

UNITED EVANGELICAL MISSION

REPORT ON SCHOOLS 500 PROJECT SUB-REGIONAL MEETING

11TH – 16TH AUGUST 2014 IN DAR ES SALAAM

The meeting was attended by people who are responsible for education in their churches from all around Tanzania (24 Dioceses of the ELCT) and one from Cameroon (EEC). Unfortunately participants from Namibia and Botswana could not attend. Presenters of the different papers in the meeting were from the Lutheran Church, the Anglican Church and the Moravian Church. Thanks to the United Evangelical Mission who footed the entire budget of the meeting.

The meeting took place at the Tumaini University Makumira – Dar es Salaam College (TUDARCo) starting from the 11th August with an official opening that took place from around 9:30am when the guest of honor Bishop Dr. Alex Gehaz Malasusa of the ELCT – Eastern and Coastal Diocese arrived. Rev. Kijalo said a word or prayer before proceeding with the meeting. The opening ceremony began with a song “O God Our help in Ages past”.

After the song the acting provost Prof. G.D Mrema, gave a short introduction and welcome note on behalf of the Provost and the management of TUDARCo, reminding that during the current year the theme of the Schools 500 Project is “Rediscovering Reformation Roots” and part of the planned activities is networking of the 500 schools owned by the Protestant Churches worldwide. The ELCT and ECD are therefore strong candidates as well as stakeholders to the event due to the fact that they own schools. (See attachment).

Dr. Wim Kuiper, the President of the International Association for Christian Education, was invited to give special greetings from our partners in Netherland.

Then the Deputy Executive Secretary of United Evangelical Mission (Africa), Rev. Chediel Sendoro, gave some introductory remarks before inviting the Guest of honor who was the Presiding Bishop of the Evangelical Lutheran Church in Tanzania, Bishop of Eastern and Coastal Diocese and Chancellor of the Tumaini University Makumira (See attachment).

The time came when the guest of honor was invited to officiate the meeting. He gave his speech insisting that, our diverse world is no longer the reformers world, but the vision they had endures until today, as it had a far-reaching spiritual dimension. That particular dimension sought to point humanity back once again to the cross and the Bible text, away from man-made edicts, rules and procedures for appropriating or purchasing salvation. He trusts that in this context, presentations and deliberations will make theological sense. After his speech he officiated the meeting. (See attachment)

PRESENTATIONS

Martin Luther the Reformer and his Legacy. It was presented by Rev. Adolf Edward Makanyamale. On his presentation he went through the following contents:- Introduction, reformation, Catholic church before reformation, conflicting on beliefs, Luther's excommunication, Patmos and Junker Jorg, Marriage and Oath of celibacy, Luther's death and his Legacy (See attachment).

After the presentation there were questions from participants and answers from presenter as follows.

Lastly one of the participants thanked the presenter for a good presentation and the exchange of ideas shared.

On 12th August was the second day of the workshop. The day started with morning devotion where they meditated the word of God.

THE CONTRIBUTION OF MARTIN LUTHER TO EDUCATION; presented by Ingo Muella (see attachment)

On his presentation he focused on the ideas of reformation (Luther), the state of education in the middle ages, the impact of the reformation on the old schools, Luther's ideas for the new school, Luther's ideas for the curriculum, Luther calls for new understanding of learning, the impact of Martin Luther on Education, Lutheran schools in Germany today, Lutheran schools in Tanzania and conclusions for Lutheran Education in Tanzania.

Participants raised the following questions drawn from the presentation;

Qn. What is the difference between Protestants and Evangelical schools?

Answer: In Germany the protestant schools includes Lutherans while Evangelical schools are under Pentecostal churches.

Qn. Why the missionaries introduced the same education system of memorization and copying which Martin Luther was against?

Answer: At that time it was not generally changed. It was abolished in 1916's.

After the presentation two questions were given to participants in groups, where they discussed in four groups and lastly combined their thoughts and came up with their answers as follows:

Qn1. Having heard about the backgrounds/foundations of reformation, do we still find and recognize such roots in our schools?

Answer: Yes we find them;

- Ethics which are insisted in most of schools owned by the church. Both workers and students are encouraged to observe ethics to avoid moral decay.
- Education is given as directed and wanted by the syllabi and curriculum to maintain the required standards.
- Gender equality in schools is observed.
- In many schools if not all, there is morning or evening devotion and Bible study, Divinity to have both workers and students grow strongly in faith.
- There are chaplains in church schools to conduct Sunday services and spiritual matters in local languages and international languages.
- Good behavior is insisted including dressing codes.
- Parents with school authorities come together to make sure that learning and teaching process is properly done.
- Participatory teaching and learning method is encouraged in church schools.
- Student governments are formed to help improve their studies and affairs in schools.

Qn2. What are challenges that we think might uproot or have uprooted our schools from the reformation roots?

Answer: The government is discouraging religious sessions in schools. The religious pass mark is not considered.

- The capitalistic type of education in schools which is encouraged by the government is not encouraging students identity and dignity but selfish and less accountability.
- No clear objective and purpose in education system.

- In many boarding schools parents are not involved in daily life of students.
- The ration of teacher/student is not according to the recommended standards.
- Government is not supporting church schools financially hence financial instability.
- The education given is not making students creative.
- The imposition of taxes to church schools.
- Political interference in education areas.
- In most of the schools, there is no education policy from the Dioceses to lead them.
- Lack of extra curriculum activities

REFORMATION AND EDUCATION; DOING LUTHER'S ETHICS IN CONTEXTS PAST, PRESENT AND FUTURE; Presented by Rev. Kitomari (See attachment)

On his presentation he stressed on roots of reformation (the past), education and ethics (the present state), reformation in education, education formation (the future). The value of education as what do we have in contemporary social life that need be reformed. Education and the status as well as education that instills African Ethical Values.

Why do we commemorate the 500 years of reformation as Lutherans in African context? To what extents are we part of the Lutheran dominion – how do we trace our identity focusing more on educational value and ethics as its product in the spirit of Reformation?

The roots of reformation were described to be caused by the selling of indulgences started by the Roman Catholic Church authority.

Roots of reformation are in the ethics of both Luther's life and that of the church of his time. Martin's life history showed a constant struggle on how to please God. It must be remembered that religion at this era had greater influence and shape the social milieu of people.

Luther knew the irreplaceable role of the family must take responsibility for earliest training. Freedom to him was not a priority than to love God.

Lastly the participants shared that; the combination of African values and reformation is the critical examination. Divinity subject is a challenge to students because the Government doesn't consider in results.

The day was closed by prayer.

On 13th Aug the day started with morning devotion lead by David Wafo. He read the word of God from Proverb 24:12. After devotion some announcement were given then presentations started.

IMPACTING PROTESTANT VALUES THROUGH EDUCATION IN A MULTICULTURAL SOCIETY. Presentation by Dr. Wim Kuiper

Kuiper discussed on Protestant Christian Schools in the Netherlands, recent developments, the value of the Christian ethos in education and society at large. (See attachment)

THE PROTESTANT CHRISTIAN IN AFRICA: AN ONTOLOGICAL CONFLICT OR A NEGATION OF REFORMATION THEOLOGIES? Presentation by Rev. Moses Matonya

Rev. Matonya focused on the Thrust of Protestant reformation theologies, introduction of Protestant Christianity in Africa, Missionaries and land ownership, Protestant Reformation and the present Protestant Christian in Africa, an ontological conflict or a negation of reformation theologies and the way forward in honouring the message of the protestant reformation in Africa today.

As a way of honouring the message of the Protestant reformation which happened 500 years ago in Europe he proposed that the church in Africa today should consider taking seriously the move of African Christian theology as is emphasized by several African theologians. They seek to relate the Christian faith to the context of the people in Africa to make Christianity relevant in Africa, but without distorting the truth of the Gospel.

After these presentations participants went into groups for discussion for the question “How can our schools be agents of impacting protestant values to our society today and tomorrow?” They were asked to compile their responses and present them the next day. (See attachment).

The day ended by watching Martin Luther Film.

On 14th Aug, the workshop started around 08:35am by morning devotion lead by Rev. Sendoro. He read the Word of God from Proverbs 22:6. He stressed on whether the kind of education we offer in our schools is kind of molding the future person. He closed the devotion by a hymn “Blessed assurance”.

After the morning devotion then announcements were given to participants then presentations started.

THE ROLE OF PROTESTANT EDUCATION AMIDST CONTEMPORARY CHALLENGES IN AFRICA; Presented by Mr. Fandio Makarios.

On his presentation he shared on the impact of protestant education in Africa before the 21st century, limits of protestant education, and contemporary challenges in Africa as well as the role of protestant education. However on the limits of protestant education the expectations were very high, challenges were immense. The protestant education could not change the course of this. Some of the reasons were; Non appropriation of protestant values, inadequacy between education offered and needs of Africa, lack of qualified staff and misappropriation of financial aid.

For protestant education to contribute more significantly in overcoming contemporary challenges, the role it should play today is to provide quality education particularly in professional and technical fields with the goal of rendering Africans autonomous. On the other hand protestant education should return to the roots of Protestantism, with more emphasis being laid on key protestant values (see attachment).

Presentation of harmonized answers from participant discussion:

HOW CAN OUR SCHOOLS BE AGENTS OF IMPACTING PROTESTANT VALUES TO OUR SOCIETY TODAY AND TOMORROW?

