after the resurrection	28:1-20

Table 2.1: The Matthew Gospel plan

The following incidences are only found within the Matthew Gospel (Vosloo and Van Rensburg 1993:1372): Joseph's dream (1:20-24), the visit of the wise men, astrologers from the east (2:1-12), the flight to Egypt (2:13-15), the murder of boys two years and younger (2:16-19), Judas' death (27:3-10), the dream of Pontius Pilate's wife (27:19), the resurrection of the dead (27:52), the bribing of the guards at the grave (28:11-15) and finally, the emphasis Jesus placed on the commission He gave to his disciples (28:19-20).

Repetition, one of the most prominent characteristics of the Matthew Gospel, is clearly visible through this dissection by Combrink (1983:70-72). Jesus' five discourses are alternating with the narrative parts included in the Gospel, which again emphasised the symmetrical pattern presented. The various patterns in addition highlight aspects such as the correspondence between the beginning and

the end of the Gospel (A and A'), between the speeches (B and B', D and D') and also between the narratives (C and C', E and E'). The five discourses found in the Matthew Gospel, as noted in Combrink's composition above, reminds the reader of the pentateuchal hypotext, and thus mirroring the Pentateuch's five books (Luz 2004:129).

Combrink (1983:71) dissected the textual structure of the Matthew Gospel as reflected in the following symmetrical composition:

SYMMETRICAL COMPOSITION OF THE MATTHEW GOSPEL

A	1:1-4:17	**NARRATIVE**	
		Birth and preparation of Jesus	
B	4:18-7:29	**FIRST SPEECH**	
		Jesus teaches with authority (Introductory material)	
C	8:1-9:35	**NARRATIVE**	
		Jesus acts with authority – ten authority	
D	9:36-11:1	**SECOND DISCOURSE**	
		Twelve disciples commissioned with authority	
E	11:2-12:50	**NARRATIVE**	
		Invitation of Jesus rejected by the generation	
F	13:1-13:53	**THIRD DISCOURSE**	
		Parables of the kingdom	
E'	13:54-16:20	**NARRATIVE**	
		Jesus opposed and confessed, acts in compassion to Jews and Gentiles	
D'	16:21-20:34	**FOURTH DISCOURSE** (within narrative)	
		Impending passion of Jesus, disciples lack understanding	
C'	21:1-22:46	**NARRATIVE**	
		Jesus' authority questioned in Jerusalem	
B'	23:1-25:46	**FIFTH DISCOURSE**	
		Judgement on Israel and false prophets, as well as the coming of the kingdom	
A'	26:1-28:20	**NARRATIVE**	
		Passion, death and resurrection of Jesus	

Figure 2.1: Symmetrical composition of the Matthew Gospel

Plot

From the textual means (*how*), the attention turns to the textual message (*what*) of the narrative, which includes the characters, the setting and the events, which all make up the story. The relationships that exist between the various incidents within the narrative constitute the *plot*, also known as the superstructure. The plot consists

of characters that perform certain or specific actions, which imply conflicts, tension and so forth, between at least two opposing and participating forces or parties and is most certainly found in the Gospel according to Matthew (Combrink 1983:73-74).

Van Aarde (2005:19) indicated that the Matthew narrative is in fact an analogy of subplots between two narrative lines, the pre-Easter commission of Jesus and the post-Easter commission of the disciples. Thematic parallels, cross-references, prospection and retrospection ensure that these narratives do not form separate storylines, but are integrated with one another. According to Van Aarde, the so-called *Wende der Zeit* (shift) between the two storylines occurs at the crucifixion and resurrection of Jesus Christ. The *Wende der Zeit* has however no significance in terms of the salvation-history for the Israel narrative to be replaced by that of eschatological church (Van Aarde 2005:20). It is stressed that Israel's history includes the history of Jesus, as well as the Church's history.

The elements which develop on a linear level found as part of the Matthew Gospel's narrative plot, according to Combrink (1983:75-82), are as follows: The setting (Matthew 1:1-4:17), the complication (4:18-25:46) and finally, the resolution (26:1-28:20). Vosloo and Van Rensburg (1993:1369) also divided the Matthew Gospel into three main sections: The person of Jesus as the Messiah (1:1-4:16), the preaching of Jesus the Messiah (4:17-16:20) and the passion, death and resurrection of Jesus the Messiah (16:21-28:20).

Setting

A.   The person of Jesus as the Messiah (Matthew 1:1-4:16):

In the first chapter, Matthew introduced Jesus by giving his genealogy and family ties since Abraham (1:1-17). Women with gentile backgrounds are included in Jesus' genealogy. The story proceeds to the birth of Jesus (1:18-2:23), followed by the preaching of John the Baptist (3:1-12), and the baptism of Jesus by John the Baptist. The temptation of Jesus (3:13-4:11) is followed by Jesus' first public appearance (4:12-16).

Complication

B.   The preaching of Jesus the Messiah (Matthew 4:17-16:20):

In the second part of Matthew, Jesus commenced his public ministry (4:17-25). His famous Sermon on the Mount is told in Matthew 5:1-7:29, followed by the many miracles Jesus had performed (8:1-10:42), and Jesus' teachings of the kingdom of heaven (11:1-13:52). This section is completed with the various opinions on Jesus' ministry (13:53-16:20).

Resolution

C.   Passion, death and resurrection of Jesus the Messiah (Matthew 16:21-28:20): The Matthew Gospel's final section begins where Jesus prepares his disciples for his passion that was about to take place (16:21-28), followed by the glorification of Jesus on the mountain (17:1-18:35). In 19:1-23:39, the Jewish spiritual leaders oppose Jesus and his teachings. Thereafter Jesus presents his prophetic address on the Mount of Olives (24:1-25:46). The conspiracy to kill Jesus (26:1-27:31) is followed by the description of Jesus' crucifixion (27:32-66) and his resurrection from the dead, as well as his ascension into the heavens (28:1-20).

2.2.8 Theological themes and motifs

A number of themes are noted within the Gospel of Matthew, of which the following are the main themes: God with us (Jesus as the Messiah forms part thereof), Gentiles, and the Church (Vosloo and Van Rensburg 1999:1114). In the process of examining the mentioned themes, various motifs such as the name of the book, Jesus' genealogy, Jesus as Son of David and Abraham, but more so as Son of God, Jesus' Names, and the kingdom of God or heaven will also be deliberated upon.

Gentiles part of Jesus' genealogy

In Matthew 1:1 the title of the Book,   , refers to the Bible as a hypotext.   refers not only to the first chapter, but to the entire book of Matthew. This also initiated the Gospel according to Matthew as the Book of γένεσις, a new γένεσις (beginning) in which Jesus is the central figure (Luz 2004:129).

Matthew referred to the names of several people and places mentioned in the Old Testament (the entire Bible at the time) in a rather abrupt manner sensitising his audience to incorporate all known knowledge of the specific person or place in the narrative that was read, for example where Matthew included names such as Abraham, David and others in Jesus' genealogy (Matthew 1:2-17) (Luz 2004:128). Luz stressed that the history of Israel became the prehistory of the Matthew Gospel's foundation story, a narrative of a new Γένεσις through Christ Jesus.

By using the genealogy of Jesus as introduction to the Gospel of Matthew, Jesus is presented to the reader as the υἱόυ Δαυίδ ("Son of David") and the υἱόυ Ἀβραάμ ("Son of Abraham"). Using the title "Son of ..." Matthew implies that Jesus was a descendant from David and Abraham. Krentz (1964:414) referred to these two themes as Jesus being the "Son of David" as the messianic kingship, and worshipped as such by amongst others the Magi, and as being the "Son of Abraham" as the ideal Israelite. As David was the king of Israel, Matthew sketched Jesus as the King of Israel, while Viljoen (2006:250) argued that Jesus became Herod's counterpart. The humbleness in which Jesus entered Jerusalem emphasised the fact that his kingdom was not only of this world. In this, the prelude of the Matthew Gospel is announced: Jesus is the Messiah of Israel.

At his baptism, Jesus was publically proclaimed as the "Son of God", although introduced as such already in the genealogy. Jesus returned from the wilderness victorious over the temptations and was thereafter ready to start his public ministry (Krentz 1964:414).

The ancestral line is further extended by the mentioning of the four non-Jewish women - Tamar, Rahab, Ruth and Bathsheba, who although Jewish, she was married to a Hittite (Uriah). The mentioning of these women illustrates the inclusivity of Jesus' genealogy and accentuates that He was the "Son of David", the Messiah of Israel, who brought salvation to the Gentiles. The fact that Gentiles gain access to the salvation that was originally meant for Israel, is a main theme noticed throughout the Matthew Gospel, which also brought an important interpretation of the "Son of Abraham" to the table. Viljoen (2006:251) cited Davies and Allison, as well as Luz,

who noted that Abraham, in terms of Jewish tradition, was considered as the father of the προσελήλυθα. Matthew's referral to the Magi (astrologers) who came to "bow" before Jesus, pointed out the contrast of these Gentiles' actions with that of his own people, who were not prepared to bow before Him in worshipping Him as the Messiah (Viljoen 2006:255). This will become evident later during the Gospel.

The following examples are amongst those cited by Viljoen (2006:258-259) to show the development of the pointers in the Gospel, and emphasised the aversion by Israel and embracement by the Gentiles of Jesus Christ:

- In Matthew 10, Jesus sent his disciples out to Israel and emphasised that they were not allowed to go to the Samaritans, the Gentiles. It is clearly indicated that Israel rejected Jesus, while He was accepted by the Gentiles.
- Israel's antagonism towards Jesus resulted into the seven woes of Jesus against Jerusalem (Matthew 23) and its religious leaders.
- The Roman soldiers who kept watch over Jesus while He was still on the cross were frightened by the earthquake. And when Jesus died soon thereafter, the centurion said: "Truly this was the Son of God" (Matthew 27:54).
- The Gospel's climax, according to Viljoen, is found in the Great Commission where the resurrected Jesus instructed the remaining eleven disciples to go out, this time to the Gentiles, and make them his disciples (Matthew 28:19-20).

Jesus' Names

The Immanuel motif is according to Luz (2004:129, 134) used throughout the Bible and is particularly used by Matthew to understand the person of Jesus. Through this, the book of Matthew is also characterised by the presence of a saving God, a God that is with his people - Immanuel. According to Vosloo and Van Rensburg (1999:1114) Matthew strategically placed the theme of "God with us" at the following three places in his Gospel: At Jesus' birth in 1:23, where the disciples acted on full authority in Jesus' Name (18:20), and in 28:20 after He had instructed his disciples with the Great Commission. The Old Testament covenant idea that God dwells amongst his people is herewith echoed. Therefore, Jesus is revealed through the Gospel of Matthew as the One that will always be with his people, and in the

leader capacity. This is also demonstrated in the manner in which Matthew guides his audience to realise that also in their circumstances, in their fight for own identity, He is Immanuel, God with them.

Du Toit (2000:557) is of the opinion that Matthew portrayed Jesus as the designated new King of heaven, when he emphasised Jesus, just after Peter's confession in Matthew 16, as the "Son of God". Furthermore, He is presented as the King of kings later in the Gospel. Jesus promises Peter also in 16:19 the "keys of the kingdom of heaven" through which He illustrated his authority over the heaven and the earth. Jesus exemplifies his authority over the earth at numerous occasions, such as the healing of the sick, when He silenced the wind, when He walked on the water and when He triumphed and rose from the dead. His authority is eventually also demonstrated in the closing words of Matthew (28:18-20) when Jesus commissioned his disciples to go to all the nations. Therefore, the non-political concepts of Jesus as the Messiah and the kingdom motif is, according to Du Toit, strongly connected to one another, especially as seen in Jesus' authority over heaven and earth.

Jesus was worshipped by the Gentile Magi as the King of the Jews (Deffinbaugh 2005:2), but also as the long awaited Messiah. Matthew accentuated that Jesus' Messiahship was non-political and that it is based on Peter's confession that Jesus is the Christ (= Messiah), the "Son of God" (Du Toit 2000:556-557). The Matthew Gospel emphasised that Jesus is the Messiah of Israel, which is an important theme within this Gospel (Viljoen 2006:250). Jesus is thus King of Israel, but also the long awaited Messiah of Israel and is lifted out as King throughout this Gospel. As seen above, the belief that Jesus is the Saviour of all people, including Gentiles, is found embedded into the genealogy of Jesus already in Matthew's first chapter (Viljoen 2006:257).

Moreover, Jesus was also called a Nazarene, because He lived within the little town of Nazareth for almost thirty years. The Matthew Gospel in particular referred to this town as Nazareth in "Galilee of the Gentiles" (Matthew 4:15). It is the opinion of Viljoen (2006:257) that this was the reason that Jesus, the Nazarene, became the Teacher and Lord of the community who believed in Him (Christians).

The aspect of Jesus being a Teacher is illustrated in Matthew 5:1 and 24:3. Krentz (2006:26) pointed out that Jesus was teaching with authority; it was the opposite of what the people were exposed and used to in the persons of the scribes. In this Krentz emphasised that the peoples' reaction linked Jesus' teaching and authority.

Kingdom and Church

The term βασιλεία του Θεου (Kingdom of God) is the most intensely used by Matthew in the course of his narrative and is, together with variations on the term, used 50 times within this Gospel (Du Toit 2000:546). The rest of the 103 times occurred in the Synoptic Gospels and Acts, includes the 14 times in Mark and the 39 times in Acts. Matthew preferred, due to the Jewish setting of the Gospel, to use the term βασιλεία των ούρανων (kingdom of heaven), in the genitive form 32 times within the narrative, above that of the βασιλεία του Θεου. The aforementioned term is a "typical Jewish reverential periphrasis for the divine name" (Du Toit 2000:548). Lindemann, cited by Du Toit (2000:548), presented an alternative reason for the use of the ούρανων: Matthew's intention might have been to emphasise the "totally incomparable, transcendent, cosmic-universal character of the reign of God", in contrast with any other god or thing. Du Toit (2000:554) pointed out that the coming of the kingdom indicates and thus also anticipates an unavoidable crisis. This is clearly stated by the teachings of John the Baptist and of Jesus (Matthew 3:1-12; 4:17). In this regard, there are but two choices: To repent and to choose life, or not to repent and to die while walking away from God. Such a choice holds implications for the individual and for Israel's future. In Matthew 28:18-20, amongst others, the reader witnessed the implications Israel's resolution had after they decided against Jesus - "the kingdom was taken away from them and given to the nations". The continuity of Jesus' work through the entrustment of his task to his disciples, and thus to his church, will therefore result in various reactions from the audience when receiving the gospel of the kingdom (Du Toit 2000:560). Regardless of whatever opposition Satan and his kingdom might bring in preventing the spreading of the kingdom of heaven, thus the kingdom of God, the task of proclaiming the kingdom has to be continued until its final coming.

The church was as important to Matthew as the kingdom was. The Matthew Gospel was depicted as the ecclesiastical or church gospel. This characteristic specifically derived from the fact that Matthew is the only Gospel that made use of the term ἐκκλησία as can be seen in 16:18-19 and 18:17-18 (Krentz 2008:118; Viljoen 2007:698, 714; Du Toit 2000:557). As mentioned earlier in this chapter (see § 2.2.4), Viljoen noted that the Matthew community formed, away from the συναγωγή, a new community in which the Christian believers took part. This new community was referred by Jesus (in Matthew) as ἐκκλησία. Although both συναγωη and ἐκκλησία are Greek words, Viljoen (2007:715) argued that ἐκκλησία brought more meaning in authority and legislation to the community deriving from God through Jesus. Moreover, Matthew also argues that the Church and its leaders were now the delegated to whom the keys of the kingdom of heaven were entrusted. Du Toit (2000:557-558) pointed out in the text containing Peter's confession of Jesus being the "Son of God", the closeness of the terms βασιλεία and ἐκκλησία are noted. Although kingdom is not particularly used here, the similar thought of "binding and loosening" is herewith communicated. The referral to the word οὐρανων illustrates the relation between kingdom and church and that, what is excluded from the church, will also be done accordingly in heaven. Du Toit stressed that the kingdom and church is not identical - the latter can empirically be evaluated as it is a "concrete, earthly reality, albeit with spiritual dimensions", while the aforementioned is described as "being the ruling activity of God" which "is essentially an abstract, heavenly, spiritual reality, but with earthly implications". The church is not a manifestation of the presence of the kingdom, as the church is but an instrument of the kingdom. The church is not what the entire kingdom is about (Matthew 11:25; 13:41), and it entails much more than the church itself. It is only the community of those believing in Jesus Christ as the Lord and Saviour.

2.3   Exegetical analysis

2.3.1 Preliminary analysis

Matthew 28:18-20 forms the focus of this chapter. It forms part of the last pericope within the Gospel according to Matthew 28:16-20, which is divided into two parts:

Matthew 28:16-18a where the risen Messiah met his disciples on the mountain in Galilee as promised earlier, and then the focus of this thesis, 28:18b-20, in which Jesus gave his disciples his last (Great) Commission (Krentz 2004:25).

GNT

18   ʼ

                         .

19   ἔ

    ὅ   ʻ   ,

20   ὅ

    μεθʼ   ἔ

         .

KJV

18   And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth.
19   Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20   Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even* unto the end of the world. Amen.

ISV

18   Then Jesus came up and said to them, "All authority in heaven and on earth has been given to me.
19   Therefore, as you go, disciple all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,
20   teaching them to obey all that I have commanded you. And remember, I am with you each and every day until the end of the age."

Message

18   Jesus, undeterred, went right ahead and gave his charge: "God authorized and commanded me to commission you:
19   Go out and train everyone you meet, far and near, in this way of life, marking them by baptism in the threefold name: Father, Son, and Holy Spirit.
20   Then instruct them in the practice of all I have commanded you. I'll be with you as you do this, day after day after day, right up to the end of the age.

Translation of the writer of this thesis

18   And Jesus came closer and spoke to them saying: "To Me is given all authority in heaven and earth.

19   Go forth, make disciples of all the nations; baptise them in the Name of the Father and of the Son and of the Holy Spirit;

20   teach them to observe all things I have commanded you.   And behold, I am with you always until the end of the age."   Amen.

The main point of difference between the top three translations of the given Greek text is the translation of   .   The specific interpretation(s) of this verb's tense will form part of the analysis which is to follow.   Other words or phrases also to be discussed are μαθητεύω, βαπτίζω and διδάσκω, as well as   .

2.3.2 Contextual analysis

Historical setting

The pericope of the so-called resurrection narrative (Matthew 28:1-20), of which the Great Commission forms part, ends with the instruction Jesus gave to his disciples to   ἔθνη (make disciples of all nations), but also with the assurance that He will be with them always.   The historical setting of the pericope is found in the first part thereof (v.v. 16-18).   Culver (1967:115), supported by Willis (2003:12) presented it as follows: In verse 16 the reader is informed regarding a pre-arranged meeting between Jesus as the risen Christ and his disciples on a mountain in Galilee.   A diverse reaction followed from his disciples when Jesus met them (v. 17).   Jesus declared his universal power in verse 18.

In terms of the reaction Jesus' appearance had on the disciples, Matthew (28:17) indicated that there were those who doubted, like a Thomas (John 20:27), and others who worshipped Him (Willis 1003:12).   Willis stressed that Mark (16:14) showed the reader some disciples' caution (Luke 24:8-11) in approaching the issue of the acceptance of Jesus as being risen from the dead.

Literary context

For the purposes of this study, as stated earlier, only the last three verses of the Matthew Gospel will be concentrated upon in an attempt to examine the literary context of these verses.

18   ʼ

                              .

V. 18a: The verb προσέρχομαι is categorised as one of Matthew's preferred words. This verb is found 52 times in Matthew, five times in Mark and ten times in Luke (Meier 1977:410). The verb λαλέω is used by the author to portray the preferred effect and occurs 26 times elsewhere in the Gospel. It is specifically followed in three instances, as is the case here, by the participle λέγων (Kingsbury 1974:576). Meier (1977:410) shows that the phrase   has many parallels in redactional material in Matthew (13:3; 14:27; 23:1). In typical Matthean style, the pleonastic use of the present participle of λέγω as a so-called circumstantial participle of attendant setting is witnessed here. This idiom is found 98 times in Matthew. Kingsbury also noted that the literary pattern as found in this verse is found 32 times in the Gospel. The pattern is as follows: aorist participle + finite verb + present participle of λέγω.

V. 18b: Kingsbury (1974:576) cited Vögtle regarding the following clause: ἐδόθη μοι ἐξουσία. This clause is echoed in the words of Matthew 11:27a and 4:9, as well as in the passages of 7:29, 9:8 and 21:23c. The word ἐξουσία is not only found in the Matthew Gospel - it is found ten times each in Matthew and Mark, and 16 times in Luke (Meier 1977:410). According to Kingsbury the phrase ἐν οὐρ   (in heaven and on earth) reflects Matthew's mind. This idiom is found in different forms in 13 places in Matthew, twice in Mark and five times in Luke, but as being synoptic parallels, it only occurs three times. Meier (1977:410) is also of the opinion that the singular nouns, οὐρανω and γης, in combination with one another as utilised by Matthew, seems not redactional. These opposite nouns, heaven and earth, are found in pre- and extra-Matthean traditions, although not in a true Matthean redactional capacity.

19   ἕ

  ὅ   ῾   ,

V. 19a: Matthew used the participle of any given word calling to mind the previous use of the particular verb: πορευθέντες is here a reminder of ἐπορεύθησαν in v. 16. Kingsbury (1974:576-577) pointed out that Matthew utilised the aorist participle of πορεύομαι in a pleonastic manner as a circumstantial participle. In other parts of the Gospel, this particular use of the aorist participle is found four other times in a redactional form. The inferential use of οὖν in combination with commands is another typical characteristic of Matthew; he utilised οὖν 21 times and 18 times in an editorial manner. Moreover, Kingsbury is of the opinion that both the verb occurred three times in Matthew (redaction: 13:52; 27:57) and four other places in the New Testament, while the phrase   , found four times in Matthew (redaction: 24:9, 14; 25:32), originated from Matthew. This verse, according to Meier (1977:410) can be seen as redactional and is supported with the typical Matthean style and vocabulary.

V. 19b: Some Matthean scholars argue that this verse is a so-called traditional liturgical formula which Matthew presented as his own (Kingsbury 1974:577). However, the oldest record of this formula is found in Matthew, even though similarities thereof are found in other parts of the New Testament (2 Corinthians 13:13; 1 Peter 1:2). On the text-criticism front, the so-called Eusebian substitution is rejected on the basis of external evidence. Congruent to the Matthean style, the coordination of circumstantial participles   and   (v. 20a) with the finite verb   form the same pattern utilised by Matthew in redactional verses 4:23 and 9:35, as well as 3:1. Linguistically, as well as conceptually, this formula is entrenched in the Gospel (Kingsbury 1974:578). Matthew anticipated already with Jesus' own baptism (3:16-17) the commission to baptise "Christians" in the name of   (the Father, the Son and the Holy Spirit).

20 ὅσα ε μι

μεθ᾽ υμων ει ἕως τη αιωνος.

α .

V. 20a: As seen above, is synchronized with and depended on . In all three instances where Jesus' ministry to Israel is summed up (Matthew 4:23; 9:35; 11:1), Jesus accentuated "teaching". Interestingly enough, Kingsbury (1974:578) indicated that "preaching" and "healing" do not form part of the Great Commission. One of Matthew's favoured words is τήρέω and is always being used by this author redactionally. The verb τήρέω is combined here with πάντα ὅσα, as is found in Matthew 23:3. To this effect Meier (1977:410) noted that this verb is found six times in Matthew, once in Mark, and does not occur in Luke. Other favourite words are: ὅσα, found six times in Matthew, three times in Mark and twice in Luke; occurring 62 times in Matthew, seven times in Mark and 57 times in Luke – Matthew's utilisation of form repeats 17 times in the Gospel and is redactional in 15 cases; occurs five times in Matthew, in combination with , while only once in Hebrews 9:26 with . Matthew reformed an Old Testament idiom and presented it in the object clause ὅ . The verb ἐντέλλομαι is being used in a redactional manner; three out of the five times it appears in this Gospel. The subjects in these instances are "God" in Matthew 4:6 and 15:4, "Jesus" in 17:9 and "Moses" in 19:7. The latter forms the switch in that the risen Christ is portrayed as the One telling the church of the binding character of ὅ ("all that I have commanded you"). Again, what is typically Matthew are the related phrases of ὅσα and ὅστις – it occurs nine times in Matthew, but only once in synoptic parallel form: Matthew 21:22 and Mark 11:24 (Kingsbury 1974:578).

V. 20b: The clause is editorially applied by Matthew in this last part of verse 20. Kingsbury (1974:578,579) indicated that similar application of this clause is found in 13 other places in the Matthew Gospel. Another clause, that of ᾽ , which is directly connected to Matthew 1:23 (a quote of a Matthean formula), presents Matthew's redaction. All the effects that a "Matthean turn of phrase" has, are found in the phrase . The author uses

often in his narrative on a redactional basis. The editorial phrase

(until the end of age) is found five out of the six times mentioned in the New Testament, in the Gospel of Matthew, and it is only this author who used it in a redactional manner.

2.3.3 Verbal analysis

In Matthew 28:18 the Great Commission given by Jesus to his disciples is done on the basis of the   (authority) given by God to his Son as seen in John 12:49 and 14:10 (Brown [2009]:5). Jesus' authority entails the utilisation, freedom and right to execute the power and authority given to Him by his Father. The "all nations" phrase is implicitly covered in the magnitude of this universal authority.

What is to follow is a brief examination into the particular meaning and relationship of prominent words in the passage. These words are: πορεύομαι, μαθητεύω, βαπτίζω and διδάσκω, as well as συντ   .

(Go!) – Matthew 28:19

Culver (1967:118) analysed   as being the "nominative plural masculine participle, first aorist of πορεύομαι, a deponent verb meaning to pass from one place to another, to go". This verb is not used as an imperative, and should therefore be translated with "having gone" or "as ye go". Culver (1967:122) viewed, and those commentators cited by him, that   is secondary to   and can therefore not be translated with an imperative, as are the participles given to   and   .

According to Brown ([2009]:5-8),   is an aorist participle, followed by an aorist imperative   . Matthew utilised this structure (aorist participle of πορεύομαι followed by an aorist imperative) five times in his Gospel (Matthew 2:8; 9:13; 11:4; 17:27; 28:7), while Mark and Luke also made use thereof. For Brown the translation of   to the English imperatival "go" involves a spatial distance (there and not here), and urgency in terms of action (starting now). On the other hand a translation of the verb to the participial "going" would mean emphasising the

43

"priority of the action of the main verb (make disciples and nothing else)", or a combination of the two.

As indicated above, similar structures where the aorist participle of πορεύομαι is followed by an aorist imperative are found in the Gospels of Mark and Luke (Brown [2009]:11-12). In Mark 16:15 Jesus says to his eleven disciples "Go into all the world and preach the gospel to every creature." Here the aorist participle of πορεύομαι is followed by the aorist imperative of κηρύσσω. Brown pointed out that the concept of spatial distance is explicit in the words "into all the world", as well as implied in "to every creature".

Another example cited by Brown is that of Luke 24:46-49 where Jesus tells his disciples that "... and the repentance for forgiveness of sins should be proclaimed in His name to all the nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from the high." Spatial distance is again here accentuated; also urgency and importance of action. These disciples had to wait for the power of the Holy Spirit to come over them and only then they may go to "all the nations", to Jerusalem, Judea, Samaria and the ends of the earth (Acts 1:8). Brown ([2009]:12-13) is convinced that Mark and Luke are not supportive of the idea that Matthew 28:19 only implies the structure to reinforce the verb μαθητεύω, but stressed the physical distance, "Go to all the nations", urgency "Go" and "they went out and preached" (Mark 16:15) and in Luke 24:47 "should be preached".

Rogers, cited by Brown ([2009]:13-14), argued that it is impossible to make disciples of all nations if the actual action, "going there" does not form part thereof. Moreover, for Rogers it is not a matter of "if you happen to be going" or "whenever you might be"; it is rather a definite and urgent command (implied by the aorist) to "go" and execute the task given. The emphasis of the commission, according to Rogers, is the aorist imperative of μαθητεύω, "to make disciples" complemented by the aorist participle of πορεύομαι, "to go". A translation of aorist participle πορεύομαι followed by the aorist imperative as Culver's "having gone" or "as ye go", or even as "going", is

not supported by any New Testament book. Therefore, the more correct translation of the word   is "go".

(Make disciples) – Matthew 28:19

This verb is the second person plural, first aorist imperative active of μαθητεύω (Culver 1967:119). Here it is utilised irregularly in a transitive form, meaning "to make disciples", while a regular form is intransitive in nature, meaning "to be a disciple". It is furthermore imperative in nature and the only verbal imperative form in the entire pericope.

Brown ([2009]:16-17) indicated that this verb is not often used in the New Testament, only in Matthew 13:52; 27:57; and in Acts 14:21. Both these Matthean texts are aorist participle of μαθητεύω and involve the "becoming a disciple of Jesus": Matthew 13:52b "... every scribe who has become a disciple of the kingdom of Jesus ..." and 27:57b "... Joseph, who himself had also become a disciple of Jesus". Rengstorf, cited by Brown, emphasised the existence of a difference between the "call to become a disciple and the process of discipleship". References of these concepts are only found in the Bible. An example thereof is in Paul's first letter to the Corinthians (1 Corinthians 4:15) in which he distinguishes between those Corinthians who were converting to Christianity, thus becoming disciples of Jesus, and those being discipled, the training of those converted.

In Acts 14:21 Luke uses two aorist participles εὐαγγελίζω ("preached the gospel") and μαθητεύω ("made many disciples") which have an influence (modify it grammatically) on the main verb "returned" (Brown [2009]:17-18). Brown argued that this particular use of μαθητεύω is the only one outside of the Matthew Gospel. Due to the fact that it is directly linked to the preaching of the gospel, it can only be understood in this regard. The term "disciple" is used throughout the Gospels and Acts for the new converts, from the moment of their conversion and thus being "made disciples". As seen in Acts 14:21-22, μαθητεύω refers to preaching's direct and positive result.

The "making disciples" of Matthew 28:19-20 is very similar to that of Mark 16:15. In the aforementioned Jesus commanded his disciples to make other disciples, while in Mark 16:15 Jesus' disciples had to preach the gospel to everyone. In comparison, both these verbs, although not exactly the same seem very similar concepts – this is also supported by Acts 14:21-22. Brown ([2009]:19) concluded saying that Matthew's "making disciples" can be seen as the same as Mark's "preaching" and also Luke's "repentance and remission of sins should be preached".

(Baptise and Teach) – Matthew 28:19-20

Matthew's utilisation of   in verse 19 is analysed by Culver (1967:119) as nominative plural masculine participle, present active of Βαπτίζω, meaning "to baptise" and is in harmony with   , a finite imperative verb. Culver argued that because of the link and position of   to the imperative verb (μαθητεύω), it does express an imperative opinion.

Willis (2003:15-16) differs in terms of the primary meaning of Βαπτίζω. He is of the opinion that the meaning is "to immerse", with the following two main uses: It relates to the two baptisms today's believers are confronted with - the water baptism, which is according to Willis "ritual", and the Spirit baptism, which is interpreted by Willis as being "real".

Furthermore, Culver (1967:119) analyses   as being nominative plural masculine participle, present active of διδάσκω, meaning "to teach" or as Willis argued, "to instruct". It is one with   σατε, but also connected grammatically and syntactically with   "as dependent, not strictly co-ordinate". This is based on the absence of και (and), the so-called co-ordinated conjunction; thus "teaching" is linked to "baptising" and not just following it.

Brown ([2009]:19-20) agrees with Culver, saying that both   and   are present participles and are connected to the main verb   , an aorist imperative. However, the two aforementioned verbs should not be interpreted as being influenced to become imperative due to the fact that they follow   . Brown argues that the two present participles should be understood as

secondary – "to make disciples" is the primary or main verb.   Carson, cited by Brown ([2009]:19-20), pointed out that baptising and teaching are not the means, but characterise the making of disciples.   In short, preaching the Gospel is needed to make (other) disciples; according to Carson, this is the core of Jesus' commission to his disciples (Matthew 28:18-20).

When unbelievers respond positively to the preached message of the Gospel, they are made disciples; they are then baptised, and receive teaching of Jesus Christ. Brown ([2009]:20) continued to say that making disciples and preaching should theologically be separated from baptism and teaching.   Baptism requires a once-off public act of submission to Christ as the Lord and Saviour.   Teaching on the other hand involves the learning of Jesus' teachings over a period of time.

Interestingly, Brown ([2009]:20) emphasised the association of making disciples with a "one-on-one discipleship or pastoral internship" over time.   In this respect, Brown illustrated that Jesus, when He called his disciples, although they were not baptised or taught in his ways yet, became his disciples immediately.   They did not only become his disciples after completing their "in service training" while ministering with Jesus for three years.

Brown ([2009]:21) completed his examination on baptising and teaching by emphasising that both physical distance and the urgency of making disciples impact on the aforementioned.   The entire extent of Christian missions, especially of the current age, is found in combining in practice the terms "make disciples" + "baptise them" + "teach them" (Willis 2003:16), as seen as the essence of the Great Commission (Matthew 28:18-20).

(The end of the age) – Matthew 28:20

The resurrected Jesus ended his Great Commandment to his disciples with the promise that He will never leave them and will always be with them until

("the end of the age").   Brown ([2009]:21) asserted that this last phrase of the Matthew Gospel is only to be found here (13:39-40, 49; 24:3) and

nowhere else in the New Testament. The author is making use of this phrase specifically to indicate that this age will end with the second coming of Christ.

Brown ([2009]:21) stressed that Jesus' words to his disciples were not that He will be with them until their deaths, but rather that He referred to the very end of all earthly things, the day of his second coming. This, therefore, has the following implication, namely that although the Great Commission was given to the eleven disciples, the mere fact that Jesus promised to be with his disciples (not only the original eleven) until the end of the age means that Jesus will be with his church until He returns to her in his second coming.

2.3.4 Literary analysis

According to Krentz (2006:26; 2004:25) and Kingsbury (1974:573-584), the language used in this pericope is "strongly Matthean" and could only mean that Matthew was responsible for writing it - thus the pericope could not have been added later.

Should Matthew 28:16-20 be reflected upon, it will be realised that significantly enough, themes and motifs found in Matthew's final pericope are also part of the resurrection narratives of the Gospels according to John and Luke, as well as Acts, although not found within a similar context (Wenham 1973:36). For Wenham, the aforementioned demonstrates that Matthew did not make up the resurrection story.

Gnilka, cited by Schnabel (2005: 4), is of the opinion that verses 19 and 20 of Matthew 28, which contain the commission to evangelise the nations, expressed the universality of the salvation embodied by Jesus. The Great Commission is according to Schnabel (2005:9) probably the most important definition of λαός (1:21). Powell, cited by Schnabel (2005:9), noted the identification of "his people" being those from all nations, which was implied in Matthew 2:1-12, predicted in 8:11-12 and clarified in 15:21-28.

In a discussion over the literary structure of Matthew 28:16-20, Kingsbury (1974:573) cited Malina demonstrating that the pattern of "command (v. 16) - reaction (v. 17) -

command (vv. 18-20)" - shaped in accordance with the so-called "royal decree" of Cyrus mentioned in 2 Corinthians 36:33. Meier (1977:418-419) elaborates on the matter and indicated that Malina was supporting the decree as it is a basic Old Testament messenger variant. It is described as being "with a report in the perfect and a command in the imperfect form". Malina, further cited by Meier (1977:418-419), interpreted the text 28:18-20, based on the decree form, as the following structured:

- *Messenger formula*: here refashioned as a narrative introduction to Jesus' decree.
- *Narrative*: statement of authority, the basis of the obligation that follows (aorist).
- *Command*: a community regulation expressing the law-duty-custom of a specific group (imperative + participles).
- *Motivation*: same as 2 Chronicles, except for the present tense.

Frankemölle also cited by Meier (1977:418-419), in a separate attempt to connect Matthew 28:18-20 and 2 Chronicles 36:23, claims that the entire last pericope of Matthew corresponds with the so-called covenant formula of Baltzer. In this regard, Matthew 28:16-17 are seen as the introduction with the purpose of time, place and persons. What is applicable to this study is the indication that verse 18 is the prehistory with rendering of power; verse 19a is the basic relation or responsibility statement, while the detailed commands are found in verses 19b and 20a; and verse 20b is the promise of Jesus' presence in the form of a blessing.

Matthew utilised his Gospel's closing pericope to accentuate important themes which were presented during the narrative, as well as to settle some of the narrative's tensions as debated by several scholars cited by Sim (2008: 378), amongst whom Luz, Davies and Allison were mentioned. Other scholars, such as Viljoen (2006:248), are of the opinion that Matthew's last pericope provides the key to understand the entire Gospel. This approach of Matthean scholars to read the Gospel from the end, and specifically use the Great Commission as key, is supported by Bosch (1979:68). However, the mentioned approach was already argued by Michael in 1950, here cited by Viljoen (2006:248). Viljoen is of the opinion that such

a reading implies that the Gospel should be read backwards and thus from the climactic verses of the entire Gospel, Matthew 28:18-20.

2.3.5 Exegetical synthesis

The last five verses of Matthew, due to their intratextual citations, are declared significant by Luz (2004:132-133), even more significant than the numerous intertextual citations in this Gospel. It is pointed out that many themes and motifs are taken up in the conclusion of the Matthew Gospel, the climax of the entire narrative.

Luz (2004:132-133) proceeds with categorising the intertextual allusions: Firstly, in this text (Matthew 28:16-20) there is no direct Biblical reference present; secondly, verse 18b has a clear calculated citation of Daniel 7:13-14. Matthew cited Daniel in a very free manner and has three words in common with the mentioned Daniel text. Daniel 7:13-14 is also found within Matthew 24:30-31 and 26:64, but none of these texts refer to Parousia, only to the current ruling of the Almighty God. It is further stressed that the pretext's (Daniel 7:13-14) referentiality is extremely low, while being dominated by its metatext, Matthew 28:18.

The third group of Luz includes allusions that readers who are Biblically informed may come across, although not specifically intended by Matthew. Amongst these are the edict of Cyrus (2 Corinthians 26:23) and the pilgrimage of people of Mount Zion at the end of time. Frankemölle, cited by Luz (2004:133), deliberated on the aforementioned unintentional allusion saying that the two texts' structure is identical, but the verbal similarities are not so many or do not include specific words. In proceeding to the issue of the pilgrimage to Mount Zion, Luz noted that this motif is found in Matthew 8:11-12 where it is used in a different capacity. Relevant verbal parallels of those texts citing the pilgrimage to Mount Zion and Matthew 28:16-20 are extremely limited. Luz also presented texts which fall within the category of unintentional allusions (Deuteronomy 31:23; Joshua 1:1-9; Jeremiah 1:4-10; 1 Corinthians 22:1-16), and which have some structural similarity with Matthew 28:16-20. The verbal identity is limited to ἐντέλλομαι ("to command"), as well as to the motif of "God with us" ("with you"), the Immanuel-motif, which is of

utmost importance, especially within the Matthew Gospel (Luz 2004:133-134). The Immanuel-motif and πάντα ὅσα ἐντέλλομαι point to the Christology of God's presence, and not to Jesus as the new Moses. The Matthew Gospel also presents the reader the freedom to discover various Biblical intertexts; this was however noted by various exegetes over hundreds of years, but was according to Luz misinterpreted as intentional allusions instead of unintentional.

The fourth category in the intertextual allusions contains the Matthean character as found in the Septuagint that produces various echoes in formulas such as πάντα ὅσα + ἐντέλλομαι, πάντα τά ἔθνη ("all the nations"), and πάσας τάς ἡμέρας ("all the days"), including others (Luz 2004:134). The end of the Gospel is without any awareness of its Biblical depth. The most important motif present in the last verses of Matthew is that of "God with us", which is more important than the allusions of Daniel 7:13-14. Matthew used this Biblical motif as a *Leitmotiv* throughout his Gospel. It can therefore be concluded, according to Luz (2004:137), that the Matthew Gospel's character is amplified by the basic Bible text to fall within a quasi-canonical category.

Krentz (2006:37) stressed, in concluding his study, the importance of Jesus' last words in terms of the closeness of eschatology and mission. He argues that due to the fact that Jesus is the enthroned "eschatological Judge and Rescuer", Christians evangelise. According to Hahn, cited by Krentz (2006:37), the so-called "key verse for the understanding of Matthew's interpretation of mission", as well as the "eschatological bent of Matthew's view of evangelism", is found in Matthew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come". Jesus' final words are also viewed as based on his authority, and led to the church being given the new task of making disciples of all nations. In his concluding referral to Matthew 28:16-20, Krentz (2006:37) cited Senior summarising the "mission theology of Matthew" as follows: Mission is entrenched in Jesus' authority as the risen Christ; Secondly, the command to make disciples forms the very basic of mission; Thirdly, mission is aimed at all nations, the universal target; Fourthly, community formation is part of making disciples; and finally, this transpires with the teaching of everything commanded by Christ.

The writer of this thesis is of the opinion that although the last pericope of the Matthew Gospel is part of the bigger genre of a narrative, it also serves as the conclusion to the entire Gospel, which in essence is enumerative in nature. Therefore, the entire Gospel according to Matthew is summarised in the words of Jesus' Great Commission to his disciples.

2.4   Theological and practical significance

Theological synthesis

The reality of the early Christian missionary movement is reflected in the Great Commission, a reality that was a familiar aspect to both Matthew and his audience. The following five theological principles are, according to Schnabel (2005:10), the most prominent in the Matthew Gospel:

Firstly, within a salvation-historical framework Matthew wrote the narrative of Jesus, his birth, life, death and resurrection. In this, the universal character of the Gospel is presented in which Jesus' person and ministry are the focal points. Matthew started his narrating of the Jesus' story with the connection between Jesus and Abraham and David as found within the genealogy in Matthew 1:2-17. It condensed the history of Israel departing from Matthew's depiction of Jesus as the "Son of David", the Immanuel (Matthew 1:23) through which another fulfilment of a God promise is realised, that of the embodiment of God's presence in Israel through Jesus. Matthew ended his narrative of Jesus in the commission given to his disciples in 28:16-20, emphasising the continuation and expansion of the Gospel while enjoying Jesus' protection. Jesus is furthermore also the "Son of Abraham" and thus, through Jesus, God fulfils the promise of making Abraham a great nation. Jesus' mission as the "Son of Man", based on his work as Messiah, was to bring salvation to the nation of Israel.

In the second instance, Jesus handed the responsibility of living as sons of Abraham to the disciples, when Israel's leaders rejected Him as the Messiah. The call by Jesus to his contemporaries to live as sons of Abraham, was rejected and Jesus transferred this task to his disciples, namely to bring salvation to the Gentiles

(Schnabel 2005:10). Willis (2003:30) asserted that the offer Israel received to become part of the messianic kingdom, as promised so many times in the Old Testament, is rejected by them. Jesus sent his disciples; in Matthew 10:1-8 they were commissioned and sent to Israel for the first time. As mentioned in § 2.2.3, the tension between the particularism and universalism shows Matthew's knowledge of the struggle of Jewish Christians to define themselves, but also to defend them against the Jews. In this they realised also their identity with Gentile Christians. Eventually, as seen in 28:16-20, Jesus commanded the disciples to go to all the nations (Schnabel 2005:10). Willis (2003:30-33) noted that as Jesus' mission was aimed at Israel, so He sent his disciples. This messianic kingdom did not transform into a "spiritual kingdom now called the Church". The latter is responsible for building the so-called meditorial kingdom prophesied to Israel of the Old Testament. Will the Great Commission be utilised in achieving this, Willis asked. He referred to Paul who wrote to the Philippians saying "that you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world: holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain".

Thirdly, Schnabel (2005:11) noted that Jesus is the Messiah of Israel, but also the Lord of all nations and stressed that "Jesus' mission to Israel is the basis for the disciples' mission to the nations". The narratives of Jesus' contacts with numerous Gentiles are, according to Wilk cited by Schnabel, proof of presence of such narrative strategy within the Matthew Gospel, and is also included in the statements Jesus made about Gentiles (Matthew 2:1-12; 8:5-13; 8:28-34; 10:14-15; 12:41-42; 15:21-28; 22:20-24; 27:11-26; 27:27-54).

Fourthly, Matthew presented the twelve disciples as being the individuals responsible for the mission to Israel, an extension of Jesus' mission (Matthew 10:5-42; 23:34, 37), as well as to all the nations (Matthew 22:2-14; 24-14; 26:13; 28:18-19). Schnabel (2005:11-12) pointed out that the disciples' commission to all the nations changed from a restricted mission to only Israel in 10:5, to all nations in which Israel was not excluded. This is confirmed in the following: In Matthew 24:7; 24:14; 25:32 the term ἐθνη means "all nations". Secondly, Jesus declared that "all authority in

heaven and earth" was assigned to Him (28:19) by his Father. Thirdly, Matthew emphasised the fact that Jesus' missionary commission to the disciples in 10:5 to only work under the Jews in Galilee changed after Jesus' resurrection from the dead, in which there was no restrictions placed on this mission. If Matthew introduced another restriction, that of a mission to only the Gentiles, with the exclusion of Israel in Matthew 28:19, then it would have meant that the author would have prepared a Gentile mission among non-Jews, with the help of the text. Fourthly, the mission on which Jesus sent the twelve disciples in Matthew 10 was not finalised as Matthew did not report on the return of the twelve. Therefore, the mission under the Jews did not end. Fifthly, Matthew presented Jesus as having received rejection and opposition, but also faith and acceptance. In Matthew 28:18-19, it is affirmed that Israel forms part of the group of all nations.

In the fifth place, Schnabel (2005:14) concluded his examination into the theological perspectives with Matthew's approach that the reality of early Christian missionary is revealed and described through his Gospel, which was well-known to the author and the audience of the Book of Matthew. This reality is reiterated in the final Commission to the disciples, and thus to the Church in particular.

It is theologically imperative to realise that the Great Commission was ascribed by the risen Christ and not by the historical Jesus, who also announced the spreading of the Gospel to all nations, specifically to Gentiles, including the ingathering of all God's people (Scobie 1992:297-298). Kingsbury (1974:580-584) argued that the Matthew Gospel is with specific reference to the last pericope redactional and that a Christological prediction is found within Matthew 28:16-20, particularly in verse 19b as "the Son". The title "the Son of God" has a number of variants within this Gospel such as "my Son", "the Son" and "Son of God", and it is indeed this Christology, but also the ecclesiology, that informs the last pericope of the Matthew Gospel. According to Blomberg (1986: 343), this title "Son of God" is not unique to Matthew, despite its centrality within the Matthew Gospel's Christology. Mark (1:1; 15:29) and John (1:34, 51; 20:31) also used this title to declare Jesus. A large resemblance is however found with the rest of Matthew's text in which the prominence of this title, "Son of God", is reflected.

The following resemblances are noted: The motif of doubt and worship in Matthew 28:17 is found only in 14:31-33 where the disciples confessed that "Truly You are the Son of God". The words of 28:18,   , are echoed in 11:27, a verse in which Matthew's image of Jesus as the "Son of God" is expressed. The baptism formula (28:19) reminds the reader about Jesus' baptism and the voice from heaven declaring that "This is my beloved Son" (3:17) - again proclaimed as the "Son of God". The promise or proof formula of 28:20b in which "I am with you" is accentuated, reminds the reader about 1:23 where Matthew sketched the "Son of God" as "God with us", Emmanuel (Kingsbury 1974:581-582). This emphasises Jesus as the "Son of God" and in his person, God dwells amongst his people.

The objectives which Matthew had regarding the Christological predictions of Jesus as the "Son of God" are presented by Kingsbury (1974:582-584) as follows: In terms of the earthly (horizontal) dimension, Matthew utilised this title, "Son of God", to communicate the main segments of Jesus' life (birth, infancy, ministry, death and resurrection) so that he (the author) could identify the real Person who he believes exists between the Jesus of Nazareth and the Jesus as the Resurrected and Exalted of the so-called post-Easter church. Regarding the heavenly (vertical) dimension, Matthew used the title of "Son of God" to explain Jesus' uniqueness as a person, especially his divine authority. Kingsbury concluded saying that although Jesus is not explicitly mentioned in Matthew 1:1-4:16 as the "Son of God", He is declared as the One "who is called the Messiah" (1:16). He is the One above all, the "Son of God", while Jesus is affirmed as the crucified Messiah, the Resurrected and the Exalted "Son of God". The Matthew narrative of Jesus acquires a Biblical depth for its readers to realise that God of the Bible is with Jesus, the "Son of God", who is also Immanuel. He is the God who is with Jesus, not only while He was with us, but He is also the God who is always with us.

Practical application

The purpose of the Great Commission is, and was ever since Jesus commanded it, to associate the new converts into the church to train them in the Word of God for

each to be able to live for Christ until He returns (Luke 18:8; 1 Timothy 4:1-4; 2 Timothy 3:1-9, 13; 2 Peter 3:3) (Willis 2003:20-30).

How did churches interact with the Great Commission since the early church? According to Thomas (2000:41-43), a number of early church leaders such as Ignatius and Tertullian of the second century, and Origen, Hippolytus and Cyprian of the third century were unanimous on the fact that the Great Commission's words were spoken by Jesus. Thus, they were clear on the issue that Jesus Christ is the historical source of the Commission cited in the last words of the Matthew Gospel. This interpretation of the early church continued for more than a thousand years, until after the Reformation. The orthodox Christians concurred with the early Church's view on the matter of the Great Commission. The continuation of this view proceeds undisturbed as no-one could make a contribution to the contrary (Thomas 2000:44-45). However, the concurrence of the mentioned view changed in the late nineteenth and early twentieth centuries. Liberal theological scholars questioned the accuracy of the Gospels, and in particular the Commission under discussion. These sceptics questioned various aspects of historicity of the Great Commission. Thomas (2000:45) emphasised that these scholars did not believe that Jesus has risen from the dead and thus, their scepticism is not surprising. The historical soundness of the Great Commission was reduced by the radical historical criticism to something that was hardly noticeable (Thomas 2000:48).

The middle of the twentieth century marked the beginning of the evangelical historical criticism and saw the first person of note, Stonehouse, who declared that he was not supporting the views of the early church and orthodox of the post-Reformation era about the historical credibility of the Synoptic Gospels. The following current evangelicals are mentioned by Thomas (2000:48-50) to illustrate their views on the issue of the Great Commission: Hagner was convinced that the words used in the Great Commission were a recast of the Matthean style and vocabulary, but stated that this did not imply that Matthew was not the author thereof. On the contrary, he was of the opinion that Matthew "re-presented a tradition available to him ..." Thomas (2000:49) cited again Hagner, supported by Gundry, differing from the early

church fathers who interpreted this aspect as factual, while the aforementioned viewed it as a reconstruction (make-over) by Matthew.

Gundry's interpretation, cited in Thomas (2000:49), claiming that Jesus had all authority has the following on the source thereof: The "all" in "all authority" comes from Matthew's editorial actions, while Jesus' claim originates from the incident where Satan tempted Him in the desert. Also Matthew's use of "heaven and earth" in the Great Commission is, according to Gundry, purely a desire the author had.

On the command that the Gospel had to be taken to all the nations, Thomas (2000:49), in referring to Beare, who was supported by M'Neile and Montefiore, concluded that this command was rather the work of the early church than originating from Jesus. Furthermore, Hill was cited by Thomas (2000:49-50) saying that the issue, to make disciples of all the nations, is, as the aforementioned, rather an "invention" of the early church than commanded by Jesus Himself.

Similarity in terms of agreement with radical historical criticism is again shown by Hagner regarding the baptism as commanded by Jesus (Thomas 2000:50). According to Hagner, Matthew presented the Christian baptism as Jesus' command and not any other opinion. In Acts there are however ample reference (Acts 2:38, 41; 8:12; 9:18; and so forth) to the early church's custom referring to its historicity. Thus, Hagner was convinced that Jesus never gave the baptism instruction. The Trinitarian formula in which baptism should be conducted (Matthew 28:19) was most probably the closest connection between the evangelical historical critics and the historical criticism. This argument is supported by Gundry, Blomberg, Carson and Osborne (Thomas 2000:50-52). In the process of finding a balance between the early church's orthodox view and the radical interpretation of more recent scholars, the fundamental historical accuracy of the Great Commission was compromised.

Thomas (2000:52-53) concluded his study on the historical criticism regarding the Gospels in general, and the Great Commission in particular, saying that it is a rather presumptuous excuse to say that Jesus never gave this instruction, although He might have had the intention thereto. He criticised such scholars saying that they

wanted to gain respectability among the academic intelligentsia. Thomas also argued that such scholars intended to find the equilibrium between the Gospel's absolute accuracy and the extreme opinion that Jesus never had uttered this Commission.

To understand what precisely the Great Commission means and implies, especially involving contemporary Christians, a number of questions need to be looked at. These questions include the following: Can Matthew 28:18-20 only be understood as applicable to the first eleven disciples (Brown [2009]:22)?

The Great Commission was given to Jesus' eleven disciples before his ascension into heaven, before the Holy Spirit came upon them and before the church began. Brown ([2009]:23) argued that the Christian Church was for many years under the impression that this Commission was only given to the first eleven disciples of Jesus, and not to the entire Church. On the other hand, the Commission was not repeated in any facet or to any church or individual by any New Testament author, which also led to the conclusion that the Great Commission was not a command for the Church of today. If the Great Commission is not meant or valid for today, what practical implications does that have? For Brown that will imply that Paul's letter to Timothy was only meant for him and has no value for the Church today - implicitly that will also imply that the entire Bible is not applicable to the current Church.

However, Jesus' commission was specific - He told his disciples to teach other disciples all about what He had commanded them (Brown [2009]:24). His command to preach the gospel (Luke 24:46-47), and through that to make disciples, forms the basis on which Christianity is built. Paul says in 1 Corinthians 9:16 that it is more important for him to preach than anything else. The preaching of the gospel is also the heart of the Great Commission and it is specifically emphasised by Jesus that his disciples should teach the new disciples all (everything) that He had commanded them.

Carey, cited by Brown ([2009]:25), expressed his belief that Jesus' Commission in Matthew 28:18-20 is valid for the current age, based on the fact that this command

was never cancelled by Jesus and is therefore still a subject to obey. Moreover, Brown continued saying that Jesus' Commission was communicated to the eleven disciples to be executed after they have received the Holy Spirit (Luke 24:49). However, it is clear that all apostles, including Paul, viewed the Great Commission as binding on all Christians and not only on them. Brown cited Paul where he tells Timothy (2 Timothy 3:14) "… continue in the things you have learned and been assured of, knowing from whom you have learned them". In this context both Timothy's childhood training and Paul's example are included. Paul also commanded Timothy to preach and to do the work of an evangelist (4:2, 5). It is clear that Paul viewed the Great Commission as applicable to Timothy as well. Brown ([2009]:26) emphasised that there is no indication that Jesus personally appeared to Timothy, such as in the case of Paul (and thus also with that of the eleven when they received the Commission), to commission him. The original apostles were instructed to go to Jerusalem, Judea, Samaria and to the ends of the earth. Paul was sent to Damascus and Jerusalem, the areas of Judea and Asia Minor and beyond (2 Corinthians 10:16). Brown stipulates that the geographical area is not the same for everyone that is sent, but the Great Commission is applicable to every Christian, every disciple of Jesus, the risen Christ.

Initially the apostles stayed in Jerusalem after the Holy Spirit came upon them and did therefore not go to the Gentiles immediately. Brown ([2009]:27-28) noted that record of this is found in Luke reporting on the travelling of Paul to Jerusalem in 39 A.D. (Acts 9:26-28), in 50 A.D. returning from his third visit (Acts 15) when he witnessed that the apostles were still there, and when he visited Jerusalem for the fifth time in 58 A.D., he found James had still not left (Acts 21:18).

In Acts 8:1, Luke indicated that after the death of Stephan, a great persecution started against the church, which led to the scattering of Christians throughout the Judean and Samarian region, except for the apostles. The latter remained, as indicated, in Jerusalem for a number of years thereafter. Preaching the Gospel to the Jews was done by those scattered as far as Phoenicia, Cyprus and Antioch (Acts 11:19-2). Brown ([2009]:29) stressed that although Jerusalem, Judea, and Samaria were not totally Christian, evangelising activities were conducted here.

When Paul arrived in Rome during his fourth journey, he continued to preach the Gospel, and thus make disciples. Rome was seen as the capital of the Gentile world during the late first century. It is further realised that it was not only Paul who was involved in missionary work; so-called "uncommissioned" disciples were included amongst whom Timothy, Titus, Silas, Barnabas, John Mark and Epaphras counted.

In Acts 26:20, Paul indicated that he had preached to Gentiles to repent and turn to God, to those in Damascus, in Jerusalem, and throughout the region of Judea. He however declared that he is still preaching to the Gentiles and wanted to go to Spain, as well as to northern Asia Minor. Brown ([2009]:30-31) noted that Paul did everything possible to preach the Gospel to the entire world, but still not every person had heard or was reached by these efforts. Brown again refers to Paul's command to Timothy to preach the word and to do the work of an evangelist (2 Timothy 4:2, 5), emphasising the fact that Paul's commission by the Lord Himself was passed on to all his disciples, such as Timothy. Timothy would have done the same, as no apparent reason could be presented to the contrary. Thus, Carey's conclusion saying that the Great Commission is still valid and applicable, is again noted here. Brown ([2009]:21) emphasised that although this conclusion is "argumentation by association and cannot be proven", the certainty of the opposite, that the Great Commission is not applicable to the current age, cannot be proven.

Therefore, the narrative of Jesus' ministry, passion and resurrection told by Matthew needs to be communicated as part of every disciple's effort to promote evangelism, using the elements of the Great Commission. "Matthew gives his community an identity rooted in the past" and "... teaches us to form Christians by teaching them what Christ taught; we need to do that, too" (Krentz 2006:38).

Mandate

So, is there a specific theological mandate and responsibility to promote evangelism? Is there any mandate or guidance given in the Bible regarding the status of sports and recreation ministry? Oswald (2003:27) interpreted this question as "is there evidence of an overarching command given by the Lord that applies to all believers?"

Oswald (2003:27) is absolutely clear on what the mandate entails. In relation to this, Oswald emphasised the following texts: Matthew 28:19 in which Jesus instructed his disciples to make disciples of all nations; Mark 16:15 stresses the aspect of "Go into all the world and preach the Gospel"; forgiveness of sins also needs to be declared to all as seen in Luke 24:47; and John 17:18 said that Jesus sent his disciples out into the world as He was sent by his Father, as well as John 20:21 referred to Jesus where He had instructed his disciples "... I also send you ...". Even Acts 1:8 is specific in this when Jesus told his disciples while ascending into the heaven: "And you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." Thus, Oswald is in essence referring to the Great Commission (Matthew 28:18-20) Jesus gave his disciples on the mountain in Galilee before He ascended into the heaven.

On the question of how this mandate is being implemented and/or accomplished, it is Oswald (2003:28-29) who presented the following as the means to it: Acts 1:8 shows that Jesus "left a call on each believer to carry on his redemptive work by being his witness". To this extent Oswald mentioned three "calls": A *general call* found in Matthew 4:19 and Mark 1:17 stressing that every disciple should become a "fisher of men". Secondly, a *personal call* (2 Corinthians 5:17-20) implies that everyone who is a new creation in Christ should indeed be a servant to bring the message of reconciliation and become an agent, an ambassador, a representative of Jesus Christ. Finally, a *special call* is also addressed to all Jesus' followers. Oswald argues that this call as seen in Acts 11, 13, 15, and 16, entails that every person has a speciality, uniqueness, or special ability that can be applied in the process of proclamation; even personal circumstances or experiences can be applied. Here the examples of Paul's choice of Silas and Barnabas' choice of John Mark are cited, where "the inclusion of one born of a Greek and a Jew all point to choice because of personal distinctness that made them especially profitable for the gospel's sake". The continuation of Jesus' mission of salvation is implied through utilisation of each individual's abilities and can even be made easier by the individual's uniqueness.

Furthermore, Oswald (2003:29) argued that man and Church need each other and thus have to work together. The Church is God's agency and man God's agent.

Man's sole purpose is to glorify God; this purpose is also essential for the church. In this process the church needs to worship God, to teach saints to grow in Christ, but also to "gather forces to evangelise" and fulfil the Great Commission through promoting God's salvation to all nations. Oswald underlined the importance of determining the most effective means for the church to carry out or conduct its work.

At this stage it is however important to reiterate Oakley's (2009:8) view on the matter: there are many activities Christians are involved with which can be utilised as part of a ministry, such as business, music, as well as sports and recreation.

2.5 Summary

The writer of the thesis would like to emphasise specific aspects of the Great Commission (Matthew 28:18-20) in summarising this chapter. No principles or guidelines, indications or limitations, for promoting evangelism were found in the mentioned part of the Scriptures. However, the elements of the Great Commission are clearly stated: Go + make disciples of all + baptise them + teach them all that I had commanded you.

Firstly, the writer concurs with the many Matthean scholars who are mentioned in this chapter, who all stress that the main objective of the Great Commission is "to make disciples". Secondly, following "making disciples" are the elements "to baptise" and "to teach". The aspect of "Go!" is given as an imperative, in which no choice is stipulated. However, a decision of obedience needs to be taken in this regard. The thorough instruction "to go" is not targeted at a selected few, but aimed at everyone so that the Gospel of salvation can be promoted to all. Jesus gave the assurance that none of his people will be left alone, especially not in executing this task.

Regardless of the impact this task, with all its challenges, might have on the Church, Jesus is still "God with us", Immanuel. It is clearly stated that He was given all authority in heaven and earth. It did not end here as Jesus has promised that "God in us", the Holy Spirit, will be upon those who accept Him as their Lord and Saviour.

The mandate is therefore indeed a divine mandate to promote the Gospel and it is the responsibility of every disciple of Jesus Christ to continue with the Commission given by Him. Finally, the means to go, thus what vehicle or tool to be used in promoting evangelism, is not clearly defined in the Great Commission. It can therefore be accepted that any means possible, through which God is glorified, can be implemented to promote evangelism and win all for Christ.

CHAPTER 3

HISTORY OF PLAY, GAMES, SPORT AND RECREATION

3.1   Introduction

In this chapter, the focus will be on defining sport and recreation and what role it
played during antiquity. In particular, the concepts of sport and recreation, as well as
its interrelation with religion will be defined and conceptualised since the
commencement of ancient play and games. This will also include play and games,
as well as sport and recreation during Biblical times. The chapter will therefore be
divided into three main sections: in the first part, the main concepts of the chapter will
be defined; secondly, leisure of ancient civilisations will be explored; thirdly, sports
and other physical activities in the Bible will be examined.

As Brown ([2009]:30-31) indicated, metaphors out of the sport environments of the
New Testament days were regularly utilised by Paul to illustrate and explain certain
aspects of the gospel to his listeners. Given this background, this chapter will shed
light on how sports and other physical activities were utilised during Paul's era to
promote evangelism.

3.2   Significant terms

Although many view play, games, sport and recreation as modern concepts and/or
terminologies, their existence has culminated over many, if not thousands of years.
Many of these activities which may have started off as entertainment or in a playful
manner, later evolved in movement to fight or to survive, for example, in a war
situation or to gather food or even to create amusements during non-work related

periods. Of interest to this study are the questions of where play, games, sport and recreation originated, how it developed and what their purposes were.   All these activities are physical and are thus experienced through means of each participant's body, not excluding the intrinsic, emotional and psychological parts thereof.

3.2.1 Leisure

Due to the fact that all participation in play, games, sport and recreation occur during the period in which a person is not involved in work, and thus takes place during leisure, this concept first needs clarification. Parker, cited in Strauss (2004:153), noted that leisure is often negatively interpreted and defined as the time after work. Parker stressed that "While work becomes the decisive determinant, non-work implicitly derives its nature from work.

Leisure derived from the Latin word *licere* which can be interpreted as being free, particularly the freedom of time (Aman, Mohamed and Omar-Fauzee 2009:665-666; De Swardt 2007:44; Goslin 1988:61).   It is the broadest concept, according to Neulinger cited in Rossman (1989:6), in which play, games, sport and recreation can be included.   Kraus (1985:5) declared leisure as free time, free from any responsibility such as work, self-maintenance or mandated tasks.

Goslin (1988:61) presents the following three common aspects defining ancient and contemporary leisure: It is distinguished from whatever task has to be done; secondly, it is chosen freely; and lastly, it is mostly intrinsically motivated.   In the diagram below, Goslin (1988:61) cited Kelly's interpretation of the leisure phenomenon:
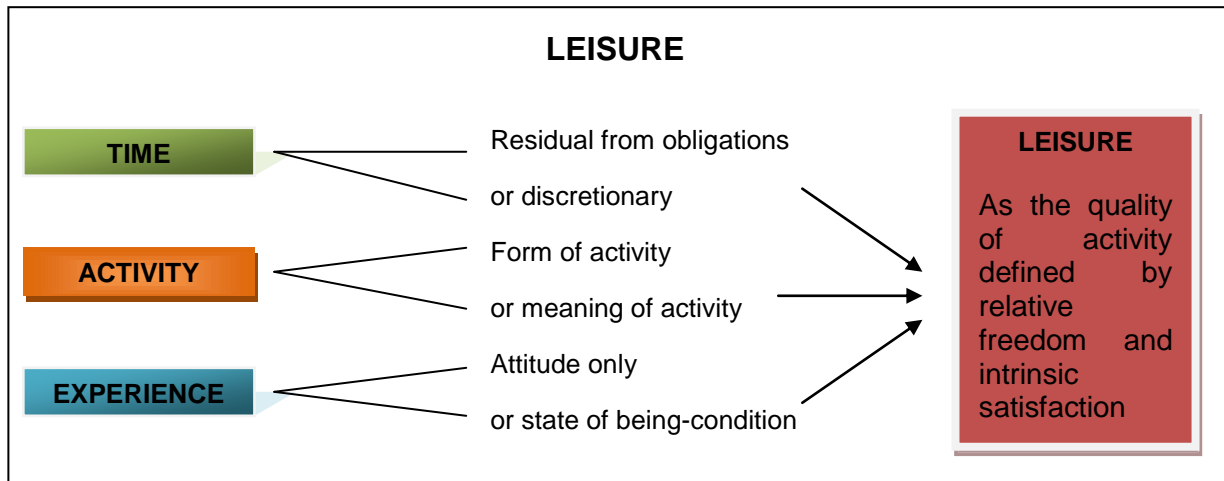
Figure 3.1: Leisure phenomenon

3.2.2 Play

The word play comes from the Old English word *plega*, which is similar to another Old English word, *plegian*, meaning "to play" (Renson 2009:6). Almost exactly the same word is found in the Old High German, *pflegan*, and in the Middle Dutch, *pleyen*. The words *pflegen* (German) and *plegen* (Dutch), which means "to commit", are still in use. Gillmeister, cited by Renson (2009:6,) stressed that the Dutch term for play is *spel* and *spelen* as a verb, while *Spiel* is used as the German term for play and *spielen* as the verb. However, the Hebrew word for play, deriving from the basic root   , is translated with "to play, to sport, to rejoice and to make merry" (Kriwaczek 2010:44).

