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**A PASTORAL CARE RESPONSE TO THE FALSE
PHILOSOPHY
THAT POVERTY BREEDS DEEP SPIRITUALITY**

BY

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I) DECLARATION

I declare that the dissertation I am submitting to the University of Pretoria is my own work that has never been submitted to any other institution.

Signature
Date:.....

II) DEDICATION:

The dissertation is dedicated posthumously to my daughter Thabile Miriam Sibanyoni who died on Thursday the 11th of May 2006 and was buried on Saturday the 20th of May 2006. Sadly, she did not live long enough to celebrate her efforts of encouraging the author to climb the academic ladder during the darkest period of the family's history when the family struggled even to have a meal on the table. These were times when the family sometimes went to bed on empty stomachs because the Church stipends were insufficient for the daily needs of the family.

May her soul rest in peace!!

III) ACKNOWLEDGEMENT

As I write this acknowledgement, I am sitting facing a poster that encouraged me when the going was tough. The poster read, “Don’t give up.” Professor M.J. Masango, my supervisor, with whom I have worked for a number of years, gave it to me. The poster is a reminder that there will be times when one wished to abandon the studies. Professor, words fail me, I cannot adequately express all that is in my heart for the journey we travelled together during all the years of study.

The professor walked the second mile with us, when he opened his Church building at Alexandra in order that the students meet for the three days seminars at least twice yearly. The students critically appreciate one another’s work, gave suggestions and encouragements where it was needed.

I extend my gratitude to all the students with whom we met to assist each other in our endeavours to complete the degrees. To the women who cooked nourished meals, to Mrs. Masango who had always been present as such gatherings, and their daughter Tshepo who was not only part of the team but also had to share with us her doctoral research undertaking.

I also value the cooperation of Natasha, the secretary at the Practical theology department, who was so helpful that she volunteered to make it easy for me to receive my assignments. I would also like to thank Rev Rakuba for their help and Dr. Pieterse for reading the scripts.

It pains me to acknowledge my late daughter Thabile, posthumously, who failed to hide her joy when she learned that her father would be

pursuing advanced studies at the University of Pretoria. She jokingly, said that the completion of the studies would afford them something to be grateful about their father.

The author is grateful to the authors whose works had been quoted in this dissertation. I thank them whole-heartedly.

In addition the contribution of Professor Malan Nel and his industrious secretary, Sukkie, “Baie dankie Suki” (Thank you Suki). They laid the foundation of my academic career. I also like to thank Rev. P.M. Dungulu, who works closely with Professor Malan Nel.

My wife, Maria was a pillar of strength and support throughout the long journey. Thank you my dear. Your sacrifice had not been in vain. She sacrificed her time, because due to the condition of our son, one of us should always be present in order to render any assistance needed by our son.

I whole-heartedly offer my praises to my God who meet all of my needs according to His riches in Christ (Philippians 4:19). Just as David said, I wholeheartedly rejoice in saying that, “It was good for me to be afflicted so that I might learn your decrees” (Psalm 119:71).

V) THE ABSTRACT

A Pastoral Care Response to the False Philosophy that Poverty Breeds deep Spirituality.

The author will use three case studies not only to expose the falsehood of the philosophy that poverty breeds deep spirituality, but also to demonstrate the disastrous effects of poverty to the human body.

The dissertation will explore the reasons that caused some poor black ministers, more especially those of the Church of the Nazarene, not only to accept but also to preach positively about the philosophy that poverty breeds deep spirituality.

(a) The first case study happened during my first year in the ministry, when the author had to use a bus in order to help my sick wife to hospital. We had to walk for about two hours a distance of almost 500 meters in order to reach the bus stop, because the stipends I received made it impossible for me to hire a transport to the nearest town.

The bus driver knew the pathetic conditions faced by the black community, so he could not turn away a critically ill passenger. He opted to allow us into the bus and face whatever difficulties we may encounter along the way. The incident exposed the worse experiences of the poor people.

(b) The second study case involves Themba (Hope), the author's son, whose anger was betrayed during a Sunday morning service when he refused to have a direct eye contact with the author who was preaching about the God who provides for all of our needs (Genesis 22:14). His avoidance of a direct eye contact with his father was another way of demonstrating his anger (Carter and Minirth 1993:5).

Themba (Hope) demonstrated his dissatisfaction about the pathetic situation of poverty at home during a visit of a missionary Tom Giggs (fictitious name) that he sat directly opposite Giggs in order to expose his pair of trousers that was torn at both knees. Giggs out of embarrassment gave the young man R200 in order to buy clothing.

A few years later, Themba was on his to board a train, when unknown persons beat him so much that they left him lying on one of the streets on the city, Johannesburg thinking that he was

dead. A Good Samaritan took him home, placed him on his bed then left. We took him to hospital, where doctors had no alternative but to refer him to the St. John's hospital for the removal of his right eye. The hole where his eye was reminds the family of the beating that our son experienced.

- (c) The third study case concerns Thabile (Rejoice), the author's only daughter who resorted to a false marriage as an escape mechanism to the hunger and the ridicule that was experienced in the family. The marriage ended in a divorce just only after three years. Then she died at a time when the animosity was beginning to be healed thus leaving a ten-year-old son Nkosinathi (Immanuel) behind

The dissertation will demonstrate the falsehood of the philosophy that poverty breeds deep spirituality. To the thousands of poor people in our country South Africa, the Constitution with the Bill of Rights that protects our freedom and dignity have no meaning (Pieterse 2001: 1-2).

The dissertation will highlight that poverty can never be a blessing (Mc Cauley 1993: 47). The poor people have little income with which to support their families. They eat food of a poor quality with a low nutritional value, resulting in undernourishment and malnutrition. Malnutrition contributes to a

poor performance of children in school, and contributes to a lower labour output (De Beer (co – editor) Swanepoel 2000:10).

The author supports the scriptural view of the permanence of marriage (Matthew 19:6). However, when the marriage had broken down, the couples needs all the pastoral care they can get as a therapy because Jesus’ mission was to heal the broken hearted (Luke. 4:18).

The divorce challenged the author to equip myself on how to deal with those who are hurting, and help the congregants to render effective pastoral care to those in need.

The tone of the dissertation is to encourage forgiveness and reconciliation, and to understand that anger and resentment are self-defeating. They hurt the bearer more than they hurt the person they were intended to harm (Warren 2002: 28).

Finally, the discipline of philosophy will be engaged in order to help the clergy to avoid the conservative beliefs from their thinking and to apply their faith practically by enabling them to compare the ideas, materials and skills to challenge any problem including the suffering of the clergy and their families. (Obengel at 2000:33).

V) LIST OF KEY WORDS:

Holiness
Hunger
Malnutrition
Poverty
Spirituality
Starvation
Malnutrition
Pastoral care
Positive deconstruction methodology
Practical theology

VI. DEFINITION OF TERMS:

- a) **Famine:** Extreme scarcity of food.
- b) **Poverty trap:** a situation that makes real financial improvement impossible.
- c) **Holiness:** a term used more frequent by Nazarenes instead of Spirituality, a term that is foreign to Nazarene vocabulary especially in Southern Africa.
- d) **Mother Church:** Missionaries who came to Africa to preach the gospel remained to be attached to their home congregations; they never terminated membership with their home congregations. These congregations are referred to as “**mother Churches**” The mother church continues to supply finances to

the Nazarene head quarters to support the work of the “**son**” or “**daughter**”. The debatable issue here is whether that support is directly from the local church at home to the missionary work of the Church abroad or is transferred through the head quarters of the Church for personal use of the “son” or “daughter”.

- e) **Regional directors:** Ordained leaders of the denomination in each of the five continents.
- f) **Assistant Regional directors:** Assistant ordained leaders in each of the five continents.
- g) **District:** A group of Nazarene churches in a particular province forms a district.
- h) **District superintendent:** One of the ordained ministers elected to head the district.
- I) **Zone:** Several churches in a particular area like Soweto are called zones. A leader of the zone is called a zone leader, who should be an ordained minister.

VII. SUMMARY TO THE CHAPTERS.

Chapter 1

The researcher introduces the subject of research in this chapter. He deals with what he calls the “*false philosophy*” of the Nazarene Church that poverty breed’s deep spirituality. He indicates that the Nazarene Church had instilled this philosophy among its black

ministers, while the white missionaries lived affluent lives in the urban areas. Black ministers were relegated to the poor townships, in line with the apartheid policy while their white North American counterparts lived whites-only areas. When black ministers visited they were kept outside the houses. The philosophy had created such misery among the black ministers that their relationships with their families were also affected. The researcher related two painful stories of his family to drive the point home.

The problem statement of the research poised two questions:

a) Why black ministers, particularly in the Nazarene Church and the other charismatic churches accept, and preach so supportively to the ideology of “pie in the sky”?

b) Why did they believe the ideology?

The researcher also dealt with the question, will the efforts of the poor ministers who suffered as a sacrifice to God be worthless exercise or will the efforts be fruitful at the end?

The Research Gap

The researcher found that a number of researches have been carried out on the subject of poverty. Among those that he had consulted is

Prof HJC Pieterse. In His book: “Preaching in the context of Poverty”. The researcher had also consulted the works of Rev Letswele, himself a Nazarene minister who had criticised the Church for its policy. The researcher concludes that, none of the researches had consulted ever associated poverty with deep spirituality.

Aims and Objectives:

There are five issues that the researcher highlighted in this research:

- Awareness raising among the Nazarene pastors that poverty does not breed deep spirituality
- Reconcile ministers with their children
- To restore the dignity and self-confidence of the people who had been degraded by poverty.
- To correct the wrong interpretation of the scriptures
- To point out the double standards of the missionaries
- To highlight damage caused by western Christianity versus the Ubuntu concept of sharing.

Chapter 2.

This chapter dealt with the research methodology. The researcher applied three methods as follows:

- The qualitative methodology in which he prepared a questionnaire and got answers from the people who were affected by the research topic.
- He also applied the Positive Deconstruction methodology of Nick Pollard to try to dismantle the whole problem and out it tried to find a solution to the problem
- The shepherding model of Gerkin was also applied especially when the researcher dealt with the pain of his own family.

Chapter 3:

The chapter will engage philosophy in order to expose how the fatal mistakes of the less educated ministers in choosing a life of poverty without considering the consequences of poverty in both the individual and family.

Chapter 4:

The chapter deals with the counselling to the divorcees and other hurting people.

It deals with pastoral care as therapy to heal he damage caused by hurting events. In this case he dealt with the therapy of the pain suffered by his daughter when her marriage failed. The healing

acceptance of the parents helped her to come out of the deep pain. Her listening parents helped to make her realise that there was still life beyond the pain they suffered.

The researcher demonstrated how he used the art of listening, adopted from the book by Egan, the Skilled Helper, to help restore the ego of her daughter who was deeply wounded.

The funeral service, particularly its obituary and the speakers who spoke at the funeral, demonstrated the pain that is being inflicted by the stipends paid to black pastors and the state of the ministers' houses.

The author ended the chapter by listing five testimonies, which were in fact the answers to the questionnaires he distributed among his fellow ministers.

Fruits of the spirit best demonstrate spirituality instead of judging those who took a wrong turn in life. It becomes amazing that spirituality is not holiness

Chapter 5:

In this chapter, the researcher applied the Pastoral care skills of Gerkin try to shepherd the wounded persons who are angry and disappointed because the very people they loved had betrayed them.

Chapter 6:

The research's main findings and recommendations are tabled in this chapter. The researcher also included some topics that he recommends to be referred for future research by other people or faculties.

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CHAPTER 1

1.1. BACKGROUND TO THE STUDY:

Forgiveness will not only heal the wounded black Nazarene ministers' families that are angry because they were fed the false philosophy that poverty is the breeding ground for deep spirituality, but will also create a peaceful environment.

There is an assumption followed by some ministers that poverty breeds deep spirituality, this presumable false philosophy will by way of research be investigated and explored by the author through

engaging authors who are methodologically addressing pastoral care issues e.g. Capps, Gerkin, Mugambi and others.

The false philosophy that poverty breed deep spirituality was never the official doctrine of the Church of the Nazarene but was formulated by the Missionaries from Northern America in order to keep the unsuspecting black ministers below the poverty datum line.

The author will share the two painful stories or incidents that occurred in his family regarding his son Themba, and daughter (Hope), Thabile (Rejoice). Themba who was aggrieved by the lack of food in the family decided to resort to liquor in order to drown his sorrows. Then, while walking home from work one evening, an unknown person or persons assaulted him so much that he lost the use of his right eye.

The hole in researcher's son's right eye where the eye was situated, and the fact that he could no longer work for himself but depend on the grant from his former employers, is a consistent reminder of the terrible mistake we did when we adopted the false philosophy.

The painful story of the author's daughter, Thabile (Rejoice) will be told to show how the hunger she experienced at home caused her to resort to a marriage as a way out of this predicament. However, that

marriage broke down after only three years. She finally met her death leaving a ten-year-old son, Nkosinathi (Immanuel) behind.

The two incidents that involve Themba and the tragic end of the researcher's daughter's life challenge the false philosophy that poverty breeds deep spirituality. The false philosophy is responsible for the miseries, animosities, and destruction of many lives among poor African families, including ministers' families. The poor families are so discouraged that the wonderful Constitution of our country that includes the bill of rights means nothing to them.

There are many incidents or episodes caused by poverty that occurred in the author's family. However, the two most painful are told in this dissertation. The stories of the journey through poverty are told as a way of seeking therapy and to encourage the suffering poor families, more especially ministers' families to move out of the poverty trap. In other words, they should regard poverty as an enemy of humankind instead of being a process that will lead the poor people to become spiritual giants.