Our schools can be agents of Impacting Protestant Values to our Society TODAY AND TOMORROW

- By the thorough provision of both, Secular and Christian Education (Teaching of Bible Knowledge, Divinity) in our schools. This will equip young people to be both intellectual and spiritual and thus having people with a package of holistic mindset, faithful people, honest people, committed people, people with respect and responsible people.
- By creating God fearing young people.
- By having schools that are also accessible to students from different social and religious backgrounds and thus imparting Protestant Reformation Traits for the promotion of peace and stability, love, unity, right, pro-active, critical thinking, democracy, and tolerance within this multicultural global village.
- By the promotion of gender equity and priesthood of all believers and thus empowering them for participation in Church Ministries and in community development at large.
- By insisting our schools to offer quality education (theory and practical) through paradigm shift in teaching and learning processes (Student centered teaching and Learning Method).

- By involving parents (through meetings and contributions) in faith and ethics formation to students, and school development
- By having extra curriculum activities including having different clubs to promote their talents, hobbies, self reliance, self esteem, personal identity, personal dignity and thus empowering them to be self and also preparing them for their today and future carriers or professionalisms.
- By having active school chaplaincy.
- By not exercising corporal punishment
- By keeping our environment sustainable
- By providing education that is addressing the needs of people/society
- By being Christ Centered schools.
- By promoting patriotism spirit to young generation.
- Identifying and preparing innovative and ethical leaders for the church and for the community.
- By training and having competent teachers who are also knowledgeable with Protestant Education.

Then the day was closed by exposure. Participants went to Dar es Salaam National Museum and fish market.

On 15th Aug, the day began with morning devotion lead by Rev. Mimii Brown. Then a brief introduction of UEM was done by David Wafo then presentation started.

PROTESTANT EDUCATION AND THE AFRICAN IDEA OF EDUCATION FOR SELF RELIANCE; Presented by Prof. Bwatwa

On his presentation he focused on origin of protestant Education (reformation), purpose of Protestant Education, the Protestant Education Syllabus/Content, Protestant education characteristics, Protestant education influence, Protestant Education Progress, false goals in Christian Education, Achievement of the Protestant education Reformation, the African idea of Education for Self reliance (see attachment).

Martin Luther used Protestant education in the process of expanding the Protestant movement in Europe and especially in German. In strengthened the character of persons who also increased their literacy capability which was used in reading the Bible; so making the Protestant Self-reliant.

Professor Bwatwa insisted that education should enable persons to learn, accept and practice in meeting educational needs covering themselves and their children without depending on Government and or other individuals.

Arrival of Students from Kisarawe Junior Seminary

Students from one of the schools owned by the Eastern and Coastal Diocese (ECD) of the Evangelical Lutheran Church in Tanzania (ELCT) came to the meeting where they had prepared a drama and a song related to the reformation.

Introduction was done by the second master, Rev. Lameck Byonge, who was accompanied with three other teachers and a group of 24 students.

After introduction they were given a chance to share their drama concerning the History of Martin Luther. The drama was so much connected with reformation. All participants appreciated it.

OFFICIAL CLOSING

Official closing started around 13:10hrs where part of the management of TUDARCo joined the meeting. The Provost introduced himself and explained again about TUDARCo in general. He thanked the preparatory team for choosing TUDARCo to be the host of the sub-regional meeting.

Rev. Matonya gave a word of thanks on behalf of all participants. He thanked UEM and TUDARCo for inviting and hosting all the participants. Also he thanked the group from Kisarawe Junior Seminary for a great performance.

The Deputy Executive Secretary (UEM) reminded the participants that; the conference has been a time of reflection on rediscovery of our roots in reformation. He went on insisting on connecting the schools to the network and continue to discover our roots together with others worldwide while continuing to sow the seeds of Protestant values.

The DES gave a vote of thanks to TUDARCo for hosting the event, Kisarawe Lutheran Junior Seminary for being ready to come and take part on the last day of the conference and for preparing a good drama and song. He also thanked the Schools 500 Project steering committee, particularly to Dr. Wim Kuiper for coming and present one of the papers, Bread for the World, particularly Mr. Ingo Mueller, for attending and presenting a paper, to all paper presenters and all participants coming from all over Tanzania, Cameroon, Germany and Netherlands.

Moreover he thanked the preparatory committee which was firstly under the chairmanship of Rev. Modestus Lukonge and later under Rev. Manford Kijalo and all those who rendered services in one way or another.

He wished the entire group of participants a safe journey as they travel back to their destinations, with hope that; they will stay in touch and possibly meet again as we proceed towards the 5th centenary of Reformation.

The word of prayer was said by Makarios for closing, and then a group photo of participants and the students was taken.

**PROTESTANT EDUCATION AND THE AFRICAN IDEAL OF EDUCATION FOR
SELF-RELIANCE**

BY

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**A paper to be presented to the 500 school conference at TUDARCo in Dar es Salaam,
Tanzania, August 11-16th, 2014**

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ABSTRACT (400 Words)

The Protestant Education Movement was initiated by Martin Luther in Germany as a breakaway sector from the Catholic Church in the (15th onwards) in Europe whose purpose was to reform the Catholic Church of the day. The action was recognized as an International struggle in enhancing the establishment of many new Christian denominations depended on the Protestant Education to assist the expansion of the new Church. The reformation as it became to be known enabled the Bible to be translated in the German language from latin so that many people were able to read the Bible including Professionals, Priests and ordinary people. This paper covers the translation principles from the Bible, purpose of Protestant Education, content, characteristics, influence, government legal steps on the reformation, objectives, obedience, achievement of Protestant Education Reformation in Germany and in Europe.

The second part of the paper, the author deals with the African Idea of Education for Self-Reliance. In the second part of the paper, the author deals with the roots, purpose, importance and achievements of Education for Self-Reliance using the activities of Nyerere (1967) in Tanzania, Luther (15th in Germany and Europe and Emerson (1831) in USA as examples of producing independent, curious and capable persons through Self-Reliance for development purposes.

Key words: Reformation, Protestant, Education, International Struggle, Catholic Church.

INTRODUCTION

The foundation of Protestant Education is credited to Martin Luther who also translated the BIBLE into the German language. It is said the intended objectives included the desire of reading the Bible by many people among who were professionals, Priests and ordinary people. Martin Luther is credited to have founded the protestant movement based on principles from the Bible including the following:

- ✚ Ordinary fitting words in the translated Bible.
- ✚ Invented new words/terms suitable for daily use and levels.
- ✚ His hymns were folk (traditional) songs which created some problems with people.
- ✚ The Protestant education in and for the Bible directed itself to the poor.
- ✚ It opened and contributed to the expansion of democracy and stories of God were accessible for all and in their mother-tongue.

Origin of Protestant Education (Reformation)

The Protestant Reformation which implies to include Protestant Education is said and documented to originate from Germany around 1517 as efforts initiated by Martin Luther in discussion on reforming the Catholic Church of the day. Based on such efforts, the discussions led into the formation and recognition as international struggle which would lead to permanent destruction of Catholic unity in Europe. That struggle enhanced, the establishment of many new Christian denominations and sects (Documents Homepage: 2014:01-4). By 1520s it was clear that the break of the Catholic Church was to become permanent, the reformers knew that Protestant education was to be the foundation of ensuring the stableness and expansion of the religious conflict of the (16th in Europe and the rest of the world.)

Purpose of Protestant Education

The reformers assumed and knew that the stableness of the new churches depended on the adults and children (current and those to come) on as an essential component to the separation from the Catholic Church, by meeting and doing the following perspectives.

- That children (and adults) needed to be educated and nurtured in the new Christian faith.
- That Protestant education should be extended to cover families as the basic foundational unit for survival in a modern changing society.
- Coverage of such education should pay special attention to the children and adults from the Catholic Church.
- This purpose was based on the understanding of the society then that fathers held ultimate authority and responsibilities of children in church and society.
- While mothers by then were known and perceived to be accountable for nurturing and educating the young children.
- The reformers viewed children to tainted with original sin and therefore, protestant education would protect them from temptations and vices of the devil.
- Fathers and Mothers were expected to teach their children the new Christian beliefs and practices and enforce acceptable discipline within the premises of love and restraint by and through the support of the new church community.
- That it was essential the Protestant education to be perceived as basic education and practiced so as to spread literacy amongst reformed Christians could read the Bible translated by Martin Luther, by themselves.
- The reformers Martin Luther (1483 -1546), John Calvin (1509 - 1564) continued to believe and practice infant baptism, and therefore, the teaching of such.
- MENNO SIMONS (1496 - 1561) rejected infant baptism education but each person be allowed to proclaim ones faith and be baptized as an adolescent or adult.
- That there new beliefs altered the Catholic Church principles to be done through education.

The Protestant Education Syllabus/Content

The major belief of the Protestant education was that

“Individual Christians could communicate directly with God through prayer and study of the scriptures.”

- This principle was fostered through the teaching of catechism and set up schools to teach children (girls and boys) and adults.

- Teaching materials for the above were produced to assist parents and ministers to teach both children and adults. It followed the format of questions and responses on the Christian faith.
- Such materials were printed in vernacular rather than Latin; but were in simple language using printing press.
- Girls and boys learnt the catechism at home, church as well as in schools. Emphasis of the education was for the girls to learn at home for “pious behaviour.”
- It is observed that the reformers efforts in education (Protestant) were not perfectly/completely succeed. But Literacy rates in Europe during 16th -17th centuries improved quickly in protestant areas than in Catholic ones.
- The reformers education eventually became part of the normal European educational system (eg) relevant to the Public and Private schools in Tanzania.

