

Rt.Rev.Daniel W Kasomo

History of Christianity in Africa made simple

History of the church in Africa



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History of the church in Africa

DEDICATION

**The Book is dedicated to all Christians and lovers
of History**

Summary of the book

This book is designed to assist teachers and students dealing with the subject of African Church History. It is basically an introduction to the subject, and for that reason it is intended to provide the basic reading materials. It provides an outline of the salient themes to be covered in studying African Church History. For these reasons, I have provided substantial references, so that readers wishing to delve deeper into the subject will have a reading list to assist them. There are also questions, self-diagnosis tests, activities, written exercises, and assignments. The users of this module should attempt of them. African Church History aims at depicting Christianity as a dynamic and expanding faith. It shows briefly how Christianity has spread to various parts of the Africa, the problems arising from its spread and continued presence, and the relevance of past experiences to the present situations. The module is presented with a similar aim that St. Paul had for his fellow Christians at Colossae. In his letter, Paul's aim was that his readers

...may be filled with the knowledge of His will through all spiritual wisdom and understanding to live in a manner worthy of the Lord, so as to be fully pleasing, in every good work bearing fruit and growing in the knowledge of God...(Collosians 1: 9 - 10; The African Bible).

The broad aim of this course (African Church History) is to depict Christianity as a dynamic and expanding force. The course shows briefly how Christianity came to Africa and how it was linked to early European penetration into the continent of Africa. The prevailing situation in Africa with regard to religion and social structure is also presented. Needless to say, Christianity has had great impact on African religion and culture. The course also indicates

some of the methods used in Evangelization of Africa, as well as the problems encountered in the endeavor. The course further traces and explains the growth and development of Christianity in various parts of Africa. Finally the incarnation of Christianity in independent Africa is presented.

Acknowledgments

Many thanks to all who have articulated that The Married Priests is the Work of God among married priests and bishops. It represents a loud and ever-growing ground swell to return married priests to full ministry in the Roman Catholic Church. Join us in making the Church a better place for Married Priests and their Families. The Married Priesthood was established by Jesus, his Apostles and the Church during the time the Deposit of the Faith was set. It is part of the tradition of the church and has always been part of the church. Let the Latin Church return to its true tradition of both celibate and married deacons, priests, bishops and popes. The choice for priests to be married must be restored to the church as it was in the beginning. It is not modernization but a **Church Tradition** that was there.

In the Catholic Church we are guided by Scripture, **Tradition** and Magisterium. Married Roman Catholic Priests are not asking for a new element in the Catholic Church because married priesthood has been there in the Catholic Church **Tradition** and in the Old Testament. Read the book of Leviticus.

We want to acknowledge that we believe that celibacy is a wonderful charisma for those who freely choose it, but it cannot be an enforced law as a requirement for

the priesthood in the Latin Church because it violates a man's human right to marriage if he chooses it. Our society in every aspect is proving to the Roman Catholic Church that the future church is rooted in the church of Yesterday. With 39 married Popes, and with the Apostolicity of St. Peter the first, and married Pope, we are reviving what we were, and were supposed to remain. Our society does not offend any constitution of the Catholic Church. We are the Church of Today and of the future, but rooted in the true tradition of the Catholic Church from the past.

Many thanks to Christians who have understood that the Mission and the supreme mission of Married Roman Catholic Priests is catechesis and evangelisation, and Salvation of Souls. In Genesis: 2:18. *God said it is not good for a man to be alone...* We Married Roman Catholic Priests (MRCP) accept all the Doctrines of the Catholic Church in filial spirit because Where Peter is there is the Church. St. Peter the first Pope elected and appointed by Jesus Christ (cir.30 -33AD) to Head the Catholic Church he was a Married Priest. Following Christ does not mean following his followers. Christ is infinitely more important than Christianity and always will be.

If it is correct that thousands of the Catholic Church's 400,000 priests worldwide have left in order to marry in recent years. Then it means that Married Roman Catholic Priests given an Ordinariate it will be the

greatest Prelature in the Catholic Church. A resource put into good use...evangelisation and salvation of souls. Our Sacraments and ministry is valid according to canon law and sacramental theology. Hence we are requesting His Holiness Pope Benedict XVI to legitimize our Episcopal Ministry and to grant us canonical mission.

Synod asks pope to drop restrictions on married Eastern-rite priests: In October 2010 Members of the Synod of Bishops for the Middle East formally asked Pope Benedict XVI to change Vatican rules that technically prohibit the Eastern Catholic churches from ordaining married men outside the traditional homeland of their churches.

In one of 44 propositions presented to Pope Benedict Oct. 23, the synod members – the majority of whom were Eastern Catholics – said, “With a view to the pastoral service of our faithful, wherever they are to be found, and to respect the traditions of the Eastern churches, it would be desirable to study the possibility of having married priests outside the patriarchal territory.”

