



Missions, Theology and Christian leadership: A case of three *Titi / Oukasie* - Mohlakeng (Randfontein) male African Christian leaders

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Abstract

In his work *Bantu Prophets*, Bengt Sundkler, a missionary, bishop, and academic, who pioneered the study of independent churches in Africa, mentions that one African Independent Church existed in Randfontein, a town that now forms part of the current Rand West City Local Municipality in the West Rand District Municipality of Gauteng, South Africa. This article contributes to Sundkler's work by tracing the work of three Christian leaders from the same area. It also leans on John Mbiti's work (the Kenyan-born Christian philosopher and writer who was an ordained Anglican priest) that popularised an African proverb, through his work titled *African Religions and Philosophy*, that "It takes a village to raise a child." Additionally, Shutte's emphasis that the community is the centre of *Ubuntu* resonates with the above Africa proverb. Shutte argues that it complements the core European ethical notion of individual freedom which according to Nicolaides has Aristotelian overtones and shows how the two notions can be amalgamated to form an ethic based on a better understanding of our humanity. Mbiti's proverb underscores the sentiments of this article by celebrating the association of Alson Nene, Buti Tlhagale, and Moss Ntlha with *Titi/Oukasie*–Mohlakeng (part of Randfontein). From an *Ubuntu* perspective (*ka Setho/ngesintu*) these leaders upheld *seriti/isithunzi sa* (the moral force of) *Titi/Oukasie*–Mohlakeng (Randfontein) in the same way as other community leaders and members associated with this area. The article uses literature analysis and some personal communications with some informants associated with *Titi/Oukasie*–Mohlakeng (Randfontein) to demonstrate how Alson Nene, Buti Tlhagale, and Moss Ntlha, three male Christian leaders associated with the same area, contributed, and continued to missions, theological development and Christian leadership.

Keywords: Missions, Black theology, Christian leadership, *Titi/Oukasie*-Mohlakeng, Christian leader.

Introduction

Titi/Oukasie was previously located in the current industrial area called Aureas and the residential area currently called Oasis in Randfontein in the current Gauteng Province of South Africa, before the force removal in 1959 when Africans were moved to Mohlakeng, Indians moved to Azaadville and Coloureds moved to Toekomsrus. Randfontein, which is now part of the current Rand West City Local Municipality, forms part of the West Rand District Municipality of Gauteng Province, South Africa. *Titi/Oukasie*–Mohlakeng (Randfontein) was also part of labour reserves for the gold mines in the area. It also served as a labour reserve for industries in Randfontein town.

It is common practice to associate places with people's names or *vice` versa*. The same is said about the following names which are associated with individuals who are associated with



Titi/Oukasie— Mohlakeng before the apartheid government forcefully removed them to Mohlakeng township in the mid-1950s. Seshoka (n.d.:64-86, 111-115) mentions Violet Hashe (the first female leader of SACWU and vice-president of SACTU); Saul Msane (journalist and editor of *Imvo Abantu- Batho*; was part of various South African Native National Congress delegation against the Native Land Act of 1913 to the Union Government and the British king (cf Odendall, 2016:106, 164; Plaatjie, 2007:51, 169-172,184); George Montshioa, a member of the team that drafted the constitution of the ANC; Stan Motjuwadi (editor of Drum Magazine); Joyce Mogatusi (member of the music group, Dark city sisters), Peter “Terror” Mathebula (the first African to win a World Bantamweight boxing champion title) and Pule “Ace” Ntsoelengoe (the prolific football maestro who played football locally and in the United States of America during the dark days of apartheid, and is listed in the hall of fame in the USA).

During the apartheid era and beyond, these women and men became national heroines and heroes, respectively, in journalism, music, boxing, football and politics. Likewise, this article aims to present how Alson Nene, Buti Tlhagale and Moss Ntlha, three male Christian leaders associated with *Titi/Oukasie*-Mohlakeng contributed, and still do, to missions, theological development, and Christian leadership. Buti Tlhagale and Moss Ntlha were raised in the Methodist Church of South Africa before joining their current churches while Alson Nene was raised in an Africa Initiated Church before joining an Independent African Pentecostal Church.

Research method

To achieve the above-mentioned objective, the article applies literature analysis (Cooper 1998) and personal communication. The combination of literature and personal communication suits the type of study since it aims to search and demonstrate from the literature and personal communication how these three Christian leaders contributed—and still do— in missions, theological development and Christian leadership. It first begins with a brief mission focus by discussing some of the African Independent Churches that existed in *Titi/Oukasie*—Mohlakeng prior to the mid-1950s forced removal because of the Group Areas Act of 41 of 1950. This focus is followed by a presentation of the contribution of Alson Nene, Buti Tlhagale, and Moss Ntlha in missions, theological development and Christian leadership, nationally and globally. The article concludes by tracing shepherd and servant leadership traits in these three leaders.