Protestant Education characteristics

The Reformers were believers of good based discipline and obligations within themselves and wanted their followers to be like their leader. They strongly believed and observed the following:

- Reformers like Luther, Calvin and Simons believed that the children should be taught the obligation to respect, obey and assist their parents in all areas of life.
- Likewise parents in the Reformation were expected to love, nature and discipline their children for purposes of protection and so creating a stable Christian community. (this covered illegitimate children)
- During that time Catholics expended resources on caring abandoned children so as to protect the respect of unwed mothers.
- Meanwhile Protestants leaders ensured that parents accepted and raised their children born out of the wedlock.
- Those who were likely to be “Godly” parents were to nature their children physically and spiritually as well as reasonable discipline.
- The reformers and society at large believed in corporal punishment including beating that these assisted children to learn more the vices of the world.

- However, abuse, neglect and over indulgence were seen and treated like threats to children.

The reformers like Calvin urged and wrote;

“Unless men regarded their children as the gift of God, they are careless and reluctant in providing for their support.” (quoted in Pitkin, p. 171). All these were seen as acceptable steps in raising children as faithful Christians and responsible citizen.

- Simons advised Anabaptist parents by stating that:

“If they (children) transgress, reprove them sharply. If they are childish, bear them patiently. If they are of teachable age, instruct them in a Christian fashion. Dedicate them to the Lord from youth.”(quoted in Millers, p.208).

Protestant Education Influence

- The reformers stand, beliefs and practice had important influence had important influence through books on child rearing including consistories, morals courts which were set up at the start of reformation especially in the Calvinist communities. However, it should be noted that the founder’s views were not always put in practice by most Protestant parents, sometimes it was because of their criticisms on treating their children harshly. Some parents were seen neglecting their spiritual and moral welfare.
- The selection of GODPARENTS for children raised concerns. The Calvin and Gerevans reformers wanted parents to choose godfathers form among reformed community for these only were assumed to become good spiritual mentors for children behavior.
- The catholic belief that baptism cleansed children of original sin and so was prerequisite for salvation was still among some Protestants parents even through the reformers taught the contrary.
- However, the Protestant education showed lasting effects on the overall maturing, treatment, and attitudes in rearing children in early modern Europe. It was also noted that the existent of feelings and reactions between parents and church officials who had strong views and opinions on how best to raise and train children in becoming responsible citizen, honest and faithful Christian and later to become dutiful daughters and sons expected by the reformed church.

- The Protestant reformers through education spread widely influencing the Enlightenment of the 18th Europe. They believed childhood was “a period of nature, discipline and learning and that parents had mutual obligation by parents and children had toward one another (opt. Cited)”

The author of this agrees with definition of Wikipedia, the free encyclopedia on Protestantism which is said to be a religious movement that encompasses forms of Christian faith and practice that originated with doctrines and religious, political and ecclesiological impulses of the Protestant Reformation by Lutheran princes against what they considered the errors of the Roman Catholic Church; (Wikipedia-06-30-2014). The rest of the Protestantism details are left out because they are known to most of the Conference participants and therefore, only the Protestant Education is dealt with.

- During the 19th Century the Protestant reformers increased the momentum of its education which brought great influence in its governing structure resulting in fundamental law to be enacted and those induced new teaching methods. This influence led to the formation of primary schools based on scriptures from the Bible. For example, a French society in 1830 wrote that:

“All Protestants must have the opportunity to read the Gospel, meditate and judge by themselves the sublime truth and the divine teachings that it contains.”
(Opt.Cit)

- Further Protestant education influence was obtained and applied from a number of legal action taken by various governments in Europe as shown below;

(a) The June 28, 1833 act

- This act forced and influenced local governments and other organization to create
 - A primary school in each town
 - An advanced primary school in each country/town with a population of 6,000 persons its residence.
 - A teacher-training school.

- All school-public or private continued to be under control of town or administrative district surveillance committees which also initiated courses for adults.
- (b) The Falloux Act by 1850 established the freedom of secondary education and this suppressed the “Advanced” primary schools; but increased the teaching responsibilities of the church.
- (c) Free Education (June 1881)
- This was created by 1881 to offer free primary education and compulsory education for children from the age of six to thirteen which was replaced by civic and moral education. This was credited to Jules Ferry and F. Buisson (Protestants and superintended for primary education)
 - The law separating the separation of church and state was passed in December 09th, 1905. The Protestants supported it while the Catholics reacted by closing many of their schools.
 - Other initiatives during this period included kindergarten schools and vocational schools which contributed the expansion of public education.

GOALS/OBJECTIVES

Protestant Education Progress

The Protestant Education Movement knows where it wants its people to go to heaven so that the final goal is the honour and glory of God. As Protestants we have an obligation and duty to honour God in our homes, at work and in church where Christians meet and testify the mighty works of God by faith. The overall goal becomes the “perfect man,” as stated and implied in **Ephesians 4:13** which states;

“Till we all come in the unity of the faith, and of knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ:”(KJV 2000)

- In light of **Ephesians 4:13**, the protestant Education Movements has several goals in place for the development of the perfect man into humankind through its education as follows.

1. **Mathew 22:37**, shows and takes a lead by stating, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. We believe that the school/college cannot do this, the protestant perceive that to be the work of Holy Spirit. However, the Protestant education can promote and encourage such love of God in the children/students emphasizing exclusion of personal pride by suppressing natural tendencies toward self-love, self-promotion, and self-centeredness. The Protestants promote Christian virtues that originate from the love of God.”

We educators today know that over all the world would want to promote secularism, humanism and scientism so as to produce glory to man and justify their abilities, promotion of knowledge (for its own make), freedom or self-realization for man’s advancement of man on earth and such the Protestants education ideals oppose them.

2. **Obedience**

The Protestants believe that obedience is very closely related to the love of God as is easily perceived in **Mathew 22:37** which states;

It (Obedience) to Gods command also means obedience to parents/lecturers and others in authority. According to Catechism, Lords Day 39,Q and A,104 that a person is expected to show all honour, love and fidelity to father and mother and all in authority for good instruction and correction based on obedience; also bearing their weaknesses and infirmities. So this implies the Protestants goal/objectives of teaching obedience especially to children as required by God so we can get discipline.

3. Knowledge

In pursuing the ideal of the “Perfect Man”, all people need knowledge in their Christian life especially the knowledge of God which is more important than any other education. Such knowledge comes from the study of the word of God plus revelation of God through his creation and works. **PSALM 78:4-7** testifies that we protestant will not hide knowledge of God from our children including all that he has done for us. As we continue to learn to love God and obey him, we need to know the law of God as **DEUTERONOMY 6** states;

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children.....” (Opt. cit)

In this context, the Protestants – reformed and current continue to learn and recite facts, understanding, acceptance of facts and truth and eventually relate them to our knowledge of revelation of God for use in our daily lives.

4. Reverence

This goal of reverence was accepted and continues to be so even today as it helps us to enhance the love of god elements of owe, wonder, worships and fear as stated in **Proverbs 1:7** states;

“The fear of the Lord is the beginning of knowledge.” This encourages us to realize the facts between God and those that he created.

False Goals in Christian Education

Sometimes the Protestants are individuals in the sense that they reject some goals. The following are such goals.

(a) Conversion of students/children

This is rejected because Protestants believe this goal would affect the teaching methods and the outputs. They know that conversion is the function and duty of the Holy Spirit through preaching and reading the word of God.

(b) A postmillennial return of Christ to rule the earth.

This is against the principle of redeeming the world that rather that we are pilgrims and visitors/strangers on earth. We need our students to seek heaven and control treatment of all subjects equally. This might encourage them to do right.

Achievements of the Protestant Education Reformation

- During the 1500s the Protestant Reformation (Theological Revolution) was initiated and accelerated by Martin Luther's Ninety-Five theses.
- Base on golf (210:25) the Protestant Education greatly promoted Christian humanism and enhanced literacy levels which enabled people to read the Bible as it was re-written into the regional vernicular for ordinary people to read.
- Furthermore many new school were initiated and supported by Protestant Churches which promoted Protestant values which contributed to the thirst in reading and learning for purposes of following Jesus Christ teaching. This achievement brought about the following;
 - Increased value of life
 - Thint to learning
 - Protestant increased its expansion in Europe and coverage against the Catholic Church.
 - The decline of Catholic Church increased.
 - There was the re-discovery of the Priesthood, by Protestant for the believers on the authority of the scriptures as well as the universal education in the Germanic States.

- The Protestant Revolution was initiated by the German Monk-Martin Luther who objected to the following;
 - > Rejected the ongoing acts of corruption by the Pope and Cardinals eg by;
 - (a) Taking money from Kings to absolve them from what was called unforgiven sins.
 - (b) The covering up of scandals involving Cardinals and High Priests did in the area of their jurisdiction (e.g child abuse, and sodomizing)
 - (c) Insisted that the mass be translated into the local language so everybody could read it and understand it.
- It is further argued that without the reformers, namely; John Wycliffe, Calvin, Luther and William Tyndal, the Holy Bible could not have been translated into the English Language. That the King James Bible was published in 1611 after many men and women were burnt (in fire) after seeking the truth through understandable English. (Opt. Cited)
- It is important to note and remember that before the Protestant Revolution, education was offered at religious schools whose monopoly was held by the Priests. As such the Bible and the liturgy were in Latin Language unknown to the common people who did not understand it, but took it by faith.
- Only after the Reformation, the Bible was translated and available into local languages which necessitated literacy to enable them read it. Through Education, Protestantism told people that;

“Each man or woman could get salvation directly through either faith or good works or both. They did not need the clergy as “intermediaries.” (Clarence, m 6/30/2014)

- (a) Every denomination ruled its own church, by its rules and regulation without taking direction from Rome Schools became

independent and the what to teach came from the local authority.

