

**TRANSFORMATION AND DEVELOPMENT OF
HUMAN SOCIETY: A HOMILETICAL
PASTORAL PERSPECTIVE**

BY

ROBERT MUNTHALI

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PROMOTER: PROF. M.J. MASANGO

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“The Lord God took the man and put him in the Garden of Eden to work it and take care of it.”Genesis 2: 15 (NIV).

“If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land”.

II Chronicles 7:14 (NIV).



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DECLARATION

I, the undersigned, hereby declare that the work contained in this Dissertation:

TRANSFORMATION AND DEVELOPMENT OF HUMAN SOCIETY: A HOMILECTICAL PASTORAL PERSPECTIVE

is my own original work and that all sources I have used or quoted have been indicated and acknowledged by means of complete references. Furthermore, I have not previously submitted it in its entirety or in part to any University for a degree.

Signed.....Date.....

ROBERT MUNTHALI

Signed.....Date.....

PROF. M.J. MASANGO (PROMOTER)

DEDICATION

I dedicate this dissertation to my parents Mr. Joseph (Joe) White Bidiga Munthali (deceased) and Mrs. Enala Nyirenda Munthali, my beloved wife Mrs. Balekeni Nyirenda Munthali, my precious sons Tiwonge Abel Munthali and Robert Gomezga Munthali and my daughters Lucy Munthali and Maralisa Musukwa.

ACKNOWLEDGEMENT

To the Glory of God;

I wish to acknowledge the following persons' input and contribution to this difficult and laborious work, which met with various setbacks and near-death experiences. Let me extend my gratitude first and foremost to, Professor M. J. Masango, for his scholarly guidance; the sampled Churches namely: Tshigubu (Drum) Church, Vhufuli; Lutheran Church Georgholtz mission, Ha-Luvhimbi; and Calvary Christian Church, Lwomondo.

Also to the interviewees for their responses for agreeing that, I use their names for educational purposes. My thanks to the following people for their advice and help: My beloved Wife Mrs Balekeni Munthali, Miss Tshililo Nembilwi, Mrs. Beauty Matumba, Dr. Jason Kelvin Phiri, Dr. F. F. Nemadzivhanani, Professor Thidziambi Tshivhase-Phendla, Dr. T. S. Nedohe, Mrs. A. L. Nyirenda-Chunga, Mr. Steve Chunga, Uncle M. Nyirenda, Delphyn Nyirenda, Advocate M. Nethangaheni Mukwevho, Mr. T.W. Mamathuba, Miss L. E. Mzana, The Right Reverend M. K. Boshomane, The very Reverend A.A. Rannditsheni (Dean), Tiwonge (son) and Miss Maralisa Musukwa (daughter) for reconstructing the dissertation which was destroyed by a virus. Other family members who supported me in my errands between Limpopo and the University of Pretoria, Granny Mashila Ketsina Munthali, Aunty Nkhesani Joyce Munthali, Aunty Philippine Munthali Marwala and Miss Lebogang Florence Munthali. Thanks to the Gooldville Congregation for allowing me to study and work among them.

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ABSTRACT

This dissertation investigates the Preacher and his/her homiletic contribution to transformation, development and healing of human society. Descartes (1596-1650) is the father of modern thinking. A fragmented approach to life, which he accentuated reason above all other aspects of human endeavour, thus derived the dichotomy that emphasizes the material and despises the spiritual as metaphysical. It appears that from this thinking, the preacher has been bombarded with misperceptions and misconceptions when confronted with the transformation, development and therapeutic issues of this modern; if not post modern era.

The modern Church is not free of blame for enforcing this approach that sidelines the Preacher from his full balanced mandate that is God given, namely: *work it* and *care for it*. Meaning *transform the earth for the better* and *heal it* as a divine decree with a bearing of preparing people for the *hereafter*. The Preacher is crucial and pivotal to society's transformation, development and the healing of the human condition, which is bedevilled by many natural and unnatural maladies that constantly challenge life as God ordained it.

A holistic approach of the Preacher and his/her homilies is critical and is an important contribution to the unlocking, unfolding, releasing and unleashing of the hidden potential which can heal human society. This dissertation proposes the need for change /shift of mindset in order to embrace progress and healing of humans; as this is a very human phenomenon with transcendent help. This need is observed in the homilies that are preached in the rural villages; which lack balance in the holistic approach.

The homilies of Billy Graham, Martyn Lloyd-Jones and ancient John Chrysostom are depicted to demonstrate how preaching has contributed to bring regeneration, progress and healing to human society. The case studies of three churches in Venda namely Tshigubu (Drum) Church (African Independent), Lutheran Church (Churches of Reformation) and Calvary Christian Church (charismatic church) are investigated with regard to changes they have brought within the Venda society.

When the history of western/ modern civilization is traced from Sumerian and Graeco-Roman times, the Preacher features prominently; and even in rural Venda with its kings and chiefs; the Preacher remains critical to the phenomenon under study.

SUMMARY

This research has attempted to show the critical role of the Preacher in impacting effectively on human society by bringing transformation, development and healing. In the context of Venda, with its kingdoms and its chieftaincies, the Preacher remains a critical player in rural transformation, development and healing through his/her homilies. These are evident core activities that are liberating, unleashing the potential which has been inhibited by inherent structures of oppression and under-development. These mindset inhibitions manifest in the lack of adequate infrastructure; good roads, clean and safe water, etc. In the Vhembe district there is a need to transform the mindset with regard to helping citizens to aspire to a better life, without sidelining the Preacher, who is critical to the phenomenon.

Billy Graham (1956:95) reminds us that, “Art and education may refine the taste; but they cannot purify the heart, forgive sin, and regenerate the individual. It is not simply education in civilization that the world is wanting today, but civilization with enlightened conscience.” Regeneration is key to the gospel when bringing change, progress and healing. Graham’s emphasis on transformation of the human heart, and this is unravelled in this dissertation.

The contribution of the three preachers, Billy Graham (since 1918), Martyn Lloyd-Jones (1899-1981) and John Chrysostom (347-407 AD), to the phenomenon from an evangelical reformed perspective, is then related to three Churches namely; the Tshigubu Church in Vhufuli (representing an African independent Church), the Lutheran Church at Ha-Luvhimbi at Georgholtz Mission and Calvary Christian Church, which are all located in Venda, Vhembe district. The 10 respondents from each of the Churches mentioned above, represent a cross-section of the strata layers which consist of leadership, ordinary members and some youth groups.

The thinkers and philosopher thought to replace the Priest in order to bring a new morality where man becomes the centre; and where religion is not needed as man will come of age; depending on technology to solve his problems. Re-looking at development from a holistic perspective includes natural, social, political, economic, and psychological aspects.

The need to revisit the Preacher and his homilies with regard to the phenomenon is of paramount importance. Also, the development of civilization had developed before the Greeks as Sabine reminds us: “archeological research has... increased our knowledge of the ancient world... Humans in a broad sense seem to have been born in Africa... spreading to Europe and India, and across the plateau of Iran into central Asia. Agriculture became civilization..., growing on the flood plains of great rivers ...Tigris-Euphrates” (Sabine, 1973:9).

The contribution of the Hellenic legacy to modern western civilization cannot be overlooked. The Venda background is linked to global and western civilization in order to help connect the rural Preacher to the centrality of his/her contribution. *Kerygmatic* is derived from the Greek word *Kerygma* which means Preaching or Proclamation (Deist, 1984:136).

What role has the Preacher and his/her preaching played in bringing progressive transformation and development of human society to healing?

The therapeutic element is from the pastoral care, as God has decreed: *for the earth, to work it and care for it.*

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CHAPTER ONE: ORIENTATION

1. INTRODUCTION AND BACKGROUND TO THE STUDY

In this dissertation, the researcher has attempted to bring in the issues of transformation and development of human society from a homiletical pastoral perspective. The researcher will attempt to show that the Preacher and preaching, with its *Kerugmatik* (see p.38) nature impacting effectively on transformation and development of human society and that its therapeutic influences, are critical points in the quest for a better life for the under privileged and under-developed rural majority. People perceive society in different ways, "...The Political revolutionary wants to overthrow society; the reformer wants to change it; the evangelist wants to save it. Everybody looks at society from their own viewpoint " (Hud 1973:1). Therefore, these prove that there are many views about society. It is therefore true that there is a perspective in the outlook on life. However, in this dissertation the human component that has a relational bearing on transformation, development and its therapeutic nature that, seeks to redress the maladies that engulf society, is derived from a practical, pastoral theology and homiletical point of view.

The main role player in human and rural transformational, developmental and restorative healing areas is the Preacher and her/his message. He/She is to be found in the core of activity that is liberating and unleashing the potential which is inhibited by the inherent structures of oppression and under-development. In human society there are many layers and intricate interwoven facets; especially in rural South Africa. There is an abundance of under-development and a lack of adequate infrastructure: good roads, electricity, good clean water, good reliable health centres and enough good schools. There is also much unleashed, unreleased potential and a communal mindset riddled with idolatry and superstition. This becomes a challenge which causes under-development, lack of transformation and does not bring healing to society. There is a Church in almost every village, where homilies are preached every Sunday. Pieterse (2001:15) says "no village could stand without a house of prayer". The researcher will seek to find out whether the type of preaching can unlock the peoples' potential to effect change, improve the quality of life and offer healing of the majority in a holistic sense. There are many who view the

Preacher as having nothing to offer on the subject as they have relegated him/her to heavenly affairs with no earthly use.

“When God created Adam and Eve, He entrusted the care of His creation to them and appointed them as trustees of His property. The Bible says, “[God] blessed them, and said, ‘Have many children, so that your descendants will live all over the earth and bring it under their control. I am putting you in charge’” (Genesis 1:28). The first job God gave humans was to manage and take care of His “stuff” on earth. This role has never been rescinded. It is a part of our purpose today. Everything we enjoy is to be regarded as trust God placed in our hands” (Warren, 2002:44).

The research in question is, “about research as a participative process and about research with people rather than research on people. It is about inquiry as a means by which people engage together to explore some significant aspect of their lives, to understand it better and transform their action in order to meet their purposes more fully” (Peters 1988:1).

In this research, I will also grapple with the key concepts of transformation, development and human society; from a homiletical perspective and therapeutic point of view. The root word in Latin of the concept Transformation is “*transformationem*”-and its basic meaning is, “*the action of changing in form, shape or appearance*” according to *Shorter Oxford English dictionary*, and also the Oxford dictionary explains the word ‘*transform*’ as ‘make considerable change in form, outward appearance, character or disposition, for example, a caterpillar is transformed into a butterfly. Other dictionaries explain it as: change, turn, convert, transfigure, transmute, alter, transmogrify, metamorphose, remodel, reconstruct, re-mould, recast, refurbish”.

The concept of transformation triggers a number of interpretations, some of which are political, economical, physiological, psychological, emotional and spiritual dimensions. The narrowed perspective/view to be explored will encompass the change within people that is brought about through preaching. Preaching informs the holistic understanding in

individuals and society; which leads to wholeness, healing and progressive positive betterment of the underprivileged and underdeveloped.

In the Vhembe district, with its rural dynamics, there is a need to transform the mindset of the society with regard to helping citizens to aspire to the implementation of a better life. In order to release their hidden potential, a mindset change must occur. There is, however, another area where the traditional African and Venda view of Man, as a communalistic being has caused poverty and under-development.

“The communal African view of society is well known and has often been praised. Its value for a black ecclesiology has been emphasized” (Goba 1981:56). “This concept with its strong sense of solidarity and mutual responsibility has been a major factor in the survival of the race on a hard continent like Africa. The communal view of man has also led to great emphasis on conformity” (Gelfand 1965:114). “Conformity is considered necessary for survival of the community. Deviations from the norm, are highly dangerous. Peace and happiness are ensured by conformity to the customs and folkways of the community” (Gelfand 1965:117-8).

Van Wyk (1984:184-185) argues that “Individual ability is recognized but beyond a certain point it may threaten stability even survival itself. The communal emphasis has caused many Africans to feel the centre of their identity as being outside themselves, in the community. This has diminished the amount of inner individual awareness and has hampered individual initiative. In a time of such selfish individualism the great sense of community and coherence in African society is certainly impressive. At the same time there is great need in modern society for individual responsibility and initiative. A high degree of individual inwardness is required. In order for society to advance and improve its quality of life even to survive in today’s world, individuals are needed who can improvise, who can ‘separate’ themselves from the community and take personal responsibility on behalf of others. At this point tension arises. This happens in education, at the work place and in political life. The community needs innovators, leaders who can stand at a distance from the people. At the same time the pressure of communal obligation is very great and may be experienced as stifling or inhibiting.”

Van Deventer argues that “Individual human development is thus constrained within the context of the whole of the group. It is therefore not merely a case of the individual who disintegrates when the whole group disintegrates, but the individual also disintegrates within himself because of the pressure of the group dynamics. As such, one has to conclude that communalism has a determining influence on the human psyche” (Van Deventer 1989:77). With regard to transformation, development and healing of society, individual innovation is denied a chance, and is labelled anti-common cause. Even when the majority is on the path of self sabotage, the communal cause must be upheld. “Dederen mentions a few aspects concerning the communalistic psyche which put reference to ‘one for all and all for one’ in a better perspective. It then becomes clear that communalism is not merely a series of superficial collective activities, but in fact, a deep psychological phenomenon... to be different, to be better and to strive for or promote change is to be anti-conservative. As Van Wyk has pointed out, this conformation and conservatism, which is brought about by communalistic dynamics inhibits the growth and development of individuals, to such an extent that he/she can hardly ever reach the point of utilizing his full potential as a human being. The end result is that the whole group and community do not grow or develop to their full potential; resulting in a lack of individual initiative, entrepreneurship and leadership. In order to survive, the respective members of the group and community become dependent upon one another. A fatalistic attitude develops of waiting for assistance from outside... and this whole process leads to what Dederen calls, ‘a poverty culture’” (Van Deventer 1989:78).

This is one of the mindsets that has to be changed, if transformation, development and healing in human society are to be given a chance. In rural Africa, it is suicidal to remove oneself from the trends that are accepted by the majority; even if common sense shows them to be faulty. This type of solidarity is somehow manipulated by the strong and the influential and cannot be challenged. Challenge is misconstrued as arrogance and being anti-social. In view of the phenomenon, this mindset needs to shift if any transformation, development and healing of society is to take place, effectively.

Now the concepts in the research topic will be explained to give thrust and direction to the research. The proper configuration of these basic concepts will later enable analysis of data. The use of the terminology/words inscribed in the topic and the practice of the terminology/words, are two different premises. Any people that negate the thriving for change, in how they view/perceive things are bound to be locked up in the mood, that is always fighting/ militating against the very things that are meant to be for their own good and progress.

Development, in this dissertation, will revolve around releasing people's potential; and empowering them to impact society positively and progressively. The Oxford dictionary explains the word *develop* as to “unfold, reveal or be revealed, bring or come from latent to active or visible state; make or become known; make or become fuller, more elaborate or systematic, or bigger. Construct on land, convert land to new use, so as to realize its potentialities.”

The root word for development is in the Latin word “*envolup*”, means to wrap in, (some say the root not known) “*envelop*” to cover, and “*de*” meaning to *un-* to *de-envelop* is to uncover, to unfold, unroll, to unveil, to disclose. The basic to *develop/ sviluppare* is to “*change the form of*” in the shorter oxford dictionary.

Word origin- to develop something- literally, means to uphold or unwrap it.

In French *des- un + voloper- to fold or, wrap up, also voloper* gives envelop.

This is a spiritually loaded word. The uncovering of the preacher in preaching has the hidden potential despite its inhibiting circumstances, so it is necessary to release the hidden potential thus bringing *development* within human society.

The World Bank defines development as follows:

Sustainable development by WCED, 1987 (World commission on Environment and development), is defined as being, “*development that meets the needs of the present without compromising the ability of the future generations to meet their own needs, Far from requiring the cessation of economic growth, it recognizes that the problems of underdevelopment cannot be solved unless we have a new era of growth in which developing countries play a large role and reap large benefits*” [www.World bank. Org/ DEP HOME/DEP WEB](http://www.Worldbank.org/DEP HOME/DEP WEB), (Holliday, Schimidheiny and Watts 2002:13).

It is interesting to note that the root meaning of transformation, we get '*the action of changing in form, shape or appearance*', while development is '*to change the form of*.' One only surmise that these terms are interconnected and can be used interchangeably as the key words are '*the action of changing in form*' and '*change in form*' respectively. It can be said that, there are the two sides of the same coin, one can not do without the other.

In the rural setup, like Vhembe district, there are many Churches that are preaching every Sunday. But we need to ask and investigate as to whether the homilies have brought transformation, development and healing with them as the core issues. Since there is a lot of under-development in terms of human resources, and infrastructure (roads, clean water, electricity, schools, health centres) the Preacher's role must come under focus as he/she is found in almost every village (cf Pieterse 2001:15).

What kind of voice are we hearing in our pulpits in relation to the phenomenon? In the field of practical and pastoral theology as in any people-oriented discipline, the focus is on investigating areas that can improve the plight of the masses. In this research, the issue of probing is: transformation and development of human society which is: a homiletical pastoral perspective. "The modern scientific story tells much about the development of the physical universe but sets humanity apart from the natural world. What is needed, they assert, is a story which interprets the account of the universe given by modern scientific observation in a way that acknowledges the presence and majesty of the universe and the human place within it. The universe carries within itself a psychic-spiritual as well as a physical material dimension. The human activates the most profound dimension of the universe itself, its capacity to reflect on and celebrate itself in conscious self awareness" (Berry, 1988:131-132). The majority of the poor find it hard to link development issues to preaching because, in most cases, it is seen as a terrain of the powerful and strong. If Jesus still walked the earth, would he affirm developmental issues or would he sideline them as being unspiritual? Since much of Jesus work affirmed life, it would be appropriate to surmise that he would promote transformation, development and healing of the human society. He was a radical life changer and has liberated people to

realize their dreams and in order for them to experience their release to live life to the full.

The understanding of society is also cardinal to the dissertation, as the impact for change is fathomed from the context of society. In order to have clarity of the word, here are some arguments which try to define society. According to Gushee (1999:50), “The first difficulty in using the concept of...society...is that there is no consensus on the precise definition.” Jean Bethke Elshtain (1995:5) defined society as, “the many forms of community and association which dot the landscape of a democratic culture, from families to churches to neighborhood groups to self-help movements to volunteer assistance to the needy.” And Alan Wolfe (1997:9) has defined--society as, “those forms of communal and associational life which are organized neither by the self-interest of the market nor by the coercive potential of the state.” Gushee (1999:51) concludes by saying that, “at the heart of the concept of...society-even though it is often not clearly articulated is the insistence that we do not live our lives as discrete, autonomous individuals, nor do we simply live them as a part of large, impersonal, modern bureaucratic structures, such as corporations or political units.”

This dissertation, will focus on Vhembe. It is a rural society which is ruled by three Venda kings and many other sub chiefs who govern the Venda populace. A panoramic overview of perceptions of the key concepts of the phenomenon that are being studied and placed at the centre are; namely: transformation, development its therapeutic and restorative component .

2. THE THEORETICAL FRAMEWORK

The research’s theoretical premises will be taken from Billy Graham, as he makes the most profound statement, notably;

“Then also, there is the scholar who claims that the remedy for vice is to be found in a universal system of education. His opinion is that man will be made pure and happy by intellectual culture and mental repose. Suppose that is the answer to all the problems that

man faces. Develop the intellectual to the maximum; yet do you get virtue? Knowledge did not save Solomon from vice or Byron from immorality. Art and education may refine the taste; but they cannot purify the heart, forgive sin, and regenerate the individual. It is not simply education in civilization that the world is wanting today, but civilization with enlightened conscience” (Graham,1956:95). This Preacher, who preached for more than half a century, better epitomizes a homiletical perspective as change of heart is the cure for the sin-sick world. The same has been said about “Martyn Lloyd-Jones” (Peters1986:17), one of the case studied Preachers, who was a trained physician turned Preacher, bringing his diagnostic knowledge to homiletics as he used scripture to heal and lead people to the saving knowledge that transforms and heals society . Peters (1986:9) continues to say that, Martyn Lloyd-Jones, “... was sure God had called him to and for which, he was sure, God had equipped him. Preaching, he believed, was the most urgent need in the Church as well as being ‘the greatest need of the world’. He gave himself to it without reserve. The role of the Preacher was one which thrilled him at every level of his being to, involve his entire personality, intellect and energies.”

When the researcher investigates the three churches as case studies, he will try to establish whether the transformational, developmental and therapeutical path is being set by the preacher’s homilies, thus challenging education that lacks morality. The research will endeavour to find out the effectiveness and try to fathom/ measure the Preacher and his homilies; and make comparison in the three selected Churches, the affluent, the middle class and the poor rural (Calvary Charismatic, Lutheran Church, and the Tshigubu Church respectively).

The link to transformation, development and therapeutic effects that have lasting impact will also be looked at as stated by Billy Graham. “To think of civilizing men without converting them to Christ is...to think about transforming wolves into lambs merely by washing them and putting on them a fleece of wool...The mercy the world needs is the grace, love, and peace of our Lord Jesus Christ. It is His transforming and regenerating power that the world needs more than anything else. To be sure we are to use the world’s physical resources, but along with them we are to take a cup of cold water in one hand

and regeneration in the other and give them to a physically and spiritually starved world. We thought that man's (sic) needs were entirely physical, but we are beginning to realize that they are spiritual"(Graham,1956:97). In order to illustrate this inner transformation in Mrs. Lloyd-Jones' own spiritual experience, memories of Sand-fields (it is a residential place in a Sub church) she observes:

"In those early years at Aberavon I rejoiced to see men and women converted... I rejoiced to see them and I envied them...when I saw their radiant faces and changed lives...I never imagined that I needed to be converted...God graciously used Martyn's morning sermons to open my eyes and to show me myself and my needs. I came to know my sins forgiven and the peace of God in my heart" (Peters, 1986:19).

To begin with, according to Maslow's pyramid of needs, human beings, have an essential psychological structure analogous to their physical structure: they have "needs, capacities, and tendencies that are genetically based". Some of these characteristics are typical of all human beings; others are "unique to the individual."These needs, capacities, and tendencies are essentially good or at least neutral; they are not evil.

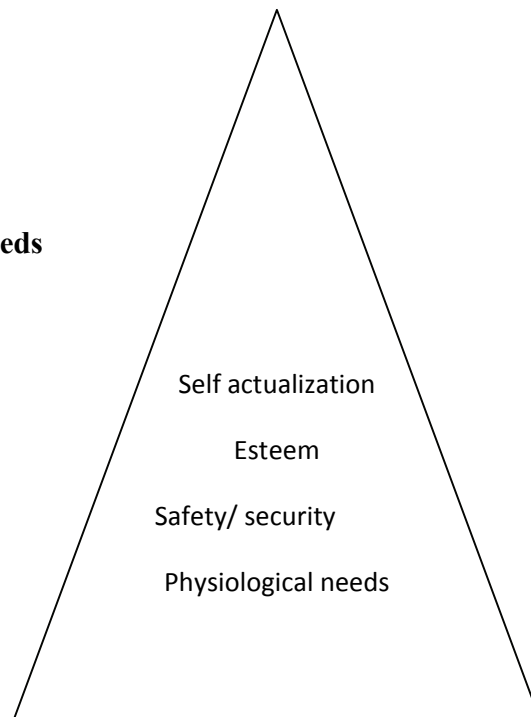
Secondly, healthy and desirable development involves actualizing these characteristics, or fulfilling the person's potentialities. The person matures "along the lines that this hidden, covert, dimly seen essential nature dictates, growing from within rather than being shaped from without" (Maslow, 1954:340, Hall and Lindzey 1985:200-2).

Thirdly, Maslow suggests that, psychopathology generally results from the denial, frustration, and twisting of our essential nature. On this view, what is good? Anything that promotes self-actualisation.What is bad, or abnormal? Anything that frustrates, blocks or denies the human being's essential nature. It follows that psychotherapy or therapy of any sort is a means by which people can be restored to the path of self-actualisation and development along the lines dictated by their inner nature (Maslow, 1954).

The desire for self-actualization begins with basic needs at the bottom of the ladder."Maslow formulated a theory of human motivation in which the human being's many varying needs are seen as arising in a hierarchical fashion. These include, certain

basic needs, such as hunger and thirst, which must be satisfied before other needs, such as self-esteem, can even be felt; let alone fulfilled. The basic or deficiency needs are those that arise from some clear lack or deficit, within the person. Once the deficiency needs are satisfied, the metaneeds, or growth needs, arise out of the human being's need to pursue goals, to continually go beyond, to become something better, rather than just to be, or to continue to exist" (Hall and Lindzey 1985:202).“One of the best-known theories of motivation is Abraham Maslow's theory of the hierarchy of needs. The crux of Maslow's theory is that needs are arranged in a hierarchy; where the lowest-level needs are physiological needs and the highest-level needs are self-actualisation needs. Physiological needs...include food, drink, sex and air, are the basic ingredients for survival and for biological functioning... The next level in hierarchy, include safety and security needs, which include protection from physical and emotional harm...Esteem needs include the need for a positive self-image, self-respect, and needs for recognition from others. At the top of the hierarchy are self-actualisation needs, which involve realizing one's potential through growth and development” (Du Toit Eitla, 2007: 234) also depicted “the hierarchy of needs” (Mwamwenda 2004:239).

Fig 1 : Pyramid of needs



The theory of Maslow has its flaws when perceived from a theological perspective. It is seen as depicting accurately the basic human needs, but employs the all-sufficiency of human effort in meeting them by self-actualisation, and in turn negates the holistic approach which conversion of heart is part of, and does appear to push the Creator from the picture of being part of the transformation and development of human society, making humankind the centre of creation as a self-made being and self-sufficient without a need for the Maker and Creator.

“In recent years theological attention has been given to the ecological crisis which affirms humanity’s responsibility to care for and to live in harmony with God’s gifts of creation. The Rio Declaration which was adopted by UNCED (United Nations on conference and development) highlights that: “human beings are the centre of concerns for sustainable development” as the first principle. And yet, many ecologists and theologians have argued that it is precisely such an anthropocentric view, which isolates humanity from the whole of creation and humans as the source for measuring all value and progress, which has brought us to the ecological peril which is now threatening all life- especially human life” (Granberg-Michaelson, 1992:52-53). It is safe to surmise that humans must be looked at as forming part of the whole creation and thus; must, holistically, be placed in the big picture of life and its ecological dimension. However can humans transform, develop holistically, alone without God’s help? When God is left out of the picture of life, it leaves the impression that humans are all-sufficient beings needing no Godly intervention, even when addressing the phenomenon.

“Our present age is characterized by its scientific and technological preoccupations: we have come of age. This means for some that we have supposedly outgrown our need for God. By our scientific and technological knowledge and skills we can now get for ourselves what we once looked for from God. We evaluate so many aspects of our existence on the basis of scientific evidence...What has been taken for granted in the Bible is now believed by many to be a stumbling block to true knowledge and we would be better off abandoning the Bible with its prescientific views and getting on with something more congenial to our modern ways of thinking” (Cox 1985:29).

The story of the tower of Babel is the example *per excellence* that shows that building and developing, without involving the Creator, creates confusion rather than the intended progress and transformation. Technology has undoubtedly made many good strides, but has also created many unresolved dangerous problems that threaten man's existence to the point of extinction. One is aware that divine intervention in the affairs of men does help humans to develop and transform, bearing in mind the ethical implications and eco-environmentally friendly approaches. Those who argue to the contrary, namely that religion is a hindrance to development and progress, are advocating only a super-human achievement of progress that relegates God to a position where He is absent in the affairs of humans, who think they can do without Him.

“The report of the Theology Group from the ecumenical meeting at Baixada Fluminense argued this way: ‘we affirm the goodness of God’s creation and the intrinsic worth of all beings. Anthropocentric, hierarchical and patriarchal understandings of creation lead to the alienation of human beings from each other, from nature, and from God. The current ecological crisis calls us to move towards an eco-centred theology of creation which emphasizes God’s spirit in creation (Genesis I:2; Psalm 104), it is through Christ that the whole created world is brought into the scope of God’s redeeming and human beings as an integral part of nature’. Orthodox theologians have stressed that it is through Christ that the whole created world is brought into the scope of God’s redeeming love...”
(Graneberg-Michaelson, 1992:53).

The holistic perception of the whole creation, humans included, is to be encouraged if the ecological balance is to be attained; especially as it links to focus on the concepts of transformation, development, therapeutic societal care as viewed from the Preacher's perspective. This research attempts to investigate the preacher's role and his/her homilies, in order to establish whether he/she is a (key/pivotal) player in transformation, development and healing of societal ills. The modernists and humanists have sidelined the Preacher, relegating him/her to the bygone medieval times. His concern is to be with spiritual and heavenly things only, leaving the mundane issues to Politicians. He is grossly misinterpreted as a hindrance to transformation, development and healing of society.

Gerben Heitink (1999:40) quotes M. ter Borg (1991:110ff) who shows how “Comte connects society and world-view. Each society needs a world-view as an integral and inspiring idea in which life and action are rooted. For along time religion filled the role. But as society developed wherein knowledge was based on sense experience, traditional religion gradually disappeared. Each branch of knowledge inevitably goes through three stages. Our knowledge of nature provides a good example. The stage of theological explanation was followed by the metaphysical stage, which in turn gave way to the positivistic stage. Religion and metaphysics gave way to logic and empirical perception ...Science replaced traditional religion as a means of orientation and thus led to its eclipse. But the need for a world-view that will give meaning to life remains, since existential questions cannot remain unanswered” (ter Borg 1991:14).

Development must be viewed holistically, as, the natural, social, political, economic, spiritual, and psychological environment. “The psychological environment is something abstract (in the mind: something one cannot touch). It consists of the attitude people display towards life around them. Poor people who spend their time in a battle for survival often feel apathy (lack of interest or concern) towards people or institutions trying to persuade them to do ‘something’. They are not prepared to take risks because if they fail (for instance, in an agricultural project) they stand to lose everything. Having experienced negative situations in the past, they are often mistrusting of strangers and even people they know who might come up with new ideas. The psychological environment is strongly influenced by the experiences in the past of the poor” (Swanepoel and De beer, 1994:8). The major concern of this research is to discover ways in which the rural under-developed, disadvantaged poor can be psychologically spurred/motivated through the Preachers’ homilies to overcome and come out of the unproductive mindset that kills hope and breeds untransformed, undeveloped and ill societies.

3. THE CONCEPTUAL FRAMEWORK

In this framework, the research is approached with the focus on concepts. In this particular study, the concepts of transformation, development and human society are explained in broad and clear terms. The homiletical perspective is part of the conceptual

framework. The concepts that interlink and are explored in this research are:*Transformation*: This entails change in the individual mindset affecting the whole society in addressing maladies that hamper progress.

Development: A concept that is basically about unfolding the hidden potential, the progress of the individuals, rural communities and society at large to banish poverty and underdevelopment. Development also carries the idea of changing the quality of life for the better, against a host of challenges that militate against development.

Homiletical perspective: When transformation and development are perceived from the preacher's point of view, the pulpit and the homilies are seen to be developmental tools. Allowing the preacher and his homilies to be transformational and developmental in the rural context is a perspective which is critical in the study.

Pastoral care: The concept of healing of human society is a pastoral care phenomenon. Perception, in the study, is wider than it is normally envisaged or understood. Pastoral care healing embraces the transformation, development of individuals and communities to heal them from maladies that face them and are hindering inner healing; societal, mindset wholeness. The interlinking and all societal dynamics are part of the framework. The conceptual understanding will be applied to the three types of Churches that are being studied and the data collected will be co-ordinated for validation.

4. THE DEVELOPMENT OF CIVILIZATION BEFORE THE GREEKS.

The Oxford dictionary describes the word 'civilize' as 'bring out of barbarism, enlighten, refine and educate. Civilization means making or becoming civilized; a state reached in the process; stage, esp. advanced stage, in social development.' The ancient civilization is here depicted briefly in order to show the roots of modern transformation, development and therapeutic societal ethos that link the Preacher to the beginning of human civilization. This research's bedrock is working the earth and caring for it, that is: viewing the earth with a heavenly bearing, recognizing the transient nature of humans. The quest for progress and better life is an ideal which touches the Preacher and the

community. In other words, to *transform* for the better, is to *civilize* people from an inhibiting environment to an enabling one.

Sabine (1973:9) reminds us that “archeological research over the last several decades--- has greatly increased our knowledge of the ancient world. While man in the broad sense seems to have been born in Africa, a threshold crucial to our discussion was crossed somewhere in the neighborhood of 6500 B.C. in the Middle East. Here, man the hunter, the gatherer, the herder became for the first time and in a very simple way, man the farmer. The simple farming techniques seem to have spread steadily until by 3000B.C grain-growing agricultural communities could be found along the coast of North Africa, in Europe and India, and across the plateau of Iran into central Asia.” This is a reasonable and transcontinental coverage of the human journey that points to the origins of man and how civilization has come about, and shows the components that pushed it to grow.

Sabine (1973:9) further tells us that “agriculture became civilization only under particularly favorable circumstances, growing on the flood plain of great rivers- the first of which was apparently that of the valley of the Tigris-Euphrates. Civilization by definition requires social activities above the level of reproduction and subsistence farming. So it is easy to see that the greater fertility which is created by spring floods of a great river could provide an agricultural surplus capable of supporting characteristically “civilized” forms of human activity”(Sabine, 1973: 9). It can be acknowledged that the agrarian revolution is at the very source and beginning of civilization. Food security is at the source of civilization, and so is development, transformation and healing. In the following paragraph, the Hellenic contribution towards civilization is depicted forming a bedrock foundation to modern western civilization.

- **Contribution of the Hellenic heritage to western civilization**

One cannot overlook the legacy of Hellenic civilization. “Although Athens failed in its dream of political mastery of Greece, the Athenian miracle so impressed its

contemporaries that Attic culture dominated the Hellenic age. Tragic poets, comic playwrights, and natural philosophers made the Attic dialect the medium of expression for poetry and prose. The buildings on the Athenian Acropolis expressed visually the purity and restraint of the Attic style. And Athenian democracy, which served as the exciting teacher of its citizens, was the envy of most of the other Greek poleis. However, after the fall of Greece to Macedonia, the idea of democracy fell into disrepute. Almost 2000 years passed before some in Europe were ready to give democracy a second chance” (Matthews & Platt,1995:78). The western world borrowed a lot from the Greek culture through, building styles and democracy which, at first attempt, was disastrous but after twenty centuries, it took root. The other major contribution of Hellenist times is what has become the bedrock of modern thinking and reasoning, presumably for progress, as anything that cannot stand the scrutiny of reason is discarded as unreliable, which gives as the following contribution.

Humanism was “the other great creation of Athens, which has survived as a guide to refined living for the cultivated classes in the west. Athenian culture became the heart of the educational curriculum that was followed in Hellenistic civilization; that model was adopted by Rome and transmitted in the humanistic tradition to Europe. In time, the study and practice of humanistic learning-literature, philosophy; theater, music, and the arts and architecture-became the crowning glory of western civilization, affecting private individuals and entire societies” (Matthews and Platt 1995:78). It is of vital importance to include these facets of knowledge to the the phenomenon under research. This forms part of a solid background of understanding the human journey of progress.

“Moreover, classicism--the style of humanistic achievements in the Hellenic Age - had three great effects on the Western tradition. Firstly, the principles of Greek Classicism--balance, simplicity, and restraint - set the standard by which the styles of other times are measured. Secondly, the actual works of Classicism became the basic building blocks of western culture. In the realm of thought, the works of Plato and Aristotle quickly acquired a luster of authority and retained it until the seventeenth century A.D. Aristotle’s literary criticism created a new writing genre, and his analysis of tragedy made this type

of play the ultimate challenge to ambitious writers. The Greek tragedies themselves- of Aeschylus, Sophocles, and Euripides- are thought by many to be unsurpassed” (Matthews and Platt, 1995:78). The Greek literary works inspired the western literary works and since the study of the phenomenon links to these roots, it is of paramount importance to lay them down in this brief way.

These beginnings of humans on the road to civilization will be researched, and the development and transformation viewed from the preacher’s eye will also be looked at in relation to past times. The following quotation is from a preacher who considered the healing of his society as paramount through the word/gospel.

Barclay said that “...externals can change while the underlying principles remain the same. Take the case of buildings. There is a very great difference between the pyramids in Egypt, Parthenon in Athens, Canterbury Cathedral, Liverpool Cathedral, Coventry Cathedral, and the Post Office Tower in London. Externally they look worlds apart, and yet underlying them all there are the same laws of architecture, because, if there were not, they would simply fall down. The externals can be as different as can be; the underlying principle is the same” (Barclay 1971:29). In all these great infrastructural sky--scrapers that decorate the skyline in the transformation of the landscape and is a sign of development, have the same laws of architecture notwithstanding the times and eras of construction apply. In a similar manner, the transforming, developing and healing gospel thread of effective preaching permeates all ages to the present one. Apparently, every age has needed the Preaching ‘thus says the Lord’ to develop and progress. An orator and Preacher of ancient times used the metaphor of the word as the diet that heals. From the later patristic period I will take only one example, indeed the most notable, namely John Chrysostom, who preached for twelve years in the Cathedral in Antioch before becoming Bishop of Constantinople in A.D 398.

John Chrysostom, who is quoted by John stott saying, ‘In an exposition of Ephesians 6:13’ (take the whole armour of God...).He voiced his conviction about the unique importance of preaching. Like our human body, he said, “the body of Christ is subjected to many diseases. Medicines, correct diet, suitable climate and adequate sleep all help to

restore our physical health. But how shall Christ's Body be healed? One only means and one way of cure has been given us... And that is teaching of the word. This is the best instrument, this is the best diet and climate" (Stott, 1982:20).

The subject of therapeutic preaching that impacts society will be one of the major focus in the study. "*Kerygmatic*" is derived from the Greek word *Kerygma*, which means "Preaching" or "proclamation". The verb (preach, proclaim) is *kerysso*. The verb is very common in the New Testament, especially in our four gospels. It has a number of synonyms such as "make known"(*gnorizo*), "give witness"(*martyreo*), and "evangelize" or "proclaim the gospel"(*euangelizomai*). When we call this model "*kerygmatic*", (Watson 1984:35),(cf Stott,1982),(Missiology tutorial book, 100:19 unisa), we,therefore wish emphasize the fact that the churches or mission agencies who subscribe to this model place a very heavy emphasis on preaching, on the verbal communication of the gospel. John Stott continues to argue that "preaching is indispensable to Christianity. Without preaching, a necessary part of its authenticity is lost. For Christianity is, in its very essence, a religion of the word of God. No attempt to understand Christianity can succeed which overlooks or denies the living God who has taken the initiative to reveal himself" (Stott, 1982:22-47).

5. PRELIMINARY SUPPOSITIONS

When I passed my form five (equivalent to South African Matric examinations), my late father sat me down and asked, "What do you want to study?" I said that I wanted to study theology. He said, "My son, why not study medicine?" He was a physiotherapist, and he, presumably, wanted someone to follow in his healing career. He continued to say that as a Preacher I wouldn't bring development to society: no roads, no water, no schools, no infrastructural development or transformation of society.

My father's view of Preachers, like many others then, was that Preachers are concerned with heavenly issues only and that the earthly issues are in the terrain and competence of

politicians. It is from these premises that I begin this research. Can the preacher bring about transformation, development and healing to society through his/her homilies?

6. PROBLEM STATEMENT

This statement will be in a question form.

The pivotal question is:

What role does the preacher and his/her preaching play in bringing progressive transformation and development to human society and healing it?

Theology is the queen of the sciences. All faculties and disciplines of learning stem from theology; hence the term “theology is the mother of all learning”. The carrier and his message will be scrutinized in this research in order to establish the contribution of the Preacher and his/her homilies to the issues of transformation, development and healing of human society.

7. RESEARCH QUESTIONS

In a major research, the topic under investigation is divided into sub--questions that help the researcher to deal systematically with the phenomenon in question and the following are tabulated below.

7.1.1. Has homiletics anything to do with the transformation of a human being and his society?

7.1.2. Can a Preacher be part of the development of human society?

7.1.3. Is the preacher still in business or has he been replaced by other artists?

7.1.4. In the light of the prophecy that the world will be destroyed, is it worthwhile to work for development and healing of the earth?

7.1.5. Can homilies heal human society?

8. RESEARCH METHODOLOGIES

A research of this magnitude must engage and employ both the qualitative for prose and narrative; and quantitative for statistical comparison charts. “Commonly used qualitative research methods include participant observation, direct observation, and unstructured or intensive interviewing. The term field research is often used to include all these methods... (Thus, we will be using field research and qualitative research somewhat interchangeably, as they are both used interchangeably in the research literature)” [Rubin& Babbie, 1993:358]. This method features prominently in social research in that it “helps us find rights, judge which sources of data are most valid for what we need to know, ask critical questions about public issues and reports, and derive our own conclusions with some degree of certainty. Even when we seek answers in other researchers’ findings, we will still need to conduct research of our own to assess which of the published reports to trust...Measuring the social world is a complex process. Social research is concerned with the things that are changing even as we measure them, and that change even more because we measure them. In fact, much of the time we study how things are in order to provide useful information that will help us change the things we are studying” (Lune, Pumar, Koppel, ix:2006).