The readers should note that the stories are told not because the author's family was the only one caught in the poverty trap, from which it was almost impossible to escape (cf. Chambers 1983: 112; Pieterse 2001:44). Secondly, the incidents are told not to shame

neither the researcher's family nor his denomination but for three reasons.

- a) Firstly, in order to relate how the researcher was hurt by the painful experience of his children who developed a negative attitude against the denomination and Christianity.
- b) Secondly, the isolation, including the judgmental attitude from some Christians that was faced by the researcher's daughter after she had divorced her husband who became so painful that the author wishes it should never be repeated to any other divorcee again.
- c) Thirdly, the suffering by the author's family was not because the author belonged to Church of the Nazarene. However, it was because of the "pie in the sky ideology" that was destroying many black ministers' families. The suffering due to the false ideology caused McCauley to warn Christians that poverty is not a blessing (1983:47).

The horrific episodes of suffering were aggravated by the false assumption that those who suffer because of poverty will be heirs together with Christ in the kingdom of heaven (Romans 8:17), where God will wipe tears from their eyes, where there will be no death, nor

mourning, nor sorrows, nor mourning, nor crying nor pain
(Revelations 21:4).

The above-mentioned false assumptions downplay the sacrifice of Christ that led to his suffering and death on the cross that is the basis on which the sinners are reconciled with God. In addition, the scriptures mentioned (Revelations 21:4) refers to those who suffered for Christ. They determined that nothing would separate them from the love of God (Romans 8: 35-39). These sufferings do not include those who endured hunger because they were manipulated to believe that they would become spiritual giants.

There were times during the struggle to survive that the family felt it was living “on the spiritual Island of pain and suffering,” we stumbled so much that we even attempted to move to other denominations. This was because looking from a distance, we like Lot, saw the other denominations being like wells of watered gardens of the Lord (Genesis 13:10).

The journey through suffering left indelible scars on the family such as the loss of the right eye of author’s son. In addition, the tragic end of the researcher’s daughter’s life contributed greatly to the sour atmosphere in the family. Death caused such a painful blow in the

family that it would take time to heal. This is because a loved one does not die in the memory of those who loved her (Mbiti 1969:25).

The ignorance of the black ministers about the strategy of the missionaries to dominate the unsuspecting blacks was the cause of the problem. The practical reality is that if the missionaries were not happy about the suffering experienced by the nationals they would have done something to eliminate the poverty in the clerical homes. The ministers never suspected that there was a false philosophy that poverty breeds deep spirituality and that it was designed to maintain them (black ministers) in the poverty trap (Chambers 1983:112, Pieterse 2001:44).

The following may be seen as the main cause of poverty in the ministers' families:

1. Ministers were paid stipends that were far below the poverty-datum line.
2. The scriptures were used in order to enforce "the doctrine" that those ministers who suffer because of poverty will make it to heaven. In addition, they should not behave like the rich fool (Luke 12:20), the rich man who ignored Lazarus who sat at his gate (Luke 16:19-24), and the famous episode about the camel going through the eye of the needle (Luke 18:23-25).

3. The depth of the meaning and sacrifice of Jesus was down played and instead suffering due to poverty was elevated (Romans. 8:17).

These stories were used to dominate black ministers and develop a way that led ministers to sacrifice their lives. The disparity in salary scales where missionaries earned higher salaries while the blacks were paid stipends kept us far below the poverty line” (Litswele 2002:5); it also caused the younger generation to develop a negative attitude not only against their families, and the missionaries but also against Christianity. Hence, the majority of ministers’ children either stayed at home during the Sunday morning services or joined other denominations. While others walked away from the denomination. In other words, they wanted to have nothing more to do with the denomination that ignored their socio–economic needs.

Hence, the salvation of souls is a necessary and important undertaking. However, caring for the physical, welfare of the person indicates a greater concern for human dignity (Wagner 1984:28). The suffering prompted Themba, the only son, to join “The stop suffering church,” but kept it secret until the family discovered the truth on its own.

Hence, the deception that poor ministers are more spiritual, coupled with the misinterpretation and the quoting of the scriptures out of context fuelled the situation. This caused us, the misguided ministers, to preach more about the heavenly issues rather than the daily realities of poverty, hunger, malnutrition and other hunger related diseases.

The black ministers in the Nazarene Church failed to recognize that their sermons were the cause of dissatisfaction, rather than liberating the poor from poverty, hunger, and suffering. They failed to help them to live productive life. The songs that were sung encouraged poverty rather than lifting people out of poverty and dehumanizing life. The following is an example of such songs:

(Icilongo Levangeli number 77, Verse 3)

Kanye Nawe Nkosi yami

Angifisi yon'imfuyo

Ize kimi, nkosi yami

Ngicebile, he, kakhulu

Nxa ukimi Nkosi yami

Translated:

Closer to You

I do not wish riches
To come to me,
Because I am very rich, (satisfied with the Lord on my side).

This hymn was intended to mark the occasion when the trumpet would be blown through out the land loud and clear on the day of the Atonement of the fiftieth year “*Then shall you send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall you send abroad the trumpet throughout all your land.*” (Leviticus 25:9). (The mission Press. 1999:83).

The congregations, including ministers, not only sang but also praised God, celebrating their state of poverty for it was the right thing to do. This attitude of praising poverty drove our children out of the denomination to either stay at home or alternatively to join denominations where poverty was interpreted as reality in Africa and that it destroyed life. Poverty caused the poor ministers’ children to resent their parents.

The author will use certain events in his family to try to articulate the problem though they may not be chronological. These events or incidents will be used to expose the horrific results of acceptance of the destructive teaching that asserts that poverty is the breeding ground for deep spirituality.

The acceptance of the poisonous philosophy at face value opened the door for hunger, starvation, malnutrition and other poverty related diseases to attack the weakened defence system of the body easily.

The suffering of the poor people demonstrates practically that poverty is a fertile ground for diseases and not a breeding ground for deep spirituality.

The problematic question asked specifically by this research is:

- a) “What causes some black ministers, more especially, those of the Church of the Nazarene, to accept and even preach positively about the false philosophy that poverty breeds deep spirituality?”
- b) Why did they believe the philosophy that is responsible for the suffering of the poor through hunger, starvation, malnutrition and other hunger related diseases?”

In fact, the opposite is the truth, as the data from some authors will demonstrate, that instead of being spiritual giants, the poor became victims of hunger, starvation, suffering, and lived in fear that they would be evicted from the houses they occupied.

The cause of this being that the congregations neglected paying their ministers a living wage. In addition, they did not care whether the services of the parsonages (rent or others) were paid or not (Wilson and Ramphela 1989:67). Let alone, the benefits that are received by other workers.

There came a time when the body of the researcher could no longer take the pressure exerted on it by hunger. He then started to develop stomach pains. He resorted to prayer, visiting other denominations, in search for cure but nothing seemed to help.

The stomach pains were so unbearable that the researcher had to visit the local clinic. He was beginning to loose hope. The problem was compounded by the fact that he was not aware of the fact that the stomach pains were caused by the malnourished food he and his family ate.

The failure to digest information before swallowing it was our downfall. We had accepted and even preached positively about poverty being the breeding ground for deep Spirituality. However, we never researched the truth of the message we preached.

Therefore, instead of being spiritual giants we became physically weaklings due to the stomach pain that drained our energy with no alternative way of supplementing it.

The researcher decided to climb the academic ladder in order to search for the truth. We had to know whether poverty really breeds deep spirituality or not. This doctoral dissertation is the crown of the researcher's efforts to research the truth about poverty. In addition, our failure as a family to communicate amicably instead of the angry out bursts happened almost daily had become a lesson that will be used as a therapy to the conflicting families.

The author and the ministers who were ignorant about the existence and meaning of the poverty trap were satisfied and proud about the poverty situation that engulfed them; only to be disappointed by the rebellious attitude of the children. In addition, sicknesses were multiplying each and every day due to malnutrition. The question that should have been asked was, whether the suffering was worth the risk of being spiritual giants?

As parents, we failed to observe that our daughter did not display her true emotions that were caused by the painful experience of hunger, wearing second hand clothing and having a father who was good on

spiritual issues but who failed in meeting the daily requirements of his family.

She (Thabile) decided to throw herself in a marriage that had to last only three years and returned home when she could no longer endure the abuse. Unfortunately she died a few years later due to the painful experience of divorce. The only good that happened was her decision to return home and our (her parents) accepting her back unconditionally. It mattered not that she took a wrong turn in life. It was too late to correct the mistakes we as parents committed of not communicating with our children and verbalizing our love to them including hugging both of them (Gerkin 1997: 1987).

The pathetic events started to unfold at the beginning of our second year in the ministry. The young man (Themba, my son) could no longer hide his anger. His anger was betrayed by two incidents that happened. He started by avoiding direct contact with his father and preacher's eyes. This attitude of avoiding direct contact reminded the researcher about what Wright says about "Crisis counselling". He says that one of the many ways of expressing anger is avoidance of eye contact (1993:4-5).

Themba expressed his anger again by sitting direct opposite a missionary who was visiting our home. He sat in a manner that

exposed his pair of trousers that was torn at both knees. For his actions, Tom Giggs, not his real name, the missionary, gave him R200 in order to buy clothing. Giggs was embarrassed by such level of poverty.

Themba was angry because his father cared more about events that will happen in the life after death rather than the present disappointing practical situations at home. However, something terrible happened one Friday evening while he was on his way home from work. Unknown persons beat him (Themba), in the centre of Johannesburg and left him for dead on the roadside.

It happened that while he lay on the street, a Good Samaritan found him, took him to his zozo¹ that was built outside the main house. The Good Samaritan placed him on his bed then left silently. We wish we could have known who that Good Samaritan was in order to express our gratitude. Earlier that Friday night, we visited his room at about 22:30hrs but found it was empty. We knew something had gone wrong. We then resorted to prayer.

Finally, we went to bed without knowing what happened to Themba. Early the next morning we again went to check in his zozo when we found him in deep pains. Up to this day we still do not know the Good Samaritan, who brought our son home.

¹ a one and a half zinc room

The incident took place at the time when he had joined the other denomination. Each time I look at my son, the absence of his right eye reminds me not only of that terrible day, but also of the time when he was born at his maternal grandparents' home; we gave him the name Themba because our hopes of the family multiplying were placed on him.

Themba was born on 3 August 1969 at his maternal grand parents' home in accordance to the dictates of our black culture that the bride should return to her home for the birth of her firstborn child. In her book, "call me woman," H. Kuzwayo says:

“Black people believe that a young woman must go to Her home for the birth of her first child, so that her Parents could support and nurse her during the new Experience” (1985:21).

My wife did the same as the custom dictated. Before going to her parents for the birth of her first-born child, she repeatedly asked my mother who was her mother-in-law, about the need for her to return home for the birth of her first-born child.

The answer was that her mother should have the joy of nursing and educating her daughter during this time. In addition to teach her

daughter the art of nursing the wonderful child to be born. The two women, my mother and my wife had a warm and cordial relationship.

She travelled to Soweto (the largest African townships on the South Western boundary of Johannesburg). It was there that our son's umbilical cord was buried, which was one of the rituals performed after the birth of a child.

Two years later on 16 September 1971 our daughter Thabile Miriam was born. The name Miriam was the name of her paternal great grandmother. It was a week after the birth of our daughter that one afternoon; we heard a loud commotion outside our home. There were angry mourners at the water tap that was situated on the street corner, a few houses from our home.

The closing remark at the burial service had angered the mourners. The minister had “apologized” to those who had expected to get food after the funeral service because “born again Christians” do not provide food at funerals. An over-generalization that does not reflect the views of all “born again” Christians.

This remark was seen to be an insult to the African culture that encourages the community to support the bereaved family, during mourning period. This accompaniment continues for some weeks after the funeral.

Secondly, the speech exposed the minister's ignorance of pastoral care skills. During the grief period, the bereaved family needed people to encourage, support and help them through their grief.

Thirdly, the decision of this denomination not to provide a meal after the funeral service deprived the people to mourn as the food is part of mourning. (In the olden days the meat for mourning was not salted, and the porridge was also prepared from the freshly ground sorghum and was not leavened.)

As the children of ministers grew, they started realizing the shortcomings of the teaching that poverty is the breeding ground for deep spirituality.

The author relates these painful experiences as precautionary measures to the younger generations not to repeat these mistakes done by the older generation. The poor people should be allowed to relate their experiences (Pieterse 2001:30). The young man (Themba) was demonstrating that the issue of poverty at hand would not be tolerated forever.

During these difficult times, the researcher pastured a church built near a rubbish dump. The sight as well as the smell was unbearable.

The children were exposed to these conditions and had to watch human beings and dogs fighting over food.

The unbearable sight faced the front door of the parsonage; it never challenged the researcher to question why animals and human beings were fighting for the rotten food in the community where some were rich people. The theology of the researcher at that time concluded it that God wanted it that way. Hence, he continued to preach about the pie in the sky.

Spirituality was more important than food. The author is now challenging this false philosophy. During that time, he never challenged this kind of ideology. It did not occur to him that the church was located nearer the rubbish dumpsite; on the outskirts of the township, hence, it was easier to witness what happens there. He considered that to be the will of God.

The move to be transferred from one congregation to another affected my children in various ways. On the positive side, they came closer to one another as twins. However, when my daughter got married, Themba felt lonely and betrayed because his sister had at times acted as his body guard whenever schoolchildren attacked him.