(b) The education independence from Rome allowed more Public Schools financially supported by local property taxes or the sales from state land. This achievement made it possible for professionals and secularism replaced the Bible teaching from Rome.

- However, it needs to be observed that the Catholic Church tried to get the so called protestant back to the so called church through the society of Jesus (the Jesuits)

By – (a) Opening universities in the Christian world while

(b) The protestant publication of the Bible and the wek perceived nohon that Christians needed to study the Bible/Scriptures encouraged and increased literacy, a base to lifelong learning as part of education in societies.

The African Idea of Education for Self-Reliance

The Tanganyikans were guided by traditional life, values and norms while jointly working and helping each other for their development in life for the rest of their life-span period. In 1967 Julius Kambarage Nyerere echoed and enhanced their views with new meaning to long life learning. Yet in September 1830 Ralph Waldo in USA was talking, putting essays together on Self-reliance in 1800s and a publication of collection of essays on Self-Reliance were published in 1844 as Essays: First Series (Wikipedia the free Encyclopedia 7/3/2014).

Emerson argued their each person believes in what is true in their hearts which he said was genius and agrees that Moses, Plato and Milton trusted themselves. In the Spirit of Self-Reliance he argues that each person needs to be willing to open up one's consciousness to his/her intuition even when it is in conflict with life experiences. He argued for people to trust themselves and follow the Self-Reliant Credo:

One must learn to hear and obey what is most truth within one's heart, and both think and act independent of popular opinion and social pressure. (Wikipedia 07/03/2014)

Based on this, Emerson believed in five principles in a person which included the unlimited potential of man, goodness of a man, value of the individual, value of intuition and man, nature and God share one soul called the over-soul (Opt. Cit). One can easily link these five principles to the Protestant education movement in Europe, especially in Germany. At a later period, in Tanganyika one Julius Nyerere (1922 - 1999) initiated lifelong learning education to change the people and their future development through what came to be known as political education. His vision was fulfilled in the Arusha Declaration of 1967 which basically enhanced the African values and cultures as:

- All members of a society do have equal rights and opportunities
- All live in peace with neighbors in friendly basis without force and injustice without exploiting and all purposes same level of material status (Nyerere 1968:340)
- The nature of Nyerere's vision was to continue improving the Tanzania society in which people lived in organized communities using their traditional values as part of the African society.
- In such vision, Nyerere (1922-1999) believed in a people-centred, with humanness and not wealth creation and accumulation of material things. In that context education as an African perspective should work for the common good by fostering cooperation and cooperatively promoting equality.
- Nyerere also believed in development to be for man, by man and of man and in that context education has no end therefore, lifelong learning education. He argued that;

“We must accept that education and work are both parts of living and should continue from birth until we die (Nyerere 1973:300-301). This implies that education should help learners in developing own potential and capacity. And that such individuals possess experiences in life and knowledge and these assist in”

- Building up confidence of people who would like to learn who are able to contribute to the process.
- They can utilize experiences through demonstration so as to be able to control own people's lives. (Nyerere 1978:33).

Purpose of African Education for Self-Reliance

Nyerere based the purpose of Self-Reliance on the African culture, norms and values which understood it to be:

- (a) Transmission of accumulated knowledge, wisdom from one generation to another and prepare people to live in that society; by living and doing in homes, farms, schools in which they participated.
- (b) Through informed education they learnt skills and behavior of the society for their survival.
- (c) That these people needed to be influenced to change from the colonial mentality which encouraged individualistic instincts. These had to be changed to cooperative instincts; including all discrimination attitudes had to change too.
- (d) That all education perspectives and systems had to appear to contain Tanzania elements. This would enable and foster living together and working together, the benefit of all in society. This would kill the spirit of superiority in minority and continue to create inferiority feeling in the majority. (This seems to return now.)
- (e) That education and knowledge originates from books and or educated individuals. That underestimates the African idea of Self-Reliance through knowledge and wisdom through life experiences even if they are illiterates.
- (f) Development in Tanzania needs to develop the Tanzanians based on the African Self-Reliance principles in preparing for life and service in urban and rural areas. This process has to be done in schools by practicing Education for Self-Reliance's by contributing to own upkeep/social and economic/educational communities as all Tanzanians do. (Farming/workshop-etc in getting as out of poverty as we depend on each other for development).

Self-Reliance Achievements

- The idea of the Education for Self-Reliance for Tanzanian students and adults should serve the Tanzania society. Be able to bring around an independent and free a nation which relies on its self for development through its educated people to eliminate poverty and illiteracy among many issues to be overcome in the current capitalist Tanzanian Society.

- The above achievement of an African idea of Self-Reliance would enable Tanzania and Africans to depend on their own individual know how, capabilities, resources and judgments' on social /educational and economical developments.
- It should concur with what Emerson (1830s) in USA and stated that;

“Self-Reliance” is to believe your own thought, to believe that what is true for you in your private heart is true for all men that is genius. Every educated man, he writes, eventually realizes that “envy is ignorance” and that he must be fully himself.

God has made each person unique and, by extension, given each person a unique work to do. Emerson holds. To trust one’s own thoughts and put them into action is, in a very real sense, to hear and act on the voice of God. (<http://www.enotes.com/self-reliance> 07/03/2014)
- Emerson is recognized as the father of American transcendentalism, which includes five major parts: (1)Unlimited potential of man, (2) goodness of man, (3) Value of the individual, (4) Value of intuition and (5) man, nature and God share one soul called the over-soul. (Opt. Cit).
- In essence, Nyerere as and in Education African Self-reliance believed that Tanganyika’s and Tanzania not only needed to be taught Self-Reliance that he knew they are capable in becoming Self-reliant. In principle, Emerson (1830s) Luther 15/16th centuries’ and Nyerere 1967 agree in the meaning of Self-Reliance in enabling individuals to be of independent mind.

Conclusion:

This paper has shown that Martin Luther used Protestant education in the process of expanding the Protestant Movement in Europe and especially in German. It strengthened the character of persons who also increased their literacy capability which was used in reading the Bible; so making the Protestants Self-Reliant. It was further observed that in USA Self-Reliance was established by efforts engineered by Emerson and in Tanzania Julius Nyerere (1967) did the same.

These three leaders thought that Self-Reliance education should enable persons to learn, accept and practice in meeting educational needs covering themselves and their children without depending on Governments and or other individuals. The concept Self-Reliance education is governed by the following principles.

- **It is self-sufficiency**
 - People should be able to do things themselves rather than depending thing done for them.
 - If we do the assistance we ask for should only be necessary to boost our progress.
- **Character Building**
 - The above principle builds character independently, in our churches, Communities, Colleges and Universities. This is what Nyerere did based on African culture/norms and values.
 - Self-reliant tries to destroys dependence of individuals/communities /national while non-reliant destroys personals freedom and kills social systems.
 - It can be argued that Self-Reliance is freedom. (does it exist in our Churches/University and Communities.)
- **Meaning of Self-Reliance Education**
 - It means a lot to different systems-but in this context parents and Churches need to guide people education (is this happening/) It is the issues of control, involvement, planning, directing of all educational processes within and without

- **Importance of Self-Reliance Education**
 - Tanzania schools classrooms are overflowing with students and need to unburden the system by paying good salaries/providing good working conditions so that families can be strengthened too.
 - In practicing Self-Reliance education, we shall build trust, respect and love and our children/students will discover sacrifices we make for them to get the best out of them. They will learn skills to struggle for themselves and will learn and gain skills for their future and destiny. Nyerere (1967) needed Tanzanians to be self-motivated, curious, loyal and rediscover selves from colonial mechanisms. Has this revolution stopped?

- **Is/was Self-Reliant new?**
 - The answer is no! The Africans practiced it (Nyerere 1967), Emerson 15th and the American fathers hated the colonists control of what and how to think; that is why Rev. Thomas Jefferson did not support coerced education. It is claimed to be American!

- **Family and Self-Reliance**
 - In Self-Reliance-families/churches should control education of these students. The closer you are the better the family will be reliant and learn how best to become Self-Reliant in education. Several steps at family level could enhance Self-Reliant at that level.
 - Family meetings (privities)
 - Self-Reliance can be very difficult-it means hard work (private school vs Public school-parental control/affordable!) It is not wishful thinking.
 - It requires a plan and commitment up to the end
 - Goals and expectations need to be clear.

The Protestant Education Movement purposes served the purposes of Germany and Europe, while Emerson theory and practice of Self-Reliance built strong foundations principles for

development. And Nyerere basing his argument on African culture for-saw growth of socialist values (now dead!), independent people for its own development, realization of the educated were to be part of the society. He and like Martin Luther argued for Self-Reliant and strong unit, schools and society.

Summary of main principles in Self-Reliance and Protestant education systems.

Luther, Emerson and Nyerere

- Believed in Self-Reliance principles as argued in this paper based on cultural, religious and statehood realities through variety of units. For example- Family/Church/Communities.
- The three leaders practiced Self-Reliance themselves and argued for strong and curious people and statehood which would enhance development.
- They rejected colonial attributes that were foreign in original beliefs religiously and culturally.
- Self-Reliance requires hard work and could be very difficult and should involve or start with the family unit.
- They believed in the usage of national languages, for example the use of vernacular in translating the Bible for Latin to enable persons to read the Bible themselves. The use of Kiswahili as a foundational principle in building the Tanzania statehood.
- They all (Luther, Emerson and Nyerere) rejected dependency of people to others, rather argued for freedom.

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MARTIN LUTHER

THE REFORMER AND HIS LEGACY

PRESENTATION:.....

VENUE:.....