African Independent Churches existing in *Titi/Oukasie* prior to the 1950s forced removals

Sundkler (1961:81) mentions that some “Bantu independent Churches” in the Rand (current Gauteng province) consisted of large and small congregations with members at various locations. He also mentions that one such church was reported to have owned property in Newclare, Springs, Randfontein, Roodepoort and Benoni (Sundkler, 1961:83). The Randfontein area should specifically refer to *Titi/Oukasie*. There are two curious aspects about this church and Randfontein (*Titi/Oukasie*). First, Sundkler did not mention the name of the church. Second, when Sundkler wrote his work it was almost sixty years after the establishment of such churches and some of them had branches in Randfontein (specifically *Titi/Oukasie*). Some elderly people (my late father and her cousin) who lived in *Titi/Oukasie* before the 1953 forced removals mentioned that several independent Churches existed in *Titi/Oukasie*. These were the Zion Christian Church (ZCC), St. John Apostolic Faith Mission, Bantu Seventh Day Adventist and the African Cathedral Episcopal, Free Lutheran church, Epiphany Star Mission, and the Bantu Methodist Church (commonly called “*Tonkiri*”). They also mentioned that some of these churches gathered to worship at houses on Sunday (Zion Christian Church-ZCC, St. John Apostolic Faith Mission, Bantu Seventh Day Adventist) and others would meet in some corrugated iron and steel structures (Free Lutheran Church,



African Cathedral Episcopal) (cf Sundkler, 1961:83). Only two churches, namely, Epiphany Star Mission, and Bantu Methodist Church (called “*Tonki*”) owned land and proper buildings. Either of them is what Sundkler called one of the ‘well-established’ churches.

From my conversation with the informants and later developments, the Bantu Methodist Church is the church Sundkler mentioned (Sundkler, 1961:83). This view is further supported first, by the ability of the church being able to build another church structure at Seme Street in Mohlakeng, soon after being relocating to Mohlakeng. Second, that 40 and 50 years after the relocation, some churches who met in corrugated iron and steel structures managed to build their own church structures in Mohlakeng Extension 3 and 4.

Alson Nene, Buti Tlhagale, and Moss Ntlha in missions, theology development and Christian leadership

As mentioned above, this article aims to add to Sundkler’s work by providing some information about what some male Christian leaders (Alson Nene, Buti Tlhagale, and Moss Ntlha) associated with *Titi/Oukasië*–Mohlakeng have contributed to missions, theological development and Christian leadership. It focuses on three male Christian leaders from different socio-economic backgrounds and orientations in the country. The first was directly involved in the African Independent church as an evangelist and missionary, while the last two were members of established missionary church (the Methodist Church of South Africa). The first to be discussed is an evangelist/missionary of an independent African Pentecostal church (Back to God-Assemblies of God founded by Nicholas Bhengu). The second to be discussed are two leaders who emerged from a missionary church (the Methodist Church of South Africa).

A male Christian leader from an African Independent Pentecostal church

Alson Njinga “Ginger” Nene (1928-1996)

Information obtained from his surviving wife, then 89 years old (Radebe, 2021:9-13; Maboela, n.d.:5-16), is that Alson Njinga “Ginger” Nene, popularly known as “Ginger” was born on the 8 August 1928 in Msinga, Natal. His father was a member of the African Congregational Church in Msinga and he liked mimicking preaching and praying before his younger siblings (Radebe, 2021:10-11). Due to his father's insistence on herding his cattle (Radebe 2021:10), he could not attend schools other than Sub–A (Maboela, n. d.:7). As a young shepherd, he also prayed for his father’s cattle injured eye and the cow was instantly healed (Radebe, 2021:11). During his youth, Alson Nene later moved to Durban to seek for employment and later joined some group of recruited young men to work in the gold mines around Randfontein and Westonaria before working as a security guard at a Security company and a packer at OK Bazaar in Randfontein while staying in Titi/Oukasië (Radebe, 2021:12-13). He also left Titi/Oukasië to live in Sophiatown, then moved to Titi/Oukasië. His wife mentioned that her husband was converted during a family prayer meeting held at their house when Reverend Mdingi from Back-to-God Assemblies of God, Reverend Nicolas Bhengu founded, was preaching. He later served as an elder at the Mohlakeng Back to GodAssemblies of God (Radebe, 2021:20). He falls within the category of those pastors, like William Duma of the Baptist Church, who were not educated, but God used mightily (Kgatlé, 2019:5-6). He also taught himself to read his isiZulu Bible (Radebe, 2021:25).