On the day of Thabile's marriage, the family assigned Themba the task of handing over his sister to her husband. He did that as an

obligation and not because he enjoyed that task. The following Monday he took the brown suite he wore at the wedding to the dry cleaners but never collected it.

As a family we had many questions about our daughter's choice of a husband, but we never thought that she married him to escape the legacy in ministers' families of having to eat malnourished diet that did not nourish the human body; and using second hand clothing and at other times hand outs. None of these bothered us.

In addition to poverty, the animosity that existed in the family due to hunger had contributed as well to the daughter having to choose marriage in order to escape the unbearable conditions in the family.

The background to the study focused on how poverty became a struggle between the father and his two children because their focus was on the different sides of the same coin that is poverty.

These issues are not confined to the author and his family only, but are common to a majority of black ministers in other denominations, as well as elsewhere in the third world, South Africa being the worst because of the apartheid system.

The acceptance of every sermon preached by missionaries at face value caused the painful suffering in my family. The training methodologies of ministers at Bible Schools in particular, were such that they allowed no room for critical analysis of the scriptures; hence, it became difficult to digest the content of either sermons or speech for its usefulness (Obeng el at 2000:18).

The contribution that follows will introduce the devastation caused by poverty and how it torments the majority of the blacks. The research will demonstrate that poverty rather than being a breeding ground for deep spirituality is actually a fertile ground for diseases including HIV and AIDS.

The author wants to make it clear that he does not imply that all poor people are suffering from the deadly virus. Some of the poor people resort to prostitution in order to feed their families (Swanepoel el at 2000:3-5).

1.2. INTRODUCTION.

In the Church of the Nazarene poverty of the black ministers was the result of calculated efforts of missionaries who were determined to manipulate the black ministers by paying them stipends that were far below the poverty line. Secondly, in order to make black ministers

accept their theory, they formulated the false philosophy that poverty breeds deep spirituality. The readers should understand that this false philosophy had never been the doctrine of the Church of the Nazarene.

It is disturbing that the hierarchy of the denomination remained silent for such a long time, while the ministers were suffering in South Africa more especially in Soweto (South Western townships bordering the city of Johannesburg).

The white missionaries received higher salaries that afforded them all the luxuries they needed while the nationals struggled in order to survive with the lower stipends they received. The black ministers and their families' lives were always full of misery and troubles. Hence, Job in the midst of his suffering said, "The days of a person born of a woman are short and always full of trouble" (Job 12:1).

The black ministers will always be grateful to the Mother church for all the good contributions made to Africa. However, starvation led some black ministers to visit their missionaries' homes during meal times in order to satisfy their hunger pangs. Unfortunately, those visits were never appreciated because of the Western orientated Christianity (Litswele 2002:4-5).

On the other hand, according to the African culture, there was nothing wrong with that visit. In an African culture, we have an idiom that says, “Moeng e tla gae re je ka wena” (visitor comes to our home so that we can have a good meal). The interpretation of the two cultures caused misunderstanding. The Western culture revolved around self or self-centred life (Masango H.T.S. 61 (3) 2005:915). In other words, the whites are not to be disturbed especially when it is family time. An appointment is needed whenever they are to be visited. The unannounced visits agitated the white ministers who were expecting no visitors. The blacks on the other hand, are accustomed to the culture of ubuntu that depended on communalism. Who are not offended to be visited by people any time including at their meal times.

The culture of “ubuntu” promoted the spirit of mutual dependency; this meant that “Motho ke motho ka motho yo mongwe” (I am because you are, and you are because I am).

“The communal way of life of the black people is based upon this saying. In the black community” continues Kuzwayo, “a neighbours is seen as very important” (1985:18). Hence, there is no need for an appointment even if you have never met the family you are visiting.

The whites therefore failed the blacks during their most painful hours of need. That was when they were hungry. The author's reasonable assumption is that the cause of the failure to help black ministers who needed food can be attributed to the less or no efforts paid by our white colleagues to learn the black culture and customs. Hence, Mugambi calls them biblical literalists (1989: ix).

No wonder the Church of the Nazarene is failing to attract large numbers of people. The report of the Gauteng annual general meeting supports this statement. The report combines statistics from the blacks, whites and coloured churches combined. The report says that

“The district grew from 3350 members in 1994, to 6289 in 2006 (report of the district assembly held on the Nazarene Annual General Meeting 27 January 2007).”

The reports are cited to demonstrate the negative effect or the slow growth our denomination is having on members of the communities in the Nazarene Gauteng district.

The second reason that contributed to poverty invading the Church of the Nazarene so much is the fact that she ignored the socio- economic conditions of the suffering black ministers. The ministers concentrated more on the negativity thus lost sight of the positive side.

The black members of the Nazarene had to depend on the local white farmers for sheep or cattle during our denominational gatherings. The chairperson of the catering committee had a special good relationship with the local white farmers hence he always got a sheep or two to be slaughtered during the church gatherings at specials prices.

The failure of the Nazarene was that while she focused on the great commission (Matthew 28:18-20) to evangelize the nations of the world, she nevertheless neglecting the welfare of the black ministers, their families and even that of the new members.

This was contrary to the spirit of evangelism as expressed by Wagner, who says about the salvation of souls:

“Saving souls is the first step but it is not enough. Concern for the whole person is essential. Loving your neighbour as yourself means becoming involved with people’s health, welfare and human dignity.” (Wagner, 1984:28).

The author believes that it becomes contradictory to evangelize people and then neglect their deepest needs. The above statement by Wagner is in line with the Nazarene manual about the responsibility of the church to the poor. It becomes important to quote the manual in

order to make a clear distinction between the official policy of the Church of the Nazarene and the manipulative strategies used by the missionaries.

This means that the missionaries formulated the false philosophy that poverty breeds deep spirituality in order to inflict pain and sufferings on the black ministers. The policy of the denomination as stipulated in the Nazarene manual concerning the poor is:

“We understand Christian holiness to be inseparable from Ministry to the poor in that it drives the Christian beyond His or her individual perfection and toward the creation of A more just and equitable society and world” (Manual Article 903,42005-2009:369)

The author concurs with the above paragraph that holiness is a way of life that is expressed through the love displayed on fellow human being. In other words, the way a person loves Jesus is demonstrated by the way him / her associates with other people. The criteria for every act and attitude is the love of God and neighbour (Matthew 22:37-40). This means that the love of my neighbour is regarded as the real test for my love of God. It is only through actions and not words that this love can be satisfactorily expressed (Bosch 1991:67). So if anyone claims to love God yet ill-treats his or her neighbour that

person tells lies. This is a great contradiction for a person to claim that he / she loves God while still ill-treating other fellow human beings (1 John 4:20) (Taylor 1966: 19-20).

Therefore, the silence of the Nazarene hierarchy on the pathetic conditions experienced by black ministers raises a cause of concern about their Christianity. Poverty in the denomination continues to be a concern as well as a Spiritual tool used to manipulate the black community to accept poverty as a breeding ground for deep Spirituality.

The first letter of Paul to the Corinthians says that a soldier should not serve at his or her own expenses. A person who plants a vineyard should enjoy the grapes. A shepherd who tends a flock should drink of the milk.

“For it is written in the Law of Moses: do not muzzle an Ox while it is treading grain . . . in the same way, the Lord has commanded that those who preach the gospel Should receive their living from the gospel”
(1 Corinthians 9:7-9)

Therefore, a clear command to the church is that every worker deserves to be paid accordingly. It is a great contradiction that the

God of love can sacrifice His son for the sinners ***“For him who knew no sin he made to be sin on our behalf; so that in him we might become the righteousness of God.”*** (2 Corinthians 5:21) then expect the very people who had been thus saved to suffer hunger as a criteria to enter heaven.

There are South African authors who exposed the disastrous effects of poverty.

To May and Govender,

“Poverty is the inability of individuals, households or Entire communities to command sufficient resources to Satisfy a socially acceptable minimum standard of Living” (1998:27)

To Wilson and Ramphele says:

“To many people in South Africa poverty means not Knowing where their next meal is coming from, or Fearing eviction from their meagre dwellings because They cannot pay their basic rental. There is also fear That the breadwinner will lose his or her job” (1989:67)

While the author describes poverty:

“As the state of shamelessness and self rejection that happens to people who live below the acceptable normal standard. Thus, they struggle in order to have a meal on the table. As a result their bodies are vulnerable to numerous diseases.”

The researcher’s ignorance about the disastrous effects of poverty on humanity, and the lack of knowledge that poverty had been used as a tool to manipulate the black ministers caused him to direct his anger to his children for their stubborn refusal to accept poverty as a condition for being spiritual giants. His anger should have been best directed to those who purposefully manipulated the black ministers. Hence, instead of appreciating his son for publicly demonstrated his anger against poverty, he did the opposite. He was angry at him. He became a father who like the AI quoted by Gerkin (1997:198) does not remember telling his son how much he loved him and had never even hugged the son.

The author was greatly disturbed by the attitude of his son Themba (Hope), that betrayed his intentions and anger that resulted on him turning his back against the teachings he had been exposed to since he was a child. Themba registered his disapproval of the sermons that

focused more on the promises of God rather than addressing poverty as the practical reality and the living conditions that caused the poor to live below the poverty line. There were times when his children went to school without having breakfast, on social gatherings; they had to wear second hand clothes that were donated as handouts from the missionaries.

To the author and other black ministers, suffering was the way of the cross. The first act that betrayed his anger was to remove his eye contact or look down when his eye met his father and preacher who on that Sunday morning sermon was preaching about the provisions of God (Genesis 22:14). The bad news was that that day we had nothing to eat after that service. As mentioned before, this angered my children who continued to be dissatisfied about the sermons that continually promise things that were never realised.

The pathetic state of poverty in the family caused the author's daughter, Thabile, to throw herself into a loveless marriage as a way to escape the hunger at her parents' home. Though the family had allowed the marriage to go ahead, the family knew the young man well as he was a member of the same denomination. The family later learned that she married in order to escape hunger from home. However, she found that she had "jumped from the frying pen into the fire". That loveless marriage lasted only three years. When she

returned home, the family gladly welcomed its daughter back without asking any questions.

It took years for the author to learn about the devastating effects of hunger on the human body. It has been interesting to look back into the years of the economical revolution in the family; the researcher now respects his children more because they were wiser than he was. He was deeply surrounded by Spirituality that caused him to be an irresponsible father.

It is advocated that preaching should be relevant to the daily issues; instead of concentrating more on the daily-unfulfilled promises on God providing for all of our needs in the next world. The preaching should be directed on the suffering from poverty and malnourishment in the present time. The human body becomes vulnerable to the devastating effects of hunger, caused by poor diet.

The researcher's children saw schoolchildren who always complained about tiredness; who had no appetite, who had sores in the corners of their mouths, who had a painful tongue as well as skin rashes. The children were shocked when doctors diagnosed these as symptoms of malnutrition (Self help in health 1991:151).

The Reader's Digest Oxford Word Finder explains malnutrition as a dietary condition resulting from the absence of some essential elements necessary for health. While the Self Help in Health Publication, of the department of health in the Republic of South Africa, explains that malnutrition happens in families that have very small income or none at all. These families rely sometimes on tinned food and bread should they be fortunate to have any and tea, which to other poor families is a luxury that many cannot afford. It (the publication) adds that poor nutrition weakens the body's ability to resist all kinds of diseases and infections (Self Helps in Health 1991:151; Kellerman et al 2000: 184).

The poverty-stricken families are vulnerable to numerous infections such as measles. Measles represent one of the most serious and severe diseases attacking the poor community. It is a highly infectious viral disease characterized by fever, mucosal inflammation, skin rash and the depression of the immune system of the body. (Wilson and Ramphela, 1989:114).

The question by Mugambi should be asked at this stage. He asks:

“Does it make theological sense to preach that God is interested in the life after death to people who are threatened with death here and now”? (Mugambi, 2000:182)

No! Is the answer to this question. However Wagner answers the question as follows, “it is not God’s will that people should be poor, sick, oppressed, or demon possessed” (Wagner, 1984:30-31).

Christians should then be concerned because saving souls is the first step but it is not enough. Therefore, the Christians in Antioch demonstrated their concern for the poor when they collected relief to alleviate the sufferings in Jerusalem (Acts 11:29).

The leaders of the Church had asked Paul to remember the poor in Jerusalem (Galatians 2:10). The bitter outcries of the starving poor in the gospels while the rich regularly held feasts (Luke 6:20-26, 16:19-31), will never go unnoticed. The rich are compelled by egocentricity to ignore the plight of the poor. The trend continues even at this very moment (Mealand 1980:10).

However, the researcher’s experience was “the close relationship between poverty and the size of the family, larger households with many dependants are much poorer” (De Beer (co –editor with Swanepoel H) 2000:16). The researcher’s family consisted of the parents and two children as a result, it took them a longer period to enjoy a loaf of bread than a larger family some of which needs more than one loaf at a time.

It should be the responsibility of the Church to advise families not to have too many children that would starve because the parents cannot afford to support them. This would be a practical exercise in loving one's neighbour by educating him/her on the importance of having fewer children, which would not be a huge burden to support.

Hence, if we honestly confess our identity that we are enabled to discover our true freedom as children of God. This revelation about our relationship with God as His children should cause us to admit our failures and mistakes that did not cause Him to love us less (Watson 1981:52).

In other words, God loved us despite our failures and mistakes. The greatest mistake had always been to develop plans for poverty alleviation but did not carry them out. These strategies on poverty and hunger alleviation had been done with good intentions, however many lack the involvement and input of the poverty –stricken people themselves (Mc Ginnis 1979:5). This trend should be reversed so as to allow the poor people to shape their own destiny (Pieterse 2001:30).