After Latin-rite bishops in North America and other areas told the Vatican that the presence of married Eastern-rite priests was creating confusion among their faithful, the Vatican in 1929 issued an order that

prohibited the Eastern churches from ordaining married men in the West and from sending married priests to the West.

In 1998, the bishops of Australia issued a formal statement saying they had no opposition to married Eastern priests in Australia. The U.S. and Canadian bishops have expressed similar opinions, although not as formally.

And for at least the past 10 years, some Eastern Catholic bishops have been ordaining married men in North America or accepting married priests from their church's homeland.

In 1998, Cardinal Angelo Sodano, then Vatican secretary of state, ordered Ukrainian Catholic bishops in Poland to use only celibate priests and to send their married priests to Ukraine. He said the bishops could not "unilaterally modify the practice in use."

At the Middle East synod's closing news conference Oct. 23, 2010 Cardinal-designate Antonios Naguib, patriarch of the Coptic Catholic Church, said, "It's a practical problem; it is not a theological problem." If it were a theological problem, he said, the Eastern churches could not have married priests in their home territories.

“The whole Catholic Church confesses and confirms the richness and the gift of priestly celibacy for the life and mission of the church,” he said, but the Eastern churches also value the ministry of their married priests.

Melkite Bishop Cyrille S. Bustros of Newton, Mass., told reporters that especially at a time when the Latin-rite church is accepting and ordaining married former Anglican priests, it does not make sense to tell Eastern Catholics that they cannot exercise their tradition of a married priesthood.

“In the past, only Eastern-rite priests could be married,” he said. “But now with the admittance of former Anglicans, we ask that these old prohibitions change so there would be equality” between what the Latin and Eastern bishops are allowed to do.

There are certain Bishops -- a very small number of them -- who have been ordained without the Pontifical mandate and who have not asked for or have not yet obtained the necessary legitimation. According to the doctrine of the Catholic Church, they are to be considered illegitimate, but validly ordained; as long as it is certain that they have received ordination from validly ordained Bishops and that the Catholic rite of Episcopal ordination has been respected. Therefore, although not in communion with the Pope, they exercise

their ministry validly in the administration of the sacraments, even if they do so illegitimately. What great spiritual enrichment would ensue for the Church in the world if, the necessary conditions having been established, these Pastors too were to enter into communion with the Successor of Peter and with the entire Catholic episcopate! Not only would their Episcopal ministry be legitimized, there would also be an enrichment of their communion with the priests and the faithful who consider the Church in China part of the Catholic Church, united with the Bishop of Rome and with all the other particular Churches spread throughout the world.

The Holy Father Pope Benedict XVI clarified that concelebration of Mass is possible between patriotic and clandestine bishops and priests, as long as all are in communion with Rome. The faithful may receive the sacraments from any bishop or priest in communion with Rome, **and in cases of necessity, even from those who are not.**

Bishops who are not in communion with Rome, the Holy Father Pope Benedict XVI appeals to them to ask for legitimization, which will generously be considered.

Please Note:

We the Society of St. Peter and Paul in Kenya affirm and continue firmly resolute in our desire to remain Catholics and to put all our strength at the service of the Church of Our Lord Jesus Christ, which is the Roman Catholic Church. We accept her doctrines in a filial spirit. We firmly believe in the Primacy of Peter. Hence we pray and hope that our application for legitimation of our Episcopal Ministry will be generously considered. It is also our prayer and hope that your arms, His Holiness Pope Benedict XVI will be opened and you will be gracious and magnanimous as Holy Mother Church should be and juridically legitimize our Episcopal ministry.

As a sign of commitment we have submitted ourselves to His Holiness Pope Benedict XVI for any appointment in the Catholic Church to exercise our ministry legitimately with other college of Episcopate in full communion with Vatican.

Levada at the doctrinal congregation said that “anyone who seeks to adhere to the Catholic faith and believes in the Catholic catechism ought to be received into communion with the Catholic church. That’s our competence.

His Holiness Pope Benedict XVI in his book **Light of the World** insists that in his book **Light of the World** the decision to lift the excommunications of four traditionalist bishops was entirely based on canonical logic, comparable to the reintegration of Catholic bishops in China ordained without the consent of the pope. *Once such a bishop formally recognizes papal authority, Benedict says, the lifting of excommunication is basically automatic..Once such a bishop formally recognizes papal authority, Benedict says, the lifting of excommunication is basically automatic.*

***I Bishop Daniel W Kasomo in History
I found my vocation at the age of about 8 and I've
been ordained for 19 years: I can't pretend that
hasn't happened."***

Symbols Used in this book

Take Note



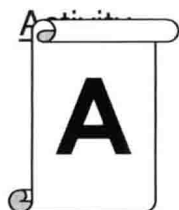
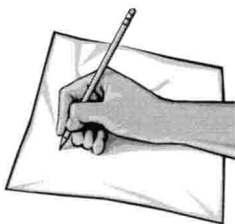
Further Reading



Question



Written Exercises



Summary