Reverend Nicholas Bhengu encouraged him to get into the ministry after sharing his dream where he saw himself collecting dead bodies and loading them into an ambulance, which he was driving. Upon reaching the mortuary, each body became active (Maboela, n.d.: 17-19). Reverend Nicholas Bhengu also ensured that he got some elementary theological training through correspondence; and appointed Reverend Mdingi to assist with oral teaching and examination (Maboela, n.d.: 19).



Alson Njinga “Genger” Nene entered ministry and first worked as a local pastor at the Msinga Back to God–Assemblies of God; he was later deployed to work as an evangelist in Back to God–Assemblies of God (Maboela, n.d.: 28, Radebe 2021:24-26). He preached, ministered healing and deliverance, and planted churches in Natal (Msinga, his home village, and its town Greytown); The then Transvaal (Duduza, Pretoria, Duduza, Bethany and Soweto); and the Cape Province, the former apartheid homelands of Venda, Bophutatswana, Transkei and Gazankulu; as well as in South–West Africa, current Namibia (Maboela, n.d.: 32-37, Radebe 2021:24-104). He emphasised the role of the Holy Spirit in his ministry (Maboela, n.d.: 30); mentioned, in six instances, that he used of the name of Jesus in healing (Maboela, n.d.:20, 25, 29, 32, 35). Eyewitnesses describe him as “demon buster” with a unique ministry and anointing that easily invoked the presence of God; and that he amazed and attracted many people (Radebe, 2021:90-104).

Alson Njinga “Ginger” Nene also expressed his desire to work interdenominational (Maboela, n.d.:31-32). He worked with different denominations, namely, the Africa Evangelical Church, led by the late Reverend Siphon Bhengu; the Kagiso Apostolic Faith Mission then led by pastor Joe Maboela (Maboela, n.d.:32, 37, Radebe, 2021:73-74). Radebe (2021:61-72, 79-80,) mentions that in Mohlakeng, his hometown, he worked with a Christian youth movement called New Life Christian Movement; established a branch of the Africa Evangelical Church and worked with an independent Pentecostal church established by three of his prodigies, Let My People Go Ministries.

Two male Christian leaders from the Methodist Church of South Africa.

Sam Buti Tlhagale and Moss Ntsha share common traits of theological training, church leadership ability, independent thinking and innovation in their ministry. Interestingly, they both had Methodist backgrounds before joining their current churches (the Roman Catholic Church and the Ebenezer Bible Church, respectively); they were also involved as political activists in the fight against apartheid through different ecumenical movements.

Sam Buti Tlhagale (1947-)

Mbanjwa (2013:5-6) writes that Sam Buti Tlhagale¹, who was raised in the Methodist Church, was born on 26 December 1947 in *Titi/Oukasie*, he attended his primary education at St. Patrick Catholic Primary School in *Titi/Oukasie* and matriculated at a school led by priests of Oblates of Mary Immaculate (O.M.I.) in Inchanga, near Pietermaritzburg, KwaZulu-Natal. Later, he obtained theological studies at the University of Lesotho and Gregorian University in Rome. Sam Buti Tlhagale was ordained as a priest in 1976 and was later appointed and ordained Bishop of Bloemfontein in 1999. He was appointed and ordained Archbishop of Johannesburg in 2003. He served as the General Secretary of the South Africa Catholic Bishop Conference, Vice-Chancellor of St. Augustine College, and taught philosophy in various Catholic theological seminaries. Buti Tlhagale was appointed to serve as an administrator of Klerksdorp in 2013 and ceased to be an administrator in 2015. He also served as one of the members of the National Orders Advisory Council during the presidency of Jacob Zuma.