The process of involving the poor themselves in their liberation, not only from the false ideology that poverty is the breeding ground for Spiritual giants, but also from the manipulative life of dependency that has caused the poor to depend on the bread crumbs falling from

the tables of the rich missionaries, will start to bear fruits. This life of dependence subjected the poor Lazarus to long for scraps falling from the rich man's table (Luke 16:20).

The pathetic situation of the poor people prompted Pieterse; a practical theologian to encourage preachers that their preaching should help the poor people to acquire a vision and to boost faith on how to escape from the poverty trap through their faith in God. This means that the liberating preaching should give Christians hope and inspiration in the same way the struggle for political liberation gave hope to the thousand oppressed blacks in South Africa. The noticeable difference between politicians and some Christians is that the politicians were aware of the oppressor and the oppressive laws imposed on the black citizens of this country (Pieterse 2001:3).

Meanwhile, the Christian community is not aware of the false philosophy that prevents them from enjoying the freedom given through the death of the Lord Jesus Christ, Who through His blood purchased our freedom (Colossians 1:14). In addition, the act of reconciliation (2 Corinthians 5:19) was the beginning of the new relationship between God and human beings.

The liberating preaching will cause the poor to find reasons why they should move out of the poverty situation. This suffering by the poor

community reminds the author of an incident that happened in the Old Testament days, when Ben – Hadad king of Aram siege the city of Samaria. This led to a great famine in that city. The conditions were so terrible that the Samaritans bought donkeys’ heads; doves’ dung (course corn) were also sold to make matters worse two friends agreed to kill one another’s sons and eat them, but the next day the other woman hid her baby. This demonstrates how starvation can reduce mothers into being cannibals.

The mothers that devised such a scheme were desperate to fill their stomachs. When the matter was reported to the king he tore his clothes in mourning (2 Kings 6:24-29). The Samaritans experienced famine that means extreme scarcity of food; they devoured anything available just to fill their stomachs. Famine even turned some of them to cannibalism. The exercise to buy a donkey’s head, and a “dove’s dung (course corn). In times of need people can freely part with money (Henry 1710:408). This incident should awaken the clergy as to the danger caused by hunger and at its worse famine. The perpetual state of poverty leads to the poor being trapped. They should become aware of the poverty trap that is the result being paid stipends that are below the poverty line.

In struggle to be liberated from poverty, the poor community should be aware of the false philosophy that has led us to believe that poor and suffering Christians are spiritual giants.

Secondly, to acknowledge that poverty had never been a blessing and that people are saved not only from their sins but also from poverty and the curse of the law (Galatians. 3:14) (McCauley 1983:47).

The research is about the pathetic story of the author's family, who had been deluded to believe that poverty breeds spiritual giants. In addition, that poverty was something to be admired and appreciated. The telling of the story is therapy for both my self and my family, that should we suffer in silence without telling our story, we would be denying the Christian world the opportunity to hear the type of life in some ministers' families.

Secondly, the silence will also deny the hierarchy the opportunity not only to hear but also to exercise their Christian principles.

Therefore, the story will be challenged through this story to practice what they preach. The preaching should inspire the poor on how to improve their own situation so that they should be liberated from poverty (Pieterse 2001: ix).

The preaching should encourage the poor, who according to “the Living human documents”, their inner world had been shuttered, and lost its foundations (Gerkin 1984:38). They had been so dehumanized that the beautiful and well-worded constitution of the Republic Of South Africa that includes the bill Of Rights means nothing to them. This is because of the horrendous problem that stands between the poor and their capacity to enjoy freedom in this country is poverty (Pieterse 2001:1-3).

The poor people should emulate the example of the four lepers who liberated themselves from poverty. The four men lived outside the city not because they had committed any crime but because they suffered a feared disease that is called leprosy. However, it was because of the fact that a priest found them unclean (Leviticus. 13:9-11), they were to wear torn clothes their hairs be unkempt, were to cove the lower part of their faces, they were to cry out, unclean, unclean, and were to live alone and live outside the gate (Leviticus 13: 45-46). Their lives were terrible, so the four hungry lepers walked towards the enemy camps to find help (2 Kings 7:5). As they arrived at the camps they were deserted for the Lord who had caused the enemy to hear loud sounds of battle chariots and they ran away (2 Kings 7:6).

They then helped themselves to fill they stomachs and store for future use, there after remembered those who were suffering from hunger

inside the city (2 Kings. 7: 9). The generosity of God must be demonstrated practically to the poor and sufferings by having a decent meal to eat, clothes to wear, and a house that belongs to the family instead of the parsonage they lived in, parsonages that are sometimes a danger to the lives of those who live in them because of their conditions. This means that the poor should do away with the culture of dependency on handouts and food parcels that are being dumped on the poor by the rich in a bid to express their generosity. It is hurting to see how they are accompanied by television cameras when they give out the food parcels to the poor. These are such common sights in the rural areas and the slums of the cities.

The research will demonstrate the reality of poverty, and how the Nazarene Church had neglected its responsibilities. The research will also encourage the Church to demonstrate the agape of God by respecting the poor as individuals created in the image of God, and thus deserving respect and a living wages.

The above concept of painful experience reminds me of my own life, my own children, other ministers and their children which demonstrated the process of this false philosophy that poverty breeds deep spirituality was a calculated strategy of the Church hierarchy not only to lord over the black ministers but also to enrich themselves. The other reason of using these experiences is to demonstrate that

victims of this false philosophy have the capacity to get out of this poverty trap. The author feels that such kind of statements undermines the reality of the global village that oppresses the poor through its structures. Hence this research.

The challenge of this research is to equip and empower the church in order to care for the poor. The Church should avoid duplicating the errors caused by white missionary that is, teaching about the false philosophy with empty promises that do not address the problem of hunger and poverty. The second error of omission, is failing to side with the poor as God did through the scriptures (Rescher 2001:7). The problem statement will try to help the researcher in dealing with these two issues and come up with the strategy to help empower the church.

1.3. THE PROBLEM STATEMENT:

There are people who had adhered tightly to what they believed no matter the price they had to pay. These people emulate the three Hebrews in exile who chose to defile the Babylonian king that had demanded all people to worship the golden image that he, the king, had erected. Those who did not worship the golden image were thrown alive into the burning furnace.

The three Hebrews decided to disobey the Babylonian king knowing what the consequences would be (Daniel 3:14-20). The three young men displayed bravery that encouraged other Christians to stand for what they believed. The three told king Nebuchadnezzar and his

counsellors that they had the full assurance that they serve the God who is able to deliver them from the burning furnace.

“If we are thrown into the blazing furnace, the God we serve is able to save us from it, and will rescue us from your hand, O king.” (Daniel 3:17).

The reader could also compare the above statement with Henry’s commentary, 1710:1087). God did deliver the three (Daniel 3:24-25). This is the reason why so many black ministers, especially those of the Church of the Nazarene had courageously stood for what they believed, even if that meant starvation or isolation and rejection by their families.

The belief and interpretation of the scriptures lead to the devastating ideology that poverty breed deep spirituality. These “brave” ministers have associated hunger and starvation literarily to the story of Nebuchadnezzar who should be disobeyed because the Almighty God is able to carry the victims of poverty through any situation they faced.

The poor suffer physically and emotionally as the result of the perpetual daily assaults of starvation. The act of being ridiculed resulted in the children developing a negative attitude against their parents, and the denomination. These sufferings were considered by

this poverty – stricken families a lesser prize they were prepared to pay in comparison to what awaited them on the other side of the grave

“Now if we are children, then we are heirs-heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory....neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

(Romans 8:17, 39b).

Therefore, the problem is the heart of every research project. It is paramount to the success of the research efforts. To see the problem with unwavering clarity and to state it in precise and unmistakable terms is the first requirement in the research process (Muller J, Research guide for PhD: 04 / 05 / 2005).

Therefore the main question being tackled, with unwavering clarity in this research is:

What is it that causes some black ministers especially those in the Church of the Nazarene, to accept and even preach positively about this false philosophy that poverty breeds deep spirituality?

The fact is that, poverty causes starvation, malnutrition and other hunger related diseases. Why do these people support, believe and

even preach positively about this philosophy that causes people to suffer? Slaves in the United States of America and the poor persons in Latin America also faced the same philosophy during their difficult days.

1.4. THE HYPOTHESIS

Hypothesis is a supposition or a theory made as a starting point for further investigation from known facts (Readers' Digest Oxford dictionary 1993:1620). Therefore, the hypothesis of this research emanates from the example of the bravery of the three Jewish exiles in Babylon who refused to compromise their faith in order to satisfy the dictates of the King.

The three Jews told King Nebuchadnezzar that God who they serve will be able to save them from the burning furnace (Daniel 3:17). Shortly afterwards, the king noticed that there was a fourth man inside the furnace who resembled the son of the gods. God protected the young men from the burning furnace.

The king ordered that they be taken out of the furnace, as soon as he noticed that the fire could not burn them (Daniel 3:24-25). Therefore, the poor ministers were convinced that their suffering was a sacrifice

to God for the brave stand they chose rather than to enjoy the pleasures of a richness like the rich fool (Luke 12:20).

The hypothesis of this research is:

Will the efforts of the poor ministers who suffered as a sacrifice to God be a worthless exercise or will the efforts be fruitful at the end?

The answer to the question will help the readers to understand how the ministers were influenced to take such a brave stand, while their faith was based on a false ideology that poverty breeds deep spirituality.

1.5. THE RESEARCH GAP.

A number of authors have been found to have conducted numerous researches on the issue of poverty. Pieterse, HJC, (2001) page ix, based his research on preaching in the context of poverty. He encouraged preachers to preach a message that would liberate the poor people from poverty to a life worth living. His research uses a strong tone in order to explain the damage caused by poverty and why people should be liberated).

The language used by Pieterse points readers only to the direction of liberating the poor people at all costs. The following statements had been used to demonstrate the seriousness of the message of liberating the poor people.

- 1.5.1. Unemployment and poverty are the greatest problems facing our country so much so that the constitution of the country means nothing to them.
- 1.5.2. The Church and ministers should have the capacity to deal with the issue of poverty.
- 1.5.3. It is impossible to ignore the poor in the country and merely preach about faith as a private and a spiritual affair.
- 1.5.4. The church should squarely face the problem of poverty, and empower the poor people. Pieterse 2001: ix)

There is none in these statements to demonstrate that Pieterse had associated poverty as a source of deep spirituality.

“The author agrees with Mc Cauley that

“Poverty is not a spiritual blessing, but a social problem created by structures that are oppressive to other human beings” (Mc Cauley 1983:47).

In his book called: Introduction to Developmental Studies, co-authored by de Beer and Swanepoel, demonstrate how hunger dangerously destroys the human body and that the poor are caught in a poverty trap from which it becomes hard to escape (2000:9-13).

The authors describe the poor as those who travel long distances on foot live a substandard life, they survive on diet with a low nutritional value and meat is a luxury they cannot afford (2000:5). The deplorable living standard by the poor persons causes them not to enjoy life, as they should. Preachers and churches must address these practical issues. Even these authors do not consider poverty as a breeding ground for deep spirituality.

The trend by the majority of authors is that poverty should be discouraged. This includes those who wrote about the provisions of God on the poor “This poor man cried, and the LORD heard him, and saved him out of all his troubles.....” (Psalm 34:6; 69:33) do not encourage people to be poor in order to be more spiritual. They merely point out that God does not despise the poor, but that when the poor call God answers “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them” (Matthew 11-5).

Therefore the researcher concludes that research gap in this context, is that none of the authors who have been consulted had ever associated poverty with deep spirituality.

This research is unique in that it deals with the poor ministers, a group to which the author belonged, who were proud to be poor because of the rewards that awaited them in heaven,

“Be faithful, even to the point of death, and I will give you crown of life” (Revelations 2:10b).

This was in spite of the detrimental effects on the families that they failed to encourage people, to move people away from poverty.

1.6. AIMS AND OBJECTIVES OF THE RESEARCH

- 1.6.1. To raise awareness among the Nazarene ministers about the danger of the philosophy that poverty breeds deep spirituality.
- 1.6.1. To help reconcile the ministers and their children who are angry because their future has been destroyed as the result of the poor choice made by

their parents, who swallowed the poisonous bait that poverty breed deep spiritual giants.

- 1.6.2. To use Gerkin’s pastoral care skills in order to restore the dignity and self – confidence of those people that have been degraded by poverty to a state of shamelessness. The research will encourage children and their parents to reconcile. Some of this poverty – stricken people have no homes, and are eating under - nourished diet just to fill their stomachs, and can thus easily contract diseases associated with poverty.
- 1.6.3. The research will demonstrate that the acceptance of this dangerous ideology was due to the acceptance of the incorrect interpretation of the scriptures which was also quoted out of context. Some of these texts are: Luke12:20.

“You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself? The other one is Luke18:22-26). “When Jesus heard this, he said to him, “You still lack one thing. Sell everything you have and give to the poor, and you will have treasure in

heaven.....Indeed it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of Heaven.” This can be incorrectly interpreted as meaning that poverty is the passport to “the celestial city.”

1.6.4. To point out the double standard of the missionaries. On one side they enjoyed wealth and life to the fullest, while on the other side they encouraged poor black ministers to wait to enjoy life in the celestial city.

1.6.5. The research will highlight the damages caused by the Western Oriented Christianity that promoted individualism at the cost of the African culture of Ubuntu that promoted communalism.