The field of practical theology involves this: method as qualitative, includes case studies and narrative in nature and application. The show- case churches, namely Tshigubu church, Lutheran Church and Calvary Christian Church, all in the context of Venda, will be studied. “It is often not practical or possible to study an entire population, so it is necessary to make general findings based on a study of a subset of that population. A subset of a population is known as a sample” (Melville& Goddard 2001: 34). 10 members from each of these churches will be interviewed with a fair representation from all age groups and strands of leadership roles in each particular church. Also, the Preachers Billy Graham, Martyn Lloyd-Jones and John Chrysostom will feature in the study to show how preaching can be a developmental, transformative and therapeutic tool. Sampling is an empirical survey research method that depends upon a portion of the whole which is assumed to represent a population accurately. Therefore, the techniques by which the

sample is chosen are vital to the validity of the research findings. The research is properly located in the field of practical theology, as preaching, healing and change in people and about people is in this field.

The other method to be used in this research is quantitative, which will use numerical data to bring the study into the framework of comparison. These methods, which have been at the centre of debate since the 1980's are explained and will feature prominently in the research in order to help draw a comparison.

“Qualitative methods of research emphasize depth of understanding...attempt to tap the deeper meanings of human experience, and...tend to generate theoretically richer, observations which are not easily reduced to numbers... The Quantitative methods on the other hand emphasize the production of precise and generalize the statistical findings. When we want to verify whether a cause produces an effect, we are likely to use quantitative methods” Rubin and Babbie (1993:30).

The research will be carried out beginning with investigation from literary works in order to establish the historical basis of classical civilization. The main perspective will include assessing and inquiring the transformational, developmental and healing elements of human society. The feasibility framework is also to help locate the research in the context of the limitations and focus on the problem to be solved has to be narrowed. The focused scope is vast and narrowing it to specific related materials. A bridge will be created to link the topic to our present time. This will be in bringing the topic to be researched into the context of where the researcher can conduct research effectively. Venda is a land of kings and chiefs, and the Preacher of transformation, development and healing of human society cannot but rise from this context to find out whether this rural culture has any bearing on change, development and healing in improving the plight of the majority of our people. The research will be conducted in three church denominations, namely The Lutheran of the reformation church, one African Independent Church, (popularly known as Tshigubu Church) and Calvary Christian Church of the Charismatic Churches. These churches have been rooted in soils that have the spiritual, psychological, social anthropological, economic, agricultural, cultural, religious and political undertones that permeates the whole research ethos. A brief historical frame of reference about the

beginnings of these denominations will be stated and compared to the phenomenon under study. If the scope could widen it would take several decades to do the research. In narrowing the sampling is to enable the research to encompass manageable parameters. In order to have an accurate data collection, the interviews will be of an ethnographic probing type, and well-structured questionnaires will bring out information in the said churches. This will help to find out whether the phenomenon under inquiry has been neglected or enhanced by the theological persuasions of the denominations. The impact of the preaching on the mindset of the people is to be assessed on whether, it has a transformational, developmental and healing thrust.

9. LITERATURE REVIEW

The literary genre of some classic material:

9.1. Matthews & Platt (1995)

The western humanities .volume 1: Beginnings through the Renaissance

A history of civilization of classical times, placing the cultural achievements of western tradition in their historical context.

9.2. Geoffrey Hurd (1973)

Human societies an introduction to sociology

This is not a book about sociology; it is a book about human societies. It is, however, written by sociologist and presents a sociological way of looking at societies.

9.3. John Stambaugh and David Balch (1994)

The social world of the first Christians.

The Christian message, first preached in the villages of Galilee and Judea, then in the temple city of Jerusalem, spread during the period when the books of the New Testament were being composed throughout the Greco-Roman world.

9.4. John R. W. Stott. (1982), *I believe in Preaching*

He has tried to bring together several complementary aspects of the topic of preaching, which have often been kept apart.

9.5. Billy Graham (1956), *The secret of happiness*

He brings a preacher's perspective to the beatitudes, with a call to transformation and regeneration.

10. DATA ANALYSIS AND INTERPRETATION

The data gathered through these multiple research methods namely:--literary works, interviews and questionnaires will be analyzed in the light of practical theology and related to how the church can apply the findings. The homiletic data in reference to transformation and development of human society will be deciphered and analyzed holistically. The analysis will be done inductively; the interpretations and reflections will be for the use and benefit of the wider body of Christ, the Church.

11. RESEARCH GAP

The research on development and transformation may have been attempted and done many times with emphasis on very complex theories that are dominated by academic jargon that seem to sideline the Preacher and rural environs . In this research, transformation, development and healing of human society from the perspective of the preacher, are looked at from a holistic approach that has a therapeutic ethos. The pulpit and the homilies that transform, develop, heal and are critical to society. The contribution of this research to the knowledge gap is not only in synergy of the topic to the preacher, but in pulpit being the tool to transformation, development and healing of the human society.

12. SIGNIFICANCE OF THE RESEARCH

The involvement of Practical theology in the investigation of the phenomenon of transformation, development and healing in a homiletical way, apparently is a significant synergy and contribution to the whole homiletical and theological field. The inquiry into some of main line, charismatic and African independent churches as to whether they have had divergent or similar persuasion in regard to the phenomenon is also a significant contribution. There have been researches that are focusing on individual components of the research topic but non coming from the synergy of the components as they relate to

preacher and his/her message with a perspective of theology that is focusing on transformation, development and healing of the human society.

13. AIM AND PURPOSE OF THE RESEARCH

13.1. The main aim and purpose of the research is to find out and establish whether Preachers who are based in the mainline churches, charismatic and African Independent churches have through their homilies impacted on transformation, development and healing of human society. Has the Preacher been an agent of change or has s/he outlived her/his usefulness in bringing healing to the human society?

13.2. The researcher shall try to show from literary works the story of ancient civilization's contribution to transformation, development and healing of human society.

13.3. The researcher shall aim at showing this from three different Churches streams of persuasion namely: one of the Reformation church, one of the charismatic and one African Independent church, is to find out their understanding regarding transformation, development and healing of the human society.

13.4. The researcher exploits the theological understanding of the phenomenon to enable the praxis of unleashing the Church's potential to preach effectively on the transformative, developmental and therapeutic homilies.

14. DELIMITATION AND LIMITATIONS OF THE STUDY

The research of this magnitude can take several years to undertake. Therefore one needs to set parameters and scope in order to give manageable limits. Apart from literary works which shall come from books, journals and electronic data, the research based on interviews and questionnaire shall be conducted within the northern part of South Africa in the Limpopo province. Since the researcher is acquainted with the southern Africa context, it shall enable him to overcome any hindrances which may be raised by suspicion and reserved attitudes which are given to an outsider. The materials engaged will have classical and current practical theology literature that has homiletical information, transformation, development and healing. There can be many dissertations

to be done from this study, but the focus will be on the practical realities that the interviewed and questionnaire returns from the key Preachers and ten of their membership in the three Churches, in the Thohoyandou and Sibasa area, Vhembe district in Venda. The historical accounting of facts, regarding the buildup of the transforming gospel and other literary works shall be a background to this enormous work of preaching. The theological streams of the East, west and Africa will meet in this dissertation, but will be limited to transformation, development and healing in the preaching environs.

15. DEFINITION OF TERMS

15.1. Charismatic.....Charisma divinely conferred power or talent; capacity to inspire followers with devotion and enthusiasm; hence Charismatic Greek, Kharisma (kharis, favour, grace).The churches that put emphasis on gifts of the Spirit.

15.2. Development.....to release the unfolded, latent potential

15.3. Healing..... Restore to health/

15.4. Homiletics..... The science of preaching

15.5. HomilySermon

15.6. Human Society.....social mode of life, the customs and organization of an Ordered community.

15.7. Kerugmatik.....the preaching ethos

15.8. Mainline..... The Older churches that where of the main stream Christianity, e.g. the reformation churches

15.9. Phenomenon..... the topic under research

15.10. Perspective point of view. The way or angle it is view from

15.11. Sola-scriptura..... only scripture has authority

15.12. Transformation..... Metamorphosed, change, transmutation

15.13 . Sola Fide..... Only faith is the basis of our salvation.

15.14. Sola Gracia.....Only grace that saves not human effort.

15.15. Sola Christus..... Only Christ is our salvation, no need for additions, He is sufficient for salvation.

15.16. Tshigubu.....Drum

16. OUTLINE OF THE DISSERTATION

The findings in this dissertation are presented in **Seven Chapters**.

In Chapter one, deals with--the background of the study, theoretical framework, the conceptual framework, the development of civilization before the Greeks, preliminary suppositions, problem statement, and research questions, research methodology, literature review, data analysis and interpretation, significance of research, aim and purpose of the research, delimitation and limitations to the study and definition of terms.

In Chapter two, deals with the modus operandis, methodology which embraces the qualitative and quantitative and the summary thereof.

In Chapter three, deals with a brief overview of transformation and development through the ages.

In Chapter four, deals with the three preachers namely: John Chrysostom, Martyn Lloyd Jones and Billy Graham, their homilies and contributions to the phenomenon.

Chapter five, deals with the brief history of the three Churches: namely Tshigubu Church, Lutheran Church and Calvary Christian church and documented interviews presented and data analysis.

In Chapter six, deals with preaching, transformation, development and healing. It also deals with the Venda society in context covering the three major Royal houses namely: Ramabulana, Tshivhase, Mphaphuli and Bantustan policy and its effects in the perpetuation of underdevelopment.

In Chapter seven, deals with evaluation, recommendations and conclusion.

CHAPTER TWO

RESEARCH METHODOLOGY

2.1. Introduction

The research of this nature unfolds its plan of operation, *modus operandi*, in terms of using the time tested methods of qualitative and quantitative. “Both qualitative and quantitative empirical research designs. It should be noted that in practical theology, the term ‘empirical’ is interpreted very broadly. Practical theologizing stays close to reality, not up in the air. This in itself can be considered ‘empirical’. A wide range of scientific methods can fathom concrete praxis, such as historical, philosophical and literary methods. Academic work requires sound scientific methods to research a chosen theme in praxis. Solid empirical methods include qualitative methods like interviews and case studies, and quantitative methods like the use of questionnaires and statistical processing of the results” (Pieterse 2001:14), (cf Van der Ven 1993, 1998:52-58). These methods are not opposites but complement each other (Van der Ven 1998:58-60).

In this research transformation, development and healing of human society from a homiletical pastoral perspective will use these methods in unraveling the quest for solution to the problematize statement.

2.2. Research Design and Methods

In order to carry out this research there is way that is pointed out on the areas that will guide the study on “**transformation and development of human society: a homiletical pastoral perspective**. Qualitative and quantitative methods, practical theology and pastoral care, in relation with the study, hinges on people in real situations that need Godly intervention in the quest to find practical answers to their plight of underdevelopment, and lack radical transformation that can address their condition.

Pastoral thrust: “Ever since Rene Descartes (French philosopher and mathematician; 1596-1650) split the human being into two separate but interacting entities- body and mind- philosophers, psychologists, physicians, others have been trying to put the organism back together again- to treat it as a unified, organized whole. The holistic, or organismic, viewpoint, as expressed in the field of medicine, holds that in any illness,

whether physical or mental, both mind and body must be treated. A holistic theory of personality, focuses on the whole organism as a unified system rather than on separate traits, drives, or habits” (Hall and Lindzey 1985:197), (cf, Kung 1980:5). Healing is linked to the transformation and development from a personal inner healing through regeneration and, conversion to healing of societal maladies; be it underdevelopment, political, social, spiritual, emotional and psychological. To address these maladies therapeutically, a holistic approach is critical. Pastoral healing role is critical to the research undertaken in order to put the preacher and his homilies at the cutting age rather than being side-lined by the Descartesian dichotomy.

“**Holism**, which traces its roots back to Aristotle (Greek philosopher,342-322 B.C), Baruch Spinoza (Dutch philosopher,1632-1677), and William James (America psychologist and philosopher; 1842-1910), is related to the Gestalt movement that evolved in Germany just before World War I. Holism asserts that the organism always behaves as a unified whole, not as a series of differentiated parts. Mind and body are not separate entities but parts of a single unity, and what happens in a part affects the whole. Conversely, the laws of the whole govern the functioning of its parts” (Hall and Lindzey 1985:197). The research undertaken regards the holistic approach and multidisciplinary approach to be the appropriate one as people centred research with multiplicity of challenges demand such an approach.

2.2.1. Qualitative Method

Dezin and Lincoln (1998:3) define qualitative research thus:

“Qualitative research is multi-method in focus, involving an interpretative, naturalistic approach to its subject. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meaning people bring to them”.

“Qualitative research is a process of careful, rigorous inquiry into aspects of the social world. It produces formal statements or conceptual frameworks that provide new ways of understanding the world, and therefore it comprises knowledge that is practically useful for those who work with issues around learning and adjustment to the pressure and demands of the social world” (McCleod 2001:3), (Swinton & Mowat 2006:31).

In both the above definitions this research seeks to undertake the phenomena that are being being studied, namely; transformation and development of a human society: a homiletical pastoral perspective. A rigorous and careful inquiry will provide news of understanding development and transformation from a preacher's perspective in rural areas. Rubin and Babbie further explain the understanding of qualitative in the following way: "Commonly used qualitative research methods include participant observation, direct observation, and unstructured or intensive interviewing. The term field research is often used to include all these methods... (Thus, we will be using field research and qualitative research somewhat interchangeably, as they are both used interchangeably in the research literature.)" (Rubin & Babbie 1993:358). The preacher is well placed to participatively observe as he/she catalytically promote the transformative experience which is critical to move people from their inhibiting mode to a progressive mode. According to Zalm (2000:211-18), "Transformative experience alters action. Knowledge resulting from phenomenological inquiry, becomes practically relevant in its possibilities of changing the manner in which a professional communicates with and acts towards another individual in the very next situation he/ she may encounter. Phenomenological knowledge reforms understanding, does something to us, it affects us, and leads to more thoughtful action" (Van der Zalm 2000).

In this particular research, being qualitative is narrative prose writing of both the theoretical and conceptual, was engaged.

2.2.2. Quantitative Method

Quantitative method is of more empirical studies; and is more prominently used in scientific laboratory experiment where the variables are measured and scales weighed in naturalistic terms. The graphs, charts, and statistics are used; and comparisons are easily made in this method. "The Quantitative methods in this research shall emphasize the production of precise and generalize the statistical findings. When we want to verify whether a cause produces an effect, we are likely to use quantitative methods" (Rubin and Babbie, 1993:30).

Another author, Russel (1995:478), describes quantitative research as research in which values of variables are characterized by numbers or symbols." In quantitative research,

many variables of a large number of cases are measured and data are summarized and analyzed with statistical techniques. “Quantitative research may be classified as descriptive, analytical or experimental. It is practically designed to test theory.”

(Creswell 1994; Morse & Field 1995; Taylor 2000: 164).

The researcher endeavored to undertake to investigate whether the Preacher and his homilies have had any transformational and developmental significance and Pastoral healing to human society. The three preachers namely: John Chrysostom, Martyn Lloyd Jones and Billy Graham were preachers who transformed, developed and healed their societies through the preaching of the gospel. I shall also explore in this research the eternal nature of man and his finite nature which are inseparably interwoven. The earthly callings have a heavenly bearing. The homily is as old as mankind. God is a speaking God. The verbal divine ministry is the calling of a Preacher. Since it is inconceivable and unmanageable to contend the vast historical knowledge about homiletics and the history of civilization and development, the researcher shall summarize the scope of thousands of years in order to help give a solid background.

The field of practical theology involves this method as qualitative is casestudies and narrative in nature and application. The show cases of Churches, namely the Tshigubu Church of the African independent tradition at Vhufuli, the Lutheran Church of reformation at Geogrenholtz mission at Ha-Luvhimbi and the Calvary Christian Church of the Charismatic tradition at Lwamondo, all in the context of Venda will be studied. In these Churches, 10 members from each Church shall be interviewed with a fair representation from all age groups and strata/levels of leadership roles in each particular church. In this research, I have selected three Preachers namely: Billy Graham, Martyn Lloyd Jones and John Chrysostomo. These Preachers will be studied and a comparison drawn to show how preaching can be a developmental, transformative and therapeutic tool.

- **Participant observation.**

Peter Reason (1994:10) asserts that, “we can only truly do with persons if we engage with as persons, as co-subjects and thus as co-researchers.” Also Bogdan and Taylor (1998)

say that, “participant observation is characterized by an extended period of intense social interaction between a researcher and the members of a social group in the milieu of the latter”(Swinton and Mowat 2006:137).

The researcher shall engage the three Churches from a cross section of faith persuasion. In doing so, he also uses his personal participation in the funerals, weddings, regular church services and life in general gives the researcher a substantial contextual understanding of the investigated churches. The researcher has been personally present in many of the homilies that are delivered in the Venda area for more than 11 years. This experience and observation will become useful in the evaluation and the analysis of data.

- **The research position in the field of Practical theology.**

“Practical theology is the mutually critical correlation of the interpreted theory and praxis of the Christian fact and the interpreted theory and practice of the cotemporary situation” (Tracy in Browning 1983:76). The research is, therefore, properly located in the field of practical theology as preaching is a contextual phenomenon rooted in praxis. The literary work was engaged and case studies undertaken. Therefore, “a good deal of the diversity within Practical theology relates to the various methods through which this knowledge of the situations is captured, analyzed, understood and recorded. Historically, the primary mode of analysis and data collection has emerged from a continuing dialogue with the social sciences. The social sciences have offered practical theologians vital access to the nature of human mind, human culture, the wider dimensions of Church life and the implication of the social political dimensions of society for the process of theological reflection. It is true that some usages of the social sciences have been uncritical and theologically questionable. Nevertheless, they have offered practical theology-a useful mode of dialogue that has enabled it to uncover important data for theological reflection. While a variety of social sciences have been utilized by practical-theology namely psychology, sociology, philosophy, and anthropology, the exploring of the relationship between theology and social sciences specifically as it relates to use of qualitative research is one way in which we can begin to look behind the veil of normality and see what is actually going on within situations. The relationship between theology and social science has always been tense. Some argue that the social sciences are wholly

incompatible with theology and that social science methods are therefore inappropriate tools in the task of doing theology” (Milbank, 1990). But we are fully aware of the dangers of accepting theology without engaging in any meaningful theological critique (Swinton and Mowat 2006:1X).

- **Data collection Techniques**

The data collection techniques, which were used for this research, are questionnaires and face to face interviews. “These methods for gathering data are most common in survey-research. The research methods of social sciences have long been a source of debate, and the search for methods more appropriate than those offered by natural sciences has come to the fore. Quantitative methods were initially favoured, but a growing appreciation and recognition of qualitative methods has developed over the years” (Morgan & Smircich, 1980:491-500).

According to Denscombe (2002:2), “a good piece of research will depend on those who evaluate the work and that the research should meet the particular expectations of those who read it.” The researcher had to use methods which best investigate the problem so as to come up with precise and valid data.

- **Interviews**

According to Descombe (1998:110), “interviewing is no easy option and it therefore needs good planning, proper preparation and a sensitivity to the complex nature of interaction taking place during the interview itself.” While Rubin and Babbie (1993:342), says, “rather than asking respondents to read questionnaires and enter their own answers, in an interview the researcher sends interviewers to ask the questions orally or, asks the questions personally and records the respondents’ answer.” This is one of the ways which was undertaken to interview the 10 members from a cross section of the leadership and lay and young members of the each respective church in order to research empirically.

- **Questionnaires**

“There are a number of advantages in having the questionnaire administered by an interviewer rather than the respondent. To begin, the interview surveys typically attain higher response rates than mail surveys. A properly designed and executed interview

survey ought to achieve a completion rate of at least 80% to 85% (percent)... Respondent seem more reluctant to turn down an interviewer standing on their door step than they are to throw away a mail questionnaire” (Rubin & Babbie 1993:342). This was the approach taken in this research and questionnaire administered by the interviewer.

Historical data from literary genre, other relevant sources that help the research.

“Historical/ comparative analysis is usually considered to be a qualitative method, one in which the researcher attempts to master many subtle details. The main resources for observation and analysis are historical records... The method’s name includes the word *comparative* because social scientists- in contrast to historians who simply describe a particular set of events- seek to discover common patterns that recur in different times and places. Many historical writings can be found in social work literature. Biographies of social work pioneers comprise a large segment of these writings” (Rubin and Babbie 1993:424). The main focus of the research is on transformation, development and healing from a homiletical view, but a slight historical base, is essential to bring perspective that enrich the study. Especially that some sources on preachers and churches under study are ancient. The three preachers mentioned above namely: John Chrysostom (who contributed to development and healing by building hospitals), Martyn Lloyd Jones (a physician turned preacher. Instead of diagnosing disease in people he diagnosed the word to suit the spiritual condition of humans bringing a holistic therapy) and Billy Graham (change of heart campaigns bringing transformation and healing) shall be engaged to the three churches namely: Tshigubu church, Lutheran Church and Calvary Christian Church in Venda, where the main research was conducted. The data will be analyzed and synchronized to engage the three Preachers and three churches. The brief historical account of the contribution of Christianity was narrated linking the Preacher to the phenomenon being studied.

In this research, both methods are used and applied in order to maximize and enhance the data collection for later analysis, in the understanding of the hermeneutics of data. The data is validated through triangulation; in simple terms: ask the same question to three different respondents, and if they give similar answers, they validate your data. If the respondents give contrary answers there is a falsification of the supposition or hypothesis which may lead to a re evaluation of the original premise. The theoretical frame work

which stems from using literary works of others, is used. Since the research has to use the perspective of a homiletical person, Billy Graham, it is stated in one of the books that, he preached in more than 350 Crusades worldwide to 210 million people. Who else can have the perspective about the gospel impact on transformation, development and pastoral healing of human society, other than Billy Graham himself.

A study of modern approaches to the Christian mission reveals that there is “a longstanding debate between an evangelical approach that advocates a word ministry and ecumenical view that argues for a deed emphasis.” According to Bosch (1980), there are ‘two positions which has brought confusion and damage to Christian missions’. “Today one can still find those vehemently defending either the word or the deed emphasis almost to the exclusion of the other- but such are, fortunately, a small minority. Most of those involved in Christian mission realize that it’s not an either/or but a both/ and, even if the emphasis falls somewhat on the one or the other. Most people today would argue for the integration of word and deed in order to faithfully bring the gospel to the world. Such, of course, gives more validity to the work of Christians who are involved in activities such as agricultural missions, community development, medical assistance, hunger relief” (David J Evans, elta 2003:10).

The Preacher is supposedly to be an agent of development as the preaching of the word is expectedly practical in application. The Preacher is expected to cross into a cultural context and be a prophet, a transformer, a developer, and a healer. There are many other men of God whose literature is used as authorities in homiletics of contemporary time among these are; namely, Peters (1986), Stott (1992), Chrysostom (398 AD), Pieterse (2001) preaching in a context of poverty, and Malan (2000), who has written on youth ministry in which he depicted the biblical eight ministries; one of which is *preaching/kerugma and the other being Pastoral care*. The ‘down memory lane’ or time line is used in showing the preachers from centuries ago to the contemporary times.

The conceptual methods have to explain concepts that this research is centered on. In this context, it is transformation, development of human society from a homiletical pastoral perspective.

The research was carried out beginning with the investigation from literary works in order to establish the historical basis of classical civilization. The main focus was on assessing and inquiring the transformational, developmental and healing of human society elements. The feasibility frame work perspective was used to help locate the research in context of the limitations and focus on the problem were has narrowed. The scope was vast and narrowing it to specific related materials was the focus. A bridge was created to link the topic to our present time, in the Venda context and with global applications. This was done in order to bring the topic researched in the context of where the researcher did his research effectively. The research was conducted in three Church denominations, namely: The Lutheran of the Reformation Church, one African Independent Church, (popularly known as Tshigubu Church) and Calvary Christian Church of the Charismatic Churches. The historical frame of reference about the beginnings of these denominations was stated and compared in the phenomenon under study. The research was narrow down only to three congregations for the accurate data collection. The interviews ethnographic probing type and well structured questionnaires, which were used to draw out information in the said Churches, was helpful to find out whether the phenomenon under inquiry has been neglected or enhanced by the theological persuasions of the denominations. The impact of the preaching on the mindset of the people, was assessed as to whether it has a transformational, developmental and healing thrust.

2.3. Preliminary Summary

The methods used in this research are qualitative, quantitative, participant observation, questionnaires, interviews, literary works, journals and engaging three churches namely: Cavalry Christian church, which represents an affluent congregation at Lwomondo, Lutheran Goregoneholtz, at ha-Luvhimbi in ha-Tshivhase-Thohoyandou, representing middle class and an African independent church in rural area which represents poor, Vhufuli of Tshigubu church. All these churches are in the context of Venda Vhembe district, in Limpopo, South Africa. The comparison in the doctrinal position is checked out whether it has a bearing on impacting the phenomenon under investigation. The

analysis of data and interpretation is done in order to find out whether the assumptions are proven true or falsified in the process of investigation. The findings are for the benefit of the body of Christ at large and the government at local level and globally in order to grant insights that can make homiletics a transformational, a developmental and a healing tool to human society.

CHAPTER THREE

A BRIEF OVERVIEW OF TRANSFORMATION AND DEVELOPMENT THROUGH AGES

3.1. Introduction

In attempting to locate the Preacher's key and critical position in transformation, development and healing of society. A brief attempt of a lay out to picture civilization as in ancient times shows, that in our times these concepts of transformation, development and healing of human society, as discussed in the above chapter, are not new, but have roots from ancient and old times and is necessary in creating the needed bridge. Therefore to put humans and where they come from and the responsibility God has given them to work the earth and develop it and transform it.

3.2. A Brief History of Civilisation of Classical Times

The origin of humans is, according to the biblical narration, from God and is scripture based. The first humans were made to honor and glorify God. They are also given a mandate to *multiply, fill the earth and work it and develop it and transform it* to the glory of God. The theory of the origins of the homo-sapiens has the biblical source, and scientific speculative origin. According to the scientific source here is the speculative view: Beginnings

“As we probe, further into the depths of space, we are looking ever further back in time towards the beginning of the universe. That beginning, thought to have taken place less than 14 billion years ago, may have been a single ‘Big Bang’ the explosion of a primeval atom which created space and matter. What took place before the ‘Big Bang,’ is still unknown” (Grego 2006:16). This is a snippet of the scientific view of the beginning of the universe. In this research however, the premise will be focused on the biblical source which affirms that when God created human beings He placed them in the garden of Eden and gave them dominion to rule and work the earth. The work ethics, therefore, have

their origin with the creator who is always working. The first humans were granted a: Worshiping intuition and were Priests and Preachers of the wonders of God in his creation masterpiece. The history of human civilization stems from the valley of the Tigris-Euphrates area, where God had planted a garden and charged our forbearers to take care and work it (He commanded them to continue transforming, developing and healing the earth). In the place which is historically known as the Fertile Crescent and is located to be the origins of the first humans and their responsibility to work the earth and take care of it.

The whole issue of transformation, development and healing of the land is in the terrain of this research and are very importantly located in the field of practical theology and pastoral care. Humanity fall from grace and the bristles and thistles came to be part of human being's negative experience and consequential hard condition of human existence. From hence forth, the effort of humans to undo the fallen condition has been an uphill struggle and change, progress and healing are critically essential in the quest for human endeavour.

Many rural people are simple and unsophisticated but they have faith in God. When it comes to transformation and development; even in the preaching, it becomes a farfetched dream. This is because the prophetic teaching about the catastrophic destruction of the earth is eminent, so the question arises as why one should work for development and transformation and healing of society as it is a given that the condition will result in a chaotic demise that cannot be changed? The other reasons could be the road towards transformation, development which is an uphill struggle which paralyses, intimidates any effort for progress.

It is undeniable that there appears to be more challenges against transformation, development and healing of the human society. The research in question seeks to assert the Preacher as key to many critical transformational, developmental and therapeutic issues. The phenomenon that is being studied is an issue that affect humans at all levels. Be it at mindset shift, spiritual, emotional, resolve and all other aspects of life.

The above mindset is confirmed when natural disasters like earth quakes, tsunamis, hurricanes and tornados occur. Is it worthy to work for transformation, development and

healing when the forces of nature seem to destroy all that is meant for the good of humanity?

During the enlightenment period, the humanist took from the church the onus of transforming and developing on their shoulders trying to build a heaven-on-earth without God. According to the Bible, the sons of Ham are the builders of cities. After the flood the descendants of Ham became builders and hunters. “Cush was the father of Nimrod, who grew to be a mighty hunter before the Lord; that is why it is said, “like Nimrod, a mighty hunter before the Lord.” The first centers of his kingdom were Babylon, Erech, Akkad and Calneh, in Shinar. From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, Calah and Resen, which is between Nineveh and Calah; that is the great city” (Gen 10:8-12). Some biblical scholars ascribe these Cushites to be ancestors of Africans, who are builders of cities. The majority of vast plantations in the west and majority of cities were built on the backs of slave labors. The beautiful masters’ houses of slaves were built by African though they lived in deplorable housing conditions. “Dark am I, yet lovely, o daughters of Jerusalem, dark like the tents of Kedar, like the curtains of Solomon. Do not stare at me because I am dark, because I am darkened by the sun. My mother’s sons were angry with me and made me caretaker of the vineyards; my own vineyard I have neglected” (Song of Songs 1:5-6).

This shulamite woman who is a shepherdess, who was in love with King Solomon, depicts Africa, who is dark and lovely, yet is busy being a care taker of other people’s vineyards while neglecting one’s own. If there is a continent which nature has endowed with inexhaustible mineral wealth of different kind sand other natural resources, is Africa. Africa is supposed to be leading in the building of infrastructure, economic endeavours and spiritual ethos, but busy with other peoples’ vineyards while neglecting its own vineyard. Another narrative is in the following chapter of Genesis and depicts the story of the tower of Babel. It is depicted as follows: “Now the whole world had one language and a common speech. As men moved eastward, they found a plain in Shinar and settled there. They said to each other’ “come, let’s make bricks and bake them thoroughly.” They used bricks instead of stone, and bitumen for mortar. Then they said,

“Come, let’s build ourselves a city, with a tower that reaches to the heavens, so that we make a name for ourselves and not be scattered over the face of the whole earth.” But the Lord came down to see the city and tower men were building” (Gen 11:1-5). The Lord was not against development but the blatant pride and disobedience of not spreading out and filling of the earth by the people, was a contradiction of his command.

Also when civilization removes the creator from the centre of whatever development and transformation is taking place, it is a recipe for problems and confusion. There were also builders and architecture in the pagan world who also built temples to their gods. The following quotation shows one of the ancient infrastructural development of the before Christ times, in 2100 BC to be precise. One can also learn from the Mesopotamia early civilization that: “The most prominent structure in the Sumerian city was the Ziggurat, a traced brick and mud brick pyramid that served as centre of worship. The ziggurat



FIGURE 1.9 Ziggurat of Ur. Ca. 2100 B.C. Ur (Muqaiyir, Iraq). A temple to Nanna, the moon god, stood on the top of the ziggurat, which was terraced on three different levels. On the first level was an entranceway approached by two sets of steps on each side and one in the front. The base measured 200 by 150 feet and stood 70 feet high.

resembled a hill or stairway to the sky from which the deities could descend ... of the numerous ziggurats and temples that have survived, the best preserved one is at Ur in the southern Mesopotamia (modern Iraq) (figure 1.9) ... built around 2100 B.C., this ziggurat was laid out to the four points of the compass...The citizens of Ur built this ziggurat to the moon god Nanna” (Matthews and Platt 1995:11-12).The Old building is standing intact and still very strong, only that it has sunk in the soil. All civilization and development can attest the role that Priests/ Preachers have had in primitive ancient societies and can be traced even to these modern contemporary times. One cannot remove the Preacher from his persistent presence even in situation where the status call preferred to overlook and side line the Preacher. The Greeks and Romans both featured in --classical times in literature and architecture have a gallery of work that ascribe to the contribution of the Christian Preachers in bringing civilization to where it is currently. “Unlike the Greco-Roman deities, who were seen as encouraging and supporting human achievement and excellence in many areas of life, the God of the Hebrews was primarily concerned with the ethical conduct of human beings and their obedience to his laws. Yahweh’s jealousy extended to all forms of human expression insofar as they detracted from his worship. As a consequence, the arts and humanities, when allowed in Judaism, tended to be subordinated to religious concerns. Ultimately, Jewish culture found its voice in the ideals of the Bible, among the highest moral standards of any ancient people. The Jewish vision, which still drives Western reformers and revolutionaries today, demanded social justice for every person, no matter how poor or powerless, within the human community” (Matthews and Platt 1995:156).

The Preacher is invigorated and energized by the ethical dictates of the Creator to champion the cause for transformation, development and healing of human society by the conviction and belief in the God of the Bible. Matthew and Platt (1995), continues to argue that, “inheriting this conception of God and culture, the Christians reinterpreted it and gave it their distinctive stamp. After the fall of Rome, when Christianity emerged as the religion of the west, the Judeo-Christian tradition merged with the Greco-Roman heritage to form the basis of Western civilization. Following the teaching of Jesus, the early Christian perpetuated the Jewish emphasis on God’s unity and omnipotence as well

as the demands for stringently ethical behavior. Accordingly, Jesus' golden rule- to treat others as one would like to be treated- became the goal of devout Christians. The first Christians also laid great emphasis on taking care of the sick, the impoverished, and the homeless- a tradition that has given rise in Western civilization to a wide variety of private and public social relief programs" (Matthew and Platt 1995:156). This argument is supported by the following scholars who points that care and healing of the soul are cardinal things for the Preacher who is involved in bringing change, progress and healing to the community. During the time of the Ads, Preachers also were deeply concerned about the improvement and healing of people's lives in uplifting and bettering them.

"Man has to reckon with original sin. Hence, the primary task of the Church is not world conversion by preaching and social action but the evangelization of the world by proclamation of the gospel so that those who are to make up the true Church may have an opportunity to respond to that message as the Holy Spirit brings conviction to their hearts...,but it does not preclude making Christianity practical in daily life in society by the Christian who is also a citizen" (Cairns ,1981:51). None can deny this gospel imperative which is holistic and always beckoning the believer to align his/her right to heavenly and earthly citizenship and the responsibility thereof, which is nurturing and caring for the vulnerable in society as mark of true piety. Life is an integrative thrust of *here* and *now* and *here-after*, more of a holistic approach than a monolithic dimension. It involves the preacher in multifaceted way, making the preacher a critical component the phenomenon. This is further affirmed in the following words about the care for souls.

"As Thomas Oden has argued in his brief but valuable study 'Care of souls in the classic Tradition', during this period of Europe's Christianization there was no one of greater stature than Gregory the Great (540-604 C.E.). If Augustine set the tone for medieval theology, Gregory established the basic patterns of pastoral practice in the post patristic Christian community. Becoming a Benedictine monk at the age of thirty-four, Gregory established a number of monasteries in Sicily and Rome; and his followers were responsible for numerous missionary endeavours in Spain, the Lombards, Sardinia, and Britain. Thus, his influence spread widely across medieval Europe. In the year 590 A.D

he became pope” (Gerkin:1997:38). Pastoral care is the art of taking care of humans in distress regardless of their belief and that entails also the pain which is caused by poverty, underdevelopment and any havoc that work against human progress. The reformer, Luther, had this to say about the plight and pain of the poor and suffering people who were underdeveloped and disadvantaged.

“Luther’s pastoral care likewise concerned itself with the care and protection of those who were victims of the uncaring practices of their society. For example, at the beginning of a long letter of pastoral guidance to Prince Frederick of Saxony, Luther writes:

“Our Lord and Savior Jesus hath left us a commandment, which concerns all Christians alike, that we should render the duties of humanity, or as scripture call them the works of mercy, to such as are afflicted and under calamity; that we should visit the sick, endeavor to set free the prisoners, and perform other like acts of kindness to our neighbor, whereby the evils of this present time may in some measure be lightened” (Gerkin:1997: 42).

Luther could advice the Prince about the concern for the disadvantaged who needed help and not to be over looked by the caring hand of Pastoral care which is progressive and healing in nature. This leads us to interrelate with the Catholics when they articulate their views as they engage the plight of the poor and disadvantaged in the quest of healing the human society through the gospel imperatives.

“Just as Christ carried out the work of redemption in poverty and oppression, so the Church is called to follow the same path if she is to communicate the fruits of salvation to men. Christ Jesus, though he was by nature God...emptied himself, taking the nature of a slave” (Phil, 2:6, 7) and being rich, became poor” (2 Cor. 8:9) for our sake. Likewise, the Church, although she needs human resources to carry out her mission, is not set up to earthly glory, but to proclaim, and this by her own example, humility and self-denial. Christ was sent by the Father “to bring good news to the poor... to heal the contrite of heart” (Luke 4:18), “to seek and to save what was lost” (Luke 19:10). Similarly, the Church encompasses with her the love of all those who are afflicted by human misery and she recognizes in those who are poor and suffering, the image of her poor and suffering founder. She does all in her power to relieve their need and in them she strives to serve Christ” (Vatican II,1981:357-358).

The western civilization is by inception has had the Preacher as a pivotal part in the whole quest of human transformation, development and healing of human society. The care for the sick, the impoverished and the homeless by the preacher and his constituency is the mother of modern social development and humanitarian focus that put humans in the lime light of change.

“The early Christian, rejecting the relatively closed nature of Judaism, turned their religion into a missionary faith; in the first generation of missionaries, Paul and other church leaders took Jesus to all people, addressing them as individuals regardless of their racial and ethnic backgrounds. Today, after two thousand years, nearly one third of the world’s population subscribes-at least nominally-to Christian beliefs” (Matthew and Platt 1995:156).

One is made to ask, could Civilization have taken another toll if the Christian Preacher was absent from the pages of history? Civilization has been a human endeavor for progress and has interchangeably been linked to transformation and development in an attempt to heal the maladies of the human society. Presumably the point of contention has been the desire of humans to develop, independently from God’s precincts, thus pushing the Preacher into the background from the mainstream of transformation, development and healing of society.

The transformation and development is a human and a godly endeavor, for He who made them also gave them responsibility to take care of the earth and work it. Persons alone are created in the divine image. Persons alone have been given the awesome responsibility of exercising dominion over the non human creation (Genesis 1:28). This stewardly dominion, to be sure must be that of the loving gardener who thoughtfully, cares for, and in a sense serves, the garden (Gen 2:15). It dare not be a destructive violation of the independent worth of the rest of creation. But God’s earthly stewards rightly cultivate and shape the earth that is placed in our care; in order to produce new beauty, more complex civilization, and greater wealth (Gushee 1999:21).

The challenge in taking care of the God--given land embraces keeping it, and developing it on behalf of God. The Old Testament promises: *“If my people who are called by my name shall humble themselves and pray, seek my face then I will hear from heaven, I will*

forgive their sin and heal their land” (2 Chro7:14). God desires the earth, the land to be healed in a holistic sense. The modern way of viewing life is to sideline the preacher who is critical to transformation, development and healing which are tools of bringing wholeness to society. The sidelining may have come through the scientific approach which puts and allocates faith to the illogical, abstract and unreasonable as it is metaphysical. Moreover, some religious fanatics have done outrageous acts in the name of faith. Faith like anything linked to human beings, is prone to abuse; just as science can be misused, even faith can be abused. When science falls into wrong hands, it does not seem to deter further investigations and research, but when religion and faith are abused, then, the Preacher must be ostracized as non developmental.

‘One of the increasingly clear features of modern era is that science has lost its story’ (Postman,1997: 29-32). “Science and technology do not, indeed cannot, provide the answers we need. Science helps us figure out how things work, but not why they or what they are for. Science cannot create. Because science is assumed to be value free and, it operates within a vision of what ought to be. It could relentlessly and efficiently disassemble; it could not construct an alternative whole” (Shenk 1993: 67).

Myers (1999:31), had this to say: “it was not always; science was once part of a larger story. Postman reminds us that the “ first science storytellers, Descartes, Bacon, Galileo, Kepler and Newton for example- did not think of their story as a replacement for the Judeo-Christian narrative, but as an extension of it”. Yet in the intervening centuries science and technology increasingly seemed to be able to explain themselves without need to include God as part of the explanation.

God became increasingly marginal to their story and was ultimately dismissed as no longer needed. Today science and technology explain themselves thus: “We work, don’t we? Nothing else matters”. Relationships, ethics, and justice are pushed to the sidelines. Yet technology and science form an inseparable part of working for human transformation. Immunizations, water drilling, improved agriculture practices, indigenous or folk science make positive impact in the lives of the poor. Any Christian understanding of transformational development must have space for the good that science and technology offer. Yet, to be Christian, this science and technology cannot be its own story, cannot stand apart from the biblical story that is the real story. We need a modern

account of divine action in natural order (Murphy 1995:325). If we fail to recover a fully Christian narrative for science and technology, one that recognizes God at work through science in the natural order, and one that places science at the service of life and enhancing relationships, we will bring the poor the same story –less science that is impoverishing the west. This would not be good news” (Myers,1999:51-55). This is because science views the Preacher as part to the complications and problems of man rather than being the solution: especially when advocating for ethics in the use of science, the Preacher is blamed for making modern man feel guilty.