Historically, play was coupled to the survival ability of each human being which included hunting, fishing and fighting/boxing (utilitarian behaviour) (Mechikoff 2010:5). Secondly, humans need to play (instinctive behaviour) and lastly, games also describe a specific kind of event (ritualistic behaviour). Mechikoff (2010:5-6) is of the opinion that play is defined through any non-utilitarian and autotelic physical or intellectual activities, which can either be spontaneous or organised in nature. Here *non-utilitarian* is described as having no other intention but to participate, while *autotelic* is declared as doing it for its own sake and not for a specific purpose. The latter is supported by Coakley (2007:7), as well as by Cornell (2002:32) who declared that play is done for its own benefit, while being

expressive in nature. According to Tipps cited in Laughlin (1993:89-90), play requires a participating individual who exercises control over the process of enriching novelty in benefiting the particular individual's internal drive to optimise cognitive complexity. Play is necessary for optimal development of imitations of the operational environment. Laughlin (1993:90) cited Gilbert, who concurs with Tipps, saying that play is purely intrinsically motivated. Furthermore, play is also spontaneous, voluntary and holds pleasure for the participants in it (Siegel 2004:5). Siegel (2004:7) citing Fink says that "play is itself a fundamental phenomenon of existence, just as original and basic in itself as death, work and domination".

Csikszentmihalyi and Bennett (1971:45-47) emphasised the most important aspect of play, namely that play is fun. However, when play leads to boredom, it stops. Play, as an experience, is further conceptualised as a balanced state of affairs in which participants voluntarily take part, and in which the potential actions are not exhausted. Within play the social reality is not negotiable, as play is a social interaction with no deviance. Csikszentmihalyi and Bennett (1971:55-56) also pointed out that no other viewpoint but that of the player is of importance as the "social self becomes superfluous, and the player can merge with the process in a state of monistic awareness". The mentioned authors, as is the case with others such as Siegel (2004), accentuated the role of culture in determining the player's experience during play.

Siegel (2004:5, 8) concurs with Csikszentmihalyi and Bennett (1971:45-47) that fun might be part of the reward the player received from taking part, but could also include other psychological inherent rewards such as excitement, challenges and the numerous sensations with mental and physical applications thereof. He concluded stressing that play has an impact on the way sport is manifested. Torkildsen, cited in De Swardt (2007:41), declared that play is the core of leisure, recreation and sport. In many instances, the play factor ceases to exist in sport, due to the prominence of the winning motive and external rewards.

3.2.3 Games

The word game, according to Renson (2009:6), is a Middle English word deriving from *gamen,* which is the same as an Old High German word *gaman*, which means "amusement". Games, on the other hand, are a combination of play and ritual (Laughlin 1993:90). Currently, enormous confusion exists regarding what the precise meaning or intention of physical games is (Siegel 2004:2). Either these games are seen as recreational in nature, or they are interpreted as being more serious in nature. Siegel (2004:8) is of the view that, to really understand what relation play and sport have with one another, the meaning of the concept of games needs to be clarified, as every sport is instantiated in one or more forms within a game. Loy is cited by Siegel (2004:8) defining a game as any competition of a playful nature in which physical skill, strategy or chance are applied, individually or combined, to determine the outcome thereof. It is guided by rules which structures the game in terms of spatial and temporal parameters for which opponents strive. Moreover, the rules applied during the game stop "existing" when the game ends, or when a player or team gives up or resigns, and thus also have no further limitation on an individual's behaviour.

In contrast to the spontaneous element of play, games have an artificially initiated dimension clearly defined by rules, which again are deliberately inefficient to stimulate challenges (Siegel 2004:8). Competitive games are found to be appealing to many based on the fact that the outcome of a contest is determined by the created obligation of equal opportunity and/or conditions in which a contest takes place, rather than an existing or prior arranged inequality. Ager, cited in Mechikoff (2010:6), however argues that a game is a play activity with a specific and explicit set of rules to accomplish specified or understood goals. A game is furthermore also a contest which is played within a known space and time boundaries, and also includes a recurrence of a sequence of actions each time the game is played.

Games may also aid many other aspects of the participants' culture. According to Sutton-Smith cited in Siegel (2004:8), games often reflect what is important for and within a society. To this extent, it is interesting to note that games of physical skills

dominate in for instance hunting cultures, while games of chance prevail where religion is the most important value and thus will be a factor to triumph over survival uncertainties. In those societies where advanced technological and large industrial military developments exist, strategic games (for example chess) are found to be predominant. Siegel (2004:8), in referring to Guttmann, demonstrated the existing relationship between play and games in the illustrated diagram below.

RELATIONSHIP BETWEEN PLAY AND GAMES

PLAY

SPONTANEOUS PLAY

ORGANISED PLAY

NON-COMPETITIVE GAMES
(New games, leap frog)

COMPETITIVE GAMES

INTELLECTUAL GAMES
(Bridge, Chess)

PHYSICAL GAMES
Sport (Athletics)
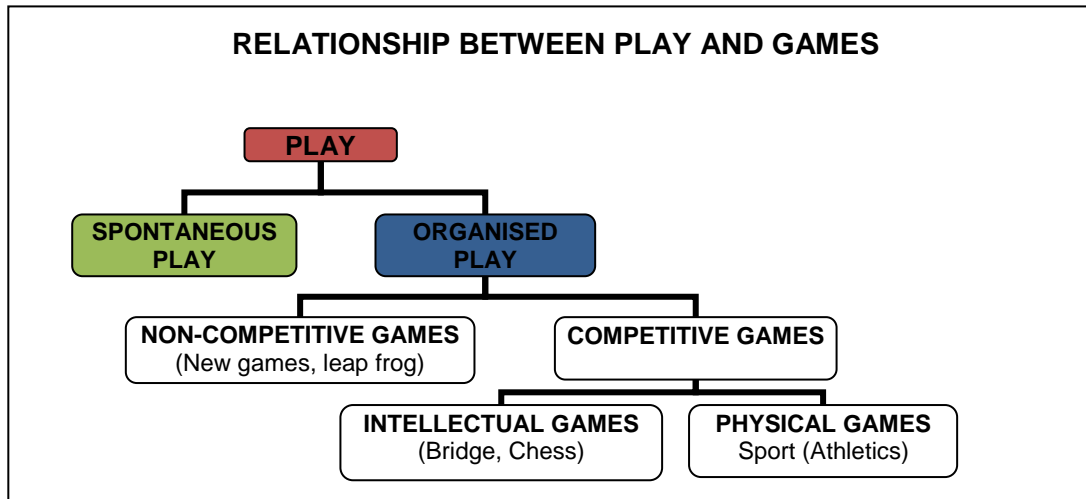
Figure 3.2: Relationship between play and games

As seen in the diagram above, play can either be spontaneous, in which only a few rules exist (such as in young children's play), to a more highly structured and organised game guided by intensive rules played by adolescents and adults (Siegel 2004:8). Within organised or formal games two categories are found and range therefore from being competitive to non-competitive, which is, according to Guttmann cited in Siegel (2004:8), illustrated by the so-called "new games" movement. Competitive games are further divided into intellectual and physical games, where the first mentioned are cognitive orientated games, while the physical games, normally referred to as sport, require physical skills which include speed, strength and endurance, like a game of rugby.

Should a good game of a so-called institutionalised play-form be looked at, the sustainment of a player's experience throughout a relative long time span will be found to be predominant (Csikszentmihalyi and Bennett 1971:46). This implies that a game should limit, by convention, the realm of stimuli which the player needs to pay

attention to in terms of demarcating the playing field or area, or board, and thus defining the specific relevant objectives of the particular game. In this, the player is therefore limited in his or her actions through the necessary rules guiding the particular game. Finally, the games will also limit the time of participating actions of every player by a defining commencing and finishing announcement of the playing time.

3.2.4 Sport

The term sport is derived from the French word *de(s)porter* which again comes from the Latin word *deportare* which means "to amuse oneself" (Mechikoff 2010:4-5). Decker (1992:2) concurs with the aforementioned, but adds that the word sport is in fact a modern word which was first used in England around 1440. The competition element is fundamental in the modern interpretation of the word sport. It is further stressed that a working definition of sport includes play, as well as games. Becker, cited by Hackl (2009:9), described sport from a German perspective as an enjoyment or hold pleasure in and thus derives the word sport from *disport*, which means "to amuse" or "to enjoy" or even "to spend some time").

Renson (2009:6) cited Kircher who said:

> "Sport is play, but the concept of 'play' stretches far beyond the domain of sport. … The play spirit [Spieltrieb], also among the Englishmen, expresses itself not only in muscular games, it permeates deeply the cultural life of the whole population … English sport is directly and indissolubly linked with the whole life of the nation. … If one destroys the play spirit of the English, then one destroys the spirit of the nation."

Furthermore, Renson (2009:5) defined modern sport as:

> "… physical activities of a recreational and competitive character, in which one tries to conquer either one's own physical limitations (Olympic motto: *citius, altius, fortius*), or an external obstacle (opponent(s), natural obstacle such as a mountain, etc.) according to a pre-agreed code of behaviour (fair play, rules, etc.)".

Coakley (2007:6) is convinced that the activities which are defined as sports have no collective agreements regarding its meaning, purpose or organisation. He is also of the opinion that the participants in sport activities are motivated by internal and/or external rewards, which consist of institutionalised competitive activities, involving rigorous physical efforts or the use of relative complex physical skills. De Swardt (2007:43), in referring to Drewe, declared that an activity can be accepted as sport when certain necessary and sufficient situations exist. Such an activity should contain "gross physical skills, competition, and institutional aspects such as rules, history and a wide geographical base".

Aman et al. (2009:665) defined sport as entertainment forms, involving spectators either attending a sport event or viewing it via a television broadcast. This implies that sport as leisure activity involves not only participants in the specific sport activity, but extends to also include the consumption of non-participants. Haywood is further cited in Aman et al. (2009:665) in identifying sport as recreation. Participants are actively producing leisure experiences over which they have some control.

Games of sport, Siegel (2004:8) argues, give players the chance to repeat the physical forms of play each experienced as being rewarding due to an established set of rules. Therefore, sport gives the player the opportunity to apply all the admirable qualities usually associated with play.

The way sport is interpreted and conducted is influenced by the participants' culture (Eichberg [2010]:2). In his research on cultural influence on sport, Eichberg visited the rural Sukumaland people who are familiar with Western sport, but innovatively combined it with a rich culture of sportive festivity, the so-called *ngoma* and *michezo*. The latter means play which includes Western sport games such as soccer, while *michezo ya jadi* means ancient play. *Ngoma* includes activities such as dance, music, sport and games, competition and rhythm, as well as complex cultural meetings and bodily communication.

Therefore, it can be concluded with the words of De Swardt (2007:43) asserting that sport as a term is a competition consisting of physical activity, which requires

physical skills and are practiced widely over a long period. Snyder and Spreitzer (1983:13) concurred with the aforementioned, and added that it is guided by institutionalised rules.

3.2.5 Recreation

This term comes from the Latin word *recreatio* or the word *recreare*, which means "to restore or restoration" (Goslin 1988:62). Kraus (1985:5) defines the complexity of recreation as follows:

- It is usually the voluntary participation in activities or experiences during leisure, either for satisfaction or for pleasure, or to create enrichment for the participant, or due to perceived gain on personal or social value levels.
- It further included the gathering and interacting on a social level, as well as an economic stimulation of society which could imply work creation.

The aforementioned is being confirmed by Goslin (1990:46-47), who furthermore stressed that recreation is generally accepted as a fundamental need of all human beings. However, defining recreation is not without problems (Goslin 1988:61). Recreation was traditionally viewed as an equivalent for work. According to this, individuals who were engaged in physical work should have taken part in a more passive orientated recreation activity (during their leisure). The opposite is also true: should an individual's work mainly entail administrative work, and therefore the intellect primarily implies, the particular individual should engage in a more physical orientated activity. Research showed that in this instance exactly the opposite was true. Strauss (2004:166) emphasised the fact that recreation always takes place during leisure time.

According to the recreation leaders' manual compiled by the Institute for Sport Research and Training at the University of Pretoria, recreational sport is that sport which has a low level of achievement. The primary aim of recreational sport is social recreation in nature, while its secondary purpose is that of achievement; depending on the specific rules of the sport, it can either be conducted within or outside an

organised setup (Bloemhoff 1978:9). The aforementioned is confirmed by Strauss (2004:169) in the following:

> ... where playfulness becomes dominant, opens up recreative sport which may even be non-competitive. No match – only recreational forms which show similarities with genuine sporting activities.

Linville ([2010]: chapter 1) also referred to recreational sport, though only in the context of team sport. The writer of this thesis would like to comment saying that recreational sport is however far more than only team orientated, and includes all sport forms which are participated in, either for enjoyment purposes or for social purposes.

For Rossman (1989:12) recreation is "a specific form of leisure behaviour that is characterised by a pervasive morality". Moreover, Renson (2009:13) made reference to recreation activities saying that it is where "… winning is not the only thing". Recreation is the voluntary and constructive participation in activities, indoors or out in the open, to positively transform the participant in restoring, renewing or enriching his or her life through, amongst others, physical and emotional experiences (Wiegand 1991:5).

It should also be noted, as seen in the diagram (Figure 3.3), that sport can either be played as a form of recreation, thus played in an amateur form mainly for enjoyment and social purposes, or sport can be played in a professional manner, where the competition element forms the centre.

Poliakoff (1993:76) closed one of his studies saying that:

> ... the study of play and games is not a trivial pursuit. What we play is a reflection of what we are and what we will be. The decisions we make about sports, in a desire to have them as what Huizinga called 'a sound culture producing force', deserve the clearest scrutiny, in the full light of history.

In short, the relations between leisure, play, games, sport and recreation can be illustrated in the following adapted diagram of Rossman (1989:14):

INTERACTION: LEISURE, PLAY, GAMES, SPORT AND RECREATION

LEISURE

Freedom of Choice
Intrinsic Satisfaction
Active Engagement

PLAY

Spontaneity
Self-expression
Non-serious

SPORT

Rule bounded
Competition element
Professionalism
Physical skill

RECREATION

Restoration
Non-competitive
Amateurism
Social purpose
Morality

GAMES

Rule bounded
Co-equal players
Control of skill and chance
Problematic outcome

Figure 3.3: Adapted relation between leisure, play, games, sport and recreation

Finally, Strauss (2004:169) came to the conclusion that "leisure, though not all-inclusive enterprise, is co-constitutive for the quality of a life worth living."

3.2.6 Historical dynamics

Role of body and mind

The vehicle or medium through which play and games (including sport and recreation) are experienced is the participant's body. Mechikoff (2010:16-17) and Eichberg ([2010]:2) stressed that the value of the body is directly linked to the level to which sport will be practised and valued in a particular culture. Therefore, it is noted that the higher the body is valued in the particular culture, the more central sport will

become within that culture. The converse is also true: the more prominent the mind or intellect is (thus the body is not that important), the less central sport will become. It is particularly interesting to note, as seen in the accompanying diagram, what status ontology (the nature of the body and mind) occupied over the past millennia (Mechikoff 2010:12).
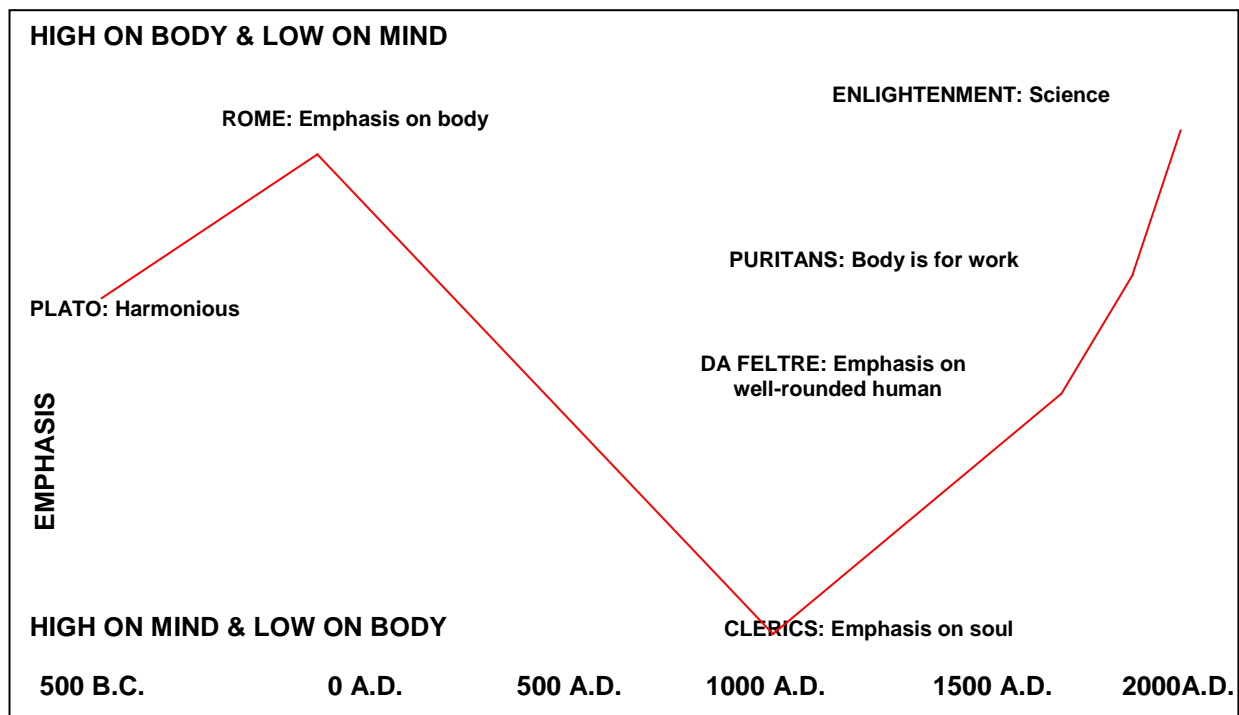
Figure 3.4: Status of ontology over millennia

Premodern and modern cultures and sport

Mechikoff (2010:10) viewed the family and community within the premodern culture as being intertwined in terms of work, leisure and religion. He noted that no boundaries existed between work and leisure, or between secular and religious life. The so-called muscle power or manual labour was a prominent premodern characteristic. Within the modern culture, the family and community are separated along socio-economic lines, status, jobs, and so forth. Boundaries are found between work and leisure, while a definite separation occurs between the church and the state.

The differences between premodern and modern sport are presented in the following table by Adelman cited in Mechikoff (2010:10, 259):

75

Sport	Premodern	Modern
Organisation	Non-existent/ informal Directly/indirectly arranged	Formal Separated at local, regional and national levels
Rules	Unwritten and simple Dictated by local traditions/ customs	Written, standard and formal Rational and overseen by organisation
Competition	Locally meaningful	Meaningful on national and international levels
Roles	Loose distinction among players/spectators	Specialists Clear division between players/spectators
Public Information	Limited, orally and centred on local	Regular – in local and national mediums
Statistics/Records	Non-existent Perhaps anecdotal	Regularly kept Measures of achievements important

Table 3.1: Differences between premodern and modern sport

Industrialisation brought urbanisation

Job opportunities were probably the most positive aspect industrialisation brought, leading people streaming from rural areas to the cities. Mechikoff (2010:11), supported by Sandiford (1981:274-476), argued that moving to an urban surrounding also brought a change in sport, as well as leisure activities, which again depend on each individual's pattern of living. These activities changed for example from hunting and fishing to urban games. Team games were now possible due to the availability of large numbers of people. Space on the other hand was limited and also had its impact on recreational pursuits.

But how did play and games evolve over millennia? What was the reason for ancient civilisations to engage in activities of play and games? And what was the origin of play and games, including sport and recreation? These and other important aspects of play and games, as well as sport and recreation will be investigated.

3.3 Leisure of ancient civilisations

Play, physical fitness, competition and other related abilities and activities are equally appreciated by ancient and contemporary civilisations (Mechikoff 2010:28-30). Nevertheless, most of these activities did not originate during a civilisation's leisure times, but formed part of the so-called survival of the fittest. Hunting, individually or as a team, was used to gather food, after which the best hunter was honoured. The desires to survive, to compete and to win are thus part of a culture and were expressed through playing games and sports. Wars were the order of the day, and the physical ability to conduct these wars required specific combat, endurance and other related training and conditioning. It included activities such as swimming, wrestling, throwing of the spear or javelin and archery. All of these were purely done to survive, but also to compete, to win, as well as to play.

3.3.1 Sumerians

The old Sumerian civilisation was located in Mesopotamia, the area between the Tigris and Euphrates rivers from 4000 to 2350 B.C., the modern day Iraq (Mechikoff 2010:30; Van der Merwe 1990:10-11). Its Early Dynastic period, 3000 to 1500 B.C., was the first culture that presented archaeological and written evidence of games and sports. These games and sports included board games, wrestling and boxing (Howell 1971:14-30). Footraces were also recorded, amongst which the following are mentioned: the one held in the town of Umma known as the "city race" and the "king's run", which was a round-trip run between the cities of Nippur and Ur (Lamont 1995:207, 210-212). However, Lamont stated that there are no archaeological remains of athletic sites, although other proof exists. This proof includes seals and statues of wrestlers, as well as administrative and poetic documentation.

At first, Mechikoff (2010:30-31) noted, the Sumerians believed their existence was all about serving the gods. Gods were honoured, according to Lamont (1995:207-210), through cult festivals known for their physical performances. Celebrations honouring the goddess of love, fertility and war, Inanna were characterised by sport and other

entertainment, accompanied by the common and widespread activities of play, music and general festivities. The Semitic Acadians, culturally influenced by Sumer, used the name Ishtar for the goddess Inanna and thus the Ishtar cult and festivities were held in Mari, Mesopotamia around 1800 B.C. Festive activities included running, wrestling, juggling, tumbling acrobatics, games of chance, and board games. Moreover, some of Sjoberg's translations (Sumerian), cited in Lamont (1995:210), revealed that "athletes were an organised group, supported, and run by the state or temple".

Their kings, however, parted with this subservience to act as the gods' representatives on earth, and eventually became synonymous with the gods (Mechikoff 2010:31). To this extent only the gods, hence the kings had the right to express their individuality which on the one hand declares why ordinary people were seen as being expendable and on the other why the human body was not valued by the Sumerians.

Through the popular sport of lion hunting Sumerian aristocrats and warriors demonstrated their courage and athletic ability, as well as the connectivity between religion and sport that already existed in premodern cultures (Mechikoff 2010:31-33; Lamont 1995:209; Van der Merwe 1990:11). King Gilgamesh, the Sumerian ruler of the twenty-seventh century B.C. was honoured as an excellent hunter and warrior. Warfare was a routine affair and forced warriors to possess the necessary physical fitness, as well as to develop their athletic abilities.

3.3.2 Egyptians

During more or less the same period as that of the Sumerian rule, during the period 3000 to 1100 B.C., the Egyptian civilization was engaged in a wider variety of games and sports (Howell 1971:14-30). The Egyptians had a number of children's games, board games, guessing games, games of chance, juggling, knife throwing, club throwing, wrestling, swimming, rowing (royal regatta), acrobatics, gymnastics, hockey and other ball games. Moreover, track and field, as well as a yoga-type of exercising

was also popular. Music, and therefore also singing and dancing, played an important role in the general Egyptian's life (Mechikoff 2010:33-35).

According to Touny (1982:1), the people of ancient Egypt specifically engaged in physical activities such as sport and recreation ultimately to train and to strengthen their bodies. He described men as being glowing with muscular vitality, while the women were found to be slender and expressive in their femininity on the paintings and sculptures found in tombs. Artefacts and paintings found in tombs presented sports such as boxing and wrestling, which revealed the significance of sport, games and play in this ancient culture (Mechikoff 2010:33-36). These sports existed mainly due to a threat of war coupled with the survival instinct of each and every participant. Combat sports such as archery, running and swimming ensured the warrior's survival, while competitions were also held to enhance the skills within these particular sports. These activities are confirmed by Van der Merwe (1990:12-16), adding also wrestling, stick fighting, boxing, hunting, chariot racing, horse riding, fishing, dancing and a few others. It was as a result of this that the Egyptians were depicted as superb warriors.

The significance of sport in terms of raising health standards, leading to the enhancement of productivity, were realised by all ancient Egyptians. They were so passionate about their participation in these activities that it finally amounted to a cult (Touny 1982:2). As was the case with the Sumerians, Egyptian sports were a means through which the pharaohs demonstrated themselves to their people. During these engagements the monarch illustrated physical strength, courage and the ability to take part in a variety of athletic activities. Touny is convinced that the mural of the pharaoh, Zoser the Great taking part in a running contest during the Heb Sed festival, demonstrating his physical fitness to ancient Egyptians, is the oldest document relating to sport, dating back to around 3000 B.C. Egypt, admired by the ancient Greeks and Romans, was ruled by the pharaohs, who were also viewed by the commoners as gods, tasked with ruling the earth (Mechikoff 2010:33). It is further noted that the Egyptian queens were also enthusiastic "sports fans".

Hunting was popular amongst nobles and peasants, although the latter rarely took part in it for sport. In the peasants' case, skills were a prerequisite to secure food. Music, singing and dancing were popular amongst all Egyptians (Mechikoff 2010:36-37).

In the accompanying table, the specific sport and its first recorded occurrence, or the dating of the painting of sculpture thereof, are mentioned (Touny 1982:3-6):

Sport Activity	When
Athletics: Heb Sed Running (Pharaoh Zoser the Great)	2650 B.C
Athletics: Children Running	2300 B.C.
Athletics: High Jumping	2250 B.C.
Knife Throwing	2250 B.C.
Archery (Amenophis III)	1420 B.C.
Ball Games	2000 B.C.
Boxing	1500 B.C.
Fencing	2300 B.C.
Gymnastics	2300 B.C.
Horse Riding	1900 B.C.
Life Saving (Kadesh Battle)	1300 B.C.
Weight Lifting	2000 B.C.
Swimming: Free Style	2400 B.C
Swimming: All Strokes	2000 B.C.
Swimming: Breast Stroke	1800 B.C.
Wrestling	2300 B.C.
Yoga	2000 B.C.
Sport Competitions	1000 B.C.

Table 3.2: Sport and its first occurrence

Nubians

Ancient Nubia, the current northern Sudanese territory and thus just south of Egypt, was eventually controlled by the Egyptian New Kingdom of 1546 to 1085 B.C (Carroll 1988:121). Under Amenophis I (ca 1550 B.C.), Nubia was a province of

Egypt called "Cush". According to Kraeling (1959:52-53), "independent 'Kings of Cush' reigned in Napata and even extending their rule over Egypt" from 712 to 663 B.C. Cush was extensively influenced by the Egyptians since 2700 B.C. and adopted their gods (Fadlalla 2004:1, 13-14). At Napata, the Cush elite built a temple dedicated to the sun god Amon.

Nubia was known for its wrestlers, but other sports such as stick-fighting was also practiced and competed in (Carroll 1988:121-123, 137). Activities such as combat sports were included in the military training programme. "Tribute games", which included a wrestling competition between a Nubian and an Egyptian, was held to honour the Pharaoh and to demonstrate Egypt's supremacy before the other guests. Wrestling champions from all over Africa were taken from their villages to participate in these games. Evidence of these activities and games were found in tombs such as that of Achenaton in Meryre.

Sport was important for religious and social purposes in ancient Nubia. Carroll (1988:136-137) pointed out that sports such as wrestling had various religious implications for the Nubians: Wrestling is closely associated with ancestral worshipping and fertility rites, while this sport was also used to demonstrate the animistic beliefs of participants.

3.3.3 Chinese

The first settlers arrived in China from 3000 B.C. Already in 2600 B.C., *cong fu* was practiced as a series of medicinal exercises (Van der Merwe 1990:17). Around 1500 B.C., approximately 2500 years before Christianity, the Chinese cultural history began and through archaeological research it is evident that organised games and sports originated during this time. Mechikoff (2010:37), supported by Van der Merwe (1990:17), showed that during 1500 B.C to 900 A.D. military training was a requirement resulting from a feudal political system, which again necessitated the training of knights to battle on chariots. These chariots were manned such as a typical modern day armoured vehicle with three members: a driver, a spearman (commander) and an archer (gunner). Peasants who were mainly trained as

infantrymen, depending on their athletic ability and physical fitness, followed these chariots. During the time of the Chou dynasty (1122-249 B.C.), also known as the Golden Era, the body and spirit were combined in exercises, and incorporated in education activities such as dancing, archery and ritual activities (Van der Merwe 1990:17).

Luxurious living was also the privilege of Chinese nobility; they enjoyed sports and recreation such as playing cards, chess and other board and table games (Mechikoff 2010:38). Hunting with weapons, as well as the use of falconry as a sport, was also very popular with nobility and created a welcome source of food for the peasants. Also in these hunting exercises, falcons were used as they were trained to hunt fowl, rabbits and pheasants. According to Van der Merwe (1990:17-18), sport and games were more intensely participated in during the Chinese age of chivalry (600 B.C.) during which boxing and football (*tsu-chü*) were practiced. The latter was played by soldiers already in the third century B.C. Chinese ballgames can be split into four categories: firstly, it is played on a playing field with holes in; secondly, played on a playing field without any holes in; thirdly, played on a playing field with two goals areas; and fourthly, played on a playing field with only one goal area. Since 644 A.D. *tsu-chü* was also played by the Japanese aristocracy.

Mechikoff (2010:38) stated that physical education in China included activities such as archery, boxing, wrestling, fencing, chariot racing, polo, rope pulling, boat races and a type of football. A game similar to golf was already played around 1000 A.D. As an initial system of military training, as well as an extension of Chinese philosophy, martial arts evolved from boxing. During the period 527 to 1070 A.D., boxing was transformed into a system of 170 movements which formed the basis of modern day martial arts. Music and dancing were also utilised to enhance physical skills.

The Chinese aimed, through participating in the many physical activities and games, to achieve excellence of the body combined with the purity of mind and character (Mechikoff 2010:37-38).

3.3.4 Mesoamerica

This geographical area includes northern Mexico southwards up to Belize, Guatemala, Honduras and El Salvador. In ancient times, ball games were popular in this region. Mechikoff (2010:39) presented the example of *Ulama*, a ball game which originated in 1800 B.C., which had the components of religion, culture and competitiveness. *Ulama* was extensively played by the Olmecs, Mayans of Yucatan, Totonacs, Zapotecs and Aztecs.   It had strong religious overtones of human sacrifices: the winning and/or the losing teams might be sacrificed to honour gods with the best. Purposes of these rituals include appeasing the gods, good harvest and fertility. This is also confirmed by Hoffman (2003:307-308), adding that Mayans, such as the North American Indian stickball players, viewed competitive games as being representations and festivities of realities. Llamas (2009:1) stated that this ball and stick game was later called *lacrosse*, meaning a cross. For Mexico's Zuris sports originated as fertility magic which ensured birth, growth and also the return of spring (Obare 2000:4-5).   During droughts the Zuris would play specific games to "manipulate" the gods in sending them rain for their crops to grow.

Ball courts dating from 1500 B.C. were discovered at amongst others Tchlactli and Chichen Itza, Mexico (Mechikoff 2010:40).   The latter is the largest ball court discovered to date and demonstrates beliefs of players and ritual sacrifices conducted.   These ball courts had an oblong shape, enclosed with thick, high ornamental walls. In the middle of the court's two side walls were stone rings, called the *tlachtemalacatl,* used as goals. Mechikoff (2010:40-42) proceeded describing the ball used in these encounters as being made out of a hard rubber, for which players needed protection gear: gloves, arm guards, knee pads and chest protection. The characteristics of the modern fast-paced athletic ball games, such as basketball, baseball and squash, are similar to those of *Ulama*.

3.3.5 Ancient Greeks

Minoans

The Minoans was the first European civilisation and was named after King Minos, who lived in Knossos. The existence of this civilisation stretched over a period of a thousand years. Around 2000 B.C. the Minoan civilisation of the Island of Create became the most prominent maritime power and had cultural and commercial relations with Egypt, Assyria and Babylon (Mechikoff 2010:62; Van der Merwe 1990:21-23; Rose 1946:46).

According to Howell, cited in Van der Merwe (1990:22-23), acrobatic activities played a prominent role in the Minoans' lives, of which "bull vaulting and bull grapping" were the most popular. Other physical activities include archery, swimming, hunting, fishing, board games, dancing, running, ball throwing, juggling, rowing, sailing, and tumbling. Van der Merwe concluded saying that the Minoans' sport activities demonstrated this civilisation's peacefulness.

Mycenaeans

Between 1700 and 1600 B.C. the Mycenaeans of Peloponnesus started to dominate maritime trade and ensured relations with the people living next to the Mediterranean Sea (Mechikoff 2010:62; Rose 1946:46). During encounters with the Mycenaean culture, kings, aristocrats and high ranking soldiers participated in sporting events. Mechikoff (2010:59-64) cited Homer, a blind Greek poet of around 850 to 800 B.C., who referred in his works about this era to chariot races, spear (javelin) throwing, archery, boxing, wrestling and footraces. The competitiveness and aggressiveness of participants are illustrated in the example of a boxing match, which only ceased when one of the opponents was killed. This activity stems from the fact that the Mycenaeans practiced a close range style of combat. The aforementioned is in conformity with the view of Van der Merwe (1990:24).

The Mycenaeans loved sports for the fun and joy experienced and therefore used any excuse to have a special occasion such as religious ceremonies, funerals and celebrations to engage in sport activities. Mechikoff (2010:63-64) noted the

Mycenaeans rewarded the first five places of a contest with prizes, instead of the customary first three places. The Mycenaeans' competitiveness later formed one of the most prominent characteristics of the Pan-Hellenic Games (Van der Merwe 1990:24).

Phoenicians

The Phoenician civilisation, dating back from approximately 2750 to 1500 B.C., presented archaeologists with some of the best examples of ancient sports. One of these examples is situated within the ancient northern Phoenician city of Amrit, a subject of the Kingdom of Arwad. In Amrit, a stadium was found 200 metres away from a temple which was dedicated to Baal, (Boutros [2010]:1-5; 1981:117). The stadium was shaped in a U-curve, similar to the one found in the stadium at Delphi. According to Boutros, this stadium hosted great sporting events with activities such as running, jumping, throwing and wrestling. The Amrit Games also included water sports such as swimming, diving and rowing. These water sports were held 700 metres away from the stadium and temple at the neighbouring seashore and Amrit River mouth. Boutros was therefore convinced that Phoenicians celebrated athletic religious games in honour of Baal in the Amrit stadium.

During the Greek reign, Phoenicians were in exile in Greece (Boutros [2010]:1-2; 1981:117-118). Their religious practices, customs and traditions were exposed to the Greeks, who eventually accepted and implemented them. The Phoenicians in exile named a Greek town Marathon, after the name Marathus by which Amrit was known during this period. The culture and sacredness of Tyre, another Phoenician city, was implemented at Olympia. The god of Tyre, Baal-Shamen, became the Greek god Zeus of Olympia.

According to Arrian (95-180 A.D.), cited by Boutros (1981:118-119), Tyre was entered by Alexander in 332 B.C. He immediately went to the temple and made a sacrifice to Herakles-Melkart, in some cases only referred to as Melkart. Thereafter "sea parades, athletic games and a torch race near the temple in honour of the god" took place. A year later, Alexander returned from Alexandria and again made another sacrifice to the god of Tyre, together with athletic games and literary

competitions. Boutros also cited 2 Maccabeus 4:18 which "is an indication that these celebrations were in cycles, separated by four years". Boutros (1981:118-119) argued:

> It appears that these festivals in Tyre in Hellenic times were not in opposition to the rules of Phoenician worship, rather they were in complete conformity with them. This fact supports my view that sport was a basis in the Phoenician divine secrets, especially in the worship of Melkart, at a time when sport had no basis in Jewish rites. The Israelites rejected sports when their high priest Jason tried to introduce them at the time of Antiochus IV Epiphanus, i.e. at the same time that Tyre was celebrating its athletic festival. The Jews considered that act a breach of the law and a destruction of religious relations. [See also §3.3.6.]

Since the sixth century the Isthmian Games were held in honour of Melkart of Tyre, known as Melikertes in Corinth, after it was first performed in honour of Poseidon during king Sisyphus' reign (Tillyard 1913:309-311). Moreover, Boutros ([2010]:5) mentioned that Melkart came with the Baal traditions and culture to Olympia. Here Melkart became known as Heracles (Hercules in Latin), who founded the Olympic Games in honour of Baal, the Greek's Zeus, using sport as its basis. (Thus Baal-Shamen = Zeus = Melkert.)

Vakirtzi, cited in Mechikoff (2010:48), is of the opinion that the athletic activities could not be classified as "Phoenician" in origin or in concept, and that other cultures in the region could have had an influence on it. These cultures include the Sumerians, Egyptians, Mesopotamians and Hittites and might have occurred during the Aegean Bronze Age which was between 3000 and 1100 B.C.

Greeks

The Greek nation started to assemble as a unique culture from around 1800 B.C, deriving from non-Greek Minoans, an aggressive and militaristic culture. At approximately 1000 B.C., according to Mechikoff (2010:60-63) and Rose (1946:19), Dorian tribes came from the north and conquered the Mycenaeans and the region went into the Dark or Homeric Age. The Dorians brought the goddess Ortheia or Orthia with them to Greece. The mixed culture which formed out of the Mycenaeans and Dorians resulted into a common Greek lifestyle in terms of language, religion and

sport. Homer also described in his epic tales, *The Iliad* and *The Odyssey,* the Battle of Troy dated approximately 1200 B.C. Troy was known as Illium during the time of Homer. In this work Homer illustrated the importance of commitment and will in the attempt towards victory during any competition of the early Greek civilisation.

Homer's addressees were educated and "athletic minded" individuals who were familiar with athletic feasts, as seen in his writings of the funeral games of Patroclus (Mechikoff 2010:61-62; Homerus 1952:357). This is the earliest known recording of sport competition described in the "funeral games". Through his works, it is evident how much the Greeks loved sports. At the time of the Trojan War, according to Homer, games already occupied a very prominent place in the Hellas, so much so that activities such as chariot races, races in armour, footraces, boxing, wrestling, and discus-throwing were readily being competed in. Athletic games, used in honouring departed heroes or to worship their gods, were literally at the order of the day and part of every Greek recreational gathering.

This Greek nation, according to Mechikoff (2010:63), was the first civilisation who had a proper systematic and philosophical attitude regarding sport and physical education. During this golden age of physical education, it was evident that their entire lives were affected by the attempt towards physical excellence. Physical education was part of every boy's education as they proceeded to where young men entered the gymnasium. These men were instructed in exercising (physical education) and sport, amongst which riding, driving, racing and hunting were counted. Each of the gymnasiums were closely related with religion, as well as physical education, and acknowledged a specific god.

It was soon also realised that as exercise is important for the body, so is music for the soul. The Greeks, therefore, noted that not only is the body important, but also other parts of a person's being. However, Mechikoff (2010:53-54) also indicated that the participants in exercising and/or in competing physically were done in the nude specifically to promote the aspect of "body beautiful".

At first, Plato did not view physical education as being important. Later he supported ideal education as being the harmony of the mind (music) and the body (gymnasium). After a lengthy process during which the philosophical explanation of the human existence was clarified, based on the metaphysical and theological beliefs of the time, the human existence was divided into two parts, namely that of the mind and that of the body. The latter unmistakably also impacted on physical education (Mechikoff 2010:54-55). In this dualism, the mind was superior to the body, as most dualists interpreted the development of an intellectual ability essential over the physical. In short, the mind and ideas were seen as eternal, while the body decays; the mind was the most important component for ancient Greeks, who regarded philosophy as the highest pursuit of this life. Moreover, the body was viewed as an enemy of the mind, which could only be freed from the body in death.

Greek gods such as Zeus, Apollo and Athena were thought of as ideal humans, depicted with exceptional bodies. Greeks wanted to be like them and sought to train and develop their bodies and ultimately achieved it when attempting and competing for excellence. To this extent it is noted by Mechikoff (2010:58-59) that for the Greek the ideal was the excellent scholar-athlete-scholar. These ideals were called *Arete* and *Agon* echoing in every Greek. *Arete* entails amongst others the following elements: virtue, skill, prowess, pride, excellence, valour and nobility. This is only possible while an individual is attempting, and the meaning thereof is further emphasised by Mechikoff as attaining excellence. *Agon* on the other hand refers to competitions in poetry, music, public speaking and other events, and derived from athletic competitions.

Athens and Sparta

At the time of the Ancient Olympic Games (776 B.C.), Greece comprised of city-states, of which Athens and Sparta were probably the most famous and dominant (Mechikoff 2010:64). These city-states had different characteristics and highly contrasting cultures. Athens was the centre of culture and intellect, while Sparta was known for its dominant military force.

Sparta was literally obsessed with the military, and males between seven and 50 years of age, trained and served the city-state in this manner. Educated Spartans were physically fit and were good warriors; thus physical education was given an absolute priority (Mechikoff 2010:65). During these training sessions survival skills were primarily developed through activities such as running, boxing, wrestling and dancing. As Spartans were not allowed to acknowledge defeat, they never entered a boxing event in the Olympic Games, as the rules stipulated that a participant either acknowledged defeat or die. Cornell (2002:31) concurs with this and pointed out that boxing was recognised as the most dangerous sport of all. This city-state, however, produced many champions in other Olympic events.

In demonstrating Sparta's way of serving and protecting, as well as their courage, Frankl (2006:7-8) cited King Leonidas of 480 B.C. and his 300 royal guards who fought King Xerxes of Persia and the Persian overwhelming force, until the last man standing. Forbes is quoted by Frankl (2006:8) summarising the Spartans as follows:

> "The world's first known totalitarian city-state had a one sided educational system. They achieved their narrow goal at the expense of intellectual pursuits. In a time and place that produced some of the most remarkable thinkers of all times, Sparta had no philosophers, and made practically no intellectual contribution to the great Greek civilisation. Still, Spartan courage, tenacity and obedience are admired by many to this day."

As the belief was that physical training and fitness was meant for both men and women, Spartan women participated in intensive physical exercises, gymnastics and other sports programmes as well (Mechikoff 2010:68). These women competed in sports such as footraces.

During 500 to 400 B.C. Athens experienced its golden age and took the lead in terms of military and economic power in Greece (Mechikoff 2010:66). This change brought a democratic system into being, which again emphasised the importance of education. The emphasis on education resulted in a culture of individualism, the total opposite of what Sparta promoted, in which the state was more important than the individual. With individualism, philosophy was developed and to the fore in an

attempt to understand the world, although intellectualism gave form to those criticising sport.

Athenians were educated by their families, while physical education was also an essential part of their instruction (Mechikoff 2010:66). Education in terms of the mind was not neglected, specifically to ensure harmony between mind and body. It is further pointed out that *palaestra* was used for physical education, while the gymnasium was also utilised for the study and practise of music. A πάλαίστρα (*palaestra* or a wrestling school) was an added structure to a gymnasium in which boxing and wrestling training took place, and γύμνάσιον (gymnasium) was a place of naked people. In these days, training took place in the nude and was done to promote the "body beautiful". Sport was dominated by the Athenian upper classes, while success in sport was viewed to also bring political power. Pitchard (2009:2, 20) supported Mechikoff, and added that "lower-class citizens came to believe that upper-class athletes exhibited the same moral qualities and experienced the same ordeals as they did when fighting battles". Athens also had its own sport competition known as the Panathenian Games, which was part of the biggest Athenian festival, the Great Panathenaea, held every four years in honour of the goddess Athena (Olympic Museum and Studies Centre 2002:3).

Furthermore, Athenian women were viewed as intellectually inferior (Mechikoff 2010:67-68) and although these women participated in physical activities, their abilities were never on the level of the Spartan women. Married Athenian women were not allowed to attend the Olympic Games of the time and were charged and sentenced to death should they be caught doing so. However, Greek women held a separate athletic contest in honour of Zeus' wife, Hera (Gómez-Lobo 1997:19-20). This contest, which included footraces, was held at the same stadium at Mount Olympus where the Olympic Games took place, but was held after the men's Games.

3.3.6 Ancient Olympic Games

Pan-Hellenic Games

Mechikoff (2010:68-69), supported by Poliakoff (1984:5), argued that literally hundreds, almost 300, different athletic festivals, mostly religious in nature, were held all over the Greek world. These festivals and games took place in order to honour the gods and heroes, and included sacrifice rituals. Military victories and the foundation of cities were celebrated, as well as the honouring of the dead through games played at funerals. By the year 776 B.C., four wreath festivals were held, though they were not the only ones. Apart from the main festivals and games (the Pan-Hellenic and Panathenaea) numerous smaller festivals were also held.

Amongst the smaller festivals, according to Crowther (1985:532), the following were counted: Amphiaraia in Oropus, Askelepieia in Lykaia in Cos, Asklepieia in Epidaurus, Eleutheria in Larisa and in Plataea, Erotideia in Thespiae, Apollonia and Delia in Delos, Heraia in Samos, Hecatombaia and Heraia in Argos, Herakleia in Thebes and in Chalcis, Naia in Dodona, Soteria in Delphi, Theseia in Athens, and festivals in Salamis, Tamynae, Chios and Eleusis. According to the Olympic Museum and Studies Centre in Lausanne (2002:2-3), as well as Gómez-Lobo (1997:3-4, 17-18), Crowther (1985:506-532), Broneer (1962:16-17), and Tillyard (1913:311-312), these Pan-Hellenic festivals as seen in Table 3.3 were never to be held during the same year.

Games	Location	Honoured god	Occurrence	Victory wreath
OLYMPIC	Olympia	Zeus King of the gods	Every four years	Wild olive leaf crown
NEMEAN	Nemea	Zeus King of the gods	Every two years	Wild celery crown
ISTHMIAN	Corinth	Poseidon God of the sea and of horses	Every two years	Pine crown, but later replaced with a wild celery crown
PYTHIAN	Delphi	Apollo God of light and of reason	Every four years	Laurel crown

Table 3.3: Four main Pan-Hellenic festivals

For the purposes of this thesis, the Olympic Games will be focused upon based on its prominence, and because of the fact that it is probably the best recorded pagan festival of the time, as well as the Isthmian Games, in an attempt to understand the Apostle Paul's acquisition and references made to athletic, athletics and other sport activities in his letters, specifically those written to the Corinthians.

Origins of the Olympic Games

Ancient Greeks believed that the games at Olympia began around 1370 B.C., although the first recorded Games took place in 776 B.C., resulting in the numbering of Olympiads thereafter (Frankl 2006:1-2). Neighbouring princes were invited by their Greek counterparts to compete in honour of the gods. It was, as a rule, the upper class members who competed in these activities, although between 800 and 600 B.C., it was only young men with substantial financial and social support who could afford to train for sport festivals. This was purely done by these men to advance on social level, enabling them also to marry into money and wealth. The Olympic Games were initially held at no particular intervals, but just before the Trojan War, around 1220 B.C., Heracles of Argos proposed the quadrennial system.

According to Homer, cited by Van der Merwe (1990:34), the Doric attacks were the main reason behind the instability within Greece during the Dark Ages (1200-800 B.C.). Religious festivals were affected by these attacks and could only be reinstated after Doric order stabilised Greece. In 884 B.C., King Ifitos (Elis) agreed to peace with King Kleostenes (Pisa) and King Lukoergos (Sparta), re-establishing the Games at Olympia. This peace agreement ensured that the Games could take place uninterrupted. Confirmation in this regard is engraved on a bronze discus found in the temple of Hera on Olympia.

The Olympic Games was the ultimate form of religious expression to the Greeks. Harker (1997:274-275) argued that a possible link existed between the Games and mimetic magic, due to the fact that the Games were held during the second and third full moon after the summer solstice. Mimetic magic was coupled to the origin of sports, just as the blood of the sacrifices was connected to the powers of growth.

The bloodshed was seen as refreshment of the dead for their labours, while in sports the efforts expanded to be transferred to that of growth and fertility.

According to Pausanias (Kotynski 2006:4-5), supported by Mechikoff (2010:72) and Van der Merwe (1990:37-41), the main development of the Olympic Games was as follows: Since 776 B.C., the events became consistent and were comprised of the δρόμος (foot race) and the δίαυλος (stade race), a double footrace, which was included in 724 B.C. The δολίχος (long run) only lasted a while before it was left out of the festivities after 720 B.C. Πένταθλος (discus, long jump, javelin and running) and πάλη (wrestling) were introduced to the Games of 708 B.C. This event was the most popular amongst contestants in the 100 years after 510 B.C. when athletes became more focused in their approach to preparation and training for specific events. Πυγμή (boxing) was included in the Games of 688 B.C., while δρόμος ίππων (chariot racing) became part of the Games in 680 B.C. Πανκρατιον means all strength and was a contest of boxing and wrestling which was introduced to the Games in 648 B.C. The first footrace with armour was held in 580 B.C., although Pausanias indicated that it only came 60 years later in 520 B.C. Cornell (2002:31) pointed out that some of these games entail warlike activities such as the Olympic Games' archery, javelin throwing, archery, wrestling, fencing and jousting.

The Olympic Games were only for men to compete in and to watch – women, slaves and foreigners were not welcome (Mechikoff 2010:70-73; Olympic Museum and Studies Centre 2002:5). These competitors were not professionals and had to be a citizen of one of the Greek city-states who had no criminal record – thus had to be a free man. They also had to swear that they underwent training for at least ten months prior to the competition of the Olympic Games. The so-called *Paxa-Olympica* was instituted by the organising city-state of Elis to protect the Games against any military attacks which may disrupt or interrupt it. Upcoming Olympic Games, and festivities around it, were announced every four years by special heralds who were sent to all corners of the Greek world. Part of this announcement, the Olympic Truce, was also proclaimed in protection of athletes, spectators, visitors, and official embassies who would attend the Games, specifically to safeguard them against local conflicts. Yalouris (1998:168) concurs with the aforementioned and pointed out that

one of the possible reasons why Elis was assigned to its task was that it was "the birthplace of some of the most fundamental myths and one of the most widespread cults of the ancient Greek religion".

By the year 472 B.C. the Olympic Games, according to Mechikoff (2010:73) and Kotynski (2006:9), was held over five days: half of the Games were spent competing in athletic events, while the other half was used religiously. Some non-athletic competitions also took place in music, poetry, arts and philosophy. In the regard, Gómez-Lobo (1997:13) mentioned that "... theatre ones, contests between trierarchs or commanders of warships, male beauty competitions etc", was included. Part of the fact that the Games originally had a religious spirit can be seen in the way Olympic champions were honoured, becoming the closest any mortal can get to being a god. Archaeological evidence thereof was found near Olympia in the form of funerary stele dedicated to an athlete of the third century A.D (Yalouris 1998:171). It reads:

> "Kamelos from Alexandria, a boxer and victor at the Nemean games died here in the stadium, while he was boxing, after he prayed to Zeus, to give him either the crown or death. He was 35 years old. Farewell."

These champions were given special privileges, and benefitted specifically amongst others financially. Prizes thus changed to be less materialistic and the winner eventually received only a crown of olive leaves (Kotynski 2006:10). Moreover, "... the cities to which the victors belonged gained great prestige from their winning and so would give great financial reward to them." In this regard, Yalouris (1998:167) referred to the "first" Olympic winner in 776 B.C., a common cook by the name of Elean Koroebos, who only received the κοτινος, a wreath made of wild olive leaves.

The Greeks viewed Olympia as a sacred place where victory was rewarded with a crown of wild olive leaves. It is recorded that from 594 B.C. the towns and cities of these athletes rewarded them with financial and material gains. Frankl (2006:2) referred to the fact that the winners in these festivals began receiving large sums of money, so much so that some of them were made for life. In some instances the first

prize in an event was worth 16 oxen, while the second prize was a woman skilled in cooking and "all worldly ways", worth six oxen.

Athletes' bodies were thought of as reflecting their inner beauty, bringing to the fore the harmonious existence of balance between mind and body. They had to always be nude, and their bodies were shown to be shaped by exercises which made them to be models for artists of the body and sports (Olympic Museum and Studies Centre 2002). Mechikoff (2010:74) wrote that the praises of athletes were sung by professional authors, poets, through the arts of sculptors and through music played and sang. These athletes focused more on their training in terms of the appropriate exercises, engaging in weight training to become stronger and bigger, while giving more and specific attention to their diets. They were unfortunately criticised for being over-developed physically, while also being under-educated.

In 333 B.C. Alexander the Great had a major influence on the Greek culture, although the Olympic Games did not change much, except for the better performances of the non-Greeks in the Pan-Hellenic Games (Mechikoff 2010:70; Frankl 2006:2-3). Corinth was sacked by the Roman Empire in 146 B.C. and in spite of this Empire's non-appreciation of the nudity aspect of the Olympic Games, it continued without changing much. This was also confirmed by Broneer (1962:10). Kyle (1983:24) argued that the Romans preferred their own custom of informal training and exercising, but also spectator sports. Romans were allowed to participate in the Olympic Games since 146 B.C., but foreigners were only allowed after being accepted as Roman citizens to participate in 213 A.D., during the 248th Olympiad (Olympic Museum and Studies Centre 2002:5).

After the depopulation of the Greek towns and the gymnasiums that were again turned into ploughed fields, the four Pan-Hellenic festivals (Olympic, Nemean, Isthmian and Pythian Games) were revived during the second century A.D. Frankl (2006:3) interestingly noted that the athletes participating in these Games were immigrants to Asia Minor and Egypt towards the end of the fourth century B.C. There is almost no reference to any Greek or Roman victors by this time. The last champion of the Olympic boxing event was the Armenian prince, Varaztad, who

became king of Armenia for the four years thereafter. Another dimension Rome brought to the Games was spectators and Romans travelled far to witness the great spectacle of the Games.

The promotion of "MENS SANA IN CORPORE SANO" (a strong mind and a healthy body) by the Greeks manifested through the Olympic Games as the crown of this achievement (Frankl 2006:4). Lecturing also became part of the Games when introduced by Herodotus (Anderson 1981:104-105). These lectures were attended by prominent Greek men. Herodotus was followed by many other sophists such as Hippias, Prodicus of Ceos, Anaximenes of Chios, Polus of Acragas and Plato.

Between 175 and 165 B.C. Seleucids tried to Hellenise the Jews forcibly. Greek athleticism was utilised in these attempts as probably one of the main cultural weapons (Harker 1997:275). The Jews rebelled against the programme of Antiochus VI 'Epiphanus' of compulsory Hellenisation, which was also accompanied by the raiding of the temple in Jerusalem and the placement of a Zeus' statue in it.

Eventually Rome also witnessed the first Christian emperors in the persons of Theodosius I and II. It was Theodosius I, also known as Theodosius the Great who abolished the pagan cults of amongst others the Olympic Games and its practices, and ordered the destruction of pagan temples in 393 A.D (Mechikoff 2010:69; Olympic Museum and Studies Centre 2002:1; Gómez-Lobo 1997:2; Van der Merwe 1990:41-42; Schrodt 1981:54). Broneer (1962:16) differs from this opinion and said that the Olympic Games were abolished as a result of the imperial decree in 493 A.D. In 435 A.D. the Temple at Olympia, where more than 290 Olympic Games had been held, was also finally demolished. Resulting out of the classification of the Olympic Games as pagan practices by the Christian church, the Games were finally terminated, except for factionalism and the Byzantine chariot races (Gómez-Lobo 1997:2; Kyle 1983:9; Schrodt 1981:50-55).

The Isthmian Games

These Games, held in Corinth every second year, were dedicated to the pagan god of the sea, Poseidon and the boy-god and hero, Melikertes-Palaimon

(Broneer 1962:2, 7). Due to its location on the trade route between Corinth and Athens, the Isthmian Games were viewed as the most important of the Pan-Hellenistic Games (Van der Merwe 1990:43). Besides the Temple of Poseidon which was the main building and the stadium in which the sporting events were held, a theatre was also part of this sanctuary. Originally Sisufos instated these Games as funeral games dedicated to the hero, Melikertes-Palaimon. Pausanias, cited in Hullinger (2004:344), told the mythological story of the origin of the Games. Ino threw herself from the Molourian Rock into the sea, while holding her youngest son, Melikertes. The older son, Learchus, was killed by Ino's husband. According to the myth, the body of Melikertes was carried by a dolphin to Isthmus. Melikertes, whose name was changed to Palaimon, was honoured amongst others with the founding of the Isthmian Games in his honour.

Around 582 B.C., according to Broneer (1962:17-19), the Games were reorganised in the fashion of the Pan-Hellenic festivals, known for attracting large crowds, who gathered in celebration. Dio Chrysostom of Prusa, a writer of the middle first century B.C., is cited for his referral to the Isthmian Games' athletic activities. These activities included running races, wrestling, boxing, discus and javelin throwing. Hullinger (2004:344-345) added a few other activities: the chariot and horse races, jumping, the pentathlon, and the pankration. According to Van der Merwe (1990:43), *huspleks*, a type of starting block, was first used in these Games, but also later included in the Olympic Games. These starting blocks were built in the fifth century B.C. and operated in a similar manner as today's horse racing starting gates.

Broneer (1962:10, 13-14) noted that Nero was one of the Isthmian Games' most famous contenders in musical composition and in heralding. He had to win at all costs, bribing his competitors with gifts, but also ensured his first prize by a henchman beating up his challenger as seen in the case of Epirus.

3.3.7 Ancient Rome

The Etruscans

This tribe situated in the modern-day west central area of Italy ruled from around 600 to 509 B.C. and left several tombs with paintings depicting sporting events (Mechikoff 2010:80-82). The Etruscans were notably influenced by the Egyptians, Phoenicians, Greeks and the other Asian Minor civilisations. One of the most famous tombs is the Tomb of the Olympic Games illustrating footraces, gymnastics, vaulting over wooden hurdles, jumping contests, discus throwing, swimming, armed combat and chariot racing. Statues were also found portraying active Etruscan men and women wrestlers competing against each other. Music formed a major part of the Etruscans culture, and was in many instances accompanied by dances.

The Etruscans held sports and athletic festivals for entertainment purposes, which were known for their brutality (Mechikoff 2010:82-83). Their towns were often found centred around arenas which served as sporting sites. At first Etruscans made use of prisoners as sacrifices to honour their dead sport and/or athletic heroes. The prisoners were later utilised as so-called performers to entertain spectators by fighting each other to death. The Etruscans also enjoyed the fighting of men against animals, in particular bulls. This practice was eventually adopted by the Romans, who conquered the Etruscans in 509 B.C.

The Roman Republic and Empire

Although the Roman Republic was established after their victory over the Etruscans in 509 B.C., the Roman Empire was only formed in 27 B.C. During the fourth century A.D., the Empire was divided with Constantinople as capital of the Eastern or Byzantine Empire, which continued until 1453 A.D., and Rome as the centre of the Western Empire, which fell in 476 A.D. (Mechikoff 2010:83).

Greek and Roman sports related to one another in many respects due to the continuation of the Greek influence on the Roman culture. Mechikoff (2010:85-86) is of the opinion that although the Greeks were conquered by the Romans, their culture survived a 500 year rule of the Romans. Their gods, in essence, were those of the

Greeks, but with Roman names. Like the Greeks, the Romans also were polytheistic, although some Romans rejected the mythology and accepted Christianity. Mechikoff argued that while the Roman culture was much more inclusive of other cultures in comparison with the Greeks, their religion is interpreted as being relatively spiritless, with a most definite lack of mystery, ceremony and awe. Military training, and thus physical skill and endurance, was at a higher level of priority for the Romans than intellectual achievements and developments. Through this view, the importance of the body within the Roman society is also noted.

Stoicism greatly appealed to the Roman culture in emphasising individualism. It entails the mastering of the individual's own fate, but also the acceptance thereof. Smith (1976:200) noted Seneca and Marcus Aurelius, the Roman Emperor of 121 to 180 A.D., as outstanding examples of Stoic good qualities. For Stoics the body had to be trusted and it was therefore seen as significant. Mechikoff (2010:87-88) argued that in this a lack of emotions, as well as a strict discipline application was reflected, which was most essential for Roman rule. Harris is cited mentioning Marcus Tullius Cicero (106-43 B.C.), a great Roman orator and philosopher, who was concerned about the ethics and morals of the day and how man could achieve it. Realising that sport was reflecting the image of the Roman culture, Cicero criticised arena sports as he believed it was representing the bigger political dilemmas. He might have been killed if he had criticised the Roman government, and opted to go after sport instead.

In the early days of the Roman Republic, according to Mechikoff (2010:88-89), people were keeping physically fit and engaged on a recreational level (for the enjoyment) in athletic competitions – thus the opposite of the Greeks. It was however the upper class members who developed ball games, while massage and *thermae* (bathing pools) were also very popular. The concept of Greek healthy gymnastics was also acknowledged by wealthy Romans. Their gods were honoured through displaying their skills in specific physical activities held in their presence, such as footraces, wrestling, ball playing and equestrian displays. Physical fitness and the development of the body, specifically for military purposes, were not valued by the utilitarian Romans at a later stage. The Greek way of facilitating physical education through the promotion of games and sport again did not appeal to the

Romans and the growth of spectator and non-participating masses became prominent. Mass entertainment, spectacles and carnages had to amuse Roman spectators. In the Roman Empire, military training impacted on physical conditioning through which the youth were trained to obey orders and to be disciplined professional soldiers. The military system also supported the philosophy of Stoicism.

Mechikoff (2010:91) claimed that men and women gladiators were a major attraction in terms of spectator value. Although women participated in sport, it was only valued as entertainment, but was not taken seriously. In a male dominant society, athletic contests were the privilege of Roman men, while swimming, dancing and ball games were enjoyed by women. The Roman baths or *thermae* were also popular amongst women.

Religious holidays escalated from 53 days in 173 B.C. to almost 200 by the year 300 A.D. These elaborate festivals were often sponsored by politicians to promote themselves. Mechikoff (2010:92-99), supported by Cornell (2002:35-37) argued that the Roman Empire utilised these spectacles to pacify its people as the aforementioned believed that bored people might revolt. Such spectacles included the most popular gladiator fights, chariot and horse races, as well as various other forms of combats. Most gladiators were criminals or slaves trained in the art of combat. Dressed as Roman enemies, gladiators fought in four major divisions: Thracian, Samnite, Retiarius and Murmillo. Other events such as animal fights and the throwing of men and women, mostly Christians, to animals were part of the Roman entertainment. More Christians were killed at the Circus Maximus than in the Flavian Amphitheatre or as it was known after 846 A.D., the Colisseum. Mechikoff is thus of the opinion that these killings of Christians also impacted on their view and interpretation of sport.

Christianity and specifically its growth had a profound impact on sport, as Christians were advised to avoid games and sports, though implemented the popular Roman chariot races during the Christian Empire (Mechikoff 2010:99-100). Kyle (1983:9) is even of the opinion that the Christians admirably undermined the Roman spectacles. In numerous instances, Christians were the victims at spectacles as mentioned

above.   Finally, the Greek athletic festivals and carnage, as well as the Roman spectacles came to an end with the destruction of Rome in 410 A.D.

The attitude of Christians and their leaders towards sport cannot be determined beyond reasonable doubt (Kyle 1983:30). In the existing multi-cultural environment of the day, Christians and Jews were exposed to a large number of religions, as well as the sporting mad Greek and Roman supporters. Kyle (1983:30) quoted Ebert who is of the opinion that:

> "Christian writers were remarkably knowledgeable about sport, and as the church grew, Christian literature went from metaphors from Greek sports to emphatic denunciation of Roman sports".

3.3.8 Dark and Middle Ages

The Dark Ages was announced by the fall of the Western Roman Empire in 476 A.D. and continued until 900 A.D. The period known as the Middle Ages commenced hereafter and continued until the start of the Italian Renaissance in the fourteenth century (Mechikoff 2010:110). During the latter, sport was utilised at the knights' athletic feasts to prepare them for the crusades. The monks on the other hand viewed these sport festivals in an ascetic manner, saying that the body was an endless source of trouble.

Europe was turned into total chaos, forcing a reconstruction of kingdoms similar to tribal civilizations. These kingdoms gradually become feudalistic with castles and cities protecting themselves and its people with high walls.   According to Mechikoff (2010:110), the only symbol of stability left after the fall of the Roman Empire was the Christian Church which was quick to convert many to the ways of the Catholic Church.

In the process of defining themselves, Christian theologians of the time tried to merge Greek philosophy with their theological dogma and provide philosophical proof to support their theological beliefs. In translated works of the time, Jesus was revealed as having the perfect body, mind and soul (Mechikoff 2010:111-112).

Through this and the fact that God made man and woman and declared them to be created good, it is implied that the body, mind and soul of man was created good. Therefore God would not purposely create something harmful or evil. Eventually the aspect of the "nature" of Jesus' body would contribute to the split in Christianity during medieval times into the Eastern Orthodox, the Roman Catholic and the Protestant religions. Though the idea of the "body was evil" was rejected by the Orthodox Church, the body was accentuated as the "messenger of death" during the bubonic plague, which caused the deaths of thousands.

The objective of physical fitness and recreation was embraced by Thomas Aquinas who lived between the years 1225 and 1274. He supported this idea for its positive impact on social and moral well-being of participants. Aquinas was further of the opinion that physical fitness partially determines an individual's intellect (Mechikoff 2010:112-114). He also concurred with Aristotle in that man is a vital combination of body and soul, where the soul needs the body through which to acquire knowledge.

Time for recreation and participating in games and amusements, was only available to peasants after church on Sundays. Other days utilised for recreation were the major holidays such as May Day, Shrove Tuesday and Whitsuntide celebrations, but despite their classification as being pagan holidays, they were still very popular (Mechikoff 2010:116-117). Agricultural holidays took place over several days filled with food, entertainments and games. Ball games were some of the most prominent games played during these festivals. These games were described as rough and lax on rules. An example of such a ball game was *Soule*, a game played by peasants between two "goals" with characteristics very similar to today's soccer. Local customs governed the rules of the game, which also implied that there were many versions of games played. Mechikoff noted that during the Middle Ages, games with close resemblance to hockey, baseball and bowling (with *kegels*) were played. Horseracing was popular, while English football attracted more spectators in London.