1. 7. Preliminary conclusion:

This concept of the false philosophy that poverty breeds deep spirituality, proved to be counter productive because poor families suffering through hunger, starvation, malnutrition and other hunger related diseases. Two starving poor women in biblical times agreed to kill and eat their sons, but the other could not proceed with the agreement.

The failure of the Nazarene Church to learn from other churches is still a cause of concern because hunger and starvation continues to torment the poor ministers to this day. It is sad that poverty became an enemy that destroys the families of the many unsuspecting black ministers instead of being Spiritual giants. The poor persons are vulnerable to diseases and poverty proved to be the people's worse enemy.

CHAPTER TWO

THE RESEARCH METHODOLOGY:

2.1. The author, by virtue of being a practical theology student had to apply the discipline of practical theology in order to deal with the problem statement of the research; i.e. what caused some black ministers, especially those in the church of the Nazarene, to accept and even preach positively about the dangerous false philosophy that poverty breeds deep spirituality.

Practical theology is the study of communicative acts in the service of the gospel within the context of modern society (Pieterse 2001:8, Heitink 1993:154)). In other words, this means communicating the gospel not only for the salvation of sinners but also of meeting the needs of the converts and the community (Wagner 1984:28).

In this way, the double standard that had existed in the denomination for years was avoided, where one group was given preferential treatment over the other. The discipline is often referred to as a theology of crises and a practically oriented science (Heitink 1993: 3, 104). This is because it deals with the practical realities of hunger; suffering and

dehumanization that had tormented the ministerial families so much that some of the ministers' children saw no alternative other than resorted to being members of other denominations. The crises they faced dominated their lives so much that it seems impossible to escape from it. They felt helpless and worthless, and were frequently without hope, their future seems to be blocked and have lost sight of their past and wonderful years (Stone 1993:15). Some of these families lived in absolute poverty, a situation where the poor are so poor that their next meal means the difference between life and death (Swanepoel (co-editor de Beer F) 2000:3).

The prolonged food scarcity varies and depends on people's existing resources in order to cope or adapt. Food scarcity and famine has the capacity to damage physically people's lives, erode their resources and make it difficult for them to continue their normal life (Young 1992:3-4).

- 2.2. The qualitative research methodology will be used as a vehicle, in order to carry the aims and objectives of the research, by telling the stories of the people affected by this wrong spiritual thinking. In addition, it will be a strategy to provide direction to the cause in which the research will be applied. A strategy permits seemingly isolated activities fit together. It moves

separate efforts towards a common integrated purpose (Patton 1980:39). These separate efforts that need to be integrated for the benefit of the Church.

These integrated efforts include the reconciliation with my son who resorted to drinking as a way to escape hunger and other forms of sufferings. His anger compelled him to expose his pair of torn trousers to Giggs (fictitious name) who gave him (Themba) R200 in order to buy clothing. The fact that my son resorted to drinking in order to escape hunger does not mean that all liquor drinkers are escaping hunger.

There was also the case of my daughter who married in order to escape from the hunger that tormented her daily at her parents' home, but this does not mean that women marry in order to escape hunger. This is because many women marry for love and not to escape from poverty situations and conditions within the family they raised from.

In addition, the qualitative research will be engaged in order that the evaluator get closer, study and understands the situations that contributed to the pathetic conditions that are faced by the poverty – stricken people (Patton 1980:43). The pathetic conditions of poverty that tormented our families were the direct result of the sub standard education we received at the

theological institutions. The quality of education we received did not equip us to provide effective leadership, and to face the problem and challenges within the society we ministered (Obeng el at 2000:16, 19).

The qualitative methodology research will be inductive to understand and learn from the experiences of the three ministers who contributed to the research by answering the questionnaires. It was financial constrains that was responsible for the children being ridiculed for wearing hand out clothing, that were donated by the missionaries. These poor families went to bed many – a- time on empty stomachs; they were caught in a poverty trap from which it is almost impossible to escape (Patton 1980:39, 40; Creswell 1998:15; Pieterse 2001:44)

- 2.3. The positive deconstruction process will be engaged. A process that was formulated by Pollard 1997: 44-45), is ‘deconstructive’ because it will help people to deconstruct. This means taking apart the false philosophy that poverty breed deep spirituality that has proved to be counter productive. The poor ministers realized too late that instead of being spiritual giant they became vulnerable to numerous hunger related diseases. These diseases include measles (Wilson and Ramphele 1989:114).

In addition, the poor found themselves caught in the poverty trap from which it became almost impossible to escape (Chambers 1983:112; Pieterse 2001:47).

Furthermore, the positive deconstruction process of Nick Pollard will be applied to try and dismantle the judgmental attitude from the minds of some Christians. This attitude is directed towards the divorcees who are not strong enough because they broke their marriage vows. The character judges either forget or are not aware of the fact that Jesus came to this world not as a judge but as a Saviour of the world

“For God send his Son into the world not to judge the world, but that the world should be saved through him.” (John 3:17).

Hence Campbell suggests that Christ suffered because of his love. His is suffering because of the stigmata of his care for us, and for the whole world. This process estranges him from God. At certain point, such is the wounded love that led to healing.” (Campbell 1986: 38). *This process of entering the world through flesh (incarnation) may be interpreted as human weakness but, it became power that led people being saved from sin.*

The author quotes Campbell in order to demonstrate that the suffering of Jesus was not only for the salvation of the world but also for its healing, both physically and spiritually. The healing included those who had taken a wrong turn in life *“But God commends his own love toward us, in that while we were yet sinners, Christ died for us. (Romans 5:8; “who his own self bore our sins in his body on the tree, that we, having died to sins, might live to righteousness; by whose stripes you were healed 1 Peter 2:24).*

On the other hand, the process is ‘positive,’ this means that the deconstruction will be done in a positive way, in order to replace it with something better that would not be counter productive to those adopting the ideology. The persons who have adopted the false ideology will be helped in order realize that poverty had never been a blessing (Mc Cauley 1993: 47), and that our bodies need a nourished diet in order to be strengthened and developed.

In order to illustrate the process of positive deconstruction, Pollard used the two cars he bought that were not helping him in and functioning in transporting him anywhere. He bought the first car while he was an undergraduate. The only good part in that car was the chassis and the body was still useful. However,

its engine, gearbox, crunch were in a pathetic condition including the suspension that was broken.

He bought the same model of that car in order to use parts that were still good condition from both cars in order to repair one car. The next step was to place useable parts together while throwing away the unusable parts. He finally used all good parts in order to construct a car that would function better. (1997: 44-45).

Pollard bravely collected together the parts that he could use in order to deconstruct a new car. This process of assembling a new car he called it positive deconstruction. The positive deconstruction process requires that the good in people should be appreciated and emphasised when dealing with people who are troubled by problems in the world. Therefore in the Nazarene Church, poor ministers while suffering, they need to be empowered positively in order to deal with this problem of false philosophy. The above process will strengthen them to love God who is on their side, and thus they will stand firm in believing in him. While on the other hand they should be encouraged to throw away the destructive false ideology and philosophy that makes them to believe in the pie in the sky while suffering on earth. In other words, the positive

deconstruction process will help those people who are comfortable with their beliefs to become uncomfortable. This means a paradigm shift and change to the better (Pollard 1997: 13). This process will help them to be critical in their preaching as they minister to members who are poor. In addition, the process will be used to encourage those who had been wronged to discard the resentment and anger that characterizes our children like Esau who blamed every one but himself for his miseries. He blamed his brother Jacob for stealing his birthright and blessing that he sold while he was hungry (Genesis 25: 31-34). He questioned his father for having only one blessing (Genesis 27:38). The difficult that Esau faced was his failure to acknowledge his own mistake.

Hence, the process will equip those who are angry against those who are responsible for the destructive false philosophy to remember that they were not forced with guns at their heads, but were willing participants because of the promised joys of the heavenly rewards (Romans 8:17)

The study focuses on the poverty – stricken poor people in order that the researcher discover the truths or inadequacies contained in the belief, that poverty breed deep spirituality, that they had adopted (Pollard 1997:44). The phrase “spiritual giants” is built

by the combination of words from the scriptures that are, spiritual and giants. However, there is no scriptural evidence of the two words being used together to demonstrate the heights that might be achieved by being poor.

The positive deconstruction process contains four elements: The first element involves identifying the belief that means discovering the reasons that caused these proponents to adopt the destructive false philosophy that poverty breeds deep spirituality.

These are some of the disadvantages that result from the use of the false philosophy which need to be uprooted through the positive deconstruction process, including the confusing of fasting and prayer on the one side and hunger on the other.

The second element of the positive deconstruction methodology involves three standard philosophical tests of truth - the coherence, which means that if the statement contained in the ideology is true it will make sense. This means that its application will not have unexpected effects than those it claimed. Further, does it correspond with reality?

The claim that poverty breeds deep spirituality should correspond with reality. This means that the results of being poor should not differ from what the ideology claims that is that the poor will be spiritual giants.

Further, the truth should enable us to function without casting shadows of doubt on the fact that the ideology had proven what it was expected of it.

The third element involve affirming the truths contained by the ideology that poverty breed deep spirituality and fourthly, the element is about discovering its errors, should there be any, this means objectively analyzing the belief beyond any shadow of doubt (Pollard 1997:48).

- 2.4. The author applied the pastoral care methodology of Gerkin not only to heal but also to restore the dignity and self-confidence of the poor people who had been degraded and ridiculed among others by the very people they trusted.

Gerkin empowers the pastoral practitioner to face the challenge that is ahead. These challenges are surprises to be encountered, like the first time the author saw Themba my son coming home drunk.

The author always becomes emotional whenever he remembers that incident. There are also unexpected problems and opportunities for profound insight into the situation. The pastoral practitioner will be equipped to face challenges of family conflicts in situations such as when family love has grown cold (Revelations 2:4). In such situations, the pastoral care counsellor should depend on the skills of the Great shepherd who leads the flocks into the paths of righteousness, restoring the broken relationships, walks with the oppressed and hurting people among their enemies, and even into the valley of the shadow of death (Ps. 23:1-4) (Gerkin 1997:27).

This means that the shepherd cares no matter to what extent of the injury caused to the sheep for example like that woman who had to be stoned according to the Jewish tradition of being caught in the act of adultery. (John 8: 1- 14).

The pastoral care givers are challenged to counsel groups of people who not only work together, but may also worship together as they seek to be faithful Disciples of Christ. The profound knowledge of pastoral counselling will afford us (pastoral care givers) an opportunity to encounter the inevitable tensions in congregations with confidence (Gerkin 1997:11 -13).

This means that the wounded flock of God that were hurt and disappointed by the rebellious attitude of their children who were also hurt. In other words, the caring methodology will care both the injured parents not only did I keep her clean but also I also help with her school work. The strategy had been formulated that will use used not only to awaken the unsuspecting Christians about the danger of hunger in the human body but also to equip them to become faithful Christians and followers of our Lord Jesus Christ.

2.5. Preliminary Conclusion:

In this chapter, the author dealt with the issue of Nick Pollard's "Positive deconstruction which was challenging the philosophy that poverty breeds deep spirituality. The use of the parts of the car in order to construct the functioning one became helpful in challenging this false philosophy. The Nazarene church's ideology was also challenged in order to create a new paradigm of caring for the poor people. In the next chapter the author will deal with this false philosophy in depth, thus creating a new caring model for poor people.

CHAPTER THREE

3.1. THE FALSE PHILOSOPHY:

The previous chapter described the methodology that was engaged in order to reach the answers the problem question and the reasons that caused the ministers not only to accept but also to preach positively about the false philosophy.

They had hoped to become spiritual giants but to their disappointment, the opposite happened. They found themselves being trapped in the poverty trap. The poverty in some families resulted in the spread not only of family conflicts but also of some ministers' children abandoned schools, others resorted to false marriage. In order to get out of the clergy family that is heavenly useful, (focusing on heavenly issues) and earthly useless (not. addressing problems faced by poor people on earth). This process affects poor people especially the marriage of clergy in the church. For women who are married to clergy see their suffering and the spiritual world created by the clergy as false.

Some will disagree to the marriages being called false, because the women are concerned about their safety, food and necessary essentials of life. For those who lived in poor homes resorted to marry

clergy in order to escape from hunger and humiliation. For an example the scriptures tells of an Israelite family, the husband's name was Elimelech, his wife's name was Naomi, who together with their two sons, escaped to the land of the Moabites in order to escape the famine was in their land (Ruth 1: 1-4). In other words, the family could not endure famine while the Moabites nearby had plenty of food. In like manner, the poor young women resorted to the marriage in a bid to escape from the perpetual hunger that was responsible for the destruction of their lives in their family of origin. In short, life below the poverty datum line was the reason some children abandoned school earlier than would have been the case.

They got married before their time, because they are tired of the false promise of heavenly life, while they are experiencing poverty

The author in the current chapter will expose the destructive false philosophy preached in some black Pentecostal churches. The destruction in the poor families needs to be exposed. The families suffered because they accepted the false philosophy that poverty breeds deep spirituality and the advantages that will be derived in eternity because of choosing to live in poverty in the present world. Moreover, the choice of accepting the false philosophy annoyed the ministers' children who were not satisfied in a life of empty promises that never met their needs. In other words, they wanted to enjoy fully

the present life. The preference of heavenly blessing while suffering in the present world, is challenge by the question that,

“Does it make theological sense to preach that God is interested in life after death to people who are threatened with death here and now” (Mugambi 1989:182).