He is credited for his role and contribution in the development of Black Theology in South Africa, speaking on labour matters and advocating the freedom of oppressed Africans (Phiri & Gathogo, 2010; Tshaka & Makofane, 2010, Mbanjwa, 2013) and inculturation (Tshaka, 2007). He, Itumeleng Mosala, Barney Pitso (founding members of Azanian People’s Organisation-AZAPO, a Black Consciousness political organisation that filled the gap left by the banned ANC and PAC) and others articulated South African Black theology grounded on Steve Biko’s Black Consciousness philosophy and James Cone’s Black Theology between the early 1970s

¹ Other details are obtained from <https://www.catholicjhb.org.za/about/archbishop-buti-tlhagale/>



and the mid-1990s (cf Tshaka, 2007:544). They argued for the value and dignity of African and insisted that they are beings created in God's image (Motlhabi, 1987:111). Others significant players includes Desmond Tutu, Simon Maimela, Frank Chikane, Takatso Mofokeng and David Masoma (Phiri & Gathogo 2010:10) and Allan Boesak (Boesak, 177). These stood side by side with one of the leading proponents of Black Theology, Simon Maimela, who remarked that political liberation was the hermeneutical motif of Black theology (Maimela 1998:111). Tshaka and Makofane (2010:536) later argue that:

Black Theology engaged critically the sources used by the dominant theologies but was never really accepted in the arenas that were white controlled. It asked critical questions with regard to the link between the Christian faiths confessed by the very people who justified an apartheid ideology.

According to Buti Tlhagale and others, God's righteousness and liberating love were the core elements of Black theology. They argued that the experience of a black person is the basis to comprehend God's concern about the liberation of the oppressed through the incarnation and redeeming work of Christ. Tlhagale (1980:5) argued that:

The grasp of the meaning of freedom achieved for us, the Black Church, that the affirmation that Apartheid is intrinsically evil and that Christ is Lord, must compel the Black Church to engage itself in a collective action to realise the practical implications of the Lordship of Christ in a fundamentally unjust society. Understanding Christ's message demands its application. Refusal to act in the light of the community's collective understanding is tantamount to flight from one's moral responsibility.

Black theology was "a direct, aggressive response to a situation where Blacks experience alienation at political, economic and cultural level" (Tlhagale, 1985:126), while Boesak (1977:13). argued that Black Theology "is the black people's attempt to come to terms theologically with their black situation. It seeks to interpret the gospel in such a way that the situation of blacks will begin to make sense." To that end, Buti Tlhagale argued that Black Theology addressed issues of economy, education, and violence. True to his conviction, Buti Tlhagale was also a part of the ecumenical group of church leaders who crafted the *Kairos* document in 1985 to denounce apartheid. His argued that "If violence is to be avoided and peace to be established then apartheid must be uprooted completely. Nothing less than the fulfilment of this simple demand will do" (Tlhagale, 1986:150). He was also directly involved in providing spiritual assistance, whilst leading the Reginah Mundi parish, to the people of Soweto and the followers of the Azanian People's Organisation (AZAPO) and later, the United Democratic Front (UDF) based on his conviction in Black theology during the dark period of apartheid.

According to Mbanjwa (2013), Buti Tlhagale also addressed labour matters in the 1980s during the era of apartheid. He lamented the treatment of African labours in his two articles, namely, *Towards a black theology of labour* (1985) and *The right to employment* (1993). The first article argues against Africans being targeted by capitalists to create wealth, while the second argues that work is part of a partnership with God, who in the Genesis 2 creation story assigned humans to cultivate gardens. Mbanjwa (2013:6) emphasises that: "Buti Tlhagale's reflections were based on the situation in the old Transvaal and Orange Free State, where mining and commercial farming were based solely on cheap black labour; the entire South African economy has always run on black labour".

Buti Tlhagale also argued for the dignity and value of African women by insisting that some Africans practices negatively perpetuate violence against them (Tlhagale, n.d). Furthermore, he joined other African theologians who argued for the inculturation of the Christian faith. Inculturation endeavours to discover the Jesus in the culture and to allow



him to transform the Western centred approach into an African milieu (Bate, 1994). He argued for a serious engagement of African culture in theology (Tlhagale, 2004, 43-67). He and other African bishops succeeded in winning over Pope John II's audience and gaining Pope John II's sympathetic stance on indigenization (Guy, 2005; Kurgat, 2011). Tshaka (2007:544) places Tlhagale's contribution in the inculturation debate as follows:

[he] managed to see beyond the economic and political situation of South Africa and thus spoke about the essence of African cultures, which could help to give African Christians a sense of identity, intellectuals from other ecclesial traditions never bothered much to entertain this important aspect of our existence.