“Since the Enlightenment society has been increasingly characterized by an optimistic outlook in which God plays a decreasing role. In the beginning it was a mere emancipation from domination and enslavement by the church. But as time went by the growing faith in man’s ability and science degenerated into emancipation from God himself. The Second World War brought new disillusionment and an attendant coldness towards God and the church. God became “bagatellized” (Verkuyl 1978:57) into a peripheral figure that can do nothing for the real life of man and his world. At worst, we have secularism here- even if people should think that God exists, they still ignore him, and sometimes even actively reject him” (Malan,2000:41-42). It is in such a culture that the Preacher should stand resiliently affirming that the God of reality is with his preachers and are at the critical centre of transformation, development and healing.

“This modern view of “man(sic)” who worships himself simultaneously starts creating his own gods. He makes gods that suit him-gods to serve the god that is man himself. Because of him being rooted religiosity, man then lives the illusion that he does indeed worship. In this way the heart of ancient paganism lives again. Man creates gods to draw the cart of his fertility, his safety, his health and so on” (Malan 2000:42).

In this era, the role of the Preacher is held suspect and misconstrued, sometimes even wishing that things should not go smoothly for the Preacher; yet he/her remains an enigma. “Ministers are among the most sensitive of people, and they are exceptionally vulnerable, for they are always in a dreadfully exposed position. It is for these reasons that when ministers get involved in difficult situations, they often make those situations

worse rather than better. Instead of bringing, to the situation that which can lead to solutions, they themselves become part of the problem. Or worse, they can sometimes create totally new problems that make the existing ones pale into insignificance” (Logan, Jr, 1986:53). The Preacher of bygone centuries carried the hope of the nation with them. In the present day, he/she carries the same hope of the nation that has come to affirm life, banish maladies, mediocrity, underdevelopment sterility, and has brought rejuvenation. Is the Preacher relevant and critical to transformation, development and healing of human society?

This warrants the researcher to relook briefly in the story that brought the changing gospel to humans. The whole focus is to link the then gospel to the present, as he grapples with transformation and development, showing its anchor in the word of God and in the context of the early church.

3.3. A Brief History of the Early Christian Times (from 41-70 AD)

The Preacher and his message of transformation; development and healing of society is not an invention of another gospel. It, is the same old story of Jesus’ saving love that connects from then until now in these contemporary times. Here below are quotations that link the Preacher to history. The messenger has a message that must be conveyed as received from the owner of creation; he/she says “Thus says the Lord”. The Preachers of transformation, development and healing of society are not the originators of the message. They are just bearers of the old story, which is about the things from above which enrich God’s co-workers, here and now, and prepare them for the hereafter. The gospel has been passed on like a relay race baton and each generation has benefitted from a transforming, developing and healing message with the divine mandate to pass it on, so that the next generation should also work for transformation and take care of the earth.

One of the primary values of “ the church history is that it links the past factual data of the Christian gospel with the future proclamation and application of the gospel in a present synthesis that creates understanding of our great heritage and inspiration for its further proclamation and application. Church history shows the Spirit of God in action

through the church during the ages of existence. Exegetical theology is linked in a meaningful pattern with practical theology as [the student sees] how systematic theology has made an impact on previous human thought and action” (Cairns 1981:17).

When history is put into context, it is evident that the Preacher has been a big part of transformation, development, healing and improving of human society. The gospel has linked ancient and modern times to the God--given responsibility of working and caring for God’s earth for His own glory till He comes again. We now turn to study the impact of this new religion on the many-sided ancient world. How did the primitive Christian community appear to contemporarise, and how was it that after a generation of toleration by the Roman authorities, it was overtaken by the catastrophe of the Neronian persecution?

“Significant of the Church’s slow spread through the Greco-Roman world is the silence of the Classical writers of the first century AD concerning it. Tacitus, Pliny the younger and Suetonius all writing between 110 AD and 120 AD, treat Christianity as a new phenomenon which has to be explained to their readers. The Jewish philosopher Philo does not mention the crucifixion in his critical analysis of the career of Pontius Pilate, which he wrote not much later than 41A.D Josephus mentions briefly John the Baptist and the martyrdom of James in 62A.D., but about Jesus (except in the Slavonic version) he is silent. Conspiracy or insignificance? We do not know, though one suspects the latter. So, the historian is thrown back on the Christian sources, on the Pauline Epistles written between 49 AD and 62 A.D, on Mark’s Gospel, on Luke-Acts written up slightly later, and Matthew as representing the tradition of the Church in Palestine and Syria post 70 A.D. The Christians hoped that the bridegroom would not tarry. Only when the parousia was delayed and Christians had lived and died in the Church was the oral tradition of Jesus’ life and teaching reduced to writing” (Frend 1965:24).

The early Christians realized that the second coming was not going to take place there and then, so it changed their expectations into an evangelical tool to spread the gospel to the ends of the world. “It dawned on the church that now was the time to work, before the Lord comes to take his bride, the Church, home. It is not an abnormality to work for

transformation, development and healing of our sin-sick world. Immediately after the crucifixion, it appears that Peter and the other disciples returned to Galilee (MK.14:28 and 16:7). There, however, Peter had a vision of the risen Lord, perhaps which is that recorded in John 21, and soon after the disciples abandoned their workaday lives to which they seem to have returned, and set out for Jerusalem. There they would establish redeemed Israel and await the return of their Lord. The ascension found them with their hopes restored and the experience of Pentecost confirmed them in their belief that Jesus was indeed the Christ, and that he had risen from the dead and sat at the right hand of God (cf. Acts 2:32 ff.).

Paul, however, emerged from the Arabian Desert with different views (The Qumran), community believed in the seclusion of an ascetic life in the desert, where as he believed in going into the gentile world and tell them about Jesus). He was determined from the beginning to carry the message beyond the bounds of Palestine to the Gentile world. The time had come to be “a light for the Gentiles” (Is. 49:6). “Jesus had been the second Adam, manifesting to the Saints the mystery that had been hidden from all ages and generations” (Col. 1:26), and for the pagans he was the ‘unknown God’ whom they worshipped in ignorance. Paul would now explain. At the conclusion of the first missionary journey in 49 A.D, the Apostolic Council wisely agreed that there should be two missions, one for the Jews under Peter, and the other under Paul. For the next decade, the Church’s history is dominated by Paul and his fellow apostles, Barnabas primarily, but there were others such as Appolos, Epaphras, Epaphroditus and Junias. Their activities amounted to vast proselytizing mission in Gentile country, carried out with the utmost vigor. What the Pharisees had attempted to do- and John the Baptist’s followers had shown the way at Ephesus and Alexandria-Paul and his friends set out to achieve. They aimed at preaching the Gospel from one end of the Mediterranean to the other before the Last Day over took them” (Frennd 1965: 25). The apostolic ministry continued in a very vigorous way through these followers who were unstoppable even in adverse conditions. This seed of the transforming gospel spread with strength even in persecution.

“There can be no doubt that Paul hoped to reach Spain and Illyricum, and the determination with which he traversed some of the roughest countries in Asia Minor in

the face of every type of peril showed the zeal and mettle of the man. It was desperate work, for the Gentile world, had somehow or other to be given the chance of repentance while there was yet time” (Frend, 1965:24-28). The quoted texts had no Ads to the number years but the researcher added them in order to bring clarity. The above information shows that the gospel message of transformation, development and healing is part of God’s plan to renew, restore and bring hope to a broken world. One cannot adequately research the phenomenon in question without putting it briefly in its historical setting to the research.

Cairns (1981:17), says that:“church history has a cultural value. The history of western civilization is incomplete and unintelligible without some understanding of the role of Christian religion in the development of that civilization. The history of human beings can never be divorced from the history of their religious life. The efforts of despots throughout the ages to eliminate the Christian religion have always resulted in the substitution of some false religion...One who has studied the history of the Church will never again be denominationally provincial. He will sense the unity of the true body of Christ throughout the ages. He will also be humbled as he encounters the giants of his spiritual past and realizes how much he owes to them. He will become more tolerant of those who differ with him on non-essentials but who, with him, accept the great basic doctrines of faith, such as the vicarious death and resurrection of Christ, which were emphasized by Paul in Acts 17:2-3 and ICorinthians 15:3-4 (Cairns 1981:17-18).

“The study of history is the best medicine for a sick mind; for in history you have a record of infinite variety of human experience plainly set out for all to see, and in that record you find for yourself and your country both examples and warnings: fine things to take as models, base things, rotten through and through, to avoid.” livy, (Titus livius, 59B.C.- A.D.17), extracted from Harris (1970:692).

It becomes apparent that any faculty of learning has a link to historical beginnings. In this research the phenomenon under study with its multi-pronged approach has historical bearing even though the whole topic is in the field of practical theology and pastoral care.

3.4. Preliminary summary.

Two views of the origin of humans are the biblical source and modern human scientific constructionist theories. In this research, a biblical outlook on human origins is of utter importance as it links humankind to a Godly: decree to have them work the earth and take care of it. Transformation, development and healing of society are concepts that are linked to human civilization from classic times, and are well placed in the field of practical theology. Homilies are pivotal to the phenomenon under study as they provide a motivation to integrate the Preacher rather than sidelining him in the quest for the phenomenon in the research. The gospel is all-embracing in its nature, which is a message that is linked historically to Jesus Christ, the disciples, Paul, and his colleagues; and is the timeless story of Jesus' saving love. As Paul corrected the Thessalonians that: "if a man will not work, he shall not eat." (2 Thessalonians 3:10), so the second coming is a motivation for transformation, development and healing of society. The working and caring for the earth is a God-given mandate.

CHAPTER FOUR

TRANSFORMATION, DEVELOPMENT AND HEALING AS UNDERSTOOD BY THREE PREACHERS AND THEIR CONTRIBUTION NAMELY: JOHN CHRYSOSTOM, MARTYN LLOYD-JONES AND BILLY GRAHAM.

4.1. Introduction.

The story of the Preachers is to highlight their involvement in the issues of transformation, development and healing of human society. The sampling of three case studies of Preachers from many of the past and present is only to draw a comparison, among them and show their homiletical contribution. In case of Billy Graham, he majored in anthropology and turned into being a preacher, was of the evangelical reformed persuasion. Then Martyn Lloyd Jones of evangelical reformed persuasion, was a Doctor by training turned into a Preacher. Then to add variety and show the originality of homilies the researcher picked from ancient times John Chrysostom, a hermit turned Preacher, who earned his nick name *Golden mouth*. Each in their own unique way made their contribution but also showed similarities. These Preachers contributed significantly in their times and they enable us better to picture the phenomenon that is being researched.

4.2. A brief history of John Chrysostom (347 - 407A.D.)

John Chrysostom is an important figure whose homilies transformed people and developed new ways of living. His brief history will help us understand what type of person he was; and how his homilies brought about transformation, development and healing in the lives of people. John may have lived in 398 A.D, his involvement in societal issues of transformation, development and healing of society is an important aspect to be taken into cognizance by the Preacher of our days. "John of Antioch, surnamed the 'Golden--mouthed' (*Chrysostom*), is perhaps better known as a preacher than as an ascetical or monastic writer. The sheer volume of his sermons, together with the dramatic story of his rise and fall as Patriarch of Constantinople, have assured his reputation as a reformer of the Church and society in the Greek East. But Chrysostom's

early interest in the ascetical life has also recently attracted the notice of scholars. A large number of treatises survive which were composed before his ordination to the priesthood in 386 AD. These documents reveal Chrysostom's enthusiasm for asceticism as well as the diverse impact of this movement on Antiochene society" (Hunter 1988:1). The influence of the Preacher on society has serious ramifications whether it be for the good or the for bad. John's enthusiasm is exuded in his homilies and approach to Pastoral care for those people of his times, who were disadvantaged and under developed. The ascetic discipline, which he learnt in the monastery, of which at times he cautions the dangers of extremes, did help him in his ministry as a Preacher.

4.2.1. Family

David G. Hunter (1988), asserts and reminds us that "John Chrysostom was born at Antioch probably around the year 347. His parents, Secundus and Anthusa, were of moderate means, and his father held a position in the service of the Syrian military commander, the magister militum per Orientem. In his treatise on the Priesthood Chrysostom tells us that his mother, while not possessing great wealth, spared no expense to provide him with a liberal education. Out of her own dowry, she provided everything which would be beneficial for good reputation.'

According to Hunter, 'Anthusa's motherly vigilance ensured not only that young John's career prospects would be bright, but also that the Christian church would receive its finest preacher. For the master to whom John was entrusted was none other than Libanius, the distinguished sophist of Antioch" (Hunter 1988:3; cf Desacerdotio (1980).

The parental sacrifices to have their only child educated under the tutelage of one of the best rhetorical teachers of the time, is a sure way to uplift the importance of education. It should be admitted that this is a critical component of transformation, development and healing of societal ills. If education was critical then it must be critical now, even to rural children; parental sacrifices towards their children's learning is a necessary undertaking/prerequisite to improve society. Sandwell puts it well concerning rhetoric as a way of educating and influencing the mindset of the mass:

“As was the case with our Christian literary forms of the fourth century, Chrysostom’s homilies shared features with written texts and literary culture generally. However, rather than making them inaccessible, rhetoric was what gave homilies popular appeal. J. Maxwell has shown the case of how Christian preaching found its basis in the popular, philosophical tradition of public speaking. Just as Cynics and Epicureans had addressed people publicly in the streets and market places, so too did Christian preachers. In this way, Maxwell has highlighted the importance of public delivery and display that was popular as well as common in the ancient world, and helped them spread their Christian message rather than hindered them in the way” (Sandwell 2007:57).

Preaching with a rhetorical flare in those ancient times promoted the Christian faith and can, likewise in these contemporary times, promote transformation, development and healing of human society. “John, who was nick-named Chrysostom shortly after his death because his eloquence was literally that of one who deserved the name ‘golden-mouthed,’ ...Chrysostom was a student of the sophist Libanius, who had been a friend of emperor Julian. This man gave him a good training in the Greek classics and rhetoric that laid the foundation for his excellent speaking ability” (Cairns, 1981:141-142).

4.2.2. Ascetic life

Mayer and Allen (2000) have pointed out that John Chrysostom: “For a time he practised law, but after baptism in 368 he became a monk. After his mother’s death in 374, he practised a severely ascetic life until 380. During this time, he lived in a cave on a mountain near Antioch. Ill-health stopped this regimen. Ordained in 386, he preached some of his best sermons in Antioch until 398.” Miller (1985), further points out that “by the time John was ordained priest at Antioch, the church administered orphanages, hostels, and hospitals, and perhaps even old people’s homes were becoming a familiar part of the urban landscape” (Miller 1985: 69-74; cf Brown 1992:78 -1030).

According to Mayer and Allen (2000), “in that year (398), he was made Patriarch of Constantinople. He held this position until empress Eudoxia finally banished him in 404 because he had denounced her extravagant dress and her placing a silver statue of herself near Saint Sophia, where he preached. He died in exile in 407.”

Chrysostom lived “a pure, simple life that was a rebuke to his highly placed wealthy parishioners in Constantinople. Extremely ascetic in his insistence on simplicity of life and inclined to mysticism, he did not always possess tact; but he did have a courteous, affectionate, kindly nature. Though he was a giant in moral and spiritual stature, he was short and thin. His emaciated but pleasant face, wrinkled forehead, and piercing bright eyes made a lasting impression on his hearers. Perhaps some years of study under Diodorus of Tarsus had something to do with his ability as an expositor. About 640 of his homilies are still extant, and even a reading of cold print gives one some idea of his oratorical ability. Most of his homilies are expositions of Paul’s epistles” (Cairns, 1981:142).

Mayer and Allen have further asserted that, “just because an Episcopal throne was available in many of the churches in which John preached at Constantinople and because this was the place from which a bishop was expected to deliver his sermon, it did not mean that he always observed the time-honoured custom. Indeed there is clear evidence to the contrary. Socrates tells us that, as bishop, he more often than not preached seated on the ambo out in the middle of the nave, where he could be better heard by the people...That there existed a tension between such pragmatic behaviour and the occasional necessity to assert his Episcopal authority by preaching from the traditional position is demonstrated by events on his return to the city after his first exile. The crowd insisted that he seat himself on the Episcopal throne as soon as he entered the city, declare from it his usual benediction and then deliver a homily...these actions were clearly considered a public statement that he had resumed his duties as the legitimate bishop of the city. Being seated, however, whether on the ambo or on his throne in the apse, seems usually to have been sufficient affirmation of his elevated status. This can be seen from Antioch, where all of the available evidence indicates that by contrast, as a presbyter, John stood while preaching from the ambo” (Mayer/ Allen 2000:26).

4.2.3. Managing transformation in a transition

In these times, a persecuted people were suddenly liberated to exercise their faith openly and protected by the state, and their message was redefined for masses instead of secret

gatherings. That is why Chrysostom stands out in the fourth century as a mouth-piece of change and development, as depicted in the following quotation:

“What was noteworthy in the fourth century was the scale on which these ideas about Christian definition could be propagated. The much larger audience that filled the new basilica-style Churches from the time of Constantine onwards opened the Christian message to the mass market. This meant that questions about Christian identity, which before had been confined to smaller, more exclusive groups, were now becoming more central to social life. The increased centrality of Christianity to the Roman society in turn made questions of religious identity more pertinent to Christian leaders than they had been. Precisely because Christians were losing their position as a persecuted minority, excluded from mainstream society, they had to work harder to define what it meant to be Christian” (Sandwell 2007:7).

The people who had been oppressed suddenly were emancipated and allowed to hold huge gatherings, instead of small clandestine meetings. This is an amazing change. John was also baffled by the laxity that began to show up among serious Christians so that he considered the hard times were better in instilling the necessary discipline. Whenever Christians are persecuted this seems to apply. “On the other hand, the attempt of Julian to destroy Christianity had served, by curious irony, to invigorate the faith. Deprived of imperial favour the Church was purged of many of the scandals of Constantinian times, while it also recovered something of the spirit with which it had resisted third century persecution” (Cochrane, 1977:293). This may refer to another time, but proves Chrysostom’s take that faith seems to thrive in persecution. Change is always difficult to manage, especially when people were oppressed and are suddenly liberated. The liberty is not always smooth sailing. The setbacks are to remind people of the situation they are coming from, and sometimes failure to appreciate that, makes new found the liberty a difficult thing and it is easy to mishandle it, resulting in laxity.

4.2.4. Education and training

“Stance is only one of many aspects of John’s life as a preacher. His advanced rhetorical training under Libanius and his years of spiritual and scriptural learning under Diodorus and Carterius contributed strongly to the content of his preaching and the characteristics

of his style. The influence of his years in the asketerion (the place where askesis is practised) of Diodore and Carterius are most clearly seen in his exegetical homilies. The literal interpretation of scripture generally favoured at this time in Antioch (as opposed to the allegorical method preferred in that other influential eastern city, Alexandria) shines through in the matter-of-fact historical comment, pragmatic theological debate and observations on techniques employed by Paul and the gospel writers. This preference for directness is characteristic of his preaching in general. The traces of John's rhetorical education can be seen in every aspect of his homilies' structure, content and delivery. Nowhere are they more evident than in the homilies delivered on special occasions" (Mayer and Allen 2000:26/27).

4.2.5. John's view on political power

It is important to bring in Chrysostom's views on the political power as it relates to the ecclesiastical authority. This understanding has a bearing on how to handle the earthly challenges to life as Christians whose conviction is that we are here temporarily and that, our permanent home being heaven. "This division of labor between political rule and divine law might suggest that the two spheres could exist side-by-side without coming into conflict, particularly in this most extreme form. However, this is not how Chrysostom envisaged the situation: the fact that divine laws came from God made them superior to secular law and we often see Chrysostom setting up a hierarchy of the two" (Ep. and 2 Cor. Hom.15.5 (PG 61.507)). As Stephens has argued, "for Chrysostom Christian leaders were superior to earthly ones precisely because they based their rule on divine laws that came directly from God. In sense, they were God's mouthpiece on earth. The contrast can easily be seen here, with Eusebius' model, in which it was the emperor himself who was God's representative on earth, whereas for Chrysostom Christian holy men, bishops and priests had this function. It should thus not be surprising that for Chrysostom where he stated that divine law should always take precedence over political rule and that it was according to divine law that people should live their lives, including the Christian emperors themselves. In this way, he again shows how emperors are lower in the hierarchy than Christian bishops. Chrysostom's ideal was not only that Christian rule be seen as superior to secular but that the secular rule should be submissive to

Christian rule. In the final instance, the emperor should thus submit to the bishop or priest” (Hom. In Oziam, Vidi dominum 4 (PG 56.126)). “This ideal hierarchy is given elaboration in Chrysostom’s account of the martyrdom of Saint Babylas and the events preceding it. Chrysostom’s Discourse on Blessed Babylas was written in approximately AD 378, before he became a priest. In it, he describes the life, death and works of the local martyr Babylas, who was believed to have been an earlier bishop of Antioch. Babylas’ first great deed was that he stood up to a (Christian) emperor who murdered the son of an allied king. After the murder, the emperor had gone to Babylas’ Church without showing any remorse, and in response Babylas had ejected him. Chrysostom praises Babylas for his courage in standing up to the ‘ruler of the great world’ and turns this praise into a statement about the relationship between priest and emperor: ‘thus the subordinate gave orders to the chief and the subject judged the ruler of all’ (De S. Bab Contra Jul. et Gent. 31 (PG. 50.541)). In so doing, Babylas showed that the one appointed to priesthood is a more responsible guardian of the earth and what transpires upon it than one who wears purple” (DE S.), (Sandwell 2001:127-128). Bab Contra Jul. et Gent. 5 (PG 50.547)

“From the time of Constantine’s adoption of the Christian God the question of the relationship between Church and state was one that Christians had to confront. Should the Church and Christian community, be subject to the authority and rule of the emperor and be part of the *politeia* of the Roman Empire? The archetypal formulation of a solution to this question is Eusebius of Caesarea’s notion of Christian *imperium* and of the emperor as God’s image or representative on earth. In this formulation, the emperor could ultimately be the leader of both the empire and the Church. And so, there is seen to be no real contradiction between being a Christian and being a citizen and subject of the empire...Chrysostom could reject secular rule as valid or relevant to Christians because heaven was their *politeia*; he, as other Christians had before him, used the metaphor of citizenship from an earthly one in an earthly *politeia* to citizenship in a heavenly *politeia*. Chrysostom thus constantly reminded his audience not to think about the present life but to refer themselves only to ‘future things’ and ‘love the kingdom’ (*Hom.de Stat.* 5.9 (PG 49.72).

The Christian had to accept that he was “a stranger and sojourner in this world and so

should not expect too much of the present world” (in *Ep.ad.Rom. Hom23* (PG 60.618)) and *In Ep.ad 2 Cor. Hom.16.5 PG .61.518*), (Sandwell 2007:125-126).

The question of transformation, development and healing of society has the bearing on the understanding of the concepts of *life here and now and life here-after*. The secular and the heavenly are the two sides of one coin. The transformer, developer and healer must have an understanding that as much as we are strangers here on earth, we have an assignment to accomplish before we pass on to the heavenly to be with the Lord forever. The Lord has given us the mandate to transform, develop and heal the earth for the better. In fact, the sovereignty of the Lord entails his *ruling here and now as well as hereafter*. The kingdom of the world has become the kingdom of our Lord and God.

“At times Chrysostom could express the view that human secular government was not evil in itself but was a necessary institution for human life (In *Ep.ad Rom. Hom 23*(PG 60.615) and *In Ep.ad I Cor. Hom. 34.7* (PG. 61.291). In his homilies on Romans 13.1, he states that it was not for the subversion of the commonwealth that Christ introduced his laws’ (In *Ep. Ad Rom. Hom. 23* (PG 60.615)). Secular power is not something evil and completely antithetical to the rule of God but is simply human rule on earth. This is especially the case when secular rulings have something in common with the divine rulings of Christianity” (Sandwell 2007.126). One needs to borrow from other authors as they write on politics and governance. In *The governing of man*, (1958), the American political scientist, Austin Ranney, “discusses the relationship between those who govern and those who are governed, between the ruler and the ruled. He argues that this relationship is central to political life. To some degree, this definition reflects political reality. All contemporary societies have governments. Some people are members of this government and take part in the process of governing, while there are others who are not part of it, and do not submit to its will and decisions, and constitute the governed or the ruled. In very simple societies such as ancient Athens, it was possible for citizens to participate in government. Today, the societies are too complex to allow for this. Consequently, some must govern while others must be content to be governed” (Nnoli,1986:3).

Nnoli argues this way about Austin's definition: "it does not tell us much about politics. It hides under the word 'govern'. The crucial question becomes 'what does it mean to govern? Is all governance politics? Both the president of a nation and the Archbishop of a church are involved in governing men (sic), the one in a state, the other in a church archdiocese. But are they both in politics? If so, how do we distinguish the affairs of the state from affairs of the church? In fact, in medieval Europe there was a great deal of confusion and conflict arising from the comments and claims of the pope and bishops on one hand and emperors, kings and princes on the other over who governed whom and in what area of life. This controversy is sometimes referred, to in the history of political philosophy as the conflict of the two swords, the temporal sword and the sacred sword" (Nnoli 1986:3). Nnoli continues to argue that "this definition takes us back to the epoch in the history of man (sic) when kings, princes, and noblemen were distinguished from the rest of society because they alone could participate in government. Of course, they occasionally employed some commoners in the process. Today, however, the situation has changed and perhaps even reversed. Aristocracy, nobility and kingship are now things of the past" (Nnoli, 1986: 3). Especially in the west they have replaced them with millionaires and billionaires who are revered for their money. In Africa, however, the royal houses are still very much part of tribal authority on tribal land.

In this Dissertation, the state, the Preacher and traditional rulers are all to work for transformation, development and healing of human society. This is a critical synergy in the reconstruction of rural society. The interdisciplinary, multifaceted approach is paramount in the building and developing of rural communities. The gap between the Preacher and rulers will lead only to delay in the uplifting of the masses. A liaison is not a compromise of the divine principles, which are non-negotiable. It is simply an adherence to the divine mandate that all are commanded to work for the progress of the earth as stewards of God. Rulers are ordained by God according to scripture and honour must be given to those to whom it is due. When good people rule, the nation is happy, but when bad people reign, the nation groans. It is a holistic approach to bring the gospel of change at the pedestal of hope and progress. The modern city attitude, of arrogance against the tribal authorities, only breeds antagonism which is not conducive to the fight

against underdevelopment and social maladies that are persistent in rural area where acrimony is capitalized on by those who are bent on derailing any semblance of progress and transformation.

4.2.6. John the community Preacher, Pastor and developer

“At Constantinople the range of philanthropic institutions for which evidence exists is broader. Timothy Miller argues at length that the Sampson xenon, an institution which was still operational in the tenth century, was established between 350 A.D and 360 A.D by a semi-Arian ascetic of the same name who worked under bishop Macedonius. This foundation cared for the sick and was traditionally located between the great church and St. Eirene. Miller highlights its contemporaneity with the orphanage (orphanotropheion) founded by Zotikos” (Miller 1990:104-13). “The historian Zozomen makes reference to poorhouses (ptocheia) founded under Mecedonius, of which the deacon Marathonius was director or epitropos (HE 4.20). Thus by the time John took up the reins as bishop of Constantinople in early 398 there already existed several church-run institutions for the care of the sick, the poor and the orphaned...Palladius mentions that Chrysostom himself transferred surplus expenditure from the budget of the bishop’s residence (episkopeion) to the hospital; and that he constructed further hospitals (nosokomeia), each of which he staffed with two presbyters and an unspecified number of doctors, cooks and other persons devoted to the ascetic life. In addition, in Acta apost.hom.45. John makes it clear that the Church at Constantinople administers a xenon or xenodocheion to provide care for poor travelers to the city who require accommodation” (Mayer and Allen 2000:48).

The life of John was a sacrificial one. He dedicated his life to the cause of the people’s progress, and his personal undertaking of building hospitals from the surplus budget of his office as bishop, is a remarkable stance for the transformation, development and therapeutic endeavours for people of his generation. The proficient gifted orator and Preacher shines out at critical moments as a care-giver and a Pastor. He lived out the homily he delivered about the power of healing by the word.

John Chrysostom, who is quoted by John Stott, ‘*In an exposition of Ephesians 6:13*’ (take the whole armour of God...), who voiced his conviction about the unique importance of preaching. “Like our human body,” he said, “the body of Christ is subjected to many diseases. Medicines, correct diet, suitable climate and adequate sleep all help to restore our physical health. But how shall Christ’s Body be healed? One only means and one way of cure has been given us...And that is the teaching of the word. This is the best instrument; this is the best diet and climate” (Stott, 1982:20).

John was not only an orator and Preacher but he also championed the cause of the poor and stranded travellers who needed a place of abode. His humanitarian inclination made him build hospitals and houses to accommodate the needy. The Preacher’s involvement in the transformation, development and healing of society cannot be separated from his divine calling. It only needs society to be made aware of the fact. The times of John, were times when Christianity was recovering from being a forbidden religion. John’s view of persecution was that it was beneficial, for it to be refined Christian faith as opposed to the laxity that began to show up in people after the legalizing of the Christian faith.

He, however, was not against development. His call for transformation and the care to be rendered to the poor and the sick was loud enough to echo through the centuries, even to our current one. Chrysostom still stands articulate though he is long gone. Although he is dead, he still speaks. He had a sound biblical theology, which accentuates *sola scriptura*. He taught regeneration, justification and sanctification and that the Christian is the salt, and light of the world. To be the salt one must stop the decay of society, and to be the light one must shine for all to see. The effectiveness of the believer and the Preacher is the very testimony of the transforming gospel of salvation. He contributed to the phenomenon understudy in his own diverse and significant ways.

4.2.7. John's Homily on Transformation

The homily, captured here is taken from Wenger (1970: 42), which is found in Mayer and Allen (2000). Wenger identified the homily, as having been delivered at Antioch on the Saturday following Easter. Van de Paverd (1991 290-1) further refines the date, arguing that the presence of the visiting clergy and the recent martyrs' festivals locate it on 12 April 391. "It highlights the changing character of a preacher's audience as it swelled temporarily due to the presence of visitors- in this case poor rural Syrian priests who are also monks and who have difficulty communicating with the Antiochenes because of their language. How John resolved the difficulty of preaching to an audience containing non-Greek speakers can only be imagined" (Mayer and Allen 2000 : 126).

Text

"Welcome and praise for those who have come from the surrounding countryside. On the theme: while all the just who have received perceptible promises set their eyes upon the imaginable instead of what they could perceive, we, on the contrary, who have received a promise of the imaginable, lust after what we can perceive; and one should hurry to the church both just before dawn and in the evening to offer prayers and make confessions; and on the newly baptized."

"Your excellent teachers have feasted you sufficiently in the preceding days and you've constantly enjoyed their spiritual encouragement, sharing richly in the blessing that comes from the remains of the holy martyrs. Come then, seeing that those who've flowed in to us from the country have rendered our there more splendid, let's furnish for them today an even richer spiritual table, one that's brimming with the generous love that they've displayed towards us...Let's overlook the fact that they have a way of speaking distinct from our own and instead let's learn in detail the wisdom of their life. Let's overlook the fact that they have a barbarous tongue; instead let's get to know their inner thought, and recognize that these men demonstrate in practice the philosophy that we make an effort to learn through discourse, and fulfil through their physical labours the law of the apostles which bids that our daily food be supplied by the work of our hands.

I mean that they've listened to blessed Paul, when he says: *'Let's not grow weary from working with our own hands'*(1 Cor. 4:12), and again: That *'these hands have served my*

need and those who are with me (Acts 20:34). And, by making an effort to fulfil these precepts through their own labours, they speak a language more splendid than words, and show through their actions that they too are worthy of the blessing proclaimed by Christ. For he says, *'blessed is the person who's practised and taught'* (cf. Matt.5:19).

The point is that, when teaching through deeds is given precedence, there is no longer any need for instruction through words. Indeed you could see each one of these men, at one moment standing next to the sacred bema and reading out of God's laws and teaching the people under their authority; at another busying themselves with tending the earth; at one time pulling the plough and carving furrows in the earth and sowing the seed and closing it over in the depths of the soil; while at another, with the plough of instruction in their hands, putting the germ of God's lessons into the hearts of their pupils.

...for not only has all extravagance been banished among them, but so too has every other lazy habit that's rife in the cities. They take only as much food as they need to stay alive and for rest of the time they exercise their mind in hymns and in constant prayers, and in this way imitate the angels' way of life...Therefore who wouldn't rightly call them blessed, because, although they have no experience of secular education, they've been educated in true wisdom and demonstrate that they've fulfilled through their labours that saying of the apostle: (1 Cor1:25).

For how won't you receive a clear demonstration of God's power, when you see this common person, who's of a rural background and knows no more than the details of farming and how to care for the land, taking no account of the present, but lifting his thoughts on the blessing stored up in heaven, and understanding how to be wise about those inexpressible blessings, and knowing precisely those truths which the philosophers who base their reputation on their beard and staff couldn't ever begin to imagine? Tell me, from what other source could they obtain such great wisdom about virtue and their ability to pay no attention to what they see at hand focusing on what isn't and can't be seen and is only to be hoped for? I mean that is faith when a person considers the blessings promised by God, even if they're not visible to the eyes of this body, more reliable than those that are visible and lie before our very eyes" (Mayer and Allen 2000:126-29), (Wenger1970: 247-51).

This homily of John was about the poor monks and the poor Christians who live simple lifestyles which agree with the law of God that man was formed to work with his /her hands to care for the earth. The developing and transforming of the world for the better was the main motivation for their labouring hands that was without greed, but shared selfless service. The whole purpose of man was to work and take care of the earth. The ethics of work was so strong among these rural monks that John commended them to be emulated. Striving for rural development is important to the preacher as homilies can and should enhance progress and better the lives of the masses.

4.2.8. John's contribution to Transformation

John Chrysostom was a bishop who had homiletic ability; he preached transformational, developmental and therapeutical messages in which he urged his listeners to be helpful to travellers and the sick. He built many homes and hospitals and went all out to promote development and healing. His pastoral abilities could not be questioned. His oratory abilities were often used to broker and resolve political disputes and avert conflict. John's pastoral care was seen by being where the people were and helping them to find the healing power of the gospel in a society where lack of transformation, underdevelopment and lack of healing always tried to show up; they availed themselves with humility. John Chrysostom, like his predecessors in the early Church, let his light shine in his own time and situation. "In another homily John accuses the audience of providing little opportunity for their slaves to learn Christian ethics, since, contrary to the audience's habit when attending the theatre or baths, they tend not to set out for church with a flock of slaves in attendance..." (Mayer and Allen, 2000:35). John spoke for the cause of the slaves and their being taught Christian ethics in a world which was pagan. He continues to advocate for the poor "on the question of the truly poor and socially disenfranchised" (Mayer and Allen, 2000:35). But, Peter Brown (1992) refers to their exclusion from participation in the activities and benefits of the demos (the people, populace or citizenry) Brown argues that "it was the bishops' championship of this class which empowered and increased the status of both the local bishop and the 'poor' of the city. Within this scenario one might expect that the poor who physically surrounded the Churches and were the focus of the welfare programs of the Church and the recipients of its

largesse, were also to be found within the church buildings at the time of synaxis and were among those who listened to the Preacher's message. Yet in this respect, it seems more likely that the audience within the church mirrored external society" (Brown 1992: 91ff). While it is impossible to state definitively that the exclusion of this class from synaxis was in fact the case, the evidence is suggestive of this conclusion. According to Mayer and Allen (2000), "John says that when the audience departs from church they see the poor standing on both sides of the entrance, an impression reinforced by information supplied in other homilies...It is almost certainly with this scenario in mind that John makes his final comments, that... the poor, disabled and beggars who so inspire his homily are to be found elsewhere in the market-place and streets and not within his audience. Rather, when John directly addresses the poor in his homilies it is not the genuinely poor to whom he directs his remarks, but those who think themselves poor when they compare their lifestyle with that of their friends and neighbors" (Mayer and Allen 2000:123). Despite Brown's skepticism and Mayer's inconclusiveness about John's homilies advocating for the poor in absentia, it is beyond reasonable doubt that John had the cause of the poor at heart. That's why he preached about them, to raise the community awareness, so that they should not turn a blind eye to their plight, whether in the audience or not.

It is such a transforming, developing and healing Preacher who champions the cause of the underdeveloped, poor, and disabled, who is needed in every generation. The gospel Preacher is like civilization that has shown from its inception that transformation, development and healing are the Preacher's terrain, contrary to some thought patterns that divorce the Preacher from the crucible of events. When John returned from exile, the community was willing to bestow on him his bishopric authority by insisting that he preached from his rightful place.

4.2.9. Summary

In this study, it must be noted that only a homily or two have been captured from this father of the church whose output was so prolific. "John's life, his experience as a preacher and his involvement in the pastoral care offered by the Nicene Christian church

in the cities of Constantinople and Antioch in his time... John and his parishioners lived and worked, and within interaction between them of a homilectical and pastoral nature”

(Mayerand Allen, 2000:vii). His care for the poor, the orphans, the disabled and the sick stands out as he built hospitals and houses for travellers and the homeless. His contribution to transformation, development and healing of human society was profound and is to be emulated in the rural environs as the preacher can be at the centre of the phenomenon.

4.3. A brief history of Martyn Lloyd-Jones (1899-1981)

Martyn Lloyd-Jones was born 20 December, 1899 in Cardiff, South Wales. He was the middle son of three. In 1906 he moved to Liangeitho, near Cardiganshire, now Dyfed. In 1911, he entered Tregaron County School. In 1914, the Lloyd-Jones’ family moved to London and settled at 7, Regency Street, Westminster.

In 1916, he started as a medical student at St. Bartholomew’s Hospital. Mrs. Lloyd- Jones commenced her studies the same day but at University College in London. In 1921, he took his Membership of the Royal College of Surgeons (M.R.C.S.) and Licentiate of the Royal College of Physicians (L.R.C.P.) degrees in July, followed by his *Medicinae Baccalaureus*, Bachelor of Medicine (M.B.) and Bachelor of Science (B.S.) degrees in October. In the same year, he became Horder’s Junior House Physician. In 1925, he became Member of the Royal College of Physicians (M.R.C.P.), with a successful career in medicine apparently ahead of him. In 1926 on 11 November he preached his first sermon in Wales at Newport in what was formerly Monmouthshire, now Gwent. On 28th November, he preached his first sermon at Bethlehem Forward Movement (Sandfields), Aberavon, South Wales; on 20th December he was officially offered the pastorate at Sandfields. And in December, 1938, he accepted Dr Campbell Morgan’s offer to share the pulpit at Westminster. The following year, he became full time Pastor at Westminster Chapel, a position he held until retirement in 1968. He died in 1981 (Peters, 1986:6-7). “Martyn Lloyd Jones was primarily devoted to preaching- not teaching or ministering,

not pastoring or shepherding, but preaching, because that is what he was *par excellence*: a Preacher. He was often referred to as ‘the Prince of Preachers’ ” (Peters, 1986:47).

4.3.1. Martyn’s views on the Preacher and preaching

In his own personal words and as a man who moved London with his evangelical homilies with a transformational emphasis, the following is how he described preaching:

‘Preaching is theology coming through a man who is on fire’. He saw the chief end of preaching as giving men and women a sense of God and His presence. He adds this personal postscript:

“As I have said already, during this last year I have been ill, and so have had the opportunity, and the privilege, of listening to others, instead of preaching myself. As I have listened in physical weakness this is the thing I have looked for and longed for and desired. I can forgive a man (sic) for a bad homily, I can forgive the preacher almost anything if he gives me a sense of God, if he gives me something for my soul, if he gives me the sense that, though he is inadequate himself, he is handling something which is very great and very glorious, if he gives me some dim glimpse of the majesty and the glory of God, the love of Christ my Saviour, and the magnificence of the Gospel. If he does that I’m his debtor, and I am profoundly grateful to him...The Preacher does not seek for truth in the pulpit; he is there because he has found it” (Peters 1986:49). The Preacher in the context of the three Venda churches is constrained to preach homilies that bring hope and the glimpse of the presence of the glory of God, for God is among his people. In the quest for transforming, developing and healing in the rural, peri-urban and urban centres, the preacher holds the key which unlocks the latent potential of a people regardless of their contextual challenges. *“If my people, who are called by name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and forgive their sin and heal their land” (2 Chronicles 7:14).*

Logan (1986: 1) has quoted Packer who says this on preaching: “by their questions you shall know them. Honest questions reveal what ignorance, doubt, fears, uncertainties, prejudices, and preconceptions lie within the questioner’s mind. ‘Why preach’ on which I have been asked to write, to be an honest question, expressing honest uncertainty as to

whether there is a viable rationale for pulpit work in our time.” The key perspective in this dissertation, hinges on the role of the Preacher and why preaching is important on the subject of transformation, development and healing of human society. In an attempt to deal with this question it is apparent that the removal of above--mentioned vices can unblock a lot of hindrances to transformation, development and healing in rural areas.