BY

REV. ADOLF EDWARD MWAKANYAMALE

AUGUST, 12TH 2014

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- (i) Talented, Translator and Prolific writer.
- (ii) Protestantism spread and gained popular support
- (iii) Luther's beliefs still hold him in high esteem
- (iv) A sharp intellect, prodigious memory, mastery of words, and prolific work Ethic.
- (V) Spreaded the ideas that led to Protestantism
- (vi)The word of Martin Luther not worked only to the role of Roman Catholics.
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10.0 CONCLUSION

1.0 INTRODUCTION

In 1517 Luther penned a document attacking the Catholic Church's corrupt practice of selling "indulgences" to absolve sin. His "95 Theses," which propounded two central beliefs—that the Bible is the central religious authority and that humans may reach salvation only by their faith and not by their deeds—was to spark the Protestant Reformation. Although these ideas had been advanced before, Martin Luther codified them at a moment in history ripe for religious reformation. The Catholic Church was ever after divided, and the Protestantism that soon emerged was shaped by Luther's ideas. His writings changed the course of religious and cultural history in the West. Luther's words and actions helped to give birth to the Reformation, a religious movement described as the most significant revolution in the history of mankind, he helped to change the religious landscape of Europe and to draw the curtain on medieval times on that continent, and also he laid the basis for a standardized written German language.

The Protestant Reformation was the 16th-century religious, political, intellectual and cultural upheaval that splintered Catholic Europe, setting in place the structures and beliefs that would define the continent in the modern era. In northern and central Europe, reformers like Martin Luther, John Calvin and Henry VIII challenged papal authority and questioned the Catholic Church's ability to define Christian practice. They argued for a religious and political redistribution of power into the hands of Bible- and pamphlet-reading pastors and princes. The disruption triggered wars, persecutions and

the so-called Counter-Reformation, the Catholic Church's delayed but forceful response to the Protestants.

1.1 HISTORICAL BACKGROUND

Martin Luther born in Eisleben, Germany, in 1483, and died in February 18th, 1546 (with only 63 yrs old). He went on to become one of Western history's most significant figures (the great German Reformer than about any other figure in history, except Jesus Christ) (R.Stupperich-History of Christianity). Luther was the son of Hans Luther and his mother's name was Margaret Ziegler (she was so strict that Luther never knew the joys of childhood), Hans was a copper miner from the district of Saxony. Hans was a self-made man. As a youth he worked menial jobs in copper mines -- but by the time Martin was born at Eisleben, he had risen to prominence and owned several mines. Hans Luther wanted his son to do even more with his life so while Martin was in his teens, it was decided that he would study law. So, after his preliminary education was complete, at the age of 17 young Martin Luther entered the University of Erfurt. At the time, Erfurt was the most important university in Germany. It was also the center of a conflict between the Renaissance humanists and those people known as the Scholastics, who were adept at combining medieval philosophy and theology. Luther enrolled in the Faculty of Philosophy and studied theology and law as well. It was at this time that he read widely in the classical authors, especially Cicero and Virgil. He obtained his Masters degree and finished second in a class of seventeen students. In 1505, a promising legal career seemed certain.

By 1508, Luther was transferred from the monastery at Erfurt to Wittenberg. At Wittenberg, Luther joined the university faculty as professor of philosophy and quickly became the leader in the fight to make Wittenberg a center of humanism rather than Scholasticism. In the end, Luther was more interested in preaching a religion of piety than he was studying philosophy or theology. In 1510, he devoted himself to discovering God and during a trip to Rome on official business he acted more the part of a pilgrim than humanist scholar. He climbed the steps of St. Peters; he knelt before the altars and prayed. He was soon shocked by the apparent immoral life of the priests and cardinals whom he found cynical and indifferent toward Church rituals.

In 1512, he returned to Wittenberg to teach and preach. He ignored the Scholasticism of the middle Ages and concentrated on the Psalms and Epistles of St. Paul. By 1517, there would be no reason to think that Luther was a particularly dissatisfied member of the Church. But 1517 is a very important year. Albert of Hohenzollern was offered the archbishopric of Mainz if he would pay the required fee (Albert already held two bishoprics, even though he had not yet reached the required age to be a bishop!). Pope Leo X asked Albert to pay 12,000 ducats for the twelve apostles but Albert would only offer 7,000 for the seven deadly sins. A compromise was reached and Albert paid 10,000 ducats. Leo proclaimed an indulgence in Albert's territories for eight years with half of the money going to Albert and the other half to construct the basilica of St. Peter's.

The storm broke on October 31, the eve of All Saints Day. On that day Luther nailed a copy of the ninety-five theses (95) to the door of the Castle Church at Wittenberg. The *Theses* (actually 95 statements), all related to the prevalence of indulgences and Luther offered to dispute them all. The day chosen by Luther -- All Saints Day -- was important. All of Wittenberg was crowded with peasants and pilgrims who had come to the city to honor the consecration of the Church. Word of Luther's *Theses* spread throughout the crowd and spurred on by Luther's friends at the university, many people called for the translation of the *Theses* into German.

1.2 MARTIN LUTHER'S BIG QUESTION AND HIS 4 SENTENCES.

Luther always asked himself, "How I can leave a good life, that God loves me? Will like me? and get a grace of God?" He was very serious asking himself several times. He insists on four sentences; "Sola Scriptura" i.e. only scripture Christ was saved. The source of theology is the Holy Scripture; man (who is evil by nature) can get salvation not by human authorities like church or councils but by scripture only. Everybody should read the bible in order to get self determination concerning faith, "sola fide" i.e. only by faith you will be saved. 'Sola gratia" only by grace we are saved, "sola Christo" only through Jesus, you will be saved.

According to Luther, theology is not only theory part, but also Faith and Christian life. Theology includes prayer (oratio), reading and interpreting the bible (meditation), to be tempted (temptation). Thus why, he mentioned that Jesus Christ is a foundation of theology.

2.0 WHAT IS REFORMATION?

In short and simple meaning, the Reformation was the Protestant struggle for the right to liberty, the pursuit of happiness, and the freedom of religion from Roman Catholic Church. Therefore, Germany became Lutheran for reasons other than religion or theology. The bottom line is this: Luther told people exactly what they want to hear. Luther appeared as an alternative to the Roman Church. Whereas the Roman Church appealed to men and women as members of a group (i.e., members of the Church), Lutheranism meant that faith was now something individual, and this would have profound consequences.

3.0 THE CATHOLIC CHURCH BEFORE THE REFORMATION

Up until the time of the Reformation, many people accepted the Church's authority on religious matters. The Catholic laity not only controlled matters of religion, they also governed areas of politics and economics. Many Catholic priests and clergy grew rich by allowing people to pay money in order to be forgiven for their sins. Another problem that was occurring was the Catholic Church's close involvement with the political affairs of Europe. The Catholic Church had immense power all throughout Europe, because it was closely connected to powerful rulers and kingdoms.

The Pope was authorizing monarchs to freely divorce their wives and to marry other women in order to strengthen their alliances and their kingdom's political position.

These were but a few of the problems that many people began to take notice of and speak out against. Martin Luther became a Catholic monk in 1505 because of a life-changing event. A lightning bolt had struck near him on his way home, and he started to look at his life as though God was going to judge him harshly for his sins. He chose to be a monk because of the promise that he made to a St. Anna to keep him from Christ's judgment. He soon became a well renowned monk by his peers.

3.1 WHY REFORMATION?

This movement was known as the Protestant Reformation and it was responsible for breaking down the power of the Catholic Church that once influenced most of Europe. The Protestant Reformation began at a time period in European history when many people began to question the practices of the Catholic Church.

Protestant struggled for the right to liberty, the pursuit of happiness, and the freedom of religion. Each of these principals has helped to make the United States a nation where differing religious beliefs are tolerated. America's plural religious heritage was the result of a movement that occurred in Europe started by a German monk, priest, named Martin Luther (November 10, 1483 – February 18, 1546).

3.2 MARTIN LUTHER AS REFORMER:

1517, a pivotal year in Martin Luther's life. As Luther approached his 34th birthday, in November of 1517, he had no idea that the actions he was about to undertake would transform him from obscure monk, preacher and professor of biblical studies at tiny Wittenberg University to church reformer. It was not a calling he sought.

4. 0 CONFLICTING BELIEFS

The Catholic Church did not like Luther's ideas, nor did many kings and emperors. Within a few years, many people all over the continent were breaking away from the Catholic Church and began to worship God in their own way. Many European rulers were making themselves the head of their own churches, and the Pope was also doing everything in his power to maintain the Church's control. Many people lost their lives during this chaotic period and many religious wars broke out all over Europe. The primary problem was that the Catholic's were in charge and they didn't want to let go of the people or their power. People were also being rounded up and killed or jailed. Many people who disagreed with the Catholic Church had to flee their homelands and travel to different parts of Europe to worship as they pleased.

4.1 INDULGENCES

http://www.historyguide.org/earlymod/mainz_letter.html Luther attacked indulgences in general, and he voiced his objections to the sale of indulgences in his letter to the Archbishop of Mainz in 1517. According to the Church, indulgences took their existence from the surplus grace that had accumulated through the lives of Christ, the saints and martyrs. The purchase of an indulgence put the buyer in touch with this grace and freed him from the earthly penance of a particular sin, but not the sin itself. But Tetzel's sales pitch implied that the buyer was freed from the sin as well as the penance attached to it.

Tetzel also sold people on the idea that an indulgence could be purchased for a relative in Purgatory – this meant the relative's soul would now fly to Heaven. For Tetzel: "As soon as pennies in the money chest ring, the souls out of their Purgatory do spring." Luther answered (Theses 28) in the following way: "It is certain that when the money rattles in the chest, avarice and gain may be increased, but the Suffrage of the Church depends on the will of God alone."