Leisure was an exclusive part of the lives of monarchs and other aristocrats during the medieval times (Mechikoff 2010:118-119). These so-called aristocratic games

were primarily based on war games. A gala *joust* or tournament, during which these games were staged, had a social and recreational character. These tournaments were well-organised, after they started off as a "free-for-all". Competitions in which mounted horsemen tried to knock each other down, as well as knight-groups fighting one another in hand-to-hand combat, were held. The Church was not appreciative of these tournaments, but started accepting knightly sports with the rise of the Crusades and its Knight Templars.

3.3.9 Renaissance and Reformation

Greek and Roman thought was reintroduced to the intellectual elite during the Renaissance, resulting in a rivalry and struggle for position between the church, philosophies, literature and ancient paganism (Mechikoff 2010:126-129). With the announcement of the Reformation driven by Luther, the Roman Catholic Church was exposed for being politically orientated, motivated by material and personal gain, instead of a religious institution serving the Almighty God. Through the Renaissance, people were intellectually reawakened, while religious reawakening came with the Reformation. The Church was threatened by both reawakenings, as she was responsible for guiding people's thoughts until the Renaissance and Reformation changed it. In this regard, the example of King Henry VIII is cited, who had a difference of opinion with the Pope and renounced Catholicism. He thereafter formed the Anglican Church in England. This was followed by more protests voicing opposition against the Pope and Catholic Church leading to the birth of the Protestant movement and religious beliefs.

Differences of theories and beliefs were recorded regarding the body which also impacted on physical education and the development thereof. Moreover, Mechikoff (2010:130-131) argued that Plato, Aristotle and other ancient Greek philosophers' views impacted on how the body was valued during the Renaissance. The body was seen to play an important role in human existence and the way people were thinking during this period. The so-called Renaissance man was seen as "one who uses the mind and body - well-rounded individual", while the Reformation

brought the interpretation of religious reformers saying that the soul, known as the temple of the Holy Spirit, is housed by the body.

Vittorino da Feltre, a famous Italian humanist of the late 1300s, merged Christianity with the classics and Greek ideas of physical education (Mechikoff 2010:131-133). Christian, not Catholic, education was emphasised, while a two hour daily session of physical activity was compulsory for all his students. Thereafter, during the first half of the 1400s, the Renaissance also saw, amongst others, Aeneas Silvio Piccolomini who declared that physical exercising is a necessity to ensure lifelong well-being.

A conscious drive to return to scriptural truth in a true Christ-like Church followed, supported by the Church of England, Lutherans, and Calvinists. Mechikoff (2010:136-137) pointed out that Desiderius Erasmus (1469-1517) advocated the idea that people should interpret the Bible on their own and thus protested against the Catholic Church's suppression on political, religious and intellectual levels. The inclusion of physical education in the education curriculum was not supported by Erasmus.

The discontent towards the Catholic Church was continued by Martin Luther (1483-1546) who argued that the Church, in particular the Catholic Church was not the divine mediator between man and God, and that salvation can only come through faith (Mechikoff 2010:137-138). Luther promoted religious education as being the most important aspect within an educational programme aimed at every person. Opposing the general medieval interpretation of not allowing the body to attain spiritual purity, Luther argued that each individual is responsible and obliged to take care of his or her body in both a spiritual and physical manner. He further stressed the fact that pastime activities such as games, music and dancing are not evil in themselves, but rather how these activities are acquired.

John Calvin (1509-1564) focused on the transcendental and thoughts of the heavens (Mechikoff 2010:138-140). He rejected humanistic ideas and secularly orientated lifestyles, and was of the opinion that the latter demonstrates one's stance. Although Calvin was not against the physical, he argued that people, who spent more time with

God, rarely have the time for what he saw as the non-productive activities of games, sport and physical education. Calvin's beliefs led to a delay in sport and physical education development.

Jesuits

In an act of retaliation, after the Catholic Church suffered losses in terms of membership and specifically, financial income caused by the Reformation and the Protestant movement, Pope Paul III called for the formation of a society known as the Jesuits in 1534, but authorised it formally only in 1540 (Edwards 1997:341-342). Eric Phelps referred to this society in his book with the same name as the *Vatican Assassins*. This special unit was formed, trained and sent out to every country in the world to prevent a further decline of the Church's membership and income (See Jesuit Extreme Oath). The pope assigned this task to a Spanish Catholic soldier from a noble family, Inigo de Lopez, from Loyola or as he was commonly known, Ignatius Loyola (Martin 2000:5-7; Edwards 1997:340).

The so-called protocols of this society are of specific interest to this study. Amongst others, the Catholic Church via this organisation called for the creation of distractions in the form of "amusements, games, pastimes, passions, people's palaces … through the press to propose competitions in art, in sport in all kinds" (Protocol No 13, sub-section 3). The writer of this thesis is thus of the opinion that based on the fact that this society was created with the purpose to restore the Catholic Church to its former glory in terms of finances and membership, but implicitly also the Church's authority, the creation of these distractions could also lead people to be distracted and be pulled away from God.

Although the aforementioned might be ignored and evaluated as nonsensical or as no longer in existence by some, the facts remain that this society is extremely aggressive in its being and in its execution of its tasks and protocols, even in the current day and age. Should one consider the possibility that sport and in particular large sporting events, like the World Cups, might be seen as one of these amusements through which people are drawn away from God, then one also needs to acknowledge that there is another side to sport and not just the enjoyable, physical

or recreative facet(s) thereof. In 1896, the modern Olympic Games were founded by Baron Pierre de Coubertin, who attended a Jesuit school and who was brought up in the Roman Catholic Church tradition (Watson et al. 2005:7).

3.3.10 Puritans

England experienced the same violent reaction caused by the Reformation as was the case in other European countries (Mechikoff 2010:239-241). This led to the burning of 300 Christian leaders during the reign of Queen Mary, also known as Bloody Mary, between 1554 and 1557. Out of this struggle and bloodshed, the Puritan movement developed, but only took shape during the reign of Queen Elizabeth I (1558-1603), who was also opposed to the Reformation. The term *puritan* referred to the desire people had to "purify the National Church of England", and would later also refer to the purity of the peoples' lives. In 1618, the successor of Queen Elizabeth I, King James I, issued a Declaration of Lawful Sport published in the so-called *Book of Sport* (Llamas 2009:2; Tyndale 2004:11-12). James I permitted what he interpreted as "harmful recreation", which included "dancing, leaping, vaulting, and archery, which could be enjoyed after 'divine services' on Sunday". His successor, King Charles I, reissued this declaration during his reign, while intensifying the opposition towards the Puritans. Play was seen by them as sinful due to the fact that play was characterised by "idleness, pride, drunkenness and quarrelling". This opposition eventually led to the emigration of many Puritans to America, as well as to the civil war that hit the country during the 1640s. According to Baker, cited in Weir (2011:2), football was described as a "friendly kind of fight" by Philip Stubbes (c1555-c1610). Mason, also cited by Weir (2011:2), noted that the Christians played a significant role in changing the roughness of football.

In America, according to Mechikoff (2010:147, 242-243), the Puritans made an effort to promote the strictness of the Old Testament such as keeping the Sabbath, and announced punishment for pleasurable pursuits on the mentioned day, as well as the so-called Blue Laws. Mechikoff is convinced that play was evaluated by the Puritans as being evil and as morally corrupt, although the desire to overcome play was morally applauded. There was however a certain type of play that was recognised as

being acceptable, namely play that helped with the maintenance of civic order. As a result of the Puritans' influence, several physical and sport activities were brought to an end, even though the total banning of play was recognised to be impossible. Activities that can be counted amongst the so-called moderate recreation activities are hunting, fishing and walking as it advances one's health, renews the spirit and empowers one to return to work refreshed.

In the seventeenth century's New England, amusements were the order of the day and frontier taverns and inns provided the necessary lodging, contests, and the selling of food and drinks. Mechikoff (2010:241-243) referred to popular games such as cards and darts played in these contests, but also that of boxing, cockfighting, horseracing and the art of marksmanship. These amusements broadened and were more widely supported as the Puritans' influence declined in the region. Other amusements included ice skating, sleigh-riding and hop scotch.

New York experienced a more relaxed approach and openness towards playful activities from the Dutch Calvinists. Eating, drinking and gambling were common activities amongst European immigrants (Mechikoff 2010:243-45). Other activities such as ice skating, bowling and horseracing were very popular, although golf, tennis, cricket shooting matches and sleigh-rides were also enjoyed. In the South, Catholicism was predominant. As the Puritans did not settle in this region, sport expanded rapidly. The South was specifically known for its horseracing and experts in breeding, while other sports including fox hunting, hunting in general, fishing, rowing, dancing, boxing, fencing, shooting and cockfighting were also pursued. The upper classes enjoyed riding, fencing and dancing, while their slaves participated as jockeys and others as boxers for their owners.

In conclusion, Weir (2011:2) cited Brailsford who summarised the Puritans' antagonism towards sport in the following: Sport was not the most effective use of time; it regularly took place on Sundays and was also associated with drinking, gambling and bad company.

3.3.11 Science Age and Enlightenment

In a world where the individual's rights were recognised, a more secularly orientated society emerged. Mechikoff (2010:146-150) noted that values started to change and the spiritual became less important, putting the church under pressure. Some people remained committed to the Church, rejecting everything that was secular, including the scientific discoveries of the day, such as the microscope and telescope. During this period, a drastic shift in politics occurred, moving away from kings, the state and the church towards the people, the common man. Commoners were better educated as education was now a right and no longer only a privilege. As the emphasis shifted towards a more materialistic society, play became more acceptable and more legitimate. Mechikoff (2010:150-152) is convinced that scientists like Isaac Newton with his "Laws of Motion" also impacted on the human's physical movements on areas such as play, games, sport and recreation activities. Furthermore, Thomas Hobbes who removed God from philosophy, but retained Him within religion, also said that the body is the only part of a human that can be measured and observed, while the soul and the mind cannot be proven to exist.

Within the educational environment, the body was viewed as important and natural. Realism became the focus and realists advocated the study and research of "real" things in life, not only the Bible and the classics. Mechikoff (2010:156-157) observed that human realists incorporated physical education into the educational curriculum. Influenced by humanists, Michel de Montaigne (1553-1592) made a case that an individual needs to be a well-rounded person and promoted "manly exercises". Montaigne also supported physical training in that a child needs to be exposed to the rougher outdoor life:

> "It is not enough to fortify his soul; you must also make his muscles strong ... It is not the mind, it is not the body we are training; it is the man and we must not divide him into two parts".

Mechikoff (2010:156-157) is of the opinion that Montaigne wanted to develop upper class citizens to be honourable and muscular. It is the writer of this thesis' opinion

that it was already at this time that a proto-type of muscular Christianity (see § 4.2.2) started to be developed based on a Christian belief and value system.

John Locke (1632-1704), a social realist, valued the health of his students, promoting "a sound mind in a sound body", supporting a proper diet and exercise programme (Mechikoff 2010:157-161). The sense realist, Richard Mulcaster (1530-1611) viewed the body and senses as more important than reading and studying. Arguing as one of the first for sport in schools, Mulcaster wrote a physical education book recommending outdoor activities in education. For Jean-Jacques Rousseau (1712-1778) the development of the body is a priority before the mind could be developed and said that harmony needs to exist between the mind and the body although the mind directs the body. He wrote:

> "... to learn to think we must therefore exercise our limbs, our senses, and our bodily organs, which are tools of the intellect; and to get the best use out of these tools, the body which supplies us with them must be strong and healthy".

Idealists

The German idealist Immanuel Kant (1724-1804) was of the opinion that a person experiences life through physical and sensory inputs, which are based on the perceptions experienced within a certain space and time (Mechikoff 2010:170-174). These inputs are processed through the consciousness of the mind as true (reliable) or false (unreliable). Kant supported the educational curriculum in which physical education and sport were incorporated, believed also in the moral conduct within sport, as well as in good sportsmanship. Furthermore, Georg Hegel was influenced by Baruch Spinoza and had a notable influence on Carl Marx. Hegel was in a certain sense opposing Kant and other idealists, putting a higher emphasis on the ability to accumulate knowledge. In this, Hegel interpreted the mind and spirit to be superior to the body.

Educators, supporting the philosophy of idealism, had the objective of achieving a better life through physical, intellectual, spiritual and moral development (Mechikoff 2010:176-188). Pioneering work was done by educators such as Johann

Pestalozzi (1746-1827) who included games, gymnastics and physical labour as part of his practical approach; Freidrich Froebel (1782-1852) who believed in play as the highest form of a child's development; and Friedrich Jahn who called for physical education and gymnastics in all German universities. Other names playing a fundamental role in the development of physical education include Charles Beck who was the first American physical education teacher, Franz Nachtegall who was the father of physical education in Denmark, and Per Henrik Ling who was the creator of Swedish gymnastics.

The history of play, games, sport and recreation since ancient times can thus be summarised in the following table:

Period	People	Play, Games, Sports & Recreation	Purpose
3000-1500 B.C.	Sumerians	Board games, games of chance, wrestling, boxing, footraces, juggling, tumbling acrobatics, and hunting.	First to honour gods (for example Inanna, the goddess of love, fertility and war). Later kings were honoured as gods.
3000-1100 B.C	Egyptians	Children's games, board games, guessing games, games of chance, juggling, knife throwing, club throwing, wrestling, swimming, hockey and other ball games, acrobatics, gymnastics, dancing and yoga-type exercising. Further also archery, fencing, running, horse riding and other athletic activities.	Honouring the pharaohs as gods. Health purposes. Survival instincts and constant threats of war, and thus also for military training.
1546-1085 B.C	Nubians	Especially wrestling, stick fighting and combat sports.	Honouring the pharaohs. For military training. Ancestral worshipping, fertility rites and demonstrating animistic beliefs of participants.
1500 B.C.-900 A.D.	Chinese	Card playing, chess and other board and table games, hunting, chariot racing, archery, boxing, wrestling, fencing, rope pulling, boat races and a type of football, a golf-like game and martial arts.	For military training. Attaining excellence of body and purity of mind and character.
1800-1500 B.C.	Mesoamerica (Mayans & Aztecs)	Ball games (*Ulama*) with element of modern fast paced athletic ball games such as basketball, baseball and squash.	Honour gods with best through human sacrifices (winning or losing teams), also for appeasing gods, for good harvest and fertility.

2000-1700 B.C.	Minoans & Mycenaeans	Chariot racing, javelin throwing, archery, boxing, wrestling and footraces.	Enjoyed for fun and joy, but also for religious ceremonies, funerals and all other celebrations.
1700-1600 B.C.	Phoenicians	Running, jumping, throwing, wrestling water sports such as swimming, diving, and rowing. Isthmian Games' activities were similar activities to that of the Olympic Games.	Honouring and worshipping of Baal.
1800 B.C-600 A.D.	Greeks	Chariot racing, races in armour, footraces, boxing, wrestling and discus throwing, riding, driving, racing, and hunting. Olympic, Nemean, Isthmian, and Pythian Games which included discus and javelin throwing, long jump, running, wrestling, boxing, archery and fencing.	Athletic games honouring departing heroes or to worship gods at every recreational gathering, and funeral games. To keep healthy and for educational purposes. Military training.
	Athens & Sparta	Running, boxing, wrestling, dancing and gymnastics. Olympic and Panathenian Games	Survival and military training and educational purposes. Honouring gods.
600-509 B.C.	Etruscans	Footraces, gymnastics, vaulting over wooden hurdles, jumping contests, discus throwing, swimming, armed combating and chariot racing. Prisoners fought to death (proto-type of gladiator games).	Prisoners were sacrificed during these sporting events to honour dead sport and athletic heroes.
509 B.C.-1453 A.D.	Roman Republic & Empire	Ball games, also massages, and *thermae*. Footraces, wrestling, swimming, dancing, gladiators, chariot and horseracing, and other combat contests. Spectacles during which Christians, slaves, prisoners and animals were part of entertainments.	Military training. Honouring gods. Promoting politicians.
476-900 A.D. 900-1300s A.D.	Dark & Middle Ages in Europe	Ball games, soccer-like game (*Soule*), games related to today's hockey, baseball, and bowling, as well as horseracing. Knights' combat activities.	Part of knights' athletic feasts in preparation for a crusade. Social and recreational in nature.
Late 1300s to late 1500s	Renaissance & Reformation	Physical exercising for two hours per day was compulsory. Others rejected physical education as a waste of time.	Educational purposes. To ensure lifelong well-being.
Since 1534 to date	Jesuits	Any amusements, games, pastimes, passions, people's palaces and competitions in all kinds of sport and art.	For negative educational purposes and to be used against Protestant, Lutheran and Calvinistic movements – thus against the Almighty God.

Late 1500s to late 1600s	Puritans	Dancing, jumping, running, riding, walking, kicking of a ball, sleigh riding, swimming, fishing, hunting, boxing, cockfighting, horseracing, and art of marksmanship. Further also ice skating, bowling and hop scotch, as well as golf, tennis, cricket, shooting matches, rowing and fencing.	Taking part in these activities on a Sabbath was punished. Advances health, renews the spirit and empowers one to return to work refreshed.
Middle 1500s to late 1700s	Science Age & Enlightenment	Physical education was viewed as imperative. Outdoor activities are a must, which promote sound mind and body with proper diet and exercise.	Wanted to develop upper class citizens, who are honourable and muscular. Health purposes.
Early 1700s to around 1860s	Idealists	Sport and physical education to be included in educational curriculum. Games, gymnastics, and physical labour were promoted.	Developing morals and good sportsmanship. Health purposes, development of the child and person in general.

Table 3.4: History of play, games, sport and recreation since ancient times

3.4 Jews

In September 175 B.C., the 137th year of the Greek Empire, Antiochus IV Epiphanes took over as ruler of Judea (1 Maccabeus 1:10) and Jason was announced high priest (2 Maccabeus 4:10). Van der Watt and Tolmie (2005:324), supported by Keller (1982:252) and Verhoef (1974:24), pointed out that Jason exposed the Jews rather quickly to Greek religious practices, as well as the sports and physical activities that accompanied it. In 2 Maccabeus 4:12-14 it is stipulated that the Jewish religious rituals and their temple were no longer part of Jewish priorities. They were more interested in the sports and physical activities, such as the throwing of the discus practiced by the Greeks. During his time in office, Jason instructed all young and strong men, especially those from the Jewish community, to exercise in the stadium (which was again, as seen earlier in this chapter, sacred religious ground for the Greeks). Van der Watt and Tolmie (2005:400-401), as well as Keller (1982:253) noted that some translations of the time showed that in his arrogance, Jason had ordered the building of the stadium in the centre of Jerusalem, at the foot of the Temple Mount.

Greeks, as noted earlier in this chapter, participated nakedly in athletics and other sport activities (Van der Watt and Tolmie 2005:325; Keller 1982:253). This was seen as a direct insult aimed at the Jews, their religion and their sacred custom of circumcision (1 Maccabeus 1:15). The Greeks again viewed the desecrating effect of circumcision on men's bodies as explicitly negative. The participation of the Jews in these games and competitions was thus not without controversy. Due to them being circumcised, Jews were verbally assaulted and mocked for their covenant with God. Circumcised Jews wanted to hide the fact that they were circumcised, especially during these competitions. According to Van der Watt and Tolmie (2005:325) and Keller (1982:253), as noted in some translations, some Jewish (men) athletes decided on a surgical operation in order to reverse the effect of circumcision. However, this act was seen as an act against God, an act which was religiously pro-Greek.

The first century Jews rejected the Greek and Roman engagement of sport and athletics based on their theological beliefs and the pragmatic realities thereof (Linville [2010]: chapter 5). Linville argued that "theological concerns rooted in the Mosaic Law, specifically the Ten Commandments" involved the following:

- Athletic festivals honouring pagan gods through rituals, sacrifices, and so forth, while victorious athletes were honoured by their statues being erected.
- Athletes and emperors being praised and glorified rather than God.
- For the Greeks the body became the absolute, while the spirit was not valued as such, displayed by the naked bodies of Greek athletes.
- Romans' thirst for blood sports and the brutality thereof.

Linville ([2010]: chapter 5) pointed out that the Jews could not allow themselves to participate in leisure activities due to them being subjects of the Roman Empire. Amongst the less privileged Jews, survival was pragmatically guiding the priorities of feeding, clothing and sheltering, above sports and athletics. It is further noted that even the wealthier Jews did not participate in athletics and sports, "believing them to be of relative unimportance". The struggle to survive the brutal killing of Christian Hebrews, who were forced to participate in the Roman Gladiatorial athletic

spectacles held in the Colisseum, can be viewed as a more superior form of survival than that of food, clothing and housing.

The Jews in the Diaspora had more exposure to the culture of sports than those living in or near Jerusalem. According to Harris, cited in Linville ([2010]: chapter 5), evidence of Jewish athletes are, amongst others, found in the Jewish catacombs in Rome, and mentioned by the emperor Claudius who wrote a letter to the Alexandrian Jews regarding their participation in athletics. Moreover, the Hellenic culture influenced those Jews in the Diaspora specifically in terms of athletics or sports. Harris noted that the participation in sports and athletics could at the worst only be amoral, although the theological limitations thereof were always kept in mind. The work of the Apostle Paul was recognised as far more important than the aforementioned:

> "…the real possibility Paul was a personal participant and/or observer of the athletics of his day. Paul did not just know about athletics. He exhibits an intimate, first hand knowledge … HA Harris …observes "St Paul knew his athletics, while Epictetus did not.

Sports and other physical activities in the Bible

Contrary to what might be expected, is the fact that numerous sport and physical activities are found within the Old Testament. According to Eisen (1975:44-65), several examples of physical activities and exercises are mentioned in the Old Testament dating from around 900 B.C., which is probably the most ancient literary testimony of these activities. God's people, Israel, are mentioned various times in connection with activities such as dancing, archery, sling throw, horsemanship (combined with chariots), hunting, swimming and running.

Hunting formed an essential part of the nomadic fore-fathers such as Abraham, Isaac, Jacob and Esau and their families. The narrative about the elderly Isaac calling for Esau to go and hunt a meal, which eventually turned out in that Jacob, disguised as Esau, became the recipient of all blessings his brother would have gotten (Genesis 27). Later, in Genesis 32:25-29, Jacob is again mentioned for wrestling with the angel of God at the Jabok River (Poliakoff 1984:64).

Job is also mentioned as a wrestler of the Old Testament, according to Poliakoff (1984:52), for which there is no Biblical foundation and thus could only be found in sources outside the Bible. These sources include the *Testament of Job*, which claimed to be Job's last will and testament from around the early first century, the *Commentary of Job* by Didymos the Blind, a teacher and church leader of Alexandria in the fourth century, and an Arian heretic, Julian, from approximately the same period (Poliakoff 1984:50-51). Abraham, Joseph, Jesus, Paul and specifically Job were portrayed as athletic heroes by the bishop of Constantinople, John Chrysostom, using athletic metaphors in his works dating between 398 and 404 A.D.

Dancing was for instance associated with thanksgiving festivals and celebrating military victories. In Exodus 15:20 Miriam and the women of Israel danced to express joy in the Lord God for rescuing them out of Pharaoh's hand, when the Red Sea closed in on the Egyptian warriors on horseback and chariots pursuing the Israelites. Moreover, after Goliath was slain when David used his slingshot to throw a stone at his forehead (1 Samuel 17:49), many other Philistines were killed in the fight that followed. The Israelite women danced and sang (1 Samuel 18:6-7) in celebration with David, welcoming him and his men to every town on his way to Jerusalem. At another occasion, David danced before the ark of God celebrating the return of the ark to the temple in the City of David (1 Chronicles 16). The practicing of archery is found in 1 Samuel 20:35-39 with Jonathan signing David regarding the situation at Saul's palace, while shooting a few arrows in the field outside the city walls.

Solomon (1998:2-3) argued that the Old Testament, in spite of the evidence of games and other physical activities in the ancient Near East, has a number of references to games and physical activities played by the Israelites. According to Solomon, the Israelites' activities consisted of "simple and natural amusements and exercises, trial of wit and wisdom". The prophet Zechariah (8:5) was cited as one of the Old Testament references when he said: "And the streets of the city will be filled with boys and girls playing in its streets" (NASB).

The using of athletic metaphors came a long way and was even incorporated into Plato's arguments. Anderson (1981:108) indicated that "athletic metaphors, especially as applied to ethics, continue to be used throughout the classical period and beyond" by Aristotle, by the Cynics and Stoics, by Epictetus and Plutarch, by Romans (Seneca, Cicero and Marcus Aurelius), Hellenistic Jews (Philo of Alexandria and the Apostle Paul) and by early Christians (Clement of Alexandria and John Chrysostom). Crowther (1985:127) supported the aforementioned with the citing of Kannengiesser who was of the opinion that Paul was not original in his application.

Linville ([2010]: chapter 5), cited Harris, and Hullinger (2004:346) argued that Paul had to be in Corinth around 49 to 51 A.D. Paul probably had attended the Isthmian Games which were held during April and early May of the year 51 A.D (Broneer 1962:20). Corinth was chosen by Paul as his chief missionary base, where he had made a living out of his profession as tentmaker, selling them to the large numbers of athletes, spectators, delegates, merchants and other visitors to the city. He also appreciated the athletes' skills and abilities and referred to them in communicating aspects of the Christian life to his audience.

Metaphors of athletic activities, already familiar to most of his audience, include the following used by Paul (Broneer 1962:20):

Activities and Components	Reference
Running (Foot races) and Race	Acts 13:25; 20:24; Romains 9:16; 1 Corinthians 9:24; Galatians 2:2; 5:7; Philippians 2:16; 2 Thessalonians 3:1; 2 Timothy 4:7.
Boxing	1 Corinthians 9:26
Wrestling	Ephesians 6:12
Prize	1 Corinthians 9:24; Philippians 3:14
Crown (given the crown)	1 Corinthians 9:25; 2 Timothy 2:5
Goal	Philippians 3:14
Disqualified	1 Corinthians 9:27
Strive lawfully	2 Timothy 2:5

Table 3.5: Some of the athletic activities' metaphors used by Paul

The classical Greek word for foot race used by Paul is τρέχω, meaning to run (in a stadium), or to move quickly (Hullinger 2004:247-248). In the Septuagint, this word is translated with to run (Genesis 18:7; 1 King 18:46), as well as to follow God's commandments (figurative sense) as in Psalms 119:32, or running into lies as in Psalms 61:4, or even to be immoral (4 Maccabeus 14:5). In the New Testament it is used where Peter was running (literal sense) to Jesus' empty tomb (Luke 24:12), but also figuratively as seen in Philippians 3:14 dealing with the Christian running or being directed towards a specific goal, implying also to keep on running depending on Christ, just as an athlete will use his or her stamina to complete the race.

Any athlete participated in a race or a contest not only to take part, but to win. To lose was not an option for the athlete; it was a disgrace (Hullinger 2004:249). In the process some of the competitors were also killed, as in boxing, matches to be able to achieve the highest sport, thus to receive the olive or celery crown of glory. Hullinger (2004:249) cited Epictetus, a Stoic philosopher of 55 to 135 A.D., noting that:

> "in the Olympic Games you cannot just be beaten and then depart, but first of all, you will be disgraced not only before the people of Athens or Sparta or Nikopolis but before the whole world. In the second place, if you withdraw without sufficient reason you will be whipped ..."

The athletic contest or struggle is being referred to by Paul as ἀγωνίζομαι (1 Corinthians 9:25). This use of the noun (ἀγών) is employed in the classical Greek language and can be translated with "a gathering", "a gathering of ships in a harbour", "a gathering place of the gods on Olympus" and "a fight". Hullinger (2004:350) claimed that Paul's utilisation of the word in its athletic connotation could mean an "expression of the contestants' manly discipline".

The author of the Hebrew book also made use of the image of an athlete who is about to run a race as seen in Hebrew 12:1-2. Weir (2000:9) focused the reader's attention on the fact that during the time the book was written, the ancient Greek athletes competed naked. This text is even more outstanding when the reader realises that these athletes had thrown off all their clothing in order to compete on the

best possible level. This points the reader to the fact that all sinful activities or related aspects which interfere in the relationship between God and man, needs to be "thrown" off for man to obtain the heavenly crown. In the process the athlete, or in this case the believer, has to fix his or her eyes or attention "on Jesus as the finishing line and to take Jesus' example of perseverance in enduring the cross to drive him or her on to the finish of the race".

In 1 Corinthians 9:25 Paul pronounced his attempt to receive the incorruptible crown in heaven (στέφανος; 2 Timothy 2:5; 4:8). In classical Greek, according to Hullinger (2004:350-351) and Weir (2000:9), στέφανος referred to anything that was encircled like a wall around a city, but the meaning thereof in a secular context was that of "a wreath" or "a crown" received at the athletic games. In the Septuagint it is used in relation with a royal crown (2 Samuel 12:30) and a decoration (Proverbs 1:9; 4:9; Songs of Solomon 3:11; Isaiah 28:1). It occurs 18 times in the New Testament, mostly as a metaphor of the athletic winner's prize in terms of the reward the faithful would receive in heaven (1 Corinthians 9:25; 1 Thessalonians 2:19; 2 Timothy 2:5; James 1:12; 1 Peter 5:4; Revelation 3:11; 4:4, 10).

Hullinger (2004:351-352) stressed that Paul used στέφανος only to refer to the crown of a conqueror, and not to that of the king. Therefore, Paul's application of the word prize (βραβεῖον) in 1 Corinthians 9:25 and Philippians 3:14 is actually a referral to the crown of victory. In secular terms, athletes received various prizes at the competitions or Games like crowns and money which might have also included certain prizes in their home towns or cities. It is further highlighted that it was not so much the crown that was desired, but what the crown symbolised.

The winners were seen to have obtained godly status. Drees is cited by Hullinger (2004:353) with his view on the aforementioned:

> "The victors were placed on the same level as the gods and entered into communion with them. ... When the victors were honoured they wore the same mark of distinction as the god: a wreath woven from the evergreen branches of a wild olive tree".

This crown did not only point out the winner, but meant spiritual, emotional, financial and social benefits. Paul emphasised that the crown symbolised also the heavenly reward the faithful believer would receive from God (1 Corinthians 9:25). Weir (2000:10) noted that there are more than thirty citations of victory in the Bible, which included Psalm 60:12 and 144:10, as well as 1 Corinthians 15:58 and 1 John 5:4, but which have no particular reference to sports. In the mentioned texts God was acknowledged as the Giver of victory.

Boxing was a sport that only the toughest could survive. In 1 Corinthians 9:26 Paul referred to boxing when he wrote "I box in such a way, as not beating the air". Paul envisioned being engaged in a fight, suffering each blow and had the marks on his body to show it. Hullinger (2004:354-355) cited Poliakoff saying that:

> "Paul insists that in his religious struggles he is a genuine fighter and does not act such as a shadow boxer who punches the air: 'I bruise my body and bring it into subjugation.' In other words, he bears the scars of contest on his frame."

It is also further emphasised that a boxing contest had no round in antiquity, but continued until both competitors were too worn out to continue and they either stopped for a breather with both boxers' consent, or continued until one of the two was incapable to continue, or if one of the two acknowledged defeat by raising one of his hands in the air for a while, or should one of the opponents die as a result of a fatal blow from his opponent. Such a fight would drain any athlete. This required the athlete's stamina to be at a very high level in order to contest. Hullinger also noted that Paul's ministry was characterised by marks showing involvement in an actual battle (v. 26), self-discipline (v. 27) and attempt (v. 25).

The word νομίμως meaning lawfully, is being employed by Paul in 2 Timothy 2:5 illustrating that athletes had to abide by the rules and laws to be able to compete. In the New Testament, according to Hullinger (2004:356-359), it is only used once more in 1 Timothy 1:8 as an adverb, while it is used within the Septuagint in 2 Maccabeus 4:11 as an adjective. There were apparently only two areas in which the athlete had to strive lawfully, namely during training and within the contest itself. The oath of

participation was then taken by the athlete to confirm amongst others also the lawful attempt. The consequence for the athlete not acting accordingly (1 Corinthians 9:27) is that he would be disqualified and will therefore not win the prize or will not receive the crown (2 Timothy 2:5). It was an absolute priority for Paul to strive towards receiving the heavenly crown and thus encouraged believers in Jesus Christ to lead godly lives just like ancient athletes did, in their training and competing. Weir (2000:10-11) concurs with the aforementioned, but added that Paul stressed in Philippians 2:16 that he "did not run or labour for nothing."

Moreover, Paul focused the attention on the fact that disappointments are also part of any participant's experience. A player needs to re-focus as there is no time to dwell in the past. In Philippians 2:13-14 Paul used metaphoric language familiar to the sport environment when he said:

> "… I do not consider myself yet to have taken hold of it. But one thing I do: forgetting what is behind and striving towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus".

It is the opinion of Tyndale (2004:8-9) that Paul, and thus all Christians, was not opposed to the athletic Greek Games such as the Isthmian Games. However, the writer of this thesis would like to argue that although Paul did not condemn the Games and used the athletic activities thereof as metaphors in his writings, he, as a follower of Christ, could not have approved the associated pagan rituals of these Games. This view is also shared by Linville ([2010]: chapter 5), who declared:

> Paul had no reservation in revealing God's truth through sporting metaphors. … Paul never delineated an organised Biblical basis for sport, yet it would be impossible to claim he condemned them or even discourage participation in them. He understood and modelled how sport was to be redeemed.

Broneer (1962:31) wrote that the Isthmian Games made a lasting impression on Paul, so much so that he referred to it when he wrote to Christians in Corinth while in Ephesus five years later. He also reminded Timothy about the athletic imagery when

he wrote to him from Rome. Broneer, supported by Weir (2000:10), concluded with paraphrasing Paul's words in 2 Timothy 4:7-8:

> "I have competed in the good athletic games; I have finished the foot race, I have kept the pledge (i.e. to compete honestly, with reference to the athletic oath). What remains to me is to receive the crown of righteousness, which has been put aside for me; it will be awarded to me by the Lord, the just umpire, on that day (an allusion to the last day of the games when, presumably, the prizes were handed out to the winners)".

In the final part of this chapter, which is prompted by the above, two questions need to be answered: What does the Biblical theological foundation of sports and recreation entail? And why sports and recreation can play an important role in growing towards Christ?

Biblical theological foundation of sports and recreation

The principles, as seen also in the accompanied diagram (Figure 3.5), as listed below support the Biblical theological foundation of sports and recreation:

SPORTS AND RECREATION BIBLICAL THEOLOGICAL FOUNDATION

Evangelism
& discipleship,
Great Commission
& Great Commandment
(Matthew 28:18ff; 22:37ff)

Use of sporting metaphors
(2 Timothy 4:6-8)

Body is a temple of the Holy Spirit
(1 Corinthians 3:16; 1 Timothy 4:8)

Stewardship – Maximise God given talents
(Exodus 31:11ff; Matthew 24:14ff)

All things created for and by Him (Genesis 1:31; Colossians 1:16)
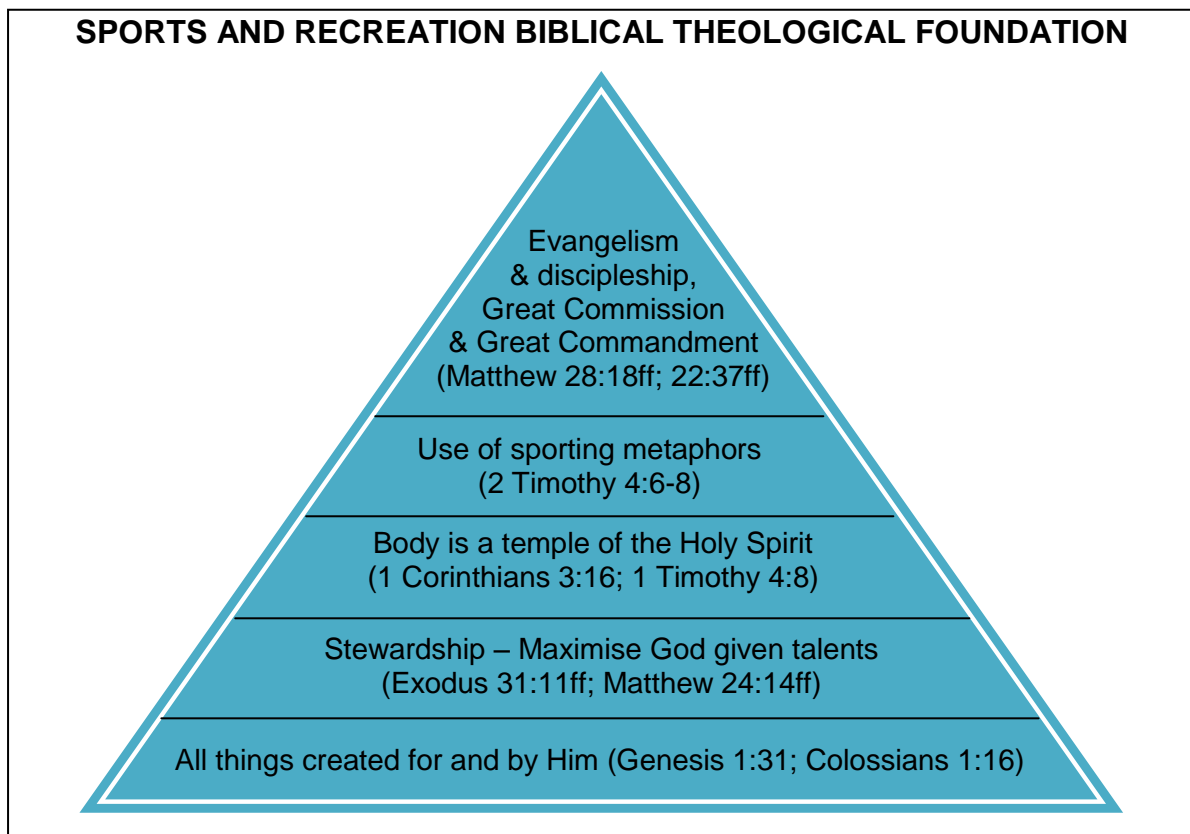
Figure 3.5: Sports and Recreation Biblical Theological Foundation

Principle of God created all things good

All things are created by and for God and are created good. Thus sports and recreation are created in the same fashion – good! Linville ([2010]: chapter 3) is of the opinion that "all God created is good including His creation of an order from which sport [and recreation] evolved".

Principle of stewardship

According to Linville ([2010]: chapter 3) this principle lay the foundation for the utilisation of people's gifts and talents, as well as their specific application in glorifying God. Traces of stewardship are already found in the Old Testament as early as the Pentateuch (Exodus 31), but also in the New Testament in the teachings, mainly by the talent parable of Jesus (Matthew 25). In these texts God entrusted specific gifts and talents to each and every person through which He needs to be honoured and worshipped. This implied thus also that the gifts and talents individuals received in terms of sports and recreation should be an offering to God.

Principle of physical fitness

This principle is specifically emphasised by Paul in his letters, and is according to Linville ([2010]: chapter 3) a further indication that the Bible endorsed the Christian's participation in sports and recreation. These Biblical references are found in 1 Corinthians 3:16; 6:19 and 2 Corinthians 6:16, dealing with the body's value and the manner in which it should be utilised. Another part of the Scriptures, Paul's 1 Timothy 4:8, deals with fitness and the training discipline of sport, which is again a perfect model for training spiritually.

Principle of sporting metaphors

Paul's utilisation of sporting metaphors is both supportive of sport and any other physical activities, as well as an excellent model to grow spiritually. According to Linville ([2010]: chapter 3) this argument for a Biblical basis for sport, and recreation, is accentuated in the fact that "God chose sport to honour his faithful disciple!" Thus Paul would never have had the inspiration from the Holy Spirit to utilise sport as a metaphor in his writings included in the Bible, if it was viewed as being evil.

Principle of the use of sports and recreation for evangelism and discipleship

Linville ([2010]: chapter 3) wrote the following:

> Sport and Athletics [physical activities] are currently the most effective evangelistic and discipling strategy currently available to the church. The current use of sports for outreach by churches, church plants, mission boards, schools and para-ministries is unprecedented and growing every year.

The Great Commandments (Matthew 22:37ff) and the Great Commission (Matthew 28:18-20) (see chapter 2) are thus the basis for using sport to spread the Gospel (evangelism) and to "train people in their love of God and people (discipleship)".

Growing towards Christ

In the following, Oswald ([2009]:7) demonstrates how sports and recreation could help man grow towards Christ:

- It is action orientated and participants learn by experiencing. Oswald is of the opinion that it is theoretical to practical – however, the writer of this thesis' opinion is rather the opposite, as it is first the practical that is thereafter translated into the theoretical, which is again on the terrain of experiential learning.

- It can create an environment of enjoyment, which again can augment instruction.

- It can create a pressurised environment leading to an "unsanctified behaviour which gives opportunity for reproof, correction and instruction (as well as confession, repentance and restoration)".

- The competitive aspect teaches the participant to set goals and also how to chase those goals with determination, resulting in what Paul said, "… fought the good fight, finished the race and kept the faith". Again Oswald only referred to sports as being competitively orientated. However, this element is also found within recreation, although not only driven by it during participation in an activity.

- It also demands accountability of each participant.

- It presents the opportunity to model "the life of Christ in positive and negative situations".
- It presents the opportunity for believers to demonstrate their discipleship in fellowship to the unbeliever, and spread the Gospel through these opportunities.

3.5 Summary

It is important to note that play, games, sport and recreation are in itself not anything more than play, games, sport and recreation – it is thus in itself not evil, nor is it good. The purpose of why an individual engages in these activities determine whether the outcome thereof is good or evil, and if the preconceived goal was indeed achieved. In this chapter, ancient civilisations such as the Sumerians, Egyptians, Greeks and Romans had a different goal with the mentioned physical activities than that which Paul had accomplished through his approach.

This chapter affirms that ancient civilisations were engaged in physical activities for various reasons apart from being healthy. Some of the most important reasons ancient civilisations participated in these activities include honouring their gods and the survival of the tribe by securing food and lives, especially during wartimes. The fact that play, games, sport and recreation are connected to religious activities, such as seen in the Pan-Hellenic Games (especially the Olympic Games) is of special interest to this study. These Games were specially combined with religious practices such as human sacrifices to honour the gods, who were the actual "founders" of the towns and cities of the day. Later, after the Reformation, these activities were integrated into educational programmes; they were interpreted as being essential in ensuring a lifelong well-being and were even utilised in an attempt to develop an honourable and muscular upper class, which included the development of morals and good sportsmanship.

The writer of this thesis wishes to conclude with the words of Baron Pierre de Coubertin, the father of the modern Olympic Games (Krüger 1993:91-92). In his radio address of 1935 he said:

"The ancient as well as the modern Olympic Games have one most important feature in common: They are a religion … basically it is still the same as in antiquity when it encouraged the young Greek to employ all of their strength for the highest triumph at the feet of the statue of Zeus … The religious idea of sport, the *religio athletae*, has entered very slowly into the consciousness of the athlete, and many of them act accordingly only by instinct."

Later in his *Mémoires Olympiques*, Coubertin clarified the above-mentioned saying that sports are "a religion with church, dogmas, and rituals … but most of all with religious feelings." This was again adopted by the International Olympic Committee when Brundage said that Olympism was a religion of the twentieth century, a so-called "religion with universal appeal which incorporates all the basic values of other religions, a modern, exciting, virile, dynamic religion."

The aforementioned accentuates and implies that sport and recreation, play and games, are too important not to be recognised by the Church. Sport, including the others, has played an essential and fundamental role within society. It also has, without a doubt, an integral part to play in how the Church will ensure making herself a viable role-player in the world in the remaining period before Christ returns.

CHAPTER 4

SPORTS AND RECREATION APPLIED IN MINISTRY

4.1 Introduction

The Roman barbaric spectacles were eventually brought to an end with the announcement of the Christian Roman Emperor Theodosius I who abolished all pagan cults and practices, including the athletic and sport games (see § 3.3.7). Since the late 400 A.D. this action had a rather immense impact on how Christians viewed leisure and participation in physical activities.

It was the introduction of the industrial era which brought the defining moment for modern leisure (Sandiford 1981:274-275). The working class leisure and entertainment were interpreted by early industrialists as being "costly, unnecessary and dangerous". During this period, urbanisation led to workers' leisure (playing) areas being removed; the dwindling impact of local traditions and the accelerated ruining of rural culture's popular recreations, contributed to a disastrous outcome. In spite of the downward spiral of moral values during this period, Sandiford noted the impact of the emerging evangelical spirit which led to the so-called "moral revolution". Between 1780 and 1850, this revolution manifested itself into a successful redirection – this influenced the British social values with regard to soberness, discipline and Puritan ethics.

This chapter intends to present the origins of Sports and Recreation Ministry and how it has developed over the years. It will furthermore also explore to what extent sports and recreation were utilised in ministries, to promote evangelism, around the world.

*NOTE: Where the term sport is further used in this thesis, it automatically implies recreation (including play and games).

4.2 Sports & recreation and religion

The combination of sport and religion is not as far-fetched as many may think, as sport was first utilised in culture as cultic rituals. It took the form of liturgical acts to ensure that good triumphed over evil, as well as to "ensure" that enough rain would fall or a good harvest could be reaped (Hoffman 2003:307-308). Sports, according to Obare (2000:4), had developed as part of religious festivals, and it was only after the Middle Ages that religious leaders lost their control over sports in terms of its connection with religion. Bransch, cited by Obare (2000:4), indicated that sports were highly valued and religiously interpreted in that it was even viewed as divine in itself. Sports were therefore seen as the gifts of the gods.

Furthermore, Obare (2000:4-5) referred to the various approaches of ancient peoples, such as the Egyptians and Greeks (see chapter 3), in utilising sports in combination with religion and/or *vice versa*. Obare, however, also mentioned the importance of religion and sport as one functional unity in the traditional African environment. The oracles of the hills had to be consulted and had to give their approval through the priests and priestesses before the competition could commence for the Ibo wrestlers of West Africa.

It is, however, claimed that modern sports do not have any connection with religious beliefs and rituals, and are rather a form of entertainment than a basis of worship (Obare 2000:4-8). Stewart (2005:53) argued that "modern sport spectacles can function, sometimes, as an *alternative* form of religion". On the other hand, Stewart (2005:47), citing Hoffman and Novak, stressed that sport was not only sharing some of religion's characteristics, "but *is* religion, as that term is defined by those who use it". Mathisen, first cited by Meyer (2010:37), is of the opinion that sport was once a civil religion. In Stewart (2005:55), Mathisen classified sport as a folk religion, as sport is witnessed to form the centre-stage as a religious-like entity within many American households.

According to Stewart (2005:48), the intensity of excitement and the spirit of a community in which sport is practiced, allow sport and religion to be compared. However, large numbers of religious values and practices are found to be part of sports, including rituals and ceremonies, while sports also form a fundamentally important part of man's social life (Obare 2000:4-8). This is seen in that sport and religion are often used in heightening the collective emotions of a group, in celebrating its values through rituals and events. Moreover, Obare also noted that values and beliefs, whether in sports or religion, are strengthened through the ritual and ceremonies of a particular environment. Sandiford (1981:272) concurred with the aforementioned, stressing also the occurrence of the development of solidarity and patriotism of a group or nation. Such an example, with the emphasis on sport, was witnessed when the entire population of South Africa united behind the Springboks winning the Rugby World Cup held in South Africa in 1995. This also stimulated nation building.

Although sport and religion might be found on different sides of the spectrum - sport on the physical and religion on the spiritual - both are still experienced through and by human beings. The human being is thus the common denominator between sport, including other physical activities, and religion. In both, sport and religion, "sacrifices" are to be made. The body needs to be sacrificed in engaging physical and psychological challenges and competitions, while in the case of religion, specifically within Christianity, each believer needs to give, to sacrifice, him or herself as "a living sacrifice, holy and acceptable unto God" (Romans 12:1-2), to be used in his wisdom for his kingdom and the extension thereof. This entire idea is being summarised in the words of Wilson, cited by Hoffman (2003:308), saying that "Games are things of the body, and thus of a lower importance than this of the spirit".

4.2.1 Sport & recreation and Christianity

In referring to 1 Corinthians 9:25 in which Paul wrote to the Christians in Corinth addressing the spiritual contests faced by them, Hoffman (1975:3) made the following observation about Paul's utilisation of the metaphorical spiritual athlete, or as Hoffman called it "*Athletae Dei*":

> It was good pedagogical and exhortative strategy. It was a theology-in-sport metaphor that placed abstract theological concepts within a familiar athletic context. ... The *Athletae Dei* are the literal transformation of St. Paul's metaphor for whom sport is more than a tidy allegorical representation of spiritual struggles. For them sport is a unique mode of theological expression that transcends the personal and the materialistic. Sport is an instrument to be appropriated for defining and sharing one's theological views and for directing the attention of others to spiritual considerations.

However, since the late 1500s, during the time of the Puritans, the involvement of Christians in sport was discouraged at all cost. Daniels and Weir (2004:6-7) noted that it was due to the interpretation of Christians that these activities were seen as being sinful in themselves, or being associated with sin. Sport was primarily linked to drinking and gambling, forcing Christians to distance themselves from sport and physical activities in general. They were also discouraged by the aggressive and competitive nature of sport. According to Mirc, cited in Daniels and Weir (2008:1), clashes between the Church and sport have been recorded since early times. The 1364 Ely Synod in England is probably the first of these clashes, which ordered the banning of its clergy from playing any games.

Ladd and Mathisen, as cited in Linville (2007:35-36), were the first to argue that a cycle of engagement, disengagement and even re-engagement between sport and the Christian Church exists. These authors claimed that the Church was engaged with sport between 1860 and 1900, was disengaged between 1900 and 1940, and re-engaged since 1940. No changes were anticipated during the early years of the twenty first century. The existence of a cycle of engagement-disengagement-re-engagement is not contested by Linville (2007:36), although he did not agree with the authors' timeline as mentioned above. He however registered the possibility of a reoccurrence of disengagement after the mentioned cycle, thus after re-engagement occurred. The writer of this thesis is of the opinion that the entire cycle is nothing less than a reoccurrence of engagement and disengagement, resulting out of acting without the proper, or at least - very little, evaluation of what might have caused such a process. Linville proceeded arguing that "engagements" are motivated by pragmatic achievements, whereas the occurrences of "disengagements" are due to an absence of a thorough theological base. The only reason why the Church would

have engaged herself with sport was thus based on how the Church, in particular the Christian Church, could have benefitted from an engagement such as by spreading the Gospel.

The writer of this thesis is of the opinion that the main reason for the mentioned engagements and disengagements of the Church with sport is based on the following: Sports, including other physical activities like recreation, had obtained the central stage in many people's lives, becoming an idol (Otey 2009:35; Obare 2000:5). Otey argued that in such cases, sports and thus other related activities, whether active or passive, "assume authority in a way which becomes unhealthy and unbecoming", especially for Christians. Moreover, it is stated that through His commandments, God wants to share no person with any other god. Sports and recreation can save no man, nor can they give him, through grace, salvation from all sins – only Christ can. Christ has to be man's absolute focus and priority in life - not any sport or recreation or their idols. Moreover, Tiano and Narvaez (2005:8) expressed their opinion in the following:

> ...unsuch as the Christian faith, sport does not provide a central figure, God, who forgives us, loves us, and helps us to understand our existence and to comprehend the meaning of it. In this sense, sports may replicate some of the intensity, some of the devotion of religious experience, but there seems no way for sports to offer the sustained comfort and direction that comes from leading a God-centred life in the community.

As sport and physical exercise were shaped, achieving a new level of acceptability, the morality of those involved also increased (Stewart 2005:56). At the same time, Stewart argued, new associations of themes developed as sport started to be linked with God, masculinity, patriotism, the nation and the Empire. Kraus (1985:135) and Lee (2004:27) noted that religion was also used by sports and recreation organisations serving communities with diverse intellectual, social, spiritual and leisure-orientated needs. These organisations included the Young Men's Christian Association (YMCA), the Young Women's Christian Association (YWCA), the Catholic Youth Organisation, Christian youth groups and clubs, and the Jewish Community Centres (JCC), as well as others sponsored by specific Protestant denominations.

The aforementioned is confirmed by Crepeau (2001:3), noting that the Church uses sport and religion as social activities during interactions to attract especially the youth in engaging them in the transcendental matters of the Gospel. Hackl (2009:16), citing Lüschen and Sage, argued that sport is used by so-called religious agents and agencies to promote religion by spreading the Gospel to people they are in contact with, especially their own teammates.

4.2.2 Muscular Christianity

Background

This phenomenon was initiated, based on a concern for what was depicted as the regression of moral and social values, as well as growing awareness towards a healthy body during the mid-nineteenth century. According to Watson et al. (2005:2) and Dobre-Laza (2003:1), health-consciousness was a result of the impact that the Industrial Revolution had on many peoples' lives, dealing with an inactive lifestyle due to more leisure time at hand. More leisure time accompanied only the early stages of the mentioned Revolution, more particular the urbanisation phase thereof. The working-class' leisure time was radically reduced, while the elimination of playing areas also occurred due to the early industrialists' perception that "leisure was costly, unnecessary and dangerous" (Standiford 1981:275). Standiford (1981:271) claimed that many working class members looked for "warmth and companionship" in pubs and stadiums due to the insufficiency of their housing, located in slumps. This also caused the escalation of amusements leading to the social and moral degradation of society. Diseases and the rapid spreading thereof, the threat of war and the realisation of the so-called intelligentsia to protect, in this case, the British Empire also impacted on peoples' lives (Watson et al. 2005:2; Dobre-Laza 2003:1). Haley, cited in Watson et al. (2005:2), argued that the mentioned aspect of protection led eventually to the development and education of "manly" leaders. This was also confirmed by Dobre-Laza (2003:1) and supported by Harker (1997:276), who further stated that health-consciousness brought the element of exercise under the attention of many Christians who utilised it for building character, promoting manliness, instead of sexuality. True manliness, as interpreted by Kingsley, was the result of a lifestyle of self-respect, discipline, high esteem and obedience (Tyndall 2004:36).

While the Christian Church in England experienced several attempts to be liberalised, the social and cultural sectors were in disorder. In the midst of all this upheaval, efforts were made in the literary and philosophical disciplines to define the so-called "ideal man" (Lucas 1975:458). The origin of the "good sportsman" concept is also found during this period. This concept or as it was later known, "Muscular Christianity", was characterised as having "male physicality, honour, patriotism, religiosity, and a kind of Grecian discretionary balance or sophrosyne". For Mechikoff (2010:256) Muscular Christianity implied brute physical strength, while physical weakness was seen as spiritual strength, reflecting morality and spirituality. As the body is seen in terms of the Bible as a temple, Muscular Christianity was obliged to care and develop the physical, while not neglecting the spiritual.

Large numbers of English manual workers, according to Bebbington, cited in Tyndall (2004:21), disregarded the Church for more than a century. The young middle-class men also followed this example since the 1860s. They had to choose between the Church on the one hand, and sport and recreation on the other. Bebbington concluded that sport was a substitution for the Church, or as he put it, for "ritualistic Christianity". In 1902, Church attendance dropped to a mere 19 percent. The decline in Christianity's influence enhanced liberalism and the need for social change, contributing to the founding of the Muscular Christianity movement (Tyndall 2004:26).

Consequently, the Industrial Revolution led to the feminine saturation of Christianity, causing also transformation within society in terms of the woman's role and job (Knudsen 2007:8-10). A woman's so-called proper place was at home and at church, while the man had to fulfil his responsibility as the breadwinner being at work, as well as being involved in society. This caused women to become more prominent within the church, forcing the church in itself to become a more feminised institution. The unavoidable outflow thereof was a drastic decline of men's participation in the church leadership and activities, while preferring the engagement in business activities. Putney, cited by Knudsen (2007:11), portrayed this era's church leadership as "less 'manly' men [mainly ministers] and women". To this extent,

Knudsen (2007:11) cited Case who claimed that in 1906 Protestant Churches had 13 million women and seven million men on their books.

Prestjan (2007:20) declared that "feminisation of religion, religiosity and church life had to be eliminated" and proposed the following solutions:

> Religiosity had to be changed into something more attractive to men by infusing it with notions of manliness. The churches had to be more relevant to society and worldlier in character and activity. To raise oneself above one's own masculinity was not requisite in order to serve God, and Muscular Christianity advocates wished to promote an image of masculinity that embraced piety and chivalry as well as recognition of the male body with its needs, desires and possibilities.

To prevent the mentioned effeminate and unmanliness within the Church, Prestjan (2007:21) argued that men needed to be brought back into the Church. This could be done if the Church accepted physical activities like sport to be a part of men's social interaction. Putney, cited by Prestjan (2007:21), stressed that the mentioned approach is not only a strategy to attack men of all ages, but would also be an excellent tool where man's body and health are used in God's service.

Thomas Hughes and Charles Kingsley

The mentioned circumstances instigated the 1857-publication of Thomas Hughes (1822-1896), *Tom Brown's Schooldays,* bringing manliness and heroic athleticism to the fore, characterised by the element of transcendental morality (Lucas 1975:458-459). The novel *Two Years Ago* by Charles Kingsley (1819-1875) published in 1861, together with Hughes' *Tom Brown's Schooldays*, classified as Muscular Christianity (Watson et al. 2005:1; Armstrong 2003:2), led the way to the rethinking of the Church-sport relationship (Mathisen 1992:11). Mathisen assessed that Hughes and Kingsley implied that the nation's morality and spirituality would be strengthened through the participation in sport. According to Ladd and Mathisen, cited in Tyndall (2004:29), Hughes had fundamental reasons for promoting Muscular Christianity, among which manliness and physicality, morality and the implicit recognition of any Christian motivated activity. Hughes was of the opinion that "physical endeavour would lead to a growth in morality and make the person

Christian" (Tyndall 2004:41). Tyndall (2004:44-45) argued that for the Muscular Christian, Christianity had to be "virile, strong-armed, a 'man's' religion, loyal and welding courage, faith, vigorous spirit and body together resulting in manliness, morality, health and patriotism".

Kingsley and Hughes viewed sport as being part of a "religio-cultural ideal" (Mathisen 1992:11). Both these men were "Chartists, Christian socialists and novelists who sought to demonstrate how morality and patriotism could be inculcated through participation in athletics, especially in the revitalised English public schools". The aforementioned corresponded with the opinion of Watson et al. (2005:3), who also mentioned that Chartism developed as a result of social inequalities suffered by the working-classes. This class was viewed by Heathorn (2004:3) as follows:

> Working-class men were depicted as deserving of political rights precisely because of their adoption of middle-class domestic respectability and the male breadwinner ideology. Ultimately, Francis posits that middle-class and elite understanding of masculinity may have been moving in different directions from those of the working-classes.

Social and spiritual change was enhanced by the utilisation of Muscular Christianity. Linville ([2010]:chapter 5) described the larger framework out of which Muscular Christianity emerged as an environment where more leisure time became available; secondly, masculinity came under the threat of feminism, threatening to change the men's traditional roles and identity; and lastly, where the emerging middle class experienced an increase in wealth, which funded "recreational equipment, travel and leisure time".

This framework by Linville should be read against the background of Muscular Christianity (see § 4.2.2). In the mentioned section, Standiford pointed out that there was at first an increase in leisure time, although it rapidly decreased after the Industrial Revolution's urbanisation phase came to an end, causing also the reduction of the working classes' playing areas. It does not matter whether or not the amount of leisure time was increased or reduced; what does matter is the fact that the balance between work and leisure was disturbed to such an extent that it impacted on individuals' physical and spiritual health and fitness.

Dobre-Laza (2003:2) argued that Muscular Christianity was an attempt to react against the feminization of the society, specifically aimed at the aristocracy's homosexuality and aesthetics. The same argument was tabled by Baker, cited in Watson et al. (2005:6), claiming that Muscular Christianity was used to promote manliness within the Church against the background of the escalating absence of masculinity from society. Although not to be debated within this thesis, the actual question to be asked is: Was socialism or Christianity mainly responsible for the establishment and development of Muscular Christianity?

What then is Muscular Christianity?

For Tyndall (2004:29) Muscular Christianity is the link between sport and Christianity. Putney, cited in Prestjan (2007:33), defined Muscular Christianity as a Christian's commitment to health and manliness. Kingsley himself did not know. According to Lucas (1975:459), Kingsley was very specific in his memoires stressing the fact that he was not to be credited with (and/or be accused of) the creation of the term "Muscular Christianity" and described it as "…a clever expression spoken in jest by I know not who … For myself, I do not know what it means …" Nevertheless, Watson et al. (2005:1) summarised Muscular Christianity as the development of morality, physical fitness and manliness within a Christian context using sport, and the participation in it, as the fundamental departure point. Watson et al. (2005:2) cited Redman who claimed that children's literature before Kingsley and Hughes, even since 1762, indicated that Muscular Christianity was implicitly part of works written by authors such as JJ Rousseau, William Howitt and others. Both Watson (2007:86) and Tyndall (2004:32) also concurred with Redman.

The writer of this thesis has however detected implicit indications of Muscular Christianity in the mid-1500s. During this period, Michel de Montaigne dreamt of the development of a person as a well-rounded individual, guided by a Christian's perspective (see § 3.3.11). Through this approach, De Montaigne also promoted, in the case of men, the aspect of "manly exercises", while realising honourable and muscular upper-class citizens. When comparing De Montaigne's approach of developing the human being with the idea of Muscular Christianity as summary by Watson et al. (2005:1), similarities between these two are undoubtedly noticed.

Although Muscular Christianity as a movement originated in Britain in the late 1850s, it was only in the late nineteenth century that sport formed the basis for evangelism in America and even later, in the 1980s, this movement found its root in Australia (Tyndall 2004:30). Putney, cited in Knudsen (2007:14), pointed out that the Civil War prolonged the institutionalisation of Muscular Christianity in America, while progress was also hampered by the feminised status of religion and the church's antagonism towards sports.

This antagonism was also observed by Daniels and Weir (2008:2), stating that the evangelical antagonism towards sport remained a reality in certain places, despite the expansion of Muscular Christianity. These authors argued that this negativity towards sport was often a result of its association with sin rather than the inherent sinfulness thereof. Sports, however, gained legitimacy through the acceptance and influence of Muscular Christianity which advocated a "thinly Christianised version of the cult of manliness ..." (Harker 1997:275).

According to Gladden, cited by Hoffman (2003:310), the Social Gospel movement (in the USA) made a specific effort to determine the appropriate role and place sports needed to occupy within the Church. In assessing this situation and determining what role sport and Muscular Christianity played in the daily lives of people and thus also within the Church, Mathisen (1994:200-201) discovered the benefits of Muscular Christianity when utilised by the Church: It is utilised to achieve the Church's goal of evangelism; it supported the Church's missionary efforts even beyond the USA; and it also promoted the difference the Gospel could bring to people's lives.

Muscular Judaism

On 28 August 1898, Max Nordau called for the creation of a "new Jew" and for Muscular Judaism at the second Zionist Congress in Basel (Simri [2010]:2-4; Eisen 1998:516). This sparked a new approach to the Jewish physical culture, especially amongst those in the Diaspora, leading to the naissance of Jewish gymnastic clubs all over Europe. In 1895, for example, the first German Jewish gymnastic club was opened in Constantinople as a result of anti-Semitism, while in 1897 Gibor, a Jewish gymnastic club, was founded in Phillipole in Bulgaria due to the

then upcoming national awareness amongst Jews in this area. Eisen (1998:493) declared that the "crisis in masculinity", which existed in most nations (first noticed amongst the British), was never an issue amongst the Jews. "Muskeljudentum" (Muscular Judaism) was inspired and shaped by Muscular Christianity. It was also an associated movement of the latter. Muscular Judaism is however much less recorded than Muscular Christianity (Linville [2010]: chapter 5; Eisen 1998:493).

According to Kaufman and Bar-Eli (2005:180), Max Nordau created the term "Muscular Judaism" which:

> ... consisted of important ideological elements in the Zionist ethos, such as the desire to refute the image of the "Shtetl Jew" (Eastern European backward Jew) in reaction to racist political theories of the time, the physical rejuvenation of the nation, and the formation of a link between a person and his or her land, thereby building a foundation for national unity.

Kaufman and Bar-Eli (2005:180-181) claimed that Muscular Judaism was directly associated with the so-called agricultural settlement movement, while it also played a role in the development of military skills towards an orderly defence force. Sports unions were utilised by the Jews as structures to protect those especially in the Diaspora, and were also an excuse for security activities occurring in Palestine. Though Zionism is founded upon self-criticism by Jews on Jews (Eisen 1998:517), Zionist ethos was used in designing Muscular Judaism. Out of this a perception was created that national sports were mainly responsible for the restoration of Jewish nationalism (Kaufman and Bar-Eli 2005:181). This was however not the case, as Jewish sports was seen as "quite marginal by the leading national institutions (i.e. the Jewish Agency and the National Committee) and was treated accordingly".

Although Muscular Judaism was not accepted by the entire Jewish community, the concept's importance was positively received not only to be connected to physical fitness, but "expressing mainly the need to form a Hebrew military force and encourage Hebrew labour" (Kaufman and Bar-Eli 2005:182).

Freemasons, Freethinkers and fraternal orders

In a somewhat "bizarre" approach, Putney, cited by Knudsen (2007:16-17), presented another dimension within Muscular Christianity. According to him, it has been split into Christian and non- or anti-Christian elements such as the fraternal orders and Freethinkers. The latter movement fits squarely within the category of abandonment of Protestantism which occurred from 1880 to 1920. They accused the Church of being "unscientific superstitious unfitting for a society that had advanced", as well as being feminised. Knudsen pointed out that although the Freethinkers were an anti-Christian movement, their basic principles were the same as those of Muscular Christianity, amongst which are the development of the body and a culture's re-masculinising.

Literally hundreds of new fraternal organisations copied existing organisations such as the Freemasons and the Odd Fellows between 1860 and 1880 (Knudsen 2007:17-18). By the turn of the century, more than forty percent of all American men held membership in a fraternal organisation. The biggest portion within these organisations consisted of middle-class Protestant men. The social outlet these lodges claimed to offer men was, according to the lodges and whoever was behind it, not to be found within Christianity. Knudsen stressed his opinion, saying that these lodges were actually an opposition to Christianity. The lodges, as pointed out by Putney (1993:182-183), were more an indirect form of antagonism towards Christianity, manifesting as a masculine alternative:

> For many, lodge credos proved to be more relevant, and lodge rituals more compelling than traditional Protestant worship. Fraternalists repeatedly denied that their rituals were anything but supplemental to revealed Christianity (much of fraternal ritual being culled, in fact, directly from the Bible), yet the evidence suggests otherwise. Lynn Dumenil concedes that many Masons found theirs a "superior" religion (Dumenil 66). They felt that while the churches were narrow-minded and sectarian, they themselves evinced tolerance and brotherhood. An additional reason for fraternalists feeling alienated from 19th-century Protestantism was the latter's iconography.