“In the following pages I shall magnify and glorify the preaching ministry, not because I have been asked to (though indeed I have), nor because, as a spokesman for the Reformed heritage, I think I ought to...,but because preaching is of the very essence of the corporate phenomenon called Christianity as I understand it. By that I mean that Christianity, on earth as in heaven, is (John 1:4) fellowship with the Father and with His Son Jesus Christ, and the preaching of God’s Word in the power of God’s Spirit is the activity that (Isaiah 64:1 and John 14:21-23) brings the Father and the Son down from heaven to dwell with men. For several months during 1948 and 1949, I sat under the Sunday evening ministry of the late Jones. It seems to me in retrospect that all I have ever known about preaching was given me in those days, though I could not then have put it into words as I can now. What I received then still shows me what to look and hope and pray for in listening, and what to aim at and pray for in my own preaching. And though I have read and heard much since those days, I cannot think of anything I perceive about preaching now that did not at least begin to become clear to me at that time. When I say, as frequently I catch myself doing, that preaching is caught more than taught, it is partly of my own discoveries during that period that I am thinking.

I do not, of course, mean that I regard Jones as the only preacher I ever heard do it right; over the past generation I have been privileged to hear many other real Preachers really preaching. I am only saying that it was Jones’s ministry that under God gave me my standards in this matter. and standards are needed, for not all preaching is good preaching by any means...Nonetheless, having observed how preaching is conceived in Scripture, and having experienced preaching of a very high order, I continue to believe in preaching and to maintain that there is no substitute for it, and no power or stature or sustained vision or close fellowship with God in the church without it. Also, I constantly maintain

that if today's quest for renewal is not,...a quest for true preaching,"(Packer, 1986:1-3), (Logan, 1986:1-3).

In rural South Africa, true preaching can effectively transform, develop and heal Venda with regard to bringing a progressive and better life for all. The rural village preacher need not feel guilty when working for transformation, development and healing. The Bible teaches that humans are not permanently here on earth and that they are just passing by. "And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country- a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared a city for them" (Hebrews 11:13-16). But it also teaches that humans were given responsibility to take care of God's land and work it. "The Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15). To work and develop it for the glory of God is a divine injunction. This entails that the preacher, from his perspective, needs to employ his homilies to bring about a change that liberates and heals his hearers.

4.3.2.The view of Martyn on Christian education and preaching

Peters had this to say about Martyn Lloyd-Jones and his views on preaching: "His authority was not only apparent when expounding the great doctrines of the Christian faith, but also when defending it against liberals and detractors. This apologetic element is implicit in all true preaching and Jones never shirked the duty of defending the faith when it was attacked by the so-called 'Higher Critics' or by those who wished to water down scriptures, or by those who propounded wrong or unbalanced teaching."

The following is an example as he deals with the ideas of Eliot and Middleton Murray: "they advocate a religious society and a Christian education—or what they call such—simply because they have found all else to fail, and because they think that this is more likely to be successful. But they fail to realize that before you can have a Christian Society and Christian education, you must first of all have Christians. No education or

culture, no mode of training, will ever produce Christians and the corresponding morality. To do that, we must come face to face with God and see our sin and helpless plight; we must know something about the wrath of God, and repent before Him and then receive His gracious offer of salvation in Jesus Christ His Son, but this is not mentioned. Men (sic) ever desire the benefits of Christianity without paying the price” (Peters,1986:50-51).

The moral integrity of the Preacher is in the preaching of the life--changing gospel, which is the basis of true moral integrity which is critical to bring transformation that is lasting, development which is sustainable and a healing which is wholesome. Martyn Lloyd-Jones knew that there was a sacrificial price to pay for preaching a revolutionizing gospel. The Venda churches need to utilize the gospel power imperative in order bring about transforming, developing and healing. The Preachers need to develop a holistic preaching culture which includes all the facets and spheres of human life, as the Lord Jesus did. He helped the whole person.

Of course, this authoritative preaching gripped the minds of Jesus’ hearers, for as Wood explains in Jones’ case: “His style was that of sharp clinical diagnosis, analyzing the worldly view, showing its futility in dealing with the power and persistence of evil, and contrasting the Christian view, its logic, its realism and its power. He had the ability to clothe his clinical analysis with vivid and gripping language, so that it stayed in mind. He could be scathing about the follies of the world and give a contrasting vision of the wisdom and power of God in a way which brought strong reaction from his audience. People would walk out, determined never to come again; yet, despite themselves, they would be back in the pew the next Sunday until, no longer able to resist the message, they became Christians. Never could it be said that his preaching depended upon frills or entertainment, gimmicks, up-to-date illustrations, or ‘relevant’ discussions of the burning issues of the day; what he sought to declare was ‘the whole counsel of God” (Peters 1986: 49).

Jones was a Preacher who had transformation, development and the healing of society at heart. Peters continues to quote Wood on Jones’s kind of preaching: “It was preaching soaked in the word of God, and it dealt with the whole person. This last point is worth

stressing, because although he did not major in contemporary events, his preaching had considerable impact in the society. He saw- and consistently taught- that for salvation to be worthwhile it must affect and control a person's mind, reason, heart and emotions. It was, he held, something radically life-transforming. He wanted the person's response to the whole life (not merely isolated parts of it) to be thoroughly Christian, thoroughly biblical" (Peters 1986:49).

The truth that the Christians in the rural communities must preach is the liberating truth that empowers people to transform from a condition of abject poverty to life empowered by Christ Jesus who fed the hungry multitudes. Also, to transform and develop their thinking so that they do not accept the status quo as the will of God and therefore do nothing about their plight. Some Preachers in Venda need to revisit their homiletics notes to update and upgrade their technique and art of preaching. Preaching is already a difficult art as no person, learned or not learned, can claim a monopoly on preaching, as is the case with any human activity that involves divine inspiration. This does not imply that the gospel is not being preached, but there is a need to preach holistically covering *the here after* and *the here and now*.

Some preachers claim that, they need no human teacher and the spirit will teach them. The spirit that rejects the acquiring of proper homiletics is in danger of abusing the pulpit of which transformation, development and healing are the sole purpose. There are churches that are against training of their Preachers or Pastors, saying the Spirit will give their Pastors utterance and they need no human teacher. This is very prevalent in this part of the world. In this day and age the preacher should be knowledgeable enough to adhere to the admonition of James "Not many should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly" (James 3:1). A balanced holistic approach to homilies will be catalytic to the enrichment of the phenomenon in question. The rural plight lies in the hands of these village Preachers who have been mandated by God to *take care of the flock* and *take care of the earth and work it*. They have the key to unlock the potential, to unleash the creative transformation, developing

and healing thrust in situations where maladies appear to be surmounting the progressive therapeutic ethos.

“The work of preaching is the highest and the greatest and most glorious calling to which anyone can ever be called” (Peters 1986:9). This calling must be held by Preachers in high esteem as to despise the pulpit is to revolt against Jesus Christ and His life saving, transforming gospel.

“Martyn Lloyd Jones went on to state his belief that, ‘the most urgent need in the Christian Church today is true preaching; and as it is the greatest and most urgent need in the Church it is obviously the greatest need of the world also’” (Peters 1986:9). Jones states that ‘true preaching is most urgent and greatest need in our world’. The trends for transformation, development and healing of society can only beset by true preaching.

The key phrase in this forthright statement is, of course, “true preaching”. “To Jones this was expository preaching, which is concerned to expound the Word of God and not merely topical issues and intended to suit the popular palate and conditions prevailing at the moment” (Peters, 1986:47). Holistic preaching is expository in nature; it covers all aspects of the richness of life as it is self applicative. We need to relate the following key tenets to true preaching. The transforming and developing gospel has to borrow from Jones in the way he subjected his facts and tenets of preaching to the homiletic aspect of his style and approach. Even in the Venda context, these attributes need to be engaged into its rural preaching, which will ensure the desired transformative, developmental and therapeutic thrust.

4.3.3. Martyn’s Tenets of Preaching

4.3.3.1. Some tenets of his preaching which come out distinctly and are worth tabulating (cf. Elliott 2000), namely;

- **Authoritative preaching:** “It was positive and certain, confident and assured. It had a rocklike quality, utterly dogmatic and assertive. Alongside this quality was its fearlessness and its declarative nature. It had a convincing and convicting quality, and this authority was certainly an important factor for the people who

crowded Westminster Chapel” (Peters 1986:49-50). Jones’ about authoritative preaching is attested by Swears when She quotes the Bible, “Now when Jesus had finished saying these things, the crowds were astounded at his teaching, for he taught them as one having authority, and not as their scribes”(Matthew 7:28-29). “Men and women who are preaching as now...are some considerable distance removed from this awe-filled response to Jesus’ preaching, just as we are also removed from the response of people to the early Puritan Preachers like Jonathan Edwards (and others), whose homilies were the voice of authority”...(Swears, 2000:51).

Max Weber’s classic distinction between power and authority; and this provides a good starting point. Weber describes “power as coercive and authority as requiring the consent of those over whom it is exercised. Authority then is the capacity to have one’s advice and insight taken seriously. Power, in contrast, is the capacity to decide what happens. Given these definitions, preaching is much more about exercising authority than about exercising power” (2000:51). Logan Samuel agrees and accentuates this fact by saying that, “Preaching that does not display divine authority, both in its content and manner, is not the substance, but only the shadow of the real thing. The authority of preaching flows from the transparency of the Preacher’s relation to the Bible and to the three Persons who are one God whose word the Bible is” (Logan 1986:11-12). The transformational, developmental and therapeutic Preacher needs such an authority to promote the ethos and speed the process of the phenomenon under study.

- **Biblical preaching**

Keck (1978:106), says that ‘Biblical preaching will be renewed when the two elements of the word “biblical” are given their due –that is, preaching is truly biblical when (a) the Bible governs the content of the sermon and when (b) the function of the homily is analogous to that of the text.’ And Colin E. Gunton (2001:8) agrees with Keck by stating that preaching biblically means “not to escape into generalities about God and the world, but to be attentive to the

particularities of the texts because God’s universal truth is inscribed in them as a truth that through the Spirit is meant to become alive again in our particular circumstances.” Never could it be said that Jones’ preaching depended upon frills or entertainment, gimmicks, up-to-date illustrations, or ‘relevant’ discussion of the burning issues of the day; what he sought to declare was ‘the whole counsel of God’ and is preaching soaked in the word of God, and it dealt with the whole person...

The Bible claims to be the word of God- the word of God about Himself, the word of God about man, the word of God about the world and the word of God as to how the world can be put right. That is the whole case of the Bible. It claims that it has a unique teaching with respect to the problem of man (sic). ... “The Bible says that man fell from God, that he sinned against God, and that as the result of so doing he is a state of sin. It says that man, the whole world, has been in that condition ever since the fall, and that this is the most important and the most significant thing about man that we can ever learn and understand. In view of this, the Bible says that the whole story of man from that first beginning has always been the same” (Peters 1986:52-53). The transforming, developing and healing gospel has to be scripture centered. A word centered Preacher will transform and develop and heal the people that hear him/her Sunday after Sunday.

- **Analytical preaching**

“As a medical physician Jones had insisted on the value of correct and perspective diagnosis, and he brought to his preaching the same insistence on the absolute necessity of a searching analysis of the soul’s need. To this end, all his learning and all the resources of his heart and mind were brought to bear. His preaching had pellucid clarity” (Peters, 1986:55-56). When the word is analyzed it becomes easier to apply it into the lives of the hearers.

- **Persuasive preaching**

“It was never his custom therefore to make ‘altar calls’. Instead, he believed that the persuasiveness of his preaching was implicit- and cumulative- as the exegesis unfolded and progressed. Put another way, the total effect of argument, illustrations from the Bible,

the logical outworking of the great doctrines of Christianity, and his sheer delight in the glorious gospel’, constituted an appeal in themselves” (Peters 1986:59). The persuasive Preacher will effect the needed change, progress and mindset shift and therapeutic ethos in his environs.

- **Practical preaching**

Jones’ constant aim was to bring men and women to God and then to maturity in Christ’. He promoted practical holiness by helping Christians to grow in the knowledge of the Lord Jesus Christ’, to understand truth and then to apply it in their daily lives...But unlike many other evangelicals, he did not advocate that a Christian should not vote, because he considered it the Christian’s duty to play his or her role as an individual in society; though he was adamant that it was not the church’s role to intervene in social, economic and political matters. But as citizens, Christians could have an indirect influence as salt in society” (Peters,1986:61). The Preacher and the Christians have a divine obligation to transform, develop and heal society. Otherwise, society will decay and no restraint will be exercised in the world. The therapeutic influence of the gospel of Jesus Christ has the power to reclaim the mandate of *working it* and *taking care of the earth*.

- **Systematic preaching**

“Although sermons are notoriously un-publishable today, all the volumes in these series sell well throughout the English speaking world, showing that there is a real demand for reasoned, analytical and applied bible exposition” (Peters, 1986:62). The transforming, developing and healing gospel should be a systematic preaching, making it easy for the hearers to follow, thus implementing the valuable lessons.

- **Spirit filled preaching**

“Jones preaching had the unction and the anointing of the Holy Spirit is self-evident;... it was the ‘demonstration of the Spirit and of power’. Peters (1986:63) defined the Holy Spirit anointing like this:

“It is the Holy Spirit falling upon the preacher in a special manner. It is an access of power. It is God giving power and enabling, through the Spirit, to the preacher in order that he may do this work in a manner that lifts it up beyond the efforts and endeavors of

man to a position in which the preacher is being used by the Spirit and becomes the channel through whom the Spirit works. Although the preacher may be small and feeble man, if he's filled with the Spirit there is a power in him that can bring men and women to conviction of sin, can open their eyes to see their darkness and their lost estate, and can give them faith and capacity to believe". All the transformers, developers and healers of the community were people who were moved by God's Spirit. It is for this reason that the above attributes of preaching learnt from the evangelical reformed Preacher Martyn Lloyd-Jones remain valid to be emulated even by the rural village Preachers, who are moved and full of the phenomenon under research.

These attributes of his preaching are definitely related to transformation, development and healing of human society. His contribution to the phenomenon touched the nerve centre of change and development, and was therapeutic in impacting the society of his day; and the Preacher of our time need to effectively align with the above attributes in order to help modern. This preacher also excelled in using the exegetical method of preaching allowing the text of scripture to unfold by scripture and ultimately, bringing out, in depth, the hidden treasures. When scripture interprets scripture, then the *sola scriptura* principle of the reformation is reaffirmed. "The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, it must be searched and known by other passages that speak more clearly" (Westminster Confession 1.9), (cf Logan,1986:248).

Now, we have show cased that the effective preaching of the gospel, has contributed in the regeneration, justification and sanctification to impact humans in a holistic sense bringing transformation, development and healing of human society. The Preachers of the gospel in rural Venda can learn that their calling to the pulpit is very demanding and that as much as the spiritual is paramount,the other aspects of the gospel must be addressed, as human are total beings. A deliberate onslaught undertaking must be undertaken to put an end to all human situations that breed underdevelopment and its off-shoots of poverty. Let the gospel from these rural pulpits bring emancipation of the whole being and his environs. A message of transformational development and societal healing can override

the inadequacies of the parishioners' circumstances, and empower Christians to live a holistic meaningful life that embraces life in its fullness. Rural Africa is searching for the meaning of life; hope which transforms, develops and heals society, is concepts that can unleash and release the hidden potential of such communities.

4.3.4. Martyn's Conversion

“Martyn Lloyd Jones was a man of God. His own testimony, ‘Why I am a Christian’, concentrates on the activity of God the Father, Son and Holy Spirit in his life:

I am a Christian solely and entirely because of the grace of God and not because of anything that I have thought or said or done. It was He who by His Holy Spirit quickened me and awakened me to the realization of certain profound and vital truths taught in the Bible. He brought me to know that I was dead in trespasses and sins, a slave to the world, and the flesh, and the devil, that in me dwelleth no good thing, and that I was under the wrath of God and heading for eternal punishment...Moreover, He created in me a new nature and made me a new man. He adopted me into His family as one of His sons, and showed me that I was a joint heir with Christ of a glorious inheritance in heaven. By the grace of God I am what I am, ‘*Soli Deo Gloria*’”(Peters 1986:119/120). It remains an enigma that he was never a seminary graduate but he was so fathomed about these theological issues in great depth. This can probably be credited to his much reading, his training as a physician and above all the grace of God.

4.3.5. Martyn's Homily on Transformation.

My training in medicine and surgery are always with me. I look at a text, diagnose the condition and decide where I am to make the first incision. I cut deep through the layers of the tissue until I reach the heart of the problem. I deal with it and then rebuild and sew up (Peters, 1986:64).

New Creatures' 2Corinthians 5:17 (Peter 1986:65-67)

Delivered at Send Evangelical Church, 27 May 1975.

A: Opening remarks

Martyn Lloyd-Jones comments on the Pauline method when providing a definition of what it means to be a Christian. He describes it as the most important consideration in the world: it applies to both time and eternity.

B: Radical change

Jones emphasizes the radical nature of the change when a person becomes a Christian. The difference between a Christian and a non-Christian is as profound a change as it is possible to imagine. It is not something superficial, something added on, an addendum, a varnish: it is something revolutionary. Illustrations of this theme are then given:

John 3:3: 'born again': regeneration;

2Corinthians 5: 17: 'new creatures';

2 Corinthians 4:6: 'light of the knowledge of the glory of God'.

C: The greatest change of all

Then he concentrates on the greatest change of all that occurs in a man when he becomes a Christian, which is: in his thinking and understanding. The Christian has a totally new way of looking at everything: it's not merely a question of imbibing new ideas. Illustrations of this are taken from 1 Corinthians 2:14ff., Romans 12:12, and Ephesians 4:23.

Jones, then, shows that the Christian has an entirely new conception of himself, and this is also demonstrated with particular reference to;

a) *The life of Paul*

See Philipians 3:4-9, Romans 7:24, and 1 Timothy 1:15.

b) *The experience of Charles Wesley*

I am all unrighteous', and 'False and full of sin I am'- such a man despairs of himself, but has complete acceptance 'in' Him.

c) *The Lord Jesus Christ*

Many people view him as just a man, but he is in reality he is the Christ, the Lord of Lords.

d) *Reconciliation*

Only Jesus Christ can reconcile guilty, sinful man to God.

e) *Life in the world*

Shown from 2 Corinthians 5:2. Because of his own internal happiness the Christian is burdened for the world, and he walks through it by faith, trying to persuade men to move away from their lostness. The Christian is thus a journeyman, a stranger and a pilgrim in this world, and seeks for the glory that is to come (2 Cor. 4:17-18).

We can sum up Jones homily significance by saying that “in his homilies we observe the pastor who preached Christ, the shepherd who fed God’s flock, the teacher who expounded the word of life, the watchman who gave warnings, and the evangelist who persuaded men to believe. Put another way, his homilies fulfilled a famous nineteenth-century dictum: the power of the minister is in his living relationship with God and his capacity to act as a connecting link between God and the human soul. It is God in the soul which is the secret of true pulpit power” (Peters 1986:67). This pulpit power was the thing which made his ministry unique and effective and to be well understood among his hearers.

“There is a tendency of some people to think of him just as a preacher. But this is an unbalanced and inadequate explanation of his ministry which, in a very real sense, was pastorally oriented. In South Wales, for example, he lived in a radically different community from that of London and the Westminster Chapel, and he was frequently called upon to deal with a range of social, economic, political and medical problems” (Peters, 1986: 67-68). The diversity of his audience attests to his communication skills.

“The people who flocked to hear him came from all denominations: Presbyterians, Baptists, Plymouth Brethren, Church of Wales, Methodists, thus amply proving the point that true preaching of the gospel transcends mere denominational barriers and taboos” (Peters 1986:69).

4.3.6. Martyn’s contribution to Transformation.

Martyn Lloyd-Jones was a persuasive, authoritative, biblical, analytical, Holy Spirit filled, systematic and practical Preacher. He never made altar calls or invitations but allowed the word to call the sinner to his vestry for counselling. Many who came to hear

him, unsure of their Christianity, became sure of their commitment through his homilies. He believed that “the gospel is the solution to man’s desperate plight, his lostness, his depravity in sin... he was proud of the gospel because it is God’s way of salvation, because it works, and because it works for everyone” (Peters, 1986:123). He never travelled widely, but his writing and influence as a Preacher has been felt worldwide. He had 42 years of ministry in the pulpit (30 of those at Westminster alone) and spent 13 years after retirement writing books and lecturing in a seminary. He preached a liberating gospel, so that many from all walks of life, including policy makers and politicians, some from across the ocean, came to hear him.

“Westminster Chapel was not just a preaching center for Sunday commuters. It did provide an opportunity for many, who as students and young business people found themselves near enough to ...avail themselves of his preaching, but it was also a *family* chapel” (Peters,1986:107). He also preached during war-time and gave many people hope from the gospel in those desperate times. He was an outstanding physician, who turned Preacher, and he preached transformation, through regeneration, sanctification and the development of society, He also touched those who had the capacity to develop communities and allowed his diagnostic and therapeutic touch to impact them individually and permeate society at large. The changing of society without a godly bearing yields a spiritually and morally bankrupt nation, which is like having a soul-less people.

4.3.7. The Reformed tenets that come from the reformation are;

1. *Sola Scriptura /only scripture*
2. *Sola Christus/ only Christ*
3. *Sola Fide /only Faith*
4. *Sola Gracia/ Only Grace*
5. *Soli Dei Gloria/ Only to the Glory of God.*

A preacher can stand on these tenets and be relevant and affirm faith in preaching a holistic gospel that empowers and,inspires the hearers to be doers of the word. They are applicable to all situations, and are a guide to staying biblically and theologically sound. The homily is basically to be centred on Scripture, teaching the Christo-

centric message that affirms faith, realizing one is saved by grace and all we do must be to the glory of God. When we work for transformation, development and healing we do it for His glory.

4.3.8. Summary

Martyn Lloyd-Jones was a preacher, pastor and an intellectual who was on fire with the living gospel. He contributed much from the pulpit to cause his hearers to grow. It is not always easy to summarize a figure of this magnitude. He touched people broadly and effectively, changing lives for Jesus. The transformative flare always accompanied his homilies. To this day books and tapes of his homilies have been preserved. He was used of God through his homilies and impacted the society of his day effectively and progressively. For forty years, he preached the gospel in the critical centre of Westminster chapel. After along ministry, he ended by saying, *Soli Deo Gloria, Glory to GOD.*

4.4. A brief history of Billy Graham

4.4.1. Billy's Family background

Lowe (1999) narrates that, “Both of Billy Graham’s grandfathers, Crook Graham and Ben Coffey, descendants of Scottish Calvinist immigrants, fought for the confederacy in the civil war and were wounded. When he came home from the war with a bullet in his shank, Crook Graham had a powerful hankering for raw, white whiskey. He spent most of his life haphazardly running his farm, drinking, or recovering from a hangover. In the meantime, he fathered 11 children, including Franklin, Billy’s father. One family member noted that ‘What Frank did most while his daddy was still alive was just sort of generally stay out of his way.’

Ben Coffey, married and had a number of daughters. One of those daughters carried the name of the son he wanted, Morrow. A Dairy farmer, Franklin Graham, courted Morrow Coffey for six years. When the bride and groom left on their five day honeymoon,

Morrow carefully tucked a bible into her suitcase, I just wouldn't have felt like a clean person without my Bible with me. Two years, later on November 7, in 1918 at Park Road, Charlotte, North Carolina on a farm, Billy Franklin Graham was born. Billy would revere and love his mother all of her life. "Yeah," said Billy's brother Melvin, 'Billy was always the sweet one with Mother, but she used to whip me about every time she was awake.' Yet Melvin and Billy were close. In 1975, Melvin was to undergo brain surgery. Before he was taken into the operating room, Billy leaned over him and said, his eyes dampening, 'Melvin-I just want you to know. I love you.'

Billy's relationship with his father was always prickly, though. Franklin Graham, called Frank, was described thus by an acquaintance: there just wasn't a whole lot of levity in him. He was a tight old Scotsman, actually, dry and proper as a persimmon. Grady Wilson, who later became one of Billy's closest associates, noted, Mr. Graham's word was his bond, but he was awful astute too. He was right astute, for instance, on that water-line business- he somehow managed to persuade the city to run a water line out to his place, and then he turned around and charged everybody along it about a hundred dollars to tap in.

Yet Frank Graham's education was limited: 'my father never knew much about geography. When I decided to go to Korea to spend Christmas with the troops, he asked me where Korea was.' Though they always were Christians, it wasn't until Graham's parents lost all their savings in the bank failures of the Great Depression that religion became central to their lives. Before that, according to a friend, He Frank and Morrow were just nominal church-goers, but the bank thing, that's when they really began to lay hold of deeper spiritual truths."

The honesty of the narrators of the life story of Billy Graham motivates the reader to incline the whole transformation, development and healing of society to a point that the saving gospel is brewed in ordinary people's lives. Therefore it is an issue that can happen in rural areas, peri urban and urban centers. The heart of passion for souls began with a personal encounter with the life changer himself, Jesus Christ. Here is how it happened according to Jeannette Lowe" (Lowe, 1999:5ff)

4.4.2. Billy's Conversion

“Billy’s conversion happened when Billy Graham was 16 years old, a famous preacher named Mordecai Ham conducted an evangelistic campaign in Charlotte. Descended from eight generations of Baptist Preachers, Ham knew from childhood what he was meant to do. ‘From the time I was eight years old,’ Ham explained, ‘I never thought of myself as anything but a Christian. At nine I had definite convictions that the lord wanted me to preach.’

The plain-spoken Ham aimed his admonitions directly at the people that he believed to be sinners, especially those who drank, manufactured, or sold alcohol. He was a relentless supporter of prohibition and many of his crusades were directed at whiskey moonshiners. The moonshiners often tried to disrupt his crusades, and sometimes became violent, but Ham was undeterred. Mordecai Ham’s first words at his November 1934 fall crusade in Charlotte were:

‘There’s a great sinner in this place tonight’. ‘Billy thought, mother has him about me.’ More than 2000 people attended Ham’s service, a large crowd than Graham had ever seen. The young man listened, spellbound: The fascination of an old-fashioned revival is hard to explain to anybody who experienced one... as I listened, I began to have thoughts I had never known before, something began to speak to my heart, on my way I was quiet and thoughtful. Next night, all my father’s mules and horses could not have kept me away from the meeting.

That next night Graham did not respond to the altar call, and in an attempt to avoid Ham’s pointed finger, he joined the choir. By sitting behind Ham, Graham thought the evangelist’s magnetism might not be as strong.

Graham’s move to the choir proved futile. The choir sang ‘Just as I am’, then switched to ‘Almost Persuaded.’ The soulful hymns worked their magic and Billy could no longer resist Ham’s altar call. I remember that I felt very little emotion. I had a deep sense of peace and joy, but I shed no tears and I was not at all certain what was happening. In fact when I saw that others had tears in their eyes, I felt like a hypocrite, and this disturbed me. That simple repentance and open commitment to Jesus Christ changed my life.

Graham says that his conversion was part of a complex internal process: *‘I willed to seek Christ... it was partly intellect, partly emotion, but primarily.’*”(Lowe, 1999:5-11), (Italics mine).

Lamb and Bryant (1999:16) reminds us, however, that conversion has also had its critics. They argue that some critics have seen “Christian evangelical conversion experiences as bogus and fleeting emotional experiences that have little lasting impact on people. The critic looks, for example, at the Billy Graham ‘Crusade for Christ’ events as manipulated events, orchestrated by his effective preaching and the music, that lead the one who comes forward at the ‘altar call’...But the next day, the moment has passed and the ‘convert’ quickly returns to his pre-conversion life.”But, E. Stanley Jones who spent many years in India, as a missionary to the Hindus and Muslims studying the conversion experience; and this is what he says on ‘conversion’: “Conversion is a gift and an achievement. It is the act of a moment and the work of a lifetime. You cannot attain salvation by discipline-it is the gift of God. But you cannot retain it without discipline” (Bryant,1990:301).

In rural areas, there are many people who desire transformation, development and healing of many chronic maladies that bedevil these rural communities. The cure in individual change of heart can lead to change of society and in their local communities. In almost all Billy’s homilies, the undergirding principle was the transformation through the change of an individual’s heart leads to the immediate vicinity, the broader and global change. It appears that the majority of rural transformation and development workers are challenged with an enormous lack of change that leads to chronic under development which lacks healing to ensure restoration and normality of the society. The challenge is that in most cases, it is debilitating, paralyzing and make the whole task of working for change an overwhelmingly difficult. The important cure-being the saving gospel which changes a person and him/her- subsequently becomes a change bringer. Billy Graham continues to narrate some of the profound transformation stories that happened during his Gospel errands especially in Los Angeles California in his autobiography (1997) entitled, “*Just As I am*”, but before then, he shows how the preacher is an evangelist. The good news

through a vessel has to have a bearing on the transformation, development and healing of human society.

4.4.3. The Role of the evangelist Preacher

In his biography, he adds a few words about his calling as an evangelist. “The word ‘evangelist’ comes from a Greek word meaning, “one who announces Good News.” Its verb form occurs over fifty times in the Greek New Testament. An evangelist, then, is like a newscaster on television or a journalist writing for a newspaper or magazine—except that the evangelist’s mission is to tell the good news of the Gospel. (The word ‘Gospel’ actually means “Good News”).

In the Bible, an evangelist is a person who is sent by God to announce the Gospel, the Good News; and he or she has a spiritual gift that has never been withdrawn from the church. Methods differ, but the central truth remains: an evangelist is a person who has been called and is especially equipped by God to declare the Good News to those who have not yet accepted it, with the goal of challenging them to turn to Christ in repentance and faith and to follow Him in obedience to His will. The evangelist is not called to do everything in the church or in the world that God wants done. On the contrary, the calling of the evangelist is very specific. Nor is the evangelist free to change the message, any more than a newscaster is free to change the news. The main thrust of our message is centered in Christ and what He has done for us by His death and resurrection, and the need for us to respond by committing our lives to Him. It is the message that Christ came to forgive us and give us new life and hope as we turn to Him...But if through these pages someone learns what it means to follow Christ, or gains a new vision of God’s plan the world,” (Graham 1997:xvii).

4.4.4. The worldwide Billy's ministry and its beginnings

The youth for Christ ministry was the birthing centre for the preaching errands that ultimately culminated into a world evangelization force. Billy Graham was a youth for Christ President.

“As far as the media were concerned, the Los Angeles Campaign- by far our most ambitious evangelistic effort to date- was going to be a nonevent. Later Lloyd got me a brief appointment with the mayor of Los Angeles, and the *Los Angeles times* carried a small back-page picture and story of that meeting. Except for the ads that the committee ran in the church section that was virtually the only press exposure we got for the couple of weeks. The invitation to hold meetings in Los Angeles originally came from a group of businessmen who called themselves “Christ for Greater Los Angeles,” representing about two hundred churches. They had already sponsored several such Campaigns with other evangelists, all of which were reasonably successful. Now they wanted me to preach...I wrote back to our host and told them we would be forced to cancel if they could not see their way clear to step out in faith and take that financial risk. ‘I stand upon the brink of absolute fear and trembling when I think we might come to Los Angeles with only a small handful of churches,’ I wrote in February 1949. ‘The city of Los Angeles will not be touched unless the majority of the churches are actively back of this campaign’ my limited experience had already shown me that without the cooperation of the local churches and their Pastors, not only would attendance suffer but so would the follow-up of new Christians. One of my objectives was to build the church in the community. I did not simply want the audience to come from churches. I wanted, to leave something behind in the very churches themselves”(Graham, 1997:167-169).

The gospel is in itself a powerful force which can change people and society at large affecting a healing influence that addresses the issues of underdevelopment by bringing in a breather, a sigh of relief in these circumstances with a back log of more negative environs that need to be healed. “As November began with a further extension of the Campaign, headlines as far away as Indiana screamed, ‘OLD-TIME RELIGION SWEEPS LOS ANGELES.’ Reporters were comparing Billy Graham with Billy Sunday; church leaders were quoted as saying that the Campaign was ‘the greatest religious

revival in the history of Southern California.’ One evening when the Invitation was given, I noticed a giant of a man, tears rolling down his cheeks, coming up with his wife to receive Christ. I did not know who he was, but I asked Cliff to have the audience sing one more verse of the final song to give them time to reach the front. Reporters recognized him, and the next day’s news-paper made a big thing of it: ‘EVANGELIST CONVERTS VAUS, SOUND ENGINEER IN VICE PROBE.’ Jim Vaus was the electronics wizard who had allegedly served as reputed mobster Mickey Cohen’s wire-tapper. A few days after his conversion, Jim came to visit me. ‘Billy, I told Mickey Cohen what happened to me. Instead of getting angry, he said, Jim, I’m glad you did it. I hope you stick to it’ (Graham, 1997:176). The impact of the transforming, developing and healing gospel can attest that the preacher is still in the centre and not on the peripheral of issues that pertains the phenomenon under study as it relates to society.

This Los Angeles Campaign was the one that changed the ministry; it brought the Preacher Graham to the centre stage of the world as a Preacher of the transforming gospel of the power of Christ Jesus. Since then, their ministry never looked back. The soul of the nation is when peoples’ lives are changed by the fear of God. This Preacher has been used by God in a tremendous way. He has touched the very core of development and healing of the inner person that consequently heals society. Modern development at times changes the surrounding environment and never touches the person or people concern, creating an inner emptiness, that need inner overhauling and filling with soul, or spirit. The life of a person is not in the acquiring of the abundance of things, but in the inner contentment that comes through regeneration and peace with God.

The coming of Jesus Christ brought a transforming era. Since then, the river of redemption has been flowing from Calvary. All godly men are in the centre of spreading this living, active and powerful changing, and revolutionizing gospel. The people who have received this message are transformers, developers and healers of communities and societies where the Creator who designate, time frames and boundaries has placed them. Christianity has and shall impact societies for progress and good as long as his servants are willing to be change bringers. It cannot be denied that working for transformation,

development and healing shall always meet challenging tides since the fall humans are subject to evil and diabolic force that always fight the well meaning intentions of God Almighty.

The following will show and display the contributions of the Preacher to the phenomenon under study. It is also observed that a theologian like Barth was not very accepting to the mass evangelization method and he called it 'the gospel at gun point'. Whatever may have prompted this theologian to comment that way, in the scriptures it says "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1Corinthians 1:18). Paul here asserts that the gospel preaching which is foolish to those who are lost and un believing but it is the power of God unto salvation, to those who are being saved. In these modern times, even the word "preach" needs to be change to an address , a talk or something else, as proclamation is offensive to some people. Graham's team was not only numerical/statistical oriented but persuading others to decide for King Jesus as Lord and saviour. The following quotation summarizes the parallel comparison of the ministry of Billy Graham as a person on the international arena as observed by Haraszti.

"Haraszti let his unbounded esteem for Graham soar to heights that would have stunned the Evangelist. I don't compare, Graham with the Partriarch or the pope, he told Filaret, 'because Graham is not the head of a church. He is the head of all Christianity. He actually is the head of the Roman Catholics, the orthodox, the protestants, everybody- in a spiritual way, because the pope cannot preach to all protestants, but Billy Graham can preach to all the Roman Catholics. The Partriarch cannot preach to all Roman Catholics; they will not listen to him. But Billy Graham can preach to all the Orthodox, and they will listen to him, because he is above these religious strifes. He is a man of much higher stature than any of these people. I do not mean any offense to His Holiness, the Partriarch, but Billy Graham deserves more than three metropolitans or three Cardinals'" (Martin 1991: 496). The Lord raises Preachers in each generation, for He never leaves himself without a witness. The change of heart is paramount to any endeavor that charter a way for transformation, development of human society and the healing thereof. The gospel cuts across all denominational boundaries and is effective.

For all God has done in the life of this servant of God, he concludes his ministry saying in the word of his work of biography says *Soli deo Gloria*-“To God alone be the glory, Those are to be my words as well, at the end of this project” (Graham 1997:865).

4.4.5. Billy’s Homily on Transformation.

In his exposition on the Sermon on the Mount, found in Matthew 5:1-12, Graham (1956) says, ‘The beatitudes are not the whole of Jesus’ teaching, or even the sermon on the mount. We have just come through a generation in which sincere men (sic) made the profound mistake of thinking that Jesus’ main role was that of a social reformer, and that he merely came as an exemplar of the ideal life. But He was more, much more. He is the savior, who died for sinners, bearing their transgressions upon the cross. He died to save men (sic) who violated the divine ideal and who were powerless in their unregenerate natures to achieve it.’ He further explains, ‘The best modern scholarship is discovering once again that even the Sermon on the Mount, and the Beatitudes as well, cannot be isolated from the fact of Jesus’ savior-hood. He was to turn mourning into joy; righteousness was to be his meat and drink; even upon the cross it was his deepest hunger and thirst...Jesus Christ is the perfect man of the beatitudes.

Christ’s message when he was upon the earth was revolutionizing and understandable. His words were simple and yet profound...The men (sic) who followed Him were unique in their generation. They turned the world upside down because their hearts had been turned right side up. The world has never been the same. History took a sharp turn for the better. Men (sic) began to behave like human-beings. Dignity, nobility, and honor followed in the wake of Christianity. Art music, and science, sparked by this new interpretation of life’s meaning, began to progress and develop. Man (sic) began at long last to resemble again the image of God in which he was created. Society began to feel the impact of the Christian influence. Injustice, inhumanity, and intolerance were dislodged by the tidal wave of spiritual power which was released by Christ. Centuries have rolled by since that initial surge of spiritual life. The stream of Christianity has flowed unceasingly, sometimes at flood tide but more often at ebb tide. Man-made tributaries have flowed into it, polluting and adulterating it. Deism, Pantheism, and, of

late Humanism and blatant Naturalism have flowed like muddy currents into the main stream of Christian thought, so that the world has had difficulty in distinguishing the real from false' (Graham, 1956:4,5). Billy's preaching of Christ changed the world upside down because their hearts had been turned right side up.

4.4.6. Billy's contribution to Transformation.

American Ambassador to France Shriver said, "You know, Billy, the basic problem these young people are facing is religious" I agreed, adding that the same could be said about students almost anywhere. The basic questions of life are ultimately religious in nature. Who am I? Where did I come from? Where am I going? And is there any meaning to my life? (Graham 1997:501). Graham had passion for the youth and he won many of them to Christ through "Youth for Christ" organization and campus crusades movement.

Early on, Martin Luther King a civil rights leader and I spoke about his method of using nonviolent demonstrations to bring an end to racial segregation. He urged me to keep on doing what I was doing—preaching the Gospel to intergrated audiences and supporting his goals by example- and not to join him in the streets." You stay in the stadiums, Billy," he said, "because you will have far more impact on the white establishment there than you would if you marched in the streets. Besides that, you have a constituency that will listen to you, especially among white people who may not listen to me. But if a leader gets too far out in front of his people, they will lose sight of him and not follow him any longer"(Graham, 1997:505). Graham stood against racial segregation and he was in solidarity with the leader of the movement of civil rights. Even during the then racial South Africa, he went to encourage racial harmony through Crusades of inter racial mix.

Billy Graham says, "I have often said that the first thing I am going to do when I get to Heaven is to ask, why me, Lord? Why did you choose a farm boy from North Carolina to preach to so many people... and to have a part in what you were doing in the latter half of the twentieth century?" He believes that the solution to the sin sick world is found when a person meets the transforming power of Christ through the gospel which is holistic and brings development and healing. This is the reason why he "flitted from one part of the country to another, even from one continent to another, in the course of only a few days"

preaching the Gospel (Graham, 1997:853). When the individual is change inwardly by the loving savior Jesus Christ, then he /she can change society through transformation, development and healing. When the potential is released within the individual then he/she can release others (develop the individual to develop the society), and when the individual is healed he can heal others and the society. The key quest is found in this Preacher and his message to the individual and to the world. He preached to the world over his conviction that the saving gospel of Christ is the answer to man's problems, 350 crusades to 210 million people. He also had personal encounters with presidents and leaders of nations with the influencing transforming power of the gospel, according to his autobiography (1997), Graham says that "...my primary concern in my contacts with political leaders has been as a Pastor and spiritual counselor, not as a political adviser. When a president of the united states, for example, wept in my presence, or knelt with me to pray, or privately unburdened his concern about his family, I was not thinking about his political philosophy or his personality but about his need for God's help" (1997:853). When political philosophies have failed, the transforming, developing and healing gospel of Jesus Christ has power to heal and restore irrespective of the hierarchy or power one has. The Lord of lords, who is the King of kings rules in rural villages and in state houses. His power of the gospel is effective to transform, develop and heal.

4.4.7. Summary.

Billy Graham with his stadium campaign has impacted the World with the gospel of the living God. He preached in more than 350 crusades to 210 million people. This is a enormous figure to be addressed by a single individual. The emphasis of homily was for people to encounter this transformative moment with the living gospel. A soul that is changed by God's power also impacts on fellow human being for God. His audiences were a cross mix of different backgrounds. He stood for years as an emissary for peace and representative for God and the saving gospel. In his outgoing biography, he ended with the words *solli Deo Gloria* –to God be the glory.