Moss Ntlha (1959-)

Moses Ntlha¹ was born on 25 November 1958, at Bhongweni, near Randfontein. He attended his primary and secondary education at Mohlakeng and Pretoria; studied BSc chemistry and applied mathematics at Turfloop, current University of Limpopo. He was raised in the Methodist Church of South Africa where his parents and siblings also attended. He became involved in Christian student activities at Turfloop where he was exposed to discussions about campus politics during the 1980s. After completing his engineering studies, he continued with his involvement in Christian youth activities in Mohlakeng at a youth movement called New Life Christian Movement whilst working at nearby gold mining company. He also served as one of the movement's leaders. The author first met him in 1982 after joining the youth movement; at that time, he was completing my standard ten (current grade twelve). We have known each other and served together since then to date; and continue to serve with him through The Evangelical Witness of South Africa (TEASA) in a few of the national and continental activities.

Some years later, whilst serving as a leader of a youth movement in Mohlakeng (New Life Christian Movement) which later became Ebenezer Evangelical Church and was working as a Chemical engineer at a mining company in Randfontein, he opted to forfeit his employment as a way of contributing to national Christian opposition of apartheid. After this move, he enrolled for and completed theological studies at the University of South Africa (UNISA), a Bachelor of Theology, and a Masters of Theology at the University of KwaZulu Natal (UKZN). He is one of the founders and an ordained minister of Ebenezer Bible Church (an independent African evangelical church) and is the current pastor of the Randfontein South assembly. Over the period of twelve years (covering 1982-1994) Moss Ntlha served in various Christian circles, first as one of the founding members of an evangelical movement called Concerned Evangelicals (CE) which later documented the Evangelical Witness in South Africa (EWISA) an evangelical Christian response to the atrocities of apartheid during the mid-1980s. Balcomb (2004:30) categorizes signatories of this document "progressive evangelicals." Moss Ntlha is one of them (Anderson, 2004:10). He served as CE's first general secretary; second as the general secretary of The Evangelical Alliance of South Africa (TEASA), an entity formed after the merger of CE and the Evangelical Fellowship of South Africa (EFSA) representing conservative evangelicals in 1995 (Balcomb, 2004:30).

His involvement through these two entities (first CE, then TEASA) has allowed him to serve on national, continental and global Christian platforms. Nationally, he participated in the following ecumenical gatherings: South African Christian Leadership Assembly (SACLA I); the conference which produced the Kairos document in 1985; various South Africa Council of Churches activities; SACLA II and the National Religious Forum (NRF). On a continental platform, TEASA connects with the Association of African Evangelicals (AEF) to address continental issues and formulate evangelical responses. Globally, TEASA relates to World Evangelical Alliance, Lausanne I and II and Micah Challenge (addressing Millennium

¹ Details about him obtained from personal interaction and communication with the author.



Development Goals (MDGs) later called Sustainable Development Goals (SDGs) in the quest to address global issues provide evangelical responses. Moss Ntlha continues to serve as TEASA's General Secretary to date and has been the face of over 2 million South African evangelicals since 1985 to date (first through CE and currently through TEASA). His past contribution has been working with civil organisation initiatives in formulating the recent national Aids strategy; opposing e-toll in Gauteng (Cosatu, 2013); is the current chair of South Africa Leadership Indaba (SACLI).

It should be mentioned that, post -1994, evangelicals in South Africa fall mainly in two distinct groups, namely, conservative Evangelicals who have been associating themselves with the African Christian Democratic Party (ACDP) and progressive Evangelicals who associate with The Evangelical Alliance of South Africa (TEASA) (Balcomb, 2004:30-31). In 2004, Moss Ntlha mentioned that the ACDP was concerned about "sex sins" of abortion, pornography and homosexuality (Balcomb, 2004:31) progressive evangelicals, through TEASA, were concerned with the socioeconomic issues affecting the country (EWISA, 1985/6, Balcomb 2004:30). His critical voice was also captured later, in a study conducted in 2008 among Pentecostals in South Africa. He succinctly said regarding the prosperity gospel, "the balance sheet of the church has overtaken the spiritual well-being of members ... they are run like commercial vehicles" (Centre for Development and Enterprise, 2008:81). He also made his voice heard by denouncing harmful religious and illegal practises among evangelicals:

TEASA is further appalled and saddened by the rising incidences of abuse of the faith community for financial gain. The reported incidences of abuse of religion are completely against the values and teachings that all Christ followers uphold and seek to promote. We further wish to dissociate ourselves from such churches and pastors and wish to reiterate that these dubious practices are against historic Christian Teachings. (TEASA 2019, n.p.)