Putney (1993:183), citing Carnes, also noted the following:

> Fraternal ritualism grew to provide what liberal Protestantism lacked: a celebration of the "male" virtues (strength, courage, etc.), and an assertion that men were morally self-sufficient, not needful of feminine redemption. According to some fraternalists, lodges encouraged "manly" worship, while churches belonged to women and "unmasculine" men (a.k.a. the clergy).

The mentioned, according to Knudsen (2007:18), emphasised the fact that fraternalists did not appreciate the fact that virtue was controlled by women, and distanced them from the Victorian culture in which man would find the ultimate joy in life at home. In Britain, similar trends were noticed where male institutions, such as the so-called gentlemen's clubs, were frequented while neglecting their families. Many men postponed or even abstained from getting married, dedicating their lives to a life in "the public sphere or find adventure in the empire" (Heathorn 2004:2). Case, cited in Knudsen (2007:18), concluded by saying that the movements of both Freethinkers and fraternalists are "a part of Muscular Christianity which was not actually Christian in any religious sense". For the writer of this thesis, Christianity in the true sense of the word could not be associated with this "type" of Muscular Christianity, as Christianity does not exist within fraternal organisations such as Free Masonry, nor Freethinkers.

4.2.3 Four models developed

The way in which Muscular Christianity materialised, specifically as seen in Britain and the USA, depended on the outcome of the following three questions (Watson 2007:86; Mathisen 1992:12):

> Does sport have intrinsic or extrinsic significance? Is religion essentially individualistic, with an emphasis on personal salvation or collective, stressing ethical and moral implications? And should muscular Christians foster culturally affirming attitudes or be in tension with their environs?

Following the above, the various types of Muscular Christianity are analysed by Mathisen (1994:195-196; 1992:12-13), who identified four models of Muscular Christianity since its foundation in Britain. They are the classical model, the

evangelical model, the Young Men's Christian Association (YMCA) model and the Olympic model. Linville ([2010]: chapter 5) concurred with the above, but added another dimension to these types or as he called it, manifestation of Muscular Christianity: Classical or British, the Evangelical or International, the YMCA or United States, and the Olympic or French-European expressions. Linville ([2010]) motivated this approach saying that he believed that the mentioned areas, although in a general sense, were the areas that "shaped and gave expression" to a specific form of Muscular Christianity.

4.2.3.1 Classical Model

During the Victorian period, the possibility of moral and physical regression of children, in particular boys, was anticipated. Crotty, cited in McDonald (2007:86), supported by Connellan (2001:60-62), declared the necessity of a "social engineering of boys toward a singular, hegemonic masculinity that was militaristic, nationalistic, Christian, moral, duty-bound, and defeminised".

English public schools

Cashmore (2008:166) stressed that since the 1850s, the English public schools incorporated the ethos of Muscular Christianity. Linville ([2010]: chapter 5), however, is of the opinion that it commenced in the early 1800's. In the process, sport was promoted, "not simply as recreation, but as a proving ground where boys' resolve would be tested and their resilience taxed". Moreover, Connellan (2001:53) argued that "athleticism undoubtedly provides an important ideological link between the nineteenth century notions of manliness, organised games, and all of the other public school 'machinery'". Rawnsley, cited in Watson et al. (2005:5), quoted a former headmaster of Uppingham, Edward Thring, who said "the whole efforts of a school ought to be directed to making boys manly, earnest and true".

The principles of Muscular Christianity were incorporated into the English public educational system primarily to promote Christian morality. This was purely a long term investment, aimed at developing the country's future leaders on all levels – political, economic, industrial, and so forth. According to Watson et al. (2005:5), the

most critical development on the socio-cultural front, flowing from this model, was the spreading of sports and physical activities in schools like Rugby, Eton and Uppingham in England during the mid-1800s.

Rugby

Although Rev Dr Thomas Arnold (1795-1842), headmaster of the Rugby school during the 1830s, is praised as the inspiration behind the public school sports, it was indeed Rev George Cotton who was the sports initiating organiser at the particular school under Arnold. In this regard, Mason, cited in Watson et al. (2005:5), argued that one of the most popular school sports was rugby. Armstrong (2003:1-2) concurred with the aforementioned. It gave the players enough chance to "take hard knocks without malice" and was according to Dobbs, cited in Watson et al. (2005:5; Watson 2007:86), probably the best choice for the promotion of Muscular Christianity. It is best said in Dobbs' own words:

> If the Muscular Christians and their disciples in the public schools, given sufficient wit, had been asked to invent a game that exhausted boys before they could fall victims to vice and idleness, which at the same time instilled the manly virtues of absorbing and inflicting pain in about equal proportions, which elevated the team above the individual, which bred courage, loyalty and discipline, which as yet had no taint of professionalism and which, as an added bonus, occupied 30 boys at a time instead of a mere twenty-two, it is probably something such as rugby that they would have devised.

Muscular Christianity's Classical Model is summarised by Baker, cited in Watson et al. (2005:6), who was of the opinion that sport was promoted within the schools to prevent and/or restrict feminisation of the Church. In essence, this promotion of sport was motivated by Protestant work ethics, manliness and class-related aspects within society.

The British Muscular Christian was in a certain respect "overtly evangelical theologically, evangelistically motivated in purpose and personally pietistic in practice". Muscular Christianity within the British context, according to Linville ([2010]: chapter 5), materialised in the physical more than in the spiritual or even the intellectual sense. However, the philosophy of Muscular Christianity was

initiated to integrate "faith and sport to redeem both the person of sport and the world of sport".

4.2.3.2 Evangelical Model

The Evangelical Model can in a certain sense be interpreted as an alternative to Muscular Christianity. Watson et al. (2005:6) argued that this approach fell outside the Kingsleyan Muscular Christianity idea. Mathisen (1994:196) stated that the evangelical approach was for all practical reasons the opposite of the mentioned Classical Model. In an earlier study, Mathisen (1992:12) expressed the opinion that the clear extrinsic utilisation of sport was purely to be used as a tool to spread the good news.

As an evangelical tool, sport was utilised by various individuals and groups during the second half of the nineteenth century (Watson et al. 2005:6; Mathisen 1994:196). Sport and Christianity had formed an excellent combination in evangelical outreaches by people such as the well-known cricketer and the leader of the Cambridge Seven, CT Studd (1860-1931), and the American lay evangelist, Dwight L Moody (1837-1899). They stressed the utter importance of the Gospel, although sport was used to attract the individual and/or the masses (Watson et al. 2005:6). Studd had only one goal in mind, to convert souls to have a personal relationship with their Saviour, Jesus Christ. For this purpose Studd applied sport, realising that it can be an effective basic tool in reaching people for Christ. It was amongst others the example of CT Studd who utilised sport as "platform" for Muscular Christianity that convinced Moody to fully embrace the opportunity to evangelise through the platform of sports and recreation (Linville [2010]:chapter 5).

Sportsmen such as CT Studd and Eric Liddell "rejected" sports for what they interpreted as being a higher calling (Linville [2010]: chapter 5). They tried to marry the concepts of faith, on the one hand, and sport and recreation on the other, but due to the nature thereof, reconciliation was not possible and religion was chosen over sport. Should conflict emerge between a Muscular Christian sportsman's faith and

sport, the issue was resolved, Linville noted, by the separation of "their spiritual life from their athletic life. The spiritual was believed to be of higher value …"

CT Studd

Studd was a remarkable servant of Christ, who "when God has given me a work to do, I have not refused it". Ross (2010:1-4), in a summarised biography on the life of Charles Thomas (CT) Studd, quoted several excerpts from the book by Norman P Grubb, *CT Studd: Cricketer & Pioneer*. Studd was called "the greatest cricket player ever", who became a born-again Christian at the age of 18. Although he kept this new found Love to himself for almost six years, the Lord kept on working in his life. Eventually, in 1885, Studd became a missionary in inland China, as part of the Cambridge Seven. The other members, who absolutely obeyed Jesus' Great Commission (Matthew 28:18-20; Mark 16:15), were Montague Beauchamp, Stanley P Smith, Arthur T Polhill-Turner, Dixon E Hoste, Cecil H Polhill-Turner and William W Cassels (Wong 2010:1-10; Armstrong 2003:2-3).

God tested Studd on several occasions in his life, such as to give his entire inheritance of thousands of pound away in order to take God's work forward. After China, he also was sent to America, to South India and even to central Africa, where he continued working until his death in July 1931. Studd summarised his ministry and life in the following words (Ross 2010:1):

> Some wish to live within the sound
> of Church or Chapel bell;
> I want to run a Rescue Shop
> within a yard of hell.

Eric Liddell

The film *Chariots of Fire* in which the story of Eric Liddell, "the flying Scotsman", is told, unmistakably depicted this model as promoted by Studd and Moody (Watson et al. 2005:6). Liddell's story is also told in the book *Eric Liddell – Gold Medal Missionary* by Ellen Caughey (2000). Quoting Isaiah 40:17, Liddell withdrew from the Olympic 100m event in 1924 so as not to compromise his Christian faith. The ethics of Muscular Christianity are further demonstrated when he withdrew from the track

and athletics in general to become a missionary in China. Vance, cited in Watson et al. (2005:6) and supported by Caughey (2000), asserted that Liddell, in this new phase of his life, being a popular speaker at evangelical rallies and universities, was the personification of the "… neo-evangelical version of what was essentially Victorian Christian manliness …" Cashmore (2008:165-166) also agreed with the aforementioned.

Fasick, as cited by Cashmore (2008:166), was of the opinion that the element of feminisation of the Victorian society was exaggerated and defined it as being "hyper-masculinised". Fasick, however, advocated a balanced individual, developing the mind, body and spirit. The "Christian manliness" idea of Kingsley had found particular expression in Liddell's attempt for perfection as an athlete, but also in finding philosophical and theological reasons for engagement in sport and other physical activities (Cashmore 2008:167).

In *Chariots of Fire* and *Eric Liddell – Gold Medal Missionary*, the Jewish athlete Harold Abrahams, is portrayed not to be motivated by Muscular Christianity. Cashmore (2008:167) and Caughey (2000:77-112) pointed out that Abrahams realised that sport can be utilised as an instrument, though not the evangelical instrument as employed by Liddell, especially during his missionary years. Abrahams used it as a "weapon" to fight issues such as anti-Semitism. His approach was not fundamentally Christian, which characterised Liddell's sportsmanship. Linville ([2010]: chapter 5) noted that although Liddell was known to be a Muscular Christian, Abrahams was never known as the Muscular Jew. Abrahams had the typical Roman attitude (Linville [2010]: chapter 5), that of "win-at-all-costs" - he said "I run to win ... If I can't win, I won't run". On the other hand, Liddell's father encouraged his son to glorify God with his talent, saying "Run in God's name … and let the world stand back and wonder". This is later echoed when Liddell realised that "… God made me for a purpose, but He also made me fast …" (Cashmore 2008:162-163; Caughey 2000).

4.2.3.3 YMCA Model

In 1844, the Young Men's Christian Association (YMCA) was founded and was also affected by Muscular Christianity (Watson et al. 2005:6). The YMCA's founding principles were aimed at studying the Bible, prayer and education, but had no or little appreciation for sport or other physical activities. Muscular Christianity and the YMCA, according to Mathisen (1992:12), differed mainly from one another in that sport was not interpreted as an end in itself, but was utilised by the YMCA to bring young boys to attend Bible studies and prayer meetings. Vance, cited by Watson et al. (2005:6), indicated that the YMCA had eventually come to terms, suffering from external pressure and had to deal with membership losses, resulting from competitions with secular alternatives. In another publication, Mathisen (1998:2) documented the following:

> After 1869, when the YMCA built its first gymnasium in New York City, it quickly realised the potential that recreation and sport had for attracting youth to hear the Christian message. This realisation, couple with recognition of the increasing role athletics was playing in colleges, led to the YMCA's becoming a quasi-religio-social fraternity intent on evangelising "big men on campuses" and spreading the gospel through sport.

It is however noted by Rosen, cited in Watson et al. (2005:6), that by the end of the 1800s, Muscular Christianity formed a comprehensive part of the Victorian society, as well as of the YMCA, causing the increase of health and fitness activities and programmes, as well as gymnasiums. The negative consequences brought by the Industrial Revolution such as the deterioration of health conditions, also opened the doors for the formation of the YMCA in Britain (Linville [2010]: chapter 5; Watson et al. 2005:6). In America, Captain Tomas Sullivan and a number of Protestant ministers formed the YMCA in Boston in 1851. The American YMCA is based on the British and lay evangelists such as Moody and John Mott (1865-1955) were some of the prominent members involved during the latter part of the 1800s. Linville ([2010]: chapter 5) described the early American YMCA as being "Christian, devotedly pietistic, profoundly evangelical and evangelistic", while accentuating the physical above the spiritual or the intellectual. In the late 1880s, Moody annually

convened the Northfield conferences, which "combined Bible teaching and discussion with rigorous activity and athletic competition" (Mathisen 1998:2). The Student Volunteer Movement and the Springfield College were products of the mentioned conferences.

War-association

According to Putney, cited in Watson et al. (2005:6-7) and supported by Armstrong (2003:2), Luther H Gulick (1865-1918) was the YMCA's most influential member in terms of Muscular Christianity. Gulick was a YMCA instructor from the Springfield College in Massachusetts. It was argued that Gulick was Christianising the gymnasium, which led to the strengthening of the relationship between sport and Christianity. James Naismith, the inventor of basketball, was a muscular Christian from the same College (Schippert 2003:4; Mathisen 1998:2). This concept of Christianising the gymnasium was taken further by the American idea called "Lord's gym", through which Christian masculinity promoted the "re-establishment" of a well-rounded healthy and fit individual. On the other hand, Schippert (2003:8) emphasised that war (referring to the apogee in American churches in World War I) was "welcomed" as it would "combat softness and effeminacy found in Protestant Christianity", but also because of the athletic activities that were associated with war.

In 1883, Glasgow (Scotland) witnessed the founding of the Boys' Brigade, initiated by Sir William Alexander Smith (1854-1914). The Boys' Brigade also had a positive impact on sport and Christianity (Watson et al. 2005:7). Smith utilised, in addition to drills, sport and other physical activities to encourage Christian manliness. He made extensive use of outdoor adventure activities specifically to further enhance character and manliness within boys. The mentioned outdoor adventure activities were "intrigued by the scouting methods used by soldiers" in the Anglo-Boer War of 1899 to 1902. According to Vance, cited in Watson et al. (2005:7), one of the British war heroes, Sir SS Baden Powell (1857-1941) was tasked to rewrite the *Aids to Scouting* for the Boys' Brigade after the war. It was later published as *Scouting for Boys* (1907), while the primarily secular organisation, the Boy Scouts, was founded in Britain in 1897. In 1910, the American Boy Scouts was established with YMCA members playing fundamental roles in its formation.

However, Mathisen (1998:3) summarised the YMCA as follows:

> Briefly stated: the key promoters of these ideas died or left the movement; the YMCA moved on in other directions; sport professionalised and lost its symbiotic relationship to Christianity; and the educational setting became much less hospitable to things overtly Christian. Efforts to combine sport and Christianity on English and American Campuses had virtually disappeared by the 1920s, resulting quickly in a situation quite unsuch as that of the 1880s.

In conclusion Watson et al. (2005:7) said that this Model illustrated the promotion of sport and physical activities in a Christian environment by the YMCA.

4.2.3.4 Olympic Model

The Modern Olympic Games was officially founded by the French aristocrat, Baron Pierre de Coubertin (1863-1937) in 1896 (Watson et al. 2005:7). The Olympic Games were, however, already an established reality in Britain in 1850 (Mechikoff 2010:300).

William Brookes

A British physician and member of the Royal College of Surgeons, who later became known as the "father of British Physical Education", Dr William Penny Brookes (1809-1895) founded the so-called Wenlock Olympian Class in 1850 (Mechikoff 2010:300-301). This organisation's aim was to promote the development of the physical and intellectual, as well as heightening the morality of the people of Much Wenlock, a small village where Brookes had his medical practice. Brookes was an expert in physical education and sport, admiring the ancient Greek athletes' dedication to develop the body, mind and spirit. Later in 1850, the first Wenlock Olympics were held, in which rituals and "pageantry" formed an integral part of the festivities and competition in which athletes competed. This organisation changed its name to the Wenlock Olympic Society in 1860. These Games were quickly known all over Britain and athletes travelled extensively to participate in it.

The Zappas family

Mechikoff (2010:301) noted further that there was another element to this story. The Zappas, a prominent and wealthy Greek and Romanian family, also advocated for the re-establishment of the Ancient Olympic Games. In 1859, Brookes corresponded with the Zappas, encouraging them to hold these Games in its ancient home, in Greece. These Games were not a success. In support of the Zappas, and because he wanted to see the Ancient Games revived, Brookes made efforts to convince the Greek government to this effect. Eventually this government "politely declined" due to its financial status at the time.

Pierre de Coubertin

Baron de Coubertin was brought up in a Roman Catholic home and attended a Jesuit school (Watson et al. 2005:7). He wanted to become a priest, but due to the fact that he disagreed with the Church's dogma, he opted for promoting the so-called "religion of humanity". According to Mathisen (1992:12), De Coubertin "utilised the English public schools as a model for the religion of 'Olympism' and a new humanistic, international order which would restore the ancient Greek sporting ideal". De Coubertin's somewhat rebellious nature was also depicted through his choice to pursue pedagogy, instead of becoming a politician or engage in finances, as most aristocrats of the day had done (Mechikoff 2010:302). Linville ([2010]: chapter 5) viewed him as a person who never wanted to be associated with the religious and spiritual aspects of Muscular Christianity, and is described as a humanistic sceptic.

In October 1890, De Coubertin met with Brookes at the Wenlock Olympic Games, during which the latter informed the much younger De Coubertin about his dream to see the Ancient Greek Olympic Games revived (Mechikoff 2010:302-304). After many hours of debating and lobbying for support of the Brookes-De Coubertin Olympic idea, De Coubertin made a request to the November 1892 *Unions des Sports Athletiques*, to re-establish the Games. The request was not approved. This idea was presented a second time and this time it was accepted by the International Congress of Paris in June 1894. In 1896, De Coubertin's modern "replica" of the Ancient Greek Olympic Games was held in Athens. Finally Brookes' dream was realised through the efforts of De Coubertin.

De Coubertin managed to fuse the principles of sportsmanship and "friendly competition" within Muscular Christianity with evolutionary humanism (Harker 1997:276). This is illustrated in De Coubertin's philosophy of Olympism below (Lucas 1976:51):

> … an amalgam of Greek idealism, the best of medieval chivalry, the gentlemanly sporting ethos of the eighteen century English landed gentry, and nineteenth century 'muscular Christianity'.

Olympiads, as defined by De Coubertin, are quoted by Widund, cited in Watson et al. (2005:7):

> Olympiads is not so much to win as to take part … The important thing in life is not to triumph but the struggle. The essential thing is not to have won but to have fought well.

This latter expression became known as the Olympics' core message and was partially a result of the attempt of De Coubertin towards the model of Muscular Christianity. According to Baker, cited in Watson et al. (2005:7), the Olympic Model had two main characters, the Modern Olympic Games and the ideology of Muscular Christianity. However, for De Coubertin the Olympics were the ultimate, while Muscular Christianity was "a Greek formula perfected by Anglo-Saxon Civilisation" (Lucas 1976:51). Christianity was thus never a fundamental necessity for De Coubertin. De Coubertin claimed that he had combined the Modern Olympic Games with the Ancient Olympic Games' religious feelings (Harker 1997:276). (Also see § 3.5.) Moreover, Harker stressed that:

> Whatever religion modern Olympism represents, it is not a Christian religion. Olympism requires its adherents to embrace a spirit of supremacy which is completely at odds with Christianity.

The writer of this thesis is of the opinion that of the four Models, the Muscular Christianity's Evangelical Model is probably the nearest form to the current Sports and Recreation Ministry form. The opinion is based on the following:

- The Evangelical is aimed first and foremost at reaching people for Christ by using sport and other physical activities as basic evangelical tools. In the process manliness, morality, physicality and various other aspects of the human body, mind and spirit are being developed to ultimately accomplish the so-called well-rounded human being in Christ - men and women, boys and girls. This Model is purely instituted to communicate and implement the last instruction given by Jesus, his Great Commission (Matthew 28:16-20).

- All the other faces of Muscular Christianity, (Classical, YMCA and Olympic Models) view the essential development of the boy into a man, as the highest possible objective. This is done to prevent a further increase of feminisation within society.

  o The YMCA Model of Muscular Christianity, however Christian in being, was a forced incorporation of Muscular Christianity and sport into the YMCA movement, although positives such as the utilisation of outdoor adventure activities were initiated from within.

  o The Classical Model is essentially aimed at the education of the boy and/or the young male to prevent a further deterioration of society, by addressing morality, physicality and manliness, from a Christian perspective, using amongst others also sports. In this Model, as seen also in the Olympic Model, the impression is created that God is not the absolute priority, but man.

  o The Olympic Model is driven by a paganistic, rather than a Christian motive due to the fact that it had no or very little interest and/or association with Muscular Christianity. Ever since the Wenlock Olympics' conception, it did not have Christianity or Christian fundamentals in mind. The human, and in particular his body, is the sole entity promoted within the Olympic Model.

In an attempt to put the idea of Muscular Christianity in perspective, the writer of this thesis wants to conclude with the following diagram:
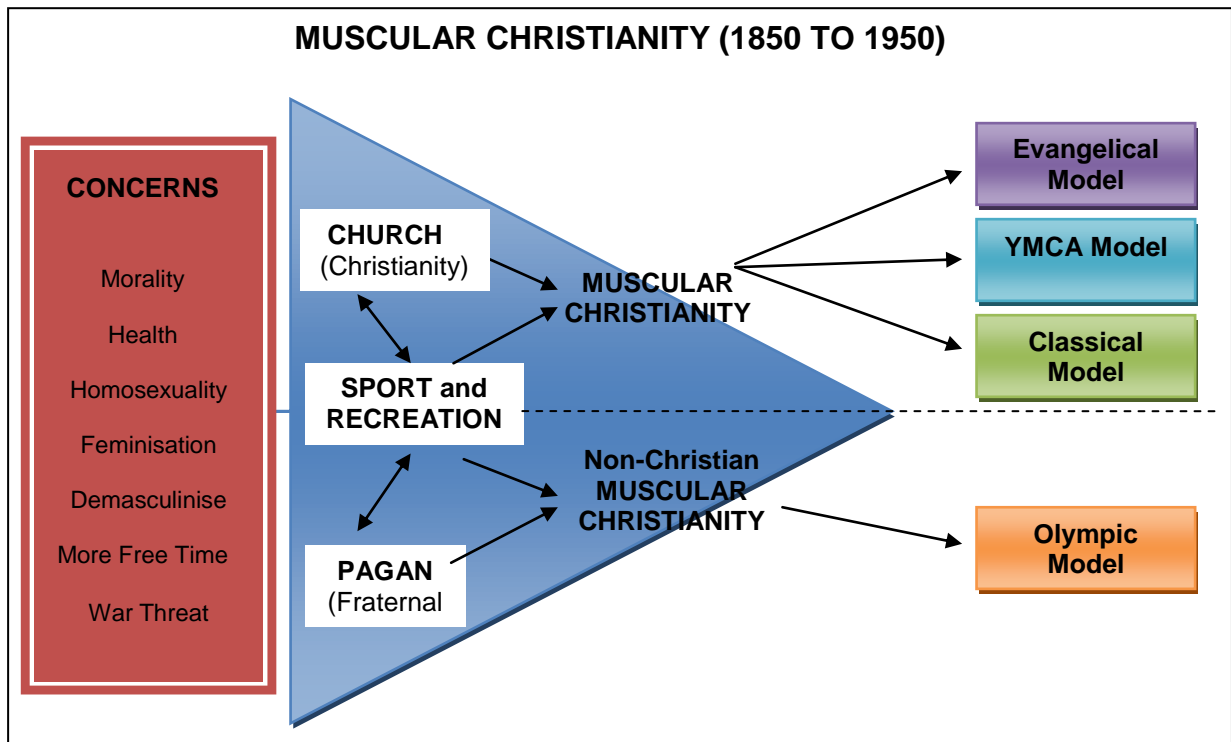
Figure 4.1: Muscular Christianity (Between1850 and approximately 1950)

However, Mathisen (1992:13-15) had a critical look at Muscular Christianity. What follows is but a few of Mathisen's criticisms: Muscular Christianity has limited appreciation for the "intrinsic value of leisure or play". Sports are degraded to be a mere tool for evangelism. In effect, sport is evaluated to have little worth on its own, while events such as the Olympics are labelled as "Muscular Christian extravaganzas because they attract thousands of prospective converts". Mathisen is of the opinion that it lacks in having a theology, and consequently causes "infusing aphorisms and clichés from sport with spiritual significance". It further lacks its own stewardship of resources to be able to address the church's mission responsibility.

Knudsen (2007:38) was convinced that there were many different forms and organisations, even from the fraternal and secular environments, that utilised some or all aspects of Muscular Christianity, to further their objectives. He was otherwise of the opinion that:

> Within Muscular Christianity there was a more specifically Christian
> element that adopted the basic ideas of Muscular Christianity: sports,
> exercise, and the exaltation of male virtues and attempted to apply them in

an effort to remasculinise the church … "More men for religion," as well as … "More religion for men."

In conclusion, Oakley (2009:2-3) viewed Muscular Christianity as an entity which utilised sport in its strategies towards moral education. The Church's enthusiasm in her participation in sport was accredited to the fact that sport was seen as the vehicle through which moral discipline, mission and evangelism could be communicated.

4.3   Defining Sports and Recreation Ministry

In order to clearly define Sports and Recreation Ministry, the term "ministry" first needs to be defined. The Greek term διακονέω is translated with the verbs "to minister", "to serve" specifically at a table or as a deacon, "to wait upon", "to do one a service" and "to care for one's needs" (Liddell 1989:188-189; Abbott-Smith 1977:107).

Matthew 20:28 and Mark 10:45 portrayed the life of Christ as being the model for Christian ministry. Jesus Christ came to serve, not to be served. Liefeld, cited in Tyndall (2004:381), noted that Jesus (Matthew 25:42-44) named a few activities which define διακονέω: giving food and drink, extending shelter, providing clothes, visiting the sick and prisoners; according to John 12:25-26 serving Jesus could lead to death. Liefeld defines ministry then as "serving and helping others, because of an allegiance to God".

Moreover, Tyndall (2004:383) cited Larsen indicating that ministry as a concept was re-examined by Protestants, "as the idea of 'body-life' ministry or the 'ministry of all believers' gained support". Larsen mentioned that the report on the mentioned re-examination indicated that "pastor teacher performs 192 different tasks in ministry". Larsen and O'Meara, cited in Tyndall (2004:383), agreed that "all baptised men and women are called at times to some precise ministry for the reign of God". Osborne, also cited by Tyndall (2004:383), emphasised this aspect saying that the responsibility for ministry is that of the entire Church of Christ.

Garner (2003:10) declared ministry as "helping people understand their relationship with God, his daily role in their lives, and their need to move from where they are to where they need to be in a right relationship with Him".

The writer of this thesis views ministry, based on the meaning thereof, as reflecting the image of Jesus Christ through serving others, giving life to the Great Commission and of the Great Commandment, through which a Christian's total commitment to win people for God is demonstrated.

The term *Sports and Recreation Ministry* needs to be defined with the knowledge and understanding of the terms sport and recreation as seen in § 3.2.4 and § 3.2.5, combined with the term "*ministry*". Garner (2003:10) defined Sports and Recreation Ministry as follows:

> ... activity that takes place during leisure time with the stated purpose or intention of helping people become aware of their need for a relationship with God, his daily role in their lives, and their place in his kingdom work.

Leisure elements which are also an implicit part of this definition are time, activity, state of mind and also the holistic process coupled to it (Garner 2003:10).

Linville (2007:16) however defined this ministry as two separate entities, namely Sports Outreach Ministry and Recreation Ministry.

Sports (Outreach) Ministry

Sports Outreach Ministry or Sports Ministry is the new preferred term since 2000 for describing ministries in this regard (Linville 2007:16-17). The term is preferred by "para-ministry sports mission agencies, mainline denominations, Evangelical Friends and non-denominational churches". Linville defined this term as a:

> Christian ministry that is usually evangelistic and discipleship oriented. It uses sports … in the format of leagues, clinics, tournaments or camps to reach people for Christ. This strategy would be described as "reaching the world through sport".

And/or as:

> … an endeavour that does not use sport but rather targets sports people and uses the tools such as retreats, chapels and Bible studies. This strategy is described as "reaching the world of sport".

Recreation Ministry

This ministry is again described by Linville (2007:17) as a:

> Christian ministry that can be either evangelistic or discipleship oriented but is also often used for fellowship or for the development of the body life of a Church. Typically, it would not include sports, but rather consist of activities that would include such things as outdoor involvements, crafts entertainment, travel and other leisure pursuits.

Moreover, Linville ([2010]: chapter 1) stated that:

> Within the Sports and Recreation Ministry context, Recreation Ministry is often used in opposition to Sports Ministry to refer to activities that are not team or sports oriented. These activities would include such endeavours as hiking, biking, padding activities, birding, crafts and camping. There may be competitive elements in leisure pursuits but normally competition is not a major motivation for the endeavour.

The thesis' writer has to differ from the definition of Sports and Recreation Ministry of both Garner and Linville. Garner's is in all reality too generally stated. The writer specifically differs from Linville in that sport can also form part of recreation activities; although non-competitive, it is classified as recreation-sport and includes team sports (see § 3.2.5). Furthermore, neither sport nor recreation can be categorised to take place only indoors, or only outdoors. It is also imperative to remain true to the particular discipline's interpretation and application of terminology, and specifically not to be changed by the "likes or dislikes" of other disciplines and their authors, in this case from the theological point of view. In this regard, the writer can see no logic in changing or adapting the meaning of the word recreation when it is used in combination with ministry. Linville is correct in the sense that competition may form part of the recreation, although not the main motivator for engagement; the enjoyment and social interaction aspects are rather the motivation for participation.

Therefore, for the purposes of this thesis, the term "Sports and Recreation Ministry" would be defined as follows: It is the evangelistic and discipleship oriented ministering to people within a sport and recreation context (including all of their facets), with the specific intention to ultimately win them over for Christ by exposing them to the Gospel through which the Great Commandment (Matthew 22:36-40) and the Great Commission (Matthew 28:16-20) materialised.

So where does Sports Outreach fit in?

According to Linville ([2010]:chapter 5), the Sports Outreach Movement commenced around the mid-1930s, but only gained momentum after 1950, and peaked in approximately the year 2000. This Movement is thus founded in the midst of the so-called re-engagement period of the Church with sport (see § 4.2.1). Ladd, cited in Oakley (2009:2), wrote:

> During the 1950s in the USA, Christianity and sport started to re-engage again because the appeal of sport meant that the aims of attracting a crowd at Christian youth revivals could be accomplished. Between 1952 and 1966, institutionalisation took place as Christian sports people started to organise specialist sports ministries within the larger sports culture.

The initiation of para-sports ministries was conducted by Campus Crusade and the formation of Venture for Victory, which eventually became known as Sports Ambassadors (1952). It led further to the foundation of organisations such as the Fellowship of Christian Athletes (FCA) in 1954, quickly followed by Athletes in Action (AIA) in 1966 and many others (Linville [2010]: chapter 5; Mathisen 1992:13). These organisations made extensive use of sports evangelism. Linville acknowledged YMCA as the oldest of these para-sports ministries with its founding which goes back to 1844. Sadly enough, it is also recorded that "for the most part it has rejected its evangelical heritage and its evangelistic outreaches". Thus FCA is accepted as the initiator of the new phase of organisations embarking on para-sports ministries.

Local churches shielded themselves from engaging with these para-sports ministries, but were on the other hand detected through past practices to have had used sports and recreation in evangelical outreaches "for hundreds of years" (Linville [2010]: chapter 5). In this regard, the following examples can be listed:

Publishing the first Church Recreation book in 1937 and the initiation of a church basketball league of more than 50 teams after just ten years of the sport's founding around 1892.

Since the 1970s a specific growth was noticed within the USA local churches' engagement in sports outreaches. This eventually led to the 1990s boom in para-sports ministries which was born out of a need to handle, serve and guide, what Linville ([2010]:chapter 5) called the "local church sports ministry phenomena". Amongst these sports ministries are the Church Sports International (CSI) of Roger Oswald founded in 1992, the Church Sports and Recreation Ministry (CSRM) led by Greg Linville which was officially launched in 1995, Christians in Sport in the United Kingdom under the leadership of Bryan Mason and the Upward (Basketball), serving the church since 1995.

The influence and impact which Sports Outreach Movement has on faith and its association with sports are argued by Linville ([2010: chapter 5) in the following in which some of the existing ministries are assessed:

- All local Churches and para-ministries are engaged in efforts to redeem those in sport, but also those communities which form part of the larger sport culture (Redemption). Faith is thus chosen over sport.
- Those like Upward who have "as working theology that competition is evil", but who still promote play without the competition element, thus recreation in essence (Rejection). Here faith is chosen and sport has been rejected.
- Local Churches, Universities and High Schools are claiming to have effective Christian sports departments, but allow and thus accommodate sporting activities which take place on Sundays and other holy days such as Good Friday (Accommodation). In this scenario sport is chosen over faith.
- Those such as the YMCA who disassociated themselves from their Evangelical roots (Capitulation). According to Linville, the likelihood is rather big for the YMCA to have ethical origins based in fundamental humanistic philosophies. "Otherwise, a prerequisite of the sports outreach movement is to be evangelical to the point of being evangelistic and Biblical, thus no recent sports ministry or

organisation has completely left the faith." Moreover, capitulation has even more potential in ministries such as 360 Sports, Coaches 4 Life, and others. In the above it is clear that sport was chosen, but faith was rejected.

4.4 Sports and Recreation Ministry

Muscular Christianity and its philosophy form a vital foundation in the lives of Christian sportsmen and women. Watson et al. (2005:2-3) claimed that the mentioned led to the establishment of many Sports and Recreation Ministries during the latter part of the 1900s, continuing into the twenty first century. The growing demand in evaluation and adaptability of these ministries is noted in the following (Oakley 2009:3):

> The sports culture that the church now tries to engage with has changed dramatically since the church last really embraced sport in the 19th Century. There has been an increase achievement behaviour, marketing, financial turnover, career, societal influence, mass media and shift to the periphery of non-economic factors such as values. At top level sport, professionalism and commercialisation have become the major characteristics seemingly pushing aside any notion of play. Morality has become confused with money values and 'winning at all costs' seems to have replaced 'sporting spirit'; it is in this environment that Christians and churches are asking the question of 'Why engage with Sport?

Although these ministries have to have the ability to change, depending on the developments in the market, the Good News message may never be changed.

4.4.1 Reasons for utilisation

The following reasons why Sports and Recreation Ministry should be utilised, were identified by Garner (2003:10-14):

Events gather people
The Church has the perfect opportunity to connect in a non-threatening and natural manner with people who love the outdoors, who to participate in or attend sports and

recreation activities. Garner (2003:11) is of the opinion that the Church has in this, a natural way to establish itself within a community for Christ.

Events bridge barriers and build fellowship

Christians have to utilise the universal language of sports and recreation to gain access to all people, to all nations and to all countries for everyone to hear the Gospel (Garner 2003:12). Churches organise camps and clinics around sport and recreation activities, but all with the ultimate goal to share the Gospel. Matches are played against prisoners, also with the same goal.

Ministry offers opportunities for Christians to live

The Holy Spirit wants to make use of every Christian's abilities, talents, interest and spiritual gifts (Garner 2003:12). As the coach (and others) of one of the church's sports teams, he or she reaches out to people that are non-believers, which means that new leaders can be trained, and in the process Christians are matured by their discipleship in Christ.

Ministry offers opportunities to be visible

Sports and recreation are probably the best and most effective way to be noticed and visible within a particular community (Garner 2003:12). A sports and recreation event could easily lead to the sharing of Christ and the Gospel.

Ministry offers opportunities to an abundant balanced life

Many people seek for that which might restore the balance in their lives and which will cause them to live again (Garner 2003:13). Although in South Africa this may not be likely, a person might engage for the first time with the Church through its sport and recreation programme or activities that might be presented. Through this ministry, Christ is also introduced to these seekers.

Ministry offers a catalyst for outreach

Sports and recreation act as catalysts for the Church's reaching out to people in the community in a non-threatening manner (Garner 2003:13). Through this, relationships are built and the Gospel could be shared.

Ministry offers an environment for fellowship

Sports and recreation events, especially the latter, create time for informal interactions (Garner 2003:13). Such interactions result in a better understanding of individuals, causing the strengthening of relationships and fellowship, through which this ministry can witness and spread the Gospel even further.

Ministry is a tool for teaching leadership skills

Garner (2003:13-14) is convinced that leadership skills are in many cases exposed and developed within a well-known set-up. Within such a ministry, it includes coaching a team and teaching of crafts and other skills. With the right guidance and encouragement, these leadership skills can be developed for utilisation within a Sports and Recreation Ministry, while being part of a committee or giving other instructions such as coaching.

4.4.2 Kingdom focused

The Scriptures guide the church in terms of her work and the extent thereof. Garner (2003:18-29) stated that directions to this effect are found in the following:

The Great Commission (Matthew 28:18-20)

The Church's mission, especially for the time after Christ ascended into heaven, is found in his last instruction given to his disciples on the mount in Galilee (see chapter 2). This Commission also includes the scope of a Sports and Recreation Ministry, but is also the driving force for guiding this ministry to reach people for Christ (Garner 2003:18).

The Church functions (Acts 2:38-47)

Sports and Recreation Ministry strengthens the church's functioning in terms of evangelising, discipleship, ministering, fellowship, and worshipping (Garner 2003:18).

Evangelism (Acts 2:38-41)

As seen in the definition of the term "Sports and Recreation Ministry" (see § 4.3), this church function forms an intentional and integral part of this ministry, in which the

Gospel is shared to reach and gain people for Christ. Garner (2003:19) noted that this ministry "offers the church culturally relevant tools to impact people".

Discipleship (Acts 2:42-43)

As another explicit entity within the "Sports and Recreation Ministry" definition (see § 4.3), Garner (2003:19) indicated that this ministry teaches discipleship to new Christians in dealing with the aspects of love (the Great Commandment), obedience and trust in God. These new Christians are taught how to win others for Christ and how to teach others in the same manner.

Ministry (Acts 2:44-45)

Sports and Recreation Ministry presents Christians with the platform or medium to utilise their skills, gifts, talents and interests to bring the Gospel message in a natural manner to the lost in gaining them for Christ (Garner 2003:19).

Fellowship (Acts 2:46-47)

Fellowship in the church, formally and informally, is according to Garner (2003:19) possible through the facilitation of Sports and Recreation Ministry.

Worship (Acts 2:46-47)

Sports and Recreation Ministry can also act as a facilitator of worship and can be done within an open group set-up, or as part of a retreat or camp, or at a fellowship event or even on the sports fields.

The adapted Venn diagram below, cited in Francis (2006:24), illustrates the interaction and links between the discussed Church functions. The writer of this thesis also included the ministry function to complete the Church's responsibility as given in Garner (2003). The leadership function (as seen in the diagram) is not listed as a separate function in those identified by Garner. Francis claims that leadership is actually the ministry function. However, leadership as a function is strictly speaking intertwined in each and every function above, no matter how big or small the particular part might be. Ministry on the other hand includes all these functions, including leadership.

CHRISTIAN CHURCH'S FUNCTIONS

MINISTRY

DISCIPLESHIP

EVANGELISM

WORSHIP

FELLOWSHIP

LEADERSHIP

EVANGELISM   **DISCIPLESHIP**
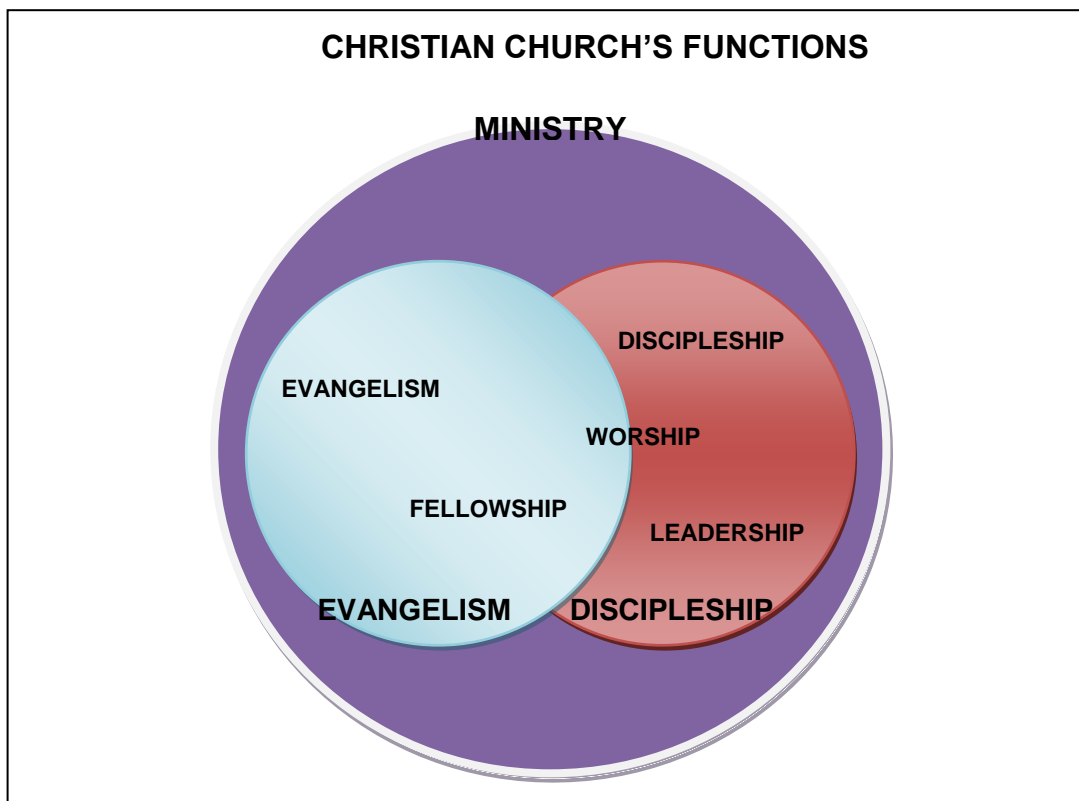
Figure 4.2: Church's functions (Adapted)

Spiritual transformation role

It is possible, with the assistance of Sports and Recreation Ministry, to attend to three areas of spiritual transformation in a believer's life (Garner 2003:19):

Making disciples

This aspect is aimed at winning people for Christ.

Maturing believers

New Christians are guided through their discipleship to grow in all facets of their faith.

Multiplying ministries

The Great Commission has to be implemented with the necessary sensitivity towards the identification of new opportunities through which God can be served and the Gospel be spread even further.

4.4.3 Biblical foundations

It is argued by Linville (2007:25) that:

> The Bible teaches every endeavour needs to be informed, founded on and supported by Biblical truth and based upon theological rules and principles; however the Church has never fully developed a biblical basis for sport and competition [neither for recreation].

The Church has however "no didactic Biblical commands" which deal with the connection between sport and the Church (Linville 2007:26-27). He expressed the following opinion:

> During its first few centuries the church never considered sporting involvement as even being a possibility. Leisure activity was not an option for the masses during the time the Bible was written. People struggling to subsist did not have the luxury of participating in sport, and thus had not need to develop a theology concerning it. It is little wonder most early church leaders would not think of these matters and those who did, such as Tertullian, were predisposed to condemn sport because of their historical-cultural setting in which little if any good came from such activity ... sporting involvement in the ensuing centuries were reserved for a small minority of aristocracy and thus a widespread need to a biblical view of sport was not a felt need.

The writer of this thesis differs from Linville's statement above. Although the masses of the day were manual labourers and had to work most of the time extremely long hours, it does not imply that they had not participated in any leisure activities. It might not have been a regular engagement, but the Christians of the first few centuries would have at least played to some extent with their children, or would have engaged in passive recreation activities such as art and crafts. The probability, however, that these people would have participated in high level sport and recreation activities, is rather limited. On the other hand, should the purposes of sport and recreation during these early years be taken into account (see § 3.3.9), the likelihood that people would have participated at least in one of them, are rather large. Their reason for taking part during the Greek period, would have included to keep healthy, to be educated or for military training purposes. During Roman times the focus was

mainly on military training. The Christians of this time would not have involved themselves in sport and recreation activities to honour pagan gods.

Biblical principles

The Biblical principles mandating God's believers to engage in Sports and Recreation Ministry are most comprehensively compiled, according to the thesis' writer, by Oakley (2006:140-147). Oakley aims "to address the Christians' reservation for involvement in sport rather than the sports world criticisms". The twelve principles are discussed below:

Longevity (2 Timothy 3:10-4:8)

Engagement in sports and recreation missions has the ultimate goal aimed at eternity. Biblical principles are a necessary foundation for sports and recreation missions, as the eternal focus of these missions must have survived problems (2 Timothy 3:10-13), had to have a solid platform (vv.14-17), and included solid priorities (2 Timothy 4:1-5). Oakley (2006:141) emphasised this principle as being backed by the authority of the apostle Paul and which was shared with his spiritual son, Timothy.

Oakley (2006:141-142), supported by Linville (2007:31-32), indicated that Paul communicated the inspiration he got out of the sporting motif of the Isthmian Games which came purely from the Holy Spirit (2 Timothy 4:6-8). "Paul didn't choose this. God did!" And this is also the text that summarised Paul's life – how Paul should be remembered.

Silence (Hebrews 12; 1 Corinthians 9; 2 Timothy 2:5)

The Bible has a number of references to sport which are presented through metaphors mainly by Paul and the author of Hebrews. However the Bible is not explicit on the participation in sport. Sport is on the other hand not sinful as the Bible is very specific on what sin entails. Ethically and morally, sport is neutral and the intention of each participant in sport and recreation is the decisive factor for morality.

Oswald (2003:34) noted another dimension to this: God is holy and thus everything written in the Scriptures are also holy. This means that God would not have allowed the use of sports metaphors to be written by Paul, should He not have approved of these activities.

The writer of this thesis also wants to add another aspect: God condemned the practice of human sacrifices already early in the Old Testament (amongst others in 2 Kings 17:17). Thus, sport and recreation as practiced by ancient societies, such as the Egyptians, the Phoenicians and Greeks, were never condemned by God; He condemned and hated the practices that accompanied these sport and recreation activities. These practices were religious festivals during which human, and animal, sacrifices were brought in honour of these ancient societies' gods. Therefore, sport and recreation activities are acceptable to God, and may be used by man in whichever form or practice to glorify Him.

Creation (Genesis 1:24-28)

Oakley (2006:142), supported by Oswald (2003:30-31), acknowledged that God is working in a variety of ways and creativity. He created man in "their image" (Genesis 1:26-27) and created man's ability to solve problems creatively. This includes sports and recreation which give man the opportunity to mirror God's image through sports and recreation missions. It involves the following: *Plurality* (Genesis 1:24-25) which deals with diversity and variety in activities; *Pinnacle* (vv. 26-27) which entails humanity reflecting God's image; and *Purpose* (v. 28) which is about dominion, work and relationships.

Oakley (2006:142) claims that God's character in a Christian means that expression through Sports and Recreation Ministry could be good and even very good in God's eyes (v. 31). God's image is thus portrayed and fulfilled in and through sport and recreation.

Stewardship (Exodus 35: 4-35)

Sports and recreation missions can enhance God's work (Oakley 2006:142-143). God uses every talent, also physical sporting talent and inclination in His work. This

is illustrated in Exodus 35 where physical, natural and spiritual talents were utilised in building processes. The missions can thus be useful in the application of God given talents and skills, and specially (vv. 30-35) to be applied in training and teaching. Sport and recreation are gifts from God, as they are good and thus coming from God. He specifically gave these gifts and talents to be utilised and enjoyed.

Worship (Deuteronomy)

Christians have to glorify God through their words, ways and walks (Deuteronomy 4:10). Worship which is only done on Sundays and which involves song and praise is rather limited (Oakley 2006:143). God needs to be worshipped in all things, including sport and should be given each and every day of man's life (Deuteronomy 4:7).

In essence, according to Oakley (2006:143), this is also what Sports and Recreation Ministry is: All things have to be done to glorify Christ (Colossians 3:17) and include sportsmen and women's training and development, as well as to support the growth of these sportspeople's faith in Jesus Christ.

Wisdom (Proverbs 27:17-27)

Sports and Recreation Ministry, and thus all its activities, should be utilised to enhance and develop others spiritually, physically, socially, educationally and mentally (Oakley 2006:144). Proverbs 27:17 refers to competition or challenges – this is nothing less than the process of development, of improving oneself while striving together, to win even if defeat was experienced, to compete striving to a higher sport, and to test one's ability while comparing it to previous achievements. God uses life, and all parts thereof, including sports and recreation, as a crucible to "force" man into achieving the highest possible sport.

Newness (Psalms and Isaiah)

Oakley (2006:144) calls on people to "allow God to be God and see Him do new things in new ways". In Psalms 96:1 and 98:1, as well as in Isaiah 42:10, the call is made to people to sing a new song unto the Lord. In Isaiah 43:19 God is saying that He is doing a new thing and it is to be perceived; in Isaiah 65:17 God creates a new

heaven and a new earth. Other texts which include the newness principle are Jeremiah 31:31 referring to the new covenants God made, Matthew 9:14-17 which refers to the new wineskins parable showing new ways of ministry and John 13:34 in which Jesus announced a new command: to love one another.

If God is doing new things, as witnessed in the Old and New Testaments, why can God not do new things with and through sports and recreation? Oakley (2006:144) cited Jonathan Edwards saying that "It is the task of every generation to discover what the sovereign Lord is doing and move in that direction".

Sacrifice (Romans 12)

"Offer your body as a living sacrifice" (Romans 12:1) is according to Oakley (2006:145) how sportsmen and women should act on the sports fields and courts in glorifying God as part of their spiritual worship. Man does not belong to himself. He should give God the use of his body as part of thanking Him for it. Oakley is also of the opinion that Romans 12:14-21 is, in a certain sense, written for Christian sportspeople, guiding their behaviour within the sports culture.

Foolish (1 Corinthians 1:18-31)

What man perceived as foolish, weak, stupid despised and insignificant, God specifically chose to enhance his purposes, and through that, be glorified. Oakley (2006:145) argued that Sports and Recreation Ministry and activities can be included in this category.

In 1 Corinthians 1:18-21 the message of the cross was interpreted by man as being foolish; vv. 22 to 25 illustrate God's means to be an obstacle in the thinking of man; and vv. 26 to 31 show how God uses (method) the foolish to glorify Him. Oakley (2006:145) concluded with "it is a foolish message told by foolish people using foolish means to be received by the foolish - sums up sports mission perfectly".

Liberty (1 Corinthians 9:1-23)

In 1 Corinthians 9 Paul's freedom in Christ is demonstrated which he is able to apply in ministry, specifically to glorify God. Oakley (2006:145-146) asked the question:

"How can people be free to minister through sports [and recreation] mission?" The following needs to be considered:

- Results of sports and recreation mission (1 Corinthians 9:1-2) which imply rapid growth globally.
- Rights of sports and recreation ministers (vv. 3-12a) who are responsible for sowing spiritually.
- Renouncement in sports and recreation mission (vv. 12b-18) through which integrity and denial are illustrated.
- Replication in sports and recreation mission (vv. 19-23) also needs to deal with sensitivity towards different cultures.

Paul is the one person in the New Testament that went to the extreme to find the "freedom" to preach Jesus Christ (Oswald 2003:32-34). Paul even went so far as to rent a pagan meeting place for this purpose. The same "freedom" is also the Church's today, the freedom from man-made rules, and also due to the grace of God. This also implies that should anything violate the Scriptures, God will also not be glorified.

Oakley (2006:146) closes by saying that to "become all things to all people" does not mean that the message is compromised. However this is a Biblical principle to conduct missions. Therefore, sports and recreation, if utilised in the correct manner, could be a valid and effective way to spread the Gospel.

Reconciliation (2 Corinthians 5:11-21)
Paul used reconciliation effectively in his ministry, as seen in 2 Corinthians 5:11-6:10. Oakley (2006:146) argued that reconciliation plays an essential role in sports and recreation mission. This is seen in the following: In 2 Corinthians 5:11-13 reverence for God is found, serving as motivation for involvement; in vv. 14-15 the resolve of God is noted through which man is inspired by God's loving action; and vv. 16-21 indicate the recreation of God which is a live message of friendship to those who believe in Him.

Verse 20 refers to "now we are ambassadors for Christ". This implies that the followers of Christ are in fact his representatives on earth and while there is no specific area of representation, this means that Christians should be representing Christ in all facets and on all terrains of human existence. This mandate, according to Oakley (2006:146) is coupled to the further instruction to bring reconciliation to all - even, and especially, "to the pagan world of sport" and recreation (Matthew 28:16-20; Mark 16:15; Luke 24:47; John 17:20; Acts 1:8).

Church growth (Ephesians 4:1-16)

As growth is part and parcel of God's creation, Sports and Recreation Ministry has the responsibility to ensure that this principle is fulfilled. This growth towards a more Christ-like image needs to be quality and quantity orientated. Oakley (2006:146) proposed that Sports and Recreation Ministry will be able to achieve this growth within the Church should there be unity in terms of the following: According to Ephesians 4:1-3, it is grace that is demonstrated through a worthy life; vv. 4-6 demand a grounding which is sevenfold for growth to occur; in vv. 7-13 it is noted that numerous gifts are given to his followers to grow the church; and vv. 14-16 present the goal to the growth of the church, namely to maturing in Christ Jesus.

The Biblical mandate, and thus the sanction of God, is provided in the aforementioned twelve principles; Sports and Recreation Ministry is thus an invaluable tool to be utilised in reaching people for Christ (Oakley 2006:147).

Mandate

With the aforementioned Biblical principles in mind, the writer of this thesis briefly wants to refer to Oswald (2003:27) (also see § 2.4) who pointed out that there cannot be any misunderstanding about what the Bible, through the words of Jesus, mandated his believers to do:

The mandate is clear: Jesus is to be proclaimed. Jesus is to be preached. Christians are to have a testimony. We are to be witnesses of Jesus Christ unto the entire world.

This argument is also supported by Linville (2007:28-29) citing Driver, Sine and Clowney, accentuating the role of the church as a mission agent. The mandate includes that God is a God of redemption, which is found in Matthew 28:19 and Luke 9:10. These texts communicate God's most essential purpose with Christ's coming to earth to bring salvation, but also that his disciples should spread the message of redemption to the entire world and to all the nations. God chose the Church, his disciples, to spread this message of the reconciliation between Himself and man.

Means

In the words of the Apostle Paul (1 Corinthians 9:19-23), the Biblical principle is absolutely clear: All means have to be used to reach all people for Christ (Linville 2007:30). Linville is of the opinion that:

> … the Church … [has] … methodological freedom in its redemption activities. While it does not justify any and every activity – as it is not meant to supersede other clear Biblical mandates – it does allow for evangelical outreaches in line with Scriptural ethics and guidelines.

This is also supported by Oakley (2006:140-147) as seen above in the presentation of the twelve Biblical principles. Moreover, Oswald (2003:29-30) stated that although *general* and *personal calls* exist, it is actually the *specific call* which has the platform or medium that enables sportsmen or women to have access to other sport participants. This also includes the recreational environment. The *specific call* makes use of the variety of unique people's talents, skills and abilities to implement and fulfil the given mandate. Oswald concludes by saying that the mandate was given to Jesus' disciples, thus all his representatives on earth - the Church. To fulfil this mandate, the Church's responsibilities are the following: To worship God as congregation; to enhance each and everyone within the congregation's faith (discipleship); and lastly, to adhere to the Great Commission Jesus had given (evangelism).

4.4.4 Sport & recreation and theology

The theological common denominator, according to Hoffman (1975:3-4), of the *Athletae Dei* (the spiritual athlete - thus spiritual sportsman and woman) is imbedded in the following three principles:

- The Bible is the only true, infallible, reliable and divinely inspired Word of God;
- The necessity of a personal committed relationship with Jesus Christ, the only Son of God, who was crucified and died for all men's sin, but who was resurrected to restore the relationship between man and God. The true Christian needs to be a reborn person in the spirit, who accepted the guidance of the Holy Spirit in his or her life, in order to bring glory to God alone; and
- The active commitment in obeying Jesus' final instruction, his Great Commission given to his disciples to spread the Gospel to all the nations of the earth until the end of age (Matthew 28:18-20).

Moltmann, cited in Hoffman (1975:16-17), is of the opinion that *Athletae Dei* should interprete sports and recreation using the theological doctrine of "the game of grace". This doctrine is rooted in the evangelical tradition and deals with "a game of *Qui perd gagne* - the loser wins". Moltmann is further cited, saying:

> … the loser wins and the lost are saved, the poor are filled and the rich are left empty handed; the game of eschatological surprises in which the first shall be last and the last first.

Furthermore, Hoffman (1975:17) points out:

> When the principle of grace become the integrative ideal for sport and theology, the symbolism (and thus the importance) associated with winning appears out of place, and the spiritual-athletic ascesis seems pointless.

Hoffman (1975:19) concludes with:

> Of all of those who enter the arena should not the athlete of God be the one to view sport as a celebration of the grave-merry man, a revelation of

the joyous nature of a Christian's existence secure in God, and at the same time appreciate sport for its demonstration of the sediment of insufficiency and the transitory quality of life that comes with a realisation of the true boundaries of an earthy existence? For what is more joyous than to be lost in the world of sport and yet what is more temporal, more transitory than the *ad interim* pronouncement of the winner of the game.

Theological perspective

A "theological grid" is, according to Chafer, cited by Oswald (2003:26-27), at least necessary to enable a logical positioning of a Sports and Recreation Ministry in terms of the Bible. This grid is discussed below:

Theological

God is the God of redemption (Genesis 3, 7, 12; Luke 19:10). Chafer also described God as being relational (John 1:12; Hebrews 4:16), "gracious and liberating (Romans 5:8; Ephesians 2:8-9; Galatians 2:16)".

Anthropological

Oswald (2003:26) again cited Chafer by saying that man is a fallen creature as seen in Romans 3:10-12, resulting in being detached from the Almighty God (Romans 3:23).

Soteriological

Man can become a child of God (John 1:12; 3:16; Romans 6:23) only because God is relational and redemptive. As a child of God, man receives new responsibilities (Acts 1:8; 1 Peter 1:16; 2:9), implying that he continuously strives towards holiness, progressing as a messenger of the gospel in being a witness of Jesus Christ.

Ecclesiological

God appointed the Church, the grouping of believers in Him, as his "agency", his representatives on earth until He returns. Although the Church is heaven bound, its earthly responsibility is captured in congregating believers in worship and to grow in the likeliness of Christ, while ensuring implementation of the Great Commission, and not neglecting the Great Commandment.

Through the mentioned theological grid of positioning a ministry, Oswald (2003:27) emphasised the fact that the Bible does not mandate or prohibit the use of sports, recreation or any other aspect of modern society to communicate the Great Commission of Jesus Christ. Thus, with the mentioned as background, sport and recreation may be utilised as mediums or platforms or even as tools to spread the Gospel to every party of this world.

Theological foundation

According to Weir (2000:42), there are a few fundamentals that any theology of sport needs to include. Sport is a gift from God and is a part of God's creation; it is a opportunity to worship, a chance to love one's neighbour, but is also a testing ground; it is a witnessing opportunity; it is significant although not all important; and it is not the source of people's significance.

In his research dealing with the doctrines on competitions, athletics and leisure of two different denominations, the Westminster Confession and the Evangelical Friends, Linville (2007:42) discovered the following:

> [They] ... provide relatively little theological direction concerning the church's general participation in athletics, and are representatives of the lack of attention paid to this realm. They provide evidence there is neither definitive, doctrinal statements nor even basic counsel concerning these endeavours. When it is realised most denominational bodies have never specifically addressed sport and competition through their theological grid-work and since there are no specific, Biblical, didactic teachings concerning sport and competition, and furthermore, since the only reference to sport or competition are in the form of metaphor and analogy, it becomes obvious it is imperative to create a theological framework from which the corporate church and the individual Christian can know what to believe, what to think, and how to act in relationship to sport and competition.

The writer of this thesis would like to reiterate the third sentence above, dealing with these churches' incapability or unwillingness to address the issue of what the Church's relationship ought to be regarding sports and recreation. This might also be the reason why Sports and Recreation Ministry is not active within the South African

context, especially within the Dutch Reform Church. (This aspect is likely to re-occur during the analysis of the empirical survey's results.)

4.5   Sports & recreation and spirituality

Transformation within the church took place when the views of Christian monks changed towards sport and other physical activities during the eleventh and twelfth centuries. These activities were initially interpreted negatively (Mechikoff 2010:115-116). Young noblemen were targeted and recruited to become monks. Their experiences of these so-called secular activities were quickly shared with the "ecclesiastical community" and included hunting, falconry, as well as the anticipated combat sports which were used to train knights. Eventually the church accepted these physical activities. This forms the link between the spiritual and the secular sport. Mechikoff (2010:116) referred to Bishop Odon of Bayeux (1049-1097), who served in the half-brother of William the Conqueror's army, as the best example of spiritual and physical activities that merged and were found as part of a knight's skills. These activities, and several others, are illustrated on a tapestry dated around 1070 A.D. The mentioned other activities include hunting, archery, fencing, bullfighting, hawking, fishing, cockfighting, riding, bearbaiting, and assorted ball games.

4.6   Sport & recreation and evangelism

In the 1970s, Christians were urged to adjust their evangelising methods due to that fact that the Western society adopted a so-called post-Christian era. According to Francis Schaeffer, cited in Linville (2003:135), this implied that the world was no longer interested in God or in His existence. For Schaeffer this meant that future generations would not have a "working knowledge of Christianity, faith, or the Bible". Linville (2003:151) argued that evangelism is a process - it is not a once-off event in which a follower of Jesus Christ, including those who believe in Him already for a few decades of their lives, had to realise and acknowledge that coming to Christ implies a "lifetime of continual, perpetual maturing in one's faith".

The word εὐαγγέλλιον or *evangel* is a portrayal of the word "gospel", and is again expressing the "good news". Brueggemann (2004:133-134) continued saying that:

> The talk of gospel is an announcement of new governance. The walk of gospel is to act as though the new rule of God were in effect, though there continues to be much data to the contrary. Thus the talk and the walk of the news constitute an act of resistance and the embrace of an alternative is readily doubted in dominant culture. ... Evangelism is the invitation and summons to resituate our talk and our walk according to the reality of this God, a reality not easily self-evident in our society.

On the other hand, Wimber (1986:1) claimed that evangelism is "... the proclamation of the Kingdom of God in the fullness of its blessings and promise, which has also been called 'salvation'". Oakley (2009:4) declared that the element of socialising which accompanied sport can be utilised as a platform for evangelism. It can also communicate faith in terms of announcement, integration and commitment to many people associated with sports and other physical activities. The following six reasons for effective Sports and Recreation Ministry were identified by Linville (2003:153):

- The largest cross section group of individuals is reached.
- The secularised, never-churched, de-churched and other churched non-believers are specifically targeted.
- The youth and men, the so-called missing groups within traditional churches, are also specifically reached.
- The principles of church growth are fulfilled through the empowerment and focusing of laity.
- The best impact can be made on people while they are having fun and enjoying themselves.
- People are attracted by sports and recreational facilities.

Sports and recreation evangelism manifests in many forms, but are simplified by Lee (1999:2-7) in the following three types:

Event-centred

Every major sport or recreation event is a major opportunity to be utilised and to be explored for purposes of evangelism. Events such as the Olympics or any World Cup competition attract thousands of lost and needy people in search for fun and fellowship. Lee (1999:2-3) argued that the two key factors that ensure a successful event ministry are the employment of volunteers and the utilisation of media resources. The recruitment of volunteers out of the local churches creates the opportunity for many Christians to serve, sharing the gospel with many people in a non-aggressive manner. However, Wolfinger (2003:60) stressed the following:

> Motivation of volunteers is a sensitive issue for mission organisations. …
> Team leaders may find themselves using persuasion to fill their team
> instead of allowing the Holy Spirit to speak to team members. Volunteers
> must make certain that God is leading them to participate on a mission
> team and their participation is not based on the persuasive words of an
> enthusiastic team leader.

The number of media resources for sports evangelism is continuously growing and the development of such programmes and publications in all of its diverse applications are designed and compiled in cooperation with denominations and agencies. In this regard Lee (1999:3) noted that more than 40 outreach tools were developed specifically for the 2000 Sydney Olympics.

Lee (1999:3) concluded this part with the words of the marketing director for Major Sports Evangelism Partnership (MSEP), Michael Wozniak, who emphasised the following:

> The key thing is to always tie the effort back to the local church. The local
> church must understand that sports is an effective bridge to reach people
> in their backyard, whether the event is being played locally or is a national
> or international event that locals are interested in.

Competition-centred

"In competition-centred sports evangelism, the game itself is the bridge." Lee (1999:4) cited an application out of the American environment where church teams of various sports are competing against one another. Lee suggested that

these teams should not only participate in the church-league, but should also join the local industrial leagues and utilise the opportunity to share the gospel with the lost amongst these leagues.

Apart from getting involved with the local industrial leagues, the focus of this approach to sports evangelism can also be aimed at children and the youth in general (Lee 1999:4). A particular community might be in need of more leagues – the development of a youth sports league can open up further opportunities to spread the gospel of Jesus Christ within the sporting community, and do that through a regular feature. Moreover, Lee referred to the 1998-99 basketball season during which "250 churches sponsored leagues in which 48 000 children" participated. The anticipated figure for the following season (1999-2000), during which Lee wrote the article, was more than 100 000 children of at least 500 churches.

Shane McKenzie, the Upward Unlimited director of training, cited by Lee (1999:4), said that Upward Unlimited is making use of a dual approach in sharing the gospel in this environment: The gospel is shared, led by the coach, during every practice of the team. The devotions can also be made available in writing. Secondly, it is further shared during the halftime of every game or match. During these sessions brief testimonies are given by any parent, coach or other individual willing to do so.

Personality-centred

Many people, whatever the reason might be, will not listen to any minister or pastor, but will, according to Lee (1999:6), listen to a prominent sportsman or woman. Lee claimed that more and more sportsmen and women believe "their purpose for being famous is to share the love of Jesus Christ with their fans".

The success of the personality-centred approach is due to the fact that these sportspeople are being loved and admired by their supporters. These sportspeople are followers and believers in Jesus Christ (Lee 1999:6).