4.4.8. Preliminary summary.

In the context of Venda, it is feasible to take Billy, Martyn and John and compare their preaching to the one which the research has found about the three churches in Vhembe. It appears that all the Preachers in this study were people who were oriented and dealing with people. Having the gospel as the common denominator, they effectively encouraged people to change and empower others by developing the holistic approach to resolve and remedy the maladies of human society. They preached a balanced gospel that could not exclude the art of life from their homilies. Transformation which stands for change, development, which stand for releasing peoples potential for them to progress and enrich their lives and the therapeutic ethos are the very tenets of the holistic gospel. The two Preachers, Martyn Lloyd Jones and Billy Graham, of the Calvinistic/ reformed evangelical background, and John Chrysostom, of ancient times, were helpful in the way they viewed their outlook of life in their homily delivery with regard to the phenomenon. The creator made human beings to work and care for the earth, and in so doing, transformation, development and healing were blessings from God.

CHAPTER FIVE

COMPREHENSIVE RESEARCH FINDINGS, DATA ANALYSIS, HERMENEUTICAL INTERPRETATION AND COMPARISON OF CHURCHES AND THEIR UNDERSTANDING OF THE PHENOMENON IN VENDA: CASE STUDIES.

5.1. Introduction.

Based on the prologue of the work done above, the researcher will now share and present the empirical data collected through the interviews from the respondents of the three churches. The researcher will also, later, do analysis of the data collected from the above mentioned Churches based on the questionnaires as shown on appendix page. The original intention was to interview ten (10) people from each church. The Churches gave their letters of consent and they all have allowed their data/information to be used for educational purposes. They also have no problem in allowing their actual names and names of their Churches to be mentioned and be published in this dissertation. Therefore the researcher undertakes to use their responses for academic purposes in analyzing and creating the insights that will bring the whole perspective of engaging in a homiletical way on the phenomenon under study. The actual data collected is based on (10) ten interviewees from Tshigubu Church in Vhufuli, (11) eleven interviewees from the Lutheran Church at Georgenholtz at Ha- Luvhimbi and only (6) six interviewees from the Charismatic Calvary Christian Church at Lwomondo. The total interviews that have been conducted and chronicled are 27 instead of 30 interviews as previously proposed. It is not the intention of the researcher to repeat the responses, but to give verbatim the responses as the researcher had received them.

5.2. African Independent Church (Tshigubu church), Lutheran Church and Calvary Christian Church in Venda, Case Studies:

In this particular space we will look at the researched data from the Tshigubu Church which is quoted verbatim and chronicled. The information is laid as captured, is to be later engaged and analyzed to be hermeneutically relevant to the phenomenon under

study. These are recorded as the respondents/interviewees answered during the interviews that were taken in the Tshigubu Church case study with regard to concepts of transformation, development and therapeutic thrust.

5.2.1. Case Study 1: TshigubuChurch.

A brief background of the beginnings of African independent churches

Ayeboyin and Ishola contend that, “the period from the nineteenth century to the present has been characterized by establishment and growth of the African strand of development of Christianity. This phenomenon has given birth to indigenous Churches and prayer groups in Africa. These groups have not only taken root but they have proliferated and shown phenomenal growth particularly in Sub-Saharan Africa” (Ayeboyin & Ishola 1997:11).

These scholars continue to narrate the bigger picture of African independent churches numerical growth. “The West, Central and the South Africa, as statistics have shown, remain the most fertile for the growth of these indigenous Churches. The number of distinct denominations which registered with the government, according to David Barrett was over 760 in 1970 but the number increases with each succeeding years. Of course, the number of the unregistered bodies would be greater than the registered denominations. In South Africa alone, an estimated 5,000 Indigenous Churches represent between 30%-40% of the total black population.” (Ayeboyin & Ishola 1997:12). Ayeboyin and Ishola, further argues that, “African Independent Churches (AICs) denotes the churches which emerged from within the Mission Churches, beginning from the 1920s. They are also called: Indigenous Christian Movement, Aladura, and African instituted/ initiated Churches. These Churches are believed to be somewhat self-supporting, self-financing, and self-governing. They do not depend on any Missionary Board or individuals or groups abroad for financial and spiritual assistance (Ethiopian and Zionist by designation)” (Ayeboyin & Ishola 1997:19).

This brings us to Vhufuli in context where the research begins with the Vhufuli Tshigubu Church which is linked to the mother Church at Nzhelele, which started in South Africa in 1913. Like many African independent Churches, they started as a protest stance from mainline churches that could not be compatible with polygamous marriages. It is an afro-

centric Church that accommodated African traditional religion, including the drum beating. Many missionaries labeled these practices as heathen and that they invited cultural spirit influences. This church uses syncretism of a mixture of healing in a traditional way, with a lot of fortunetelling disguised as prophecy. Their use of the Bible in a mystic way and in a way being unaware, that they are violating the hermeneutical code of exegesis. These Churches of the African ethos offer an alternative to the Orthodoxy mainline churches. They attract many followers since their code, especially when it comes to marriage, allow men to have more than one wife and promises healing in its afro-centric approach. They seem to be answering personal core issues that appeal to the African way of life. Hence, one finds the majority of members having been sympathetic towards the uncritical approach to life thus, having to appeal more to people of the common ordinary life. They, however, raise sharp biblical theological debate to some passages of scripture should be interpreted; especially on polygamous marriages. It appears that if one fails to hold to the ideals of Orthodoxy mainline Christianity, he/she can worship God at the Tshigubu (Drum) Church to compensate for the strictness of mainline Churches with regard to biblical doctrinal standards/ criteria and the whole theological outlook.

5.2.1.1. Pastor Mabusha, 70 years.

The local head Mungameli/ Overseer had this to say:

The origins of our Church position can be better articulated by the secretary of our Church. He gave the following insight, “Our order of service, which is neither written down nor taught but, is intuitively lead, starts with a lot of singing and drum beating and dance. When the atmosphere is charged, some kind of confession personally is done. Prayer requests are made and an intercession in form or mass prayer which involves everybody follows. If someone is sick or has any trouble hindering his/her spirit it is shared in Church publicly. The singing continues and the tunes are typical Venda inclined lyrics that they appeal to an African person in a deeply spiritual way. The floor is open beginning with youth, men, women all share the word and if the Preacher feels his is covered by those who stood, he does not continue he just calls for the sick to be prayed

for and closes the service. The service begins at 12:30 noon to about 15:30 pm every Sunday.”

In your homilies does transformation feature prominently?

In a spiritual sense we try to preach, `but one can only say we have moved along way, we were not very good at preaching, especially on transformation. The Church has changed from the old ways and we do not have trained Preachers, we just chose each other. Sometimes the preaching is so off target and is used to personally attack opponents within, but I just ignore the offside shootings and concentrate on the positive.'

Do you consider training your Preachers'?

We believe that the spirit will teach us how to preach, so theological training is not there, neither is it encouraged. It is hard for the older generation, to critique one another , because they do not take kindly to criticism, whether it is well meaning, it is normally interpreted wrongly as a personal victimization and breeds animosity. Preachers are chosen if they show a strong voice when delivering a word, confidence also accounts.

Does your homily feature development?

This one is difficult. We just add a few social concerns; never really preach on development we are more spiritual inclined.

How about healing of society?

Every Sunday there is a healing service in our liturgy. Other than that, we cannot say we are involved in healing in the broader sense of community/ society.

5.2.1.2. Maudu Olive, 45 years old.

She has been a member for 10 years and holds positions as Mokokeli, chairperson, inspector of uniform and sitting arrangements, Preacher.

How often does the Preacher include the following themes: Transformation, Development, and healing in his/her homily?

Transformation: Is preached very often, but with the inclination to faith, to trust God and how to go to God. It also means repentance and repentance from drunkardness, robbery, theft and other bad ways.

Development: There is a church development card for R20 every month. This fund is ear-marked to build Churches. This also means to grow in faith – mature in faith.

Healing: physical healing is emphasized by praying for the sick every Sunday.

The Archbishop of our mother Church where ever he is invited and his feet steps there, he leaves behind, the area reduced in crime rate and become more peaceful.’

What have you experienced as the role of the homily in your church?

I have grown up in this church from Sunday school, youth, middle age, until now Mungameli. The protocol is as follows, deacon, evangelist, pastor, Mungameli, Superintendent, bishop, arch bishop.

In all this preaching/homily is important. I wouldn’t see the need of going to church if there is no homily being preached.

Would you say in your Church transformation and development is taking place or has been neglected?

There is transformation and development happening

Do you see/perceive your Church as a healing centre for empowering quality of life?

It is the centre for healing but does not improve quality of life for people.

The bible prophecy says that the world will be destroyed by fire, is it worthwhile to work for transformation and development?

Not working for transformation and development is to deny the faith, for God will judge us on what we have done while in the body.

5.2.1.3. David Ndou Magwaba

The son of Bishop Magwaba has been in the Church for 60 years, since birth holding currently position of Mungameli- Mufunzi-Pastor.

Transformation is taught very often with the emphasis on belief in God with one’s whole heart and being obedient to God’s law. Also when receiving the little baby into the fellowship to make the child holy and accept God’s love, the parents are also included into prayer to strengthen them.

Development as a subject of preaching is not engaged in locally may be the national office of our Church, the issues of poverty alleviation are difficult, for as we are also poor people.

Healing is emphasized in our homilies, especially as for physical healing, the sick are called in front to be prayed for every Sunday, by laying of hands on the sick.

Preaching is guidance to be Godly, so the homily is important if it were to be absent in the Sunday service I would not be happy. The Preacher's homily has power of healing and guidance as it's based on God's law and word.

I say on the issue of transformation and development in our church is difficult one. We had a split. The other group was giving trouble, now they left and maybe we shall experience transformation and development without difficulty.

Our church is centre of healing as people believe in healing and they are healed.

The prophecy of the destruction of the world should inspire us more to work for good in the world so that when the lord comes we may receive him with faith. It is the time to convert others.

5.2.1.4. Agness Singo 53 years.

Agnes Singo has been a Church member for 5 years of those 3 years as Mukhokheli.

In our church transformation is taught as conversion and repentance although I do know the verses involved whether from the book of Genesis, but transformation is taught.

Development: we are taught to take care of our lives, as the days are evil and perilous, young lives are going through death of the pandemic of HIV/AIDS.

Healing is included every Sunday, the sick are made to seat on a mat and the hands are laid on each one of them.

If the homily is removed I cannot be happy, I would see no reason of going to Church that has no homily. The sermon is needed.

I have a personal experience since I went to Church I live a better life, I would have died but the Church prayed for me. I find it as the centre of healing. In relation to the broader forms of healing I do not know, but personally I can testify.

5.2.1.5. Grace Kwando- Moufhe Nthatheni , 79 years old.

Grace Kwindu-Muofhe Nthatheni has been a Church member for 50 years. Her main task is to intercede.

Transformation is taught as converting people, telling them that "the world is ending turn to the God."

Development is the missing component of our Church.

Healing is done in our church and homilies on such effect are done every Sunday. Some are healed others are not healed probably it is a case that is human thing--witchcraft related, zingavha zwithu zwavhathu.

Preaching of homilies must be done every Sunday. The Church is fountain of healing and transformation.

The prophecy of second coming and destruction of the earth should motivate people to work for the good of the world because Christ is coming again.

5.2.1.6. Elisa Nthatheni Kwindi, 81 years Pastor for 50 years.

He has taught transformation,

Development is taught because according to Jesus transformation is development.

Healing is taught some are healed and some are not, according to faith.

Preaching must be done even if it not by me but some one of the young preacher men we have trained will preach and I just summarize.

Our Church is a fountain transformation and of healing.

Because the world will end let believers continue to work for development and transformation.

5.2.1.7. Elisa Mukwevho.

Years not known, serving as Jefro- mme muingameli.

Transformation: She did not know the concept of transformation per say.

Development: development for us old people it is not a topic of a sermon, or sermon material, but the younger generation are teaching about it, perhaps it is the right thing to do, I do not know. We of the old folk have some hesitation on the subject of development being taught.

Transformation can be said to be there for things are no longer the same as before in the olden days.

In our Church healing is taught but development and transformation are neglected.

5.2.1.8. Merriam Lidovho 49 years

Merriam Lidovho has been a Church member for 25 years and holds no position of responsibility. Transformation- conversion is taught every Sunday, admonishing people to live good lives. When you are in the fold of believers you ought to adhere to what is godly, keep doing good.

Development is taught so that people can have a better life, not the life leading into a ditch. Healing is taught with emphasis on physical healing, prayer for the sick in hospital, journeys and any place that needs healing.

Our Church attracts many new baptisms and the exemplarily lives make people keep coming to improve their lives. One can categorically say it is a fountain of healing, and is magnetic.

When the end time fire comes it must find good people working for transformation and development. The bad ones will be left behind.

5.2.1.9. Suzan Ratshikombo, 71 years old.

Suzan Ratshikombo has been a Church member for 50 years.

Portfolio held is Jefro –mother of prayer.

Transformation is included very often in the Sunday homilies, the understanding

Is that it means repent and be baptized, believe in Jesus as your Lord and savior?

Development is lacking and conspicuously absent.

Healing, prayer is done for the sick every Sunday.

The fire will come at the end of time, but we are to continue doing well for the sake of the one who died for us on the cross.

5.2.1.10. Mudau Mashudu, 25 years old

Mudau Mashudu has been a Church member since birth, no portfolio held. An ordinary member in the church had this to say:

Transformation, oftentimes the subject is taught in homilies, and it means receiving God into your life. The godly person's life must be different from the unconverted.

Development has to do with progress in life, today and tomorrow must be different.

Healing, the sick are prayed for; healing takes place according to the faith in somebody's heart in order to receive healing. I can describe our Church as fountain of healing because the things I need I find them by faith.

The end time of destruction may come but people should continue to work for good and transformation and development –progress in spite of being afraid of hell. But to avert going to hell by doing good work.

5.2.2. Case Study 2: Lutheran Church

The context and historical location of the Lutheran Church.

During the Renaissance in the 1400's, the art of printing was discovered. "As more people started reading the knowledge of what was happening spread. People started objecting to the dictates of the Church. As dissatisfaction spread, the Church tried to suppress it....They excommunicated people. When this did not stop the accusations, they burnt people at the stake. One of the early people, who publicly objected to the corruption in the Church, was Jan Hus. When he refused to withdraw his statements, he was excommunicated and burnt at the stake in 1415. His death caused a civil war between the pro- and anti-Hus followers in Bohemia.

After repeated attempts to reform the Church from within, it came to a confrontation. On October 31, 1517, Martin Luther started the reformation, when he nailed his 95 theses (statements) on the Wittenberg church door. He was saved from the same fate as Hus, by the ruler of Prussia who hid him in the Wartburg castle. During this time, Martin Luther translated the bible into German. When Rome refused to consider Luther's suggestions, Luther's followers broke away from the Roman Catholic Church and the Lutheran Church was born in Wittenberg in 1524. From there the new reformed religion spread throughout Germany" (Giesekke 2004:1). In mentioning this background it makes sense to bring the Lutheran church closer to South Africa. Giesekke continues to narrate the story of this incredible Church in readiness to bring it to the Vhembe region.

5.2.2.1. The Berlin Mission in South Africa

The first mission station of the Berlin Mission Society in South Africa was started among the Korannas at Bethanien, on the Reit River south-west of Bloemfontein, in the Free

State (near Redderburg). In 1837, the second Mission Station was started among the AmaXhosa, at Bethel, just north of Stutterheim in the eastern Cape. Life on the Border was not easy as there were constant wars between the AmaXhosa and the settlers. The missionaries then had to leave the mission Station and flee to Grahamstown or over the Drakensberg to Natal. Through these regular visits across the Drakensberg area of Natal. They soon realized that here was a vast new Mission-field desperately which needed their services. The first Mission Station in Natal was started in 1847, at Emmaus, west of Escourt. (Geisekke 2004:6).

5.2.2.2. The beginnings of the local Georgenholtz Lutheran church.

5.2.2.2.1. Georgenholtz Lutheran church, 1878

A wealthy German land-owner Georgen Holtz had been a faithful Mission donor. When he died, his daughter donated a large sum of money to the Mission, in memory of her father. She asked that the new Mission Station be established and maintained with this money; and that it be named after her father. The station at Makwarela's place was officially called Georgen Holtz in 1878. At last, there was enough money to establish a permanent Station in Makwarela's area, and the station at Tshifudi was called Georgenholtz.

Because the ruler, Makwarela, liked God's Word and allowed Koen to preach to the people without any hinderances, Koen was welcomed where ever he went. He held daily morning and evening prayers at Makwarela's capital at Tshipwarapwara. Makwarela encouraged all his people to learn so that they could be baptized. He even told his father, king Mphapuli, that he intended to be baptized one day. The old ruler did not oppose his son in this, but insisted that Makwerela allow the circumcision rite to be practiced during winter months. Although he did this, he did not force any one to participate in such rites.

Makwarela allowed all the people who attended baptismal classes to live with Koen at the Mission Station, where the heathens could not torment them. They helped Koen develop the mission station. They also wore western clothes which Makwerela himself made for

them- he was the only tailor in the area. Koen was amazed to find such sewing skills in a heathen ruler (Giesekke, 2004:72).

5.2.2.3. Case studies.

5.2.2.3.1. Rev.Ramalida avhasei Joseph, 40 years

The Reverend Ramalida was born a Lutheran, portfolio held pastor.

Transformation, the diocese took a resolution to follow through with the transformation as an issue of the whole Vhembe Lutheran project, but could not follow through as change brings along many insecurities so that project did not get the needed ratification and follow up. So no transformation can be reported, though at a small individual pastor scale you find the teaching and preaching which lean towards transformation. Transformation is preached in a holistic sense; body, soul, mind, and emotional sense. Change the whole person.

Development is taught in a holistic way, though the lay person does not perceive it as development, youth are encouraged to be educated and be focused.

Healing in our church takes this form, during funerals we console in order to heal, hospital visitation, home visits, counseling the hurting and those who are divorcing, suicide prone and other human problems.

Since healing is a process one needs to persist until healing takes place.

Homily is to build the Church of Christ, it empowers, comfort the broken hearted, up lifts the whole person to change, opens the eyes of a person to see life with the eyes of God, encourages people of faith to be the light of the world.

To preach, teach morality, Sunday school, class, youth and premarital marriage counseling. Teach people about the prevailing economic meltdown. How to have a budget, and encourage people to have vegetable gardens, which will help on food budgets. How the Christian should try to be debt free.

Our Church is involved in up lifting the down trodden, in our society, through the following programs: Encourage youth to focus on education in order to avert HIV, suicide and other vices. To be a mouth piece for community in the chief's council in order to bring roads water and electricity. The Christian like his master must be involved in the

community issues. Jesus was involved with community, he took two fish and five loaves and he feed the masses and taught them to care for leftovers.

Despite prophecy of destruction of the world by fire, the believer must work hard and not give up on caring and working the earth.

5.2.2.3.2. Nthatheni Nelufure, 29 years old.

Portfolio: Youth chairperson.

Transformation is the change from old ways in order to live in these contemporary times. In this context of liberal government laws that violate Christian ethics, abortion, same sex marriages, explain the context and let believers live in these times without compromising their position. Membership migration to other newer Churches, allow musical instruments and newer songs to be played in the Lutheran Church.

Development: should occur spiritually, socially, financially and other wise for it to be meaningful.

Healing is the missing component in our Church, but some Pastors here and there pray for the sick. It also happens when one member is in hospital or sick at home, prayer is done. Every person can pray according to the Lutheran doctrine of the priesthood of all believers. Homily is a spiritual meal/bread. Troubled hearts are healed, obstacles removed and leveled and way forward is chattered in a homily. The homily has big role to play in the Church.

Transformation is not taking place. It was suggested but there is no implementation.

Development can and cannot be seen; apparently it is boarder line phenomenon.

The believers must continue working for transformation and development. Do like Jesus did, He worked and developed people.

5.2.2.3.3.Masoliadza Ndamulelo.

Masoliadza Ndamulelo has been a Church member for 4 years.

Portfolio held, ordinary member.

Transformation, it is an important thing for a person to convert, knowing God and being obedient to God's law.

Development is not taught from the pulpit. Healing is not taught.

Homily is an important part of the service as that the main reason for coming, it to hear what God has to say about my life. To learn instructions on how, to live a God fearing life.

Transformation in the sense of changing people lives is there but development is absent as concept. The Church is a centre of learning; we receive knowledge from the pulpit and better our lives.

We cannot neglect working and caring for our land for it will appear unkempt and development cannot take place.

5.2.2.3.4. Nthabalala Maanda Gift

An ordinary member, been a member for 1 year and 6 months.

Transformation to my understanding is to believe in the lord and repent of one's sins.

Development, through focusing on education youth should progress in life and avoid the negative behavior of liquor and dagga/marijuana and other vices that destroy teenagers.

Healing takes place some Sundays; the Preacher calls for the sick to come to front and prays for the sick by lying on of hands.

A homily is the tool by which people gain words that move them from sin into the light of God. In our Church the youth are transforming and developing as they are taught the ways of Christ. They leave their bad ways to follow and decide to live for God.

5.2.2.3.5. Maphuta Balinane

Maphuta Balinane has been a Church member for 3 years.

Portfolio held, assistant choir master.

Transformation is about being lost then found by God's mercy

Development is not emphasized in sermon.

Healing: the sick are asked to come forward and they are prayed for.

With or without a Homily I can come to Church, so long there is singing. I love singing personally, because it revives my soul.

There is no transformation and development in our Church and you cannot say that it is the centre of healing and empower and upliftment of people.

5.2.2.3.6. Sibijo Mashudu

Sibijo Mashudu is an ordinary member.

Transformation: I do not understand transformation as a concept.

Development is not there in our Church.

A homily has the role of making people hear the word of God and turn away from their evil ways.

5.2.2.3.7. Aanda Muofhe

Aanda Muofhe has been a church member for 16 years. Portfolio: ordinary member.

Transformation is taught in the Church that we must change from a bad life to a good life of God. Development is taught that from a bad situation we improve to a better situation.

Healing: The sick are prayed for and some receive their healing.

Homily

A homily is tool to build us up, it is a must be in the service.

Transformation and development are taking place in our Church.

Healing centre, our Church can be said to be a healing center as people who visit there end up coming to join us permanently.

Prophecy is there for the destruction of the world, despite life's challenges we must keep doing the right thing.

5.2.2.3.8. Mudau Sharon

Mudau Sharon is a choir leader.

Transformation is taught as changing from bad way of living to a good way of living. The youth are encouraged to focus on their education.

Healing: prayer for the sick is done some Sundays.

Homilies brings faith and repentance in the lives of the believers.

When one looks at our Church, can say transformation and development have not been neglected. There are very much part of our program, thus qualifying to be a centre of healing and affirming life.

5.2.2.3.9. Ligonoba Anwani

Ligonoba Anwani has been a church member for 16 years, and she is a Youth Secretary at the local Church.

Transformation from a conversion emphasis is taught very often.

Development is normally addressed at conference with an emphasis of Church development. The general development is not taught.

Healing- sometimes people are prayed for, not so often.

A homily is important in the Church and if there is no homily it appears there would be no use to go to church.

Transformation and development have not been neglected though one cannot easily evaluate their effectiveness of these trends. Our Church is a centre of empowerment.

We should continue to work for transformation and development so that the others can repent before the day of the lord come.

5.2.2.3.10. Matamela Livhuwani, 25 years old.

Matamela Livhuwani has been a church member for 10 years.

Portfolio: Youth Chairperson of the local parish.

Transformation has to do with leaving evil bad ways and doing right.

Development, in our homily does feature minimally; we are not very successful in this area. It appears we are more concerned with our own needs than other people's needs.

Healing is a neglected area; it is not very prominent as people do not confirm their healing whenever it does occur.

Homilies are there to show us the mind of God so that we can live better lives.

Transformation is there here and there but not satisfactory.

Healing center as a church it is questionable but a center for betterment of people's lives, yes. We should continue to work for improvement and transformation of society even if the end time may be eminent.

5.2.2.3.11. Ndou Aluwani.

Ndou Aluwani has been a Church member for 16 years,

Transformation is taking place as people hear the word.

Development we have it in the area of taking care of orphans.

Healing it is there but very slow.

A homily is there to transform people.

Our Church is the center of healing as people find encouragement there.

Jesus is our soon coming king, we should continue working.

The historical context of the Charismatic movement

This is the brief background of the history of the current charismatic movement and its human traditions. “There have been resurgences of the practices characteristics of the Charismatics through history, particularly centering around a “second-grace” experience which follows conversion, identified by them as a “baptism of the Holy Spirit” and accompanied by “speaking in tongues” (Jennings 1996:125).

This new wave of the old practice of “ecstatic utterances is not confined to minority religious sects, but has spread from the early 1960’s throughout Protestantism and Catholicism. We could say that Pentecostalism spilled over denominational lines when Dennis Bennett, rector of St.Mark’s Episcopal Church in Van Nuys, California, experienced what he called baptism of the Holy Spirit and gift of tongues. The movement has touched the lives of individuals from nearly every educational, economic and cultural background” Jennings (1996). In this study Calvary Christian Church is a case and point and represent the Charismatic.

5.2.3. Case Study 3: Calvary Christian Church

This church was started by the Apostle M.A. Masakona, firstly as roving preacher from 1988-1993, conducting crusades in Churches, known as evangelism through the local church in almost all the villages of Venda, and beyond. The inviting Church organized people to come and hear the Preacher and any souls won would be nurtured by the Church. The local churches invited included the Lutheran, reformed Churches, assemblies of God in Venda, Tzaneen, Linyenye, Giyani and this resulted in him visiting many other far places, some of which included Phalaborwa (more than 15 times), Soweto (Mofolo, Sharpville), Swaziland (more than 15 times) , and Mozambique.

In 1993 on the 21st of February 1993 Calvary Christian Church was started by its head **Pastor M.A. Masakona**. The Church's strategy changed to revivals and tent meeting with the intention to win souls for the new Church. The grounds where the Church stands were bushy and un-developed but now the bush is turned into a city. Now that the Church is established, home cells, follow up visits and bereavement consolation and counseling are employed to advance the Church. The interviews were done to probe about the research topic.

5.2.3.1. Apostle Masakona, Head Pastor Ministry, 27 years, serving Jesus.

15 years Crusades as a roving Preacher and 16 years the local Church Pastor

Do you include transformation in your preaching?

We look at transformation from a physical side, social, psychological and spiritual, in other words we view it from a holistic approach. Our themes run along national and international Calendar on issue of youth, women, we mainly align messages to address the situation of our times, always with transformation as in conversion in mind. The pulpit to us is the spring board of transformation. People believe what comes from the pulpit so we take the pulpit seriously.

What approach of development do you preach about?

It is with emphasis on developing the person to realize his personal worthy, equipping, empowering, so that he/she can improve their life. The eradication of poverty. We, also emphasize social development, reconciling families, talent development, gardening and subsistence farming; a relational approach to development is our core emphasis.

Healing: There is physical healing and we lay hands on the sick, but as a Church we realize that inner healing is the core issue as many health problems ensue from the inner person. We preach with the emphasis of inner healing and counseling is the major issue in all our homilies. If a person came depressed or stressed should go home healed and motivated, full of hope.

Role of the homily in your Church; Homily is the central theme/reason of gathering, the homily is there to uplift/ equip/ training/ correction and produces commitment, it is so serious that even before offering a short homily is given –exaltation to give. They would rather miss the singing than miss the word-preaching.

Would you say your Church is centre of healing?

It is the centre of encouragement and relationship building. Problem solving-counseling, Personal problems are solved.

In the light of prophecy that the world will be destroyed by fire, is it worthwhile to work for development and healing of society?

We should still work for development, transformation and we can use the benefit of technology and development to spread the word. Media, flying machines, we as believers should work for development and transformation the aim is to reach people before Christ return. "You do not stop eating because you are going to die"

5.2.3.2. Associate Pastor Mufumadi- Shavhani David 45 years

Youth pastor 1988-1993 Para Church Interdenominational Christian Crusaders I.C.C.

1993-2009 -----Associate Pastor, secretary, worship team member, publicist/organizer, chief interpreter.

Transformation has to do with shift from Churches relaying on missionary support to self-reliance and be self-supporting. It also has to do with conversion of the soul. Change in life style.

Development: to begin with our Church site was bushy now there is a beautiful modern church that is infrastructural development. The main way we develop people is encouraging people to be educated, we have motivational Sundays where we feature people who from selling vegetable and those who have succeeded in building houses and having university degrees. Celebrating success of ordinary people, in order to spur self development and uplift their lives.

Bible College: The bible school namely "Calvary Saints Equipping College" was started three years ago and it has produced 34 Bachelor of art degrees accreditation with faith Bible College.

Would you say your Church is as Healing centre? We have no clinic or hospital, but we have medical practitioner who are given opportunities in conference/ seminars to address health matters sometimes special services are organized to address the awareness of HIV and aids.

We pray for the sick by laying of hands and people come and testify that they have been healed. Our church is a centre of healing but we do not minister frequently healing services, like we do with Preaching. I think it would be right to say we emphasize healing through preaching with a counseling inclination. In other words, when people hear the word of God through effective preaching, they find their healing.

What role does the homily play in your Church?

However powerful the worship may be, the homily is the basic core of the service. We may forget about singing but we cannot forget the word/homily. In almost all our gatherings a homily must be there.

Community enrichment;

We invite eminent persons of the community, they may be believers or non believers but, we honor them for what contribution they have made to society. Example we honored **President Kgalema Montlante** when he visited our Church in 2009. It is our way of touching communities as Church.

The scripture teaches through prophecy that, the world will be destroyed by fire at the end of time. Is it worthy while to work for transformation, development, and healing of society in the light of that?

It is important that God himself believes in what we are doing, when He created man He said it was good. He created Adam to take care and work the earth. He was mandated to develop and transform the earth, the only caution is we must not just work but remember that when our work is over, we shall be transferred to another place. He himself is always working.

5.2.3.3. Lorraine Neluvhalani 45 years.

Portfolio –bookstore for church/ tape ministry/recording DVDs, Tapes, CDs.

Lorraine Neluvhalani has been a Church member for the duration of 16 years.

Transformation: every Sunday's message has to touch the issues of salvation, one believes the Lord after the word, get converted turn away from sin leave all the bad ways.

Development, the emphasis is on individual self development. You see a person progresses and grow as a person.

Healing: before the prayer for healing the pastor explains the pre requisite for healing and then hands are laid on the sick.

Role of the homily: faith comes by hearing the word of God. Its main aim is to bring to repentance and make a true change and development to take place.

Is your church Center of healing? Our church is the center of healing the sick are prayed for and are healed. Preaching emphasizes all facets spiritual, psychological, physical, emotional wellbeing, to encourage the person to better their lives.

Is it worthy while to work for transformation and development even when prophecy says the world will be destroyed by fire? Believers must still work for transformation and development as long as we are alive. God gave us the world to have dominion over it, so we must work to develop and transform it for the better.

5.2.3.4. Ramabulana S.M. 35 years old.

Ramabulana S M has been a Church member for 15 years.

Portfolio: Sales person for tapes and cassettes.

Transformation is taught almost every Sunday and people are encouraged to change their lives and follow Jesus.

Development, here development is viewed more like encouragement for business entrepreneurship, self development and economic empowerment. The person must come out of poverty.

Healing Sundays are special services held on a monthly basis and that does not deter every Sunday prayer for the sick and praying for the nations and society at large.

Homilies shared are uplifting, faith building, preaching uplifting from poverty.

The homily is extended even to non believers so that they, also should come to faith.

There is transformation in every sphere of our Church and development is taking place. There is progress and those who came poor are now empowered. The emphasis is on spiritual and personal development leading to self improvement.

Despite the prophecy of the destruction of the world by fire, Christians should continue to work for transformation and development and healing of human society.

5.2.3.5. Mulondo Flora 43 years,

Mulondo Flora has been a Church member for 6 years.

Portfolio: Chairperson of thanksgiving, Advisory committee (liaison Person) youth, executive committee international, secretary-subcommittee of registration, secretary scheme for investment.

Transformation: is always emphasized in homilies. It means not being stagnant but always changing for the better. It also means doing things that benefit community projects and programs.

Development is addressed in homilies, but the inclination is more to empower people to develop as persons, encourage education, social programs, health calendar, outreach crusades, old age programs and Christmas.

Healing: there are healing services and special miracle services organized for healing sessions. The sick come forth to the front and are prayed for, some are healed instantly, and others later on and other never receive their healing.

Homily: Homily is there to service us, to empower and also to create fellowship.

Transformation and development are taking place as you see lives change for the better, those who were without business now they are successful entrepreneurs, and those who had no cars now they are driving. People are progressing as the homilies do the life change.

The church is the centre for empowering and healing people.

Despite what prophecy says about the destruction of the world by fire, believer must still work for transformation and development, since we are still living we have to enjoy the benefit of development. The scripture says we must be fruitful and be change agents now before the second coming.

5.2.3.6. Grace Tshilizi Netshiomvani

Portfolio: Personal secretary to Apostle Masakona

Transformation: according to Grace Tshilizi transformation has to do with being transformed from one level to the other. It entails making a paradigm shift. It is not easy to adjust to the other level.

Development: it is a process where one is helped to improve. When you develop something you are modifying it or improving it.

Centre of healing: In our Church people come, broken hearted and they go away healed because the Apostle, has messages of counseling and the Brand name of our church is;

“A Church you can call home”

There is no special healing services which are held as such, but all homilies are healing in themselves. Homilies are motivating, spiritually uplifting, personal relationship with God is emphasized. The sick are prayed for by laying on of hands.

Prophecy foretells of the destruction of the earth, is it worthy while therefore to work for transformation, development and healing of the human society?

We live once, so we have to leave our best when we go home to the Lord. So we must work and develop the earth. When Israel was in exile God told them to cultivate, give their daughter into marriage and be happy. He told them to pray for the peace of the land, for in its peace shall be your peace. (Before we return to our homeland in heaven, we must work the earth and care for it also work for its peace and its healing). This is my own understanding.

5.3. Research analysis, hermeneutical interpretation and comparison

In this analysis, an attempt is drawn from the data of interviewees comments on all the strata/levels of leadership and the laity have given as responses to the four critical questions, as pertaining to the research topic (from the three Churches; namely Tshigubu Church, Lutheran Church and Calvary Christian Church) . One needs to acknowledge the enthusiasm with which the respondents/ interviewees came with. Also, all the participants from the above mentioned Churches and the understanding of their perceptions with which they privileged the researcher to narrate and record with their full authorization. Here in is the analysis of the data collected:

From the Tshigubu Church, the head Pastor said their Pastors do not train theologically in an institution or Bible college but they learn by apprenticeship. There is also a strong belief that when one is Spirit taught he/she does not need human teachers. It is believed that the spirit will guide on what to teach as need and situations arise. While from the Lutheran Church, the Pastor/Minister in-charge of the Parish, is a trained theologian, who is still furthering his studies. The head Pastor of the Calvary is also a trained theologian

with Doctoral Degree from Newburg theological seminary in the USA. He has his own Bible College which is affiliated and accredited for academic purposes to Faith Bible College, which offers degrees, diplomas and certificates. The mindset of leaders whether trained or untrained has an influence on the understanding of the concepts of transformation, development and healing of society. A leader is a pace--setter, who should liberate the followers. The key issue is to engage the above data as it relates to the transformation of the mindset and psychological emancipation has bearing on the perspective on change, development and healing from a Preacher's point of view.

5.3.1. Tshigubu Church Understanding of the Phenomenon

The head Pastor of Tshigubu responded that transformation in his understanding has to do with change in a spiritual sense. As a wider concept, he stated that it is hard because among the Church members, when it comes to trying to critique one another on homily, people do not generally take criticism rightly for good or for bad. He stated, however, that they are slowly changing as a Church, it is not like before.

Based on the majority of respondents, that they understood the word transformation, to mean a number of things, namely; repentance, conversion, connecting back to God and His laws, changing in behavior and life style. They articulated the concept with the spiritual inclination. However, 'transformation' from which ever perspective, political, social, spiritual, emotional, psychological, religious it all bears the undergirding emphasis of the word change. There a number of theological terminologies that agree with the metonia mean mindset change that produces a change of direction. Society can experience rebirth if the preacher champion the cause of transformation.

Development did not feature prominently in the homilies. One of their councilors (Church title) said in public that he was not into the business of bringing roads, houses, water, electricity but he was for spiritual kingdom issues only.

One 81 year old man from the Tshigubu Church, however, related the two concepts as interchangeable ideas, transformation and development as basically one and the same. In

other words, he was articulating that the Preacher cannot preach transformation and neglect development; these concepts are inter-locked, intertwined. It was fascinating that one could encounter such an understanding from a lay Tshigubu Church member, who has not been trained in any theological matters. There was also a feeling of inadequacy one Pastor of Tshigubu church, who said, 'how can we preach development when we are poor ourselves.' The issue of development must begin at the change of mind set, empowering people to release their hidden untapped potential here at the grass root level, where life is happening. The crux of the problem of development in rural areas and churches is that, there appears to be a self despising look that remove the will and resolve for a people to state unequivocally with tenacity, that despite our circumstances, we can overcome and make it for the better. The other apparent reason is that since the gospel was introduced in a dichotomy frame, it separated the spiritual and mundane things of life there by fragmenting the holistic approach of life. So the majority of rural people feel guilty to talk about the holistic gospel. They still believe that the earthly will not inherit the heavenly. So the earthly must be left to the politicians. Distancing of common believers from these critical concepts is not for the progress of simple communities, but to their disadvantage.

One old lady cautioned that our young people are living at a dangerous and challenging time when the pandemic of HIV/AIDS is affecting development and progressive transformation. The resilience and indomitable outlook of life fueled by good homilies can make the desired difference. There is an intrinsic attitude of the mind that give the developed countries and our own major cities , with their big business all the latitude, to continue growing at the expense of the rural and peripheral underlying areas. The type of education which was inculcated from inception was to subjugate the African mind and perpetuate dominance. Alas, even the theological training got caught up in separating the Preacher from radical transformational, developmental and healing issues.

“In almost all countries, developed or developing, the role of human resource is more important than anything that can be obtained from other sources. Venda is no exception. To enable the Vhavenda to utilize modern possibilities of production, the Venda labour force needs to master the required skills and knowledge. For this, education and training

are essential. Education has more advantages than merely the economic possibilities it creates...Education is a modernizing agent, for it opens up a whole new world to those who receive its benefits” (Benso 1979:85).

The need for education cannot be over emphasized, the problem, however, is the type of education offered which was known as Bantu education. This kind of education had an emphasis on the labour force other than liberating conceptual education that empowers instead of perpetuating dominance of one race by the other. The theological training was also infiltrated by fighting any liberating theology.

The theology of the time created heavenly minded believers, who were of no earthly use and irrelevant to their reality. There has been in the past, presently, bad policies, that still perpetuate poverty and aggravate it into abject poverty with chronic conditions that need a deliberate onslaught to challenge its dehumanizing and disempowering manifestation. The disfranchised majority are in rural South Africa. The Preacher, who is the agent of the creator who made them in his own image, has a divine mandate to bring back the dignity of the marginalized and those on the peripheral. Though Jesus says, “The poor you will always have with you...” (Mark 14:7). It does not warrant lack of transformation, under-development and lack of health in the rural areas that are perpetuated and used out of context by the strong and financially powerful.

The liberating Preacher will hit the target, in saying that, ‘even in rural areas the potential is there to be tapped and used for enhancement of simple societies.’ Homilies that overlook transformation, development and healing of society as being the competence of politician, must be revisited to invigorate the centrality of the holistic healing homilies of empowerment.

The Preacher should influence government and big business through his homilies to create an enabling environment; and to put the needed capital even within the peripheral rural areas. There are wealth creating programs that can be put in place than the wealth depleting programs that support common solidarity but at the waste, they are recipes of

abject poverty. Taylor (2000:95) writes that, “Amidst widespread skepticism within Christian Aid, there was one area of a Christian teaching which was generally regarded as useful when it came to development policy-making. It was even incorporated as the central motif of its ‘mission statement’ in the 1980s called *to strengthen the poor.*”

Reinhold Niebuhr is quoted by Taylor (2000), concerning his classic writings about moral man and immoral society, he says, “His clear-eyed Christian realism did not underestimate our human capacity for self transcending love and generosity. But that capacity could never be wholly relied upon, even less so when we act as social groups rather than individuals; and it was not the only factor to be reckoned with. A Christian analysis of human nature revealed a darker side to it which, out of a deep-seated insecurity far more than sheer perversity, leads us to protect ourselves and defend what we perceive to be our own self-interests against the interest of others. What power we have as nations or classes or organized capital or labor we shall use for these purposes and the weaker we are the more vulnerable we shall be to policies that benefit only someone else” (Taylor, 2000:95).

Niebuhr, according to Taylor (2000), continues to argue that oppressive structures and bad policy making is the underlying cause of imbalance, underdevelopment and that poverty being a lack of transformation on the part of the strong and greedy. It is only a transformed leader that can break the cycle of poverty and oppression; otherwise the corruption is perpetuated even after changing leaders. The kind of strategy hinted at “in the magnificent scripture (Luke 1.46-55) informing many a revolution, is no solution. To remove the mighty from their thrones and exalt the humble, the meek and those of low degree, is only to offer another social group the opportunity to behave like the one before, once power is in their hands. One oppressor with his egocentric behavior is simply replaced by the next. History proves that their generosity is not to be relied upon. Given that an imbalance of power is the fundamental occasion of injustice and therefore of poverty, what is required is not a change of power but a better balance of power and more checks and balances within power structures so that the rulers of this world cannot lord it over others without let or hindrance” (Taylor 2000:96).