In addition, some individuals have described Moss Ntlha in various ways:

"Rev. Moss Ntlha is an evangelical and not a Charismatic but is also a renowned leader within a broader body that represents evangelicals in South Africa with some of the Charismatic Evangelical Churches being part of his constituency" (Mathole 2005:248)

"...a leading black evangelical, Moss Ntlha, from South Africa" (Sider n.d)

"Moss Ntlha, general secretary of The Evangelical Alliance of South Africa and a respected figure in both the charismatic and evangelical church" (cf Viljoen 2017)

Additionally, the South African Christian Leadership Initiative (SACLI), the organisation he chairs, placed a comprehensive biography of Moss Ntlha as follows:

Rev Moss Ntlha is the chairman of the South African Christian Leadership Initiative and has a long history of faith based activism for social justice at local, national and international levels. His activism straddles both Church and society and is an active participant in Civil society struggles. He is a pastor and general Secretary of the Evangelical Alliance of South Africa.

Shepherd and servant leadership traits

The three leaders fit well in the two leadership traits of 'shepherd leadership' and 'servant leadership'. The former implies a willingness to put others first and assumes the shepherd figure as the shepherd who is responsible for watching, feeding, and tending the flock (Adamo, 2018:2). It takes its cue from the shepherd's role mentioned in the Old Testament and the New Testament and the assertions that religious leaders are shepherd of God's flock. The 'servant leadership' aspect according to Nicolaides (2020) is that we are called to be servant leaders



as we develop ourselves and others – we must not be self-serving. In Matthew (20:27.28) Jesus informs us that: “whoever wishes to be the great come great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served, but to serve”.

The three leaders demonstrate shepherd leadership in two different ways. Alson Nene demonstrated this role through his ministry as he displayed care and compassion for those who were tormented by evil spirits during his preaching and deliverance ministry (Radebe, 2021,34-35,53). He belonged to those Christian leaders who did not want to engage the socio-political issues of the country and opted to create a divide between the secular and the sacred (Pillay, 1987, 46). Buti Tlhagale and Moss Ntlha show some similarities as they served in the local church and engaged socio-political issues affecting the poor and the oppressed. Buti Tlhagale demonstrated this role by caring for the members of the local Roman Catholic churches where he served, as well as speaking for the working class, women, the poor and oppressed during the era of apartheid by advocating and practising Black Theology. Moss Ntlha did the same through Evangelical platforms in South African based on Evangelical theology (EWISA, 1985/6).

Servant leadership involves “Service of others, not profit for self, must be the Christian principle’ (Barclay, 1999:167). It emphasises developing and empowering others instead of accumulating power and personal gain (Bell, 2006, 74, Covey, 2002, 31). Jesus demonstrated servant leadership when he stooped low to wash the feet of his disciples in John 13:1-14. Alson Nene, Buti Tlhagale and Moss Ntlha showed that although they displayed different pastoral styles, they offered exemplary service to the people without expecting prestige or religious status in return. Alson Nene’s ministry made him popular and ended attracting many people (young and old, educated and uneducated) but he opted to remain in the church instead of establishing his own church. He ministered in both urban and rural contexts. Buti Tlhagale served in the Regina Mundi local church in Soweto, a very popular and influential Roman Catholic Church that opened its doors to anti-apartheid organisations and activists to hold their meetings; served in the diocese of Johannesburg without demanding to be served. He did all these things because he considered the fight against apartheid as being a vital priority. Moss Ntlha left his job as a metal engineer in the mining industry to become Secretary General of CE and later TEASA. The struggle and movement against apartheid came first. During his tenure as General Secretary of TEASA so far, he has interacted with different and influential Christian leaders.

Conclusion

This article linked the town of Randfontein with the work of Sundler (1961) by providing a brief background of some African Independent Churches that existed in Titi/Oukasie–(a location that was in Randfontein, South Africa) prior to the mid-1950s forced removals during apartheid and continued to exist in Mohlakeng to date (2019). It then focused on the contributions of Also Nene, Buti Tlhagale and Moss Ntlha, three important male African Christian leaders from the region, to missions, theological development and Christian leadership.

The three hailed from two Christian traditions, the Independent Christian Pentecostal Church and the South African Methodist Church. Alson Nene (1928-1996) contributed to missions by planting several churches for the Back-to-God Assemblies of God and Africa Evangelical Church, Buti Tlhagale, current Catholic Archbishop of Johannesburg, is renowned for his work in advocating for Black Theology and Inculturation Theology, while Moss Ntlha, currently an Evangelical pastor of Ebenezer Bible Church and General Secretary of the evangelical Alliance of South Africa, is renowned for his Christian leadership contributions in various important Christian circles.



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