Garner (2003:207) emphasised the fact that should a Sports and Recreation Ministry wants to make an impact on a specific culture, its positioning has to be thoroughly planned and executed. Such a ministry needs to have the following characteristics:

1. A defined uniqueness
2. An articulated Christian worldview
3. A focus on quality and hospitality
4. Developed strategy to use the unique giftedness of members to demonstrate Christianity in action
5. Articulated beliefs
6. A place for people to grow roots
7. Promotion plan of what you have to offer to those who need it
8. A plan to meet needs with quality and services
9. Quality, quality, quality!
10. Focus on people
11. World concern
12. Well-articulated kingdom vision
13. Incremental goals, plan for resources, use empowered staff and volunteers
14. Recognition that ministry is effective when multiplied in others

Linville (2003:158) concluded with the following:

> Sports and Recreation Ministry is one of the most strategic tools for reaching the world for Christ. It can attract a secular non-churched population. It provides a vehicle to keep the non-churched involved over a long period of time, allowing relationships to grow and the evangelism process to occur while creating opportunities for one-on-one, small- and large group evangelism to take place. If the churches are serious about reaching the never-churched, dechurched, and other-churched population, they will not find a better methodology than sports and recreation ministries.

So what are the principles for an evangelism plan and how can it be made applicable in a Sports and Recreation Ministry?

Evangelism master plan

In ensuring the effective implementation and fulfilment of the Great Commission (Matthew 28:18-20), the relevance of an evangelism plan and the various objectives involved should regularly be evaluated (Coleman [2010]:1-5). He pointed out that Christ was the perfect example in addressing the goal He was set out to accomplish:

He was always focused and never lost sight of what his mission was all about – "to redeem the world for God". Coleman viewed the following principles as fundaments for Jesus' ministry here on earth:

- *Selection*: People were Jesus' method, acting as witnesses to his work and life, and to continue with the work He started.
- *Association*: Jesus stayed with the men He had chosen and let them follow Him while He trained them.
- *Consecration*: Jesus expected obedience and loyalty from those He was with.
- *Impartation*: Jesus gave Himself, expressing his incomparable love to those who had followed Him.
- *Demonstration*: Jesus showed his followers how to live with God and man.
- *Delegation*: Jesus assigned his disciples specific tasks in order to spread the good news of the Gospel.
- *Supervision*: Jesus kept checking on his followers to hear their feedback while guiding them – "his teaching rotated between instruction and assignment".
- *Reproduction*: Jesus expected his disciples to multiply – this could only happen through "his ministry in the Spirit [that] would be duplicated many-fold by his ministry in the lives of his disciples".
- *Conclusion*: The Master and your plan – "every one … should be seeking some way to incorporate the wisdom of Jesus' strategy into … [their] own preferred method of evangelism.

Evangelism strategy

In terms of Sports and Recreation Ministry, Bledsoe (2010:1-3) proposed some important pointers in designing an effective evangelism strategy. The key points for such a strategy are as follows:

Key Point 1: Sports and Recreation Ministry programmes should aim to include all age groups, although preference should be given to children and teens 18 years and younger.

Key Point 2: Sports and Recreation Ministry should constantly seek opportunities to equip and cooperate with parents in developing their children spiritually.

Key Point 3: Evangelism to the ages 13 to 21 necessitates relational evangelism, proven to be the most effective evangelism strategy for this age group.

Key Point 4: Sports and Recreation Ministry should aim at team sports in order to reach the adult age group.

Key Point 5: Sports and Recreation Ministry should be placed as one of the main evangelistic approaches of the church.

4.7   Sports & recreation and missionary

With the Great Commandment - to love God above all and man's neighbours as himself (Mark 12:28-34) - as departure point, Wolfinger (2003:61-63) argued "that it is God's desire that not one person be lost" and that He will use everything and whatever drastic measures to reach the lost.   According to Novak ([2009]:4-6), mission is associated with the "communication of the reality about God and with the culture".   Mission is guided by the method of communication within and towards the particular culture, by the recipient and the mediator through whom this message is communicated and lastly, the message itself – the source of communication – the Scripture.

Novak ([2009]:11-12) argued that the "postmodern man is looking for some spiritual experience, but unfortunately without God". He continued stressing the following:

> Experience can be a bridge. We can speak about Christian spirituality, about experiencing of the living God. But such issues can be hardly explained from the pulpit. It is much better to share it – through relationships. Another need for relationship comes from the absence of it. Our world is a world of abandoned people … from others, and … don't suppose that God will have any desire to take care for them. We can show that God is not "out there", but that we can experience Him not just by strong evidences but by feeling, emotions, life experiences.

The mentioned is further supported by the diagram of Kimball (Figure 4.4), cited in Francis (2006:7), illustrating the influences of the modern vs. the postmodern mindset:
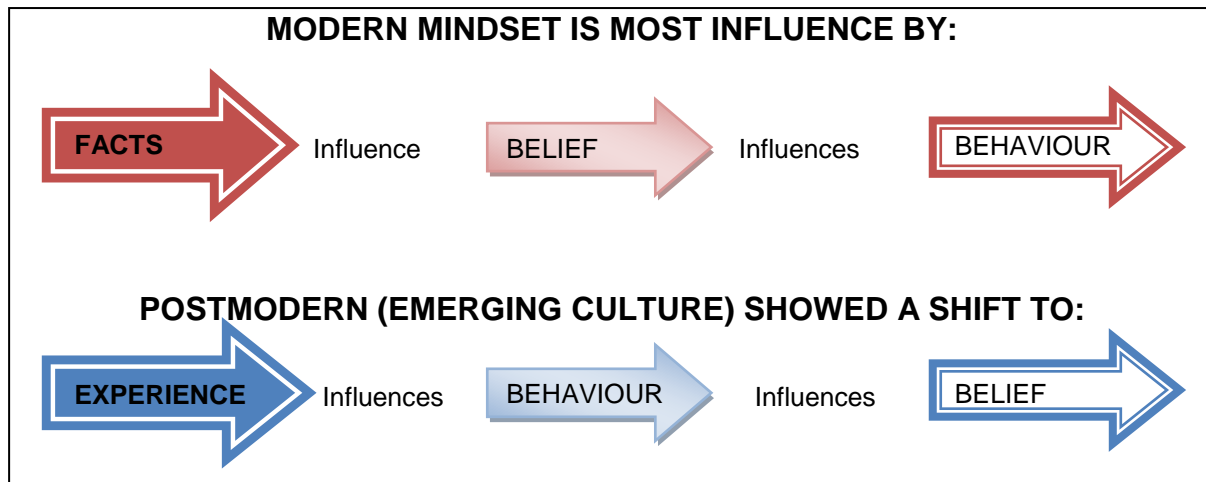
Figure 4:3 Modern vs. Postmodern Mindsets

Out of the diagram it is clear that the modern man was informed by facts, which influenced the way in which the belief system was approached, and which eventually guided the individual's behaviour and his interpretation of life. However, the postmodern human being finds himself in totality within the experiential environment, which impact on his behaviour. This behaviour again guides the individual's belief system.

A Jesus-centred focus to a mission is an absolute must, specifically to prevent being human centred. However, Janse van Rensburg (2003:11-19) showed the importance of taking the characteristics of the postmodern human being into account, in an attempt to approach the listener properly. The characteristics of the postmodern man are:

- Uncertainty, and in effect an identity crisis.
- Life needs to be lived – *Homo vitalis*.
- Questions almost everything with scepticism – critical.
- Globalistic-holistic and contextually individualistic.
- Whole-brain-orientated.
- Obsessed with destroying all forms of authority.
- Sexually imaginative and liberated.

In stressing the importance of mission, the need for "missional communities" is demonstrated by Hammond, cited in Stewart (2005:129), saying:

> … there is an emerging community rising or breaking away from Christendom and they have some distinct values that characterise them. We are in that place between two eras or times. Where new things are birthed and the future is unshaped. Some are calling this the second reformation. I call it a revolution. It's about mission being at the heart of the Trinity, and many in the church have forgotten it. The Missional church is about getting back to the great commission and the great commandment. To go into the entire world while loving our neighbours as ourselves (Matthew 28:19; 19:19). The Missional church has the advantage of leaving behind traditions and politics however it must learn from its history that all new things can become old. It must keep asking: what does it mean to be the "call out community" to our Culture?

When looking at sports (and recreation) ministry, scholars such as Cash (2002) and Oh (2008) viewed it as part of a mission structure. Cash (2002:1) argued that diverse approaches need to be taken to engage people from and in every possible situation and background to share the message of salvation through Christ. To this extent, Wolfinger (2003:63) noted the following:

> Many who have not heard the Gospel live in places where it is illegal to share openly about Jesus and God's written Word, making it difficult to evangelise. The question then becomes, "Who will then tell these unknown billions about Jesus and the eternal hope He offers?"

Moreover, Wolfinger (2003:64), supported by numerous other authors among which Cash (2002), also refer to the needed people:

> Geographically, the greatest concentration of unreached people is in what is commonly called the 10/40 window. The 10/40 window is the area of the world that reaches from West Africa to East Asia between the tenth and fortieth latitude north of the equator. It is estimated that the majority of the ten thousand unreached people groups live in the 10/40 window … home to more than two billion people and nearly eighty percent of the world's poorest people.

In its evaluation of sports missions, the Southern Baptists' International Sports Federation (ISF), and its International Mission Board (IBM), noted that the utilisation of sports, and thus of other physical activities, was an effective tool in actions such as

evangelism, discipleship and church planting (Wolfinger 2003:66; Cash 2002:1-2). This was the case in 85 countries on six continents, reaching more than 100 000 people for Christ through sports missions between 1993 and 2002. Cash (2002:3-4) stressed that the growing need for evangelism from a Southern Baptist point of view in the following:

> In an ever-changing world of diverse people groups and a growing number of unreached people that is now more than 1.7 billion [2009 statistics indicate 1.6 billion], missionaries are using sports to initiate and build relationships. They see sports as a method to accomplish their mission.

Oh (2008:76) also made reference to the Korean missionaries in Southern Africa that utilised sports ministry and indicated that 48 young people accepted Jesus as their Lord and Saviour through this ministry in 2006. However, Oh (2006:111) indicated that only about two percent of the Korean missionaries are involved in sports ministry.

According to Cash (2002:1-7), sports and other physical activities are being used in missions in:

- Developing relationships with a broad spectrum of people.
- Creating opportunities to cross cultural borders.
- Addressing the needs of individuals and groups related to sports.
- Establishing "a legitimate platform for missions in another country".
- Approaching people and people groups in building relationships.

The mentioned five usages are further emphasised by a statement of the International Mission Board regarding sports missions as related to Southern Baptist International missions (Cash 2002:4-5):

> Sports ministries are credible, practical and sometimes the best way of meeting and relating to people. Given the universal interest in sports and that the majority of people are touched by sports on a weekly basis, avenues of sports ministries offer viable points of contact and follow-up. The key elements of sports ministry is to contribute directly to church growth.

However, Higgs and Hoffman cited in Llamas (2009:6-7) argued "sports and Christianity as 'incompatible' and antithetical' … They find it difficult to reconcile the competitive passion to win, with Jesus' teaching …" Garner (2003:3) on the other hand, differs from the mentioned scholars saying that "Recreation and sports ministry may represent the most effective way to reach the postmodern culture today". Garner also indicated that athletes and coaches are utilising the platform they are provided with to demonstrate their gifts and abilities to honour and glorify God.

Cash (2002:6-7) asserted that one of the biggest problems missionaries are confronted with is the fact that they are not properly educated and trained in utilising sports and other physical activities in their mission projects: "... projects where sports were mismatched, competition levels were misjudged, volunteers mis-assigned, or local needs were not met." Missionaries need to utilise sports to establish relationships in which the Gospel can be shared, and in which God's love and provision could be demonstrated during periods in which teaching is possible. Evangelism, Cash (2002:63) stressed, is an instruction, a command; so is mission work also a command. This is demanded in Matthew 28:18-20 and Christians have to share their faith in the living God with all people - "Go and share …" Sports are thus only used as a tool in the process of evangelism.

In conclusion, Cash (2002:62) cited Greer saying:

> Evangelism, therefore is imminently possible and effective when it emanates from persons within the sports community, be they players, coaches, managers, trainers or sponsors. Because of the unique acceptance and willingness to listen on the part of the general population, evangelistic efforts are most rewarding. When medical and educational opportunities are provided by way of sports team personnel, people are ready to listen; follow suggestions. They are converted to Christ.

4.8   Sports and Recreation Ministry practices

4.8.1 Approaches of Sports and Recreation Ministry

Following the above, the writer of this thesis is of the opinion that the approaches of Sports and Recreation Ministry should be conducted as seen in the diagrams below:

Platform
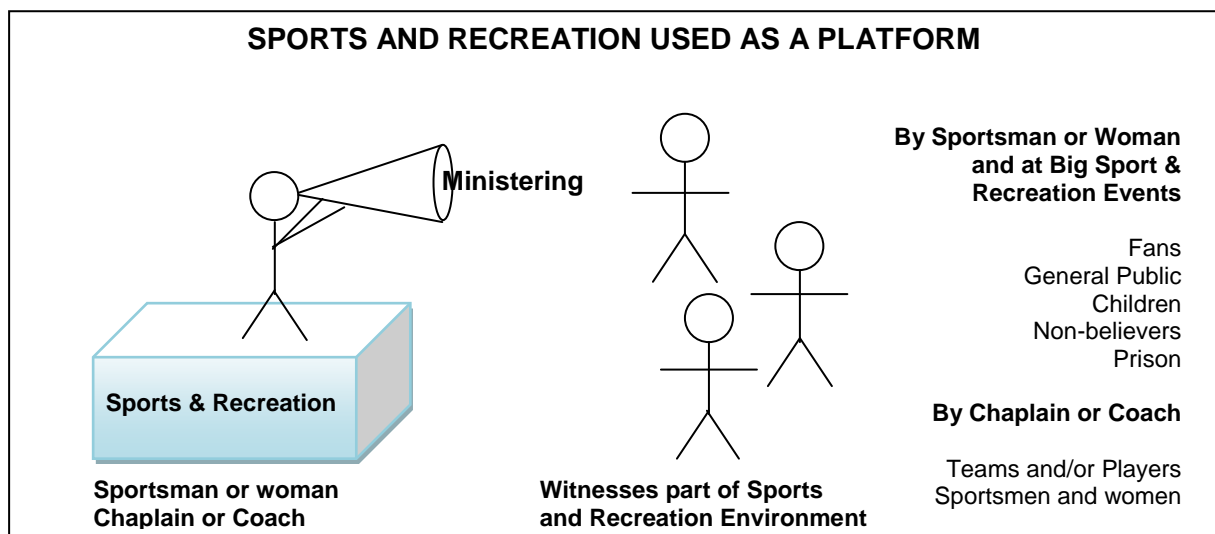
Figure 4.4: Ministry <u>within</u> and <u>to</u> Sports and Recreation Environment

Sport and recreation, as seen in Figure 4.4, are used as a platform from where sportsmen and women give their witnessing on how the Gospel and in particular God had changed their lives. These testimonies, which might take place during big sport and recreation events, are given to fans, to the general public, to children, to non-believers, in prisons and so forth. Prominent sportsmen and women can be used during clinics, camps and tournaments in strengthening the coach's output in terms of witnessing.

In essence, the platform approach is evangelistic in nature and centres in particular around the witnessing of sportspeople to those associated with sports (and recreation).

Medium

The figure below (Figure 4.5) demonstrates the fact that ministering is being conducted through a sport and recreation medium (or prism) to convey the Gospel. Through this approach the Gospel is not only communicated to people within a sport and recreation context, but is taken further, to learn from and to make applicable in the listener's own life. In this regard experiential learning plays a prominent role to "translate" the experiences within the mentioned sport and recreation context to the participant's personal, spiritual and even business lives.
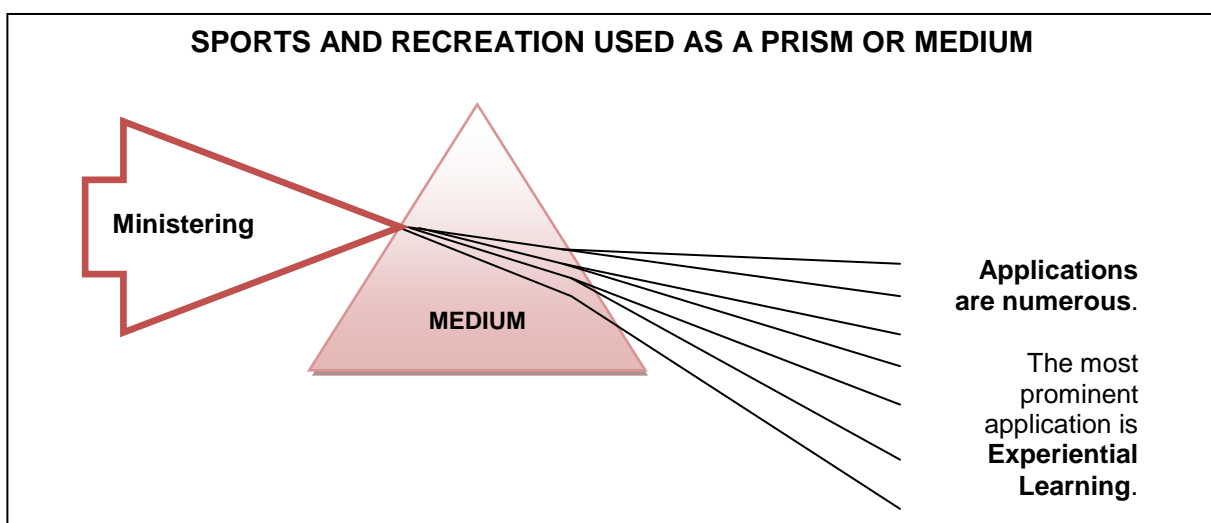
Figure 4.5: Ministry through Sports and Recreation Environment

The medium approach is discipleship orientated and entails what those associated with sports (and recreation) can learn out of these activities in order to apply them in the needed areas of their lives, such as personal, religious, and business.

4.8.1.1 Sports and Recreation Ministry on macro and micro levels

In most scholarly papers sport and recreation activities were interpreted as tools utilised within ministry, while this thesis' writer viewed these activities rather as a platform and a medium through which the Sports and Recreation Ministry can be conducted. It can thus be illustrated as seen in figure 4.6 below:

Figure 4.6: Balanced Sports and Recreation Ministry

4.8.1.2 Platform and Medium approaches

Although these approaches, the platform and the medium, are aimed at different target groups, and thus have different methodologies in reaching their targets, the ultimate purpose and outcome of both these approaches are that of reaching and wi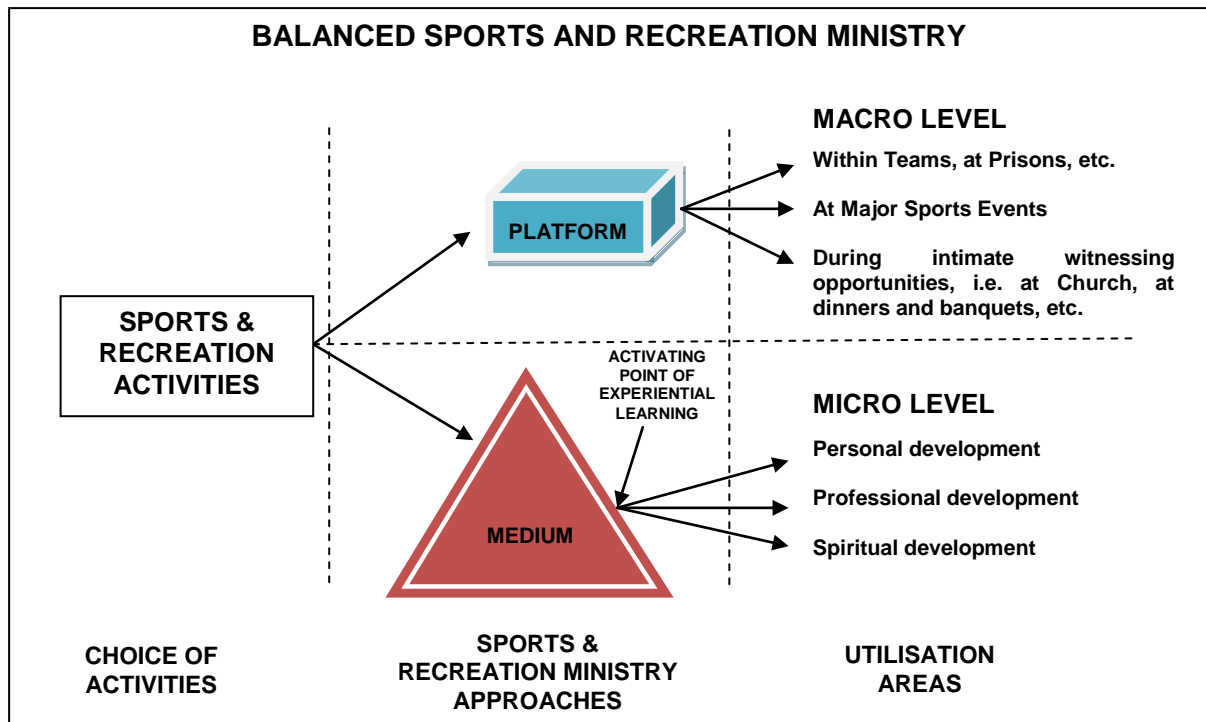nning people for Christ. These approaches can therefore be employed as separate entities or in a combined manner in order to execute Matthew 28:16-20.

The platform targets people on a macro level, those who are part of the broadest possible group within the public domain. An example in this regard is when sport personalities, heroes or prominent players in a particular sport, are presenting their witnessing testimonies to a large crowd at, for instance, a game in a stadium, or at a social gathering such as a banquet or special dinner.

Moreover, through the medium people are approached primarily on the micro level; that is within smaller groups (not exceeding 30 individuals) and on a one-on-one basis. The platform approach could and might be incorporated as part of the medium approach in order to strengthen the process of developing an individual personally

and professionally, but in particular spiritually. During the medium approach, the utilisation of experiential learning forms an imperative part of the process and the accomplishment of the eventual outcome thereof.

The above approaches are further accentuated by Oakley (2009:4-5), citing McCown, who pointed out that there are four main focus areas of participation in sports, especially for purposes of mission. (Unfortunately it only deals with the participation in sport and not with those participating in recreation.) In summary the four focus areas are:

- *Mission __to__ people of sport*

  This area deals with Christians participating in sport and who are involved with players, coaches and officials who are actively part of the culture at a competition level.

- *Mission __through__ people of sport*

  Sport is used as a mission platform to communicate faith to spectators (and others) through the testimonies of high level popular and elite Christian players.

- *Mission __in and through__ the sport activities*

  The participation in sport activities could enhance friendship and present opportunities to share the Gospel in a 'natural' manner.

- *Mission service __in and through__ sport activities*

  This mission focuses on the social concern and education, and is thus the areas in which Christians and Churches' participation in sport could address these needs.

4.8.2 Types of Sports and Recreation Ministry

In the following presentation of the types of Sports and Recreation Ministry in which the mentioned "platform" and "medium" approaches will be utilised, the writer of this thesis will attempt to categorise these types. Although the writer will divide the types into the mentioned two approaches, it is probably stretching it too far to allocate some of these types of ministry, such as those in the prisons and to a lesser extent the big events, only to one particular approach. It is further the intention to couple

the types of ministry to some examples out of countries such as the United Kingdom, the United States of America and Australia, in which Sports and Recreation Ministry is (to a great extent) well established.

It is at this stage important to take note that the types of Sports and Recreation Ministry are not necessarily coupled with or part of a local Church's ministry. However, in cases where a certain type of Sports and Recreation Ministry is identified and earmarked for implementation by para-church organisations, the local Church is, in most instances, approached and requested to join in an effort to spread the Gospel. It is further also not the intention of the writer of this thesis to present a detailed job description for each of the types of Sports and Recreation Ministry, but rather to deal with all of these types in an introductory matter.

4.8.2.1 Platform (to or within sports and recreation)

The areas targeted by the platform approach, are as follows:

Sportspeople

This type of ministry finds itself embedded in the final commission given by Jesus to his disciples as seen in Matthew 28:18-20. To this extent, every believer in Him as their Saviour - thus also the sportsmen and women - have to "Go + make disciples of all + baptise them + teach them all that I had commanded you" (see § 2.5). It is conducted by the many prominent, and not so prominent, sportsmen and women who love God as their Lord and Saviour. Many of them are labelled as sports idols or heroes. Their mission field is defined as being their own team players, their opponents, and their sports crazy supporters. They publically declare their faith in Jesus Christ - on and off the field or court, as well as in and outside the pool. This again opens the door of opportunities for believers to share their faith in the Lord with their friends and other people prepared by the Holy Spirit to receive the Good News.

The platforms used by the sportsmen and women to witness can either be a formal setting such as visits to Churches (Weir 2000:113), rallies or banquets with them as special or main speakers, or can be during an informal situation such as after a

match by just wearing a T-shirt with the message of "I belong to Jesus" and "God is faithful" (Georgiou 2010:38). This was the slogans on the under-shirts of many Brazilian soccer team players, of which many are Christians, which were shown to billions of people all over the world after they won the 2002 Soccer World Cup. This was repeated in the run-up to the 2010 Soccer World Cup in South Africa during the Confederation Cup when Kaká, Lucio and others expressed their faith in the Almighty God. Every sport has its own heroes, but what is even more certain is the fact that each of these sport types also has its own players who want to glorify God through the way in which they are playing their particular sport.

Even from the very early years of Muscular Christianity, prominent athletes and players declared their faith in the Lord. Some of these sportspeople were: CT Studd the cricket player, Eric Liddell the athlete, Jonathan Edwards the triple jumper, the golfer Bernard Langer, Kriss Akabusi the track athlete, Gil Dodds the American mile athlete, Billy Sunday the basketball player and numerous others (Watson et. al 2005; Mathisen 1992:12). Dodds, cited in Mathisen, summed this style of ministry up in the following: "Running is only a hobby. My mission is teaching the gospel of Jesus Christ".

Major Sports Events

Weir (2000:140) is of the opinion that this ministry method is a simple concept where the interest in a major sports event is being utilised to "create a bridge for ministry". It is flexible, but also creates an enormous opportunity to show people the love of Christ, to draw them close and to share with them the Gospel. When thinking about significant sports events, the likes of the Olympic Games and the Soccer World Cups come to mind. These events are reached out to through *More than Gold* and *The Ultimate Goal* initiatives. Over the years, many other sports events also developed and hold world cups on a regular basis (Weir 2000:124). These sports include rugby, cricket, netball, as well as track and field athletics, to name but a few. However, the annual major sporting events such as Wimbledon, Grand Prix races, the Open Gold tournaments, the Dakar rally, the Tour de France and many others are impacting on the immediate surroundings in which these events are held, but are also communicated across the globe via television and other media methods. Some of

these events are also held in a certain region or on a certain continent. Thus, the role played by technology, especially in terms of viewers being able to view sporting activities in real time, has transformed the media, but also the sporting industries, immensely.

In terms of promoting evangelism, major sports events present probably one of the biggest, if not the biggest, opportunities to win people for Christ. Weir (2000:124) cited the International Sports Coalition's *Up for the Cup,* saying "Major sports festivals provide a unique way for competing sportspersons and local ministry leaders to gain the attention of people everywhere for the cause of Christ". The game or event can be shown live on a big screen, and the community can be invited to join in the festivities (Weir 2000:124-125). Such events are attended by amongst others non-believers and the non-churched, and have the opportunity through Christians, and specifically a well trained Sports and Recreation Ministry team, to be won for Christ. Other methods which can also be utilised are sports church services, which can be scheduled around the games, especially in the beginning of an entire event or in the run-up to the event. Family recreation and fun days can be organised around a sporting event or in preparation for upcoming events; "sports quiz" within the local church or sports club; coaching clinics, camps and tournaments, supervised by Christian coaches, can be organised to improve the local skills. Weir advised that, should a major sports event be considered as a Sports and Recreation Ministry target, such an event would include the main sporting interest of the community, around which the church event can be built.

This ministry's first manifestation was at the winter Olympic Games in Grenoble in 1968, although the first chaplains were only included (unofficially) in the Munich Games in the 1972 outreach (Weir 2000:125-126). However, it was only at the 1988 summer and winter Olympics that the big events ministry as it is known today, began. Official chaplaincy and literature in particular aimed at the event and those attending it brought a total new dimension to the big events ministry, even though this ministry began with target groups of competitors and spectators. Currently this ministry, with the same objectives, has grown into a ministry that takes big events to the people within the local church's immediate surroundings. This is done with the help of

technology such as television, but also other media support such as the printed media, "cringe-free souvenir booklet", DVD, CD, websites, sports gospels and New Testaments. Weir (2000:127) cited the example of Kriss Akabusi who took part in the 1986 Commonwealth Games in Edinburgh. As part of the welcome pack, athletes and sportspeople received a New Testament in modern English. During the particular event, he read the New Testament from Matthew 1 to Revelation 21 and eventually became a Christian. There are numerous other examples of those attending these big events, either in person or at events such as big screen events in their own countries, who committed their lives to the Lord after the Gospel was shared with them.

Prisons

Some ministries in the USA such as the Family Sports Ministry, which partners with Sports Reach Ministries, are reaching out to prisoners through the sports of softball and basketball. More than 25 prisons are being evangelised through this method, while more than 1500 inmates have accepted Christ as their Lord since 1998.

According to the Family Baptist Church (FBC) McKinney website these events are conducted mostly over weekends all year round. Teams are playing several games against inmate teams, and share the Gospel, singing and witnessing during intervals. These sessions can either be conducted on a one-on-one basis or within a group context. Part of these outreaches is "to have fun with the prisoners and let them know there are people who care about them and, above all, that Jesus loves them".

4.8.2.2 Medium (through sports and recreation)

The medium approach of Sports and Recreation Ministry activates the implementation of experiential learning for the ultimate benefit of and within the specific target groups. It is through this approach within Sports and Recreation Ministry, as well as the application of experiential learning that each individual is able to learn more of him or herself. They also learn who they specifically are in Christ from what they experience within the sports and recreation activities. Therefore, what makes sports and recreation an excellent medium through which evangelism

can be promoted and what role can experiential learning play within this environment?

Experiential learning

The term *experiential learning* is used, according to Brookfield, Borzak and Houle cited in Smith (2001:1), in two contrasting ways, being:

> On the one hand ... 'direct encounter with the phenomena being studied rather than merely thinking about the encounter, or only considering the possibility of doing something about it' ... The second type of experiential learning is 'education that occurs as a direct participation in the events of life'.

The first type is being sponsored by an educational institution, while the second is handled by people themselves. It is specifically the second type in which everyday experiences are reflected upon (Smith 2001:1-2).

Bhat ([2011]:4-5) noted further also that:

> Experiential learning is not just 'field work' or 'praxis', which mean connecting of learning to real life situation. On the contrary, it is a theory that defines the cognitive processes of learning and it asserts the importance of critical reflection in learning.

Kolb, probably the expert on experiential learning, was particularly interested in the "processes associated with making sense of concrete experiences – and the different styles of learning that may be involved". In 1984, Kolb published his findings, accompanied by his model in the learning style (Chapman 2006:1). The model, as seen below, helps to understand "individual people's different learning styles", and explains "a cycle of experiential learning that applies to us all". Chapman (2006:1-2) clarified the model further:

> … 'immediate or concrete experiences' provide a basis for 'observations and reflections'. These 'observations and reflections' are assimilated and distilled into 'abstract concepts' producing new implications for action which can be 'actively tested' in turn creating new experiences.

Kolb says that ideally … this process represents a learning cycle or spiral where the learner 'touches all the bases', that is, a cycle of experiencing, reflecting, thinking, and acting. Immediate or concrete experiences lead to observations and reflections. These reflections are then assimilated (absorbed and translated) into abstract concepts with implications for action, which the person can actively test and experiment with, which in turn enable the creation of new experiences.
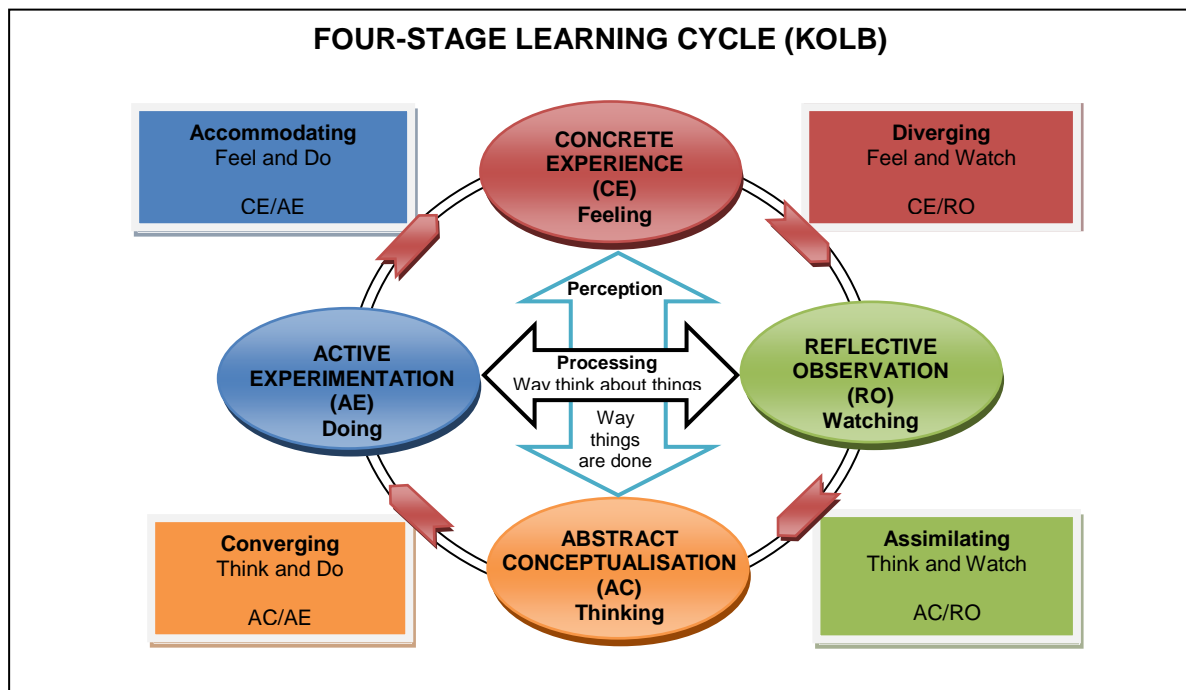

FOUR-STAGE LEARNING CYCLE (KOLB)

- **Accommodating** Feel and Do — CE/AE
- **CONCRETE EXPERIENCE (CE)** Feeling
- **Diverging** Feel and Watch — CE/RO
- **ACTIVE EXPERIMENTATION (AE)** Doing
- Perception
- Processing
- Way think about things
- Way things are done
- **REFLECTIVE OBSERVATION (RO)** Watching
- **Converging** Think and Do — AC/AE
- **ABSTRACT CONCEPTUALISATION (AC)** Thinking
- **Assimilating** Think and Watch — AC/RO

Figure 4.7: Kolb's Learning Styles adapted by Chapman (2005/06)

In practice, experiential learning has numerous applications (Lubbe 2011:1). It can for example facilitate leadership development; it can be used to handle conflict, to enhance communications, to alleviate stress, to increase creativity and to facilitate strategic planning. The outcomes of an experiential learning exercise can be made applicable on numerous levels on an individual's life, such as on the personal (and interpersonal) level, the individual's spiritual level and the individual's occupational level.

However, in the case of Sports and Recreation Ministry, Reyneke (2009:1) presented the example of the ISC KidsGames in which the framework of the above model is applied to Christian education. The Professional Soccer Ministries' effectiveness and

potential expansion as ministries were, according to Tredway (2006:106), all because of the role experiential learning played within these ministries.

The entire cycle of experiential learning is guided by an *experience* of an individual or group. The next step after the experience is that of the *reflection* on the specific experience, followed by the *conceptualisation* (or as Reyneke calls it the *theory*) thereof, and concluded with the *practical application* – or Kolb's *active experimentation* – of the specific experience. Reyneke claimed that the cycle continues and "deepens the varied experiences of the learner".

In the undermentioned, the four oval entities in the diagram above will be discussed (Reyneke 2009:1-3):

Concrete experience

This entity forms the preparatory phase in which the learner is exposed to the process or curriculum of what is about to be learnt. Reyneke (2009:1) argued that a specific experience is selected on the basis of having the ability to bring forth the necessary emotional response. The exercise involved will also be adjusted as and when needed in order to broaden the range of outcomes. Each participant has to be part of the experiment's process. Individuals will participate in these activities for approximately 15 to 20 minutes in the case of children, and may be increased in the case of adults. However, the writer of this thesis wants to stress that this timeframe depends on the size of the particular group.

Reflective observation

After the mentioned exercise, individuals will be involved in a discussion about the different experiences they might have had during their participation in activities (Reyneke 2009:2). Therefore, during this phase the participants' thoughts and feelings experienced during the exercise are shared. This part of the process needs to be handled with extreme caution by the facilitator as personal issues might be noticed through the sharing of their thoughts and emotions. Thus, the relationships between the facilitator and the group, and that of the group as such, need to be

treated with the necessary thoughtfulness as feelings are shared with one another. Reyneke noted that relationships are expressed in a number of ways:

- Inter-relationships – relationships with others
- Intra-relationships – knowing one's own experience, beyond superficiality
- Connectedness with God – God is present in the midst of the experience
- Connectedness with the facilitator or leader

Questions and issues are noted during this part of the cycle, although the answers to these questions are not part of this phase. Reyneke (2009:2) stressed the importance of patience and discipline on the side of the facilitator not to "short-cut this process. The facilitator's questions need to be open-ended – more than a "yes" or a "no" is necessary. Participants will also "find themselves on a journey of discovery, exploring pathways to themselves, others and God".

Reyneke (2009:2) emphasised also the fact that there is a vital connection between the reflective and the conceptualisation phases:

> Moving from the specific experiential context to the more general principle is vital. This is the prelude to the 'theory' or Bible discovery. It allows an application of the experienced felt-need to the lessons in the Bible discovery. An example would be moving from the experience of powerlessness in the game played to situations and feelings of powerlessness in other life contexts.

Abstract conceptualisation

The practical life challenges and applications are found when moving from the activity exercise to discovering the Bible. Reyneke (2009:2) is of the opinion that it is here where participants learn to understand "how God enters their experience and considers their needs".

Active experimentation

The exercise (sports or games or creative activities) offers the "environment to apply what has been discovered through the earlier phases" of the experiential learning

cycle. The conceptualisation phase is then tested to bring possible change in the practical life situation (Reyneke 2009:3). Furthermore, Reyneke stated that:

> Encouragement and feedback is provided by leaders and other participants. Children also come to assess and reinforce their own behaviour, identifying the areas of growth and struggle.

Moreover, Chapman (2006:6-7) cited Kolb indicating that every individual will respond, in some or other way, to the stimulus of all the various types of learning styles. This is supported by Kolb, Boyatzis and Mainemelis (2000:5-6). Kolb identified four learning styles which serve as guidelines to the behaviour of an individual within the learning processes. These are seen within the rectangular boxes in the accompanied diagram above (Figure 4.7). The learning styles are being described by Tennant, cited in Bhat ([2011]:9-10), in the following table:

Learning Style	Learning Characteristic	Description
Converger	Abstract Conceptualisation (AC) + Active Experimentation (AE)	• Strong in practical application of ideas. • Can focus on hypo-deductive reasoning on specific problems. • Has limited interests.
Diverger	Concrete Experience (CE) + Reflective Observation (RO)	• Strong in imaginative ability. • Good at generating ideas and seeing things from different perspectives. • Interested in people. • Broad cultural interests.
Assimilator	Abstract Conceptualisation (AC) + Reflective Observation (RO)	• Strong ability to create theoretical models. • Excels in inductive reasoning. • Concerned with abstract concepts rather than people.
Accommodator	Concrete Experience (CE) + Active Experience (AE)	• Greatest strength in doing things. • More of a risk taker. • Performs well when required to react to immediate circumstances. • Solves problems intuitively.

Table 4.1: Four Learning Styles by Tennant

In the middle of the Kolb's learning cycle diagram (Figure 4.7), Chapman (2006:3-5) noted two axes: the first deals with the *processing aspects* – the way the individual thinks about a task, and the second which deals with the *perception axis* – the way the individual thinks or feels (emotional response) about the task. Chapman argued that "we internally decide whether we wish to do or watch, and at the same time we decide whether to think or feel".

In a simpler explanation of experiential learning, Lubbe (2011:3) stressed what he interpreted as the most important element of the entire cycle - fun! He pointed out that people learn better when having fun. This is also confirmed by Linville ([2011]:1).

EXPERIENTIAL LEARNING TO CONTINUOUS IMPROVEMENT

Implement

FINDINGS (outcomes)

ACTIVITY (medium)

Sport or Recreation

FUTURE (planning)

FUN

FACTS (diagnosis)

Decisions to impact future actions

What is necessary?

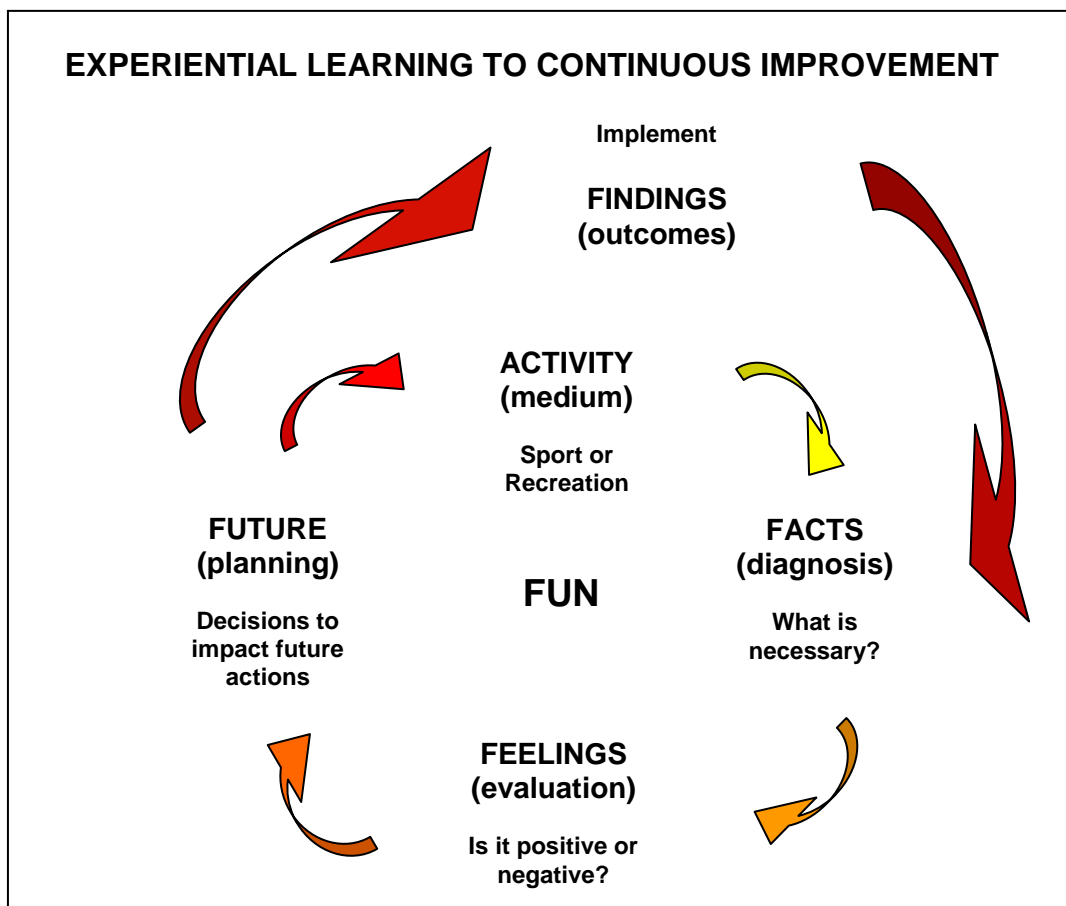**FEELINGS (evaluation)**

Is it positive or negative?

Figure 4.8: Experiential Learning to Continuous Improvement

Moreover, Lubbe (2011:3) noted that the cycle of experiential learning started with the choosing of the most suitable sport, recreation or physical activity to be utilised in the medium approach of Sports and Recreation Ministry by the facilitator. After the

individuals and group of not more than 30 individuals or a team had experienced the activity (such as rugby, archery, and others), a diagnosis is conducted to identify what the individual experienced while participating in the mentioned activity. From there the facilitator draw the attention to the evaluation component within the cycle. During the evaluation, the individual had to answer the question as to which elements of the activity he or she experienced as positive and which as negative. Thereafter, the facilitator proceeds to the combination of experienced facts and feelings to decisions the individual needs to make while planning for the future. The challenging part of this learning process is, however, not the mentioned process, but what is about to follow. The level of efficiency in terms of the planning done by the individual or team could only be monitored and evaluated when implemented. Such evaluation sparks the next cycle of learning starting this time not with the activity, although participants could, but rather with the diagnosis of what the individual and group or team experienced. This implies a continuous cycle of improvement.

Adding another dimension to education and learning, Burns coupled experiential learning to the period an individual is able to recall absorbed or learned information. In the following diagram (Figure 4.8) Dale, cited by Burns (2001:216), demonstrated this principle:
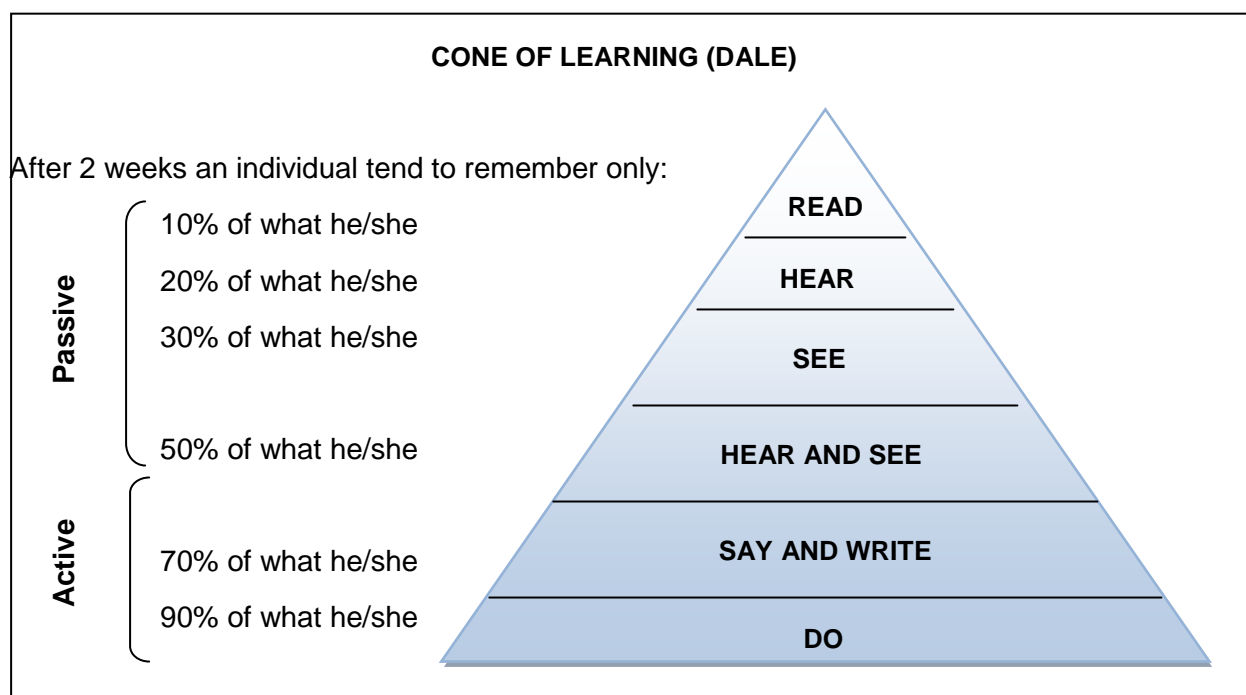

Figure 4.9 Dale's Cone of Learning

From the Cone of Learning, Fannon (2004:104-105) claimed the following:

> It is quite clear ... that situated learning such as apprenticeships, field trips, problem-based and collaborative learning, and role-play simulations are the most effective learning strategies in terms of long-term memory retention. These learning strategies are experiences where the learners must analyse and synthesise ideas for a context and put them into practice, must communicate with others in order to execute the task/s and must judge or evaluate what they do when they teach others. This is often called the 'ah-ha' factor when learners struggle mentally and come to form their own hypothesis or realisation. ... The irony of human endeavour in education is that we are still struggling to devise meaningful and effective learning experiences for each new generation without moving far from the least effective teaching strategies. ... Aristotle asserted, "What we have to learn to do, we learn by doing" and Einstein repeated, "The only source of knowledge is experience".

Turner (2009:2) cited Garner stating that:

> Recreation [and sports] ministry provides a natural, non-threatening way to introduce God's Word to the community. People may not know the church, and they may not know Jesus, but everyone knows sports. There's nothing religions about a basketball; it's what you do with it that matters.

In this regard the Dale's Cone of Learning is referred to by Burns (2001:216) stressing "how important it is to get people to experience the work of Christ rather than to simply listen to it …"

Moreover, there are other entities within Sports and Recreation Ministry which are not yet allocated to one of the above approaches. These entities, apart from the associating and supportive role of the (local) Church, are part of a support team within Sports and Recreation Ministry. As seen in the diagram below, the members of the support team have a role to play within both of the mentioned approaches within Sports and Recreation Ministry.
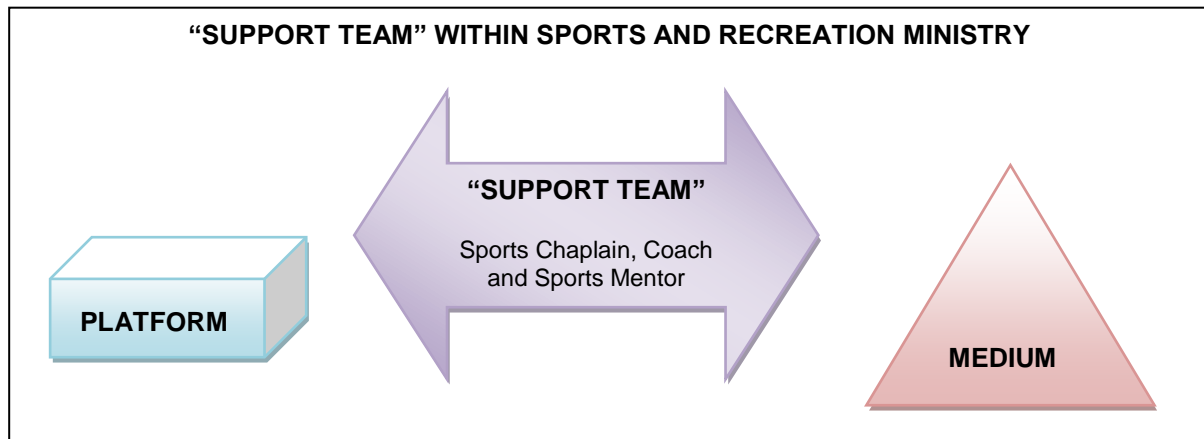
Support team

Figure 4.10: "Support Team" within Sports and Recreation Ministry

The writer of this thesis is of the opinion that within the Sports and Recreation Ministry a "support team" exists that operates within both the platform and the medium approaches. This team consists of the sports chaplain, the coach and the sports mentor. Each team member has his or her own field of responsibility, and functions either as a group or alone – though with one common goal in mind: To help more people, in whatever association they have with sport and recreation, to grow closer to God. On the other hand, the Chaplain and the Coach of a specific team or players, or of a particular sportsman or woman, also have a ministering responsibility, but is more structured. The Chaplain leads not only the team in prayer and in discipleship, but also guides the individual players and sportsmen and women in their spiritual development. The Coach's role is as important as the Chaplain's, as it is the former's attitude towards the game and its facets, such as fair play, competition, how a player should handle a losing, and many others, that shape the players also in the way they approach life itself.

Chaplaincy

Legood, cited in Tyndall (2004:157), indicated that chaplaincy was initially known as "specialised ministry". It is stressed that chaplaincy, and specifically sports chaplaincy, is a ministry; a ministry of presence (Stewart 2005:117). Stewart is of the opinion that sports chaplaincy needs to be approached holistically, "challenging the false dichotomy between secular and sacred". It is however also "incarnational,

acknowledging that Christ is present". Interestingly, Tyndall (2004:156) cited Hutchesan, and supported by Waller, Dzikus and Hardin (2008:108), indicating where the term "chaplaincy" originated from. A fourth century soldier, Martin, gave a shivering beggar half of his cloak on a cold night. Later that night Martin had a vision in which he saw Christ wearing the cloak. Due to this he was baptised and became a Christian and later the "patron saint of the French kings during the Middle Ages". The kings carried the half-cloak or cappella into battle as "a banner signifying the presence of God", but due to the fact that the half-cloak received the status of being a relic to the Church, a priest went with as custodian. In the process the priest also attended to the king's religious needs, and this became the office of chaplain.

Chaplaincy had also established itself in areas such as prisons and hospitals (Tyndall 2004:156). Waller et al. (2008:108-109) argued that the term "sports chaplain" is referring to the "role and function of a lay or ordained member of the clergy that provides spiritual care for athletes". Waller et al. (2008:108-109) further stressed that the sports chaplain needs to "care for the sports person and broader sports community they serve including coaches, administrators, and their families". On the other hand, Mathisen (1998:6) is of the opinion that the "typical sport minister or chaplain comes from a background in sport but often has little formal biblical or theological preparation".

Tronson, the founder of the largest sports ministry in Australia known as Sports and Leisure Ministry (SLM), is cited by Tyndall (2004:154, 164) declaring that sports chaplaincy can be viewed as being basically the same as industrial mission. He later also became the first chaplain to be appointed by SLM. Tyndall (2004:158) argued that it is specifically within the re-engagement phase of sport and conservative Christianity that sports chaplains played a crucial role in America and Australia. He noted that the Australian Sports and Recreation Ministry model as developed by SLM, focuses on the partnering thereof with the local Church (Tyndall 2004:168). In this, Mason, cited by Weir (2000:112), argued that the local Church cannot remain in its comfort zone and has to "break out from the safety and shadow of the stadium. It may be time to play away."

The American model, on the other hand, is rather a solo flight, one of a para-church Sports and Recreation Ministry approach - "going it alone". Sports chaplaincy in America was established already in 1970 (Tyndall 2004:157, 168). Waller et al. (2008:107-108) concurred with the aforementioned, adding that due to the fact that it is mainly "an unpaid, appointed position", that it allows the chaplain to remain neutral while serving other individuals within the same organisation such as administrators, coaches, and players. In Australia, Stewart (2005:132) noted, sports chaplaincy is a fairly new concept and phenomena of less than 20 years. Tyndall (2004:172) continued saying that SLM, a ministry focused on chaplaincy, was successful in the following:

> It combined the British aspect of sports ministry of encouraging sports people to link up with a local congregation, with the evangelistic zeal of the American muscular Christians.

In 2004, there were already 143 chaplains ministering in sports in Australia. These sports are: "Rugby (league and union), soccer, cricket, motor racing, surfing, yachting, basketball, baseball, rodeo, tennis, athletics, volleyball, weight lifting, track and field, cycling, swimming, water polo and skiing (Tyndall 2004:169). This was confirmed by Stewart (2005:115), who added saying that at that stage (2005) most of Australian professional sports and their teams included a Christian chaplain as part of the team's personnel, as was the case in North America from where this system was copied.

One of the best contemporary examples of a sports chaplain is the Brazilian soccer team chaplain, Alex Ribeiro. He was a Formula One driver, who shared his love for Christ and sports with his supporters (Lee 1999:7):

> I had this vision that if I could become world champion, I could reach the whole world [for Christ].

During the June 2009 Sports Ministry Conference in Pretoria, in an attempt to prepare the South African Christian Church for the Soccer 2010 World Cup, Ribeiro told the Conference about the arrogance of the 1994 Brazilian team who thought that "God brought us here so we could win the championship". This is also captured in

his book *Who Won the World Cup? - The Answer May Surprise You*, as well as in the book by Weir (2000:67). When losing the first half, the team realised that they had made a big mistake by misappropriating the victory element for themselves. They realised that they had underestimated their opponents; however, everything is possible for God, and they should trust Him in it. Eventually they prayed according to the will of God and asked Him to let the team who wins be the one through whom His name will be glorified and through whom He will also receive glory in spreading the Gospel, and that, in particular, to the biggest number of people. The Brazilians won the World Cup of 1994. Llamas (2009:5) concluded, referring to the "passion for preaching the gospel as well as overseas missions" which forms an essential part of the legacy the early sports ministers or chaplains - Studd, Liddell and Dodds - left to the Sports and Recreation Ministry environment.

Coach and sport mentor

The coach and sport mentor, such as the sports chaplain, form part of the so-called support team. In the case of the sports chaplain the main focus of support is the spiritual and other responsibilities of a normal clergy. The coach who approaches his or her profession from a Christian viewpoint has to first of all express his or her faith in Jesus Christ verbally and openly, then also utilise faith when struggling with the prominence of the sport's culture, prepare the team or individual, and motivate each and every player (Bennett, Sagas, Fleming and Von Roenn 2005:291-292). Coaches often experience the conflicting aspects of being committed to Jesus Christ and "heavily involved" with sport. To this extent, coaches have to prepare themselves to be able to handle issues such as the pressure to win, of social status and the players' behaviour on and off the field. Bennett et al. (2005:298-299) found in their research that "an ordinate pursuit of excellence in his [the coach's] vocation rather than an excessive desire for victory in an absolute sense" is applauded. They also found that although the task of a coach is mainly that of training a team and individual aspects of the sport at hand, the coach should also be willing to listen or discuss issues of faith should the need arise from the team in general or from particular individuals.

Don Odle, Bud Schaeffer and Dick Hillis were some of the early pioneers in terms of coaching who realised the potential locked up in the utilisation of sports (and

recreation) as a tool to communicate the Gospel of Jesus Christ (Llamas 2009:5; Mathisen 1992:12). Don McClanen, a young basketball coach is, according to Llamas (2009:5), the one that came to the conclusion that if athletes can endorse "secular and meaningless items, why could they not use their influence and reputation to model Christ and communicate the message of redemption". Eventually in 1954, this idea of McClanen resulted in founding of Fellowship of Christian Athletes (FCA).

On the aspect of sport mentors, Waller et al. (2008:108) has the following view:

> … seek both a wholehearted, "Christ-honouring" life within sport (relationships with the sport, with teammates, coaches, support staff, and officials) and outside of sport (relationships with spouse, family , friends, and their church). This approach is evangelism and discipleship based on the individual's journey with Biblical application in the sport experience for faith and life. These people will approach spiritual matters with a long-term focus, committed to the whole-life development process of each person. While evangelist chaplains and pastoral chaplains may simply tolerate sport as a way to minister to people involved in it, the sport mentor must fully engage the sport, its culture, and all those who participate in it to be an effective and transformational force in their lives.

4.9 Summary

The utilisation of sports and recreation within religion, in particular Christianity, demonstrates the fact that the Church had recognised the latent potential these disciplines might contribute in promoting evangelism. It furthers also the missionary task given by Jesus Christ (Matthew 28:18-20). In this regard, Garner (2003:24) stressed that:

> As we attempt to reach these groups, we must be intentional in sharing the gospel at each opportunity. We must be deliberate, with a settled determination and a calculated plan to win people to Christ, using all the tools at our disposal [including sports and recreation]. Otherwise, we become such as any other recreation and sports activity supplier. The Christ distinctive must permeate all that we do.

It was since 1857 that, due to a number of reasons, Muscular Christianity as a phenomenon became a reality within society. Eventually Sports and Recreation

Ministry flow naturally from the heart of Muscular Christianity, based mainly on the Evangelical model of this movement, identified by Mathisen (1994). Prestjan (2007:21) asserted that Muscular Christianity was aimed at uniting man with Christianity, but the writer of this thesis is of the opinion that the formation of Sports and Recreation Ministry ultimately led to connecting man with God Almighty. Efforts to this effect are seen in sports and recreation outreaches, using these activities either as a platform or as a medium, touching the lives of various target groups such as those in prisons, those attending big sports events, and numerous others associated with sports and recreation. The specific objective of the outreaches through sports and recreation is to introduce them to Christ as their Lord and Saviour.

Moreover, it is interesting to note that the engagement of the Church with sports and recreation occurred during a very prominent period in the history of the Church (Mostert 2010: 171-208). Since 1857, the same year in which Muscular Christianity became known, revival swept through the USA. Prominent in this revival was the Dutch Reformed Church in Fulton Street in New York, also the First Presbyterian Church in Utica and the Anson Street Presbyterian Church in Charleston. It also brought a total change from Maine to California; changed towns such as Albany, Chicago, Philadelphia, Newark in New Jersey, Haverhill in Massachusetts and various denominations in Boston, Louisville in Kentucky and New England. Revival spread also to Europe (Wallis, Scotland, Ireland, Britain, the Netherlands, Sweden and Germany), and to other parts of the world such as India, Indonesia, West Indies, and South Africa, lasting for approximately 30 years.

Whether revival came as a result of Muscular Christianity and what it had accomplished through sports and recreation, or perhaps the other way around, is open to debate. It nevertheless remains an unusual manifestation of events. If revival was indeed the trigger in initiating the formation of the Muscular Christianity movement, how did Muscular Christianity, and thus the Sports and Recreation (Outreach) Ministries, transpire within the South African context? This and other questions will be examined in the next chapter dealing with an empirical survey

involving the Sports and Recreation Ministry within South Africa and, in particular, within the Afrikaans Dutch Reformed Church.

CHAPTER 5

SPORTS AND RECREATION MINISTRY WITHIN SOUTH AFRICA

5.1 Introduction

When the relationship between sports and Christianity as represented in the engagement – disengagement – re-engagement cycle of the West (of Ladd and Mathisen) is compared with that of the African cycle (explained by Linville) cited in Tucker (2009:2-3), the following is noted: The Western cycle's engagement was around 1850, while Africa's was only in the late 1880s; the disengagement period fell together and commenced in 1920; in the mid-1900s, thus around 1950, the Western cycle registered a re-engagement phase, whereas the African re-engagement occurred around 1990 and continued into the twenty-first century. (See § 4.2.1.)

In the USA and Europe, the 1857 and 1858 revival (Mostert 2010:187-195) took place concurrently with the conception of Muscular Christianity. The revival in the USA started before the arrival of Muscular Christianity in the country, while the revival in Britain only followed after the formation of the Muscular Christianity Movement in the country. This revival, according to Mostert, also spread to other parts of the world, including Africa and South Africa in particular. Entire communities such as those of Worcester, Montagu, Wellington, Paarl, Stellenbosch, Heidelberg, Swellendam, Tulbagh, Ceres, Robertson, Villiersdorp, Calvinia, Prins Albert, Graaff Reinet, and Richmond in the South and Eastern Cape were changed when the Holy Spirit were poured out on them. Reports of revival were also recorded in the Free State and Transvaal, spreading further, across the South African borders and even as far as Northern Rhodesia (Zambia) and Southern Rhodesia (Zimbabwe).

As part of exploring the status of Sports and Recreation Ministry within the Dutch Reformed Church of South Africa, this chapter will investigate how sports and recreation are utilised by individuals, congregations and ministries within the country. It will furthermore also examine the possible manifestation of Muscular Christianity and/or Sports and Recreation Ministry, which might have occurred simultaneously with the South and Southern Africa revival of the 1860s.

5.2   Expansion of colonial powers in Africa and the Christian Church

Colonial powers and those within the colonised territory influence one another, amongst others, in terms of religion, culture, and ideology. However, the following opinion is expressed by Barnett (2004:40-41) debating "foreign thoughtworlds" which affect national security:

> The historical record of religious evangelism, naturally focusing on the primary evangelical religions, Christianity and Islam, is an important source for insight into foreign cultures, approaches to influencing foreign minds, and the pitfalls of cross-cultural encounters. For the example of Christian evangelism, there is a long history of portraying the gospel message in local terms, or "contextualizing" it: Matteo Ricci in 17th century China or Bishop Lesslie Newbigin in 20th century India and Britain … At present, the Christian message and efforts to spread it are seen in many … urban settings as out of cultural context, irrelevant in a society that emphasizes the free individual pursuit of happiness and the legitimacy of almost any kind of worldview, and often as something to be avoided.

In this regard, Cleophas (2009:15) noted that the British influences were even more intense than what is generally observed:

> … British religion, language, culture, habits and customs, including physical education and physical culture, came to be established in Southern Africa. The games and sports practised in South Africa are generally seen to be the foremost British contribution to the development of physical education and physical culture.

Barnett's (2004) study is a recent interpretation of evangelism efforts; but how did the colonial expansion of the 1800s until the beginning of the 1900s impact on the occupation of African land, and how did colonialism take shape?

5.2.1 Rise of colonial powers

European countries were interested to expand mainly in terms of trade and entered a race for land which was described as being "unclaimed or challenged territories". Ground rules for colonial expansion were agreed upon at the so-called Berlin West Africa Conference, also known as the Scramble for Africa, at the end of 1884 - some sources indicate 1885 (Griswold 2010:24, 82; Pfister 2006:62; Edwards 1997:540-542; Carter and O'Meara 1982:142, 181). Germany embarked on the race for colonies in both Africa and Asia supported by the aggressive pleas from the German missionary leaders.

"*Kolonisieren heist missionieren*", was the opinion of Solf, the then German Secretary of State, saying that colonisation involves missionary work (Bosch 1979:137). Bosch argued further that colonisation was in effect an "indirect mission war". Subsequently, in 1901, the British Empire demonstrated its approach in this regard when a commemorative journal was published in celebrating the second centenary of the Society of the Propagation of the Gospel in Foreign Parts, under the name "The Spiritual Expansion of the Empire".

Rodney (1982:252), conforming to other leading perspectives on colonialism, is of the opinion that colonisation is advanced by a number of agents, especially Christian missionaries, while explorers, traders and soldiers also played a substantial role. The adventurer, Sir Henry Johnston, cited in Rodney (1982:252), affirmed this by saying that "each mission station is an exercise in colonialism". However, according to the Comaroffs, cited in Dunch (2002:312), "Missionaries were not agents of colonization in any direct political sense". Their political role was:

> ... "necessarily indeterminate," ... largely due to the separation between religion and politics in the missionaries' own theology. However, for the Comaroffs ... - "the seeds of cultural imperialism were most effectively sown along the contours of everyday life" - and on that score "the ideological onslaught on the part of Christian missionaries, self-styled bearers of European civilization", was the very essence of colonization.