Christian teaching, therefore, together with other disciplines which help us to understand how human societies work, produces a useful rule of the thumb for policy-making: will it or will it promote balance of power?...And Taylor says that, “the same teaching led to Niebuhr’s support for democracy, believing that the creative and generous side to human nature makes democracy possible and the darker side make it necessary... “The root of economic injustice is an imbalance of economic power where capital, for example, can move freely across the world to speculate and make money, but labour cannot.” Multinationals can often overrule the state. The free market spells opportunity to the “powerful” but is a constant threat to smaller producers. Poor countries are “exploited”, whilst rich ones are “protected”. Arguments about fair trade policies, democratizing international financial institutions like the world trade organization, internalized economies, which are less dependent on the global market, alliances of nations in economic communities, global governance to control the global economy, are all to do with a better balance of power where the “mighty” and the “low degree” don’t change places but are more evenly matched” (Taylor, 2000:95-97).

Centre of healing: The majority of respondents agreed that healing services take place in their church, in form of laying on of hands, is practiced for physical healing. The Christian Church, from time immemorial, has practiced the laying on of hands as a healing mechanism through faith healing. Most of the Christian Churches, even the ones that are featured in the research, practice laying on of hands in public, in Churches, in private and at hospital bedside. There is a narrowing of the concept of healing. The Preacher when looking at healing holistically can engage transformation of the mindset and development as a way of releasing full potential, being tools of healing to society that has maladies that threaten to the point of being insurmountable. The healing of society also takes place when a community which was bedeviled by under-development through self destructive patterns of opposing good progressive thinking because of mere meanness and jealousy, are removed through the transforming gospel of Christ. The rural communities tend to have certain Ways of remaining in cyclic spiral that need to be broken if transformation, development and healing can be encouraged.

Healing can also take place when good infrastructure, is developed in the vicinity to promote clean environs that transform rural centers to peri-urban centers. Good infrastructure can improve the life style of people, although true transformation begins inside-out. When the environment is healed through transformation and development, the people are healed. The caring of our environs is one of the divine imperative injunctions. So when the community and its Preacher are involved in transformation and development, they are healing the land. The homilies that accommodate the confession of sin for the people and their children should engage in a spiritual matter that leads to the healing of the land. The nation that honors God heals the land. “Righteousness exalts the nation” (Proverbs 14:34) and “blessed is a nation who God is the Lord” (Psalm 33:12).

In Venda gospel preaching unto salvation, for eternal life has been done and is being done, but there is a lack of integration for a holistic message that embraces all three namely: change, development and healing. You find many African independent churches emphasizing healing, at the expense of desiring and knowing Jesus the healer. Healing is the ultimate result of the gospel but to do so without letting the transforming and developing in terms of releasing untapped potential, is detrimental to the very gospel that is being propelled.

- **The prophecies of destruction of the earth should they hinder us for working for transformation and development?**

The majority of participants answered that the prophecy of the destruction of the world should be the motivation of working the earth; for the Lord will come and ask for what we did with his earth. In the early Church, the problem of the Church was that they anticipated that the Lord will return in their time. So some ceased to work as they thought the Lord was soon coming. Paul came and corrected their misunderstanding and explained that though the believers should anticipate the Lord's coming in judgment, that does not in any way hinder the '*work it*' and '*take care of it*' as it is a divine imperative. The question arises as to why work for development since Prophecy has pointed out that everything apocalyptically will be destroyed.

When He made man, He made him to glorify God and honor him, but also to work the earth and care for it. In the caring for the earth, it implies transformation and development. The same scripture says, “If a man will not work, he shall not eat.” (2Thessolonias 3:10). For humans, as long the owner of life gives us time to be on earth, we are to work for change and progress. In the response, one said that development is the difficult component in their Church and another said it is completely absent. A homily that misses out on development has just either failed to recognize the pivotal point of the Church's existence in the world. “As fire exists by the flame the Church exists by Preaching.”

The mission of Jesus is to the release the captives, which is key to transformation, development and healing of society. The unfolding of the hidden potential and giving people a feeling and realization of change for the better life is the mission of the Preacher. Open the eyes of the blind, announce good news to the poor and, emulate his/her master. The believer has to work even on the last day on earth as he goes to meet his marker; for God is always working and always on duty. God works (Gen 2:1-2).

“God incarnate was a Carpenter and St Paul mended tents. Even before the fall, God summoned Adam to cultivate the earth and name the animals Gen 2:15-20). Work is not only the way we meet our basic needs. In addition, it is both the way we express our basic nature as co-workers with God and also a crucial avenue for loving our neighbours. Meaningful work, by which persons express their creative abilities, is essential for human dignity. Any able person, who fails to work, disgraces and corrodes his very being. Any system that could but does not offer every person the opportunity for meaningful work, violates and crushes human dignity” (Gushee 1999:21).

5.3.2. Georgenholz mission Lutheran Church Understanding of the Phenomenon

The head Pastor had this to say on the question of the phenomenon under study.

The diocese had seen the need of having the transformation committee to try and manage the region and spearhead transformation in general. The key concept has to bring change. However change by nature brings insecurities and the project for change by the northern diocess of the Lutherans did not takeoff the ground. The council of Pastors and elders that

were supposed to vote for a well drafted, well written transformational documents, failed to ratify/pass the documents. There are now buried in the archives of the diocese.

Some Pastors are transforming at a small scale in their individual capacity. The researcher was excited to learn that at least one of the Churches under the research had even a project in place, but only to be disillusioned as it never took off the ground. The majority of the Lutheran members, apart from two who the concept of transformation could not be understood, conversion, repentance, coming closer to God, obeying God's ways, receiving Jesus as savior and Lord and being lost and being found by God's mercy was their conceptualization of transformation.

The development issues are taught in a holistic approach spiritually, physically, psychologically, and academically through encouraging education. This is also done through teaching young people how to address the challenges of modern life; including the HIV/AIDS. For, a diseased youth cannot bring development, transformation and healing in the society in their time. The motivation is to the growth of the whole person who can also develop his community by, in being the mouthpiece of others in local chief's council bringing water, electricity and roads to the rural villages. The majority of Lutheran members who were interviewed could not explain and understand the concept of development apart from church development programs of building churches. The Calvary advocates for a holistic approach to transformation, while the Lutheran advocates for holistic approach to development.

Healing is happening during funerals when the hurting and bereaved are consoled, when the sick are visited at home and in hospital; and during the counseling people who are burdened are able to unburden. Healing is a process. Therefore, it is important to persist until cure takes place. The transformational, developmental and healing homilies are preached in order to build the flock of God, empower, uplift, comfort the broken hearted, and to holistically, open the eyes for people to see life through the eyes of God. Some Pastors make altar calls and pray for the sick, though not every Sunday but once in a

while. The Lutherans believe in the priesthood of all believers, so any believer can pray for the sick.

Despite the belief in the prophecy that the King will come to judge the earth, believers like Jesus should work for transformation and development of people. In the Venda area, one of the large Churches of the reformation Churches is the Lutheran. They have been pioneers in the development of education and they penned down the written Tshivenda language in 1887, in the Ha-Tshivhase area. In a way, they set the written dictum of the language of a people. They believed, from on set, that education was their tool of evangelization. Like every missionary effort, they were children of their time in that they brought the discipline of war time. They were very strict. They scrutinized their converts with a high standard before they could baptize them. They also were carrying the influence of where they came from, to some extent of their influences being used by the expansionist in their dream of taking over from Cape to Cairo. To preach transformation and development in Venda, you will find that the Lutheran missionary preachers are pioneering the effort. The building of the four corner house was brought by them. King Ralutaga Madzivhandila was “a kind and considerate ruler, with a good head on his shoulders. He soon realized that what his Teacher was doing was good and made life easier. He wanted to know all about how and why things were done. While Schweltnus was building his rectangular... house, the ruler asked whether Schweltnus would also build him such a house” (Giesekke, 2004: 48).

It appears that the Preacher could not be excluded in centre of civilization. Even in rural Venda, the Preacher made inroads then and is still making the transforming, developing and healing influence now. The human resource component that has been a bedrock to the chief kraal tribal council, Bantustan governments, the liberation struggle, even the present government majority of leaders were taught in missionary schools or by missionaries preachers. The missionary effort could not be removed from the civilizing influence as many good western ways were inculcated, though with a lot more not revealed nor taught, the native began to receive literacy through the Churches.

The Goergeholtz mission was started in the 1897 with the desire to convert many indigenous people to the Christian faith. The beginning was a difficult and real testing time for the pioneer missionaries. The present day Goergonholtz congregation (2007-2010), in the research, has focused on developing the youth through the promotion of education and also promoting responsible behavior with regard to the HIV/AIDS pandemic (cf. A World Council of Churches Study Document 1997: *Facing Aids*). True education prepares the learner in a holistic way to meet the challenges of life with a God-fearing fortitude. The Preacher cannot be divorced from transformation, development and healing of the society.

It has been argued that Africa's health situation is exacerbated by the relative poverty and underdevelopment of its economics. Although we can attribute some of the responsibility to policy-makers, who allocate minimal resources to health expenditure in comparison with expenditure on education, industry or defense. “The emergence of AIDS (Acquired Immune Deficiency Syndrome) on the continent has aggravated the health situation immeasurably. AIDS has so far claimed, and will continue to claim many lives in our continent. Millions of deaths are projected, and yet no effective medical cure or preventive is likely to be available in the near future. AIDS poses major dilemmas for health planners, politicians and indeed the entire population not only in Africa but world-wide. He was and remains and an integral part of the phenomenon under study. One of the major weapons for controlling the spread of AIDS globally is considered to be a change in behavior-personal relations, sexual matters and the social value systems and images that are associated with these aspects of life. These changes must take place at all social levels, from the individual to the national, but it is extraordinarily difficult to convey to an educated person, who may feel perfectly well and appear to be quite healthy, that they are infected with the HIV virus that is likely to kill them in a matter of few years, and that at the very least they can make choices about not infecting others, who may include their future children” (ACARTSOD, 1990:38-39). The Preacher is to champion the cause of homilies that promote fidelity and purity of life in a world where morality has become a casualty. The undergirding emphasis is the transformation of personal lives and to encourage that life be lived in honor of God.

The reformation Church seems to have a take on transformation from its inception since Luther penned and pinned the 95 thesis of the door of Saint Peters Cathedral. The message of transformation was spreading like a bush fire then. Today, the attempt on transformation was done by the Church and development, though not clearly articulated, it is believed that it must be done in a holistic way by being inclusive of all the facets that are a composite of life in totality. There was a committee put in place to handle transformation in the northern diocese of Vhembe of the Lutheran church of southern Africa and the letter is included, but one cannot find any evidence of the implementation of the program of transformation. There is a letter in Appendix C to show an attempt on transformation.

5.3.3. Calvary Christian Church Understanding of the Phenomenon

The head Pastor explained that transformation is viewed as conversion in a holistic sense: physical, social, psychological and spiritual dimension. “Holism is an important word for Christian thinking about development. There are a variety of ways in which we must think holistically. First, we need to remember the whole story from the beginning to the end. Sometimes we are tempted to shorten the biblical story and limit it to the birth, death, and resurrection of Jesus Christ. While this is the center of the story, it is not the whole story. To think properly about human transformation, we must see the world of the poor and the non-poor in the light of the whole story. We must be clear on what was intended, how things got as they are, what God is offering to do to change them, and what we can and cannot do as participants in the story. We must have a holistic view of time, of biblical time...we need a holistic view of persons. This brings us back to the earlier theme: God's redeeming work does not separate individuals from social systems of which they are part. People come first, of course. Changed people, transformed by the gospel and reconciled to God, are the beginning of any transformation” (Myers 1999:51-52).

Transforming social systems cannot accomplish this: “no arrangement of social cooperation, in which power controls power and anarchy is tamed, will produce human beings free from the lust for power” (Wink 1992:77).

Myers argues that transformational development in Christianity “cannot avoid giving invitation to say Yes to the person of Jesus and the invitation to enter the kingdom. At the same time, however, this individual response does not fully express the scope of God's redemption work. Social systems are made up of persons, but they are also more than the sum of the persons involved in them. Corporations, government ministries, and even church structures have a character or ethos that is greater than the sum of the individuals who work in than” (Myers, 1999:52).

The Preacher and his/her holistic transforming gospel, has great impact on the phenomenon studied. Development, in the context, is viewed from the point of developing the person, to realize his/her personal worth, equipping, empowering, social development, reconciling families, talent development with the core emphasis, is relational development, individual development.

Healing: they pray for physical healing but the core of their ministry is inner healing as many health problems ensue from the inner person. Our church is the centre of encouragement, relationship building, problem solving and counseling.

Unlike the Tshigubu Church, the Calvary Church has a focused vision of purpose. They attract a large number of professional people. They have Pastors that are trained. Their understanding of the concept of transformation is informed with the personal encounter with the saving changing power of Jesus Christ. Almost all the interviewees profess the change. Their drive to transform people through the gospel of Christ, equip, and empower them to live meaningful better lives, is resounding promotion of the Preacher and his centrality in the phenomenon under study. There is no substitute. They are elaborate about their understanding rather than generalizing the phenomenon under investigation. The holistic approach of transforming, developing and healing power of the gospel, is a remarkable discovery for a church in a rural context. It is church that exudes affluence in the midst of a village set up. The Lutheran agree with Calvary that if any preaching is to be done on the key concepts in the research, a holistic approach is the appropriate one.

Calvary however, singles out transformation to be done in a holistic sense, while Lutheran approaches development in a holistic way. In fact, the two Churches are in agreement with the 81 year old man from the Tshigubu Church; who from the onset saw the concepts as being interchangeable, intertwined, interlocked and that change begins from the inner person and it unlocks the inner potential that leads to the healing of the society. The reformation, which is favoured by the Lutheran Church, has a strong theology that emphasizes on transformation; as Luther's conversion was an exegetical conversion. As he was climbing Saint Peter's squares stairs, it dawned on him that it is not the rosary prayers, but that the just shall live by faith'. He was busy saving himself, when he realized that salvation is by grace alone through faith.

The *metonia* happened to him, a total transformation took place. In his Churches, regeneration was taught, but as centuries passed, there has been a backsliding that took place and that's why the Venda Churches of Lutheran revisited the issue of transformation. Even when the issue of transformation is revisited, one, however, cannot stress that development is viewed in the same way as transformation in these Lutheran Churches of rural Venda. It should, however, be mentioned that the Lutheran World Federation has been on the forefront for the cause of rural development through bringing clean water, sanitation, and schools in the most remote parts of the world. The theological terminology would be *regeneration*-meaning the inner working of the Holy Spirit in bringing salvation to human soul, which is redemption, rebirth and the very soul of inner change.

When deliberating on development, the Calvary brings in many dimensions to development. They focus on development of the individual so that he/she gains back his /her worthy, self esteem, social development and relational development is the core business defining their reason of existence as Church. Apparently, they want to enhance the whole human-being in all spheres and facets of life. One can surmise that development, per say, was a phenomenon which was alien to Churches as it was deemed to be worldly, thus earthly with no heavenly soul saving emphasis. It can be argued that all the three churches find it difficult to link transformation to development and to

healing. The sole reason can be that the theology that was brought from the onset emphasized the spiritual salvation which showed no earthly usefulness for the believer. To preach development was viewed as being worldly, therefore, anti God and anti gospel. The gospel embraces the whole aspect of human beings for working the earth on behalf of God while being here and now and being with God hereafter when the earthly assignment is over. The accepting of poverty as a blessing is not a motivation for development. It only exacerbates that notion of avoiding God--given earthly assignments to '*work it*' and '*take care for it*' meaning the earth and allowing all under-development to take its toll using the name of faith. It is inevitable for human to die, but before death God has given us a divine assignment with a divine mandate that should be carried out. The Lord's Prayer says, 'your will be done on earth as it is in heaven (Mathew 6:10). The true gospel embraces the earthly and heavenly as the dominion of God and his Christ.

“The kingdom of the world has become the kingdom of our Lord and of his Christ, and he will reign for ever and ever” (Rev 11:15). They call him Lord of lords and King of kings. “All kings will bow down to him all nations will serve him” (Psalm 72:11). He rules all in all. He is the sovereign ruler, the entire underworld and all rulers of darkness are under his control and under his feet. He alone controls time, He gives us time to be around for assignments to be accomplished.

Healing in the Calvary does not deny the laying on of hands but they have a strong conviction that the inner person must be touched and he healed first. They believe that many physical maladies are a result of the inner distortion. Their healing mode is through effective preaching of the word and counseling. Two of the interviewees from Calvary said they had special healing services, the majority emphasized that almost every homily is a healing homily. It is apparent that the church practices healing by laying on of hands and they do so even through the preaching.

The other profound contribution of Calvary is the Bible College, affiliated to Newburg theological seminary, which offers diplomas and degrees. The liberation of a mind, with the saving gospel of Jesus Christ is a significant thing in the rural setup. They have kept their cause of transforming, developing, empowering and equipping in holistic manner.

Education that is being used without ulterior motives, can engage a rural context to bring the desired outcome that can validate the research that the preacher is key to unlocking the untapped potential.

The Churches studied in this research show a link to the grassroots; where many social ills are present. If transformation and development can be meaningful to rural communities, it must touch people, for ultimately it is for people. Many developmental programs fail lamentably when the people are excluded while plans are being done and implemented for them, without them being involved. The key element is change of mindset to have viable development and healing of the society. One needs to, argue that when transformation and development have taken place in an effective way, the society will experience a therapeutic ethos. It can be stated that the restoration of hope is healing in itself. Villages in rural areas are sometimes under chronic under development, when developmental undertaking happen, whether it be infrastructure additions or paradigm shift, the village communities experience wholeness and healing. The politicians call it betterment of the lives of the local people. In theological terminology it is being restored, healed, redeemed and made whole.

In one of the villages a proposition was made by big business to bring a shopping mall to the people, since it took 25-30 kms to go and buy grocery. The chief, civic authorities and all stakeholders agreed. The site which centrally is accessible was marked out. The problem came when a certain household was approached that it must relocate to give community development a chance. The household would be reimbursed three times over, with a new house to be built for the people who live in it. The man of the house denied the offer and made the community to lose a once in a-life time offer by big business to develop a modern mall in the vicinity. The man insisted that the house was on his ancestral land and could not betray his roots. In staying loyal to his roots, he and the rest of the community still ride a bus to go and get simple amenities for their homes.

The African man has to take some time and consider the ramification of being inflexible. Instead of a paradigm shift and a mindset change, community development could have

been given a chance. They are those who argue that the man was right in rejecting the offer for him to give transformation, development and healing of society a chance, while on the other hand there are those who argue that this idolatry denied the whole community an opportunity of a life time; which is, having their own facilities within their vicinity.

5.3.4. Tables

Table 1

The comparison table: The three Churches with regard concepts of the phenomenon

| CONCEPTS | Tshigubu(Drum) Church African Independent | Lutheran Church Reformation | Calvary Christian Church Charismatic |
|-----------------------|--------------------------------------------------------------------|----------------------------------------------|------------------------------------------------------------|
| Transformation | Conversion, salvation, leaving behind bad ways, connecting to God. | Conversion, repentance rebirth, regeneration | Conversion, born again, rebirth, regeneration |
| Development | None | None | Personal development, empowering, self worthy/ self esteem |
| Homily | Every Sunday, but not important. | Every Sunday, big role | Every Sunday, major role. |
| Healing | Emphasized every service | Missing component | Inner healing is emphasized. |

Table 2

Comparison table of the three Preachers

| PREACHER | Billy Graham | Martyn L. Jones | John Chrystostom |
|-------------------------------|-------------------------------------------------------------|-------------------------------------|-----------------------------------------------------------------------|
| Theological persuasion | Calvinistic | Calvinistic | Nicene Christian church |
| Influence/ impact | On world leaders arbitrator | World leaders arbitrator | World leaders/ arbitrator |
| Conversion | Personal | Personal | Ascetic/ personal |
| Oratory skills | Great communicator | Great communicator | Golden communicator/ rhetorical champion |
| Intellectual ability | Anthropologist | Physician turned Preacher | Legal person turned Preacher |
| Family life | Committed loving family man | Loving husband and family man | Vowed to celibacy |
| Development | Great impact on society. 350 crusades, 210 million audience | Great impact on society of his day. | Built hospitals for the sick and hostels for visitors, poor, beggars. |
| Similarities | Passionate Preacher | Passionate Preacher | Passionate Preacher |

Table 3

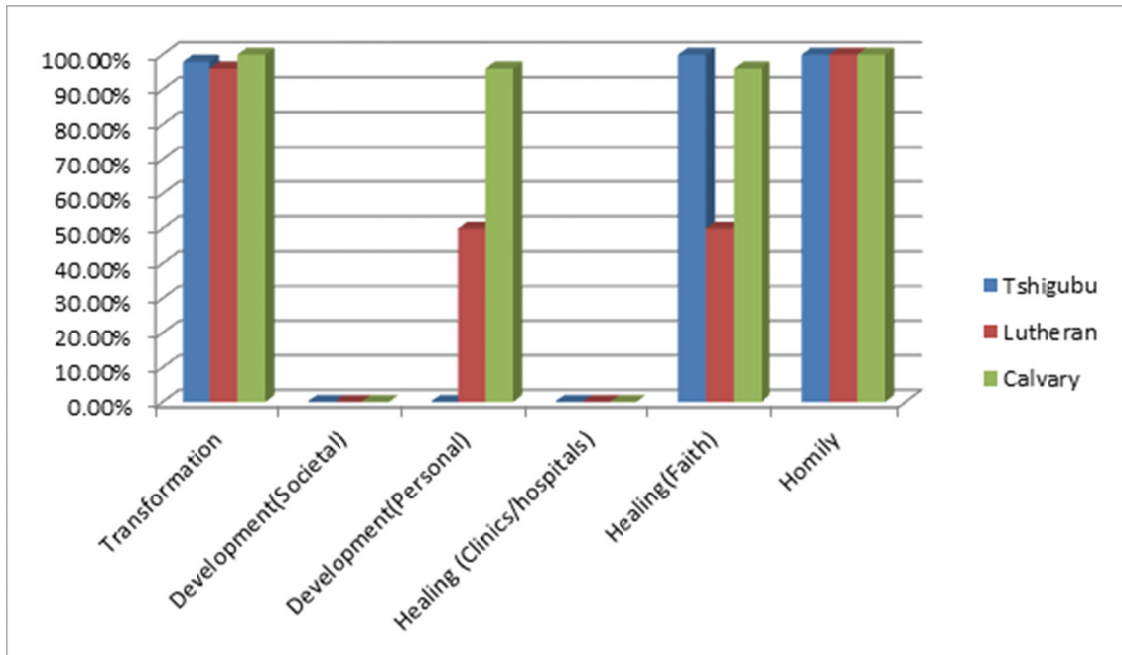
Reflection from the responses of data about the Phenomenon

| CHURCHES | Tshigubu | Lutheran | Calvary |
|--------------------------------------|-------------|-------------|-------------|
| Transformation | 98% | 96% | 100% |
| Development (Societal) | 0% | 0% | 0% |
| Development (Personal) | 0% | 50% | 96% |
| Healing (Clinics/ hospitals) | 0% | 0% | 0% |
| Healing (Faith) | 100% | 50% | 96% |
| Homily | 100% | 100% | 100% |

5.3.5. Graph

Graph 1

The graphic representation of Churches responses to the concepts of the interviews



The Tshigubu Church's brief history and case study recorded ten respondent's responses to the questionnaire, the Lutheran church's brief history and case study of eleven respondents' response to the questionnaire and the Calvary Church's brief history and six respondents' responses the same questionnaire. The understanding of the three Churches of the concepts of transformation, development and healing of society.

Research findings and data analysis, the above data of the Tshigibu church, the Lutheran Church and the Calvary Church was analyzed and hermeneutically interpreted.

5.3.6. Lessons Drawn from the Study of Churches

- **Tshigubu Church of Vhufuli Lesson**

Transformation: Their understanding of transformation was spiritually inclined and had no societal bearing. The emphasis was only on conversion and nothing that can better the lives of its constituency in a holistic sense for here and now.

Development: This was another concept, which could neither be explained, nor featured in the homilies; as they were poor and not an area of their competence. Other than one oldman, who interlinked transformation and development as twin concepts. They could not show anything that spurs development for societal change and upliftment of the lives of people for the here and now. The other reason was poverty, and the question was: how can we preach development when we are poor ourselves?

The problem was further compounded by the denial of education for their Pastors by saying that the Spirit will teach them, they need no human teacher. Since education is key to development, transformation and healing, the denial thereof is a disadvantage in all cases.

Healing: The Tshigubu Church was found to be excelling in spiritual healing ministry and had no societal healing in place no clinic, and no hospitals to show. Their emphasis on spiritual healing does down play the healing of modern medicine.

- **Lutheran Church Lessons**

Transformation: The Lutherans were very articulate on the issue of transformation, their view was spiritual and emphasized on conversion. They also had formed a transformation desk which never took off the ground. Having a rich reformation history globally and in Venda, one could have expected more from these pioneers of spiritual and educational life of the whole Venda.

Development: The Lutherans looked at development holistically, but practically, they could not bring out any societal oriented development other than the building of good

church buildings. It, appears that the concept of development to churches is still a worldly phenomenon, that is taken as an unspiritual thing to engage in. Although in Venda the Lutherans are pioneers, they have not promoted any visible societal development other than being champions in education. However, globally the Lutheran World Federation, has been at the fore-front of making bore holes for clean water, building schools and clinics around the world in rural villages.

Healing: It is hard to pin point any clinic or hospital in Venda which was started by Lutherans. It can be accurate to say that healing has happened through preaching and teaching of the word of God, but no visible societal centre for healing ministry can be credited to have been pioneered by Lutherans.

- **Calvary lessons**

Transformation: Like their counterpart this has been emphasized and well articulated in their homilies which are conversion focused. A personal, changed life is attributed to being born from above; which is rebirth or regeneration.

Development: This has been addressed more in emplacing personal development as their homilies are geared to convert, develop the inner person and improve their lives. One can surmise that although they have touched the individual, there still is a need to focus on the societal development in order to bring a holistic approach for societal progress in this rural Venda.

Healing: Like in development they emphasize their call on inner healing through counseling although even on laying of hands.

They believe that through the preaching which is counseling oriented the inner personal is empowered to handle the challenges of life. It can be said that although they emphasized on inner healing no clinic or hospital is accredited to Calvary Christian Church.

All three Churches have the scripture, the Bible in common and all responded that the homily was critical in their Church services.

5.4. Preliminary Summary

The researcher is convinced that the Churches and their Preachers with their homilies, done in with holistically balance can change the plight of many rural and urban poor. The radical Preaching of transformation, development and healing of society can release many from a mindset that blocks their own empowerment. Presently, there is a need for the majority of the village Preachers to revisit their approach to holistic homilies that are emancipating, developing and healing the people they preach to; in order to bring the much needed uplifting of the quality of life. The missionary era comes under vehement attack at times by some leftist mentality saying, that they were mere tools of colonialization of the third world. However, one observes that these pioneers worked hard with barely no resources to sacrifice their lives for the transformation, development and healing of societies in the mission fields; which were of dire need and severely underdeveloped and most cases naturally hostile against them.

It must be noted that during their hard times, they brought civilization although the merits and demerits of it is still debatable by people who themselves have not contributed significantly despite that resources are more and better than their predecessors. In some instances, the same criticized work has remained to be the best development ever seen and experienced in those rural villages. Give some of the missionary Preachers the credit which is due to their selfless lives, which against all odds, they brought transformation, development and healing in very trying times. We now speak of education, hospitals, Churches and a focused fight against illiteracy, ignorance, disease, poverty, underdevelopment, spiritual formation unto salvation because of these selfless people who spread the gospel light. It is proper to give credit where it is due; Preachers sacrificed and the reasonable progress traced cannot delink this critical role to the phenomenon in the study.

However, it is also true that in every human endeavour, there are those who abuse their positions and calling, but that should not over crowd the good work of the honesty majority of these pioneer Preachers.

CHAPTER SIX

PREACHING AS A FACTOR FOR TRANSFORMATION DEVELOPMENT AND HEALING IN RURAL SOCIETY

6.1. Introduction

Homiletic is the science of preaching (Pieterse 2001:3). “Preaching will always be required, and the good preacher will be sought after by Christians concerned for the work of Christ.” In this research, the researcher accentuates the role of the Preacher in transformation, development and healing of the human society. The debate rages on as to whether Preachers are made or born. The Preacher who is in a rural setup need to be invigorated to champion the phenomenon studied and be instrumental in the rolling out of the necessary change through the transforming gospel of Christ.

“But good preachers are born, not made’. So are good nurses, good doctors, good writers, and good artists. Technique and teaching will never impart the gift. But the born nurse without knowledge of what she is doing, will remain helpless; the gifted doctor without adequate training, will be dangerous; the uninstructed writer will be incoherent, as the artist without skill to match his talent will remain frustrated and unintelligible” (White,1973:3). In these rural areas, many Preachers are preaching without any training and others do well while others have done very badly and have never preached on transformation, development and healing of society. It is a dangerous thing to want to be a teacher and have no knowledge of the subject you teach. This is one extreme of not wanting to be taught and the other extreme is to be taught, merely, to qualify academically. Yet have no relevance in preaching, thus failing to impact people practically and effectively. The Preacher only covers himself/ herself in the intellectual jargon and gymnastics. This is precisely why in other instances, “in theological education especially, has contribution to the discouragement of preaching: the preoccupation with the problems of exegesis. We allow ourselves to be confused to the point where we and our students no longer know what or how to preach. We avidly read the effusions of those who have read a little of Bonhoeffer and Bultmann and let it go to their heads. The

fact is that Bonheoffer would squirm to read what these theologians, and even bishops, have extrapolated from a few tentative and private ruminations in his prison cell” (Thielicke 1965:ix). Thielicke continues to argue as he quotes James S. Stewart that, “Do not listen to foolish talk which suggests that, for this...century, the preaching of the word is an anachronism, and that the pulpit, having served its purpose, must now be displaced by press or radio, discussion group or Brain Trust, and finally vanish from the scene. As long as God sets his image on the soul, and men are restless till they rest in him, so long will the preacher’s task persist, and his voice be heard through all the clamor of the world” (Thielicke 1965:xi). The pulpit shall remain critical to the whole world and is irreplaceable.

Pieterse says that, “the point of access for theological study is faith, as recorded in the bible and reflected in God’s ongoing work through the Holy Spirit in every age, using humans as his co-workers” (Pieterse 1984). Human religious activities that are, “guided by the Holy Spirit, are happening today, dynamically, pluralistically and in thousand ways on innumerable occasions. Such faith and mediating religious activities offer scientific access to the reality and praxis of God through the Holy Spirit, with people acting as mediators...Preachers should be theologically sensitive to the traces of God’s praxis in every event, interpret them in terms of the biblical message and proclaim them to the congregation” (Pieterse 2001:2). This Preacher is to be sensitive but also aware in owing up to feelings of being ‘hard-pressed, bewildered...hunted,’ one becomes more sensitive to the social-personal needs of those who come seeking assurance that they are not ‘abandoned...struck down...left to die’. The transcendent power of a living word which confronts, heals, demands, saves is not a product by sensitivity or insight. Personality is not a replacement, but a vehicle for truth”. (Stratman,1982:14).

The Preacher must be divinely called by God and must be trained to sharpen his/her gift for him to be a tool of transformation in the hands of God in order to bring the necessary change in the society. “Whether they like it or not preachers are the institutionalized representatives of the sacred in society”... “When describing the catholic version of pastoral authority, Urban Holmes calls in society the priest a ‘*theokos*,’ that is, a ‘God-

bearer' or a *'mystagogue.'* To be such a person is to lead others more deeply into the mystery and pathos that surrounds life. The importance of the role of the priest is not in the priest's piety or moral character but in the priest's status as a bearer of the sacred in the midst of the community. For the Preacher to understand this it is also important for her to come closer to speaking to both the hearts and minds of her listeners"(Swears,2000:52-53).

There are other views about a homily which need to be brought in to bring awareness to modern underpinnings that rob worship of its significance. "The longest journey anyone ever takes doesn't require a single step. It is an internal journey from the head to the heart. Although anatomically, it is a distance of few inches, spiritually it takes a life time to complete. It is life's central journey and without attempting it, life always will be less than it could be. Writing in Humboldt's Gift Saul Bellow says of it: "By themselves abstractions will not travel. They must pass through the heart to be transmitted". Christian preaching often does one thing at the expense of another. It addresses the head but doesn't touch the heart. Or, it moves the mind without challenging the mind. Either way, it is less than it could be because it is not addressing the whole person. It is when both the head and the heart are addressed that the volition of the hearer can be engaged and a meaningful response evoked. And the evoking of such a response is much more likely to happen when the whole being of the listener is addressed. Speaking to the mind only allows the listener to maintain distance, speculating, rationalizing, critiquing rather than being engaged. Speaking to the heart only allows the listener to individuate and spiritualize the message as to need only to experience it in the moment rather than to be further compelled to respond to it concretely in the actual life of responsible discipleship in the world. It is, rather the intentional connection of head and heart in preaching that is the most compelling, evoking responses from both the Preacher and the listener"

(Swears 2000:17-18).

Swear argues further using Gardner Taylor, a powerful and passionate preacher... tells of strolling in the old chapel at Harvard when he came upon a plaque with a line from Ralph Waldo Emerson on it that read, "Acquainted thyself with deity." Such instruction awed

him, as it should affect any preacher with half a heart and an ounce of sense... it said; not “acquaint thy mind,” or “acquaint thy heart,” or “acquaint thy spirit” but “acquaint thyself” that is; the whole self-body, mind, heart memory, will, spirit, soul. Apply your whole being to the worship of God and the honoring of God’s presence in you through the conduct of your life” (Swears, 2000:18 ff). The use of the word by the preacher becomes a critical issue as the engaging of life for the bettering the lives of the majority of the down-trodden is through homilies address the core issues with the whole preacher’s personality involved.

“Words are the most important and sacred tools available to Preachers for the accomplishment of this task. It is vitally important, both in preaching and in pastoral care, never underestimate them. In the bible, as in life, words are used to bless and to condemn, to wound and to heal, to delineate and to deceive, to loosen and to bind. They are deeds and they change lives. If words have no effect then how else...do we explain the powerful influence of Adolph Hitler, Winston Churchill, or John F. Kennedy? No, words are deeds, and they do, in fact change lives” (Swears, 2000:19).

The holistic approach to preaching can bring forth the desired results as related to the phenomenon. “Preaching that touches the heart alone has no soul and no passion. Preaching that touches the heart alone has no weight and no substance. Preaching that touches the mind and the heart forms the soul, the substantive inner life of the believer. The longest journey either the Preacher or listener ever takes is a journey of but few inches- from the head to the heart. It is a difficult journey to undertake, but in undertaking it both preacher and listener begin to honor more deeply the presence of Christ in them. Neither scholarship nor faith that does not also touch holiness will ever be all it is capable of becoming either in itself or in the nurture of others” (Swears, 2000:21).

White argues that, “According to one custom, focus of worship is the altar, and the place of worship essentially a shrine of divine presence. According to other custom, the focus of worship is the pulpit, and the place of worship essentially an auditorium for the hearing of the divine word. Behind the one attitude lies worship that is God-centered,

vertical in direction, preoccupied with a relationship man- to God, God-to-man and centering in sacrifice of praise” (White 1973:4).

6.2. Transformation

The word transformation connotes change, metamorphosis, derived from two words- *Trans* and *formation*. In general, *Trans* has to do with movement/ crossing and *formation* has to do with making something. It denotes a change or movement that has transpired in the formation. If we talk about transformer, we talk about change bringers and change agents. We imply movement of some kind, movement in the form something old to something new. The theological term for the godly intervention in the old lives of people being changed into new ones is known as regeneration. The ‘old has passed behold the new has come’ (2 Corinthians 5:17).

Myers (1999) says this in defining transformation:

“Transformational development is the term I use as an alternative to the more traditional development. There are two reasons for this. First, the term development is heavily loaded with past meaning, not all of which is positive. When most people think development, they think of material change or social change in the material world. Second, development is the term that many understand as a synonym for westernization or modernization. Too often this understanding is associated with having more things. Many in the development business, including many of us in the west, are not sure that this is the kind of development that is good for people or the planet. I use the term transformational development to reflect my concern for seeking positive change in the whole human life materially, socially, and spiritually. The adjective transformational is used to remind us that human progress is not inevitable; it takes hard work, and there is an adversary who works against our desire to enhance life. True human development involves choices, setting aside that which is not for life in us and our community while actively seeking and supporting all that is for life. This requires that we say no to some things in order to say yes to what really matters. Transformation implies changing our choices. Transformational development is a lifelong journey. It never ends. There is

always more before us. Everyone is on this journey: the poor, the non poor and the staff of the development agency. The transformational journey is about finding and enjoying life as it should be, as it was intended to be... The goals for this journey of transformation are to recover our true identity as human beings created in the image of God and to discover our true vocation as productive stewards, faithfully caring for the world and all the people in it” (Myers,1999:3). The Preacher has a very critical role to play in this transformational development and healing of the society. And James Harris (1995:3) confirms the ‘critical role of the Preacher’ by writing that “the black preacher...has historically been one who...could influence the community to mobilize its efforts towards liberation and transformation.” The inner change of a man is the source of true change as revealed in the scriptures when a band of timid fisher men who met the life changer himself, Jesus Christ. He changed them and charged them to go and change others, so as to transform the world. It is said of them that ‘they turned the world upside down’ (Acts 4).

Watson(1981), who quoted Che Guevara as saying,“if our revolution is not aimed at changing people, then I am not interested.’ Watson further says, they just want to replace with ‘an other lot of sinners’. The trouble with virtually all forms of revolution is that they change everything- except the human heart. And until that is changed, nothing is significantly different in the long run. However, by the inward power of the spirit, Christ offers a revolution of love that can transform the innermost nature and desires of every single one of us” (Watson 1981:17). The inner change of human beings by the gospel through the Preacher is the one needed to be infused in society. Takinging untransformed person’s to drive community transformation is a stumbling block to progress. Unfortunately, it appears to be a cycle which re surfaces in most human institutions; replacing one group by another of similar trends of not putting society issues first but self agrandisement. The approach to the bible that is so scientific that it questions every text critically that there remains no devotional inspiration from the scriptures; which is suppose to the source of transformational , development inspiration.

Wink (1973:1), says that “biblical criticism is bankrupt, because that criticism did not establish a life-nourishing relation to the Bible.” This observation is correct, because

biblical criticism is not designed to yield personal transformation and growth in the Christian faith. In this research, the Preacher is looked at as a transformer of society using his/her homilies to impact change. The world we live in is desperately crying for change and change for the better. The varieties of changes are noted, namely: political, economical, spiritual, emotional, developmental and many others, but in this research study, the focus will be on. The holistic liberating preaching that will bring spiritual positive change, in disposition of people as they unlock and tap their innate God given potential in order to bring development and enrichment in their situations and society.

“To change your life, you must change the way you think. Behind everything you do is a thought. Every behavior is motivated by belief, and every action is prompted by attitude. God revealed this thousands of years before psychologists understood it: “be careful how you think; your life is shaped by your thoughts” (Warren 2002:181). Warren, further asserts that “There is a better and easier way: change... the way you think. The Bible says, “let God transform you into a new person by changing the way you think... change always starts first in your mind. The way you think determines the way you feel, and the way you feel influences the way you act. Paul said, there must be a spiritual renewal of your thoughts and attitudes. To be like Christ you must develop the mind of Christ. The New Testament calls this a mental shift, repentance, which in Greek literally means “to change your mind.” You repent whenever you change the way you think by adopting how God thinks, Which is about yourself, sin, God, other people, life, your future, and everything else. You take on Christ’s outlook and perspective. We are commanded to “think the same way that Christ Jesus thought”... the first half of this mental shift is to stop thinking immature thoughts, which are self-centered and self-seeking. The Bible says, “stop thinking like children. In regard to evil be infants, but in thinking be adults.” Babies by nature are completely selfish. They think only of themselves and their own needs. They are incapable of giving; they can only receive. That is immature thinking. Unfortunately, many people never grow beyond that kind of thinking. The Bible says that selfish thinking is the source of sinful behavior: “those who live following sinful selves think only about things that their sinful selves want. The second half of thinking like

Jesus is to start thinking maturely, which focuses on others, not yourself” (Warren, 2002:182).

The goal of Christian transformation is quite very unique, in the sense that it is that of “shalom”, it is the New Testament understanding of the Kingdom, where harmony, peace and justice reign under the Lordship of Christ. In this context, sin is viewed as that which distorts God’s perfect intention, leading to oppression, poverty, injustice and the alienation of individuals, communities and nations. Sin, therefore, is not merely individual, but also institutional or social” (Bragg, 1987:39). Braggs argues further, “that transformation is to be understood as that which ‘seeks to repel the evil structures that exist in the present cosmos and to institute through the mission of the church the values of the Kingdom over and against the values of the principalities and powers of this world” (Bragg, 1987:39). Therefore, the preacher and his/her transforming homily must seek the restoration of relationships within individual persons, with others, with the environment and with God.