Luther claimed that it was not only Tetzel but the papacy itself which spread the false doctrine of the indulgence. By attacking the issue of the indulgences, Luther was really attacking the entire theology and structure of the Church. By making salvation dependent on the individual's faith, Luther abolished the need for sacraments as well as a clergy to administer them. For Luther, faith alone, without the necessity of good works, would bring salvation. This was obviously heretical thinking. Of course, Luther couched his notion of "justification by faith alone" within a scheme of predestination. That is, only God knows who will be saved and will be damned. Good works did not guarantee salvation. Faith did not guarantee salvation. God alone grants salvation or damnation.

October 31, 1517 - Luther posted his **Disputation of Martin Luther on the Power and Efficacy of Indulgences**, which came to be known as **The 95 Theses** on the door of Wittenberg's Castle Church, which functioned as a bulletin board for the university.

Luther attacked the three walls erected by the Roman church to protect itself from reform:

Wall 1: Secular authority has no jurisdiction over the church.

Wall 2: Only the Pope is able to explain Scripture.

Wall 3: Only the Pope can call a general church council.

4.2 PURGATORY

In Luther's day, the church taught that the souls of sinners were sent to purgatory (from Latin, "purgare," to make clean, to purify), a place between heaven and hell, to be cleansed of sins. Most people saw it as thousands of years of misery.

But, a word check in any concordance will show that "purgatory" is not in the Bible, and there are no direct references to a place between heaven and hell where souls go to hang in limbo, until they are cleansed enough to enter heaven. "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The church gives the name purgatory to this final purification..." (Catechism p. 268, para. #1030, 1031).

Revelation 21:27: "Nothing impure will ever enter it (the New Jerusalem, i.e. heaven), nor will anyone who does what is shameful or deceitful, but only those whose names are written in the Lamb's book of life."

1 Peter 3:18-20: "For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built." (The spirits in prison who disobeyed long ago is seen as a reference to purgatory.)

Martin Luther initially accepted the belief in purgatory. In 1521, he stated, The existence of purgatory I have never denied. I still hold that it exists, as I have written and admitted many times, though I have found no way of proving it incontrovertibility from Scripture or reason.

4.3 SAMPLING OF LUTHER'S 95 THESES

The Pope (cannot) remit any penalties except those imposed by his own authority or that of the canons (of church law). (Theses 5)

The dying is freed by death from all penalties ... and has a right to be released from them. (Theses 13)

Indulgence preachers are in error who say that a man is absolved from every penalty and saved by papal indulgences. (Theses 21)

There is no divine authority for preaching that the soul flies out of the purgatory immediately after the money clinks in the bottom of the chest. (Theses 27)

Those who believe that they can be certain of their salvation because they have indulgence letters will be eternally damned, together with their teachers. (Theses 32)

Any true Christian, whether living or dead, participates in all the blessings of Christ and the church; this is granted by God, even without indulgence letters. (Theses 37)

Christians are to be taught that he who gives to the poor or lends to the needy does a better deed than he who buys indulgences. (Theses 43)

Why does not the pope empty purgatory for the sake of holy love and the dire need of the souls that are there if he redeems an infinite number of souls for the sake of miserable money with which to build a church? The former reason would be most just; the latter is most trivial. (Theses 82)

5. 0 LUTHER'S EXCOMMUNICATION

January 3, 1521 (age 37) - Luther was excommunicated by the bull *Decret Romanum Pontificem* ("It Pleases the Roman Pontiff.") Cajetan was well thought of in the Roman Catholic Church composed several works directed against Luther and in 1519; he helped to draft the bull of excommunication against Luther. When Luther was invited to meet with Cajetan, it was the first time since the conflict began that he believed that he had the opportunity to meet with someone who could understand the biblical basis for his provocative theses. But the cardinal was a steadfast opponent of the Reformation.

The following was the word of Martin Luther responding on his excommunication draft. Martin Luther said, "Unless I am convicted by Scripture and plain reason, I do not accept the authority of popes and councils, for they have contradicted each other, my conscience is captive to the Word of God. I cannot and I will not recant anything, for to

go against conscience is neither right nor safe. God help me. According to tradition, Luther then said the famous words: "Here I stand. I can do no other. God help me.

6.0 "PATMOS" AND "JUNKER JORG"

May 4, 1521 - Luther's carriage was halted by armed horsemen 5 Elector Frederick, anticipated the outcome and arranged Luther's abduction. Luther was seized and taken to the Wartburg, a fortress overlooking Eisenach.

Only a few trusted men knew where he was kept. Not even Elector Frederick, who devised the plan, was aware of Luther's location. The ruse allowed Frederick to escape charges of harboring a heretic. Luther hid there for 11 months (May 1521 to March 1522) during which time he grew his hair and a beard and called himself "Junker Jorg" (Knight George). He referred to the ancient castle, founded c.1067, as "his Patmos."

Luther lived in Christian liberty, free from all the laws of that tyrant. Luther Portrait of Philip Melanchthon, by Lucas Cranach the Elder. Melanchthon had a speech impediment and a hitch in his shoulder when he walked. When Luther was asked what the apostle Paul looked like, he answered with affection, "I think he was a scrawny shrimp like Melanchthon."

Melanchthon's academic reputation began to grow, and in 1518, at the age of 21, he was appointed professor of Greek at the University of Wittenberg, against the early objections of Martin Luther and Georg Spalatin, court chaplain to elector Frederick the Wise. Melanchthon's inaugural address on the ideal program of education for young people won over Luther completely, thus commencing a friendship which was to last until Luther's death. Because of his lectures on the Gospel of Matthew and the Epistle to the Romans, together with his investigations into the doctrines of Paul, he was granted the degree of bachelor of theology at Wittenberg University and was transferred to the theological faculty.

As much as Luther, Melanchthon was the primary founder of Lutheranism. Both denounced what they saw as the exaggerated cult of saints, the idolatrous adoration of the host at communion, and the coercion of the conscience in the sacrament of penance that did not offer certainty of salvation. He was married to Katharina Krapp, the mayor's daughter, November 25, 1520.

His domestic life was happy. He called his home "a little church of God," always found peace there, and showed a tender solicitude for his wife and children. To his great astonishment a French scholar found him rocking the cradle with one hand, and holding a book in the other.

His noble soul showed itself also in his friendship for many of his contemporaries; "there is nothing neither sweeter nor lovelier than mutual intercourse with friends."

During Luther's seclusion in the Wartburg in 1521-1522, Melanchthon defended his friend against the condemnations of the University of Paris and attempted to preserve Luther's moderate reforms in Wittenberg against the enthusiastic but radical take-over by Andreas Karlstadt.

When Melanchthon hesitated to publish his lectures on Corinthians, Luther had them published. He did the same with Melanchthon's notes on John. However, their friendship went through some difficult trials. Melanchthon was again and again offended by his friend's violent manner, severe judgment, and rough treatment of opponents; and Luther suffered under Melanchthon's timidity, hesitation, scruples and fear.

7.0 MARRIAGE AND OATH OF CELIBACY

Martin Luther struggled with the idea of marriage because of his oath of celibacy, but he soon realized it was not scriptural and relented. On June 13, 1525 Luther, age 41, married former nun Katharina von Bora, aged 26. The couple took up residence in the former Augustinian monastery, gave to them as a wedding gift by Elector John Frederick of Saxony.

Katharina immediately took on the task of administering and managing the vast monastery holdings, breeding and selling cattle, and running a brewery to provide for their family and the steady stream of students who boarded with them and visitors seeking audiences with Luther. In times of widespread illness, Katharina operated a hospital on site, ministering to the sick alongside other nurses. Luther called her the "boss of Zulsdorf," after the location of the farm they owned, and the "morning star of Wittenberg" for her habit of rising at 4 a.m. to care for her various responsibilities.

Katharina bore six children for Martin Luther: Johannes (Hans) (1526-1575), Elizabeth (1527-28, died before her first birthday), Magdalena (1529-42, died at thirteen years), Martin Jr. (1531-1565), Paul (1533-1593), and Margarete (1534-70); in addition she suffered a miscarriage in 1539. The Luthers also raised four orphan children, including Katharina's nephew, Fabian.

8.0 THE DEATH OF MARTIN LUTHER.

The death of Luther in February 18th 1546 and his own daughter Anna in 1547 weakened the theologian, who then turned to composing prayers, some of the most moving in all Christian liturgies.

9.0 HIS LEGACY

(i) Talented, Translator and Prolific writer

By 1534, Luther had finished his translation of the Hebrew Scriptures. He had the ability to balance style, rhythm, and vocabulary. The result was a Bible that was understandable to ordinary people. Luther's Bible helped lay the basis for a standardized written language that came to be accepted throughout the World.

Luther's talent as a translator was combined with skill as a writer. According to the *Lexikon für Theologie und Kirche*, Luther's works reveal the "excessiveness of his anger" and a "lack of humility and love," as well as a "highly developed sense of mission."

(ii) Protestantism spread and gained popular support

The Reformation, spurred on by men like Luther, Calvin, and Zwingli, led to the formation of a new approach to religion called Protestantism. Luther's major legacy to Protestantism was his central teaching of justification by faith. Each of the German principalities aligned itself with either the Protestant or the Catholic faith. Protestantism spread and gained popular support in Scandinavia, Switzerland, England, and the Netherlands. Today it has hundreds of millions of adherents.

Luther is honored on 18 February with a commemoration in the Lutheran Calendar of Saints and in the Episcopal (United States) Calendar of Saints. In the Church of England's Calendar of Saints he is commemorated on 31 October.