Pfister (2006:63-64), supported by Griswold (2010:82), claimed that missionaries were, on the other hand, also dependent for their safety on the colonial power, and thus had to "cooperate with the power" should a conflict of interest appear. She wrote:

> Since the 1840s the Protestant Rhineland Missionary Society (*Rheinische Missionsgesellschaft*) had played a particularly important role in South West Africa [Namibia], covering the land with a network of missionary stations and furthering colonization ... When there was a conflict of interest, the missionaries invariably took the side of the colonial masters during the entire colonial period, acquiescing – sometimes reluctantly, sometimes readily – in the discrimination, oppression, and killing of the indigenous population.

The following generalised interpretation of the average missionary's characteristics is pointed out by Beidelman, cited in Kokkenen (1993:156):

> "Christian missions represented the most naïve and ethnocentric, and therefore the most thoroughgoing, facet of colonial life." Ready to die for the sake of the Gospel, missionaries wanted to bring what they thought was the best of their religion and culture to the people of Africa. Thus missionaries were often also devoted to serving the interests of African people to the degree that they understood them, sometimes even if it brought them into opposition to the colonial government.

The British Empire as a colonial power utilised the Church as an agency to spread the Empire's influence within a colony through various means, including "cultural power and shared values of games". This was also the approach by most of the other colonial powers. Stoddart (1988:654-656) linked another dimension to this (see chapter 4):

> Given the close connection between the church and education in England during the late nineteenth century, it is not surprising that muscular Christianity emerged. These young men ... naturally saw a connection between "healthy" sport and the civilising properties of Christianity. Consequently, in many parts of the empire clerics were either keen players or supporters or both of the mainstream games; for example, the Reverend the Honourable AV Lyttleton, 1890s president of the Wodehouse Cricket Club in the Kimberley region of southern Africa. CT Studd, of a famous late-nineteenth-century cricketing brotherhood, gave up a promising playing career to undertake missionary work; Bishop Tyndale-Briscoe was a notable imperial muscular Christian; and Archie

Liddell, the 1924 Olympic sprint champion, was another famous example, though his field of service was in China rather the empire. The practice was taken up within the empire itself, so that GC Grant, from the famous Trinidadian trading family, went to missionary service in Africa after his Cambridge education and a stint as captain of the West Indies cricket team.

The Muscular Christianity philosophy, according to Cleophas (2009:21-23), is undoubtedly linked to South Africa's racial hierarchal structure and is found in the physical education "avenue through which mental, moral and religious benefits are developed and sustained". Cleophas claimed that public schools became known for being a learning institute for manliness, "but also the home of games". The group or team efforts towards excellence were given priority within the Muscular Christianity's methodology. This was introduced into the elite's "exclusive games of cricket and rugby-football", although other games such as hockey, lawn tennis, fives, rackets and golf were also included.

In addition, Akyeampong and Ambler (2002:11) wrote that:

> Colonial officials, European capitalists, and missionaries viewed organized sports - football, cricket, field hockey, rugby - and the rules that characterized them as an important dimension of colonial hegemony. They believed that structured "play" with rules and in a time framework inculcated time consciousness, discipline, courage, and endurance in Africans. It fit into capitalist and Protestant notions of 'purposeful leisure," and redirected Africans from 'corrupting' leisure activities such as dancing and idle gossip.

Nevertheless, Ross, cited in Toriola, Adetoro, Toriola and Igbokwe (2000:57), pointed out that physical activities were utilised by the inhabitants of a specific area to "preserve indigenous cultures and traditions, which have been passed on from one generation to another". However, Amusa and Toriola (2010:666) are of the opinion that the arrival of the western powers in Africa, also "marked the beginning of the erosion of the traditional education and the establishment of colonial and missionary models of education that regarded the indigenous physical activities as primitive, immoral and anti-Christianity".

Colonisers also made use of sports in an attempt to ensure a more disciplined working class in the African urban areas. Tucker and Carstens (2008:211) wrote that sport was specifically combined with religion and education to ensure control over subordinates during the colonial era. In other parts of the world, sports were employed to accomplish other objectives. Fozooni (2004:358) claimed that:

> ... during Reza Khan's autocratic reign (1925-41) [in Iran,] Football became a mechanism for transferring tribal allegiance to the central government. As with Mao Zedong's capitalist People's Republic of China, it was the middle class university and high school students who initially took up organized football, although its expansion into the ranks of proletarians seems to have been more rapid in the case of Iran. The ruling classes of both countries saw football 'as a symbol of modernity; a talisman of topicality; a statement of intent'.

Realising the Christian Church's task and the important role missionaries had to play, the best missionary results materialise when an individual is approached holistically. Such a ministry entails κερυχμα (proclaiming the Gospel), κοινονια (Christian relations with people), and διακονια (caring for people and their daily needs). These three elements culminate in a church service in which God is worshipped for bringing a congregation together. Van Niekerk (2009:7) argued that:

> The best type of mission work will be an approach in which all four are so interdependent that they are inseparable within the concrete reality and world of people in need.

However, Neill, cited by Bosch (1979:118), concluded this part with the following:

> Whether we like it or not, it is the historic fact that the great expansion of Christianity has coincided in time with the world-wide and explosive expansion of Europe that followed on the Renaissance; that the colonizing powers have been the Christian powers; that a whole variety of compromising relationships have existed between missionaries and governments; and that in the main Christianity has been carried forward on the wave of western prestige and power.

5.2.2 Missionaries to Africa

In 1647, a Netherland ship - the *Haarlem* - stranded on the shores of the coast of the Cape of Good Hope. Realising the potential of the area, two survivors of the shipwreck, Leendert Janszens and Nicolaas Proot, recommended to their employer, the *Verenighde Oost-Indische Compagne* (VOIC) the establishment of a halfway post to, amongst others, consider the possibility of a colony at the Cape of Good Hope and to spread the Word of God into the African continent (Van Niekerk 2009:1; Knoetze 2002:33). The arrival of Jan van Riebeeck in Table Bay, Cape Town on 6 April 1652 marked the official founding of the Cape Colony. Brook and Meyer, both cited by Olivier (2007:589), argued that the South African society is the only people in the world founded upon Calvinistic-Christian principles.

In 1737, 85 years later, the two employees' proposal finally took shape when a German from the Moravian Missionary Society, Georg Schmidt (1709-1785), arrived as the first missionary in South Africa. Schmidt started his work under the Khoikhoi and later also founded the Genadendal Missionary Station (Knoetze 2002:34; Kritzinger 1988:13). It was however the first *Krankenbezoeker*, Pieter van der Stahl, who led the Khoikhoi in the Christian religion and out of whose work a Khoikhoi woman was converted on 3 May 1662, ten years after Jan Van Riebeeck arrived in the Cape (Cronje 1948:62).

The Dutch Reformed Church of South Africa experienced differences of opinion with a number of missionary societies conducting missionary work in southern Africa and moved to be independent in her missionary responsibility, specifically within South Africa (Knoetze 2002:34). This led to the formation of what was later to be known as the South African Missionary Society (SAMS) under the leadership of Reverend Johannes Van der Kemp (1747-1811). He, "a tough army officer and doctor", was the first missionary of the London Missionary Society (LMS), who arrived in the Cape in 1799 and was "the real founder of Christian mission in South Africa" (Erlank 1999:8-9; Edwards 1997:536; Kritzinger 1988:14; Cronje 1948:62-63). Some of the other LMS missionaries who followed Van der Kemp were James Read (1777-1852), who worked among the Khoikhoi, Dr John Philip (1777-1851), JJ Kicherer

(1775-1825), Johann Schmelen (1776-1848), Robert Moffat (1795-1883), who worked among the Bechuana at the Kuruman Mission Station for 50 years and translated the New Testament into Tswana, and David Livingstone (1813-1873), Moffat's son-in-law. Edwards (1997:537), supported by Griswold (2010:27) wrote that Livingstone was still exploring Africa for the sake of "commerce and Christianity" at the time of his death and was:

> … still being the friend of Africans without converting them, still hoping for great things. His African servants paid him a truly great tribute: they buried his heart in Africa [under a mvula tree] but carried his body to the coast for burial among his own people.

After the Cape colony became part of the British Empire (1806), more missionaries came to the southern point of Africa to spread the Gospel. In 1816, according to Kritzinger (1988:14), the first Wesleyan Methodist Missionary Society (WMMS) missionary, Reverend Barnabas Shaw (1788-1857), arrived in the Cape. The Scottish or Glasgow Missionary Society followed with Reverend William Ritchie Thomson (1794-1891), who was to become associated with the Dutch Reformed Church, Reverend John Brownlee (1791-1871), Reverend William Chalmers (1802-1847) and others who work among the Xhosas in the Eastern Cape. Missionaries such as the Reverend James Laing (1803-1872) (a relative of the writer of this thesis) who arrived in 1831, contributed also in other respects in spreading the Gospel. He was instrumental in completing the translation of the Bible in Xhosa. Laing was also the first missionary at Burnshill Missionary Station and ministered to King Ngqika and his people (Dixon-Smith [2011]:1).

Other European missionaries who followed were (Kritzinger 1988:15): The Paris Evangelical Missionary Society and Rhineland Missionary Society, amongst whom Samuel Rolland (1801-1873), Reverend Jean-Pierre Pellisier (-1867) and Francois Coillard (1834-1904), who worked in Lesotho and Zambia, arrived in the Cape of Good Hope in 1829. In 1834, Jacob Döhne (1811-1879) of the Berlin Missionary Society arrived, followed by Carl Wilhelm Posselt (1815-1885), Alexander Merenshky (1837-1918), who worked among the baPedi, and the missionary among the Vendas, Reverend Erdmann Schwellnus. Thereafter the Hermannsburg Missionary Society

also sent their missionaries to the Cape. The first missionaries from the American Board of Commissioners for Foreign Missions (ABCFM) arrived in South Africa in December 1834 (Kritzinger 1988:15; Keto 1977:602). They were Alexander Wilson (1803-1841), a physician, Henry Venable (1811-1878) and Daniel Lindley (1801-1880), who worked among the Zulus (Kritzinger 1988:15).

Kritzinger (1988:15-16) indicates that more European missionaries from the British Anglican Church Missionary Society, the Swedish Missionary Society sent by the Luther Church, the Swiss Missionary Society and the Norwegian Missionary Society's Hans Paludan Smith Schreuder (1817-1882), who arrived in 1844 and founded the first Christian mission within Zululand, were sent to the Cape. On the other hand, the Roman Catholic Church missionary action was only later introduced due to the aggressive Protestant missionary efforts in the area.

In concluding this section, Griswold (2010:29-30) cited the Kumms, the founders of the Sudan United Mission in Nigeria in 1904, who were concerned about the industrial revolution that would not only create the opportunity for Christian missionaries to spread the Gospel into Africa and Asia, but also for the Islam faith to be spread. This resulted in the gathering of 1200 Protestant missionaries at the World Missionary Conference in Edinburgh, Scotland to discuss "the greatest crises Christianity was facing". Speaking at the Conference, John Mott, the founder of the YMCA, said:

> Two forces are contending for Africa – Christianity and Mohammedanism [Islam]. In many respects the more aggressive is Mohammedanism. It dominates Africa on its western half as far south as 10°N. latitude, and on its eastern half, as far south as 5°N ... If things continue as they are now tending, Africa may become a Mohammedan continent ... Once received, it is Christianity's most formidable enemy. It permits a laxity of morals, in some cases worse than that of heathendom. It sanctions polygamy. It breeds pride and arrogance, and thus hardens the heart against the Word of God.

5.2.3 The Dutch Reformed Church's missionary efforts

According to Du Plessis, cited in Van Niekerk (2009:3), the Dutch Reformed Church was a missionary church. In a related vein, Van der Watt (2003:214-215) argues that "Mission was seen as part of the Afrikaner's calling in Africa". This Church realised that it had to have a domestic and foreign orientated missionary approach. In terms of its domestic mission, the Dutch Reformed Mission Church was founded in 1881, with the primary priority to "collect souls for the Kingdom of God" as guided by the Scriptures of Matthew 28:19 and Mark 16:15, supported by educational, medical and agricultural aid. This led to the construction of schools, hospitals, theological seminaries, workshops and many others. Reverend Stephanus Hofmeyr became the first Afrikaans speaking missionary assigned to foreign territory (Cronje 1948:64).

The mentioned infrastructures were also found to be part of the Church's foreign approach which commenced with missionaries to Bechuanaland (Botswana) in 1877, to Nyasaland (Malawi) in 1889, to Southern Rhodesia (Zimbabwe) in 1891, to Northern Rhodesia (Zambia) in 1899 and through the Sudan United Mission in Nigeria since 1908 (Van der Watt 2003:214-215). This is also the case in the north of the continent, south of the tenth parallel, where "the British were only too happy to let the missionaries do the hard work of constructing an infrastructure, primarily schools and hospitals" (Griswold 2010:102). In 1908, missionary efforts also followed in Portuguese East Africa (Mozambique), to Kenya in 1944 and to Swaziland in 1945.

In May 1894, the writer of this thesis' great-grandfather, Albert van der Westhuyzen, and his friend, Dr WH Murray, left Cape Town harbour and arrived at Mvera Missionary Station in Nyasaland two months later. He was only the ninth pioneer missionary to Nyasaland and served as pioneer missionary-farmer until his return to South Africa in 1918 (Murray 1940:1; Murray 1931:87-88). His son, the writer's grandfather, Dr Gideon van der Westhuyzen, also served the Lord as a pioneer missionary-doctor. However, he was first assigned to Tivland at Kunav and the Mkar Missionary Stations in Northern Nigeria, where he also married his second wife in 1935. Later he was given the opportunity to return to his country of birth, Nyasaland,

where he was stationed at the Nkhoma Missionary Station. Thereafter he was sent to Morgenster and Gutu Missionary Stations in Masjonaland in Southern Rhodesia and finally returned to South Africa in 1950 (Wiegand 1983:372-373).

Should the time of engagement (1880) and disengagement (1920) of the Christian Church in Africa with sports and recreation be kept in mind, it should be noted that it corresponds to a large extent with the missionary efforts of the Dutch Reformed Church of South Africa and its Mission Church founded in 1881.

5.2.4 Sports and recreation activities utilised by missionaries

The application of sports and recreation activities within the missionary field is commendable, although it is viewed as being a controversial and, in many cases, a revolutionary means to steer a group in a particular manner. In this regard Riordan, also cited in Toriola et al. (2000:58), described the importance of sport in developing countries, but it could also be made applicable to those environments missionaries were assigned to:

> Sport in developing societies is ... specific utilitarian and ideological designs ... associated with hygiene, health, defence, patriotism, integration, productivity, international recognition, cultural identity, and nation building. Sport, therefore, often has the quite revolutionary role of being an agent of social change, with the state as pilot.

The sporting activity of missionaries, especially those in Nyasaland (Murray 1940:11) and Northern Rhodesia (Cronje 1948:18-19, 85), was hunting, although it was primarily done for food. However, there was another side to the involvement of missionaries with the sports and recreation activities. In her book about her life in Nyasaland (Malawi), Hugo ([2011]:26) mentioned that her father, Reverend Kotie Retief, together with other missionaries, amongst whom Albert van der Westhuyzen (great-grandfather of the writer) most probably was, conducted a sports and games day for the children of the Mvera district on 22 June 1911.

In the South African context, the history of many missionary activities has been well recorded by missionaries such as "the Swiss at Lemana, the Anglicans at

Setotlwane, and the Dutch Reformed at Bethesda and Botshabelo in Middelburg" (Mashale 2009:2). Nevertheless, little information regarding the role played by these missionaries in the provision of education is readily available. This is also the case in terms of the utilisation of sports and recreation activities at missions in general, although according to Zeleza and Veney, cited in Tucker (2009:2), sports were utilised by missionaries as part of their approach to evangelise and to minister to the African natives. Fortunately, examples of sports and recreation activities at missions in South Africa were documented, some of which are mentioned below:

Cleophas (2009:59) alleged that formal education started in the Cape with the arrival of missionaries in the nineteenth century. According to this author, British authorities in the Cape believed that:

> ... church membership and therefore missionary schooling helped indigenous people and slaves accept their low status in society. Physical education opportunities for Coloured children were in some way always associated with this missionary education system.

A number of physical education and culture programmes in teacher training schools were crafted. The following Teachers Training Schools are listed by Cleophas (2009:69-97): the Genadendal Teachers Training School, which was started by the Moravian missionary Schmidt in 1737, the Zonnebloem Teachers Training School in Claremont, Cape Town formed in 1858, the Athlone Teachers Training School in Paarl founded in 1926, the Wesley Teachers Training School in Cape Town started in 1938, and the Battswood Teachers Training School which grew out of a Primary School with the same name in Wynberg established in 1892. Cleophas (2009:94) noted that education was taken to the indigenous people of the Cape by the church along religion lines. Under the directorship of Theophilus Gotthelf Renkewitz, the Training School at the Genadendal Missionary Station grew as an institution. A theological curriculum was added in 1887, followed by the physical education which was incorporated into the curriculum a few years later (Cleophas 2009:95-96). The latter followed the Moravian philosophies of Johann Amos Comenius and Johann Hus in combination with the official English system. According to Cleophas (2009:96), Comenius:

... advocated that it would be useless to employ a Physical Education curriculum for the purposes of chivalry, because ordinary people could not identify with it. Instead ... he emphasised sense development, recreation and play as part of the curriculum. ... He promoted the idea of long walks for relaxation and geographical study and realised the value of play and saw it as a means to enhance education.

As part of her research about education at the Medingen Missionary Station, Mashale (2009:73) wrote the following regarding sport activities at this Station:

Standing at the intersection between traditional African culture and religion, and European Christianity and all its trappings, the missionaries espoused a Protestant work ethic. They promoted numeracy and literacy, improved black people's general physical health, engaged children in sports activities and tried to improve relationships between teachers, parents and children. ... The missionaries seem to have succeeded in the realisation of their main goal, namely to Christianise, evangelise and civilise black people. However, they also stamped out certain traditional beliefs and to a large extent replaced black culture by Christian beliefs and Western culture.

Soccer, according to Alegi (2002:17-19), was played by elite African students at the mission schools in the Cape and Natal, while others such as the African, Indian and Coloured workers learned the game at the diamond and gold mines at Kimberley and the Witwatersrand. This led eventually to probably the most popular form of soccer being played within the urban African leisure during the apartheid period in South Africa. Alegi (2010:15; 2002:19) claims that soccer was brought to South Africa by British soldiers, sailors, traders and missionaries during the expansion of the British Empire in the second half of the 1800s. It was, indeed, as a result of the Anglo-Zulu War of 1879 and the subsequent war with the *Zuid-Afrikaansche Republik* (Transvaal) in 1880 to 1881 that many British soldiers were brought to South Africa and introduced the football to initially the people in Natal (Alegi 2006:419). Natal was referred to as the "home of the game in South Africa". Bolsmann (2010:99) stated that the earliest mention of football matches taking place in South Africa was in Port Elizabeth and Cape Town in 1862 and in Pietermaritzburg in 1866. Alegi (2006:419-420) indicates that mission school students formed a substantial portion of players within many clubs in Natal. Furthermore, the Bush Bucks Football Club was founded by Onslow Carleton, an American Board Missionary at Ifafa Mission Station, while

Adams College's Shooting Stars Football Club "is one of the best documented of the first mission-based football". Eventually white South Africans, specifically the Afrikaners, realised that soccer had became "the cultural domain of lower-class blacks, and, as a result, appropriated rugby instead" (Alegi 2006:420; Alegi 2002:21). Interestingly, Alegi (2002:22) notes that tennis, field hockey, netball and basketball were played by the young urban African women at the mission schools.

On 23 August 1862 at 15:00 at Greenpoint in Cape Town, the first recorded rugby football game was played between 15 officers of the 11th Regiment Royal Engineers and Royal Artillery and 15 gentlemen, although only 14 played, from the Cape Town civil service (Van der Merwe 2001:85). The word football causes confusion in many instances as it is interpreted as on the one hand being rugby and on the other hand as being soccer. In this regard, Alegi (2010:15) differs from Van der Merwe as the aforementioned interpreted the game as being a soccer game. The writer of this thesis supports Van der Merwe as a soccer team consists only of eleven players, while a rugby team consists of 15 players.

Over time a decline of soccer and a rise of interest in rugby were registered amongst the whites in South Africa. According to Black, Nauright, Morrell and Thompson cited in Alegi (2010:16-17), rugby was first developed among "English-speaking public (boarding) schools, which sought to inculcate a sense of fair play, manliness, and Britishness among students". Moreover, the history of rugby in South Africa (Rugby Football History [2011]:8) revealed the following:

> The rugby team in particular became synonymous with apartheid. Rugby was a British public school invention, played by the cream of colonial Anglo Saxon society. But in South Africa, it was Afrikaners who dominated the sport, and for them it was more than a game – it was an expression of resurgent Afrikaner nationalism, an opportunity for mauling, rucking, physical revenge against an old political foe [British Empire]. ... This is not to say that non-whites didn't play rugby, indeed, white missionaries used sport as a way to encourage 'respectability' in the emerging non-white middle class during the early 19th century. This included Cricket, Tennis, Croquet, Soccer and of course Rugby. In fact Rugby dominated the non-white sports scene in places such as the Cape colony and the Eastern Cape in particular through to the late 1960s ...

Cricket was introduced to South Africa just after the first British occupation of the Cape around 1795 (Bolsmann 2010:100). This led to the founding of a number of cricket clubs during the 1840s and 1850s, as well as to the first regular cricket competition in the Cape colony in 1862. Rugby, on the other hand, was first played around the 1860s. According to Bolsmann (2010:101), the importance of cricket and rugby is:

> ... beyond the sporting contest and the financial gains. They were important politically, particularly in relation to maintaining the bonds of the Empire and the forging of a white South African identity.

This is confirmed by Roger, cited in Grundlingh (1995:114), who refers to rugby saying that:

> ... the playing fields bequeathed by the Empire have become the symbolic sites of post-imperial struggles - for power, for identity, for the *style* of self-determination.

This was specifically the circumstances within South Africa. Grundlingh (1995:114) also cited Kellas demonstrating the linkages between the discourses of rugby and nationalist ideology:

> ... the most popular form of nationalist behaviour in many countries is in sport, where masses of people become highly emotional in support of their national team. But the same people may display no obvious nationalism in politics, such as supporting a nationalist party or demanding home rule or national independence.

It can thus be deduced that sports like cricket, rugby and soccer were probably some of the first sports activities that missionaries utilised in their quest to spread the Gospel of Jesus Christ into Africa, or to demonstrate their support towards colonial powers. However, the specific intention for the utilisation of these activities is not clear, while the recreative element(s) thereof cannot be denied. Nevertheless, Tucker (2009:4) emphasised the utilisation of sports in a missionary context:

> ... there seems to be evidence that many missionaries were far more intentional about ministering to people through sport –and utilising sport as a vehicle for the Gospel message itself. ... many of these missionaries

established organised sports programmes and built their ministry around the interaction they formed with African people through sport. The modern Sports Ministry movement would call these "models of sports ministry". I believe the early missionaries probably viewed sport as an expedient tool through which to build relationships and share the love of Christ.

5.3 Sports and Recreation Ministries on the African continent

Background

According to Putney, cited in Tucker and Carstens (2008:211-212), the participation in the Modern Olympic Games by non-Westerners is a direct consequence of African colonies' inhabitants (and other non-Western areas of the globe) exposure to Western sports by missionaries. In spite of the fact that sports (including recreation) activities were introduced by agents such as missionaries, the Church in Africa refused to embrace the opportunity these activities presented in approaching non-believers with the Gospel.

Sports, and in particular organised sports in Africa, developed and received even greater appreciation and support from the masses. Tucker and Carstens (2008:212) argued that sports were escalated to the status of a religion in Africa, stipulating that the Church and sports are competing for the souls of Africans. More sadly than the aforementioned is that the African traditional religions and their sangomas (medicine-men) grabbed the opportunity to dictate the environment of sports, an environment that the Church was not eager to utilise. In this the Church suffered based on its evaluation of sports being evil, while the popularity of sports and recreation increased amongst those who form part thereof.

Muscular Christianity did not only expose Africa to Christians who are involved in sports, but also developed those sports brought by Westerners to Africa. Armstrong and Giulianotti, cited by Tucker (2009:2), had the following to say about it:

> ... European sports traditions were taught to young African males by Western missionaries, teachers, soldiers, administrators and businessmen. Britain again led the way ... In tropical Africa, elite missionaries endeavoured 'to create Tom Brown [see § 4.2.2] in Africa' through linking moral training to muscularity.

Among the missionaries, Muscular Christians such as CT Studd and others were found. McLeod, cited in Tucker (2009:7), wrote the following:

> At the Church Congress in 1892 a bishop from tropical Africa declared that 'for the natives athletic exercises seem to be associated with Christianity'. He praised their enthusiasm for football, but regretted that they had not yet got interested in cricket. Mission literature emphasised the 'manliness' of the missionaries: they showed strength and courage in the face of dangers of all kinds, natural or human - but they also loved sport.

5.3.1 Expansion into Africa

The following examples of Sports and Recreation Ministries in Africa are but a few of the ministries which were established over the years.

Tanzania and Zanzibar

In the 1870s, a Christian college, the St Andrews College, was founded on Zanzibar by the Universities' Mission to Central Africa (UMCA). According to Zeleza and Veney, cited by Tucker (2009:4), this College trained teachers and clergy in the northern African region with the purpose of being sent out to East and Central Africa. These teachers and clergy were introduced to sports such as soccer and cricket, which they again utilised when opening a school or church in their assigned working environments, while spreading the Gospel.

Moreover, Tucker (2009:5) again cited Zeleza and Veney, indicating that the UMCA also realised the need for a "Boys Club" aimed at the urban youths in Tanganyika (Tanzania). Sport was again used, like in the primary and secondary schools, to establish a sense of discipline combined with "the dignity of labour, the value of authority, and the manners of good citizens" within each participant.

Egypt

The Kasr El Dobara Evangelical Church in Cairo was one of the churches in Egypt that embarked on the KidsGames Sports Ministry programme in the late 1980s and which attended the Seoul, Korea World Sports Ministry Conference in 1988 (Daniels and Weir 2008:7). Realising the opportunity the Church had to attract people utilising

223

sport and then to share the Gospel with them, major sports events such as the Olympic Games and the Football World Cup were targeted to spread the Gospel.

The first large scale Global Community Games (GCG) was launched in Egypt in 2000. Tucker and Carstens (2008:149) claim that:

> Since then, GCG is used as the largest development programme in Egypt. All cities are reached and sport has become the most effective tool in reaching the youth in Egypt.

Daniels and Weir (2008:8) noted that in 2002, the KidsGames leaders in Egypt became aware of the fact that thorough leadership training was of essential. Not only were these leadership training courses aimed at preparing the leadership to present KidsGames, "but [it] also gave them principles of leadership of much wider application". Thereafter, in 2004, the "Pillars of Influence", a training initiative, was instituted, aimed at the "new generation of influential leaders functioning together in harmony towards the transformation of our community for a better life". The course included self-assessment, strategic thinking, partnership training, an overview of sport and sports ministry, evangelism, discipleship and church sports against the background of Biblical leadership.

In 2006, Maged Fawzy, the leader of the Church Sports Ministry, seized the opportunity offering the Africa Cup of Nations' organisers the chance to organise volunteers who would be of service during the particular major event. Commenting after the tournament, Fawzy, cited in Daniels and Weir (2008:7), said the following:

> I believe this is real sports ministry - not just working in the church but taking the church outside. People need to see Christians as a good example. I was able to build amazing relationships with people who are not Christians and I think a lot of them will help us in KidsGames in future.

Other initiatives of the Church in Egypt are amongst other that of a football club, the Egypt Soccer Academy, aimed at talented youngsters between eight and 13 years of age, to train them professionally, but also to include spiritual lessons while developing their soccer skills. Daniels and Weir (2008:8) claim that the ultimate goal

of this initiative was to train potential players to such a level that they would be able to contest for a place in the Egypt national league.

Ethiopia

Sports Friends, cited by Abera (2010:59-60), mentioned that Ethiopia as a country is very much part of those African countries which are involved in the sports ministry phenomenon. Abera noted also that this ministry group is utilising sports to evangelise, but is collaborating with a number of churches and other Christian organisations to further the message of the Gospel. Children and the youth are the main Sports Friends' target group, utilising material such as the KidsGames (Abera 2010:61). According to the overview given on the website of Sports Friends ([2011]), the following is conveyed about this ministry specifically within this east African state:

> … sports ministry is an excellent tool for the church to use in planting new churches, evangelizing the lost, discipling believers into maturity, and advancing God's Kingdom. … Sports provides an excellent, real-world classroom to teach young people about Godly character traits – selflessness, sacrifice, perseverance, commitment, unity, respect for authority, etc.

As a result of Sports Friends' initiatives of sports ministry more than 1200 churches in Ethiopia commenced with sports ministry programmes in their congregations. These figures were recorded in 2007 (Sports Friends [2011]). Tucker and Carstens (2008:149), however, indicated that "more than 1000 churches are in active sports ministry partnership". Furthermore, more than 100 churches, most of them within Muslim villages, were planted through sports evangelism, while more than 15 000 Muslim converts to Christ were witnessed.

Nigeria

Nigeria gained its independence from the British Empire in 1960 (Toriola et al. 2000:65), after having been colonised in 1885 (Griswold 2010:21). The importance of religion in the lives of Nigerians and the expansion of Christianity experienced, is demonstrated in the figures of growth from a mere 176 000 to almost 50 million believers over the past century (Griswold 2010:19).

In terms of sports and recreation activities, it is argued by Toriola et al. (2000:65) that Nigerians were mainly introduced to modern competitive sports by the British missionaries. Within the schools, and specifically those formed by missionaries, sports were structured on a recreational basis. There were, however, also times or events during which several competitive sports were presented, such as the celebrations of the British Empire Day.

In the run-up to the 2000 World Open Taekwondo Championship in Eindhoven, the Netherlands and the 2000 National Sports Festival in Baunchi, Northern Nigeria, the Sports Prayer Group started as an intercessory prayer meeting (SPG [2009]:1-2). Under the leadership of George Ashiru (later reverend) the Sports Prayer Group's sports events ministry grew, as a prayer meeting was called for the Nigerian National Judo Federation during the latter part of 2001. Eventually in February 2003 the Sports Prayer Group was officially launched in the National Stadium in Lagos and is but one of the pioneer sports ministries in the country. This ministry served as chaplains at the Abuja 2003 Games, and is also running Sports Ministry certificate courses since 2004.

Moreover, Tucker and Carstens (2008:148-149) also demonstrated some other so-called recent African success stories:

Madagascar
The KidsGames Sports Ministry attracted 200 000 children from four provinces on the island of Madagascar. In an attempt to transform the country through key values, KidsGames united the Church, government and civil society according to Tucker and Carstens (2008:149).

Niger
A regional partnership of Francophone countries was driven by Niger to prepare for the 2005 Francophone Games in terms of mobilising churches' evangelistic initiatives (Tucker and Carstens 2008:149). A "123 Envisioning and Training Conference" was held in the run-up to these Games and dealt with Sports Leadership Training, Global Community Games Training, and Major Sports Event Partnership Training.

5.3.2 South African interaction with sports, recreation and the Church

What follows is an overview into three of the struggle periods the South African nation, partly and holistically, was involved in since the late nineteenth century. These areas include the struggle against British dominance in which the Anglo-Boer War's concentration and prisoners-of-war camps will be looked at, the struggle against Communism, where the South West African-Angola border war will be addressed and finally, the struggle against Apartheid, in which the black consciousness action via sport will be discussed.

5.3.2.1 Struggle against British dominance

The founding of a mission school formed part of the infrastructural development that took place while establishing a missionary station. A direct consequence of the school activities, other than the educational, is the exposure missionaries gave converts, children and others in the immediate vicinity of a station to physical exercises, sports and recreation activities. In his studies, Cleophas (2009:59-60) noted that the physical education of Coloured children was mainly linked to the education missionaries brought to the Cape Colony during the late nineteenth century. By 1899, approximately a third of all schools in the Cape colony attended to the subject of physical education, even though the number of pupils attending schools during the same period increased. Cleophas (2009:61) argued further that:

> During his [Muir] tenure the British exploited the school system as a means to break down Afrikaner nationalism and extend control over Black people.

Merrett (2009:08) presented an example of a certain Anglican Bishop John William Colenso, a distinguished mathematician and a liberal humanitarian, who worked among the Zulu people (Edwards 1997:541). He established a school at the Ekukhanyeni Missionary Station in the Bishopstowe area, ten kilometres outside Pietermaritzburg in 1856. Colenso commented on certain boys' potential as cricketers, "although it has not been established whether sport was ever practiced in an organised way at Ekukhanyeni" (Merrett 2009:08).

Concentration camps

On 11 October 1899, the Anglo-Boer War broke out between the British Empire and the Boer Republics of the Orange Free State and the Transvaal. British soldiers removed Boer families and their workers forcefully from their farms as part of the Scorched-Earth policy, in an attempt to frustrate the guerrilla-fighting Boer commandos. Thousands of mainly woman and children (white and black), but also elderly men, were taken to concentration camps across South Africa. The situation in these camps was devastating, leading to the deaths of thousands caused by poor health and hygiene conditions, unbalanced and meagre diet, poor or very little shelter and lack of proper clothing (Van der Merwe 2004:127). This was done to force the Boers to surrender to the British Empire.

In *Die Vriend des Volks* of 18 December 1913, Reverend AJ Louw, cited by Neethling (1938:245-247), wrote that during this War *seven times* more women and children died in the 45 concentration camps than those fighting against the British – this was a world first. Pretorius, cited in Van der Merwe (2004:122), indicated that 27 927 men, women and children died in the concentration camps, of which 79 percent were children under the age of 16 years. The writer of this thesis' grandfather, Reverend Heinrich Wiegand, was a mere two years old when his father, Jan Wiegand, collected him after the war. He was the only survivor of their family out of the Vredefortweg concentration camp at Greenlands. He witnessed the deaths of his grandfather Heinrich (65), his grandmother Susanna (62), his one month old sister and his 23 year old mother, Maria, as well as other family members (Raath and Louw 1992:204, 207).

In some of the camps, life went on as usual (Wohlberg and Wessels 2002:64-65). According to the mentioned authors, British "authorities tried to care for the physical needs" of those in the camp:

> ... in that they supplied housing, fuel, food, sanitary and medical facilities, and provided education in order to teach the children, but also to prepare them for a future as British subjects. Although they realised the importance of the spiritual and recreational dimensions of the camp inhabitants' lives, they did not take full control of this.

The overall impression from scholastic research showed both sports and recreation activities on the one hand, as well as religious engagements on the other, to be part of the lives of those in a concentration camp. These entities were supposedly never combined, as found within a Sports and Recreation Ministry. However, Raath and Louw, cited in Van der Merwe (2004:122), presented the closest possible example of a Sports and Recreation Minister found during this period: a "reverend-student" (J Geldenhuys) accepted it as his responsibility to get sports up and running in the Springfontein camp.

Most camps held sports days on days such as New Year's day, Christmas day, as well as during Easter (Van der Merwe 2005:130-131; 2004:127). The birthday and coronation of King Edward VII was also celebrated as a special day filled with sporting activities. In some camps the coronation celebrations extended to a three-day sport competition, like the one held in the Klerksdorp-camp.

According to Van der Merwe (2005:130; 2004:120), not only sports activities such as football (,whether it meant rugby or soccer is not clear), athletics, cricket, and tennis were played in the camps, but also recreation activities such as marbles, boards and card games, drills and physical training, gymnastics, croquet, quoits, small games, war games, swimming and angling were enjoyed. Other camps' games included rope-skipping, donkey-races, sack-races, three-legged-races, wheelbarrow-races, orange-in-bucket races, threading-the-needle races, bun-and-ginger-beer races, a band race, bolster fight on donkeys, obstacle races, a half-mile race and cattle-guard-races, to mentioned but a few of the recreation activities (Van der Merwe 2005:131, 138). Fishing and swimming were also listed by Van Schoor and Coetzee (1982:21) as recreation activities.

British sports were in most cases played; there were the odd instances where these sports were introduced to the camp schools for the purpose of Anglicisation, among the Afrikaner (Van der Merwe 2005:134; 2004:117). Cricket is an excellent example of this and was played in camps such as Kimberly, Baberton, Springfontein and Norvalspont. Physical exercises and drills were also included in the camp school

activities (Van der Merwe 2005:139). Van der Merwe (2005:139) argued that the following eventually transpired:

> ... the imprisonment in which the rural Boers, in particular, found themselves (and here prisoners-of-war are included) was the means by which the British sports culture, which they later made part of their own culture (e.g. rugby), reached them.

Traditional Afrikaner or Boer games (also known as small games) were played spontaneously and outdoors (Van Schoor and Coetzee 1982:2, 6-10). These games included *kleilatgooi* (clay-stick throwing), *tolgooi* (top spinning), *kennetjie (*tip-cat), *perdeskoengooi* (horseshoe pitching), *knoopspeel* (button games), *touspring* or *riemspring* (skipping), *ringgooi* (quoits). Van der Merwe (2005:136) further cited Wiid and West who referred to *klip-klip* (five stones), *dolosse, draad-en-blikspeelgoed* (wire and tin toys) as well as Hattingh who made mention of *skool-skool-speel* (school-school). These activities were played all over the camps, but were mainly done as close as possible to the areas of their own tents, due to fear of the British authorities. According to Raath and Louw (1992:67), children quickly started to play in the street areas between the Bell-tents in the Vredefortweg concentration camp.

Very little is known about sports and recreation in the Black concentration camps. The reason for this is that "documentation was not as carefully kept as in the case of white camps" (Van der Merwe 2005:139). Black and Brown people were also part of predominantly White camps. Those records that did survive, indicated that the situation in these camps in terms of sports and recreation was much worse than what seems to be the case in White camps (Van der Merwe 2005:137-139). It is however known that Black children played with wire and tin toys, and were also included in athletic programmes, for example the 220-step races and the one-mile races. Van der Merwe (2004:127) referred also to an article published in *The Graphic* with a photo of two boxing Zulu boys. Ultimately, the spirit in a camp correlated to a great extent with the physical recreation activities presented and participated in within the specific camp. This was the opinion of Cuthbertson et al., cited by Van der Merwe (2004:124).

Boer commandos competed in *boeresport*, which was already part of the Afrikaner culture since the early nineteenth century - even Boer generals took part in it. These activities, according to Pretorius, cited in Labuschagne (2007:66), included *stoktrek, skilpadtrek, jukskop* and *toutrek* (tug of war)", while Grobbelaar , also cited by Labuschagne (2007:65-66), indicated that *boogsprietloop, mandjieloop* and *ringsteek*, and semi-military activities such as target shooting and horse riding, were also included.

Prisoners-of-war camps

According to Van Schoor, cited by Van der Merwe (1998:76), 24 000 of the 27 000 Boers and their sympathisers captured during the course of the Anglo-Boer War were sent abroad to camps in St Helena, Ceylon (Sri Lanka), Bermuda, India and even Portugal. This was done to prevent them from being freed by the fighting Boers in order to join their forces. It was also done to demoralise those Boers still fighting. Prisoners' ages varied between seven and 78.

In the prisoners-of-war camps rugby was extensively played by the prisoners to alleviate the stress, boredom and physical deterioration brought on by their imprisonment (Van der Merwe 1998:79-80). Amongst the physical activities, according to Benbow, cited in Labuschagne (2007:66), *boeresport* events were organised and were seen as a favourite pastime for the prisoners on Bermuda. Rugby, however, was the predominant game played in these camps, specifically due to its physical encounters. Other favourite sports included soccer, cricket, tennis, boxing and athletics (Van der Merwe 2011:220). The same players who enjoyed playing rugby also indulged in the other games and sports. Andree, cited by Van der Merwe (1998:79-81), referred to the Ceylon-camp saying:

> Suffice it to say that the Boers are keen on all forms of sport, especially cricket and the two sections of football, and they play Rugby a great deal better than they do Association [referring to the Boer-Brit relationship] (War Museum, 6201/11).

On 5 and 6 July 1901, the prisoners-of-war in Diyatalawa, Ceylon was the first Boer eleven-man cricket team to play against the Combo Colts, a team of the Colts Cricket

Club. Although the Boers lost by 141 runs, Van der Merwe (2007:364) specifically noted this cricket game as the Boers played with green and orange turbans, which later became the green and gold with which the South African national sportsmen and women would be identified with.

Many Boer prisoners came from the rural areas of the Republics of the Orange Free State and Transvaal, and their exposure to rugby had been limited or non-existent. In the Boer Republics, rugby was mainly played in the cities and on the mines. The successful outcome of the 1906-07 Springbok tour to Britain and France had to do with the experience these prisoners-of-war had in learning and playing rugby in the various camps. According to Van der Merwe (1998:82):

> The irony of this early push in South African rugby development is that whilst hating and fighting the 'Tommies', these Boer prisoners truly loved their opponents' rugby and within decades even claimed it as their own 'national' game.

During the mentioned tour led by Paul Roos, the Springbok emblem was worn for the first time. Greyvenstein, cited by Van der Merwe (1998:80), noted that 130 tries, a total of 553 points, were scored by the Springboks, while only 79 points were scored against them. Even before this team returned to South Africa the national soccer authority was granted permission by the Rugby Board to wear the Springbok also as their emblem. In 1908, Springbok colours were also worn by the first official South African team to compete in an Olympics, this time held in London.

Furthermore, Archer and Bouillon, cited by Van der Merwe (2011:221), argued:

> There are similarities between the true nature of the game and the Afrikaner's pioneering spirit. Both valued physical endurance, strength and agility; the virtues of a warrior in terms of his manliness and fighting spirit; camaraderie and suffering; a fighting and conquering activity for pioneers. This ambiguity explains why rugby fitted in so well with the physical, emotional and ideological needs of the Afrikaner.

After the Anglo-Boer War, marking the beginning of "a political and cultural nationalism among the Afrikaners who were anti-imperialistic and anti-capitalistic by

nature" (Van der Merwe 2011:220), many Afrikaners and their workers returned to their ruined lives and land to rebuild what the enemy had destroyed. Even today, one of the Afrikaners' most valued characteristics is the fact that he will always rise again, although it might appear as if he has been defeated. Rebuilding their and fellow citizens' lives also forced cooperation within the various communities. Labuschagne (2007:79) referred to such an example in the following:

> They formed the *Taaibosch Spruit Sport Society* shortly after the Anglo-Boer War to unite people that were trying to make sense of the destruction on their farms after the devastation of Lord Kitchener's scorched earth policy. Through hardship such as the Depression and political turmoil, the organisers persisted.

The consequences (bitterness) of the Anglo-Boer War continued, forcing many of the so-called poor whites who had lost their known livelihoods in the rural areas to move to the cities, looking for work elsewhere. Forced by their circumstances, they became part of the industrialised urban economy and English speaking white working class. The after war circumstances not only affected the rural Afrikaners, but the economic impact of the war was even more severely felt by the Blacks who worked on the farms destroyed by the British. They also had to look for other opportunities to make a living, such as working in the cities or on the mines. Moving to the cities or mining areas in the country created opportunities to excel in other areas, one of which was to play their choice of sport. Archer and Bouillon, cited in Van der Merwe (2011:220), noted that the Afrikaner favoured rugby, the English cricket and the Blacks soccer.

It is thus clear that in both the mentioned camp types, which were caught up by sorrow and the angel of death, the prisoners only had their faith in God, and sports and games, as well as their hate for the British through which they were positively united.

5.3.2.2 Struggle against communism

Border war of South West Africa and Angola

In fighting the war against Communism in South and Southern Africa, the South African government banned political organisations and parties which rose especially from within the Black communities.   These organisations included the African National Congress (ANC), the Pan-African Congress (PAC) and the South African Communist Party (SACP).   The South African Police was tasked with maintaining order and stability within the borders of South Africa, including within South West Africa (Namibia), while the South African Defence Force (SADF) was responsible for keeping the enemy outside the borders.   In fact, the SADF was tasked not to allow the war to cross the borders of South Africa.   Pre-emptive attacks were launched on the enemy, stopping the enemy preferably outside of or at least containing them within one of South Africa's neighbouring countries.   The war was thus primarily fought within Angola and Zambia.   Seconded reconnaissance troops were sent to Tanzania and Zimbabwe, and to a lesser extend also to Lesotho, Swaziland and Botswana.   The SADF had to fight a war which was not theirs, on hostile territories, against an enemy which was supported by the mentioned organisations, as well as by South West African People's Organisation (SWAPO), Cuba, Russia and other Eastern Bloc countries.

Reverend Johan van Niekerk, a SADF Chaplain deployed to the front (1985-1988), was part of, amongst others, Operation Modular and demonstrated the combination of Christianity with sports and recreation in his article (Van Niekerk 2011).   He was tasked, added to his normal duties as a chaplain, with the responsibility of being the *Vryetydsbestedings-Offisier* – Leisure Officer at 61 Mechanised Battalion Group (61 Meg Bn Gp).   The biggest problem or "enemy" within this camp, as was the case in all other operational camps, was *time* (Van Niekerk 2011:1).   During leisure time, troops could play the official sports such as rugby, tug of war and bundle sports, but the sport facilities could only accommodate approximately 120 out of 800 to 1200 troops in the camp.   The rest had to engage in other activities or spend more time in the presence of the "enemy".   On the other hand, more time was unavoidably spent on thinking about deployment and the possibilities of what might happen during and

after a contact situation with the real enemy. Van Niekerk (2011:1-2) assessed that the troops were less frightened by the idea of death than the possibilities of getting hurt or the idea of being wounded or crippled. However, the chaplain was specifically employed to address these fears, as well as the soldiers' other spiritual and religious concerns.

The soldiers stationed at 61 Meg Bn Gp knew that they could be deployed at any given time, which automatically escalated their stress levels. After hours, most troops spent time in the coffee shop, and for this reason equipment such as pool tables, chess sets, table tennis tables, magazines, darts and dartboards and many others were sponsored (Van Niekerk 2011:1). Inevitably the Base Chaplain had to be involved due to his connection and responsibility in terms of the coffee shop, which also led to his appointment as Leisure Officer. During deployment, and while being in the bush, creative recreation activities were participated in, such as choir competitions, variety concerts and even *potjiekos* competitions (Van Niekerk 2011:2). These activities in particular assisted with stress relief, especially while being deployed.

Van Niekerk (2011:2) is of the opinion that the soldiers' issues of concern were addressed during leisure time interactions as the average soldier was more relaxed and accessible then. To this end, the combination of the functions of Chaplain and Leisure Officer were successful, although other aspects of this amalgamation of responsibilities might be questionable.

5.3.2.3 Struggle against apartheid

Black consciousness

As stated earlier under the section Prisoners-of-War Camps, urbanisation accelerated amongst Whites and Blacks after the Anglo-Boer War, which resulted in opportunities to play a number of sports within the cities, or on the mines of Kimberley, the Goldfields and the Witwatersrand. Urbanisation not only occurred as a product of the mentioned War, but was also caused by the devastating depression of the 1930s, the 1913-Native Land Act and the slow pace of mechanisation on white

farms. Coloured and Indian communities were also affected. Van der Merwe (2011:220) further referred to the Afrikaner favouring rugby, the English cricket and Blacks soccer. Anderson, Bielert and Jones (2004:48) supported the aforementioned author and included the view that the specific sports were the cultural property of that particular population group. In this sub-section, however, soccer is focused upon as it is the sport that is probably the most played and supported within the so-called non-white communities of South Africa. Soccer specifically shaped these communities in their struggle against apartheid. In this regard, Alegi (2002:19) noted the institutionalisation of Black soccer which:

> … resulted in a racially balkanized sporting structure that reflected the segregated nature of contemporary South African society. … The creation of these sporting institutions occurred during a period of enormous social change brought about by increasing urbanisation, industrial expansion, and racial segregation.

It also provided supporters of a particular sport, in this case soccer, with a re-creative dimension as they "recreate themselves in their idols' image". This is argued by Hendricks, cited in Anderson et al. (2004:51). The latter further referred to Bernard Magubane who said that soccer had given the apartheid's Blacks a purpose for living and an escape from White domination. This emotion is echoed in the post-apartheid South Africa by slogans such as "Soccer is life" or "Soccer, the beautiful game that is our life".

Children, teens and young men utilised streets, school playgrounds and any available open area to play soccer (Alegi 2002:28-29). Blacks' leisure is being personified by their football culture, blended with:

> An improvisational piano-based form of working-class music that combined Western and traditional African influences, […] marabi [culture] fuelled weekend drinking and dancing parties in black slums …

An exiled leader of the former South African Non-Racial Olympic Committee (SAN-ROC), Omar Cassem was cited by Lapchick (1979:159), saying:

> In strictly sporting terms, we had no control of good facilities as these were all controlled by the white sports organisations. Even the facilities we had were not adequate because so many of us wanted to play. … In non-sporting terms, we had no where near as much leisure time to practice – even if we had the facilities.

Soccer, according to Lunga, cited in Tucker (2009:9), became the vehicle to advance political consciousness among black South Africans. The legal gathering places for the masses were football stadiums, as it was illegal to assemble in large numbers regulated by the segregation act of the apartheid's regime. Steve Lunga and his colleagues took this opportunity to promote evangelism at and during these soccer games. Moreover, soccer matches were also organised to raise funds for specific causes, as illustrated by the actions of the ANC during the 1940s. Soccer matches were further utilised to unite people from different environments against a common enemy, as was the case with apartheid (Alegi 2010:62).

Regrettably, soccer was also utilised by the African traditional religions, and soon Christianity's influence disappeared. Merrett (2009:9) argued that Natal "was the most densely evangelised part of the world in the late nineteenth century. Alegi (2010:50) noted that in Durban, Natal most soccer teams employed the services of *sangomas* by the mid-twentieth century. These practices remain an interaction between witchcraft and soccer players which, in the end, only represent a contract with Satan. For Anderson et al. (2004:51), the negativity that apartheid brought also materialised in the Africanisation of Christianity, "proclaiming traditional African beliefs in ancestral influence and the efficacy of spirit mediums at the same time as they insult the European administration of Christianity".

5.3.2.4 Situation within the average Dutch Reformed Church congregation

Although sports and recreation activities were not incorporated as part of this Church's evangelism strategy, at least not until the democratic dispensation's launch in 1994, these activities were recreationally practiced during youth get-togethers, congregational bazaars and other informal gatherings organised by the Church.

5.4 Gaining momentum towards re-engagement

Tucker and Carstens (2008:212) noted a change in the Church's approach towards sport as more and more ministries using sport in their evangelism strategies rose around the 1980s. These authors identified three main influencing factors with the commencing of Sports Ministries in Africa: Envisioning and equipping, major event outreaches and the establishment of full-time South African Sports Ministries.

5.4.1 Envisioning and training

The 1983 World Evangelisation Conference held in Amsterdam was attended by, amongst others, Africans who accepted the challenge to utilise other creative means and approaches, other than the pulpit, in spreading the Gospel of Jesus Christ (Tucker and Carstens 2008:212-213). This was followed by a conference held in Nairobi, Kenya under the umbrella of the African Conference on Recreation and Sports Evangelism, the so-called "birth of coordinated sports ministry in Africa" in 1984. Among the speakers were Roger Oswald and John Boyers from the UK, along with four NBA players.

In 1988, the ACE Conference in Seoul, South Korea was attended by 40 African church leaders, which also contribute in furthering Sports Ministry in Africa (Tucker and Carstens 2008:213). Ten years later, in 1998, leaders of 50 Sports Ministries from southern Africa attended the Johannesburg Sports Ministry Conference.

5.4.2 Major Event Outreaches

Events like the 1995 Rugby World Cup, the 1999 Cricket World Cup and the 2011 Soccer World Cup tournaments, all held in South Africa, presented opportunities for partnerships between various Sports Ministries, as well as training. Models of Sports Ministry could be developed and churches were introduced to the possibilities thereof; these major sports outreach events form the "springboard for local churches to pioneer sport ministry models" (Tucker and Carstens 2008:215). Tucker and

Carstens (2008:213) listed a number of major events during which the Gospel could be spread:

At the All African Games of 1987, held in Nairobi Kenya, 400 Kenyans spread the Gospel among spectators, while chaplain services were available to the athletes (Tucker and Carstens 2008:213-214). A Kenyan Church choir sang at the opening event. Sports Ministry action also formed part of the All African Games held in Cairo, Egypt in 1991, in Harare, Zimbabwe in 1995 and in Johannesburg, South Africa in 1999. The Cairo Games effort mainly concentrated on literature and Bibles being distributed, as this country was closed for outreaches of the Gospel. The Harare Games missionary and Sports Ministry agencies worked alongside their counterparts in Zimbabwe, such as Athletes in Action (AIA), and the local Churches. The Johannesburg All African Games combined the outreach effort with a training conference of which International Sports Leadership School (ISLS) students formed an integral part. This time, the outreach effort consisted of chaplaincy, distribution of literature, "service opportunities and the hosting of overseas teams".

The Rugby World Cup in South Africa (1995) was one of the most influential events, which not only had a major impact on the South African nation, but also marked the return of the South African sport teams to the international sporting arena. Tucker and Carstens (2008:214) claim that it also "sparked a national outreach campaign of sports ministries and churches". Literature distribution, this time through the South African magazine *Christian Living Today*, was again high on the agenda as 250 000 booklets titled *On the Winning Side* were handed out by Churches and para-church institutions. Evangelistic breakfasts, staging high level rugby players, were held in Cape Town and Johannesburg through the initiative of Nico Bougas of *Christian Living Today,* and Sports Outreach South Africa's Bernie Bitter. Big screen viewing of the games were held in local Churches and other places of gathering, where again outreaches took place among those attending these events. Former Springbok and provincial rugby players also toured the entire country, utilising the opportunity to evangelise. The latter was organised by the Sport for Christ Action South Africa (SCAS).

In 2002, the Africa Cup of Nations was held in Mali. Sports Ministries in the particular country were approached by, amongst others, AIA for assistance and hosting of a pre-event training conference attended by many African Sports Ministries (Tucker and Carstens 2008:214). Coaching clinics and KidsGames were utilised to conduct outreaches, while the local churches in Mali were co-opted to assist in these efforts.

South Africa, as ambassador for the entire Africa, held the first Soccer World Cup on the African continent in 2010. This was probably the biggest event to date that Africa witnessed in terms of the combined efforts of Sports Ministries and the local Churches in South Africa. This endeavour was known as The Ultimate Goal (TUG), and partnered with the South African Sports Coalition (SASCOL), the South African local partner of the International Sports Coalition (ISC). Tucker and Carstens (2008:149, 215) indicated that SASCOL developed the *Ubabalo eAfrica* programme to facilitate "life skills coaching through soccer teams in Churches across Africa".

5.4.3 Establishment of full-time South African Sports Ministries

Tucker and Carstens (2008:214-215) listed some of the more prominent Sports Ministries' establishments below:

> As early as 1975, Athletes in Action (AIA) was founded as an extension of Campus Crusade and formed this organisation's Sports Ministry. (The AIA website indicates however another date and is referred to in § 5.5.1.) Ten years later, in 1985, the first so-called indigenous South African Sports Ministry came into existence. Sport for Christ Action South Africa (SCAS) was established with the support of the local student congregation in Stellenbosch.

Another ten years passed and in 1995, Sports Outreach South Africa (SOSA) started "as a sports ministry during the 1995 Rugby World Cup". In 1998, the International Sport Leadership School (ISLS) was initiated and presented to the International Sport Coalition (ISC) for approval, followed by its establishment in 1999.

Between 1998 and 2001, Sports Ministries such as the International Sports Federation (ISF) and Ambassadors in Sports were formed. Growth within this environment continued between 2002 and 2006, in which the Sports Ministry Partnership of South Africa (SMPSA) was specifically established to strengthen and expand these ministries. Furthermore, it also combined "efforts to envision churches and expand church based outreach opportunities through sport". From 2006 until 2008, SASCOL was founded for the spiritual oversight aimed to grow towards the 2010 Soccer World Cup in South Africa.

5.5   Current Sports and Recreation Ministries in South Africa

In the postmodern context, the Christian Church has an imperative role to play. Tony Blair, a former British Prime Minister, has stated in his 2005 Report on Africa that the people of Africa cannot improve their lives and circumstances should they be mobilised through politics (Van Niekerk 2009:6-7). According to Blair, religions, which include Christianity, had taken over this responsibility. In this regard, Sports (and Recreation) Ministries are sent out to third world countries in Africa, Latin America and south-east Asia. These ministries are initiated by organisations such as the Fellow Christian Athletes (FCA) and Christians in Sport (CIS) with the instruction to deliver the Gospel "while providing fun and healthy activities" (Watson 2007:88-89). Agents of these and other Sports Ministries, together with those organisations founded in the particular country, utilised sports in this regard. To a certain extent, this was also the case in South Africa. Herewith an overview on some of the Sports Ministries active in the country:

5.5.1 Athletes in Action (AIA)

The South African branch of Athletes in Action began in 1973 when Jan du Toit, a rugby player, was led to give his life to Jesus Christ (AIA [2011]:1). Len Lindeque introduced Du Toit to the Campus Crusade for Christ ministry dealing with the Great Commission (Matthew 28:18-20) and the film on Dave Hanah, founder of AIA International. On his return from training in the United States of America (USA), Du Toit started working with sportsmen on a one-on-one basis, amongst whom the rugby

player and South African hurdle champion, Pierre Spies (senior), and the South African pole-vaulter, Dawie Malan.

In 1979, Malan competed in the USA and linked up with the local track team, all members of AIA (AIA [2011]:1). In South Africa, Malan proposed the establishment of a similar Sports Ministry such as the USA AIA to Campus Crusade. In 1980, the proper launching of the South African AIA took place, but lacked "sustainable discipleship structures". On request of Malan, three individuals, Donnie Bratton (American rugby player), and Glen and Barbara Leckman from the AIA track team came to South Africa to assist the local young AIA in settling the ministry in September 1981.

Numerous dinners and fund raising functions such as golf days were held, also in spreading the Gospel of Jesus Christ (AIA [2011]:1-2). Examples in this regard are:

> In 1983, AIA arranged a dinner at Wanderers in Johannesburg. Pierre Spies invited many rugby players and their wives and Zach [Lamola] brought a total of twenty-one soccer players and their wives. Zach shared his testimony; the guests were taken by his testimony, as they had not heard a prominent black person share so openly about his faith in Christ. ... In 1985, AIA had a dinner in Soweto at which "Baby Jake" Matlala made a commitment to Christ. He was the first non-soccer player that Zack ever took through basic follow-up. Six months later "Baby Jack" won the world flyweight or paperweight boxing championship.

In 1984, AIA South Africa split into two separate ministries, one dealing with the Afrikaans speaking people, and the other on English speaking and Black people (AIA [2011]:1). These ministries' activities rapidly expanded across the country and AIA sports camps became a popular phenomenon, along with "sports clinics for various sporting codes using the testimonies of top sportsmen as an evangelism tool".

From 1990 onwards, according to the history of AIA (AIA [2011]:2), outreaches are regularly conducted and AIA teams were sent to, amongst others, Manilla in the Philippines, Nelspruit, Gaborone and Orapa in Botswana; in 1992, to the Barcelona Olympic Games in Spain; to the South African Rugby World Cup in 1995 after which

six of the Springboks declared their faith in Jesus Christ after being crowned the world champions; in 1996, the "Love Southern Africa" outreach to Zambia, Botswana, Zimbabwe and South Africa; and in 1999, to the South African hosted All Africa Games in Johannesburg.

5.5.2 Sport for Christ Action South Africa (SCAS)

The ministry was founded by a group of sportsmen and women in 1985. This group's fellowship was originally the main purpose for existence, but soon broadened as members realised sport was a platform through which the Gospel could be spread. Not only were SCAS members seen as positive role models, but through their actions the organisation's credibility was also recognised (SCAS 2007:1).

5.5.3 Sports Outreach Africa (SOA)

This ministry was first known as Sports Outreach South Africa (SOSA), formed by Dennis House in 1995, and was anxious to "communicate the Gospel during major sports events and through high profile sports people (Tucker and Carstens 2008:214-215). In 1997, under the leadership of Bernie Bitter, previously from AIA, SOSA was officially dissolved and transformed into the newly found Sports Outreach Africa (SOA). This development symbolised the vision the new SOA had, namely to spread the Gospel through Sports Ministry across Africa.

The spreading of the Gospel across Africa by SOA is done in cooperation with Christian churches and organisations (SOA 2009:1). Part of this initiative is also the development of new tools and programmes.

5.5.4 Ambassadors in Sport (AIS)

In 1999, the first British AIS team toured in South Africa and Zimbabwe. However, AIS was already enrolling a Sports Ministry in Africa, specialising in the promotion of the Gospel through soccer on the continent (AIS [2009]:1-3). A second tour followed in 2000 and soon thereafter, in April 2001, AIS South Africa became a reality.

The South African (and African) branch of AIS focuses also on soccer as the main sport in their approach to reach people for Christ (AIS 2007:1-2). For this purpose, every available piece of land in towns and cities are utilised to play soccer on. While bringing the message of hope to the people, the AIS pyramid approach zooms in first at the grass roots level where the schools are the primary focus; then soccer events such as camps, tournaments and Teen Games are aimed at the youth. Teams are also a priority and therefore the continent's football clubs are important. Soccer academies are assisting players in schools, prisons and the community to develop their skills and potential as players; and finally the so-called Professional Soccer Ministry is aimed at bringing the Gospel to the professional soccer players. AIS was specifically prominent in the World Cup of Soccer held in South Africa in 2010.

5.5.5 South African Sports Coalition (SASCOL)

According to Tucker and Carstens (2008:149), SASCOL was established after the cooperation of "75% of churches in South Africa" to promote the proclamation and discipleship plan in the run-up to the 2010 Soccer World Cup in South Africa. These authors further stated that:

> All sports ministries and all predominant para-church organisations in South Africa have combined their support in serving the Church towards the above.

The writer of this thesis questioned, however, the mentioned "75% of churches in South Africa", as the Dutch Reformed Church, which could be seen as one of the more prominent Churches in terms of numbers in South Africa, was not even as an entire church denomination committed to the mentioned effort.

5.5.6 J-Life

J-Life ministries is a youth ministry that realised the possibilities locked up in sports ministry and for this reason develop and equip youths and students in this regard (J-Life 2007:1).

5.5.7 Global Community Games (GCG)

These games promote sports events aimed at the community in a fun way to all walks of life. According to GCG (2007:1) "Sports and Games, values, compassion, creativity, leadership, involvement and action" are all important components within this organisation's methodology. It utilises KidsGames for children between four and 14 years of age, TeenGames for those up to 18 years of age, FamilyGames for the entire family, and EdgeGames for the adrenaline junkies, young adults and university students. GCG also promoted the Ubabalo Soccer Project of the 2010 Soccer World Cup.

5.5.8 Living Ball

In 2001, a South African professional sportsman, Manie du Toit, started the promotion of the Gospel through sport balls and found this medium very effective in communicating to children (Living Ball 2011:2). Living Ball is targeting all the children of the world with the Gospel of Jesus Christ to them, using the "Living Ball" to spread the message of hope (Living Ball 2011:1). Colours symbolising the process from being a sinner to becoming a growing Christen are utilised in demonstrating what Christ has done for all who want to accept Him as their Lord and Saviour. This is further supported by Khauoe (2009:117-118).

5.5.9 African Eagles

This Limpopo organisation was established in 2006 and aims to spread the Gospel throughout Africa. This is done through a programme called *Chivirika* which means action (African Eagles 2007:1). This programme brings churches together through sports and arts, and establishes projects in this regard. Other programmes include the Global Community Games.

5.5.10 Upward

In South Africa Upward Sport is a ministry aimed at children and is concentrating on the boys and girls between grades 1 and 7. Upward (2007:1) referred to the following reasons for its association with the mentioned identified target group:

Why Children?

76% of professing Christians committed their lives to God before the age of 12. A child's morale foundation is in place by the age of 9. 75% of children have dropped out of organised sports by the age of 13.

While believing that every child has the potential in him or her to be a winner, Upward ministry wants to "promote salvation, character and self-esteem" for those involved in this ministry. It further focuses on "Christlike-ness and sportsmanship". Upward therefore needs the support of local churches and provide the necessary leadership and Upward training for those who want to get involve in ministry.

5.5.11 Aiming for the Heart (AFTH)

The Cape Town based organisation establishes soccer and netball leagues all over Delft, Bishop Lavis and surroundings, promoting "morality" in a drug and alcohol free, but mainly in an abuse free environment (AFTH 2008:1). Primarily it stands for "order, morals, ethics, punctuality and discipline in and through leadership".

5.6 Status of the Dutch Reformed Church's Sports and Recreation Ministry

5.6.1 Background to the empirical survey

An empirical survey was conducted amongst members of the Theology Faculties of the Dutch Reformed Church in South Africa, as well as the Church's moderamen, hence the academics and leaders of the Church respectively. Data was collected through a structured questionnaire, from which the random sample, expressing the perception of the Afrikaans Dutch Reformed leadership and academics on the

promotion of evangelism through Sports and Recreation Ministry in South Africa, crystallised. The analysed data is presented in diagrammatical form below, giving an immediate insight into the current situation regarding the existence of a Sports and Recreation Ministry within the mentioned Church.