Samuel (2002), states that, “transformation also has to do with character and that one of the missing elements in secular development theory is the role of the development of character among the poor” (Samuel, 2002:244). And furthermore, Sugden (2002), notes that “people cannot fulfill God’s purpose for themselves if they have no sense of worth or of identity.’ Sugden argues that ‘without identity or worth they will be prey to the idea (often fostered by others) that they deserve no more than the poverty and suffering that is their lot. They will have no hope for anything better”(Sugden, 2002:246). In dealing with preachers, preaching and which is the role that is pivotal in transformation, development and healing of society a biblical perspective is important. Gertz (1984), says that renewal as it relates to the New Testament;

- **Biblical renewal**

What is biblical perspective on renewal? Paul was the only New Testament writer to use various forms of the word, but the concept behind the words permeates the New Testament literature. Renewal is at the heart of Christianity. It is an active word and describes the conversion experience as well as the process of growing in Christ.

- **Renewal and salvation**

Writing to Titus, Paul describes renewal in terms of the Holy Spirit in regenerating an unsaved heart. God “saved us” he wrote, not on the basis of deeds which we done in righteousness, but according to his mercy, by the washing of regeneration and “renewing by the Holy Spirit”(Titus 3:5).

Biblical renewal then involves the very experience of salvation itself. It is a work accomplished by God’s Spirit. In this sense, it happens at the moment as we pass from darkness to light and become a member of God’s family.

- **Renewal Spiritual and Growth**

Paul also used the word “renewal” to describe the process of becoming conformed to the image of Christ once we have been initially renewed by the Holy Spirit. Initial renewal takes place, instantaneously, the moment we trust Christ for salvation. Ongoing renewal that conform us to the image of Christ is ongoing and progressive.

The most graphic and comprehensive use of the word “renewal” by Paul in this sense is found in his letter to the Romans. After laying down a broad theological foundation in the first eleven chapters of this letter, and which he summarized in Romans 12: 1 as God’s mercies,” Paul urged these Christians to present their bodies to God as a living and holy sacrifice. “Do not be conformed to this world,” he wrote, “but be transformed by the renewing of your mind.” This process, said Paul, is the means whereby the Christian is able to determine the will of God.

Paul referred to the same process in his letters to the Ephesians and Colossians. Lay aside the old self,” he wrote to the Ephesians, and “be renewed in spirit of your mind, and put on the self, which in the likeness of God has been created in righteousness and holiness of the truth” (Gertz 1984:25-26). The challenge, however, remains with the church to embody and appropriate its identity as a transforming agent in the society. And Cosmo (1984:40), asserts that, “To exist as a Church, it simply must participate somehow in the efforts of human beings to fashion a habitable earth” Cosmo (1984:40).

6.3. Development

Preaching as a tool of development: it is definitely appropriate to get to the roots of the meaning of development and relate how Preachers of by gone times have affected development. As already indicated in the beginning of the study, development has its root from Latin words *de-un* and *envelop-* to cover. The French roots have a similar meaning to the Latin. To *develop* is to *un-* cover the *latent hidden potential*. “The point of departure is a definition of ‘*development*’ and the place of social development within that framework. Webster’s third New International dictionary defines development as ‘*the act, process or result of development; the state of being developed; a gradual unfolding by which something....is developed; gradual advance or growth through progressive changes*’. The word ‘develop’ is a common element that requires further elaboration, and Webster’s Dictionary defines ‘*develop*’ as ‘*to cause to unfold gradually; conduct through a succession of states or changes each of which is preparatory for next*’. Thus, development implies the advancement or progression of a phenomenon or entity from one state to another. Applied to concrete societies, the implication is that development involves gradual and sometimes not so gradual, change from one form of society to another, possibly a progressive change, although the instance of retrogression, also occur. Although development is a process that concerns itself with human beings; but some scholars like Crocker David A (1991) and Goulet Denis (1983 & 1985) have argued that ‘concerted efforts in secular circles to establish ethical principles to guide development have generally lacked a religious element.’ According to McGrath Joanna and McGrath

Alister E (1992:ix) this neglect of human dignity and identity in development activities must be redressed, because wrong self-evaluation “can be crippling in its consequences.”

Ajulu (2001:34-40) asserts that “the Bible relates the concepts of dignity and identity, to a large extent, to the doctrine of *Imago Dei*...in the Old Testament and to Jesus Christ as the second Adam and his redemptive work on the cross in the New Testament” (cf. Vatican Council II, 1965: 12-23) .Ajulu further says that ‘this holistic view of humanity has important ramifications for rural development and empowerment.’ And according to Friedmann John (1992:33), “empowerment as an alternative form of development seeks to empower individuals and communities in their pursuit of appropriate development in three basic kinds of power: socio-economic, political and psychological. Socio-economic power “is concerned with access to...information, knowledge and skills, participation in social organizations, and financial resources.”

In this context development means the progressive change of society “from a lower undifferentiated form to a higher complex form, and it can only be conceived in a historical context. Most of the time when the concept of development is defined, the definition refers to action plans, strategies and program aimed at improving the situation of the so-called less-developed (even referred to as underdeveloped) countries. A list of characteristics of those countries which can be described as less developed or underdeveloped would include: poor, backward, traditional, rural or (in a more optimistic term) industrializing. Most definitions of development work with the assumption that the physical quality of life can be measured and that the physical quality of life index”(cf Barnett, 1988:173-83). Barnett further tries to “provide us with mechanism for measuring development along a composite axis... The word *development* therefore carries with it the connotation *of a favorable change; moving from worse to better; evolving from simple to complex; advancing away from the inferior*”.

Countries in need of development are therefore often described as suffering from market limitations; from a shortage of savings capital; from a lack of working (‘overhead’)

capital; from high human reproduction figures leading to serious obstacles; from a serious mal-distribution of social benefits; from insufficient training or educational services; and from restricted political participation (cf Boudon and Bourricaud 1989:166). Coetzee and Graaff continue to argue that ‘almost without exception, development has been defined as some form of social change that will lead to progress. The majority of definitions focus on economic growth and material welfare. They imply a linear evolutionist process. At one end of the continuum one finds the traditional, simple and...underdeveloped societies. At the other end of the continuum are the modern, complex, differentiated societies...This way of reasoning results in development often being seen as a striving for controlled transformation. The traditional development model throughout implies the idea of technocratic control’ (Coetzee and Graaff 1996:139-140).

Development implies total change involving all society. “This qualification is necessary in view of the prevailing and unfortunate trend to reduce all development effort to the economic sphere. Although development qua development is a very broad phenomenon that affects all spheres of human society, economic development involves changes only in modes of production of societal goods and services, and although economic development can influence development in other spheres, this is not usually the case. As Development Dialogue (1972) has argued that, the development of a society is social development, a process in which ‘economic’ and ‘non-economic’ elements interact organically with each other. Attempts to isolate economic development are therefore unscientific. Development thus defined it as multivariate process of quantitative and qualitative change that may not be measurable in short term or cardinally... social development makes people focus of the development effort and seeks to develop their potentialities in a total sense. It embraces programmes and activities that should enhance the capabilities of all members of society to adequately fulfill existing and changing social roles and expectations, and accomplish the various goals that they have themselves” (1990:47-49). Gabriel (1991:13) argues further saying that “development cannot be easily defined or measured, since it involves a powerful political and culturally specific term. Instead, it may be useful to seek *to* understand the rational meaning of the social situations for the actors or participants involved in them, from this perspective

development is likely to mean very different things to different individuals and groups.” But, Berger’s view of development is that “it should be understood in an economic sense, and not in terms of political, ethical, ideological or other criteria. This is not to say that the issue of development is an exclusively economic consideration. Rather, it is to, he argues, that the concept should designate solely economic characteristics of social life, considered in abstraction from their extra- economic dimensions” (Berger, 1992:6). And Berger further says that “What constitutes development therefore is an economic rather than (for example) a political, ecological, spiritual or other phenomenon. While development has extra- economic significance, such considerations are not part of its definition here” (Berger, 1992:7).

However, “the validity of development approaches will not be determined as a result of theoretical and ideological debate, but in the realm of practice. The peasant families of Africa... are more likely to judge the validity of a strategy from its results rather than its ideological or methodological soundness” (Stohr and Taylor, 1981:458). Development “will not be seen as merely a mechanism by means of which one can improve one’s material circumstances. It will also have described as a vision of transformation and salvation: it becomes the focus of the aspirations of people, representing the direction defined as the one which is seen to be the most desirable” (Berger, 1976:33). Therefore, a true developer will take people and their potential very seriously. So, development is about people. “The belief that people concerned in development must be involved in the development process. And according to the United Nations definition of development as it appears in the publication of Mattessich, Monsey and Roy is as follows:

“...the process by which the efforts of the people themselves are united with those of government authorities to improve the economic, social and cultural conditions of communities, to integrate these communities into the life of the nation and to enable them to contribute fully to the national progress. This complex of processes is therefore made up of two essential elements: the participations of the people themselves in an effort to improve their living, with as much reliance as possible on their own initiative; and the provision of technical and other services in ways which encourage initiative, self help and mutual help and make those more effective” (Mattessich, Eltal 1997:59).

This is a people-centered process which empowers the people to identify and act according to their own needs and priorities rather than according to those imposed from outside. And through this process of conscientisation, people become aware of their own needs. Development in this dissertation is viewed from the holistic view point. And according to Samuel and Sugden, ‘development that is transformational identifies the Holy Spirit as the “Transformer *par excellence*”. It is the Spirit who enlightens, counsels, empowers and sustains the church to do God’s work and realize the mentioned Kingdom values’ (Samuel and Sugden, 1999:254-265).

This belief centre around the right of people to live in life-world is meaningful to them. People contribute actively to the constitution of such a life-world. To live in a world containing meaning, however, does not imply a static conception of reality; it presuppose an active dialogue between people and the overall reality.... It has been emphasized that development has to be firmly based in human well-being, the quality of human life and esteem for human life (cf. Cernea Michael, 1985:1-7). It has to focus on the aspirations and needs of people as defined by the people themselves. All development action should therefore take note of the prerequisite, i.e. that the people should participate in shaping their own existence and future. Social structures are transformable, but the transformation has to start on the very basis of meaning and meaningful existence” (Coetzee and Graaf, 1996:145). According to Young (1995:12), who quotes Barbier saying that ‘development consists of three main systems: the biological and resource systems; the economic system; and the social system. Sustainable development occurs where these three systems overlap; it thus contrasts markedly within the economic system. The key to sustainable development, Barbier argues, does not lie in each system on its own but rather in the interaction between all three. This holistic viewpoint accords well with the dominant characteristics of the aboriginal society, in which the people (the social system), their means to survival (the economic system) and the environment (the biological and resource system) are integrated so closely that none of these elements can usefully be studied in isolation.’ There is interconnectedness between the mind set and the attitude Wassermann and Kriel (1997), has this to say, “The attitude of most community

developers seem to adhere to animosity towards theory. Community developers general dislike of office work is one of the main reasons that so many of them have become community developers. They believe that theory comes from books and articles; from wisdom of great thinkers and academics- not from the pen of the community developer. This point of view also represents one of the reasons that some community developers are unwilling to engage in science-ing the common sense of social intervention. If it is accepted that most theories are founded on experience in practice, then the negative implications that this attitude holds for design of theory of community development are self-evident” (Wassermann and Kriel, 1997:5). The developer and big business for long time have distanced development from the Preacher. They argue that development is a mundane thing that is not of the heavenly premises.

The Preachers and Evangelists who attended the evangelical conference had to commit to development instead of creating and perpetuating handouts (alms giving) and dependency in the third world countries. “We echo the words of the Lausanne covenant: we are shocked by the poverty of millions, and disturbed by the injustices which cause it. One quarter of the world’s population enjoys unparalleled prosperity, while another quarter endures grinding poverty. This gross disparity is an intolerable injustice; we refuse to acquiesce in it. The call for a New International Economic Order expresses the justified frustration of the Third World. We have come to understand more clearly the connection between resources, income and consumption: people often starve because they cannot afford to buy food, and because they have no access to power. We therefore, applaud the growing emphasis of Christian agencies on development rather than aid. For, the transfer of personnel and appropriate technology can enable people to make good use of their own resources, while at the same time respecting their dignity. We resolve to contribute more generously to human development projects. Where people’s lives are at stake, there should never be a shortage of funds. But the action of governments is essential. Those of us who live in affluent nations are ashamed that our governments have mostly failed to meet their targets for official development assistance, to maintain emergency food stocks or to liberalise their trade policy” (Watson, 1930:265). These Preachers, theologians and evangelists were covenanting to involve themselves to the development and the speedy

contribution of humanity towards under developed countries. In the meantime, the third world, were academically undermining the contribution of theology to development. As already stated, there was an argument at the University of Malawi before theology was introduced; the debate ensued that categorized theology as a non developmental subject. Similarly, the University of Venda closed its theological faculty so that the University will concentrate on natural science, encouraging mathematics and technology, for the development of the under privileged. “With the advent of democracy in 1994 and a new leadership at the helm, Univen embarked on a process of accelerated transformation. From 1995 the university shifted its focus to science and technology, resulting in the introduction of new programmes with an increase in student enrolment in the natural and applied sciences. In 2002, the Department of Education mandated the institution to transform into a comprehensive university that offers career-focused programmes. Prior to its new mandate, Univen had already taken a step to establish some career-focused programmes with emphasis on science and technology.” (see <http://www.aet-africa.org/> Theology is the queen of the sciences and the mother of all learning. To deny the contribution of theology to development, the releasing of the hidden potential which only the preacher inspired of God can stir by the Holy Spirit, preaching with conviction is a recipe of rejecting God in the affairs of human beings. One could inquire why the higher institution of learning should deny theology its place in development.

On the pages of the modern history are many renowned scientists whom the unbelieving world own, like they never believed in the God of the Bible, but they did. John Newton the physicist, Emmanuel Kante, Galileo Galileo and many other natural scientists got inspiration from the Bible. Their discoveries of the principles of nature like gravity, momentum and many others which modern science is built on, was by God’s inspiration. So to put God and theology out of the institutions of learning is a denial which every nation taking that route will have to pay for sometime later. The development of a person cannot adequately take its facets when neglecting the inner transformation. It appears that when God created man he had development in mind, for He commanded man to work the soil and take care of it. The scripture also teaches that the kingdom of the world has the devil as its god, spiritually blinding the inhabitants and darkening their minds (cf 2 Cor

4:4). But scripture again say “The kingdom of the world has become the kingdom of our Lord and his Christ, and he will reign for ever and ever” (Revelation 11:15). In the Lord's Prayer: “your will be done on earth as it is in heaven” (Matthew 6:10). It is the preacher's duty to reclaim the earth for God and the kingdom of his son. It is God's perfect will that the earth he worked and taken care of and the generation to come be given the teaching of taking care of the earth, otherwise man will become a danger to himself and creation.

According to Du Toit (2010:269), says and notes that “personal transformation does not come before social transformation.” He argues that ‘while the latter can be achieved without the former...it is the power of the Spirit and a restored sense of identity that is based on that beyond which we can see or hear that brings real hope’. However, there is no denial to the prophecy that some day in God's calendar the world will be destroyed and all those who deny His will be punished. As long as the Lord gives us time let us work, there is still time for night is coming when no man can work.

6.4. Healing

The scriptural foundation: “man has a two-fold nature. He is both a material and spiritual being. And both natures have been equally affected by the fall. His body is exposed to disease: therefore, to find that the complete scheme of redemption includes both natures, and provides for the restoration of physical as well as the renovation of spiritual life! The redeemer appears among men with bonds stretched out to our misery and need, offering both salvation and healing. He offers Himself to us as a Savior to the uttermost; His indwelling Spirit the life of our spirit and His resurrection body the life of our mortal body flesh. He brings His ministry by healing all that have need of healing; He closes it by making on the cross a full atonement for our sin, and then on the other side of the tomb He passes into heaven, leaving the double commission for “all the world” and “all the days even unto the end of the world”: “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. And these signs shall follow them that believe. In my name they

shall cast out devils., *they* shall lay hands on the sick and they shall recover." This was" the faith delivered unto the saints" (Simpson, 1915: 9).

The authority of these above healing text are as relevant as there were then, as there are in this modern sin sick world and need to be applied. The quest for healing raises these questions about healing. "What has become of it? Why it is not still universally taught and realized? Was it withdrawn when Peter, Paul and John were removed? By no means, it remained in the Church for centuries, and only disappeared gradually in the growing worldliness, corruption, formalism and unbelief. With a reviving faith, with a deepening spiritual life, with a more marked and scriptural recognition of the Holy Spirit and the Living Christ, and with the nearer approach of returning Master Himself; this blessed gospel of physical redemption is beginning to be restored to its ancient place, and the Church is slowly learning to reclaim what she lost. But along with this, there is also a manifested spirit of conservative unbelief and cold, traditional, theological rationalism to make it necessary that we should earnestly contend for the faith which was once delivered unto the saints" (Simpson, 1915:9,11).

In order to concentrate on this subject coming from a homiletical perspective, one draws from Munthali's master's thesis, who quotes (Dube 2003:26) saying that, the Hebraic words for healing are derived from the verbal roots

Chajah (most often meaning to live, herein the sense of to revive)

Shub (meaning to return, here in the sense of restore)

Rafa (to heal, from which is derived the noun translated healer/ physician)

Williams (1969), writes that, "faced now with the so-called gift of longer life, man began to view health increasingly in qualitative terms. Health concepts are moving from wholly negative view of absence of disease (the curative approach), to a more positive view of optimum productively (the preventive approach). This positive view was written into the preamble to the World Health Organization Constitution in 1946:

“Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity” (Williams, 1969:4), (United Nations, The new Encyclopaedia Britannica Volume 29:146).

Healing has many facets. Clinbell gives the following; Mind growth, physical wholeness, Relational wholeness, societal/ institutional relation, bio nature connection, and spiritual/ divine connection (Clinbell, 1984:31). The other author describes holistic medicine as, “Holistic medicine deals with the whole person, taking into account the physical, mental, emotional, spiritual, and environmental aspects of the person’s life. This form of medicine places as much emphasis on the education for wellness as on treatment for illness” (Epstein, 1989:59, 60). The quest to be made whole is the primary reason to long for wholeness in our broken world, there is many maladies and to look at holistic approach to healing is not only profound but the very reassuring thrust, through the holistic homilies of the Preacher.

6.4.1. The Metaphor of the Preacher as a Healer of Society

It is easy to show how widespread the medical metaphor of therapeutic power has been in the history of social sciences: from Plato, Machiavelli, Francis Bacon and Thomas Hobbes up to the physiocrats in the eighteenth century (Coetzee 1996: 23/24).

In the following quotes from his *Cours de philosophie positive*, the nineteenth-century philosopher Auguste Comte writes the following about society:

“In a highly complex social organism, maladies and crises are necessarily even more inevitable than in the individual organism. But though science is powerless for the moment amidst wild disorder and extravagance, it may palliate and abridge the crises, by understanding their character and foreseeing the issue, and by more or less intervention, where any is possible. Here, as in other cases, and more than in other cases, the office of science is, not to govern, but to modify phenomena; and to do this, it is necessary to understand their laws” (Comte 1974:473). Just like the human body society also can be either sick or healthy. When transformation and development are taking place, therapeutic interventions are efforts for the wellbeing of society. So society, is a big

living organism, needing holistic intervention to restore it to good health. The creator came to affirm life in abundance. The Preacher can through his/her homilies propel the healing thrust holistically.

By “positivism” means, basically, that tradition which holds the belief that the social and natural worlds... are sufficiently similar to enable one to study and investigate phenomena in those worlds using the same general methodological and logical principles. The assumption that social and natural phenomena are sufficiently similar to warrant similar methodological approaches is based on an analogy which is drawn between human beings and other organisms. Most early positivists (Comte, Spencer) suggested that society is in-fact similar to the human body and, therefore, that social sciences are in fact closest to biomedical disciplines. The conclusion is then usually drawn that, therapy is the central aim of research. More specifically, the aim of the social sciences is defined as the healing of social diseases/ evils of society. And as is the case in medical practice, effective treatment is based on an accurate diagnosis of problem. The diseases of society can only be cured once their causes have been diagnosed correctly. Therefore, the ultimate goal is to control diseases by generating knowledge of these causes. The rhetoric of the medical analogy therefore includes the following terms: diagnosis, treatment, therapy, healing, disease, mental hygiene, the health of society, anatomy and dissection’ (Coetzee, 1996:23-24).

The above quotation brings in focus that the research quest for transformation and development with the preacher at the centre/core rather than being at peripheral could lead to the affirmation of the therapeutic endeavor of human society. This leads us to further following quotation from Barclay who shows the power of oratory in averting the crisis and bringing societal harmony.

“The Christian is responsible to society of which he forms part. Here uses an analogy which many of the classical writers had used before him, the analogy of the body. The most famous instance of it in the classical writers is in the parable of Menenius Agrippa (Livy 2.32). There was an occasion in Rome when there was a split between the common

people and the aristocrats. The split grew so wide that the common people marched and withdrew from the city. The life of the city came to a standstill. So the rulers of the city sent an orator called Menenius Agrippa out to the people to see if he could persuade them to return. He told them a parable which ran something like this. There came a time when the members of the body grew very annoyed with the stomach. There, the stomach sat, they said, doing nothing, and they had all to labour and to combine in bringing food to the stomach which itself did nothing to procure it. So the members of the body decided that they would no longer bring food to the stomach; the hands would not lift it to the mouth; the teeth would not chew it; the throat would not swallow it; and by this they hoped to have their revenge on the stomach. But the only result was the whole body was in danger of starving to death, and thus the members of the body learned that the only way in which the body can maintain its health and wellbeing is for every part of it to do its share, and not be envious and jealous of any other part” (Barclay 1952:48).

He continues to use another body metaphor. “This is the picture that Paul uses in Romans 12:3-8. They are one body in Christ, and each a member of the body. Grace has given them different gifts and all these gifts must be used for the good of the whole. No man is an Island, entire of itself, as John Donnes said. No man lives to himself and no man dies to himself (Romans 14:7). We are, in the vivid Old Testament phrase, bound up in the bundle of life (Samuel 25:29). A man cannot do without society, and society cannot do without him. If a person drops out from society, he does not really do so, he withdraws himself and his labour and his contribution from society, but if he is to live and eat he has to take what society still gives him” (Barclay, 1952:49). The Preacher is still like the ancient orator critical to our society to bring healing and link people to a holistic approach which is critical to the phenomenon.

Preaching is foolishness to those who are lost, but it is the power of God unto salvation to those who are being saved according to Apostle Paul. As much as physical healing is the most conspicuous, inner healing, relational healing, even environmental healing are all important perspective toward healing. When preaching is taking its rightful position

and the word is rightfully divided-preached, healing happens even in the absence of physical healing.

Since our world is so ridden with illness, sickness and broken lives, the Preacher, has to bring hope and healing. The issue is many a Preacher find themselves needing healing themselves, so the saying ‘physician heal yourself’ When you are doubtful, it becomes difficult to heal the broken. This holistic healing covers all the spheres of life, which include transformational issues, developmental issues and therapeutic issues. Transformation touches the soul of the being and development releases the potential hidden in people and meets the material progressive needs. This results in a therapeutic encounter by the whole society. The homilies that give people a will to live and hope are the soul of society that generates a lot of goodwill and averts many social maladies that cripple and bedevil society into underdevelopment.

It can be surmised that transformation, like development, can be linked to healing. When something or someone is broken, the gospel of transformation brings healing to the person, rural community, region and the nation. A nation that is godless, which does not make the Lord its God, is like a very sick person bedeviled with many vices that lead to confusion and dysfunctional environment. When transformation transpires, a healing takes place when the semblance of reason prevails whether in a rural environment, a nation and a situation it can be pronounced that therapeutic ethos has taken place. Healing of the land is healing of the people and the way they work it and care for the God given land. The restoration of the land and the rebuilding of ruins is a sure promise of God to never leave his people nor forsake them. The scope of healing is wider and bigger than the ways people have understood healing. Narrowing of healing is denying communities and people and the nation the gospel imperative and ethos of healing that ensues from transformation. Although it can be noted that the word ‘transformation’ in here is more on a positive side. It must be observed that there is also negative transformation which is anti-progress, anti-development and anti healing.

Faith healing is the most sought after thing by many people especially, the rural poor.

They may want healing, but they do not necessarily need the healer. There appears an unhealthy desire to get miracles than needing the healer himself. Some resort to trickery to generate healing as a convincing fact of an anointed ministry. This quest for physical healing, much as it is awesome it must not degenerate into unbelief in the power of God when it does not occur. God heals in his own ways for there is nothing impossible with God. We cannot take from Him what is rightfully His prerogative, He is sovereign (Lk 1:37). “I will have mercy on whom I have mercy” (Romans 9:15). A broken context can be healed through the Preacher’s role.

According to Navarro and Leatham, they say that “the conversion to Pentecostalism in rural and indigenous regions is marked by influence of faith healing. Almost all of the believers interviewed in Garma's study of Pentecostalism in Sierra Norte de Puebla affirmed that they had been miraculously cured of an illness. The act of healing is carried out through the intervention of holy men who possess the gift of healing which is given by the Holy Spirit. These charismatic leaders are preachers and pastors of Pentecostal churches, though some pastors of denominational churches also claim to have these powers. He further writes that, “the rejection of alternative curing systems that compete with protestant systems of belief is particularly focused on traditional forms of witchcraft, which Pentecostals consider to be demoniacal practices to be fought. Pentecostal followers consider the use of institutional medical care to be a sign of lack of faith, since prayer itself is sufficient to heal all illness and suffering. The members of denominational Pentecostal churches are less emphatic on this point, considering it useful to combine prayer with medicine prescribed by doctors and Nurses” (Navarro and Leatham, Publication number 15819).The worldview of spirit world never seems to leave many rural villages and if left unchecked through neglect of scriptural expository Preaching can cripple all transformation and developmental efforts.

In urban areas, institutional medical care is, on the other hand, accepted as long as it is accompanied by prayer. For this purpose, the believer will pray for the sick during services and will visit them when they can, sometimes even in the hospitals, praying at their bedside. The existence of faith healing is related to the existence of *glossolalia* among Pentecostal followers, since the healer usually has the gift of ‘speaking in tongues.

The other major dimension of healing is the healing of the land. Whenever land is mentioned people are connoted. God heals the people and the land. In context it means that, the rain begins to bring life and people work and develop the land and His blessing abound. Since the fall of man, land has been an issue that the blood of your brother is crying from the ground. The inhabitant of the land must be healed if the land is to be healed, the earth is groaning for deliverance.

The three Churches investigated do not have hospitals or clinics to uphold the healing pastoral ministry, but are indirectly involved in healing by handling the gospel and also holding healing services by laying on of hands, hospital visits, prison ministry and helping the need.

6.5. Venda Society in the Context of Transformation, Development, and Healing.

In a rural area the view begins with changing the mindset. It has been said ‘old habits die hard’. The rural thinking can be for good or for bad in the light of transformation, development and healing. Therefore, living with people in close proximity can enable the rare understanding that unlocks the needed contextual insight that may prove invaluable in planning the ways that can reach sustainable transformation and development. The Vhembe / Venda context is unique in that it has a rich and deep culture that needs to be tapped, harnessed in order to benefit the larger part of the body of Christ. There is also the collective mindset which will need to be interrogated to find out whether it is a merit or demerit to development and transformation. One needs to have a bird's eye view, over Venda in order to have a contextual analysis of the Preacher and his message with regard to the Venda populace. Before we get to the background of Venda here are a few facts from the Present day *Vhembe District municipality integrated Development Plan (IDP) 2010/2011*.

Demographics: In Vhembe District municipality there are 1240035 people, 37033 are living with disability. These facts are from community survey of 2007 as indicated in IDP. The number of household always increases as the population increases and these figures might not be absolute. Therefore there is a need to review household figures

annually to have absolute number of household to be able to deliver quality service to the communities(IDP 2010/2011:7).

Education: Education, services in the district is negatively affected by the following problems: older persons are not participating actively on ABET program, dilapidated and shortage of toilets, water problem, violence, burglary, vandalism and gangsterism, Q2 secondary schools are not benefitting from national schools nutrition programme, management of school finances, none or late submission of audited statements and none compliance to prescripts.

National schools nutrition programme is carried out in all primary schools in the district. 132 adult basic Education & Training (ABET) centers have been established and 52 to be established, and there 1 University. There are 684 primary schools, 283 Secondary, 8 combined, 57 independent and 5 schools with special education needs. 228 schools are electrified, 927 have sanitation, 311 with water and 753 schools have administration blocks in Vhembe District. 220 schools are dilapidated and congested, 10 are without electricity, and 11 are high risk schools.

Health and social development services provision: Lack of basic amenities like shade and water at clinics visiting points, lack of roads and communication in some of the clinics, lack of permanent doctors, nursing complement not covering Night duty, shortage of specialists, doctors and structural challenge in hospitals, shortages of trained counselors in the clinics. Clinics and hospitals: There are 39 mobile, permanent 108 and 4 gateways clinics, and 746 primary health care professional nurses in the district. Currently there are 370 enrolled nurses and 402 Assistant nurses. There is 1 referral (regional) hospital Tshilidzini with 4 specialist doctors, 4 community services and 42 permanent doctors, and 250 nurses, 202 assistance nurses and 109 enrolled nurses. District/ community hospitals are 6 (Donald Fraser, Elim, Siloam, LTT and Hayani). Donald Fraser hospital there are 6 full-time doctors, 3 Community service Doctors, 156 Professional Nurses, and 127 Assistance Nurses. Siloam Hospital has 8 full-time doctors, 5 part-time doctors, 96 professional nurses, and 89 assistance nurses. LTT memorial Hospital has 8 full-time doctors, 2 community service doctors and 29 assistance nurses.

Traditional health practioners: Mbofho Traditional Healers Organization and Vhembe Traditional Health Practioners Association are only two known traditional health organizations in the district (IDP, 2010/2011:25-26).

There are three major Royal houses in Venda with other smaller rulers also having their own liberty to rule and jurisdiction over their areas. The political, social, economic, religious, traditional kings and chiefs cover landscape and are determined by past influences that hold ethos thrust that moulds the trends and pointers to certain bearing that has dominance over the people. In midst of this understanding, the Preacher is to feature his/ her transforming, developing and healing messages.

The Preacher is a key factor to the transformation, development and healing of the society. When and if this is negated the following generations will reap the negative consequences of under development and poverty. The Preacher is found in the context in which he/she has to preach transformation, development and healing of society. What are the roots of these rural people, who are their rulers and definitely what belief system undergirds their humanity? Since transformation and development is about people herein is their brief history as narrated by Giesekke (2004),

“The very first known black people to live in the Soutpansberg were the VhaNgona and VhaTavhatsindi. When other people migrated to this area, the VhaNgona moved westwards and finally settled in Botswana. The Vhatavhatsindi relied on their magic powers to protect them against the invaders. Pockets of them remain in Venda to this day. They are the protectors of the ‘Holy sites’-the reed forest at GABA from which the early Tshikona flutes were cut; the Phiphidi falls, lake Funduzi; the herbalists of Thengwe.

In the 1600's groups of people left central Africa and migrated southwards. From the mid 1600's small groups of these people settled in the fertile, lush Soutpansberg regions.

Some of these were, for example, the Vhalembethu, who settled along the NE rivers- in the pafuri region the VhaMbedzi, who settled in the eastern Soutpansberg, along the Luvuvhu river the iron smelter, who stayed near the iron rich mountains of Tshimbupfe “The copper miners, who settled in the copper rich area of Musina (Messina) etc. One of the last groups of people to migrate here... and by far the largest group..., were the VhaSena. It is believed that they originated from the eastern Congo-Rwanda region. On the way, south, they settled in the Berengwa (Mount Belingwe) area of Zimbabwe for several decades. Many inter married with the VhaKaranga who were living there. The VhaVenda are still closely linked to the Vhakalanga of southern Zimbabwe. At the beginning of the 1700s the VhaSenzi and their VhaLemba adherents crossed the Limpopo and settled in the central Soutpansberg region, where they built the ancient city of Dzata in the Nzhelele valley... the ruins of which can still be seen there. The VhaSenzi soon subjugated all lesser tribes living in the Soutpansberg.... Some were defeated in battle; others submitted willingly.

After this, there was a period of peace and quiet... a period of development and nation building. Dzata grew into a city which spread right across the Nzhelele valley, as more and more people from the conquered tribes sealed there. Gradually the customs and languages of various groups merged, to form a new nation with a new language... the Venda nation (the VhaVenda) and the Venda language was born” (Geisekke, 2004:8). These are the historical roots that birthed the VhaVenda people and one can decipher that it is cross pollination of many African peoples forming a synergy of it people to bring about this present day Venda.

“Historians regard the reign of Thohoyandou as the golden era of the Venda monarchy, at this time the Vhaluvhu of Mashamba crossed the Tavhana (Klein Letaba River) and established themselves at Mukondeni while the Vhalaudzi of Gwamasenga crossed the Luvuvhu (Levubu River) and settled at Tshisahulu, Tsianda and Phawe.

(Ramabulana Dynasty), Raluswielo (Tshivhase Dynasty) and Ravhura left Dzata and established themselves at Sunguzwi (Hangklip, north of Louis Trichardt) Depeni later

Phiphidi finally Mukumbani and Makhonde respectively. Nelunguda Tshilala Mphaphuli went to Tshitomboni and subjugated Mmbubane establishing his own Dynasty” (Benso 1979:19). The separation which occurred then, established these rulers in their respective areas still maintaining their family ties, but each ruling in their jurisdiction. Since then there has never been any Venda King who received tribute from the other. The recent pronouncement of the Venda kingship bring questions as there has been a silence from 300 hundred years ago the Vendas have had a loose confederation. One needs to ask whether allegiance and loyalty is attained by legal pronouncement or it is the way it has developed over the centuries as people honored those who ruled over them. The Vha Venda have had rulers and kings have been honored by their subjects without compulsion or command, but because indigenous people respect their rulers. In the Venda context all the mentioned kings have been honored for centuries rightfully so without any interference. Tribal issues are handled traditionally and genealogy through bloodline is critical.

Geisekke however continues to narrate that, “around 1800, trouble started in the tranquil kingdom at Nzhelele. Power struggles amongst royal siblings, resulted in the nation being split into three kingdoms... each part forming it separate kingdom, while maintaining family ties between the rulers; each claiming and jealously guarding his realm. The following are the rulers of Venda in each dynasty.

6.5.1. The 3 Major Venda Royal houses are:

6.5.1.1. The House of the Ramabulana

Which occupies the regions from west of Dzata. This was the original house of Dzata. After the split, the capital (royal seat) was relocated from the Nzhelele valley, to Swongozwi (the mountain above present-day Louis Trichardt). A group of councilors was left in charge of Dzata.

The Ramabulana Kings ruled their kingdom from Swongozwi for about a century, until Mphephu was banished from there by the Burghers in 1898 and he had to seek refuge in Zimbabwe. When Mphephu returned to Venda during the Anglo-Boer war, in 1901, the British government (new rulers of Transvaal after the war) would not permit him to return to Swongozwi. So Mphephu returned to his ancestral seat at Nzhelele, where he built his new capital near Dzata.

6.5.1.2. The House of Tshivhase

When Tshivhase contested the throne, he was banished from Dzata to the eastern end of the Nzhelele valley. He first settled at Phiphidi, but later moved his Capital to Mukumbani, where his descendants still live to this day. The kingdom of Tshivhase occupies the central mountainous region from east of the Nzhelele valley. Through a clever ploy, Tshivhase managed to claim the Vhulaudzi area of the eastern Nzhelele valley... When he had to flee from the valley, he told on his mother in-charge of his cattle at Vhulaudzi; this enabled him to lay claim to that area later.

6.5.1.3. The House of Mphaphuli

Mphaphuli was the uncle of the young prince who was assassinated in the contest for the throne. As the uncle, he had also been targeted in the attack and he could not return to Dzata. So he settled at Tshitomboni, on the southern bank of the Luvuvhu River, in the plains below present day Sibasa. From there, he gradually made his way to the eastern Soutpansberg mountains, establishing his capital at Maniini (in plains south of Sibasa), Tshififi (the mountain east of present day Sibasa) and finally at Mbilwi at (Sibasa) where he is still today.

The Mphaphuli kingdom covers the eastern plains along the Luvuvhu River, and the adjoining mountains. Besides these 3 main royal houses, there were other lesser, but also independent rulers in Venda e.g. Madzivhandila of Tshakhuma: His people came from the VhuMbedzi area in the eastern Venda. His realm adjoins the eastern Ramabulana Kingdom. Chief NeLwomondo's realm around the Lwomondo Mountain is between the

Tshivhase and Madzivhandila kingdoms. They came from southern Sotho areas. The VhaTavhatsindi kingdom is at Thengwe, north of Tshivhase Kingdom” (Giesekke, 2004:9).

These three Venda Royal houses are linguistically bound by, according to Poulos, “the Venda language is spoken mainly in a concentrated area that is bordered on the north by the Limpopo River (which is its common border with the Republic of Zimbabwe). Large numbers of Venda people are also dispersed in the adjoining areas, as well as in various urban areas in the Transvaal-present day Gauteng and Limpopo province” (Poulos, 1990:2).

It is important to locate the phenomenon under study in the context of the kings and chiefs, or Venda in the context of its people, as a study on transformation, development and healing of society cannot overlook the roots. It is indisputable that development is about people and thus cannot isolate these dynamic roots under currents that have a serious bearing on the phenomenon in question. It is in this soil that the Preacher came and planted the incorruptible seed of word- the gospel of life. The present day Venda has a past that has given meaning to the Preacher's efforts and challenges to the phenomenon under study.

Since Venda kings, dispersed from Dzata, upon the demise of their father about 400 years ago or more, none of the sons was under the authority of other. Each operated and ruled with autonomy in their own areas of jurisdiction and none ever paid tribute to the other. The loose confederation has been the reign of the kingdoms of Venda each respecting the others territorial integrity. It would therefore be very difficult for any researcher of the kingdoms to assert rulership by one over the other than the apartheid consolidation of its regime chose one royal to their cause over and above the other. Even then, none has ever paid tribute to the other, which is the kingly entitlement to show subjugation. The transformation, development and healing in these rural settings from a background of the Preacher who found that in planting the gospel the touching base with kings was cardinal and critical. Martin Luther in his endeavor to transform his nation and the ecclesiastical scenario of his times was

supported by princes of Germany who were sympathetic to his cause for the reformation. The context of Venda with its tapestry of cultural and kingly, royal inclination form the very complex background, that any serious transformer, developer and healer of society cannot overlook or not take into cognizance. The brief history of Venda kings is important to the phenomenon studied as no Preacher can be successful in this part of the world without taking into account of the rulers of the land, if any meaningful transformation, development and healing of social maladies could take grounds. The rural development, that overlook those kings and chiefs will meet tough and challenging context and there is mindset that should not be overlooked as it can inhibit the intended progress. It is also important to note that the consolidation of the Vhavenda people is important for promotion of transformation, development and healing of the Venda society. This is the agenda of all those, whose hearts are patriotic to the progress of Venda and all the rural settlements and villages that long for a full-fledged development, transformation and healing of society. Development takes place “in a particular context, an additional set of dynamics come into play.

Missiologist toss out terms like indigenization, inculturation and contextualization with confusing regularity...the three terms are synonyms, power from vested interests to new people, often previously marginalized. Global ‘renewals’ most often involve indigenous people. Local people become led by local leaders, often prophetic figures proclaiming a new light that leads people forward into the future. In indigenization power and leadership pass from a missionary generation or an order generation to locals or the young. In global ‘renewal’ new leaders often come not from the ranks of the rich and powerful but from below”(Shaw 2010: 21). The transformational, developmental and healing thrust happen among the local people and it cannot take place in omission or else it will backfire. Any proper development must be people-centered. The indigenous people know who their rulers are.

Poulos (1990:2) continues to show the dictum of the spoken and the source of the written form. The Tshiphani dialect, which is spoken in the Tshivhase area, has been traditionally recognized to the standard dialect. It was in this area that the first mission

station, the Beuster Mission station, was established in 1872 and, as a result, the speech of the surrounding community became the first to be used as a written form. Other dialectal forms have also been indentified, among which are the following: Tshiilafuri, Tshironga, Tshimbezi, Tshilembethu and Tshitavhatsindi” (Poulos, 1990:8).

Amidst these dialects the written word was translated and proclaimed among the people by the Preacher. The old Luvenda whole Bible was only translated and completed in 1936, from the ancient languages of Hebrew and Greek being spear headed by the Lutheran church. The opening of the eyes of the blind academically/ intellectually was spearheaded by the emissaries of God, the messengers of the gospel. Jesus is the living word and the Bible is the written word.

The Preacher who is endowed with the message of transformation, development and healing of human society is a bearer of both the living word and written word. In these rural areas the word has to impact even the palaces of kings and chiefs and to touch the very fabric of society to bring that radical change, progress and therapeutic ethos to bring hope, affirm and improve the quality of life. One founding Preacher in Venda, Mac Donald (1933), said “Let no one think to convert the African but he who is converted himself: nothing can take the place of conversion, not even tons of enthusiasm, for it may end suddenly as I have seen; but the love of Jesus in the converted soul is a spring that never dries” (Mac Donald 1933:156).