Hence, the author will engage philosophy in order to address concerns in the question. The concerns being to understand whether it makes theological sense to preach help about the joys of heaven and the life after death, while the poor people are suffering in the present world. The ministers’ children do not entertain such an idea. Armstrong argues that we should to imitate Christ whose mission is to feed the hungry, clothe the naked and to visit the sick. Thus, the church will be dealing with he needs of the people in this world (1979:62). The needs of the people should be addressed in the present world because in heaven such things are not needed **“*They will never be hungry, neither thirsty any more; neither will the sun beat on them, nor any heat;*”** (Revelations 7:16-17).

Secondly, philosophy will be used in order to devise a way out of the pathetic situation of dependency we are trapped in because of the methods of the missionaries that resulted in black depending on food parcels and second hand clothing in order to survive. This

dependency encouraged the local ministers to be dependent on almost every aspect of the church including taking full responsibilities of the work they had been assigned to do. In so doing, they failed to learn from the Lord Jesus who trusted His disciples so much that He placed all responsibility of the church on them ***“Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you.”*** (John.20: 21). And the apostle Paul who trained local elders like Timothy, Titus and other and in addition advised them to be models of good work (1 Timothy 4:12; Titus 2:7).

The author used Litswele’s paper in order to demonstrate how the Dollar became a blessing with a shadowy side (2002:5). The intention of using Litswele’s paper is to demonstrate the good that comes out of the pen of some missionaries. He is a missionary that was sent from Africa to work in Africa. Hence, his recommendations are vital to the local people. He understands the needs of both the local and Westerners.

It becomes necessary to describe what philosophy is, and the reasons it will be engaged to probe deeper into the minds of the ministers whose decisions to accept the false philosophy caused suffering in their homes that resulted in their own children not only to despise them also to be angry and resent their parents.

3.2. EXPOSING THE FALSE IDEOLOGY:

The word philosophy is derived from two Greek words, ‘philos’ which means love, or like, and ‘sophia’ which means wisdom. Therefore, philosophy means the love of wisdom (Wilson 2002:204; Billington 2003:3).

It is necessary to use wisdom (philosophy) in order to address the problem or questions facing the research. Questions such as, how can a hungry, dehumanized and a suffering person whose life is a fertile ground for diseases, family conflict and social isolation effectively execute his / her duties as agent of hope for desperate families. (Capps 1995:1)

Rescher says, that:

“One can define philosophy as an enterprise that is characterized by providing satisfactory answers to big questions regarding the world’s scheme of things in our places where we live” (Rescher 2001:3).

The author is aware of those Christians critics who will never be satisfied about the use of philosophy. They base their dissatisfactions on the ground that philosophy is found nowhere in the Old Testament, and is never found in the teachings of Jesus as well. However, they

fail to mention that philosophy is mentioned in the New Testament where Paul advised the Colossians to be careful that no deceptive philosophies are used against them (Brown 1968:8).

Furthermore, Paul warned the elders of the Ephesians church not only to feed the flock of God, which God purchased with His own blood, but also to be careful of the false teachers who would come into the fold like vicious wolves. In addition, that some of the elders will distort the truth in order to draw a following (Acts 20: 28-29).

However, the church failed to heed to Paul's warning as a result they accepted the philosophy that breeds deep spirituality. This failure to consider carefully the warning that Paul gave concerning false teachers is the reason that in the research the question that, what caused some black ministers, more especially those in the church of the Nazarene, not only to accept the dangerous philosophy but also to preach positively about the false philosophy that poverty breed deep spirituality?

The difficulty is that poverty is dangerous to human health. For, it causes starvation, malnutrition and other hunger related diseases. Why do these people believe and even preach positively about the philosophy that causes people to suffer because of the perpetual state of poverty and hunger related diseases?

Slaves in the United States of America and the poor persons in Latin America also faced the same philosophy during their difficult days. They finally opted for liberation of their devastating situation.

There are people who live in absolute poverty. Swanepoel directly addresses this issue by saying that:

“Absolute poverty is the situation where people are so poor that their next meal means the difference between life and death,” (Swanepoel (co-editor De Beer) 2000:3).

From the above quotation one would add, should they be lucky enough to have a meal on the table

A sad but true situation is that hunger has forced some poor people who live in absolute poverty to fight one another in rubbish dumps in search for food. On the other hand, they fight dogs that are equally hungry because no one cares for them. Yet, these very people are preached about the heavenly blessings after death, instead of how to deal with the present scandal of hunger that was forced by circumstances on them.

Mugambi poses a serious question concerning this situation as he seeks to deal with false philosophies that destroy the lives of people:

“Does it make theological sense to preach that God is interested in life after death to people who are threatened with death here and now?” (Mugambi et al 2000:182).

The answer to Mugambi’s question is found in the synoptic gospel of Luke. Where it is written that, Jesus opened the scroll on a Sabbath in a Nazareth synagogue and read where it says,

“The Spirit of the Lord is upon Me, because He has anointed me to preach the gospel (Good news) to the poor He has sent Me to heal the broken-hearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed” (Luke 4:18).

The proclamation is both an assurance of liberty, and deliverance from the worse of part of life especially with those who are willing to make Christ their head and mentor. (Henry’s 1710: 223). It also liberates humanity from the sickness of the soul that is heartbrokenness. The social sickness or soul injury causes many Christians suffer from scars on their souls. They retain many painful memories from the past as a result; they doubt the present and fear the future. They may have answers in their heads, but it is hard to think straight when one’s heart is hurting (Mahony 2002:76).

The release of the captives reminded me the author of the Israelites in their captivity both in Egypt and in Babylon. Secondly, it involved the liberation from all the forces that hinder a person from living fully as a human being (Obeng el at 2000:31).

The dependency syndrome captured the poor people so as to believe that without the help and input from the missionaries they are doomed. Hence, the author's children were aggrieved that their father was not in a position to support them adequately because of the stipends that were far below the expected normal standard.

The logical thing to do was to communicate as a family the best way out of the predicament. However, the dependency syndrome caused animosity because of the failure of missionaries to supply black ministers sufficiently.

The scriptures relate an incident of four lepers who lived outside the city of Samaria because of the dictates of the Mosaic laws (Leviticus: 13: 9-11). They were to wear torn clothes, keep their hairs unkempt; they were to cover the lower parts of their faces.

In addition, they were supposed to cry out, unclean, unclean while living outside the gates of the city (Leviticus 13: 45-46). It was the responsibility of their family members or friends inside the city to

bring these men food. However, the source of their food supply dried out. They refused to allow the pathetic situation to dictate them. They decided to visit the enemy camp in order to find food or be killed by the enemy (2 Kings 7:5). At their arrival at the gate, the place was deserted because the Lord had caused the Armenians to hear a great sound of chariots and horses then decided to run away (2 Kings 7:6-7). The four men found no one in the camps; they helped themselves to drinks, food, silver, gold, and clothing thereafter called the people in the city to enjoy (vv. 8-11). The four men were saved from hunger and possibly death by their positive use of their minds, instead of complaining they acted.

Thus, the church should emulate the example of Paul, who worked in order not to burden the fellow church members with his daily needs (1 Thessalonians 2:9).

But why do the poor black ministers of the church of the Nazarene not engage in tent-making ministry in order to support both themselves and their families? And thus relieve their poverty stricken situation. The answer to this question is a subject of another research. It will be interesting to understand the reasons why the poor ministers disregarded the tent making ministry despite their pathetic state.

In engaging philosophy, the author is aware that in philosophy as in other fields, there are different opinions.

There are those philosophers who will argue that there is no false philosophy (Wilson 2002:208). This means that when philosophers disagree, each of them pursues a different avenue in order to arrive at a certain conclusion, but, that does not solve the problem of poverty which is not addressed. They concentrate on arguments instead of caring. Therefore neither of the different views is false, they would say. (Wilson 2002:208). The different opinions are like two sides of the same coin. However, the author associates with those who maintain that there is falsehood even in philosophy; Lewis argues that false philosophy is like a photo that is out of focus. The photo is real but the image is blurred and hard to recognize the image on the photo.

A closer and careful look at the blurred image that is so hard to recognize the subject on it reveals no identifiable positive results. Even a close associate of the subject will find it hard to recognize the person on the photo (Lewis 2000:57). Hence, the false philosophy that poverty is the fertile ground for deep spirituality, has caused hunger and horrific conditions in the ministers' families. The unexpected results resemble a blurred photo about the capacity of the congregation for failing to maintain her ministers.

This causes the community to despise that congregation and all that it represents. As it leads people to under nourishment, diseases like

tuberculosis, cholera, and gastroenteritis to people living in impoverished social circumstances (Pieterse 2001: 31).

The author had ministered in three different congregations of the Church of the Nazarene in Soweto. Every time the family arrives at another congregation, we noticed that the community dumps rubbish near the churchyard. The congregation should look at itself as to why the communities dumps rubbish near most of their Church buildings. The reasonable assumption of the author is that the denominations was quiet during the liberation struggle as there are citizens of heaven (Philippians 3:20). Hence, ministers of the Nazarene are earthly useless and heavenly useful. In addition, the Sowetan Newspaper published an article about the deplorable conditions that are experienced by poor people. The article says,

“In a country where poverty is rife, where there is soaring unemployment, where there is a massive housing backlog and where hunger is a daily reality, it is unrealistic to expect poor people to purchase, in advance, basic goods and water. It is estimated that globally 19% of all infections are related to water, sanitation and hygiene factors.” (Sanders, Sowetan Newspaper: 2007, May 16:5)

The author's interest in the above article by the Sowetan newspaper is the fact that it supports the argument that poverty is a practical reality that torments many poor families including ministers' families.

The families who cannot afford to purchase water use the little they receive sparingly in washing themselves and their clothing.

The ministers are not exempted from the water shortage, the problems is the stipends they receive and the less education that was offered by the congregation's theological institutions. This hinders them to be employed both outside their careers and outside their denomination. Therefore they are forced to receive any amount that is offered to them because of the low education; and therefore are unable to bargain for a living salary. Hence, the little or nothing they receive at times complicates the situation about purchasing water.

Further more, the manipulative tactics that resulted in their accepting "the pie in the sky" theology that their inheritance was safe in heaven (Mofokeng 1997:44). Mugambi while quoting Cone had this to say:

“God is always on the side of the oppressed, and it is not possible for a Christian to be an oppressed or accept oppression” (1989: 53).

The author was sensitized by Mbiti's book, *African Religions and Philosophy* (1969:3), in order to realize that I exercised my faith for only two days a week, which are the Sunday worship service and the Wednesday prayer day. Hence, the kind of faith that is confined to a Church building depends on the favourable circumstances. The author will share three case studies in order to expose the negative effect of this false philosophy.

(a)Such a weak faith was publicly demonstrated during the month of September 1979 when poverty forced the author to use a bus to take his critically ill wife to a doctor or hospital. The nearest town was between 50 – 80 kilometres away. We had arranged with a neighbour to care for our two young children while we were away to the doctors. We left the parsonage at about six in the morning to walk a distance of not more than fifty meters. I needed to take all the precaution needed that she walked slowly without being hurt. There were times when we had to rest because she felt tired.

We arrived at the bus stop at eight o'clock. This means that it took us two hours to walk the 500 meters distance. When we boarded the bus, the driver became so emotional that he cautioned me to be aware that

under normal circumstances such critical passengers were not allowed to use the bus but instead an ambulance should be used.

However, he acknowledged that there was no alternative means of transport. The circumstances force him to allow us into the bus with the hope that as a servant of the almighty God, I shall pray that nothing wrong happened to us along the journey. The other passenger expressed their appreciation to the driver because of his sympathy. Others remarked that the missionaries should have demonstrated some humanity by transporting the minister and his family to the doctor rather than him using the public transport.

The trip was not only a poor advertisement of Christianity, but it also demonstrated the wide gap between the rich Westerners and the poor nationals. It also proved the philosophy that poverty breeds deep spirituality to be false. This means that a closer look at the blurred image on the photograph proves to be futile because it becomes hard to recognize the subject (Lewis 2000:57). The incident gave the critics of Christianity to hit hard at the inequality between the missionaries and the black nationals. However, Mugambi quotes Cone as follows:

“God is always on the side of the oppressed (Mugambi 1989: 53).

When the author and his wife entered the doctor's surgery, the other patients waiting for their turn recognized that the author's wife was critically ill and volunteered to have her being attended to immediately. The doctor after examining the author's wife thoroughly immediately referred her to the hospital. A Good Samaritan volunteered his car to help transport us to the hospital. Surely, God proved to be on our side. When she had been admitted, it was time to return home. At that time the author was concerned about whether his two children would understand the reasons why their mother was admitted in hospital. She was confined to the hospital for two weeks. I had to visit her on Saturdays.

The painful thing was that the author had to go through the pain of suffering in order to demonstrate his adherence to Christianity and God despite the hardship he faced.

(b) The second case study concerns the time when the family went through a painful experience one night when unknown person or persons beat up their son so much that he had not been able to completely recover from the incidence.

It was one Friday evening while my son was walking to board a train at the Johannesburg station when he was assaulted by a person or

persons and had to be admitted at the local hospital. The doctors decided that they had no alternative but to take off his right eye. At the same time, his right hand and leg had since been deformed so much that he uses crutches in order to walk.

The author remembers very well the Sunday morning when the hospital called that the son had to be fetched. At that time, the theology of the author had changed so much that the welfare of his son meant more than anything else. He requested his wife to communicate the news that he had gone to hospital to fetch his son. The author was told by the doctors about the right eye that had been removed because it had been so damaged that the best thing was to remove it through the process of operation.