The Faculties' inputs, mainly requested from their practical theology and missiology departments, were received from the Universities of the Free State and Pretoria. No contributions were however submitted by the Faculty at Stellenbosch University. In total, nine males responded to the questionnaire: three from each of the Universities of the Free State (UFS) and Pretoria (UP), and another three from the executive committee of the moderamen (Questionnaire A).
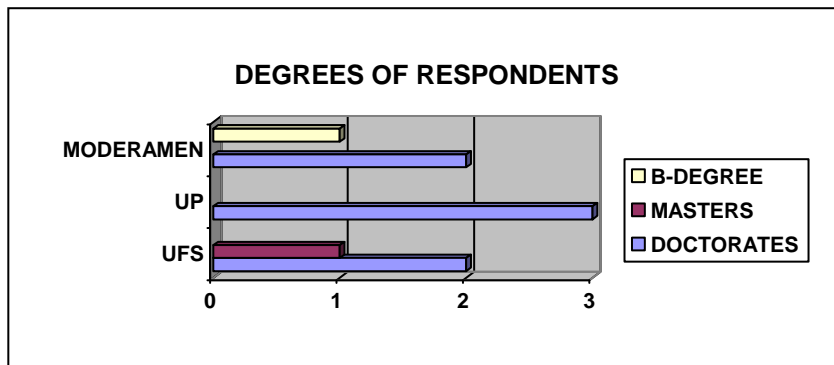

Figure 5.1: Degrees of Respondents

Seven of the nine respondents are in possession of a doctorate degree, while one completed his master's degree and one his B-degree (Figure 5.1). Except for one Indian male, all others respondents were white.
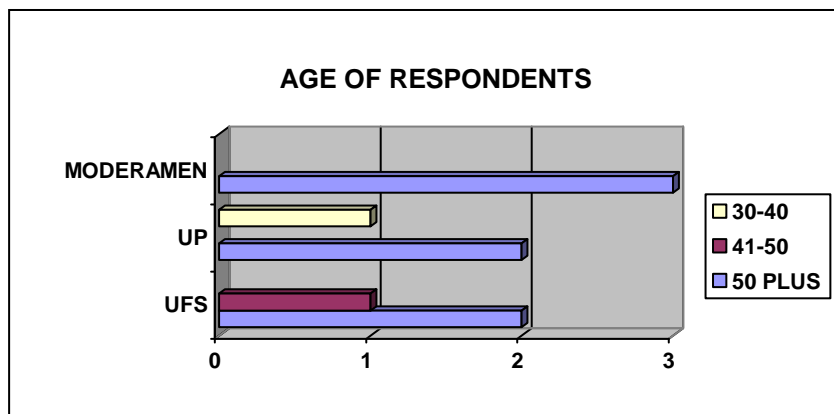

Figure 5.2: Ages of Respondents

Eight of the nine individuals are employed at one of the two Faculties, while one is committed to his own congregation (Questionnaire A). Most of the respondents (seven) are within the age group 50 and older, while one falls within the group 41 to 50 years of age and one within the age group 30 to 40 (Figure 5.2).

In the B section of the questionnaire, statements were made involving certain aspects of sport and recreation, of Sports and Recreation Ministry and their relationships and/or connections to the Dutch Reformed Church in South Africa. The respondents had to choose whether a statement made were either *TRUE* or *FALSE*.

5.6.2 Sport and recreation as tool

According to the input of the respondents, the Church interpreted sport and recreation, generally speaking, as positive entities which form part of each and every person's life (Questionnaire B1). Respondents confirmed the aforementioned in answering *TRUE* (Figure 5.3) to the statement in Questionnaire B2 and B3.

The Church has thus no moral or other reason not to be associated with sports or recreation. In these statements, both the Church's leaders and academics were mentioned to have a clear understanding that sport and recreation could be used in facilitating the promotion of the Gospel.
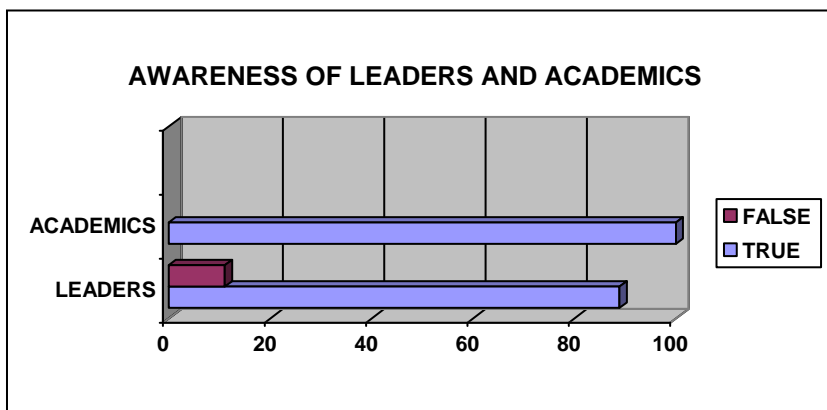

Figure 5.3: Awareness of Leaders and Academics

5.6.3 No policy on sport and recreation

One of the most important aspects the writer of this thesis tried to establish, is whether the Church, and then in particular the Dutch Reformed Church, holds an official view regarding sport and recreation. It follows necessarily whether this Church has a policy to substantiate this stance. In Questionnaire B4, this matter is addressed, inquiring whether the Church holds such a policy. All but one respondent was certain that the Church does not have any policy on this issue (Figure 5.4).
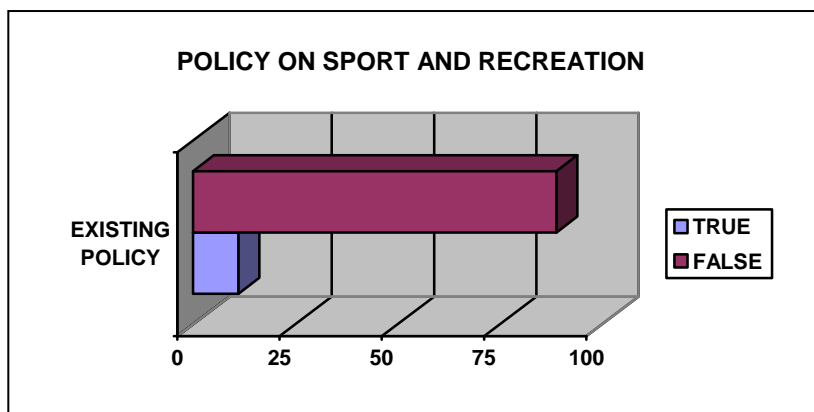

Figure 5.4: Policy on Sport and Recreation

5.6.4 No model or knowledge on Sports and Recreation Ministry

However, reacting on the statement that "The Church has no knowledge of what Sports and Recreation Ministry entails", respondents were somewhat divided, and perhaps even confused about the status of this Ministry in the Church (Figure 5.5). In this instance, feedback received in terms of Questionnaire B6 is contradicting the respondents' reaction to Questionnaire B2 and B3, in which it was stated that the leaders and academics were convinced that they (leaders and academics) know about the possibilities locked up in sport and recreation to facilitate the promotion of the Gospel.

On the other hand, respondents were unanimous on the fact that the Church did not have any Sports and Recreation Ministry model which could be followed or be used to implement such a strategy or even to guide the aspirations of those who want to make use of sport and recreation to spread the Gospel (Questionnaire B5).
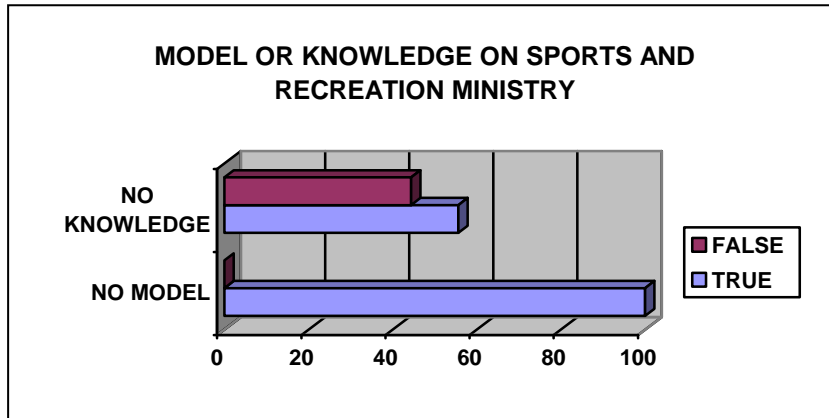
Figure 5.5: No Model or Knowledge on Sports and Recreation Ministry

5.6.5 Affecting factors

Furthermore, possible factors were identified which could have impacted, directly or indirectly, on the Church's view and approach towards a ministry through which sports and recreation could be utilised in spreading the Gospel of Jesus Christ. Four of the most prominent factors which could have influenced such an approach were identified (Questionnaire B7 a), b), c) and d)). They are as follows:

a) Politics (such as apartheid or democratic dispensation).
b) Conservatism (concern for too rapid change or transformation within the Church).
c) Lack of knowledge in terms of Sports and Recreation Ministry.
d) Short sightedness from the Church's leaders and academics.

In spite of the spoilt responses in terms of this particular question, a tendency could still be determined as far as it concerns the potential influences these factors might have had on the current status of the Church's view on Sports and Recreation Ministry. According to eight respondents, both politics (whether the democratic or apartheids regimes) on the one hand, and the conservatism on the other had an influence on the Church's current approach to Sports and Recreation Ministry (Figure 5.6).
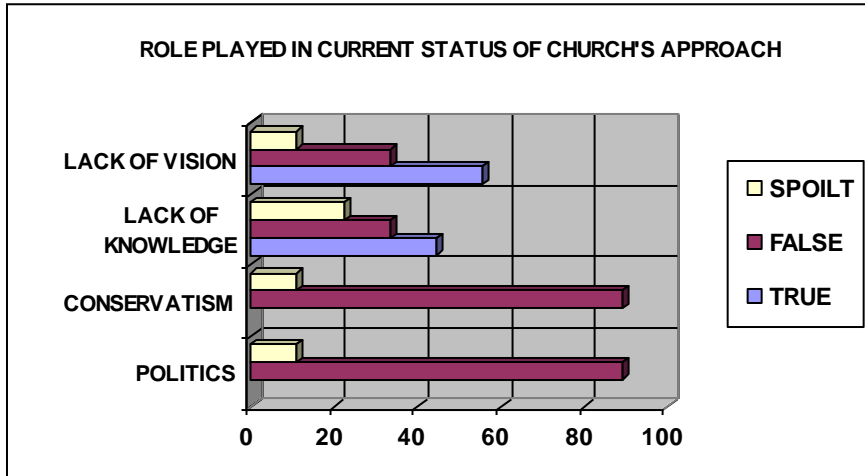
Figure 5.6: Influenced Current Church View

It is, however, clear that the biggest factor of influence impacting on the Church's approach is a lack of vision, as seen in the accompanied chart (Figure 5.6). On the other hand, a lack of knowledge again confirms the "confusion" that might exist within the Dutch Reformed Church about what specifically a ministry with sports and recreation as tools, platform or medium, might entail.

5.6.6 Congregational attempts

Figure 5.7: Congregations involved in Sports and Recreation Ministry

In Questionnaire B8, the statement is made that "Currently there are no congregations within the Church involved in Sports and Recreation Ministry". The respondents were again divided on the matter as seen in Figure 5.7 above.

Differences of opinions are registered and the likelihood for no or little understanding or knowledge to what the concept of Sports and Recreatio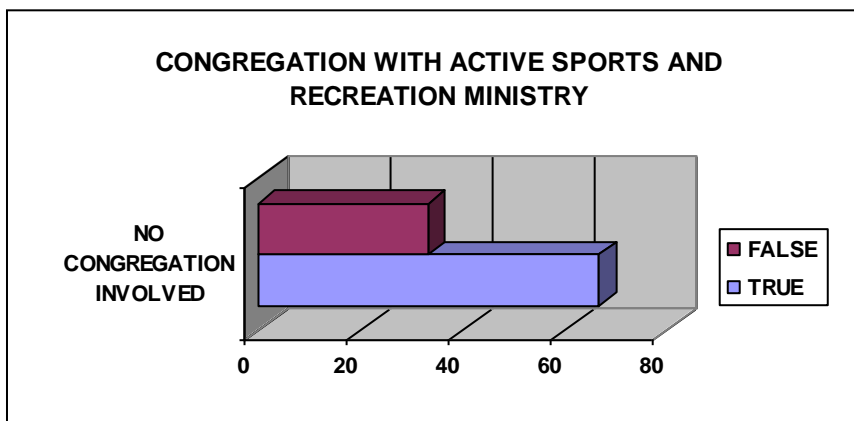n Ministry implies is rather high. It might also mean that the Church and/or her leaders and academics had not yet established the particulars of such a ministry, neither were the criteria determined or tested in any regard.

In a follow-up question (Questionnaire B10), respondents were requested to state the names of congregations which were known to be active in the Sports and Recreation Ministry field, as well as their level of involvement in this particular Ministry. For the latter part of the question no inputs were received. However, in terms of the aforementioned, the following Dutch Reformed Church's congregations were listed as being involved or in which congregation Sports and Recreation Ministry activities were a reality:

- Kovsiekampus at the UFS campus, with her missionary cycling tour over 1000 kilometres, its missionary jogging tour and its missionary hiking tour.
- Student congregations at the UP and US
- Lynnwood
- Skuilkrans
- Pierre van Rhyneveld
- Elarduspark
- Maitland on the Cape Flats specifically involved during the Soccer World Cup in South Africa in 2010. Other congregations joined and supported this effort.

5.6.7 Expertise registered

Questionnaire B9 dealt with the existing expertise within this Church in terms of Sports and Recreation Ministry. Yet again, no consensus could be reached whether the relevant expertise does exist within the Church.
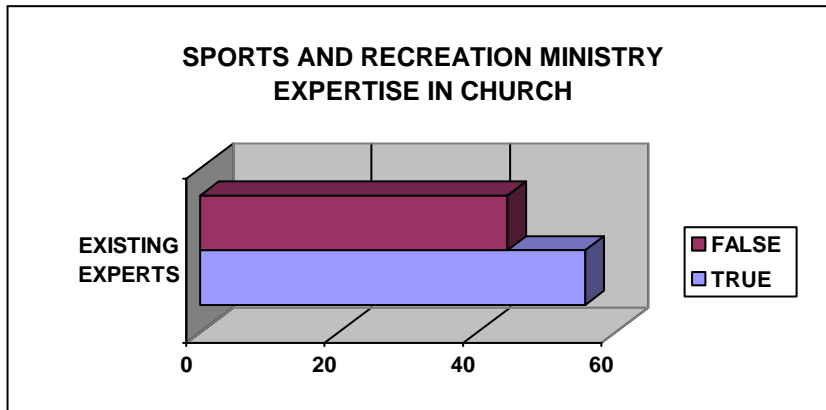
Figure 5.8: Expertise in Sports and Recreation Ministry within Church

It is alarming that within the upper-echelons of the Church no definite "yes" or "no" could be given involving the specific issue related to Sports and Recreation Ministry within the Dutch Reformed Church.

A follow-up question (Questionnaire B11) was asked to confirm not only the existence of the Church's Ministry experts, but also their associations with, amongst others, para-church organisations. What is even more important was to establish the level of training they had, their necessary and relevant qualifications, as well as with which organisations these so-called experts were accredited. Once more, a rather general and even non-committal answer was presented by only one respondent. In trying to substantiate his answer given for Questionnaire B9, he only listed the following names (without any further information or detail): Nico Swart, Cassie Carstens, Alex Clark and Jan Venter.

However, a bigger concern is the input coming from another respondent saying that he was only aware of reverends who were utilising sport and recreation in their ministry. This aspect is rather concerning specifically due to the fact that certain legal and health related issues might transpire when a participant is injured or even in the case of a participant's death.

5.6.8 Conclusion

The following significant points from the conducted survey need to be highlighted:

1. This survey's results confirmed the initial impression of the writer of this thesis, namely that the Dutch Reformed Church has no Sports and Recreation Ministries, nor has she an applicable policy or model to guide her strategies in the process of spreading the Gospel.

2. Although the concept of Sports and Recreation Ministry may be familiar to the academics and leadership core within the Dutch Reformed Church, a lack of in depth knowledge on the subject is noted, such as what this ministry in particular entails.

3. A lack of vision in terms of a Sports and Recreation Ministry within this Church is confirmed through the absence of a policy on sport and recreation, as well as the non-existence of a Sports and Recreation Ministry model specifically for the Church.

4. Both, the mentioned second and third points, shown absence of leadership and/or management from and within the Church – from top to bottom. This holds not only an implication for this particular Ministry, but also for executing of the Church's main responsibility of spreading the Word of God to all nations.

5. The absence of a policy and model, as well as the lack of vision, also explains why there is no training of Sports and Recreation Ministers, nor are there any service delivery standards or safety mechanisms or regulating bodies in place to ensure that set standards, applicable to the sport and recreation environments, are kept or adhered to. This also means that there is no curriculum available at the Church's Theology Faculties which could direct the training of Minsters in this regard.

6. Supported by point five, the survey's results also confirmed why there are, at least as far as it concerns the respondents coming from the Church's leadership and academic environment, no prominent Sports and Recreation Ministry experts within the structures of the Dutch Reformed Church. This again forms the basis for the average congregation's decision not to participate in such a ministry.

5.7   Challenges and opportunities

With the ever-changing world man is living in, challenges and opportunities are also persistent phenomena. Within the Church, these challenges and opportunities need to be evaluated and utilised for the explicit benefit of the kingdom of God. Oswald ([2009]:13) listed a few arguments which might play a role in the resistance the Church, particularly the Dutch Reformed Church, might experience while engaging or implementing a Sports and Recreation Ministry and strategy:

- *Fear* of the unknown.
- *Disruption* of the status quo.
- *Perception* that a new methodology is better than the previous or current methodology, and *visa versa*.
- *Implications* to where Sports and Recreation Ministry will fit into the Church's Ministry strategies.
- *Budget* affected by the adding of a Sports and Recreation Ministry to the Church's Ministry strategies.
- *Personnel,* experts and volunteers, might be lost for other Church Ministries and work.
- *Facilities* could be shared, lost or given up should this Ministry also be incorporated into the Church Ministry strategies.
- *Programme* could cause a decline in other Ministry activities.

Thoroughly addressing these arguments would lower the level of disruption and frustration that might occur while implementing a Sports and Recreation Ministry, but more importantly, could contribute to the strategy of spreading the Gospel of Jesus Christ.

5.7.1 Merging of disciplines

A Sports and Recreation Ministry implies a merger of two entities, that of the Church - the Christian theology - on the one hand, and that of sport and recreation on the other. Within the South African context and in particular within the Afrikaans Dutch

Reformed society, a marriage of theology and human movement science' disciplines have not officially taken place. To the best of the writer's knowledge, the only officially recognised institution presenting a course on Sports and Recreation Ministry within South Africa is the South African Theological Seminary (SATS).

The accompanying diagram (Figure 5.9) illustrates what a balanced Sports and Recreation Ministry should comprise of:

BALANCED SPORTS AND RECREATION MINISTRY

THEOLOGY

HUMAN MOVEMENT SCIENCE

SPORTS & RECREATION MINISTRY

PLATFORM

MEDIUM

ORIGINATING DISCIPLINES

CULMINATED DISCIPLINE

SPORTS & RECREATION MINISTRY APPROACHES
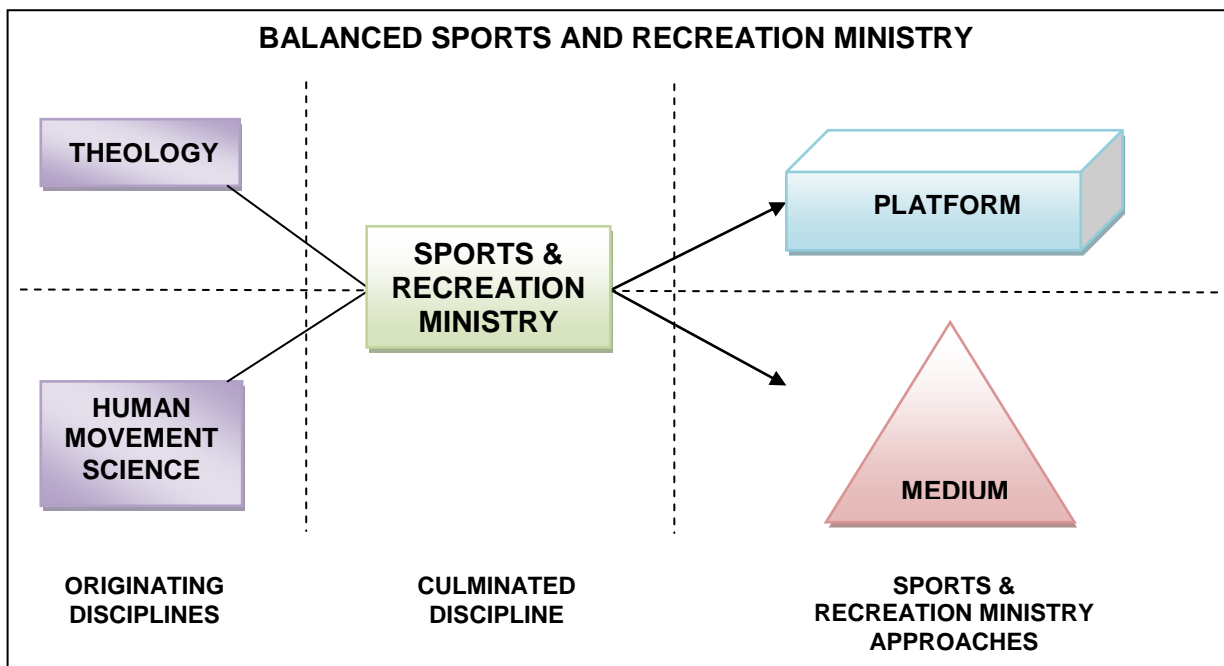
Figure 5.9: Balanced Sports and Recreation Ministry

5.7.2 Training

The training of Sports and Recreation Ministry personnel is, next to the safety aspects mentioned in § 5.7.4, the most important feature of this Ministry. Not only is this Ministry dealing with the spiritual part of individuals' lives, but is also responsible for the physical safety of all participants. It is therefore imperative that the necessary and proper training in all aspects of sports and recreation activities, and the facilitation thereof, are thoroughly instituted. Such training must form an integral part of the preparations of Ministers and personnel, who want to undertake or want to be part of such a Ministry. It is thus important to take cognisance of the fact that the training and education of a Sports and Recreation Minister is not only found within

the theological discipline, but includes the mastering of several modules within the human movement study discipline.

A proper Sports and Recreation Ministry course, involving the merged disciplines, could not only be a theoretical exercise. Students need to gain experience in coaching as well as in facilitation. Experience can only be gained when involved in a particular activity and the execution thereof, although backed by a theoretical foundation. In gaining coaching experience and sharpening a person's facilitating skills, aspiring Sports and Recreation Ministers are also exposed to the inter-personal relationships and skills Ministers in this environment need to develop in order to have the best possible relationship with each and every player – sportsman or woman.

Mathisen (1998:6) stressed the importance of effective and sufficient training, saying that "the typical sport minister or chaplain comes from a background in sport, but often has little formal biblical or theological preparation". However, within the Dutch Reformed Church, the opposite is more likely. This is based on the fact that ministers need to be legitimated and ordained after the completion of the required studies at an approved seminary. The problem in this case is rather that theologians find themselves easily crossing over onto the sports or recreation terrain without the necessary qualifications or experience. In doing so without the proper training, they could endanger people's lives due to a lack of, amongst others, safety precautions.

In the following, Garner (2011:7) expressed his opinion about relevant education and training for the personnel of a Sports and Recreation Ministry, in particular ministers in this ministry:

> There is no "official" educational requirement for sports and recreation ministers. However because of the growing demands of a leisure-orientated culture and the level of sophistication expected in programming, formal education is available and desired. … Obtaining training in this ministry area is desirable. An undergraduate degree in a recreation/sports ministry related field is advisable but not essential. … Continuing education is essential. Keeping current with trends in general recreation and ministry strategies will enhance ministry effectiveness.

Although much of what was said by Garner is appreciated by the thesis' writer, differences of opinions probably outweigh those agreed upon. The writer would therefore propose that training and education in this regard is of the utmost importance: Sports and Recreation Ministry personnel are working with individuals, mainly in a physical environment, which could be physically challenging, but also demanding in terms of their spiritual development. In both cases it should be remembered that teachers will be judged more severely than others (James 3:1).

A proposal for a Sports and Recreation Ministry curriculum will be incorporated in chapter 6, together with suggestions regarding structural and strategic models. Such a curriculum also needs to be accredited with the necessary authorities such as the South African Qualifications Authority (SAQA).

5.7.3 Monitoring body

The establishment of a monitoring body for this environment is also imperative. The responsibilities for such a body will include accreditation of Sports and Recreation Ministries as organisations and their personnel, but also all individuals and ministers involved with specific reference to their level of expertise and qualifications. It is thus the responsibility of such a body to do the necessary quality control and assessment of such skills and expertise, as well as the level and standards of qualifications and training of modules and courses presented.

Except for the accreditation of the training and education institutions which are done with SAQA, the "in-house" rating of standards will also be monitored on a continuous basis. Furthermore, this body will oversee the mentoring process of developing individuals and ministries, guiding them towards full accreditation from a Sports and Recreation Ministry Accreditation and Quality Control Authority.

5.7.4 Safety

The environment, in which Sports and Recreation Ministries operate, is guided and regulated by the particular country's legislation and policies. These rules and

regulations include safety directives stipulated by the sports, recreation and adventure profession applicable in the workplace and in labour practices, and impacts on the medical and insurance aspects of those individuals involved. In the case of South Africa, the Safety at Sports and Recreation Events, Act Number 2 of 2010 regulates this environment (Safety at Sports and Recreation Events Act 2010). Referring to a student ministry, Brown (2008:166) identified the following possible losses, while emphasising the importance of applying the required safety precautions in preventing the unnecessary occurrences thereof:

- Trust of the Church, its leadership and that of parents
- Credibility of the Church within the community
- Personal possessions, jobs, properties and money

The mentioned is also relevant to the Sports and Recreation Ministry. Unfortunately, should the necessary safety standards not be adhered to, participants in sports and recreation activities could be injured, or could, in extreme cases, lose their lives. Brown (2008:166) noted the following important aspects in providing or creating the necessary safe environment for a student ministry - also applicable to a Sports and Recreation Ministry - to be conducted in terms of activities, personnel, administration and emergencies, as follows:

Activities

Crabtree, cited by Brown (2008:167-168), argued that although safety is the most important aspect during facilitation, especially within a sports or recreation environment, fun could also be part of such activities. Crabtree wrote:

> Understand the difference between danger and real danger. You can keep the atmosphere of fun and excitement in your youth program if you sponsor activities that look and feel dangerous but that are, in fact, quite safe. A ropes course (walking a single wire 20 feet off the ground) is both terrifying and thrilling to most kids. In reality, the ever-present safety lines and high-quality supervision of a well maintained and well run rope course make this a safe experience. On the other hand, most adults and students feel relaxed and complacent about safety around water when, in fact, the danger is much higher than they might suspect.

Lubbe (2011:2), a South African rope course specialist, supported Crabtree's view. Lubbe also emphasised the importance of having the necessary first aid and medical personnel on the premises should the need arise for assistance in this regard. Parents are important allies to have where it concerns their children's safety (Brown 2008:169). Their input is thus of utmost importance and should, as far as possible, be incorporated during the preparatory phase.

Personnel

The team or individuals responsible for facilitating a specific item or programme need to take cognisance of the following (Brown 2008:166): On the emotional level, facilitators have to support students and should refrain from make fun of, or scorning any one of them; socially facilitators should ensure that students are valued and accepted by their fellow students; physically students would not be put into any danger; and finally, facilitators must avoid the use of any inappropriate language and touching.

Administration

Forms, containing the necessary information on an individual such as personal and parents' or relatives' details, as well as the person's medical details, need to be kept on file. Immediate access to such information is imperative (Brown 2008:170).

Emergency

While praying and hoping that nothing might go wrong during a planned activity, one also needs to be prepared for the worst. Brown (2008:171-173) suggested a plan in preparation for an emergency that could develop:

- What preparations need to be taken for any event to be presented? The following should be considered: In such an instance the terrain, the number of people to attend or to participate in an activity or event need to be taken into account. What are the safety aspects and equipment that need to be used or to be in place in preparation for such an event? What risks can be anticipated and which problems are likely to occur? Has proper insurance coverage been taken out?

- Are there proper communications in place for the duration of the event or activity? Does everyone have the needed phone numbers of facilitators and specifically emergency personnel? Should there be a need to contact parents or other relatives, could this happen without any delay?

- Which strategy and procedures should be followed in case of an emergency? Which member of the leadership team is responsible for which task? Is there any backup strategy or plan in place, and what does it entail?

- What is probably the most important aspect related to safety and to any emergency situation, is the fact that the leadership team, and in particular the leader, is ultimately the responsible individual. The leader is primarily responsible for the participating individuals' or group's safety, and has to ensure that everything possible is done in preventing any injuries while facilitating any activity.

5.8 Summary

Although Linville and Tucker argued that the disengagement of the Church with sports and recreation occurred after 1920 (see § 5.1), the writer of this thesis is of the opinion that the disengagement phase in Africa, particularly in South Africa, could already have taken place with the turn of the twentieth century and not as indicated. The main reason for this is found in the fact that there was already a distancing registered between these entities due to the Anglo-Boer War of 1899 to 1902.

Especially since 1884, the colonial expansion was accompanied by the "mission war", as stated by Bosch (1979:137), which utilised the opportunity to spread the Gospel to those nations that had not heard the Good News. The Dutch Reformed Church of South Africa, which viewed missionary work as part of its calling in Africa, participated in communicating the Word of God to the inhabitants of Africa from the most southern point of the continent to as far as Nigeria in the 1950s - today, in 2011, these efforts cover most of the African states. Missionaries were responsible for the introduction of education to Africa, combined that sports and recreation activities that were unknown to the Africans. They built churches, schools, hospitals and other infrastructure in the process of educating and empowering all who were interested.

261

The rise of colonial powers augmented the spreading of sport and recreation activities to other non-Western countries in Africa, Asia and South America. Sport and recreation were taught to locals by missionaries, soldiers and even the odd traders. Over time, however, some of these sports were Africanised, in spite of the fact that prominent sports clubs were founded through the efforts of missionaries. In this regard, the Christian Church lost valuable ground to African traditional healers and witch doctors (see § 5.3).

By far the biggest sport within Africa is soccer - in fact more than 274 million people are playing it worldwide. Other sports, especially towards the south of the continent, are also vigorously supported and played, such as rugby, cricket, tennis and a few other smaller sports. However, most sports ministries, especially those in South Africa (AIS, AIA, SASCOL with its *Ubabalo eAfrica*, AFTH and to a lesser extent also SOA) based their outreaches mainly on soccer, while other sports, together with their supporters and participants, are left abandoned. Although this approach - to spread the Gospel to as many as possible people during the shortest period of time - is appreciated, the smaller sports and those associated with it must not be ignored or being viewed as less important to the kingdom of God.

Within the Dutch Reformed Church, the phenomenon of Sports and Recreation Ministry is not a familiar concept. From the empirical survey, it is clear that there is no clear understanding of what such a ministry entails. This founding is based on the fact that there are discrepancies in terms of the feedback received from the respondents within the leadership and academic core of this Church. The feedback confirmed, in broad terms, the following within the Dutch Reformed Church:

- The Church has no policy on sports and recreation.
- The Church has no model for Sports and Recreation Ministry.
- Inconsistency exists whether the knowledge and awareness of Sports and Recreation Ministry truly is present within the Church.
- Even though the basic knowledge regarding Sports and Recreation Ministry might theoretically be available within the Church, the depth of such knowledge

is questionable and has to have a practical application in order for evangelism to be promoted through the utilisation of sports and recreation as tools.

Finally, it is undeniable that information containing the interaction of the Church with sports and recreation in general is either non-existent or not readily available. Examples were, however, presented in which sport and recreation were utilised by individuals and groups, demonstrating the development, although limited, of a Sports and Recreation Ministry strategy within South Africa. The occurrence of revival within South and Southern Africa, together with the manifestation of a Sports and Recreation Ministry or Muscular Christianity could nevertheless not be established within the coverage of this chapter.

CHAPTER 6

FUTURE OF SPORTS AND RECREATION MINISTRY WITHIN THE DUTCH REFORMED CHURCH

6.1 Introduction

The Dutch Reformed Church has for too long not been associated with sports and recreation in terms of its strategic thinking involving ministry and missionary work. The Church is not utilising every possible approach, tool, platform or medium at her disposal to make a difference in spreading the Gospel of Jesus Christ in mission fields around the world. This is, however, also the case with the Christian Church in general. It further necessitates examining the application of sports and recreation, whether via a platform or a medium, particularly within a model or strategy to promote evangelism in fulfilling the Great Commission given by Jesus Christ (Matthew 28:18-20).

It is imperative to take note of the already identified problems within the Sports and Recreation Ministry environment, such as the disengaged relationship between sports and recreation on the one hand, and the Church on the other. Planning in this regard could reduce or even prevent duplication and the occurrence of problems in the process of establishing a model and/or strategy for a Sports and Recreation Ministry within the Dutch Reformed Church.

The purpose of this chapter is therefore to present recommendations regarding a model and/or strategy for the promotion of evangelism through Sports and Recreation Ministry which could be utilised within the South African Christian Church, specifically the Dutch Reformed Church.

6.2 Important observations

In chapter 4 (see § 4.6) it was pointed out that "Sports and Recreation Ministry is one of the most strategic tools for reaching the world for Christ … they will not find a better methodology than sports and recreation ministries" (Linville 2003:158). A Sports and Recreation Ministry should be seen as a separate, but a closely linked entity with the Church. In order to prepare the basis for the development of a model and/or strategy to promote evangelism using such a ministry within the Dutch Reformed Church, the following aspects of the preceding chapters need to be highlighted and considered:

- Any ministry model and/or strategy should be aligned with and founded upon the Scriptures. According to Matthew 28:16-20 (see chapter 2), all people of all nations should hear the Gospel, be made disciples, be baptised and taught until Christ returns to collect his bride. In short, this is the mandate which is commanded by Jesus Christ Himself.

- Nevertheless, Paul presented several metaphors in which sport plays the pivotal role, while being used to demonstrate many aspects of the Christian life. (See also § 3.4.)

- In § 4.4.3 and § 4.4.4 the Biblical and theological foundations of Sports and Recreation Ministry were presented, emphasising the importance of these foundations in any ministry.

- Every sport, recreation and other physical activity constitute a unique culture. This is seen from the earliest civilisations engaged in these activities (see chapter 3 & 5). Careful consideration should be given to such cultures when a specific approach of Sports and Recreation Ministry is planned to accommodate a particular target group.

- In the development of Muscular Christianity, the model associated closest with the promotion of evangelism was the Evangelical model. In this model, sports and other physical activities are used in reaching people for Christ, and is thus the model which is aligned with the Great Commission given by Jesus Christ in Matthew 28:16-20. (See also § 4.2.2.)

- According to Garner (2003:10-14), Sports and Recreation Ministry is used to gather people at events, to break down barriers and to enjoy fellowship. (See §

4.4.1.) It also presents the opportunity to be visible within the community. Christians are encouraged to live balanced lives. This Ministry also facilitates the teaching of leadership skills, as well as being a catalyst for outreaches.

- Bledsoe (2010:1-3) presented important points which should be considered when deciding on an evangelism strategy for a Sports and Recreation Ministry: Programmes should include all ages, though preference should be given to children and teens 18 years and younger; the 13 to 21 year olds should be approached by means of relational evangelism (most effective strategy for this group); parents should be supported in developing their children spiritually; team sports should be targeted in order to reach adults; and this ministry should be prioritised as one of the Church's main evangelistic approaches. (See also § 4.6.)

- Sports and recreation activities are much more than tools utilised in promoting evangelism. These activities are indeed either a platform or a medium through which evangelism is promoted. (See also § 4.8.)

- Furthermore, sports and recreation activities formed an integral part of the activities at missionary stations in Africa. (See also § 5.2.4.) In mentioning this, it is important to note that sports and recreation are important entities to be used within the missionary environment.

- Although the Dutch Reformed Church in South Africa was disengaged with sports and recreation for the biggest part of the twentieth century, unofficially these activities were recreationally applied during congregational gatherings of this Church.

- The most effective approach towards the establishment of such a ministry within the Christian Church of South Africa, and in particular within the Dutch Reformed Church, should be followed. This also implies that the best possible and broadest training should be given to ministers and facilitators who might embark on a career in Sports and Recreation Ministry. It further means that proper standards in terms of facilitation, levels of training material and equipment, as well as safety precautions, should be set and maintained. (See also § 5.6.)

The mentioned points are of specific importance when developing a model for the Dutch Reformed Church, as she has no Sports and Recreation Ministry policy or model as part of her mission strategies. It was also noted that the knowledge and expertise regarding such a ministry was absent in her strategic approaches and outreaches. It is for this reason that the writer of this thesis would like to make certain recommendations in assisting the leadership to establish a proper Sports and Recreation Ministry for the Dutch Reformed Church of South Africa. These recommendations would include:

- The culmination of presented information in chapters 2, 3, 4 and 5 into a Sports and Recreation Ministry model for the Dutch Reformed Church;

- The proposal of a curriculum setting standards and guiding the Church's Theology Faculties to implement the best possible Sports and Recreation Ministers and personnel in the field;

- A structure for the proper management of this Ministry will be recommended to be used not only within this Church, but for the benefit and utilisation of the Christian Church in general. This is specifically done with the aim to assist and motivate the broader Christian Church towards co-operation with, amongst others, the para-church organisations in combining efforts to reach the unsaved for Christ.

6.3   Criteria for a model

6.3.1 Defining a model

This thesis' title intentionally creates the anticipation for the proposal of a model to promote evangelism through Sports and Recreation Ministry within the Dutch Reformed Church. In addressing the development of a model, the concept - *model* - first needs clarification. The compiler of a document dealing with *Models of Youth Ministry* in New Zealand noted the following important pointers about a model (Models of Youth Ministry [2011]:4): It helps "to see quickly what is going on in one particular style" of ministry; It is "a simple analysis of a particular approach to youth work". In this regard three questions should be asked: *What*: The aims which are to

be achieved; *How*: Strategies which are the aims put into practice; and *Who*: The target groups which should be reached. Finally, the model is then "the final result of your analysis".

A model, according to Lubbe (2011:2), is a diagnostic tool and therefore confirms the presented pointers above. Furthermore, Heywood (2007:19-22) declared that models, concepts and theories are "analytical devices". He continued with the definition of a model, saying that:

> … conceptual models are analytical tools; their value is that they are devices through which meaning can be imposed upon what would otherwise be a bewildering and disorganized collection of facts. The simple point is that facts do not speak for themselves: they must be interpreted, and must be organized. … [Thus a model is:] … A theoretical representation of empirical data that aims to advance understanding by highlighting significant relationships and interactions.

The importance of "simple" models is recognised by several authors (such as Innis and Rexstad; Lucas and McGunnigle; Thomas and Charpentier), cited by Kotiadis and Robinson (2008:953). The benefits of simpler models include aspects like more flexibility, developed quicker, "run faster", need less information, while their results could easier be interpreted as the models' structure could be better understood.

Giere, cited by Mouton and Marais (1996:139), argued that "models as the basis of analogies do play an important role in ... the creation of new theories". Gorrell, also cited by Mouton and Marias (1996:141), presented "four characteristics of precursive theoretical models":

- Identify central problems or questions about the phenomenon that should be examined;
- Determine, "simplify, and systemize" the specific area of research;
- Create a new context ("language game or universe of discourse) in which the specific phenomenon can be debated; and
- Present explanation sketches and tools to make predictions.

Mouton and Marias (1996:144) concluded saying that the most important characteristics of a model are the classifying or categorising function, as well as the heuristic or discovering function.

6.3.2 Elements of a Sports and Recreation Ministry model

Children, youth and young adults are, according to Bledsoe (2010:1-3), the target groups that should be given preference to in a Sports and Recreation Ministry's evangelism strategy, although each age group – including adults and old people - is a target group in itself. There are thus more points of correspondence between Sports and Recreation Ministry and Youth Ministry. In this regard Randlett (2000:162-169) can be mentioned as he dedicated his research to youth ministry models in Evangelical Churches.   Although Randlett (2000:166-167) presented five other models' characteristics, the writer of this thesis wants to focus on prominent characteristics of the Evangelical Model which could be incorporated in a Sports and Recreation Ministry Model, based upon an evangelical approach:

- The goal for this model is found in Matthew 28:19-20.
- It is an action-orientated ministry.
- Outreach evangelism is an imperative part of this ministry.
- Students in Sports and Recreation Ministry or laity can be used in outreach programmes.
- This ministry is growth and number-orientated.
- It is furthermore also platform-orientated.
- The Bible is central in all aspects of facilitation, teaching and preaching.
- The church is in the business of soul winners.

Adding to Randlett's input, Kaleli (2004:86-121) argued that the non-negotiable essentials of a youth training ministry include the Bible as absolute, that ministry should be approached holistically, while it should include a cultural relevance and should be an extension of the local church. This is also found within a Sports and Recreation Ministry in which all of the mentioned essentials have to be incorporated. Furthermore, Garner (2011:3) is of the opinion that the following basic actions for

effective Sports and Recreation Ministry need to be incorporated into such a ministry strategy:

1. Commit to the recreation and sports ministry as an important discipleship and evangelism strategy.
2. Minister with purpose.
3. Build ministry leaders through training.
4. Disciple soul winners.
5. Intentionally plan to win the lost at events/leagues etc.
6. Intentionally assimilate new people into small groups/Sunday school.
7. Reach out to all age groups and family types.
8. Guide all leaders to lead/teach in order to transform lives of participants.
9. Set the right team structure to maximize ministry.
10. Multiply leaders and ministry actions.

Nevertheless, the Salvation Army Sports Handbook ([2011]:24) presented the following as important considerations when developing a Sports Ministry model:

- A need for developing such a ministry should first be determined;

- The viability of such a ministry or ministry plan in terms of finances, staffing and safety aspects should also be established; and

- Is there a functional ministry management structure in place? The answer should include a clearly stated mission and vision for the ministry, should demonstrate the development of relationships, as well as indicating when and where people would be approached, not only when they are brought into the church or congregation, but also when the ministry's personnel is going out to them.

6.3.3 Criteria for Sports & Recreation Ministry

A ministry can only be classified as a Sports and Recreation Ministry should the following pillars be present:

- This Ministry needs to be based upon Biblical and theological foundations: The transcendental purpose thereof is thus emphasised, conveying of the message of the Great Commandment through the execution of the Great Commission.

- Within a Sports and Recreation Ministry, sports and/or recreation activities should be carefully chosen for specific application in terms of a target group and purpose. It should further either be used as a platform or in/through a medium (see § 4.8) in the process of ministering and conveying the Gospel to all nations.

- Sports and Recreation Ministry has a definite outreach component, specifically to reach those who had not yet made a commitment to Christ as their Saviour. It should not centre around any other activity such as to raise funds for missionary work or any other purpose but that of reaching people for Christ Jesus.

- Sports and Recreation Ministry is contributing to church growth.

The mentioned four pillars constitute the very essence of Sports and Recreation Ministry. This Ministry, based upon a Biblical and theological foundation, utilises sport and recreation activities as part of the platform or medium approaches to facilitate and promote the Good News of the Gospel. In this process, people are targeted to be introduced to the kingdom of God and to make, with the guidance of the Holy Spirit, a final commitment in accepting Jesus Christ as their Lord and Saviour. These pillars of Sports and Recreation Ministry can be illustrated as follows:

FOUR PILLARS OF SPORTS AND RECREATION MINISTRY

CHURCH AND PARA-CHURCH

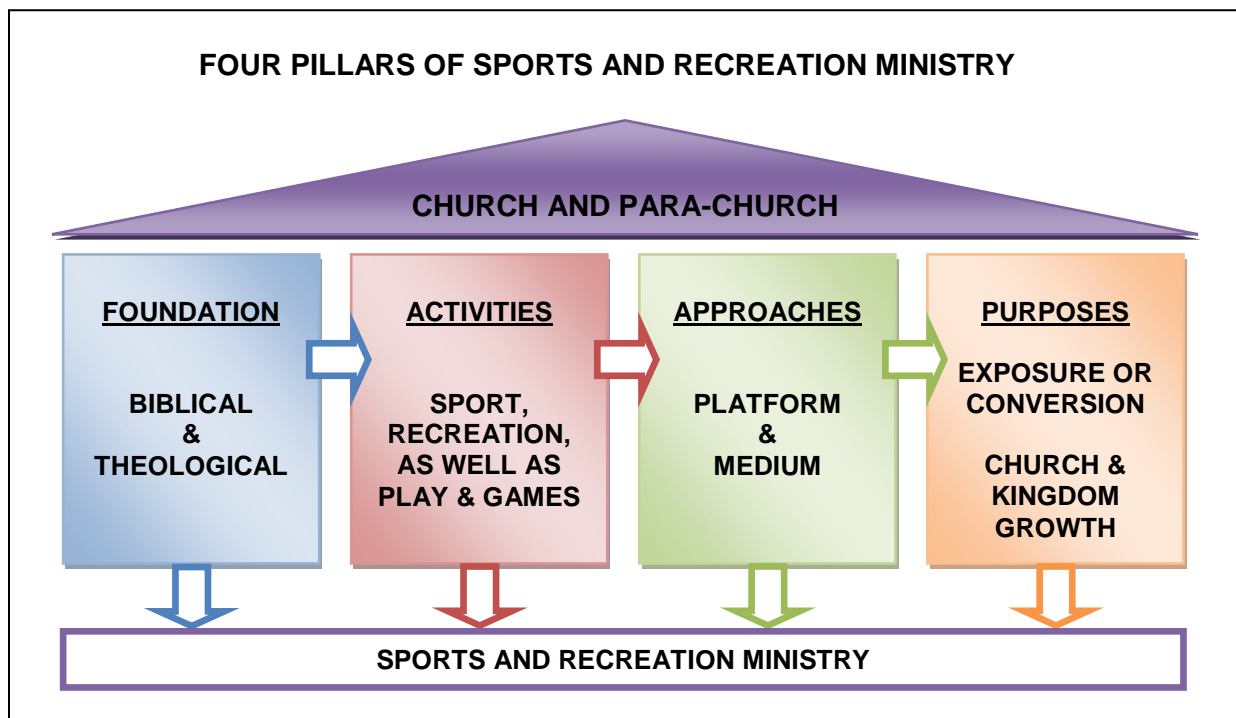| FOUNDATION	ACTIVITIES	APPROACHES	PURPOSES
BIBLICAL & THEOLOGICAL	SPORT, RECREATION, AS WELL AS PLAY & GAMES	PLATFORM & MEDIUM	EXPOSURE OR CONVERSION CHURCH & KINGDOM GROWTH

SPORTS AND RECREATION MINISTRY

Figure 6.1: Four Pillars of Sports and Recreation Ministry

6.3.4 Background to developing a Sports and Recreation Ministry model

With the four pillars of Sports and Recreation Ministry as departure point, the aims, strategies and target groups are the most essential components to include in a model of this kind.   However, in ensuring sufficient and effective planning and implementation of a Sports and Recreation Ministry model, the following process, seen in Figure 6.2 (National Treasury 2007:6), should be followed:

- Carefully consider the Biblical and theological foundation for this Ministry;
- Take stock of all resources available, including that which was pledged, such as finances, personnel, equipment and facilities;
- Compile "cutting edge" programmes which include specific games, sports or recreation activities to accomplish set goals;
- Plan with a specific Church function in mind and ensure that all activities, programmes and resources are applied in support of such a function;
- All these efforts included into a Sports and Recreation Ministry model are aimed at one objective only: to win people for Christ; and
- When a person is committed to Christ, such a person's life changes, and positively impacts other people's lives while being exposed to more and more unreached people, pulling them also closer to our Lord and Saviour.
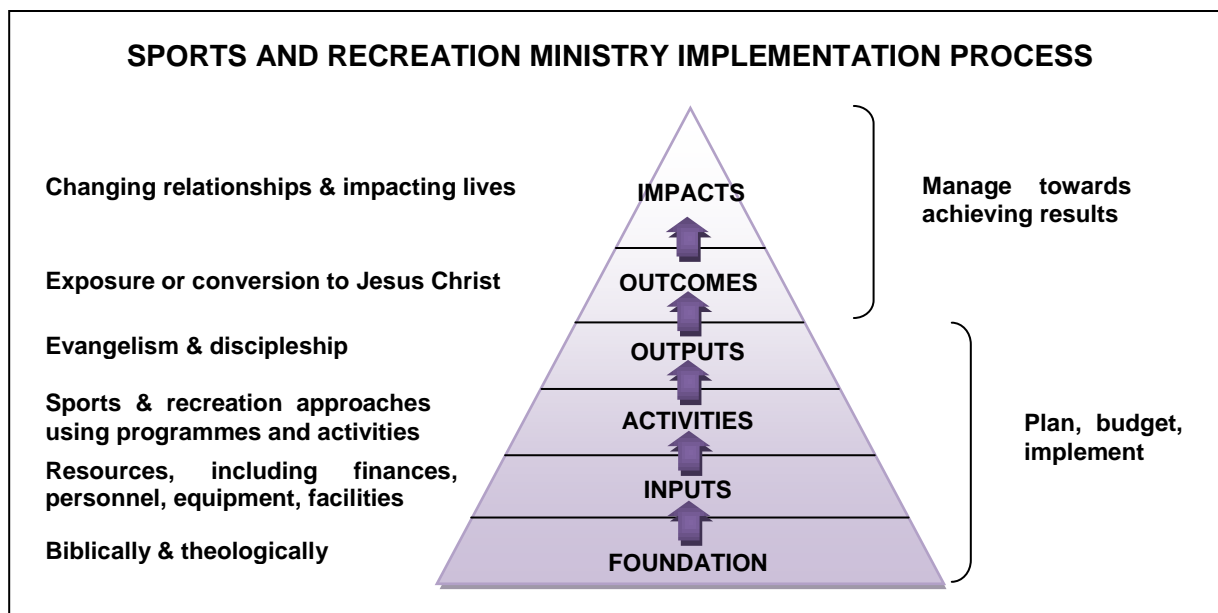

Figure 6.2: A Sports and Recreation Ministry Implementation Process (Adapted)

In developing a Sports and Recreation Ministry model for the Dutch Reformed Church, the current situation (AS IS) in terms of the interaction this Church has with sport and recreation is reviewed and is presented in the diagram (Figure 6.3) below:
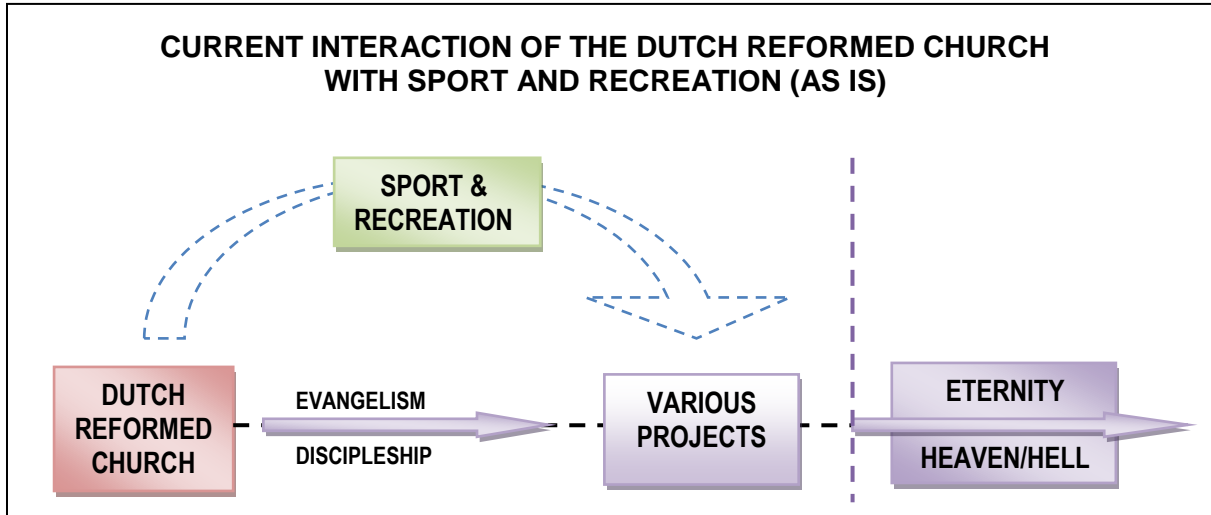

Figure 6.3: Current Interaction: Sport and Recreation within the Dutch Reformed Church

This diagram confirmed the fact that evangelism is one of the primary functions of the Dutch Reformed Church (see also § 4.2.2). As seen in § 5.6.6, sport and recreation activities were not utilised in a ministering capacity within this Church. These activities were "add-on" entities which were included in a Church project, rather than a platform or a medium by means of which people were engaged for them to be exposed to the Gospel. In this regard the example of the Kovsiekampus congregation at the University of the Free State is noted where various "missionary tours" were undertaken. Cycling, jogging and hiking events were organised to stimulate the participation of students in raising funds for outreaches and missionary work. Although a number of Church congregations were visited on the route of these "missionary tours" to share the students' mission, these tours' primary aim was the raising of funds (for outreaches and missionary work) and not to evangelise. In terms of the utilisation of sport and recreation activities, in this context they were not employed within a Sports and Recreation Ministry, but rather as convenient facilitation activities.

There are, however, examples of sports and recreation activities utilised by congregations of this Church, as well as examples where these activities were utilised within ministry, but such practices are not common or regularly executed within the Dutch Reformed Church currently. (See also § 5.6.)

6.4   Recommendations

In the final part of this chapter, the writer of this thesis would present a series of recommendations for the consideration of the Dutch Reformed Church leadership. These recommendations could assist the leaders in realising the vast range of opportunities within this specific ministry, but also to address the perceived gaps within this Church's approach to the ministry component in general.

6.4.1 Sports and Recreation Ministry proposed model

The first of the recommendations to be presented is a Sports and Recreation Ministry model for the promotion of evangelism within the Dutch Reformed Church in South Africa. In the model (Figure 6.4), evangelism is presented as a function of the entire Christian Church, and in this scenario, that of the Dutch Reformed Church. However, the para-church organisations, such as non-governmental organisations and businesses which have the same values and beliefs as the Church, support the Church in this regard and will associate themselves with the Church and her efforts to spread the Gospel to all the nations.

Within the Sports and Recreation Ministry environment, physical activities play an essential role in communicating the Gospel. This Good News is shared with people from all nations via a platform, on the macro level, and a medium, on the micro level. The Great Commission (Matthew 28:16-20) states that all nations need to be exposed to the ultimate sacrifice Christ made in saving every single individual who believes in Him. Although the Holy Spirit is the only One who could make man's heart receptive to the Word of God and ultimately commit to Him, the responsibility of spreading the Gospel remains that of all those who accepted Christ as their Lord and Saviour. All

the above-mentioned are necessary in order to prepare each and every Christian for eternal life with God in his kingdom.
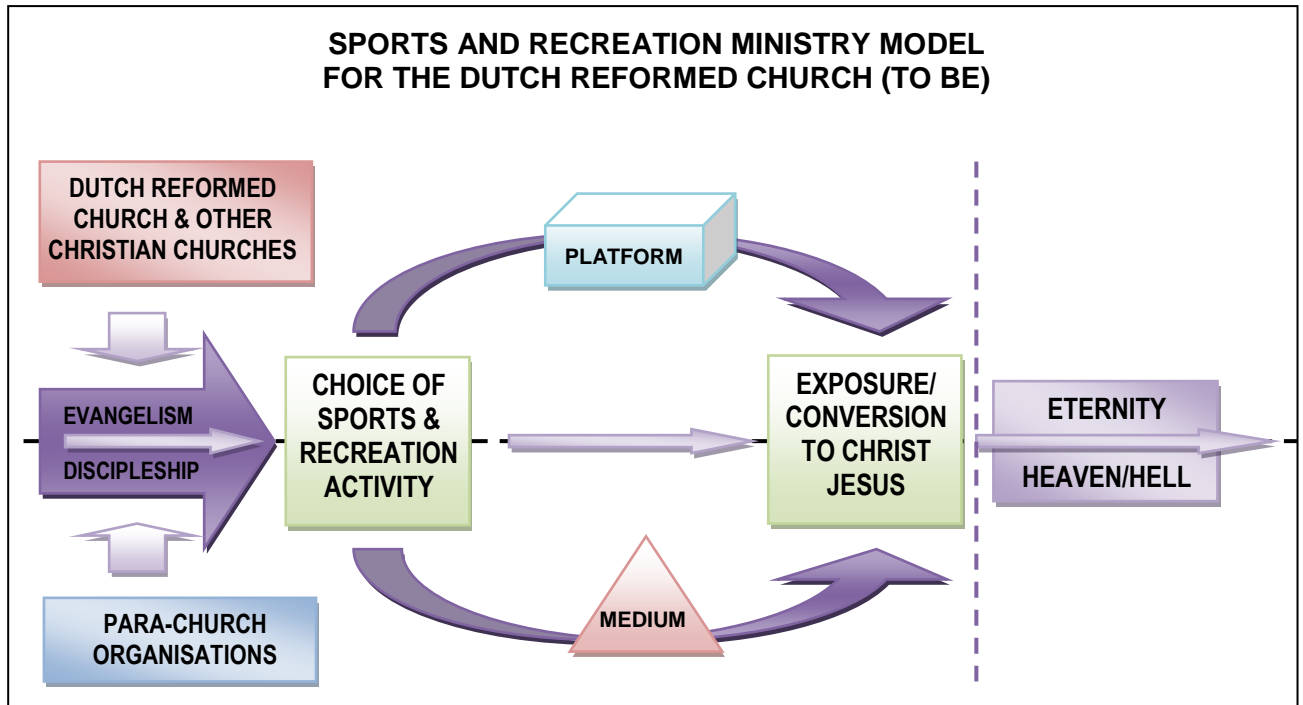
Figure 6.4: A Sports and Recreation Ministry Model for the Dutch Reformed Church

In short, the Dutch Reformed Church is the main *sponsor* of the Sports and Recreation Ministry *project.* Secondary to the mentioned Church is the para-church organisations that support and sponsor this project. The *process* of which the continuum is visibly noticeable is evangelism, while the *actors* in this project are the so-called project members.

Lastly, the presented model is in essence generic in being and could also be utilised in other ministries within the Dutch Reformed Church, as well as other Christian Churches.

6.4.2 Project proposal

With the presented Sports and Recreation Ministry Model as departure point, a potential project within this Ministry environment is herewith presented. The writer of this thesis will only give a description of the proposal to avoid the reader being

bogged down with the details of the project. Therefore, Sports and Recreation Ministry is not a common concept within society, and even less amongst the Afrikaans speaking community. Therefore, it is necessary to be specific in terms of the *what*, the *who* and the *how* of such a project and to incorporate that within the proposed Sports and Recreation Model.

As this project will be initiated by a specific congregation of the Dutch Reformed Church, other congregations from the same denomination could be included in organising such a project. Assistance could also be required from other Christian Church denominations. It is however necessary to determine the aims, target groups and strategies of such a project prior to the engagement of other role players.

Project description

Aim

The Sports and Recreation Ministry could be introduced to a community using a holiday sport or recreation competition for and within a particular community or area.

Target groups

Boys and girls of all school-going ages could compete for a trophy in their respective age groups in a particular sport type for boys and in another one for girls, as well as in Sports and Recreation Ministry projects to promote evangelism, and thus spreading the Gospel. During the first year, a maximum of six primary and six secondary schools participate, thereafter the number of schools can be adapted. While preparing for this competition, the Dutch Reformed Churches in the area will specifically be tasked to encourage participation in this competition, as well as promote this Sports and Recreation Ministry project within their communities. Furthermore, as from the second year of the competition, at least those Dutch Reformed Churches, if not all denominations, in the mentioned area will also be asked to enter and participate with a team or two in the competition.

Strategies

The competition will be judged in terms of the following:

- Choose a specific sport activity for boys (for example rugby) and for girls (for example netball) to participate in.

- A project through which the principles of Sports and Recreation Ministry will be promoted, with the main focus on evangelism.

- Points shall be given for, amongst others, sport skills displayed during games played, whether a game was won or lost, for the number of supporters on the stands, for the number of support personnel assisting a specific team, for the Sports and Recreation Ministry project presented and achieved by a group, team or school in spreading the Gospel, as well as the number of people that were exposed to the concept of Sports and Recreation Ministry by means of a team's project efforts.

- It is extremely important to realise that, although it is only God that could convince a person of his or her sinful ways, to turn away from it and to commit to a life with and for our Lord Jesus Christ, the mentioned project's success can only be evaluated in terms of the number of people being reached and thus exposed to the Gospel, and not the number converted.

Note: To be able to win this competition does not mean that a team has to win the sport competition. In a certain sense the emphasis would rather be placed on participation than on winning. The opposite could also be the case: A team might have lost its games, but could have accumulated more points in other categories, such as with the team's initiative on its Sports and Recreation Ministry project.

The next two proposals, a Sports and Recreation Ministry curriculum and a management structure for this Ministry, are specifically included to demonstrate the importance of supporting structures and systems should an effective model be employed.

6.4.3 Proposed curriculum

In § 5.7.2, the importance of training in order to educate and prepare Sports and Recreation Ministry personnel in the best possible manner was stressed. The merged discipline of Sports and Recreation Ministry, originating from theology and human movement science, implies also a look into a curriculum proposal, which could be included into a Dutch Reformed Church theological training curriculum. (See also § 5.7.1.) In this regard, the following scenarios should be considered:

- A balanced curriculum consisting of subjects from both the disciplines of theology and human movement science, which include practical exposure and training in sport, recreation and other physical activities;
- A curriculum consisting of subjects from only the disciplines of theology and human movement science, but with no practical exposure or training in sport, recreation and other physical activities;
- A curriculum consisting of only theological subjects, with only playing ("game-time") and some coaching experience in sport, recreation and other physical activities; and
- A curriculum with the focus only on sport, recreation and other physical activities, theoretically as well as practically, but with limited training on the theological front.

The first mentioned scenario is clearly the best possible choice should the purpose be to deliver the most sufficient and effective service to those whose lives are touched by and through a Sports and Recreation Ministry for Christ. However, in terms of the Dutch Reformed Church's theological training curriculum and programme, the acceptance and implementation of such a scenario remains a complex task. In order to include a Sports and Recreation Ministry curriculum into the already existing theological training curriculum and programme at one or all of this Church's three theological faculties, the curriculum and training programmes of other theological academic institutions were considered. Some of these institutions' programmes are presented below:

Briercrest College

This College programme guide (2004-2005) presented its Sports Ministry programme components as follows:

- Theology which deals with the following:
    - o Hermeneutics
    - o Spiritual formation
    - o Introduction in Christian theology
    - o Pentateuch
    - o Old Testament
    - o New Testament
    - o Theological electives

- Christian Ministry includes:
    - o Introduction to Lay Ministry
    - o Evangelism in global mission
    - o Evangelism and discipleship
    - o Foundations of Biblical worship
    - o Foundations of youth issues
    - o Christian Ministry electives: Team development, Homiletics, Career Youth Ministry

- Sports Ministry
    - o Models of Sports Ministry
    - o Integrating faith and athletic performance
    - o Health and well-being of athletes
    - o Integrating faith and coaching
    - o Making disciples through athletes
    - o Organisation and administration of sports
    - o Ethics of sport
    - o Sports Ministry internship

- General education (choose 2 courses in 2 disciplines and 3 in another discipline)

- o   Academic writing

- o   Literature and composition

- o   Introduction to Christian world view

- o   World views seminar

- o   Fundamentals of coaching

- o   Psychology of human development: Adolescents

- o   Humanities electives

- o   Social science elective

- o   History elective

- o   Electives: Life span development, Psychology of human development (children, adults), Psychology of personal and interpersonal dynamics

- •   Field education

Malone University

The Malone University's theology programme [2011] indicates that the following:

- •   The following Theology department subjects are compulsory:
  - o   Hermeneutics
  - o   Old Testament
  - o   New Testament
  - o   Models of Christian Ministry
  - o   Communicating the Christian faith
  - o   History of Christian thought
  - o   Christian theology
  - o   Senior seminar

- •   Within Sports Ministry, the following subjects are covered:
  - o   Foundations of Youth, Family and Sports Ministry
  - o   Sports Outreach Ministry models in the contemporary era
  - o   Christmanship: A Biblical and ethical basis for sport and competition
  - o   Leading and organising a Sports Outreach Ministry
  - o   Current practices in sports evangelism

o   Christian Ministries internship

o   Leadership and staff dynamics

South African Theological Seminary

At the South African Theological Seminary [2011], Sports Ministry is included in the Certificate in Christian Life which includes the following subjects as part of its curriculum. The following subjects are part of this course:

Compulsory courses

*   Theological research and writing

*   Christian foundations

*   Essential Bible study principles

*   The words and works of the Lord Jesus

Elective courses (Choose 5)

*   Old Testament survey

*   Christian relationships

*   Introduction to Youth and Children's Ministry

*   Leading with purpose

*   Doctrine of the Holy Spirit

*   Doctrine of Church

*   Introduction to missions

*   Contemporary issues in missions

*   Introduction to Sports and Recreation Ministry

*   Biblical principles for Sports Ministry

*   Developing a Sports Ministry in the local Ministry

*   Developing a Sports Ministry in the local Church

*   Connecting with children

*   Walking with wounded children

*   Practical Ministry

Dutch Reformed Church

As established and indicated in chapter 5 of this thesis, the Dutch Reformed Church does not have any Sports and Recreation Ministry. It is thus necessary, and the specific intention of this thesis, to table a curriculum proposal so that this Church's Sports and Recreation Ministry would be able to depart from the best possible level and standard of training. This is imperative so as to make a sufficient and effective impact for Christ. The Dutch Reformed Church's theological training programme is to a great extent "fixed", although not cast in stone.

In order to make an informed suggestion regarding a change to the current curriculum, the Dutch Reformed Church's Theology Faculty Prospectus (2010) content is herewith presented:

- Information skills
- Biblical Hebrew
- Hellenic Greek
- Philosophy
- Psychology
- Sociology
- Systematic Theology
- Hermeneutics
- Practical Theology
- Youth Ministry
- Pastoral Ministry
- Ecclesiology
- Old Testament
- New Testament
- Missiology
- Congregational Ministry and administration
- Public worship and communications

In terms of the human movement science, only one university's curriculum is included as it contains the majority of this discipline's subjects presented at other universities.

The following subjects are part of the curriculum (UFS Faculty of the Humanities Calendar 2012):

- History of Play, Games, Sport and Recreation
- Movement and growth development
- Experiential Learning and Teambuilding (Adventure-based)
- Kinesiology
- Anatomy
- Nutrition (elementary aspects)
- Physiology applied to exercise science
- Exercise Science
- Exercise physiology
- Recreation and Sport Philosophy and Sociology
- Recreation programme and facility planning
- Recreation therapy
- Sport injuries and rehabilitation
- Sport and facility management
- Coaching science
- Practical courses in coaching and facilitation, as well as activity officials
- Ergonomics
- Movement Psychology
- Motor learning
- Wellness

The Youth and Pastoral Ministries are both part of Practical Theology. However, both these Ministries could stand alone as they are independent subjects. With the stated as background, the writer of this thesis would like to make the following recommendation regarding Sports and Recreation Ministry and its possible inclusion into the current curriculum of the Dutch Reformed Church's training programme:

- Sports and Recreation Ministry should be included into the curriculum to expose the general theological student to the concept thereof, to bring a basic knowledge about this type of Ministry under their attention, but more importantly,

to stress the consequences of getting involved in such a Ministry without the necessary training or safety precautions in place.