Historically, according to researchers in Benso (1979)(*the Bureau for Economicresearch development and the institute for development studies*) at the Rand Afrikaans University, have written that “The first missionary to pay attention to the Vhavenda was Mackidd of the Dutch Reformed Church, who founded the first mission station for Blacks of Soutpansberg in 1863, named Goedgedacht. On the 20th October 1863 he opened the first school in Venda,and upon his death at the end of 1863, he was succeeded by Stephanus Hofmeyr, who moved the mission to Transport. Although both these stations were in the land of Makhado, Northern Sotho was used as the language of communication as missionaries did not know Luvenda.”

The researchers have further written that “at about the same time as missionaries arrived in Venda, Mutshaeni started his church service in a cave at Tshiheni. It is reported that he was converted to Christianity when he visited the southern colonies.” The researchers argue that ‘the Berlin missionaries C.Beuster, E. Schwellenus and R. Koen established mission stations at Maungani in 1872, Tshakuma in 1874 and Mavhola 1877, while the Swiss missionaries H. Berthoud and E.Creux founded mission station at Lwanleni in 1875 and Vari in 1879, using Tsonga as medium. In 1878, Koen started the first school to use Luvenda as medium of instruction at Mavhola, and Beuster also contributed greatly to Luvenda’s becoming a written language by producing a spelling book; with reading lessons, a hymn book with appendix of Children’s songs, a catechism, an extract from the New Testament, and the gospel and Epistles of St. John in Luvenda. Then other mission stations soon followed in Venda where Gertrudesberg in 1899 and Khalavha in 1912. The “Presbyterian Church under MacDonald established Gooldville mission station in 1905 and later provided a hospital as well” (MacDonald:1933:62). By 1918, according to the researchers, “the Seventhday Adventists” had Muruba, 1912 the Anglican Church started a station at Mukula; and the Salvation Army established their mission station at GABA in 1923. All these Churches were also schools and missionaries spent a large proportion of their time on education.

According to the 1970 Census, the three most important Church groups among inhabitants of Venda were the Independent Churches, the Lutheran Church and Afrikaas (Reformed) Churches. However, more than 70% of the population did not specify their denomination, indicating a preponderance of independent Churches rather than any established denominations, 8% specified as non Christians” (BENSO,1979:34-36).

The modern life when placed in a rural setting is viewed as arrogance by the indigenous people. Kings and chiefs are honored by their rural communities but modern ways, seem to be sabotaging and undermining these ancient rural institutions of gornance. Who shall preserve, promote and protect these good governance and rural values that are not at

variance with progress and development? Rural development is a terrain of the Preacher empowering the people to open their villages to the abundant life that Jesus brings through His transforming and healing gospel. The powers that be are to take cognizance and seriously the presence of the Preacher and his homilies in the contest of emancipation of rural communities from underdevelopment and poverty.

6.6. Bantustan Homeland Policy and its Impact on Rural Transformation, Development and Healing of Human Society

The Bantustan homeland was a creation and a brain child of apartheid which was coined specifically to inhibit transformation, development and healing of society in the rural areas. To research the phenomenon in the former Homeland of Venda and the role of the Preacher on the same, does warrant a look at the source of such a policy that left ramifications that are still being reaped in the form of under-development and lack of healing of society and other progressive un-met backlog of important issues. The following is the infamous policy.

“The appointment of land commissions in southern Africa was not used by colonial governments to find a solution based on fair play- no colonial system ever practices fairness- but because they wanted a policy that had the appearance of fairness. For example, the land Act of 1913 in South Africa and its amendment in 1926 were the basis for recommendations by the Fagan Commission of 1947 and the Tomlinson commission of 1951. The notorious system of the Bantustan Homelands was justified by South Africa because both the Fagan and Tomlinson commissions reported that the system was what the Africans wanted. What was concealed was the fact that both the Fagan and Tomlinson reports urged the South African government to introduce the system as a means of strengthening the apartheid paradigm. This is why, in 1963, a new piece of legislation actually entrenched the Bantustan system. The Bantu Laws Amendment act actually eliminated citizen rights of Africans to live in urban areas. The Bantustan Homelands were parts of the country reserved for blacks. Outside, they were foreigners without any rights,” (Mungazi 1989:39). There was always a basis of justification of any legislation in the apartheid regime. It was not in the interest of the majority that laws

were enacted, most particularly in this commission the desired end was to dis-advantage the masses by caging them into the so called independent states, were under-development was planned.

Mungazi (1989), urges further by pointing out the off shoots of this commission which had calculated all the ramification of their thought plan. “There is no doubt that widespread poverty, unemployment, and malnutrition in the Bantustan Homelands, are a direct outcome of the efforts of the government of South Africa to strengthen the apartheid paradigm. It is easy to see that the shift in the old paradigm has to start with reform in the politics of the distribution of land. Because the Bantustan Homelands were not independent of government control, they possessed little or no potential for viable development programs. They merely existed for the sole purpose of sustain the apartheid paradigm” (Mungazi, 1989:40).

The apartheid regime was creating this separate development policy which came to be manifested in the same rural areas where the kings and chiefs rule. The sharing of the economic pie was imbalanced, the kings and chiefs were short changed and indirectly underdevelopment and poverty were aggravated in rural areas. Some of the kings and chiefs were used against their own subjects and perpetuated the colonial master wishes to continue to subjugate our peoples in our rural areas. The Preacher was robbed of his radical transformational homilies and was cowed to limited homilies that were non developmental in outlook. The Preacher was boxed to speak only pacifying non confrontational homilies. Some Preachers like Desmond Tutu, Allan Bosaek, Beyers Naude (cf Peterse 2001:2), (cf Tutu 1994:254), and Dean Tshenuani Farisani specifically in Venda fought for freedom. Just to mention but a few, these Preachers took it upon themselves to risk their lives to speak that Apartheid was heresy and was unbiblical. In every generation for transformation to take place the Preacher must take his prophetic stance. The Preacher is at the core of the phenomenon under study and will always with his/ her homilies declare the wonders of our God the healing ethos of our God in human society.

The main thought of this legislation which ushered in the so called separate development was the subtle subversion of full blown transformation and development in the rural

villages. The now under-development and its off shoots of poverty stifling any meaningful progress is a brain child of the powerful, whose interest was to take raw materials and manpower/ cheap labour from our rural villages. The tracing of the source of the problem is not meant to blame apportioning, but to show that the original motive was already anti-transformational and anti-developmental in projection. The other reason was the misuse of education in the hands of those called by Jesus to set the captives free when consciously or unconsciously collaborated with their government to give an education which was not complete.

Farisani (1987:62-63) says, “January 1978- November 1981. This was a period of traps, dangers and horrible lies. Many people were detained after August 1978, particularly members of the Homeland Opposition Party. In addition they detained intellectuals, businessmen, foremen, students, magistrates, Church leaders- all sorts of people. One critical word about the government or a chief during this time meant certain imprisonment...when homeland elections took place, Homeland opposition Party won three out of four districts. Then Pretoria detained many of the newly elected members of parliament and intimidated the tribal chiefs. With the opposition out of the way, the elections for chief minister proceeded. Being completely uninterested in homeland politics, I was not detained and thus had the privilege of listening to the statement of the white commissioner general of Venda, *in the South African English News on Radio* said: “Today Vendaland has elected its chief minister. Venda is a great example to the whole of Africa as to what democracy means” this was a propagandist statement to try and legitimise the Bantustan policy and its implementation.

Farisani (1987) further narrates his experience on that day, “A day before the Venda independence celebrations, I was asked to preach at the stadium. After consultations with the diocesan ministerial council I agreed to preach, provided I could choose my own text and my sermon was not to be censored. I preached about the foolish man who built his house on the sand and a wise man who built on a rock” (Farisani, 1987:62-63). The Preacher is critical to transformation, development and healing of human society. Here above is a testimony from a Preacher who suffered for the liberation of his people and nation. He was one of the stalwarts of the struggle while leading the Lutheran church in Venda. This is to attest that in the context of Venda, many people even died for the

transformation of racist South Africa and that the sidelining of the Preacher is not appropriate as the divine mandate is a divine imperative.

Mungazi (1989), continues to argue about colonial education; “officials who directly control the Native population must be authorized and requested to preach the doctrine of labor as a civilizing factor. There is no doubt that this was a way of strengthening the old paradigm. With respect to the educational process, one must recognize that the Victorian missionaries accepted and supported many of the assumptions, attitudes, and policies of colonial governments. In doing so, they played a major role in putting the element of the old paradigm in place. In concluding that in order to reach the essentials of Christianity, the Africans needed basic literacy, the missionaries were strengthening an element of the old paradigm that they must be trained to function, as cheap laborers. Whereas the Missionaries were motivated by their conviction that the Africans needed Christianity, in order to envisage a future different from the past, they lost sight of the real purpose of education and the values of the Christian religion itself” (Mungazi, 1989:15).

In every generation people are a product of their time and the underlying cause always champions the cause. The instigator and promoters of education then had their own agenda and it may not have come out as envisaged but whatever outcome, was to the advantage of the colonial masters and the quest to conquer and control the African continent and its rural majority. The root causes of under-development and lack of transformation and lack of healing of society in rural area is all linked to this controlled approach of education. The work force of which our grandparents and parents were subjugated to was a result of such an education and therefore only perpetuated poverty, non-transformation, and under-development. The Preacher, who was the man of God, was one amongst those who opposed this type of education and that it was not empowering the people to assume self governance that could lead to transformation, development and healing of the society. The following quotation affirms the above argument.

“It has been observed that the educational system in any country is capable of either

Sowing seeds of discord or creating positive attitudes toward work, skill and harmony, depending on the motive underlying it. One great African leader, regarded by some as a philosopher of his time, had this to say about education in his country.

The educational system introduced into Tanzania was modeled on the British system, but with even heavier emphasis on subservient attitudes and on white-collar skills...it emphasized and encouraged the individualistic instincts of mankind [sic] ,instead of his co-operative instincts. It led to the possession of individual material wealth being the major criterion of social merit and worth. This meant that colonial education, induced attitudes of human inequality, and in practice underpinned the domination of the weak by the strong, especially in the economic field” (Nyerere, 1968: reemphasis added). This analysis of the inception and promotion of this type of education system eclipsed all, radical transformational, developmental and therapeutic ethos that could have put the indigenous mass at an equal progressive platform with their colonial masters. Even in a colonial time as the one quoted above the Preacher was key to development and could not be sidelined.

“The introduction of formal education in the early 1900s was originally motivated by the desire to provide moral, upright and honest Christian clerks, traders, interpreters and chiefs' (McGregor,1967) -and this is still so today. A person who successfully attains a high level of education is expected of necessity to enjoy a decent life, assessed in terms of conspicuous material trappings of success-high office a very satisfactory wage, attractive house and luxury car, and so on. The equally conspicuous failure of many graduates to achieve this level of affluence can have catastrophic results for a nation” (ACARTSOD, 1990:33-34).

In the socialist context of Tanzania the materialistic west was discouraged a great deal even not expecting a better life for the educated elite. However, education was a vehicle that could bring transformation, development and healing to a poverty stricken majority. In the other quotations about education, especially in a racist South Africa, Bantu education was a tool of oppression where the learner was expected only to serve the

master. This type of education was meant to produce cheap laborers for the industrialists. The rural areas produced the cheap laborers and were exploited by their colonial masters, and thus laying a basis for lack of transformation and under-development for the rural areas. The mindset was set for the control of the African man. The transformational, developmental and healing Preacher was being denied proper transformation through education right from the very beginning of the introduction of education and inception. The researcher now will give the summary of this chapter that embodies the context of kings and chiefs and the impact of education as regard to the phenomenon understudy.

6.7. Preliminary Summary

This chapter forms part of a closer look at this science of preaching which is the Preacher's major job description. "Preaching will always be required, and the good Preacher will be sought after by Christians concerned for the work of Christ"(White, 1973: 3). The transforming gospel will always be part of the Preacher's agenda as it is a divine mandate. The divine work which entails transformation, development and healing has always been done by the Holy Spirit through his co-workers-the Preachers of the gospel. The Preachers should be theologically sensitive to the traces of God's praxis in every day events' (Pieterse 2001: 2). In the event of the phenomenon understudy, the preacher is pivotal and his/ her homilies are the effective means especially empowered by Holy Spirit through training. The concept of transformation is one of the key one as it denotes a change or movement that transpired in the formation. When we say transformer, we imply a change bringer, at change agent. Change brings a movement of some kind.

Changing progressively to something newer and better. The theological term for godly intervention in the old lives of people being changed into new ones is known as *regeneration*, 'Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!'(2Cor 5:17), in this research, the Preacher has been looked at as transformer of society using homilies to impact change. The world we live in is desperately longing for change and change for the better. The variety of changes are noted namely; political, economical, spiritual, emotional change and developmental and

many others. But in this study, the focus has been on the holistic liberating preaching that brings spiritual positive disposition of people as they unlock and tap their innate God-given potential in order to bring development and enrichment in their situation/environs and society. Gene A. Getz (1984) shows the biblical perspective of the New Testament and has stated that renewal is at the heart of Christianity. It describes the conversion experience too well as the process growing in Christ. The renewal and salvation as the Holy Spirit does the work of regenerating an unsaved heart. Renewal and spiritual growth are the process of becoming conformed to the image of Christ. The transformation almost instantaneously links to development, which is defined as a gradual unfolding of something. It also means gradual advance or growth through progressive changes. Development thus is defined as a multivariate process of quantitative and qualitative change that may not be measurable in term or cardinality.

Berger's (1992) view of development is that “it should be understood in an economic sense and not in terms of political, ethical, ideological or other criteria. To narrow development to monetary terms only is to narrow this spiritually loaded word ‘*development*’ to limited sphere of meaning. It is powerful as it is holistic and it embodies the effective progress of human society. Babier is quoted as saying that development consists of three main systems: the biological and resource systems; the economic system; and the social system. Sustainable development occurs where the three systems overlap;... the key to sustainable development does not lie in each system on its own but rather in the interaction between all three.” The developer and multinational business have sidelined the preacher of the holistic gospel as falling on the category of non developmental sphere.

The University of Malawi argued before theology was introduced because it was claimed that it was a non developmental subject. The University of Venda closed down the faculty of theology and instead encouraged only science, mathematics and technology.

(See <http://www.aet-africa.org/2008-2011>)

In following and implementing this vision the University scraped the faculty of theology.

Theology is the queen of the sciences and a mother of all learning. To deny it a chance in developmental issues, is to block the releasing of people opportunity to unlock the mindset that Christian gospel can manage so well. Almost all the prominent scientists and physicists got inspiration from the Bible in order to come up with scientific principles. God formed humankind to transform the earth and to develop it. “The scriptural foundation; human beings has twofold nature. Humankind is both material and spiritual both natures have been equally affected by the fall. The physical body is exposed to disease; to find the complete scheme of redemption includes both natures, and provides for restoration of physical as well as the renovation of spiritual life. The redeemer appears among human beings, with His hands stretched out to our misery and need, offering both salvation and healing” (Simpson, 1915:9).

The Preacher who is the healer's hands is key to true healing in hebrewic words, *chajah*, *shub*, *Rafa* meaning revive, restore, healer/ physician respectively. Among Pentecostals in rural and indigenous regions is marked by influence of faith healing; The act is carried out by the intervention of holy men who possess the gift of healing which is given by the Holy Spirit. In urban areas, institutional medical care is, on the other hand, accepted as long as it is accompanied by prayer. The brief history of Venda enlightens how the context of Ramabulana, Tshivhase and Mphaphuli and other smaller chiefs and their take on the issue of the Preacher's context with regard to the phenomenon under this research. The revisit of the Bantustan homeland policy and narration of how this policy of separate development underdeveloped the rural south Africa and inhibited that radical transformation and societal healing. This view of education that dis-empower and only perpetuates the will of the strong colonial masters will and design which are meant to always keep to the peripheral rural areas perpetually sidelined and under developed through bad policies.

CHAPTER SEVEN

EVALUATION AND RECOMMENDATIONS

7.1. Introduction

Wherever the concepts of transformation, development and healing are being engaged there is need to acknowledge that there is a context in the background. All these happen in certain context and certain society although the ramifications can involve global village. It is the case of Vhembe, as a society at large, that is under scrutiny with the three churches involved. Sociologists have described society in diverse ways but in here we shall involve the homiletical pastoral perspective. People need to view transformation from a Preacher's point of view that, to change the society we need to change the individual. To develop the society, we need to develop the individual and to heal the society we need to heal the individual. The researcher perceives no other competent dimension than the Preacher who begins from inside out in the phenomenon under study.

7.2. Evaluation of homilies in churches in rural Venda.

The research report here in has attempted to answer the question what role has the Preacher got with regard to transformation, development and the healing of the human society. The beginnings of human kind according to scripture and not according to the constructionist view of scientists. The brief covering of beginnings of civilization and development from the classic times a touch on the Sumerian, Greeks and Romans their contribution to modern western civilization in which the Christian Preacher is very much a part of. The methodology used to tackle the research was qualitative and quantitative and sampling 10 persons from each of the church where the empirical study was carried out. Though in essence the actual findings were 10 the Tshigubu church members, 11 were the Lutheran Church members and six were Calvary Christian Church members. Can one conclusively sideline the Preacher from the phenomenon under study?

The mindset change, the paradigm shift and the therapeutic ethos created by the phenomenon is critical to development. The sidelining of rural areas from the main platform of development is a sidelining of the Preacher and his homilies. The scope of the research is to unearth from the preachers, of gone by times and some contemporary; namely John Chrysostom, Martin Lloyd Jones and Billy Graham on their own contribution to the concepts transformation, development and the healing of the human society. The preachers are engaged and compared in relation with the concepts understudy. The investigation and research on the phenomenon also look at three churches namely;

1. **The Tshigubu Church** which is an African independent Church at Vhufuli, The Tshigubu church findings show that every Sunday there is a homily and when related to the concepts under investigation namely transformation, development healing it is found and deduced that transformation is only understood strictly spiritual term, the linking of the theological understanding to the praxis is a missing link. The theory is to result into action. The Derscate, dichotomy seems to be working out. There is a separation of spiritual and mundane. The message of the pulpit must effect transformation and development in concrete terms the produces healing in form of satisfaction of needs for the individual and community. In this case study the finding show a lack of concretization of homily into the improvement of the lives of the hearers.
2. **The Lutheran church** in Ha- Luvhimbi area at Georgholtz mission from the reformation Church. The findings about homilies at Ha Luvhimbi Lutheran, shows that every Sunday there is a homily preached, but to the effect on the concepts under study namely; transformation, development and healing. The discovery, shows that there also is a delink between the spiritual and the physical and this results into homilies that have little effect on the transformation and development. This chasm is a mindset issue that need the rural preacher to impress him/ her that her/ his is to be a holistic message the save the person in totality, human beings must be helped to progress and change for the better.

The Lutheran which is a reformation Church has a rich history and theology of transformation, but yet when development is brought into picture there is a delinking that has taken place. There is a strong sense of salvation and liberation of the soul, but no proper way to handle development from its homiletical view. It becomes, prudent to surmise that the introducers of the gospel to rural Africa reserved this part of the gospel for the western world and not for rural Africa. Thus, producing an imbalance in presenting the of the holistic gospel approach. Jesus came that we might have life to the full.

In our rural context and some urban centre with especially among the urban poor, there is an abundance of poverty, underdevelopment, ignorance, disease, illiteracy, unemployment and hunger and many other vices. It is in this context that transformational, developmental and healing gospel homilies have to bring hope. Hope is the only way the poor can remain sane in the insane world which moving like a roller coaster. The Preacher has the gospel of the Lord who is the hope of glory.

3. **The Calvary Christian Church** from the Charismatic Church.

The Charismatic Calvary can be envisioned as having a holistic approach to transformation, development and healing although on development the personal aspect of development is emphasized above the societal development. They argue that if you develop an individual, you will subsequently develop the nation. Their homily centers around transformation as in rebirth, development as in personal growth and development perse is not directly addressed. It warrant one to conclude like in the above that development is a farfetched subject in most of our rural Churches as it is deemed to be a worldly and ungodly phenomenon. Although it is verbally acknowledged, but practically, it is denied and relegated to be an earthly portfolio, of political terrain category with no godly relevance. They highly value the homily as for them the equipping, empowering, healing, transformation and development of the individual happens through the homilies.

The churches are compared with regard to their understanding of the phenomenon and their contribution. The key to transformation is the message of the homilies delivered by the Preacher. The development as regard to releasing , unfolding the hidden potential in people changing inhibiting mind frames or mindsets that are stumbling blocks to development and change that results into a healed society. The researcher has analyzed the data from the data presented (see the tables), after looking at the responses of persons interviewed from their respective Churches. The hermeneutical understanding which is derived from the research is the knowledge gap that was missing and the research validated the problematization of the quest.

The context of the Preacher is located in Venda, so a brief history of the kingdoms of Venda and the sub chief's and how the relevance of roots is to the subject of transformation, development and healing of the society. The question of rural transformation and development are critical to the role of rural Preacher and the urban Preacher as well.

7.3. Summary of Chapters

The methods used in this research are qualitative and quantitative employing questionnaires, interviews, literary works, journals and engaging case studies of three Churches namely: Cavalry Christian Church representing affluent congregation at Lwomondo, Lutheran Georegonenholtz at ha- Luvhimbi in ha Tshivhase-Thohoyandou representing middle class and an African independent Church in rural area among poor Vhufuli of Tshigubu Church. The sampling of the ten (10) members from each of the named Churches above and the data collected tabulated verbatim. Probing questions through questionnaires are in appendix A. All these Churches are in the context of Venda Vhembe district, in Limpopo. South Africa. The comparison in the doctrinal position is checked out as whether it has a bearing on impacting the phenomenon under investigation. The analysis of data and interpretation is done in order to find out whether the assumptions are proven true or falsified in the process of investigation. The findings are for the benefit of the body of Christ at large, the government at local level and globally to grant insights that can make homiletics a transformational, a developmental and a healing tool to human society (*Chapter 2*).

The theory of the origin of humans has the biblical source and modern human scientific constructionist origins. In this research a biblical outlook of human origins is of utter importance as it link humankind to a Godly decree to have them *work the earth* and *take care of it*. Transformation, development and healing of society are concepts that are linked to human civilization; from classic times and, are well placed in the field of pastoral care and practical theology. Homilies which are pivotal to the phenomenon under study as they function for motivation to integrate the preacher other than side-lining him in the quest for the phenomenon in the research. The whole gospel is all embracing in its nature, which is a message that is linked historically to Jesus, the disciples, Paul and his colleagues and is the same old story of Jesus saving love. The Parousia message was misquoted as “to mean stopping to work, for Jesus is coming soon”. Paul corrected the Thessalonians that “If a man will not work, he shall not eat” (2Thessolonians 3:10), so the second coming of Jesus is a motivation for transformation, development and healing of society. The working and caring for the earth is a God given mandate (Chapter 3).

In order to show unequivocally, the pivotal role of the Preacher in the phenomenon under study, three case studies of Preachers: John Chrysostom of Antioch (347-407 A.D), Martyn Lloyd Jones of Cadiff, South Wales (1899-1981) and Billy Graham of North Carolina (1918-) are briefly chronicled to showcase their contribution to the subject under study (Chapter 4).

The Tshigubu Church's brief history and case study recorded of the ten respondents responses to the questionnaire as presentation of data, the Lutheran church's brief history and case study of eleven respondents responses to the questionnaire, as presentation of data and the Calvary church brief's history and six respondents responses the same questionnaire as presentation of data. The understanding of the three Churches with regard to the concepts of transformation, development and healing of society

Research findings and data analysis of the Tshigibu Church, Lutheran Church and Calvary Church was analyzed and hermeneutically interpreted (*Chapter 5*).

The concept of transformation is one of the key one as it denotes change or movement that transpired in the formation. When we say transformer we imply a change bringer and a change agent. The theological term for godly intervention in the old lives *of* people

being changed into new ones is known as *regeneration*. This entails that, '*the old has gone, and the new has come!*'(2 Cor 5:17). In this research, the Preacher has been looked at as the transformer of society using homilies to impact change. The renewal and salvation, as the Holy Spirit does in regenerating an unsaved heart. Renewal and spiritual growth is the process in which one is becoming conformed to the image of Christ. The transformation almost instantaneously links to development, which is defined as a gradual unfolding of something. It also means gradual advance or growth through progressive changes. Development thus, is defined as a multivariate process of quantitative and qualitative change that may not be measurable in term or cardinality.

Theology is the queen of the sciences and a mother of all learning. To deny it a chance in developmental issues, is to block the releasing of people opportunity to unlock the mindset that Christian gospel can manage so well. Almost all the prominent scientists and physicists got inspiration from the Bible in order to formulate scientific principles. God formed humankind to transform the earth and to develop it. The redeemer appears among human beings with His hands stretched out to our misery and need, offering both salvation and healing' (Simpson, 1915:9). The Preacher, who is the healer's hands, is key to true healing in Hebrewic words, *chalah, shub, Rafa* meaning revive, restore, healer/physician, respectively. The act is carried out by the intervention of holy men who possess the gift of healing which is given by the Holy Spirit. In urban areas, institutional medical care is, on the other hand, accepted as long as it is accompanied by prayer.

The Venda contextual Royal houses of Ramabulana, Tshivhase and Mphaphuli and other smaller chiefs, the Preacher in the context with regard the phenomenon under this research. The revisit of the Bantustan Homeland policy the ensuing separate development that underdeveloped rural South Africa and inhibited radical transformation and societal healing. The view of education that disempowered and only perpetuates the will of the strong colonial masters and their underdevelopment policies which were meant to always keep the peripheral rural areas perpetually sidelined and under developed. (*Chapter 6*)
The evaluation, conclusion and recommendations to Churches, to the Government and to the Universities and Colleges, Summary of chapters (*Chapter 7*)

7.4. Recommendations

The researcher recommends to the Churches, the Government, Universities and Colleges the following:

7.4.1. To the Churches

The role of the Preacher and his/her homilies remains the custody of the Church and above all the homilies and preaching on transformation, development and healing of society are the core business of the preacher.

- It is important for Churches to relook and revisit through their homilies by emphasizing on transformation, development and healing of society especially in the rural areas that are always sidelined have a tendency be forgotten by the major cities. The Lord of lords and the King of kings has given a mandate *to work it and take care of it*. The negation of transformative, developmental and therapeutic homilies is an omission of a critical role of the Preacher. The majority of Churches in rural areas need to be awakened to this facet of the gospel imperative to have homilies that are societal transformative, developmental and therapeutic in outlook, which is not featuring prominently as at now.
- The Churches in villages of rural areas have a duty to play in uplifting their own communities in spear heading the transformation, development and healing agenda in their communities. The Preachers in these villages should look at the gospel and its hermeneutical imperatives to champion the phenomenon.
- The fact that reality shows the lack of roads, water, proper schools, electricity, houses, and clinics in our communities and a glaring underdevelopment. It is the onus of the Church to have a paradigm shift and revisit how faithful is the Church in bearing the torch of transformation, development and healing in order to banish, reduce the plight of under development since we are having the life changing, progressive and healing gospel.

As much as the recommendations are to the Churches at large and globally, but the major focus is on the Churches and the context of Venda, wherein you find several hundreds of Churches if not thousands and majority in the rural villages. In Ha- Tshivhase alone there is a gathering before the King once a year more than two hundred Churches come and register affiliation and this is not all Churches, but just some. One can surmise that all the other areas of Venda also have many village Churches which are un-documented but when conscientized can be a transformational, developmental and therapeutic tool in Venda and other rural communities in South Africa. The Preachers love the Lord but the holistic gospel is being overlooked. The Preachers need to take their critical role seriously in order to heal the land through transformation and development. The Lord God has given a mandate *to work it and take care of the earth* on his behalf, it is His earth and humans are custodians on stewardship basis.

7.4.2. To the Government

The Preacher honors God by helping the nation to see that righteousness exalts the nation and blessed is a nation whose God is the Lord. In every nation, government is the spear heading machinery when it comes to transformational, developmental, and therapeutic issues. Even in creating an atmosphere where the Preacher is included in the brainstorming and developmental strategic planning. The rural areas are economically disempowered as they normally far away from civilization and from the hub and crucible of where things happen in the cities.

- The role of government should be to create an enabling environment where the centers of power and wealth can make deliberate programs that brings balance of power, that the peripherals are not disadvantaged more. The wealth of the nation must be shared with rural areas in mind as critical partner in nation building. Modern development sometimes changes the surrounding environment and never touches the inner person or people concern. Subsequently, creating an inner emptiness that can only be filled in touching soul or spirit which only the Preacher can be able through homilies. The Preacher can bridge the chasm soul and physical and the earthly and

the heavenly. The Preacher is the mouthpiece of the poor and disabled and the rural majority that are most times forgotten in developmental issues.

- The holistic need of a person must be considered by government as the needs of people are concretized into daily reality than empty promises that have no meaningful bearing on daily living. The rural areas are areas of agriculture and to empower through paradigm shift and mindset changing through the Preacher inside out method towards transformation and development resulting societal healing. Governments, especially on the continent of Africa, historically, operates on borrowed capitalistic systems that by nature advantage the bigger cities at the expense of rural areas as they are profit oriented. The government at times can have good policies favoring rural development, but until a buy in from the multinational co-operations to deliberately commit financially to engage rural communities for transformation and development, majority of rural communities needs, shall remain a dream.
- Against all the challenges that are biased against rural investment for development, let Government champion the cause for rural development as it can stop the urban drift frenzy. Rural villages that have wealth in their soils like rich minerals ,diamond, platinum and other natural resources, allow the multinational co-operations that exploit them to share with the communities that are in the surrounding areas. It is paradoxical to have a rich country with poor people whose wealth has been legally plundered as the locals have no mineral rights which have been hijacked by the strong and powerful. Let the ploughing back to rural communities be encouraged as it can transform, develop and heal the communities concern.

7.4.3. To the University and Colleges

- The universities, colleges and other institutions of learning are to put up deliberate programs that involve the Preacher and Churches to be part of their

developmental curriculum. Instead of sideline the Church as non developmental it must be recognized that the Preacher and the institution he/she stands for, the Church is the conscience of society.

- The Preacher and the colleges involvement in the taking care and working it (the earth) is the role which is interdisciplinary, it can be harnessed properly, expedite the process of transformation, development and healing of human society.
- The curriculum must be developed to encourage rural transformation, development and healing. A mindset shift in the majority of the graduates, that favours the peripheral areas that need uplifting them to become thriving centers of excellence and progress.

7.5. Conclusion

The role of the Preacher as it has been shown in this dissertation is that he/she is critical to transformation, development and healing of society. The traditionally held view of the Preacher being side lined and taken only to concentrate on heavenly issues is the misunderstanding of the holistic gospel of Christ, who came that they might have life and life to the full (John 10:10). God formed man for the work of transforming the earth and developing it for the better in order to heal it from the ravages of the fall and its depravity. The Preacher and the homilies are critical to the transformation, development and healing of society agenda. The African Independent Church, the Lutheran Church and the charismatic Church paralleled with three Preachers John Chrysostom, Martyn Lloyd Jones and Billy Graham; the motivation being to prove that the Preacher is critical to civilization, transformation, and development and healing of human society.

John Chrysostom built hospitals for the sick and houses for visitors and strangers to stay as they visit the city. He also had a heart for the poor and disabled. Billy Graham Preached a life changing gospel even criminal turned to the transforming gospel. Martyn Lloyd Jones preached the uncompromising gospel and in the testing times of war and

influenced many for changing gospel. He was a physician who turned into a Preacher and God used him greatly.

Homilies when handed over to the Spirit of the living God have the transforming, developing and healing gospel. During the times of war, he preached the gospel of hope that sustained many a weary souls. The Preacher and his homilies have a critical role to play in the transformation, development and healing of society in rural areas and specifically in Venda. The findings show that as much as the gospel is preached in Venda the majority of the Preachers concentrate on saving the soul, which is good, but leaves the working it and caring for it (the earth) in shambles. The solution is to preach the holistic gospel and be multi faceted and multidisciplinary in approaching the concepts of transformation, development and healing of society.

APPENDICES

Appendix A: QUESTIONNAIRE

1. *What is your gender?*

2. *How old are you?*

3. *How long have you been a member of your church?*

4. *Do you hold any position of responsibility?*

5. *How often does the preacher include the following themes; transformation, development and healing of society in his /her sermons?*

6. *What have you experienced as the role of sermon/ homily in your church?*

7. *Would you say in your church transformation and development is taking place or has been neglected?*

8. *Do you still perceive your church as a healing centre for empowering people to improve quality of life?*

Appendix B

THE QUESTIONNAIRE

1. *What is your gender?*

Male

Female

2. *How old are you?*

16 – 21yrs

21 – 45yrs

45 – 65yrs

65 – 90yrs

90 and Above

3. *How long have you been a member of your church?*

1 – 5yrs

5 – 10yrs

10 – 20yrs

20 – 35yrs

35 – 60yrs

4. *Do you hold any position of responsibility?*

Yes

No

Name your portfolio: _____

5. *How often does the preacher include the following themes in his sermon?*

(a) **Transformation:**

Very Often

Not Often

Not at All

(b) Development:

Very Often Not Often

Not at All

(c) Healing Of Society:

Very Often Not Often

Not at All

6. What have you experienced as the role of sermon/ homily in your church?

7. Would you say that transformation and development is taking place or has been neglected in your church?

Occurring Neglected

Fairly Applicable

8. Do you see/ perceive your church as a healing centre for empowering people to improve quality of life?

I see the church as empowering I see the church as a healing centre

I see the church as failing



Appendix C

**EVANGELICAL LUTHERAN
CHURCH IN SOUTHERN AFRICA
NORTHERN DIOCESE
*OFFICE OF THE TRANSFORMATION MANAGER***

Enquiries: Rev. T.S. Nedohe

082 612 9462/

072 591 2456

Ref: Circular TRM 001/05/2006

TO:

The Rt. Rev. Bishop Prof. M.P Moila

The Transformation Task Team

All Deans

All Circuit Councils

All Church workers

All Parish Councils

All Congregational Leaders

All Congregations

All Church members

Dear fellow believers

Re: Introductory Circular: Basic Information on Transformation

Greetings in the name of our Lord and Saviour Jesus Christ, the Author and Finisher of our faith. I greet you through Paul's 2nd letter to the Corinthians 5:17 "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come." This is at the centre of all transformation activities in the Northern Diocese.

Transformation starts only when one accepts Christ as Saviour and Lord of his/her life. It is only when Christ has changed you into His child that you can live in continuous faith in Him. But after Christ has changed your heart, something must still happen. According to Romans 12:1-3, you should,

offer your bodies as living sacrifices, holy and pleasing to God- this is your spiritual act of worship. Do not conform any longer to the patterns of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is---His good, pleasing and perfect will.

The time has come for all Lutherans in the Northern Diocese to reflect on their lives. The questions need asking are: Are you a new creation? Have you offered your bodies as living sacrifices, holy and pleasing to God? Do you understand what the will of God is, His good and perfect will?

Transformation is about continuity and change, continuous asking what the central mission of God is with your life and the world, not the German, American, African, the Bishop's, the pastor's or your mission. **But God's Mission**. Finding the perfect will of God for His world and people today. This we do as true African Christians, reflecting our own Africanness and allowing God to affirm us as Africans who were changed by the word of God and living our faith in the world we live in, making a difference through the outcome of our faith, prayerfully, reading the word and humbling ourselves before God.

In the process we change foreign symbols of colonialism such as the White Christ and black devil so as to affirm who we are. Europeans affirmed themselves and symbolized what they believed in their own imageries. And we reflect a black African crucified Christ on the cross that saves Africans who come with their creative art and musical instruments to worship Him according to Psalm 150, where they have to praise Him with all they have. A drum (moropa/murumba) is a sign of African expression of praise and dance. It is only that missionaries demonised our clothes and means of expression such that anything African was viewed as backwards and pagan.

We are aware that for others it would have made sense if a symbol of worship would be a European instrument. It is our intention to change all imageries and symbols to reflect a Christ who became flesh and dwelt among us. The old ELCSA emblem is still part of our symbols. We cannot throw everything away just because we are transforming.

We also need to make it very clear that we are not venerating ancestral worship in the church. African ancestral worshippers and traditional healers need to be clear as well, that transformation is not a platform opened to their practice and that it is an opportunity open for them and like all

are also invited to be confronted by Christ and His love. We are convinced that the church is composed of forgiven sinners who have been changed by Christ.

The consequences of “I believe in God the Father, creator of heaven and earth, and in His Son Jesus Christ...and to the Holy Spirit, are emphasized. Your whole life and property therefore belongs to God. You have to participate in God’s mission to save the world. It is for this reason that we want this church to be God’s mission purposeful driven, and financial viable in order to carry His mission on earth. And we affirm the decision of ELCSA that Tithe is the responsibility of all Lutheran church members for God’s mission to be possible.

We call on all of you to help establish Transformation Committees at all levels of our church to enable us to inform all decision-making structures of the church other than traditional structural voices. All of you are also invited to share your ideas without fear in the transformation structures. I am also available for invitation to your circuits, parishes and congregations. Please help me to compile a database of all congregational contact addresses.

I remain,

Your fellow transformer,



Rev. T.S. Nedohe (Drs)

Transformation Management Office

Kindly multiply this circular and distribute to as many Lutherans as you can

RESIDENCE: TURFLOOP PARSONAGE
P.O. BOX 9, SOVENGA, 0727
thivhi2000@yahoo.com
FAX: 015-223 7073



Appendix D

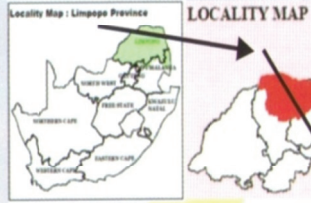
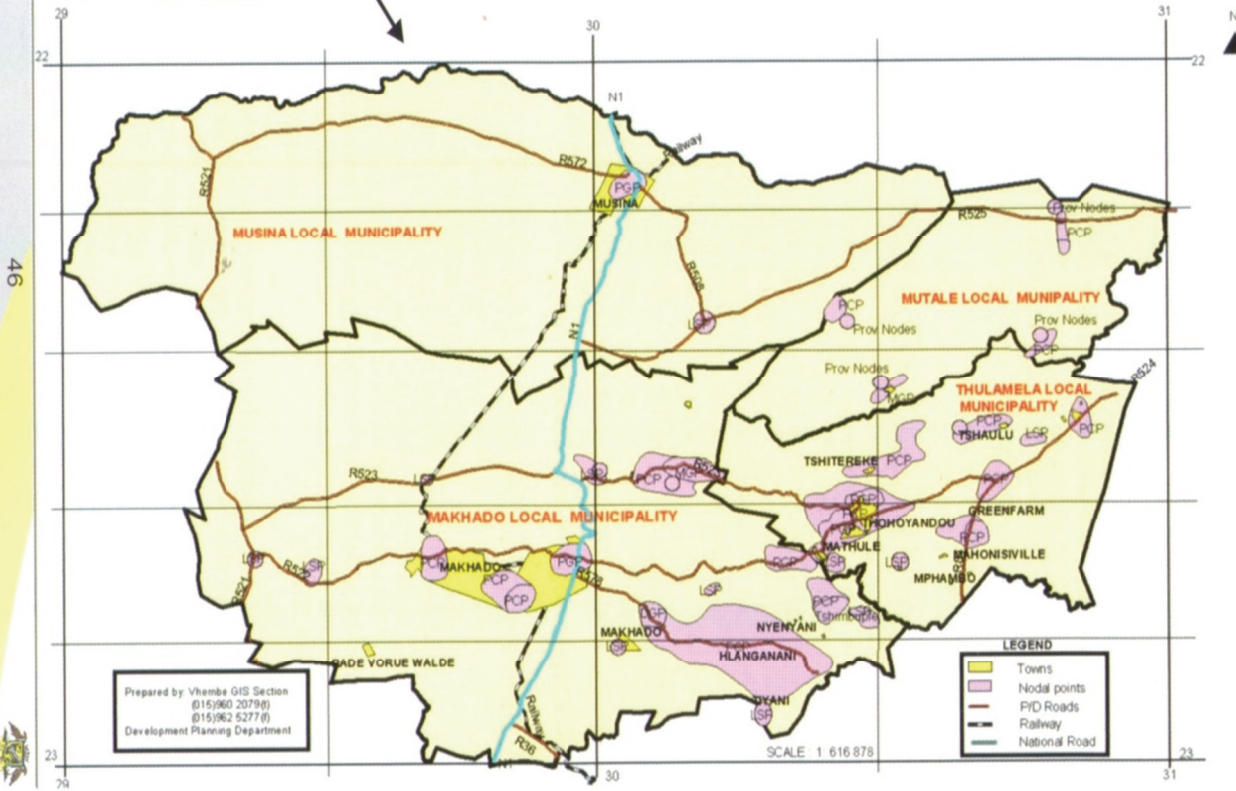


Figure 7: LIMPOPO PROVINCE AND VHEMBE DISTRICT MUNICIPALITY MAPS



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