The author found him sitting on the bed with other patients. They bid farewell to the patients in that ward, then went to board a taxi home. As they walked towards the taxi rank, the author could feel the eyes of the onlookers piercing into his body. However, he had to summon courage in order to master the shame experienced by his own son. They arrived home after the morning service and the atmosphere was tense inside the house. It took time before he could tell about his emotional journey. Secondly, the doctors recommended him for a disabled grant because according to them he would never work again. The situation was so serious that the doctors wrote a letter to who it

may concern. The reader could now understand that Themba would depend on the daily support of his parents in order to live a normal life. The letter from the doctors is still being kept in his files, however, because of its sensitiveness it should best be kept confidentially.

We (his parents) have gladly accepted the responsibility of supporting our son so much so that when one of had had to attend to some business, the other parent stays at home to care in order to care for our son.

(c) The third case study that involves the incident that affected the family as the result of accepting this false philosophy was the decision of our daughter Thabile (Rejoice) who married in order to escape the pangs of hunger and the torture of being ridiculed for wearing second hand clothing on Sundays or at social gatherings.

The marriage lasted only three years then she divorced her husband. Divorce is an experience that damages the ego, causes the person to suffer because of being rejected by the person who vowed to love her and for better for worse within the Church (Clinebell 1984: 233). The Christians who possess judgmental attitude caused excessive pain to those who are experiencing broken relationship in their marriages.

Their actions seem to ignore the fact that Christ died for all sinners including the divorcees (Romans 5:8.)

When Thabile (Rejoice) returned home, she always confined herself and her son in her bedroom away from the rest of the family. It was when the author had started studying pastoral care that a change began to take place in the author's life because he was able to approach her pastorally, in other words, the author could no longer judge her but supported her. This was the result of exposure of caring of those who were suffering.

She began to attend church services at the local congregation where her parents were pasturing the congregation. However, she was still not confident in attending services at zonal level (See chapter 1:8 for the meaning of a zone).

The case studies reemphasize and a practical demonstration that poverty is the breeding ground for misery and perpetual sufferings instead of being a deep and breeding ground for spiritual giants. The life of my son is a remembrance of the falsehood of the philosophy we accepted. Every time when the author looks at the place where his son's right eye was damaged, he is being reminded about the falsehood of the ideology they embraced in the denomination. This false ideology kept reminding us that poverty breeds deep spirituality.

Immaturity robbed the author of an opportunity to praise God despite the sickness of his wife. It takes time to mature physically as well as spiritually. The desire to attain the level of spiritual betrays maturity in his ministry. In maturity, is suggested by our denomination that we attain the spiritual level whereby we enter an intimate fellowship and communion with Christ. The problem with the above statement is that poverty remains a reality instead of deep spirituality.

The denomination will continue by saying divine love requires satisfaction through fellowship and communion. God's very nature requires what we have been privileged to have the ability to give Him - communion (Cho 1993: 74). It was at this level that Job was able to plead his ignorance about the abode of God. Otherwise, he would have visited God in order to plead personally his case (23: 3-5).

This father son relationship causes the son to communicate openly with the father on any subject. However, because of spiritual childhood the author neither prayed nor praised the God he served. His hope was on the doctor who would examine his wife. The author never at any moment questioned the idea of deep spirituality, until the positive the positive deconstruction method was introduced to him. Looking back the author realises the immaturity in ministry.

It was while in a Philippians jail that Paul and Silas displayed maturity when facing the most adverse conditions. Their charge was public disturbance, and advocating unlawful customs to the Romans (Acts 16:20-21). A false charge because they were casting out the evil spirits out of a slave girl turned fortune teller whose owners were aggrieved because of the loss of income (Acts 16:18-19). In short they addressed the problems they were facing instead of escaping into spiritual world.

They did not complain that they had been locked inside a dark jail, with slimy dirt on the walls; the stench of urine filled the place, with the rats roaming all over the place. In the middle of the night, they prayed and worshipped God in voices loud enough to be heard by the other prisoners. Suddenly, the jail was opened by the sound of a loud earthquake. The chains dropped from their hands (Munroe 2002:74-75).The author learnt through suffering that praise and worship is the highest form of communication with God.

The good news is that the opportunity to praise God that I missed that day through being emotionally, made me learn to praise God regardless of the circumstances. We boarded the bus, the driver who was emotionally agitated, remarked that under normal circumstances critically ill passengers are not allowed to board the bus, but the

condition of your wife, pastor compels me to risk regardless of whatever might happen along the way. The other passengers on the bus were both sympathetic and supportive throughout the trip because they understood the situation of poverty. The author silently prayed for divine protection along the way to town. He asked for the merciful God's protection upon them and, to make sure that nothing bad would happen to them until they reached their destination." They had no other way of going to the hospital, because of the low stipend they received from the Church.

The doctor transferred his wife to hospital where she spent a week while he cared for their two young children at home. As the children grew so our financial obligations grew. He hoped that a day would dawn when all our financial miseries will come to the end.

The readers will understand that the false philosophy was part of me. In other words, this was part of the development that poverty breeds deep spirituality. Throughout this time, I could not challenge our church and its policies that created poverty because of the presumed reward that was waiting for us in heaven. In addition to this pathetic episode, the dress codes of the ministers' families, the poor life they live represent a blurred photo regarding the provisions and goodness of God (Lewis 2000:57). It shamed the children when their parents did not own a car, live in an outdated poorly built parsonage in

Soweto while prominent ministers live in suburbs (townships for the well to do people). They travel in expensive cars and serve God in Church buildings that demonstrates the goodness and provision of the almighty God. We were trapped in the circle of poverty as black folks. It cannot be denied that there are poor people who had been used by God to accomplish extra ordinary things. The scripture records among others a Hebrew prisoner who influenced history in Egypt and ended up occupying the second highest position in that country, that slave's name was Joseph (Genesis 41:37-45).

However, Joseph became a slave not by choice but because he was sold by his brothers. He decided to use the best of a painful situation so much that he refused to sin against God and his master by committing adultery with the master's wife. This refusal landed him in jail (Genesis 39:9). He bore no resentment but even in prison, he continued to do well for those in need. He continued to care for those who experienced poverty and oppression while in prison. It was in prison that Joseph interpreted the dreams of two of Pharaoh's official, which affected the chief cupbearer and chief baker (Genesis 40: 5-23). Hence, thereafter, Joseph was called to interpret Pharaoh's dream as a result he was elevated to the second highest position in the whole of Egypt (Genesis 41:40-44).

The story of Joseph should teach the Christians that

“Holding the bible as their basic source for Christian theology, they must discover how best to relate to the human situation in all areas, including the socio – politico – economic arena” (Kota 1985: 45-46).

The transformation to relate to human situations where

“The pastor in the very act of making contact with the troubled persons indicates to them that there are grounds for hope, however hopeless the situation may seem to be” (Capps 1995:8).

The author agrees with Capps in that Joseph made a difference in the lives of the troubled Egyptians, although he was called as a last resort after the trusted magicians and wise men of Egypt had failed to interpret Pharaoh’s dreams (Genesis 41:8). Joseph was called due to the recommendation of the king’s cup bearer who remembered how Joseph interpreted their dreams while in prison (Genesis 40:12 -18). Hence, Joseph became the thin cord on which Pharaoh pinned his hopes, but was not disappointed.

Therefore, the ministers’ children should not despair while being ridiculed at school and on social gatherings, because they are easily identifiable by the clothes they wear and the type of houses in which

they live, including the food they eat, Warren would say “should they be fortunate enough to have any food” (2002:42).

The author is a living testimony that despite facing dark times, a change does happen in a person’s life. The present dissertation should encourage those facing the dark side of life that God does provide for all of their needs (Genesis 22:14). But, they should also do something about their situation.

The reader will once again realize the concept of the false philosophy creeping in. This should not be left without being addressed because the situation where poor persons are identified by the clothes they wear. The dehumanizing social appearance not only signals unhealthy situations but also causes a dark cloud of doubt to hover over the denominations. This dark cloud causes the people to doubt the capacity of God to help the clergy out of its misery. However hopeless the situation is, a day will dawn when they shall be pulled out of the pathetic situation.

The author’s other reason for using the discipline of philosophy is in order to encourage ministers to avoid the conservative beliefs from their thinking, including the false philosophy that poverty breeds deep spirituality. In addition, to apply their faith practically by enabling them (ministers) to compare the ideas, materials and skills to challenge any problem including the suffering of the clergy and their

families in the denomination (Obeng el at 2000:33). The clergy is advised to avoid the duplication of conservative beliefs by following the example set by the Bereans; who searched the scriptures in order to be sure that whatever Paul was teaching what was truth (Acts 17: 11).

The clergy as agents of hope (Capps 1995:1) are encouraged to avoid the conservative beliefs that were based on poverty being the breeding ground for deep spirituality. The incorrect interpretation of the scriptures led us to believe strongly the warnings of Christ about the riches of this world. In the Sermon on the Mount, He said to His disciples, “Do not store up for yourselves treasures on earth, where the moth and rust destroys, and where thieves break in and steal. But store up for yourselves treasures in heaven, where the moth and rust do not destroy, and where thieves break in and steal. For where your treasure is, there your heart will be also” (Matthew 6: 19-21).

The above-mentioned scriptures should have awakened us to the fact that we need to have enough money to handle our daily needs in order to live a normal life, which should have created a peaceful atmosphere in our families that would be enjoyed by our children as well.

Litswele, a retired missionary from Africa, has this to say about the responsibilities of the church quoting from the book of Acts:

“When Paul, in Acts (20:13-36), delegated the Responsibility to the Ephesians church to the local elders And gave them full, ownership of the work, he concluded His moving speech by reminding them of the following Words of Jesus: “It is more blessed to give than to receive” (Acts 20:35). The truth of the matter is, “Litswele continues,”

- (a) The giving church, in our case, the mother church in North America, Is more blessed; and the receiving mission field (nationals) is less blessed.**
- (b) The giving church owns and controls; the receiving church is owned and controlled.**
- (c) The giving church is self - supporting; the receiving mission is dependent.**
- (d) The giving church receives the asking budget submitted to it by the asking mission field (Litswele 2002: 5).**

The above contribution exposes the source of the sufferings of the black members of denomination. The source of trouble is not the failure of the congregations in Soweto but the falsehood about storing treasures in heaven while living here on earth, which became counter – productive.

No wonder almost hundred years after the denomination was established in Gauteng the denomination is still struggling financially to pay ministers a living wage, and to pay fully for the utilities, services which are provided by the Johannesburg city council.

The readers, especially members of the Church of the Nazarene, will realize after reading this dissertation what went wrong. The culture of giving should be revisited. The ministers' children who are angry with their parents should understand that their parents were attracted by the gospel that was preached because as baby Christians we never detected that the message was based on theory not on practical realities being experienced in daily living.

We paid a heavy price for failing to implement what Jesus taught in the scriptures. He (Jesus) lived for thirty-three years and half years, yet, during that short period, He prepared His disciples then delegated the responsibility on them. This means that His mission became their mission, because as the father has sent Him, so he sent them (John

20:21) He then commissioned them to preach the word to the poor and caring for them (Mt. 28:19- Litswele 2002: 2-3).

This leads to finding the remedy for the problem people are facing in their daily struggles of life.

3.3. HOW TO REMEDY THE PROBLEM:

The place to begin in finding a solution to the problem of the research is first the identification of the problem. The problem is, What caused some black ministers, more especially those of the church of the Nazarene, to accept and even preach positively about the false philosophy that poverty breeds deep spirituality?

There are numerous reasons that caused the ministers to accept the poisonous ideology that poverty breeds deep spirituality. One of the reasons for the acceptance of the poisonous ideology is low education coupled with wages that are below the acceptable normal standard of living.

In his pastoral, letter to Timothy Paul advises the elder saying:

“Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth”. (2 Timothy. 2:15).

The importance of studying will empower us to realize that at the end of our talk and discussion, with each other, or in a group discussion, we should be closer to one another and closer to God, then all is well (Barclay 1960:198). If the opposite happens, that is, at the end of the discussion we are further apart than when we started, it means we that our communication was not open enough. The church will only be able to minister effectively, deal with the challenges she faces by appropriately training the clergy (Obeng el at 2000:19). The other means of correcting the problem we face is by having the capacity to distinguish between Jesus and the followers.

This means that.

***“Christianity should be judged by what its founder has said
In His word rather than by what professing followers have
Done or not done. The bible is God’s word. Even if all
“men” become liars and unfaithful, God remains faithful
(2 Tm. 2:13). Christians may fail and have failed, but
Christianity has not failed because Jesus never fails”
(Kota 1985:47).***

The author agrees with Kota because the reason that caused our children to arrive at a wrong conclusion was that they used the wrong standard of measures. Our children based their judgment on the hierarchy who devised an unequal support system, one higher and better than the other, but that was not what God wanted because He sent Christ to preach the liberation news to the poor (Lk4:18).

In addition, their parents who accepted stipends that made it impossible for them to support their families grieved the ministers' children). The step out of this misery becomes to notice the difference between the strength, power and love of God, on the one hand; and the failure, weaknesses and manipulative attitudes of people on the other.

Moreover, in the Magnificat Mary praises God “who noticed his lowly placed servant, who shall be called blessed by all generations. Who satisfied the hungry with good things and sent the rich away with empty hands” (Luke 1:47-48, 53).

Mary was such a humble person that she was not discouraged by the days she had to spent in a stable because there was no room available in the village inn (Luke 1:7). She still praised God despite the adverse conditions she experienced. The first key to unlock this puzzle is that when troubles multiply you should cast them upon Jesus who cares (1

Peter 5:7), rather than people who will laugh at you. It becomes important to understand that although people may be willing to help you but at times, will fail. There comes a time when human capacity to help, is not enough because of circumstances beyond their control, whereas according to the scriptures God will neither fail nor forsake us(Hebrews 13:5).