(iii) Luther's beliefs still hold him in high esteem

Many who do not share all of Luther's beliefs still hold him in high esteem. The former German Democratic Republic, which embraced Eisleben, Erfurt, Wittenberg, and the Wartburg within its borders, in 1983, celebrated the 500th anniversary of Luther's birth. This Socialist State acknowledged him as an outstanding figure in German history and culture. Moreover, a Catholic theologian of the 1980's summarized Luther's impact and remarked: "No one who came after Luther could match him." Professor Aland wrote: "Each year there are at least 500 new publications on Martin Luther and the Reformation—and that in almost all major languages of the world."

(iv) A sharp intellect, prodigious memory, mastery of words, and prolific work ethic.

Martin Luther had a sharp intellect, a prodigious memory, a mastery of words, and a prolific work ethic. He was also impatient and scornful, and he reacted vehemently to what he viewed as hypocrisy. When he was on his deathbed in Eisleben in February 1546, friends asked Luther if he remained steadfast as regards the beliefs he had taught others. "Yes," he replied. Luther died, but many still cling to such beliefs.

(V) Spreaded the ideas that led to Protestantism

In 1517, Martin Luther posted a 95-page thesis on the door of the Church of Wittenberg. Once this thesis was attached to the door, the ideas contained within it began to spread to the many different parts of Europe. People everywhere used Luther's ideas to help form their own ideas about God and to start their own church denominations. Protestantism sprang up from this movement and the prominent idea behind this branch of Christianity was justification by faith: that God saved people by faith in Jesus Christ alone.

Meanwhile, Martin Luther was steadily promoting his new ideas and constantly printing information that was changing how Europeans believed in God. Luther fueled the

Protestant Reformation during the time when European powers were starting to colonize America. The whole notion of leaving America and traveling to another world to worship God on their own terms began to appeal to many people. Many nations were already funding expeditions to the New World ever since Spain established the first American colony. Many European dissenters began to leave England and other parts of Europe in order to travel to America. Once they arrived, they began to separate into their own religious groups and constructed various societies based off their own beliefs and values.

(vi) The word of Martin Luther not worked only to the role of Roman Catholics.

The word of Martin Luther not worked only to the role of Roman Catholic Church, but also to anti-Catholic (Protestant) it was not about power...it was about maintaining the truth, which has its fullness in the Catholic faith. Even Martin Luther, when he was dying, was sorrowful for the results and the divisions in the Church which had come about because of his pride. There were reforms that needed to be made in the Church, however once Luther's pride entered in, the devil took hold and now we can see the results of that with over 30,000 different religions in the world. Luther should have worked within the Church with humility and not been prideful and started his own.

(vii) Knowing the truth it will set you free!

When you know the truth it will set you free and if you have the Spirit of God you will know God used Martin Luther to deliver true believers from religious darkness. Luther interacted with the darkness of catholicism but he kept his faith pure and true. Luther was a man of faith who even delivered nations from falling economical.

(viii) Church need to work hard as Satan is working hard.

Church need to work hard as Satan is working hard. Today Catholic Church is reformed by changing some rules, ways and even adopting new movement like Charismatic but many Christian do not take time to understand Luther's argument but joined any religion against catholic without knowing its apostolic procession, thus, they end up joining woves. The practice may be exploiting but indulgence is meaningful...

(ix) Without Luther's ideas, the USA and some other countries would be different.

I'm amazed at what Martin Luther did because if he didn't then the United States and some other countries like Tanzania, Scandinavia, Switzerland, England, and the Netherlands, would be different.

The protestant reformation which was initiated by Martin Luther is no different than the start any other movement down through human history. Good people find a platform and start getting support from like-minded people. All goes well until greedy power-hungry people come on board. Read the book of Hebrews and see how the apostle Paul had to deal with a situation which arose in a church which was started so soon after Jesus walked on this earth; the Corinthian, and Galatian churches', suffered the same problems and Paul has to write and advise them all to turn the attention away from men and seek only God's instruction. Read the Old Testament and it littered with

examples of the Israeli nation falling out of favor with God because of allowing lust for earthly power rather than obeying God to dominate their thinking.

(x) How to separate political power form and church power.

Martin Luther also wrote about separating political power form and church power. He espoused the idea that kingdoms should handle the affairs on the Earth but they should not mettle in matters of religion or spirituality. Luther's views on church and governing powers helped to establish a principal for the separation of church and state. In Tanzania, mwalimu Julius Kambarage Nyerere in his beginning, he said "My state had no religion, but my people have their religion"

(xi) The doctrine of freedom and Human rights.

Luther's views also helped to establish the doctrine of freedom. Before the Reformation, people did not live their lives according to personal rights to choose as they believed. They had to follow the established order of things from the time they were born up until the time they died but the Protestant Reformation had helped to change this by having people to realize that they were allowed to worship as they pleased. Other freedoms naturally sprang up from this concept as well. It could be argued that First Amendment rights such as the freedom of speech could be tied to Luther's work.

(xii) U.S. Constitution and Martin Luther's ideas.

It was over 250 years from the time of the Protestant Reformation till the U.S. Constitution was formed and America became a nation. During that time, Martin Luther's ideas were still being scrutinized and remembered by a few people who deemed them to be important to all of mankind. His ideas helped to make America a place where religious tolerance and freedom was to be accepted. No longer would one particular religious ideology dominate a country and force people to serve under its rule whether they believed in it or not. Martin Luther might not have directly influenced the forming of America but his ideas play a part with creating the ideological framework for the U.S.

(xiii) Martin Luther's last statement

A piece of paper was later found on which Luther had written his last statement. The statement was in Latin, apart from "We are beggars," which was in German.

1. No one can understand Virgil's Bucolics unless he has been a shepherd for five years. No one can understand Virgil's Georgics, unless he has been a farmer for five years.
2. No one can understand Cicero's Letters (or so I teach), unless he has busied himself in the affairs of some prominent state for twenty years.
3. Know that no one can have indulged in the Holy Writers sufficiently, unless he has governed churches for a hundred years with the prophets, such as Elijah and Elisha, John the Baptist, Christ and the apostles. Do not assail this divine Aeneid; nay, rather prostrate revere the ground that it treads. We are beggars: this is true.

10.0 CONCLUSION

Martin Luther's legacy, Christian is a free lord, subject to none. A Christian is a perfectly dutiful servant, subject to all ... We are justified (made right with God) by faith alone; salvation cannot be earned by good works. Good works follow from that faith. The tree bears fruit; the fruit does not bear the tree.

Protestants really need to change their practices, truly strive to live as Jesus lived.

"if you profess Christ and are not in the Living Church of God, look more into what happened in your church."

Also you owe it to yourself to at least review the History of Early Christianity page as it can be a great starting point to show you that there truly is a faithful church, that was often persecuted, but that did not change its doctrines for political and other compromising reasons. According to Jesus, the true Church would be persecuted and maligned (Mat. 5:11-12). Notice also what the Apostle John wrote:

11 Beloved, do not imitate what is evil, but what is good. He who does good is of God, but he who does evil has not seen God (3 John 11).

Protestant Christian education in the Netherlands: its roots, values and impact in a post-secular, pluralistic society

Dr. Wim Kuiper, President of the Dutch and European associations for Christian education

1. Protestant Christian schools in the Netherlands: where do we come from?

It is my own experience that it is always useful to compare your own situation with the situation in other countries. These kind of comparisons and exchanges are often inspiring, make you think 'out of the box', make you more conscious of the positive and negative aspects and peculiarities of your own situation and can bring some fresh new ideas. In fact this is one of the main aims of our European umbrella organisation, IV, the International (European) Association for Christian education, and also of the effort to bring together protestant schools from all over the world to celebrate 500 years of Reformation.

So therefore I will take some time to tell you something about protestant schools in the Netherlands, as I myself am very happy to learn a lot during these days about protestant schools in Tanzania.

The Reformation had a very strong resonance in the Netherlands as it was imported from Germany (Luther) and France/Geneva (Calvin). The Calvinist, reformed denomination came out strongest. After a war of independence against the Roman Catholic Habsburg monarchy (Spain/Austria), the protestant Republic of the Netherlands (the first in the world), had its golden age in the 17th century, involving unfortunately an economic growth and prosperity partly based on colonialism and trade including slave trade of which the protestant state church kept silent for a startling long time. Nevertheless, the positive aspects of Dutch society in that age was the rather exceptional tolerance towards different denominations within Christendom, (i.e. Roman-Catholics and Baptists/Mennonites) and Judaism; many Jews found a safe haven in our country whilst prosecuted in many other parts of Europe. As a result my country has a long tradition of multiculturalism and tolerance towards minorities; though at present we have to acknowledge a weakening of this cultural trait, due to a strong influx of Islamic people from Turkey and Morocco and the growing intolerance of secular parts of society towards the continuing presence of religion in the public sphere. I will come back to that later on.

The educational system developed gradually in the wake of the Reformation and in the 19th century became a central concern of the state with the aim of providing an equal right on education for all, by free public schooling. But as the state was also controlling the curriculum and the administration in the mid-19th century was dominated by an elite with less orthodox religious convictions, a growing number of parents, both protestant and catholic, started to set up their own, more outspoken and more orthodox religious schools, challenging the system of 'neutral' public schools. After a long and intense struggle, finally in 1917 a settlement was reached. The freedom of education, the right to set up and control schools by groups of parents (civil society) was recognized in the Constitution and these schools even became state funded on an equal base as the public schools. Although the churches have been and are involved; school boards are independent from local churches; which is a typical Dutch way of organising (but then again unfortunately we also have a long history of cleavages between many different protestant churches in our country.) The centennial of the constitutional freedom of education will, by the way, be celebrated in the same year as 500 years of Reformation, in 2017. Of course state funding came with a certain price; all schools are submitted to the school inspectorate; the state sets certain minimal quality standards that have to be reached. But this is only natural. We are very fortunate that there is still a lot of freedom for our schools and that there is no compulsory state defined curriculum and no prescribed textbooks. My own organisation is doing a lot of

lobbying at the national level to ensure this level of freedom, because politicians always like to increase their influence and control of education (this seems to be their natural tendency).