- In such an introductory course, which should be at least over a period of one semester of the entire theological training programme, the following aspects of a Sports and Recreation Ministry should be covered:
  - o Biblical and theological foundation of this Ministry
  - o Principles of a Sports and Recreation Ministry
  - o Purposes of a Sports and Recreation Ministry
  - o Models of Sports and Recreation Ministry
  - o Criteria for this Ministry
  - o Basic development of such a Ministry within a local Church
- Students who want to specialise in this subject, whether part of his or her Master in Theology (or Divinity) degree's mini-thesis or on any other postgraduate levels, should have the opportunity to do so. To this extent the necessary expertise in terms of academic personnel should also be available.
- In the rolling out of such a project, probably the most important component next to employing proper expertise within the Sports and Recreation Ministry environment is that of further education. Should the so-called "cutting edge" development within this field not be realised and implemented, such a Ministry would be doomed.

Oakley (2009:8) noted that the Church should use every possible means to bring the message of Good Hope to all the nations. The importance of the mentioned suggestions will escalate as time goes on, as the Christian Church, and in particular the Dutch Reformed Church, will have to ensure that she embarks on a path of continuous improvement in terms of evangelism, discipleship, and each of the other functions and responsibilities she might have.

6.4.4 Recommended management structure for South African Sports and Recreation Ministry

The final recommendation of this chapter is the presentation of a management structure for the Sports and Recreation Ministry in which the Church and para-church

will be the main stakeholders. This structure could be used, either as is or in an adapted form, to bring an element of excellence to this environment, ensuring that the best possible service delivery take place. As seen in § 5.6, this Ministry is specifically vulnerable as no concrete rules or regulations, guidelines or standards in terms of facilitation are in place. Furthermore, there is also no regulating body to deal with the merger of the two opposite, seemingly non-related subjects of theology and human movement science. What is of greater importance is that, should the highest level of standards regarding facilitation and knowledge not be utilised and/or implemented, the Christian Church would suffer as a result.

Through the proposal of this structure (Figure 6.5), the writer of this thesis aimed to bring the Church, specifically the Dutch Reformed Church, and the para-church closer together. This will enhance a close cooperation between these two entities and demonstrate the interdependence of this Church and the para-church. On the other hand, it is also important to realise that both these entities have the same primary goal - to spread the Word of God to all nations. This cooperation would ensure that the same sets of standards are adhered to, while both entities could learn much from one another. Through these actions the strive for excellence would also be enhanced.

The main divisions in the proposed structure are the Sports and Recreation Ministry Board, Executive Management, Training and Education, Accreditation and Quality Control, and finally Facilitation.

- The Board will consist of members from the Church, as well as the para-church structures in order to be representative of both institutions. These members will be responsible for the oversight and management of the Sports and Recreation Ministry environment in which the Church and the participating para-church organisations are spreading the Word of God.
- The Executive Management heads the day-to-day operations of the Ministry in all its facets. This Management will consist of the three directors in charge of the divisions Training and Education, Accreditation and Quality Control, and finally Facilitation, as well as a managing director who will be appointed by the

Sports and Recreation Ministry Board. The person who would be appointed as the managing director needs a Sports and Recreation Ministry background.

MANAGEMENT STRUCTURE FOR THE SPORTS AND RECREATION MINISTRY
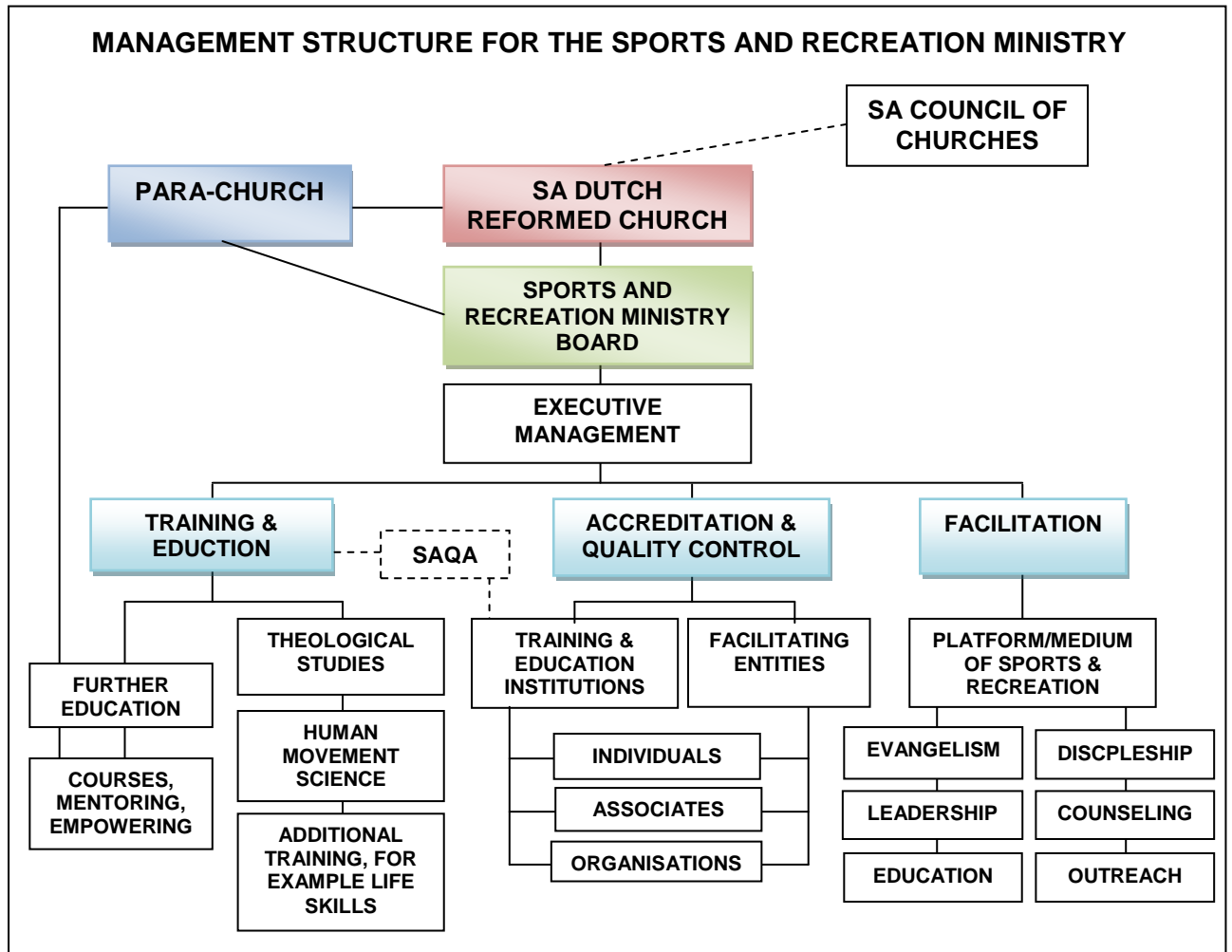
Figure 6.5: A Sports and Recreation Ministry Management Structure

- The first of the three divisions within the Sports and Recreation Ministry management structure is the Training and Education division, which is divided into two components.

  o The main responsibility of the initial component is the certification of a well balanced training and education programme, as well as the continuous updating thereof to be incorporated in the theology curriculum programme. The essential subjects of both disciplines (theology and human movement science) will be included into such a programme, while additional subjects such as life skills will also be added.

- o The second component will be responsible for Further Education, as well as the mentoring of students within the Sports and Recreation Ministry by experts in this Ministry. The component will also be in charge of the placement of students at para-church organisations to gain the necessary experience, while empowering them for their task in this particular environment. Seminars, conferences, training and coaching courses to enhance the level of education on a regular basis will be conducted to develop and update participants regarding the current professional trends and developments. These courses will be organised by the entity responsible for Further Education and the entity organising *ad hoc* courses for those already employed in the Sports and Recreation Ministry environment.

- The Accreditation and Quality Control division are divided into two entities: The first is responsible for the accreditation of the various Sports and Recreation Ministry training and education institutions, including their programmes, from bodies such as SAQA, while the second will be responsible for the evaluation and approval of facilitating entities consisting of individual facilitators, those associated with this Ministry and finally also the organisations operating in this environment. This also includes the facilities utilised by these individuals, associates and organisations. Should these groups not adhere to the set standards and attend the compulsory courses presented specifically to update and develop those in the Ministry, the necessary accreditations will not be approved or might not be considered.

- Facilitation within the Sports and Recreation Ministry is conducted by means of either the platform or the medium approaches. (See also § 4.8 and § 5.7.1.) Through these approaches the Ministry's personnel are reaching people for Christ, implementing the Great Commandment and the Great Commission utilising sport and recreation, including play and games. Under this component, evangelism is conducted, discipleship is displayed and taught, leadership is developed, counselling is offered, outreaches are facilitated, and education (in the ways of God) is given to the needy.

The proposed structure is not exclusively for the utilisation of the Dutch Reformed Church, but could also be made applicable to those Christian Churches who might consider cooperating in this regard, or who would want a more structured form of dealing with Sports and Recreation Ministry. The mentioned structure could also be instrumental in reaching the world for Christ much quicker than through the existing conventional methods and strategies.

6.5   Summary

In this chapter the culmination of this thesis is found in the presentation of a model for the Dutch Reformed Church's Sports and Recreation Ministry. In the process of developing a Sports and Recreation Ministry Model, the writer of this thesis stressed the importance of the criteria for this Ministry. Through the mentioned criteria, the four pillars of a Sports and Recreation Ministry, in which the Church and the para-church are participants in, were also noted.

The proposed Sports and Recreation Ministry Model would only be as successful as the supporting structures in which and through which it is implemented. The writer of this thesis stressed the basis from which a balanced curriculum could be developed, but also suggested a management structure through which such a Ministry could thrive and could accomplish the highest accolades.

To this end, continuous improvement is of the utmost importance within the secular world, but even more so within the Church. Therefore it is necessary to aim at being the absolute best – this could only be done should there be continuous improvement, and through that an adherence to the Great Commission (Matthew 28:16-20) and living a life committed to God.

CHAPTER 7

EVALUATION AND CONCLUSION

7.1 Introduction

The main objective of this thesis as found embedded in the thesis' title, has been to present a Sports and Recreation Ministry Model for the South African Dutch Reformed Church. (See chapter 6.) However, the development and presentation of such a Model would not have been possible without the preceding exploratory study found in chapters 2 to 5. In order to determine whether or not the research objectives set out in chapter 1 were accomplished. The final chapter will also evaluate the level of their accomplishments, as well as reflect on the set hypothesis.

7.2 Evaluation of research objectives

The hypothesis of this study states that the South African Christian Church, in particular the Dutch Reformed Church, has not fully recognised the potential sports and recreation, (including other physical activities) have to promote evangelism. It further included the belief that these activities were not adequately utilised within her ministries in order to spread the Word of God. Based on that this study was conducted, resulting in the following summarised findings being uncovered:

Chapter 1
The thesis' introduction and rationale is presented in chapter 1. Herein the research problem and the background to the problem was given, in which reference was made to some of the studies conducted dealing with theological and sporting (physical activities) disciplines. These studies provided a basis for stating the objectives that

this study would have to address in the chapters that followed (chapters 2 to 5). These research questions were presented as part of the discussion under the relevant chapter.

Declaring the aims of the study, the writer of this thesis expressed the hope that the findings of this study, specifically the tools and methods presented, could be considered for incorporation into the Dutch Reformed Church's ministries and missionary strategies. To this extent, the writer also envisaged a model to be developed in particular for the utilisation within a Sports and Recreation Ministry.

The study, which was categorised as being part of the Practical theological discipline, was conducted utilising a literature review, an analytical approach and an empirical study. In finalising the method of research, the writer had to consider several research models, amongst which the LIM Theological Research Model and the Zerfass Research Model were mentioned. However, to follow the necessary research process, another research model was designed to serve the specific needs of this particular study (Figure 1.1). The writer's departure point was what the Bible commands or demands (the "SHOULD BE"). Through the Great Commission (Matthew 28:16-20), man is compelled to spread the Word of God by any means possible. In the "AS IS", the context of sports, recreation and other physical activities was studied, from the historical developments of these entities up to around the year 1800. Thereafter the current practices of this Sports and Recreation Ministry, specifically in Britain, United States of America and Australia, were evaluated. As a consequence, the situation within the South African context was analysed. Both these situations, abroad and within South Africa, were examined to the year 2011. The final phase (apart from the evaluation and conclusion chapter), the "TO BE", dealt with what the writer would like to recommend, that is, a new model to guide the Sports and Recreation Ministry within the Dutch Reformed Church.

The first chapter concluded with the limitations of the study as anticipated by the thesis' writer.

Chapter 2

In determining a Biblical theological basis for this study as established in chapter 2, the writer had to establish if there were any principles and/or guidelines to "command or demand" the promotion of evangelism from a Biblical perspective. This analysis had to be conducted along a prescribed exegetical procedure. Matthew 28:16-20 was chosen as it contains Jesus' final command, that is, the Great Commission, which emphasises that the message of salvation had to be taken to all the nations of the world.

Furthermore, a background to the Matthew Gospel was given, presenting the aim of the book, the author, the audience, the historical context and the location of the alleged Matthew community. Together with the aforementioned, the literary structure and the theological themes and motifs were discussed. Hereafter the exegetical analysis was conducted, while the theological synthesis and the practical application led to the discussion of the actual mandate that God gave his people, through the Scriptures, to reach all nations.

Chapter 3

This chapter addressed the historical aspects of play, games, sport and recreation, from ancient times up to the mid-1800s. It needs to be pointed out that the writer included the definition of important terms and terminologies into the relevant chapters. The leisure time activities was presented within the scope of the definitions and other essential terms and terminologies in which the various cultures were outlined to portray who they were, where and during which period they were found, as well as what role religion and physical activities played in their day-to-day living. The civilisations of the Sumerians, Egyptians, Chinese, Mesoamericans, Greeks and Romans were discussed, followed by an overview on the civilisations of the Dark and Middle Ages, the Renaissance and Reformation periods, as well as the Puritans, the Science Age and the Enlightenment. The chapter concluded with the Jews' interaction with physical activities. Unavoidably, such interaction also brought examples of these activities found in the Bible. Lastly, the Biblical theological foundation of sports and recreation was presented.

In short, ancient civilisations utilised sports and other physical activities to honour their pagan gods, but also to honour the athletic heroes. This was done in spite of religious sacrifices that accompanied such activities. These activities were also used for other purposes such as health reasons, survival instincts, military training, enjoying fun, funerals and all other celebrations, promoting politicians, developing morals and good sportsmanship, educational purposes and for a general development of a group or segment of society. In light of this, the application of sports and recreation, including other physical activities, to promote evangelism is so much more imperative.

Chapter 4

In the process of demonstrating the utilisation of sports, recreation and other physical activities in ministering, this chapter examined the recognition by the Christian Church of these activities. This brought about the presentation of Muscular Christianity, as well as the four models that developed out of this movement: the Classic, the Evangelical, the YMCA and the Olympic models. Out of the four models, the Evangelical model is seen by the writer of this thesis as probably the closest to the current utilisation of sports and recreation within a ministering context.

Furthermore, the concept of Sports and Recreation Ministry is defined, while the Biblical and theological foundations are presented. The chapter also dealt with the relation that sports and recreation have with religion, Christianity, theology, spirituality, evangelism and missionary.

The writer developed the platform and medium approaches to Sports and Recreation Ministry through which the macro and micro levels could be reached. A brief discussion on the various types of Sports and Recreation Ministry followed, divided between the platform and the medium approaches. The platform approach includes the testimonies of prominent sportsmen and women before large crowds, such as at big games, but also at smaller opportunities or events such as banquets and special dinners. This approach also includes the promotion of evangelism at major sports events and in prisons. The medium approach deals with the promotion of evangelism on micro level and uses experiential learning as part of the facilitation process to

convey the Gospel. The chapter concluded with the presentation of the so-called support team consisting of the sports chaplain, the coach and the sports mentor.

Muscular Christianity, seen as the basis from where Sports and Recreation Ministry was built, officially came into being in 1857, although Rousseau, Howitt and others made it implicitly part of their writings as early as 1762. The writer of the thesis, however, noted an even earlier implicit use of the Muscular Christianity idea components, dating back to the mid-1500s. It was further noted that the relationship between the Church and physical activities such as sports and recreation is demonstrated in the engagement – disengagement – re-engagement cycle, a periodic interaction of the mentioned two environments. This relationship currently experiences a period of re-engagement as the Church, especially abroad, realised the latent potential of this relationship sports and recreation to promote evangelism.

It is however of the utmost importance to note that, although soccer is the biggest sport in terms of players and those associated with the game, not all Sports and Recreation Ministry efforts could revolve around only one sport. It could be argued that preference should to be given to soccer, although it is not the only sport. Should Matthew 28:16-20 be recalled, it should be remembered that every possible means should be utilised to reach as many as possible people to share the Gospel with.

Chapter 5

In this chapter the arrival of Christianity in Africa was sketched. This was used as departure point specifically to analyse the status of a Sports and Recreation Ministry within the South African Dutch Reformed Church. Since 1894 the scramble for Africa has escalated amongst European countries. Nevertheless, already in 1737 Georg Schmidt was welcomed as the first missionary to South Africa, while numerous missionary societies, specifically those in Europe, sent their missionaries to destinations in Africa.

Eventually the European missionary societies operating in particular in southern Africa reached an agreement with the Dutch Reformed Church in terms of her independent missionary responsibility. The missionary efforts of this Church expanded to as far

north as Nigeria in the 1950s. The study also looked into the utilisation of sports and recreation activities by missionaries and within the missions itself to spread the Gospel of Jesus Christ.

Furthermore, the utilisation of Sports and Recreation Ministries in Africa was discussed, presenting some examples of such Ministries in countries such as Tanzania, Zanzibar, Egypt, Ethiopia, Nigeria, Madagascar and Niger. The writer of this thesis also noticed the role played by sports and recreation in the political and security environments of South Africa. To this extent, this writer presented the three most prominent struggles prior to the first democratic election (1994) in the country. These struggles are: The struggle against British dominance, the struggle against communism, and thirdly, the struggle against apartheid. This was followed by a presentation of eleven active Sports and Recreation Ministries in South Africa.

In order to determine the status of Sports and Recreation Ministry within the South African Dutch Reformed Church, an empirical survey was conducted amongst the members of the Church's leadership and academics. The survey's main outcome highlighted that the Church had no model or policy to guide her ministry or missionary work and the utilisation of sports and recreation. The findings of the empirical survey further led to challenges and opportunities for the Dutch Reformed Church in particular, but can also be made applicable to the Christian Church in general.

Chapter 6

The findings of the empirical survey conducted in chapter 5 ultimately led to the primary objective of this chapter and thus of this thesis: To develop a model to promote evangelism through Sports and Recreation Ministry within the Dutch Reformed Church. In developing the model, the writer of this thesis pointed out certain important observations found in chapters 2 to 5, which need to be considered should an effective and sufficient model be proposed.

Moreover, the writer had to determine what criteria were needed to be in order to constitute a Sports and Recreation Ministry. Four essential criteria, or the four pillars of Sports and Recreation Ministry as the writer of this thesis put it, were identified.

They are the Biblical theological foundation, secondly, the sports, recreation, play and game activities utilised by such a Ministry, thirdly, the platform and medium approaches utilised to facilitate the promotion of evangelism and lastly, the purpose of this Ministry, to introduce or to expose people to the Gospel so that the Holy Spirit could bring such a person to reconcile with God.

The current interaction ("AS IS") of the Dutch Reformed Church with sports and recreation had to be declared so that "TO BE" could be captured in a model for the Sports and Recreation Ministry environment within this Church. This Model was designed based on important observations discovered throughout the thesis, as well as interesting findings such as the fact that sports and recreation were not only brought to Africa by the ordinary person, but by missionaries, and even utilised by them in some form or another at missionary stations.

It is important to note that this Model, designed to promote evangelism through the Sports and Recreation Ministry, does not replace the current manner in which evangelism is conducted. The Model is rather a proposal to make it applicable, interesting and exciting for people who find themselves within a postmodern era, which is in a certain sense already post-Christian. This is apparent that the Bible, Christ as Saviour and Almighty God are no longer viewed as important or essential for the existence of the human race. The writer of this thesis proposed a project which would not only challenge the physical abilities of participants, but also the creativity to enhance the promotion of evangelism through Sports and Recreation Ministry. What is however of essential importance, is the introduction and education of all participants, players, support personnel and supporters in general.

Finally, the writer presented a supporting management structure in order to ensure that this Ministry is supported specifically by the expertise and knowledge of the sport and recreation industry. Furthermore, a well balanced curriculum was also presented which will ensure that the best possible Sports and Recreation Ministry personnel would be trained to help the lost and those seeking God on their way to salvation.

7.3 Evaluation of research hypothesis

It is thus clear that the writer of this thesis was correct in the initially stated hypothesis of this study. This was already evident in the latter part of chapter 5 (§ 5.6), where the empirical survey found that the South African Christian Church, in particular the Dutch Reformed Church, did not recognise the potential that sports and recreation, and thus physical activities in general, have to actively promote evangelism. This is also noted in the Church's ministries and missionary strategies as the utilisation of sport and recreation were in total absent or non-existent within it.

Therefore, the writer of this thesis wants to express the hope that the Model presented in chapter 6 (§ 6.4) would not only serve the Dutch Reformed Church in South Africa in terms of her Sports and Recreation Ministry, but that the Model would also be utilised generically to promote evangelism throughout the Christian Church, especially to win the world for Christ.

7.4 Recommendations

The writer would like to propose that further research should specifically be conducted in terms of the following:

- The utilisation of Sports and Recreation Ministry on the African continent, in particular outside the borders of South Africa. To a great extent, very little is known about the utilisation and implementation of this Ministry in Africa, and what, if any, successes or challenges such a Ministry might experience.
- A further field of research opportunities is also found in the possible interaction of Muscular Christianity or Sports and Recreation Ministry, on the one hand, and the revival which occurred since the mid-1850s.

7.5 Conclusion

If Christians are compelled to spread the Word of God to all the nations of the earth (Matthew 28:16-20), specifically so that He may come to collect his bride, his Church, why are people so reluctant to use everything possible to ensure that Christ's return will materialise as soon as possible? There are many ways to be of service to God. Utilising sports and recreation within a ministry context to let people know that God loves them is but one special way. The first democratic president of South Africa, Nelson Mandela, expressed the following view on what sport (and other physical activities) could mean for the secular world (The Church of England 2005):

> Sport has the power to change the world, the power to inspire, the power to unite people in a way that little else can do. It speaks to people in a language they understand.

However, Paul realised that the people of the Mediterranean, especially those in and around Corinth who attended the Isthmian Games (49 to 51 A.D.), were familiar with the Games and its activities. He specifically utilised these activities metaphorically to benefit his ministry, in particular to communicate the message of hope, spreading the Word of God to those attending the Games and those who were just spectators.

Van Til, cited by White (2009:5), accentuated that "One cannot keep on evangelizing the world without interfering with the world's [sport] culture". Interfering with any culture causes friction and frustration, so much more when Christians serving God, are spreading the Word to those who have not heard about the Almighty God. Participants and facilitators spreading the Word of God using Sports and Recreation Ministry will also experience such frustrations, as Satan will try everything possible to prevent people from coming to Christ.

Therefore, may all Christians be found running the race until the very end. May all of us run and not get weary so that we may receive the heavenly crown as prize.

May we all finish strong!!

APPENDIX 1   **QUESTIONNAIRE**

A survey determining the status of Sports and Recreation Ministry within the Dutch Reformed Church of South Africa (and her sister churches) is conducted by Heinrich J Wiegand in association with the South African Theological Seminary (SATS).

(Thesis full title: *A model for promoting evangelism through Sports and Recreation Ministry: specifically the South African Dutch Reformed Church.*)

A.   Personal Information

Name (optional)			**Gender**	Male	Female
Age	Less than 30	30-40	41-50		50 plus
Race Group	African	White	Coloured		Indian
Period in position	Less than 5 years	5-10	11-15		16 plus
Highest Qualification	**BTh / B Degree**	**MTh / Masters Degree**	**DTh/DDiv/Doctorate**	**Other (specify)**	
Employed at which institution			**Employed in which position**		
In which sport or recreation activity are you taking part?					

Please indicate your choice with a proper "X" within the corresponding TRUE or FALSE block. Also note that the term "Church" refers to the Dutch Reformed Church in South Africa; "Church's leaders" refers to those that are part of the moderamen, while "Church's academics" refers to those lecturing at the three university seminaries (Stellenbosch, Bloemfontein and Pretoria).

B.   Questionnaire

	Statements	TRUE	FALSE
1.	The Church views sport and recreation in a positive light.		
2.	The Church's leaders are aware of the fact that sport and recreation can facilitate the promotion of the Gospel.		
3.	The Church's academics are aware of the fact that sport and recreation can facilitate the promotion of the Gospel.		
4.	The Church has a policy on sport and recreation.		
5.	The Church has no model for Sports and Recreation Ministry.		
6.	The Church has no knowledge of what Sports and Recreation Ministry entails.		

	Statements	TRUE	FALSE
7.	Did the following play a role in the current status of Church's approach towards Sport and Recreation Ministry?		
	a) Politics (such as apartheid or democratic dispensation)		
	b) Conservatism (concern for too rapid change or trans-formation within the Church)		
	c) Lack of knowledge in terms of the matter of Sports and Recreation Ministry		
	d) Short sightedness from the Church's leaders and academics		
8.	Currently there are no congregations within the Church involved in Sports and Recreation Ministry. (See question 11 below.)		
9.	Currently the Sports and Recreation Ministry expertise is not being utilised within the Church. (See question 12 below.)		

10. If you answered question 9 with "FALSE", stipulate the names of these congregations and their level of involvement.

_____

_____

_____

_____

11. If you answered question 10 with "TRUE", name these experts (and organisations), as well as their qualifications, level of expertise and accreditations. (This also needs to include their academic qualifications and related detail.)

_____

_____

_____

_____

C. Comments

_____

_____

_____

_____

BIBLIOGRAPHY

Abbott-Smith G 1977. *Annual Greek Lexicon of the New Testament* (3rd ed.). Edinburgh, Scotland: T&T Clark Ltd.

Abera AA 2010 (March). Practical proposals for raising the profile of Children's Ministry in the Ethiopian Full Gospel Believer's Church. Master in Theology, South African Theological Seminary. Johannesburg, South Africa.

African Eagles 2007 (07 August). Accessed from http://www.smpsa.com, 2010-12-14.

Aiming for the Heart 2008 (31 January). Accessed from http://www.smpsa.com, 2010-12-14.

Akyeampong E and Amber C 2002. Leisure in African history: An introduction. *The International Journal of African Historical Studies* 35(1): 1-16.

Alegi P 2002. Playing to the gallery? Sport, cultural performance, and social identity in South Africa, 1920s-1945. *The International Journal of African Historical Studies* 35(1): 17-38.

_____ 2006. The football heritage complex: History, tourism, and development in South Africa. *Africa Spectrum* 41(3): 415-426.

_____ 2010. *Laduma! Soccer, politics and society in South Africa* (2nd ed.). Scottsville, South Africa: University of Kwazulu-Natal Press.

Alexander D and Alexander P 1986. *Handboek by die Bybel*. Cape Town, South Africa: Unifoto.

Aman MS, Mohamed M and Omar-Fauzee MS 2009. Sport for all and elite sport: Underlining values and aims for government involvement via leisure policy. *European Journal of Social Sciences* 9(4): 659-668.

Ambassadors in Sport South Africa [2009]. Accessed from http://www.ais-africa.co.za, 2009-05-21.

Ambassadors in Sport South Africa 2010 (13 May). Accessed from http://www.smpsa.com, 2010-12-14.

Amusa LO and Toriola AL 2010 (December). The changing phases of physical education and sport in Africa: Can a uniquely African model emerge? *African Journal for Physical, Health Education, Recreation and Dance* 16(4): 666-680.

Anderson CM, Bielert TA and Jones RP 2004. One country, one sport, endless knowledge: The anthropological study of sports in South Africa. *Anthropologica* 46(1): 47-55.

Anderson ER 1981 (Spring). Plato's lesser Hippias: A neglected document in Sport History. *Journal of Sports History* 8(1): 102-110.

Arlandson JM 2008. Authoritative Testimony in Matthew's Gospel. Online article. Available at https://bible.org, 2009-09-18.

Armstrong C 2003 (15 August). College sports: Prodigal son of "Muscular Christianity". *Christianity Today*, 1-3.

Athletes in Action [2011]. History. Accessed from http://www.aia.org.za, 2011-02-14.

Barclay W 1985a. *The daily study Bible: The Gospel of Matthew* (vol. 1). Edinburgh, Scotland: The Saint Andrew press.

_____ 1985b. *The daily study Bible: The Gospel of John* (vol. 1). Edinburgh, Scotland: The Saint Andrew press.

Bardenhorst W (ed.) 2010. *God in die sirkel*. Vereeniging, South Africa: Christesuch as Uitgewersmaatskappy.

Barnett JW 2004 (January). Insight into foreign thoughtworlds for National Security decision makers. *Institute for Defence Analyses* IDA Document D-2665.

Bennett G, Sagas M, Fleming D and Von Roenn S 2005 (December). On being a living contradiction: The struggle of an elite intercollegiate Christian coach. *Journal of Beliefs and Values* 26(3): 289-300.

Bernard A 2001 (October-December). Dating early Christian Gospels. *Journal of Biblical Studies* 1(4): 1-13.

Bhat VD [2011]. Experiential learning: A handout for teacher educators. Online article. Available at http://www.wikieducator.org, 2011-02-04.

Bledsoe C 2010. Evangelism in sports and recreation ministry. Online article. Available at http://www.csrm.org, 2010-08-25.

Bloemhoff HJ 1979. Enkele aspekte van opelugrekreasie met spesiale verwysing na Mazelspoort. Magister Artium, University of the Orange Free State. Bloemfontein, South Africa.

Blomberg CL 1986. The miracles of Jesus: The miracles as parables. *Gospel perspectives* 6: 327-359.

Bolsmann C 2010. South African football tours at the turn of the twentieth century: Amateurs, pioneers and profits. *African Historical Review* 42(1): 97-112.

Bosch DJ 1979. *Heil vir die wêreld.* Goodwood, South Africa: Nasionale Boekdrukkery.

Boutros L 1981. *Phoenician sport: Its influence on the origin of the Olympic Games.* Amsterdam, Netherlands: JC Gieben.

Boutros L [2010]. Was Phoenician sport the foundation of the Olympic Games? Online article. Available at http://phoenicia.org, 2010-02-12.

Briercrest College 2004-2005. Program guide: Sports Ministry. Accessed from http://www.briercrest.ca, 2011-10-26.

Broneer O 1962 (February). The Apostle Paul and the Isthmian Games. *The Biblical Archaeologist* 25(1): 2-31.

Brown RS 2008. A strategy to equip youth leaders into developing strategic, balanced, and strong local church student ministries. Doctor of Ministry, Liberty Baptist Theological Seminary.

Brown SM [2009]. A re-examination of the Great Commission in Matthew 28:18-20. Core issues of church leadership in global ministry outreach, Baptist Bible Seminary. Clarks Summit, Pennsylvania, United State of America.

Brueggemann W 2004 (Spring). Evangelism and discipleship: The God who calls, the God who sends. *Word and World* 24(2): 121-135.

Burns J 2001. *Uncommon youth ministry: Your onramp to launching an extraordinary youth ministry.* Ventura, California, United State of America: Regal from Gospel Light.

Burton EDW 1898 (February). The purpose and plan of the Gospel of Matthew: III. The purpose with which the evangelist wrote. *The Biblical World* 11(2): 91-101.

Carroll ST 1988 (Spring). Wrestling in Ancient Nubia. *Journal of Sport History* 15(2): 121-137.

Cash CS 2002 (01 September). Training Southern Baptist missionaries to use sport as a tool for evangelism, discipleship and church planting. Doctor of Educational Ministry, Southern Baptist Theological Seminary.

Cashmore E 2008 (March/May). Chariots of Fire: Bigotry, manhood and moral certitude in an age of individualism. *Sport in Society* 11(2/3): 159-173.

Carter GM and O'Meara P (eds) 1982. *Southern Africa - The continuing crisis* (2nd ed.). Bloomington, Indiana, United State of America: Indiana University Press.

Caughey E 2000. *Eric Liddell – Gold medal missionary*. Uhrichsville, United State of America: Barbour Publishing.

Chapman A 2006 (May). Kolb learning styles. Online article. Available at http://www.businessballs.com, 2011-02-04.

Charles JD 2004 (Summer). Do not suppose that I have come: The ethic of the Sermon on the Mount reconsidered. *Southwestern Journal of Theology* 46(3): 47-70.

The Church of England 2005. Sport Ministry. Accessed from http://www.dioceseofsouthwell.couk.com, 2009-06-11.

Cleophas FJ 2009 (March). Physical education and physical culture in the coloured community of the Western Cape, 1837-1966. Doctor in Philosophy, Stellenbosch University. Stellenbosch, South Africa.

Coakley JJ 2007. *Sport in society: Issues and controversies* (9th ed.). Boston, United State of America: MacGraw-Hill.

Coleman RE [2010]. The master plan of evangelism. Summarised by B Glad. Online article. Available at http://crupress.campuscrusadeforchrist.com, 2010-10-22.

Combrink HJB 1983. The structure of the Gospel of Matthew as narrative. *Tyndale Bulletin* 34: 61-90.

Connellan M 2001 (May). From manliness to masculinities. *Sporting Traditions* 17(2): 49-63.

Cornell TJ 2002. On war and games in the ancient world. The global nexus engaged. *Sixth International Symposium for Olympic Research* 29-40.

Crepeau RC 2001(March). Playing with God. The history of athletes thanking the "big man upstairs". Online article. Available at http://www.poppolitics.com/archives, 2010-10-06.

Cronje JM 1948. *En daar was lig*. Bloemfontein, South Africa: Sinodale Algemene Sendingkommissie van die NG Kerk in die OVS.

Crowther NB 1985 (May-June). Studies in Greek athletics, Part I. *The Classic World* *78*(5): 497-510, 514-520, 522-534, 536-540, 542-544, 546-550, 552-554, 556-558.

_____ 1985 (November-December). Studies in Greek athletics, Part II. *The Classic World 79*(2): 73-82, 85-94, 97-106, 109-118, 121-135.

Csikszentmihalyi and Bennett 1971 (February). An exploratory model of play. *American Anthropologist* 73(1): 45-58.

Culver RD 1967 (September). What is the Church Commission? Some exegetical issues in Matthew 28:16-20. *Bulletin of the Evangelical Theological Society* 10: 115-126.

Daniels G and Weir JS 2004. Born to Play. United Kingdom: Verité CM Ltd. Accessed from http://www.veritesport.org, 2009-04-01.

_____ 2008. Church and sport. Accessed from http://www.veritesport.org, 2010-08-10.

Decker W 1992. *Sport and games of ancient Egypt.* New Haven, United States of America: Yale University Press.

Deffinbaugh B 2005 (09 June). The Great Commission, Part IV. The Great Commission: Breaking old boundaries. Online article. Available at http://bible.org, 2009-09-18.

De Swardt J 2007. Leisure functioning of learners with learning and physical disabilities: A case study at an Elsen School in the Tshwane area. Magister Artium, University of Pretoria. Pretoria, South Africa

Dixon-Smith R [2011]. Genealogy World. Missionaries: Selected brief biographies. Missionary settlement in Southern Africa 1800-1925. Online article. Available at http://www.genealogyworld.net, 2011-06-14.

Dobre-Laza M 2003. Victorian and Edwardian Sporting Values. Online article. Available at http://www.pages.drexel.edu. 2010-10-21.

Dunch R 2002 (October). Beyond cultural imperialism: Cultural theory, Christian missions, and global modernity. *History and Theory* 41(2): 301-325.

Du Toit AB (ed.) 1980. *Handleiding by die Nuwe Testament (Band IV) – Die Sinoptiese Evangelies en Handlelinge: Inleiding en teologie.* Pretoria, South Africa: NG Kerkboekhandel.

_____ 2000. The kingdom of God in the Gospel of Matthew. *Skrif en Kerk* 21(3): 545-563.

Edwards DL 1997. *Christianity - The first two thousand years.* London, United Kingdom: Cassell.

Eisen G 1975 (December). Physical activity. *Canadian Journal of History of Sport and Physical Education* 6(2): 44-65.

_____ 1998 (Fall). Jewish history and the ideology of modern sport: Approaches and interpretations. *Journal of Sport History* 25(3): 482-531.

Eichberg H [2010]. Traditional games: A joker in modern development. Online article. Available at http://www.asiarope.com, 2010-02-16.

Erlank N 1999. Christian missionaries and the Xhosa: Re-examining initial encounters between Christian missionaries and the Xhosa, 1820-1850: The Scottish case. *Kleio XXXI*: 6-32.

Fadlalla MH 2004. *Short history of Sudan*. New York, United States of America: iUniverse, Inc.

Family Baptist Church [2011]. Sports reach prison ministry. Accessed from http://www.fbcmckinney.com, 2011-02-02.

Fannon K 2003. 'Needle Stick' – a role-play simulation: Transformative learning in complex dynamic social systems. *International Journal of Training Research* 1(2): 100-116.

Fozooni B 2004 (Autumn). Religion, politics and class: Conflict and contestation in the development of football in Iran. *Soccer and Society* 5(3): 356-370.

Francis CR 2006 (Spring). The inclusive model: A student ministry model for today. Online article. Available at http://crFrancis.tripod.com, 2009-08-18.

Frankl D 2010 (23 September). The Greeks and Ancient Olympic Games. Online presentation. Available at http://instructional1.calstatela.edu, 2010-09:24.

Garner J (ed.) 2003. *Recreation and Sports Ministry: Impacting postmodern culture*. Nashville, United State of America: Broadman and Holman Publishers.

Garner J 2011. Kingdom focused Recreation and Sports Ministry, Part 3. Online article. Available at http://recreationandsportsministry.com, 2011-07-22.

Geldenhuys J 2011. *Ons was daar - Wenners van die oorlog om Suider Afrika*. Pretoria, South Africa: Kraal-Uitgewers.

Georgiou J 2010 (August). Ricardo Kaká belongs to Jesus. *Joy! Magazine* 34-39.

Global Community Games 2007. Accessed from http://www.smpsa.com, 2010-12-14.

Gómez-Lobo A 1997 (Summer). The Olympics in the ancient world. *Estudios Públicos* 65: 1-21.

Goslin AE 1988 (April). Leisure and recreation in modern society. *Sportbulletin* 60-67.

_____ 1990 (April). Recreation in the physical education curriculum: The connection? *Sportbulletin* 46-51.

Griswold E 2010. *The tenth parallel* (1st ed.). New York, United States of America: Farrar, Straus and Giroux.

Groenewald EP 1981. *Die Evangelie van Markus.* Cape Town, South Africa: NG Kerk-Uitgewers.

_____ 1986. *Die Openbaring van Johannes.* Cape Town, South Africa: NG Kerk-Uitgewers.

Grundlingh A 1995. Playing for power: Rugby, Afrikaner nationalism and masculinity in South Africa. In Grundlingh A, Odendaal A and Spies B 1995:106-135. *Beyond the tryline: Rugby and South African society.* Randburg, South Africa: Ravan Press.

Grundlingh A, Odendaal A and Spies B 1995. *Beyond the tryline: Rugby and South African society.* Randburg, South Africa: Ravan Press.

Gruneau RS 1980 (Winter). Freedom and constraints: The paradoxes of play, games, and sports. *Journal of Sport History* 7(3): 68-86.

Hackl E 2009. "Sport and Empowerment". Potential of sport as an instrument for development. Master of Philosophy, University of Vienna. Vienna, Austria.

Harker BR 1997. Evolution and the Olympics. *CEN Tech. Journal* 11(3): 274-277.

Heathorn S 2004. How stiff were their upper lips? Research on late-Victorian and Edwardian masculinity. *History Compass* 2 (BI 093): 1-7.

Heintzman P, Van Andel GE and Visker TL (eds) 1994. *Christianity and leisure*. Dordt: Dordt College.

Heitink 1993. *Praktische theologie: Geschiedenis, theorie, handelingsvelden*. Kampen, Netherlands: Kok.

Heywood A 2007. *Politics* (3rd ed.). New York, United States of America: Palgrave MacMillan.

Hoffman SJ 1975 (14 November). The Athletae Dei: Missing the meaning of sport. Paper presented to The Philosophic Society for the Study of Sport, Kent State University.

_____ (ed.) 1992. *Sport and religion.* Champaign, Illinois, United States of America: Human Kinetics.

_____ 2003 (Summer). Towards narrowing the gulf between sport and religion. *Word and World* 23(3): 303-311.

Homerus 1952 (August). *Die Ilias.* Translated by JPJ Van Rensburg. Stellenbosch, South Africa: Pro Ecclesia.

Howell ML 1971 (May). Archaeological evidence of sports and games in ancient civilisations, Part 1. *Canadian Journal of History of Sport and Physical Education* 2(1): 14-30.

Hugo L [2011]. *My lewensreis van Nyasaland na Malawi.*

Hullinger JM 2004 (July-September). The historical background of Paul's athletic allusions. *Bibliotheca Sacra* 161: 343-359.

Janse van Rensburg J 2003. Narrative preaching: Theory and praxis of a new way of preaching. *Acta Theologica* Supplementum 4: 5-19.

J-Life Ministries 2007 (18 September). Accessed from http://www.smpsa.com, 2010-12-14.

Kaleli JK 2004 (May). Towards an effective Chirstian cross-cultural Youth Training Model. Doctor of Ministry, Liberty Baptist Theological Seminary.

Kaufman H and Bar-Eli M 2005. Processes that shaped sports in Israel during the 20th century. *Sport History Review* 2005(36): 179-192.

Keller W 1982. *Die Bybel was tog reg.* Goodwood, South Africa: Nasionale Boekdrukkery.

Keto CT 1977. Race relations, land and the changing missionary role in South Africa: A case study of the American Zulu Mission, 1850-1910. *The International Journal of African Historical Studies* 10(4): 600-627.

Khauoe JM 2009 (18 April). Developing a sustainable missionary programme for black South African churches: An analysis of the role that churches in black community are playing in terms of their missionary obligation. Doctor of Philosophy, University of Pretoria. Pretoria, South Africa.

Kingsbury JD 1974 (December). The composition and Christology of Matthew 28:16-20. *Journal of Biblical Literature* 93(4): 573-584.

Klauck S 2007 (20 April). An exegetical paper on Matthew 5: 43-48. Online article. Available at http://www.gettysburgseminary.org, 2009-10-23.

Knoetze JJ 2002 (May). Teologiese motiewe vir 'n missioners diakonale bediening van die Kerk: Op weg na 'n begronding van die missioners diakonale ekklessiologie. Doctor of Divinity, Universiteit van Pretoria. Pretoria, South Africa.

Knudsen RD 2007 (Spring). Putting the pieces together: Examining the divisions between Christian and secular elements of Muscular Christianity. Senior Honours Programme. Liberty University.

Kokkenen P 1993. Religions and colonial realities: Cartography of the Finish Mission in Ovamboland, Nambia. *African Studies Assosiation* 20: 155-171.

Kolb DA, Boyatzis RE and Mainemelis C 2000. Experiential learning theory: Previous research and new directions. Online article. Available at http://www.dumn.edu, 2011-02-04.

Kotiadis K and Robinson S 2008. Conceptual modelling: Knowledge acquisition and model abstraction. In Mason SJ, Hill RR, Mönch L, Rose O, Jefferson O, and Fowler JW (eds). *Proceedings of the 2008 Winter Simulation Conference,* 951-958. Piscataway, New Jersey, United State of America: IEEC.

Kotynski EJ 2006. The athletics of the Ancient Olympics: A summary and research tool. University VanderBÿl.

Kraeling EG 1952 (September). New light on the Elephantine Colony. *The Biblical Archaeologist* 15(3): 49-67.

Kraus RG 1985. *Recreation program planning today*. Glenview, United States of America: Goodyear Publishing Co.

Krentz E 1964 (December). Towards the structure of the first Gospel. *Journal of Biblical Literature* 83(4): 409-414.

_____ 2004 (February). Missionary Matthew: Matthew 28:16-20 as summary of the Gospel. *Currents in Theology and Mission* 31(1): 24-31.

_____ 2006 (February). "Make disciples" – Matthew on evangelism. *Currents in Theology and Mission* 33(1): 23-41.

_____ 2008 (April). Christ's assembly: Community identity in Matthew. *Currents in Theology and Mission* 35(2): 118-122.

Kritzinger JJ 1988. *Die onvoltooide sendingtaak in Suid-Afrika*. Pretoria, South Africa: ISWEN, Universiteit Pretoria.

Kriwaczek P 2010. *Babylon: Mesopotamia and the birth of civilisation*. London, United Kingdom: Callisto.

Krüger A 1993. The origins of Pierre de Coubertin's Religion Athletae. *Olympika* II: 91-102.

Kunz M 2007 (July). Big count. *Fifa Magazine* 10-15.

Kyle D 1983 (Spring). Directions in ancient sport history. *Journal of Sport History* 10(1): 7-34.

Labuschagne P 2007 (November). 100 Years of Galloway *Boeresport* in the Free State. *SA Tydskrif vir Kultuurgeskiedenis* 21(2): 62-79.

Lamount DA 1995 (Fall). Running phenomena in ancient Sumer. *Journal of Ritual Studies* 22(3): 207-215.

Lapchick RE 1979 (September). South Africa: Sport and apartheid politics. *Annals of the American Academy of Political and Social* Science 445: 155-165.

Laughlin CD 1993 (Winter). Revealing the hidden: The epiphanic dimension of games and sport. *Journal of Ritual Studies* 7(1): 85-104.

Lawrence I 2005 (8 April). The emergence of 'sport and spirituality' in popular culture. *The Sport Journal* 2(8): 1-5.

Lee V 1999 (September-October). Evangelism is not a spectator sport. Online article. Available at http://www.onmission.com, 2009-04-01.

Lee JW 2004 (Fall). An overview of the reciprocating relationship between sport and religion. *Smart online Journal* 1(1): 26-30.

Liddell HG 1989. *An intermediate Greek-English Lexicon* (7th ed.). London, United Kingdom: Oxford University Press.

Linville G 2003. Recreation and sports ministry: An evangelical approach. In Garner J (ed.) 2003: 135-159. *Recreation and Sports Ministry: Impacting postmodern culture*. Nashville, United State of America: Broadman and Holman Publishers.

_____ 2007 (15 May). Does sports ministry aid local church evangelism? Doctor of Ministry, Ashland Theological Seminary. Ashland, Ohio, United States of America.

_____ [2010]. *Christmanship: A contemporary theology of competition, sport and sport outreach*. Unpublished.

_____ [2011]. Redeeming the world of sport by redeeming the people of sport relevant Gospel outreach through sport, Part 1. Online article. Available at http://www.csrm.org, 2011-10-12.

Living Ball 2011. Accessed from http://www.livingball.co.za, 2011-08-23.

Llamas L 2009 (3 April). Evangelical Sports Ministry – "Its rise and impact in western culture". Online article. Available at http://dl.getdropbox.can, 2011-02-11.

Lockard A 2006 (August). Mission in creative tension: Paradigm shifts in relationship to church and mission. Master of Theology, South African Theological Seminary. Johannesburg, South Africa.

Lubbe CH 2011 (11 February). Interview by author. Bloemfontein, South Africa. Notes of the interview available from the author: wiegandhj@yahoo.co.uk.

Lucas JA 1975 (November). Victorian 'Muscular Christianity'. Prologue to the Olympic Games philosophy. *Olympic Review* 97/98: 456-460.

Lucas JA 1976. Victorian 'Muscular Christianity'. Prologue to the Olympic Games philosophy. *Olympic Review* 99/100: 49-52.

Luomanen P 1998 (Autumn). Corpus Mixtum: An appropriate description of Matthew's community? *Journal of Biblical Literature* 117(3): 469-480.

Luz U 2004 (April). Intertexts in the Gospel of Matthew. *Harvard Theological Review* 97(2): 119-137.

Malone University [2011]. Sports Outreach Ministries. Accessed from http://www.malone.edu, 2011-10-26.

Martin R 2000 (May). Interview for The Spectrum Newspaper with Eric Phelps: The 'Black' Pope: The most powerful man in the world? Online article. Available at http://www.whale.to/b.pope.html, 2008-08-28.

Mashale FK 2009 (June). The provision of education at Medingen Mission Station since 1881. Master of Education, University of South Africa. Pretoria, South Africa.

Mathisen JA 1992 (1-8 January). From muscular Christians to jocks for Jesus. *Christian Century* 109(2): 11-15.

_____ 1994. Towards and understanding of Muscular Christianity: Religion, sport and culture in the modern world. In Heintzman P, Van Andel GE and Visker TL (eds) 1994:195-201. *Christianity and leisure.* Dordt: Dordt College.

_____ 1998. "I'm majoring in sport ministry": Religion and sport in Christian Colleges. Online article. Available at http://www.churchsports.org, 2011-01-21.

McDonald J 2007 (Spring). Boys at gender-play inside the Muscular Christian ideal. *Journal of Boyhood Studies* 1(1): 84-94.

Mechikoff RA 2010. *A history and philosophy of sport and physical education: From ancient civilisations to the modern world.* New York, United States of America: The McGraw-Hill Companies.

Meier JP 1977 (September). Two disputed questions in Matthew 28:16-20. *Journal of Biblical literature* 96(3): 407-424.

Merrett C 2009. *Space and Segregation.* Pietermaritzburg, South Africa: University of KwaZulu-Natal Press.

Meyer AR 2010. Contemporary American sport, Muscular Christianity, Lance Armstrong, and religious experience. Doctor of Philosophy in Kinesiology, University of Illinois. Illinios, United States of America.

Mostert B 2010. Historiese gebeure van herlewing. In Bardenhorst W (ed.) 2010:173-206. *God in die sirkel.* Vereeniging, South Africa: Christelike Uitgewersmaatskappy.

Mouton J and Marais HC 1996. *Basic concepts in the methodology of social sciences.* Pretoria, South Africa: Human Sciences Research Council.

Movement for African National Initiatives (MANI SA 08) 2008. Accessed from http://www.maniafrica.com, 2011-05-26.

Murray AC 1931. *Ons Nyasa-akker: Geskiedenis van die Nyasa Sending van die Nederduitse Gereformeerde Kerk in Suid-Afrika.* Stellenbosch, Suid-Afrika: Pro Ecclesia.

Murray WH 1940. *Op pad.* Cape Town, South Africa: Suid Afrikaanse Bybel Vereniging.

National Treasury 2007 (May). The framework from managing programme performance information. Online article. Available at http://www.treasury.gov.za, 2011-03-11.

Neethling E 1938. *Mag ons vergeet?* Cape Town, South Africa: Nasionale Pers.

Novak D [2009]. Mission and the current cultural climate. Online article. Available at http://www.cb.nz, 2009-08-18.

Oakley D 2006 (December). Biblical basis overview for sports mission. In Tredway AM 2006:149-156. Professional soccer ministry: The deconstruction of secularisation through the globalisation of soccer in conjunction with a Biblical worldview. Doctor of Ministry, Liberty Baptist Theological Seminary.

_____ 2009. Ethics and football. Paper presented at the Sports Ministry Conference, 22-25 June 2009. Moreleta Dutch Reformed Church, Pretoria, South Africa. Accessed from www.satsonline.org, 2009-07-01.

_____ 2009 (August). Christian engagement with sport – past and present. Online article. Available at http://www.eauk.org, 2010-10-21.

Obare RS 2000 (February). Can sports exist without religion? Online article. Available at http://www.sportdevelopment.org, 2009-04-07.

Oh KH 2008 (April). Korean Missionaries in Southern Africa: A discussion and evaluation of Korean missionary activity in Southern Africa, 1980-2006. Doctor of Philosophy, University of Pretoria. Pretoria, South Africa.

Olivier E 2007 (September/December). 'n Historiese perspektief op onderwys en opvoeding. *Die Nederduitse Gereformeerde Teologiese Tydskrif* 48(3 & 4): 583-593.

Olympic Museum and Studies Centre 2002. The Olympic Games in Ancient Greece. Accessed from http://www.olympic.org, 2010-02-17.

Oswald R 2003. Biblical foundation of Sports Ministry: Defining the phenomenon. In Garner J (ed.) 2003:25-36. *Recreation and Sports Ministry: Impacting postmodern culture.* Nashville, United State of America: Broadman and Holman Publishers.

Oswald R [2009]. Sports Ministry in the local church. Online article. Available at http://www.bushorchestra.com, 2009-05-27.

Otey R 2009 (Lent). Christian faith and sports. *Journal for Preachers* 32(2): 34-38.

Parry J, Robinson S, Watson NJ and Netsi M 2007. *Sport and spirituality: An introduction.* New York, United States of America: Routledge.

Pfister G 2006 (Spring). Colonialism and the enactment of German identity – *Turnen* in South West Africa. *Journal of Sport History* 33(1): 59-83.

Pitchard DM 2009. Sport, war and democracy in classic Athens. *The International Journal of the History of Sport.*

Poliakoff MB 1984.   The significance of sport: Ancient athletics and ancient sport.   *Journal of Sport History* 11(2): 5-7.

_____ 1993.   Stadium and arena: Reflection on Greek, Roman and ancient sport.   *Olympika* II: 67-78.

Putney C 1993 (Summer).   Service over secrecy: How lodge-style fraternalism yield popularity to men's service clubs.   *Journal of Popular Culture* 27(1): 179-190.

Prestjan A 2007 (January).   Christian social reform work as Christian masculinisation?   A Swedish example.   *Journal of Men, Masculinities and Spirituality* 1(1): 19-34.

Protocol of the Learned Elders of Zion [2010].   Accessed from http://quotess.strongcity.com, 2010-06-30.

Raath AWG and Louw RM 1992.   *Die konsentrasiekamp-gedenkreeks, 3.   Die konsentrasiekamp te Vredefortweg gedurende die Anglo-Boereoorlog 1899-1902.*   Bloemfontein, South Africa: Oorlogsmuseum van die Boererepublieke.

Randlett DH 2000.   A descriptive study of Youth Ministry models in Evangelical churches.   Doctor of Ministry, Liberty Baptist Theological Seminary.

Renson R 2009.   Fair play: Its origins and meanings in sport and society.   *Kinesiology* 41(1): 5-18.

Reynecke H 2009.   Experiential Learning.   Paper presented at the Sports Ministry Conference, 22-25 June 2009.   Moreleta Dutch Reformed Church, Pretoria, South Africa.   Accessed from www.satsonline.org, 2009-07-01.

Ring D 2002.   *I have cerebral palsy – What's your problem? The story of David Ring.*   United States of America: David Ring Ministries.

Rodney W 1982.   *How Europe underdeveloped Africa.*   Washington DC, United States of America: Howard University Press.

Rose HJ 1946.   *Ancient Greek religion.*   London, United Kingdom: Hutchinson's University Library.

Ross S 2010.   Missionary biographies: CT Studd.   Online article.   Available at http://www.wholesomewords.org, 2010-11-02.

Rossman JR 1989.   *Recreation programming: Designing leisure experiences.*   Campaign, Illinois, United States of America: Sagamore Publishing.

Rugby Football History [2011].   The history of South African rugby.   Accessed from http://www.rugbyfootballhistory.com, 2011-05-26.

Safety at Sports and Recreation Events Act 2010. South African Parliament Gazette. Cape Town.

Salvation Army Sports Handbook [2011]. Accessed from http://www.salvationarmy.org.au, 2011-08-04.

Sandiford KAP 1981 (Winter). The Victorians at play: Problems in historiographical methodology. *Journal of Social History* 15(2): 271-288.

Schippert C 2003 (Fall). Sporting heroic bodies in a Christian nation-at-war. *Journal of Religion and Popular Culture* 5: 1-17.

Schnabel EJ 2005 (November). The first Gospel and Matthew's mission: Narrative, theological and historical perspective. *The Society of Biblical Literature*.

Schrodt B 1981 (Winter). Sports of the Byzantine Empire. *Journal of Sport History* 8(3): 40-59.

Scobie CHH 1992. Israel and the nations: An essay in Biblical Theology. *Tyndale Bulletin* 43.2: 283-305.

Sport for Christ Action South Africa 2007 (25 July). Accessed from http://www.smpsa.com, 2010-12-14.

Sports Friends [2011]. Accessed from http://www.sports-friends.org, 2011-04-18.

Sports Outreach Africa 2009 (18 May). Accessed from http://www.smpsa.com, 2010-12-14.

Sports Prayer Group [2009]. Accessed from http://www.spg.faithweb.com, 2009-05-25.

Shin I-C 2004 (February). Matthew's inclusive community: A narratological and social scientific reading. Doctor of Philosophy in New Testament Studies, University of Pretoria. Pretoria, South Africa.

Siegel D 2004. Play, games, sport and athletics. Chapter 1. Smith College.

Sim DC 2007. The Gospel of Matthew, John the elder and the Papias tradition: A response to RH Gundry. *Hervormde Teologiese Studies* 63(1): 283-299.

Simri U [2010]. International Jewish Sports Hall of Fame. Jews in the world of sports: A historical view. Online article. Available at http://www.jewishsports.net, 2010-11-22.

Smith MA 1976. *From Christ to Constantine.* Leicester, England: Inter-Varsity Press.

Smith MK 2001. David A Kolb on experiential learning. Online article. Available at http://www.infed.org, 2011-02-04.

Smith KG 2008. *Academic writing and theological research: A guide for students*. Johannesburg, South Africa: South African Theological Seminary Press.

Snyder EE and Spreitzer EA 1983. *Social aspects of sport*. Englewood Cliffs, New Jersey: Prentice-Hall.

Solomon J 1998. The games we play. Online article. Available at http://www.leaderu.com, 2009-06-09.

South African Theological Seminary [2011]. Certificate in Christian life. Accessed from http://www.satsonline.org, 2011-09-06.

Stellenbosch University 2010. Teologie: Programme aangebied. Accessed from http://www.academic.sun.ac.za, 2011-08-14.

Stewart BG 2005 (November). A theological and pastoral exploration of the role of sport chaplains in Australia. Master of Ministry, Melbourne College of Divinity. Melborne, Australia.

Stoddart B 1988 (October). Sport, cultural imperialism, and colonial response in the British Empire. *Comparative Studies in Society and History* 30(4): 649-673.

Strauss DFM 2004. Philosophical perspectives on leisure, play and sport. *Tysdskrif vir Christelike Wetenskap* 3de en 4de kwartaal.

Theological Research Methodology 2005. Course RES5300. South African Theological Seminary. Johannesburg, South Africa.

Thomas RL 2000 (Spring). Historical criticism and the Great Commission. *The Master's Seminary Journal* 11(1): 39-52.

Tiano M and Narvaez D 2005. The relationship of sport and religion. Online article. Available at http://www.morethanthegame.com, 2010-10-21.

Tillyard EMW 1913. Theseus, Sinis and the Isthmic Games. *The Journal of Hellenic Studies* 33: 296-312.

Toriola AL, Adetoro AH, Toriola OM and Igbokwe NU 2000. A comparative analysis of youth sports programme in Botswana and Nigeria. *International Sports Studies* 22(2): 57-73.

Touny AD 1982 (May). 84.85-90 History of sports in ancient Egypt. Notes presented at the 22nd International Olympic Academy lecture. Online article. Available at http://www.ioa.leeds.ac.uk, 2010-06-01.

Tredway AM 2006 (December). Professional soccer ministry: The deconstruction of secularisation through the globalisation of soccer in conjunction with a Biblical worldview. Doctor of Ministry, Liberty Baptist Theological Seminary.

Tucker T and Carstens C 2008. Sports Ministry – A unique opportunity for the 21st century Church. In Movement for African National Initiatives (MANI SA 08) 2008:211-215. Accessed from http://www.maniafrica.com, 2011-05-26.

Tucker T 2009. Africanisation of soccer. Paper presented at the Sports Ministry Conference, 22-25 June 2009. Moreleta Dutch Reformed Church, Pretoria, South Africa. Accessed from www.satsonline.org, 2009-07-01.

Turner C 2009 (13 February). RecLab focuses on ministry combining physical, spiritual. Online article. Available at http://www.transworldnews.com, 2009-07-04.

Tyndall DB 2004 (August). Evangelicalism, sport and the Australian Olympics. Doctor of Philosophy, Macquarie University. Australia.

Upward in South Africa 2007 (18 September). Accessed from http://www.smpsa.com, 2010-12-14.

Van Aarde A 2005. Jesus' mission to all of Israel emplotted in Matthew's story. *The Society of Biblical Literature*.

Van der Merwe FJG 1990. *Sportgeskiedenis: 'n Handleiding vir Suid-Afrikaanse student.* Stellenbosch, South Africa: Words Unlimited.

_____ 1998. Rugby in the prisoner-of-war camps during the Anglo-Boer War of 1899-1902. Online article. Available at http://www.la84foundation.org, 2011-04-21.

_____ 2001. Oorspronklike voetbal aan die Kaap en die ontstaan van Stellenbosch Rugbyvoetbalklub: Nuwe feite. *South African Journal for Research in Sport, Physical Education and Recreation* 23(1): 85-96.

_____ 2004. Bepalende faktore mbt voorkoms van sport en spele in die konsentrasiekampe tydens die Anglo-Boereoorlog, 1899-1902. *South African Journal for Research in Sport, Physical Education and Recreation* 26(2): 117-130.

_____ 2005. Aard van sport and spele in die konsentrasiekampe tydens die Anglo-Boereoorlog, 1899-1902. *South African Journal for Research in Sport, Physical Education and Recreation* 27(2): 129-141.

_____ 2007. The Green and Gold – Who can claim it? *African Journal for Physical, Health Education, Recreation and Dance* 13(4): 361-367.

_____ 2011 (June). Sports heroes and national identity: The role of Paul Roos in Springbok rugby. *African Journal for Physical, Health Education, Recreation and Dance* 17(2): 219-225.

Van der Watt G 2003. Die sendingpraktyk van die Nederduitse Gereformeerde Kerk: Enkele tendense vanaf 1952 to met die eeuwenteling. *Verbum et Ecclesia* 24(1): 213-231.

Van der Watt J and Tolmie F 2005. *Apokriewe Ou en Nuwe Testament: Verlore boeke uit die Bybelse tyd*. Vereeniging, South Africa: Christelike Uitgeweresmaatskappy.

Van Niekerk A 2009. The role of the Institute for missionlogical and ecumenical research in the past and present. *Verbum et Ecclesia* 30(3): 1-7.

Van Niekerk JW 2011. 'n Kapelaan se ervaring van Operasie Moduler. In Geldenhuys J 2011:357-365. *Ons was daar - Wenners van die oorlog om Suider Afrika*. Pretoria, South Africa: Kraal-Uitgewers.

_____ 2011 (1 August). Kapelaan of VTB offisier in die operasionele gebied van 1985-1988. Unpublished.

Van Schoor MCE and Coetzee CG 1982. *Kampkinders 1900-1902. 'n Gedenkboek.* Bloemfontein, South Africa: Oorlogsmuseum van die Boererepublieke.

Verhoef PA 1974. *Ou-Testamentiese Apokriewe*. Elsiesrivier, South Africa: Nasionale Boekdrukkery.

Verité Sport 2010 (16 November). Types of Sports Ministry. Accessed from http://veritesport.com, 2010-11-16.

Viljoen FP 2006. The Matthean community according to the beginning of his Gospel. *Acta Theologica* 2006 (2):242-261.

_____ 2007. Matthew, the church and anti-Semitism. *Verbum et Ecclessia* 28(2): 698-718.

Vosloo W and Van Rensburg FJ (red) 1993. *Die Bybel in Praktyk*. Vereeniging, South Africa: Christelike Uitgewersmaatskappy.

_____ 1999. *Die Bybellennium – Eenvolumekommentaar.* Vereeniging, South Africa: Christelike Uitgewersmaatskappy.

Waller S, Dzikus L and Hardin R 2008. Collegiate sports chaplaincy: Problems and promise. *Journal of Issues in Intercollegiate Athletics* (1): 107-123.

Watson NJ, Weir S and Friend S 2005. The development of Muscular Christianity in Victorian Britain and beyond. *Journal of Religion and Society* (7): 1-17.

Watson NJ 2007. Muscular Christianity in the modern age: 'winning for Christ' or 'playing for glory'? In Parry J, Robinson S, Watson NJ and Netsi M 2007:80-94. *Sport and spirituality: An introduction.* New York, United States of America: Routledge.

Wenham D 1973. The resurrection narratives in Matthew's Gospel. *Tyndale Bulletin* 24: 21-54.

Weir S 2000. *What the book says about sport.* Oxford, United Kingdom: The Bible Reading Fellowship.

_____ 2011. Theology of sport: Historical review. Online article. Available at http://www.glos.ac.uk, 2011-07-17.

White J 2009. The Gospel and sport. Paper presented at the Sports Ministry Conference, 22-25 June 2009. Moreleta Dutch Reformed Church, Pretoria, South Africa. Accessed from www.satsonline.org, 2009-07-01.

Wiegand HJ 1991 (October). Voorsiening in 'n rekreasiesentrum vir Bloemfontein. Baccalaureus Artium Honours, University of Orange Free State. Bloemfontein, South Africa.

Wiegand SJ 1983 (November/December). Pionier-Sendelinggeneesheer heengegaan: Wyle Dr Gideon CA van der Westhuyzen. *Die Sendingblad* 19(11/12): 372-373.

Willis GW 2003 (November 22). An examination of Matthew 28:19-20. Core issues for church leadership in Global Ministry Outreach.

Wimber J 1986. Power Evangelism. Online article. Available at http://www.members.cox.net, 2010-11-02.

Wohlberg A and Wessels A 2002 (November). Religion and recreation in concentration camp. *SA Tydskrif vir Kultuurgeskiendenis* 16(2): 46-65.

Wolfinger C 2003 (12 December). Training leadership for staffing and funding of international sports mission teams. Doctor of Educational Ministries, South-western Baptist Theological Seminary. Fort Worth, Texas.

Wong AB 2010. Report on "The Cambridge Seven". Accessed from http://www.wholesomewords.org, 2010-11-02.

Wright JS 1980. *Personen uit de Bijbel*. Goes, Netherlands: Oosterbaan & Le Cointre B.V.

Yalouris N 1998. Ancient Elis: The cradle of the Olympic Games. Fourth International Symposium of Olympic Research. Online article. Available at http://la84foundation.org, 2009-06-02.

Youth Ministry [2011]. Models of Youth Ministry. Accessed from http://www.smpsa.com, 2011-08-04.