2. Recent developments

At the turn of the 20th century in the Netherlands about two thirds of all schools, primary and secondary, were confessional (about 50/50 protestant and catholic; there are also Christian vocational colleges and universities, but to a lesser extend). Surprisingly this situation has remained stable for over a century now, despite huge changes in society.

As many European societies we have undergone (unfortunately) a rapid secularisation after the 2nd World War, causing a sharp decline in church affiliation. A lot of children nowadays are not familiar any more with the church and the Bible, because their parents have not been grown up with that. But still, and this is special, the majority of them chooses to send their children to Christian schools. We have done some research on this and found out that besides the fact that these schools have a good reputation when it comes to quality, which is of course most important for parents, it is also a fact that the atmosphere in Christian schools gives the parents simply a good feeling. There is a caring, loving atmosphere; every person counts and there is lot of attention for ethics, norms and values, which is highly regarded by young parents. Many of them are insecure about the way of upbringing their children. Furthermore there is a growing awareness of the value of teaching children about our own cultural Christian heritage in a globalizing world with mass immigration of people from all kinds of cultural and religious backgrounds. To give you an example; in our major cities (Amsterdam, Rotterdam) the majority of children have a non-European background, most of them are Muslims. And what is surprising; even in these Muslim communities there is a tendency to choose Christian schools. Many Muslim parents feel that it is good for their children to learn more about the culture of the country where they have come to as migrants. Moreover, they feel more respect from Christians towards their own religion, then on the so called neutral public schools, that are often frankly rather die hard secular and in an opposing stand towards religion in general. By the way, how should it be possible to be a 'neutral' school; to be neutral when it comes to your pedagogical views? I think this is highly problematic. What I rather see in public schools is that beliefs and attitudes of teachers are forced to stay more implicit then explicit, but still, for sure, they are in place and they are playing a role in the way the school operates. In order to raise a child either at school or at home, you cannot do without a view on human life and on the world we live in, you definitely cannot do without ethics.

And this brings me automatically to the question of the contribution of our protestant schools, in terms of values and ethics to the living together in this rapidly globalising society of ours, that becomes more and more pluralistic. This word 'pluralistic' is a word that I prefer over words like 'multicultural', because although it is still possible to define certain subcultures and rather well defined groups of all kinds, a lot of people are switching from one group or subculture to the other and strong and stable belonging to these groups is becoming rare. This is especially true for the younger generations, properly nicknamed as the zapping generation. People do their own 'patchwork', even when it comes to religious conviction; a process of individualisation that poses a big challenge to churches. The vast majority of the Dutch are still believers, albeit not so clear in what exactly they belief; the amount of convinced atheists has never been more than 10 to 15% and seems to decline. There is a lot of searching going on in the field of religion; in Biblical terms the harvest is ripe but one could say that there is a lack of harvesters. But when you think of it, this is also a process that can be, and perhaps even factually should be linked to the Reformation itself, as Protestantism has put a big emphasise on the importance for every individual to study, to make up your own mind, to do critical thinking about majority opinions and about what is right or wrong in your society and to take personal responsibility, as an autonomous person, for your own deeds; the priesthood of every individual, in the Lutheran phrasing. I will come back to this issue later on. First a bit more on what is going on in our Christian schools nowadays.

As Christian schools make up such a large part of the whole school system it is inevitable that the amount of heterogeneity, pluralism among and within these schools, has been growing in the last decades, in step with society at large. There are obviously still protestant schools serving traditional, homogeneous protestant communities, mainly in the rural areas, but there are also protestant schools in the major cities where hardly any pupil or parent is still protestant or Christian and 90% or more are Muslim. Most of our schools are somewhere in between these extreme ends. As there are so much differences between these schools, one could almost wonder whether there is still a common protestant Christian ethos, noticeable in these schools. And if there is any, how can we describe a certain common essence? Well fortunately we did find a lot of elements of this common essence as we did some research on this subject.

Not surprisingly, telling Bible stories, the reading of Holy Scripture and praying is the usual start of every school day in all of our schools, RE (religious education) is a regular subject within the curriculum and the Christian feasts are collectively celebrated. These are very important aspects of Christian schooling, but the Christian ethos should be found present in many more ways. By the way, thinking about protestant values in education one always has to bear in mind that all Christians have a lot in common, besides our traditional differences. As we are becoming a minority in our country, catholics and protestants are becoming more and more aware of that. In fact this is one of the reasons that at this moment we are working on a merger between the national associations for catholic and protestant schools. And this is also why I used the summarising term 'Christian ethos', instead of protestant values.

Now let us take a further look at the elements that make up this Christian ethos, how it can be felt in our schools and what it might contribute to our society as an impact on the way we are living together, now and in the future.

3. The value of the Christian ethos in education and society at large

To start with it is interesting to think about what exactly we define as our core values. There are many things to mention and if we would do some brainstorming as a group we would conjure up many obvious candidates. I made a small selection to keep things easy, acknowledging that much more can and should be said about this subject. And I would also be very much interested whether or not there is a lot of common ground between our you and me on this issue.

Let me start with something that especially in our schools is very often singled out by school leaders and teachers, when asked about the core beliefs, that is the belief that 'every child counts'. This is a very strong conviction, directly based on the Gospel of our Lord. Jesus made it clear that every human being, young and old, male and female, part of the rich and healthy elite and those who are poor and ill, Jew and non-Jew, every human being is a unique creature of God and loved by Him. And as He loves us, so we are called to love each other. For schools this means for instance that it is natural to also include children with special needs, to value not only academic but all kind of skills and to teach children that the pupil with higher notes does not have more value than those in class who are always lacking behind. This also means that you are not only respectful but even loving towards children with a different ethnic, religious and cultural background. By living this example, school leaders and teachers are installing this ethos in children. The contribution to society of this is huge. We live in a time where this plain and clear Christian teaching is not the normal standard any more. There is a lot of prejudice, discrimination and even violence towards all kind of minorities. The only ones that count in the eyes of many and in the media are the rich and healthy. This is in sharp contrast with the teachings of our Lord Jesus.

This brings me automatically to another important aspect of the Christian ethos. The fact that we are trying to follow the difficult path of Jesus, might bring us in conflict with counterforces, with

other types of thinking and with the architecture and fabric of society. The message of peace and justice, connected to the core value of love, is confronted by a world that is full of injustice, violence and hatred. Christians are called to make up their own mind with the strong compass of the words of the Bible and to take up responsibility in order to try to make a difference where and whenever they can. This brings us also very strongly to the heroes of the Reformation who are inspiring, in the sense that they dared to stand up and do what they felt was necessary enhancing the Kingdom in front of those in authority. This is also what society needs; active citizenship. In our own society it is still very clear that Christians are more active when it comes to voluntary work, political and societal activities and donations; they are the backbone of civil society because they feel called to do so. It is very important that this ethos is passed through to next generations. We see in our society a manifest secular ethos telling children that they should make the best out of their own lives, try to earn as much money as you can, be a good consumer, be happy in a hedonistic and narcissistic sense. At Christian schools these youngsters are able to hear other messages, to learn to do voluntary work in their community, to help each other. They are also told that we should cherish our natural environment as God's creation and that means that mankind has to restrain himself. And hopefully, they recognise that they can make a difference and that they feel called to do so. Then they accept an important message of hope, strengthened by the experience of their own school as a community, where life can be good despite all hardships and difficulties that children are going through.

This brings me to the last aspect I want to mention. Some time ago I spoke to a teacher who had worked in a public school and who was now working in one of our schools. One of the examples he mentioned as a striking difference between the public and the Christian school was the way the schools dealt with tragic incidents. In both schools one of his pupils lost a parent. He told me that in the Christian school there seemed to be much more consolation, out of the fact that religious language and rituals were in place. In a Christian school the Christian faith is made visible especially in situations of tragedy in a way that can be comforting and healing. This is something a 'neutral' pedagogical environment can never achieve. We as Christians know that our faith is the basis of our lives. We always know that we do not have to do it all alone, all by ourselves; we may stand in the grace of the Lord. We can always ask Him to help us to do His will and to make our love, hope and faith stronger. This gives us certain freedom and deeper peace than the world can give, indeed joy and peace that passes all understanding. We are called to help the children that are trusted by their parents unto us, to experience this joy and peace that comes with faith in our Lord Jesus Christ. What a great calling that is!

4. Conclusion

The three core values, faith, hope and love, sum it all up for me when it comes to the definition of the Christian ethos in schools, and it is possible to elaborate on this much further. To find applications to all kinds of aspects of our education, our school as an organisation and as a community of teachers, parents and pupils and of course also of our school leadership. This is the core of what we should discuss with each other, in classrooms, in our school communities, in regional, national and international gatherings as these.

Christian schools, firmly rooted in the Gospel of our Lord Jesus Christ, bringing into every day school practice the core values of this Gospel of faith, hope and love, are making a huge contribution to a good life in their societies. I would expect that this is true for the Netherlands and Germany, as well as for Tanzania!