The Christian hierarchy took advantage of the less education of the black ministers in order to manipulate them into accepting the “pie in the sky,” this theology is about the best things that are reserved in heaven for those who endure poverty for the sake of Christ. Our children became angry with us because we accepted the destructive ideology, that poverty breeds deep spirituality and thus they and some members of the community distanced themselves from poor suffering ministers.

Our children and the community should have advised us of the mistakes we did but instead of advising us on how to get out of the poverty trap, they decided to walk away. The ministers suffered twice, first because of being manipulated and secondly, because of the anger of their children and that of the community.

When the situation was unbearable it became necessary for the black ministers to advance both in academic and theological education as a way of seeking pastoral ways of caring. The effective training

programmes will equip the ministers to face the ever-increasing challenges of the church and community (Obeng el at 2000:19)

The problem facing the Church was perpetuating the false philosophy. The community challenge ministers to address this issue with the realities faced daily in life. The challenge is that ministers must study among other disciplines, philosophy. Because,

“The study of philosophy will help to change the fundamentalism from the thinking of the clergy and help them to analyze situations critically and then collate ideas, material and skills to attack the problems in the society. Hence, they will not endorse the ‘status quo’ but work for positive changes in their communities” (Obeng el at 2000: 33).

The author supports Obeng because positive changes are necessary for the advancement of Christianity. These fundamentalisms need to be eschewed from the thinking of the clergy. If it was possible, the fundamentalisms should be rubbed off the memories of the clergy. The research will deal with only two, which are the falsehood that poor people are better Christians.

In addition, the ideology that Christians are citizens of heaven and not of this world. The poor families are not only tormented by hunger,

malnutrition and various hunger related diseases but also haunted by the fear of what would happen to them should their father and breadwinner suddenly die while they are not old enough to care for themselves.

“This means that they spend their lives regretting and Hiding their shame. The poverty –stricken families are Manipulated by memories as they allow the past to Control their lives” (Warren 2002:27).

The good news is that Christ died on the cross not only for our salvation, but also for the cancellation of our debts, the letter of accusation (Colossians. 2:14-15).

3.4. THE ISSUE OF DOUBLE CITIZENSHIP.

The study of philosophy is about attempting to look a little more into the challenges experienced by people who are angry, and full of resentment than may normally be expected to hold. It also suggests that the student of philosophy should not support unproven theories or opinions at their face value but should instead look at the underlying attitudes that influence opinions. (Billington 2003:3). This applies to the theory of double citizenship. In other words, the theory is more spiritual but practically unworkable because of the time we spend on

this world. The truth is that in the end all Christians will be citizens of heavens as confirmed by Paul's letter to the Philippians 3:20. Who, according to Isaiah travel on the holiness highway (35:8). Who then will not be contaminated by the behaviour and customs of this world (Romans 12:2). At the end, their good deeds will follow them into eternal rest (Revelations 14:13). The practical reality is that our relationship with God is based on Jesus who redeemed us with his blood (Acts 20:28, Colossians 1:14). Hence, Mugambi in quoting Cone who says:

“States categorically that God is always on the side of the oppressed and it is not possible for a Christian to be an oppressor or accept oppression” (1989:53).

The failure to address the issue adequately resulted in the confusion about the issue of citizenship. Now, we are citizens of this world that needs food in order to live, and are much concern when we are hungry. However, after death the position changes from earthly to heavenly citizenship, which means we shall be spiritual beings that need no food (Revelations 7:16).

The research will deal with only two cultures among those found in South Africa, which are, the Western and the African culture. The

Question to be asked is. What has culture have to do with poverty?
Masango answered the question in 2005, by saying,

*“In the Western world, one can become lonely even
Though there are people around you who could come to
Rescue you. The Western world rotates around self-
centeredness, privacy and respect for personal space. Yet as an
African, I realize that this concept destroys the quality of
human life through loneliness and isolation” (Masango
2005:915)*

The isolation of while living among the Westerners was demonstrated when hungry black ministers went to the homes of missionaries to ask for food. This angered the Westerners so much that they asked The leading National minister (Assistant Regional Director, Africa Region) to talk with these ministers against disturbing them during their private time (Litswele: 2002:5).

Moreover, when the author’s wife was critically ill in 1979, he had to use a bus instead of disturbing the missionary nearby because he did not make an appointment. It pains to discover that among certain Westerners their privacy is more important than the life of a black

person, otherwise even the philosophy that poverty breeds deep spirituality would never had been introduced had they had any respect for the lives of black people. The painful episodes demonstrate that we are citizens of the present world and cannot at the same time be citizens of heaven. The issue of the heavenly citizenship is spiritually correct but practically incorrect. Therefore, the two fundamentalisms should never have been introduced and never again be duplicated in the lives of those who are poor. The author expounded on the value of philosophy in this research, as a mechanism not only to prevent the duplication of the spread of the dangerous philosophy that poverty breeds deep spirituality. But also, to encourage ministers and the readers to apply their minds in order to differentiate between speculation and practical reality. This includes the belief that Christians are citizens of heaven while still living in this world. In addition, it should be remembered that no matter how deep we have fallen but our God will neither forsake nor fail us (Hebrews 13:5). The art of loosening the mind, that is, to critically apply one's mind in order to test any ideology before accepting it as true or rejecting it as false or that it is not worth to be adopted (Brown 1968: 285).

3.5. PRELIMINARY CONCLUSION:

The researcher demonstrated that hunger is a scandal and not a scourge in the life poor people. This means that hunger is the direct

result of some human decisions (Mc Ginnis 1979:5) it was Pieterse who wrote that our country South Africa has a dispensation that is based on human dignity and freedom. We have also a Bill of Rights, but all these means nothing to the majority of the citizen who are faced with poverty, the enormous problem and obstacle which makes it impossible for them to achieve and enjoy a good life (2001:2-3). This demonstrates how serious the problem of poverty and hunger is in our country. Hence, poverty proved to be a breeding ground for diseases and human suffering instead of being a breeding ground for deep spirituality.

The two support systems operating in the Nazarene one better and higher than the other have contributed greatly to the horrific state of hunger and devastation in the poverty - stricken families and that has resulted in a dark shadow to hover over the denomination. The chapter demonstrated that philosophy is concerned with investigating the actuality of things and gaining first hand knowledge of their existence (Brown 1968:8). Again, philosophy is understood to be an attempt look more deeply into things than may normally be expected (Billington 2003:3).

Finally, the study of philosophy will help the clergy to avoid the conservative beliefs from their thinking and to apply their faith practical by enabling them to compare the ideas, materials and skills

to challenge any problem including the suffering of the clergy and their families in the church (Obeng et al 2000:33).

In the next chapter, the author will deal with the topic of spirituality. It will be about the Christians who found themselves in the wrong place because they committed the sin of divorce that according to the legalist Christians are unforgiving, yet the Bible mentions only blasphemy against the Holy Spirit as the unforgivable sin (Mt. 12:31). That is the challenge facing the believers.

4. CHAPTER FOUR

4.1. SPIRITUALLY HEALING THE WOUNDED:

The previous chapter exposed the danger that is caused by the false philosophy that poverty breeds deep spirituality. The word philosophy originated from two Greek words that are “philos” which means (love or like) and “Sophia” which means (wisdom). Therefore, the word philosophy means the love of wisdom (Lewis 2002: 204, Billington 2003:3). In addition, philosophy is also known as “the love of knowledge” (Wilson 2000:10).

It was demonstrated that ministers should apply their faith practically in order to compare ideas, materials and skills in order to attack the problems in the society. Hence, the sufferings in the clerical homes will be minimized and never duplicated. (Obeng el at 2000:33). The culture of studying the word of God will ensure that the sermons and lessons correspond with the scriptures. The ministers will have no cause to be ashamed because of their correct interpretation of the scriptures (Acts 17:11; 2 Timothy 2:15).

The author exposed the falsehood that poor people are spiritual giants. The false philosophy downplays the sufferings endured by the poor people in this world; while it highlights the joys of the life in heaven. The disadvantaged position in which the poor find themselves, is that of being identifiable easily by the clothes they wear and the food they eat, should they be lucky enough to have a meal on the table (Warren 2002:42). The process of being caught in the poverty trap contributes to some of the humiliation the poor suffer in society. In addition, to the disadvantages, the poverty -stricken ministers' families develop a negative attitude against the denomination and God. They misinterpret the sufferings to mean that they are going to be poor through out their life on earth, and only start to enjoy life in heaven. Thus, the ministers' children refused to associate themselves with "the pie in the sky" ideology that confines their welfare and enjoyment only to the life after death.

The children want to enjoy the present life in order to the best of their abilities. The truth is that "humans have a right to live in dignity here on earth, irrespective of whether they will go to heaven after death or not. Hence, the Church should not be so pre- occupied with heavenly concerns that it fails to help in alleviating physical suffering here on earth" (Mugambi 1989: 110). It is important to note that some people are heavenly useful and earthly useless.

Therefore, those who were against the pie in the sky theology were only expecting that their families or the Church affords them the opportunity to live a life that best for every person. However, the rigid rules in their families that emphasized poverty as the normative prevented them from living according to the dictates of their wills and instead they were expected to live as Christians. Pastoral care need to rectify this pie in the sky theology. In the current chapter, the author will engage in the issue of spirituality in order to expose the fatal consequences of the judgmental or the better than thou attitude.

This judgmental attitude exists in some spiritual focused churches. We need to expose the truth about the seemingly contradictory statements of Jesus in the synoptic gospels, where He emphasized the need for married couples to adhere to their vows because of the idea that what “God has joined together should not be separated by anyone” (Matthew 19:6). In other words, Jesus was clearly against divorce (Matthew 5:32, 19: 6, 9; Luke 16:18 cf. Mt. 2:16). On the other hand, he approached a Samaritan woman at the well, who was hurting because she had been disappointed five times and was staying with a sixth man who was not her husband (John 4:17), with a pastoral care attitude. His tone signified His caring Spirit (John 4:7, 10). The communication resulted in the Samaritan inviting Him to spend sometime with the Samaritans (John 4: 39-42).

The question to ask is, how are we going to care for children (within the clergy homes) who are poor and hurting because their parents endorse the philosophy that poverty breed deep spirituality? The author found it hard to understand how can any serious, responsible, spiritual Christian be so indifferent to the truth, so as to be critical to the hurting divorcees who are also covered by the blood of Jesus that was shed on the cross (Colossians1:20).

The indifference to the truth caused other Christians to accept the falsehood that poverty is the breeding ground for deep spirituality. Alternatively, the poor ministers believed this falsehood to be the normative ideology in order to attain deep spirituality (Lewis 2000: 62). The ministers were so indifferent to the truth so as to swallow the poisonous bait about poverty breeding spiritual giants instead of testing the truth contained in that allegation. Secondly, the need arise to minister the hurting ministers and other families who took a wrong turn in life. My family was traumatized as the result of my daughter divorce, a marriage she resorted to in order to escape hunger. The divorce was hurting because we never anticipated that that marriage would end in the divorce court. In addition, my son who was beaten by unknown persons so much that he lost the use of his right eye and was declared by the doctors to have lost the capacity to work for himself. He will depend on the kindness of his parents.

The author's son's wound in his right eye contributes to painful the soul –injuries both to himself and to his emotions so much that it took time for him to enter fully into an intimate relationship with Christ (Mahony (editor) 2002:D6, :84). However, he finally gave his life to God and has confessed to several doctors about his caring parents.

4.2. THE MEANING OF SPIRITUALITY:

“Spirituality is the means by which we develop an awareness of the presence of the living Lord in our lives. It is the process by which we keep that awareness alive and vital to the end, so that we become formed in the Spirit of Christ” (Shawchuck and Heuser 1993: 122).

The awareness of the presence of the Lord starts when a person reconciles with the loving Lord thus acknowledging that the sacrifice of Jesus on the cross where He shed His blood for the benefit of sinners was for his /her benefit as well (2 Corinthians 5: 18-20).

In the Pauline epistles, the ideal death of Christ on the cross is depicted as a sacrifice for our sins (Romans 5:7-8). In other words, the sacrifice of Christ where He shed His blood on the cross is the reason that the church is reconciled with the Almighty God.

The animosity between humanity and God that was the result of the disobedience of Adam who chose to eat the forbidden fruit in the Garden of Eden (Genesis 3:6), greatly compromised the restrictive principles of God to humanity (Munroe 2000:18). Hence, the need for the death of Christ on the cross where He shared His blood enabled God and sinful humanity to be friends again. He shed His blood in order to save humanity from eternal destruction (Romans 5:10-11).

It further means that, the message of forgiveness and restoration can heal the divorced or other hurting persons as well as their children. The hurting members of the body need us more than ever during this painful experience” (Balswick and Balswick 2007: 311).

The experience of the presence of the Spirit was demonstrated when Philip left a revival in Samaria because he was directed to meet the Ethiopian eunuch on the road from Jerusalem. Shortly after his arrival at the deserted road, the Ethiopian came and Philip was further directed to go nearer the chariot (Acts 8: 26, 29). As Philip advanced near the chariot, he noticed that the Ethiopian was reading from the book of Isaiah. In answering a question by Philip of whether he understood that which he was reading. The eunuch confessed that he did not understand what he was reading. It was then time for Philip to expound the meaning of the passage of scripture. There after the eunuch was baptised of the eunuch (Acts 8:36-38).

Once again back to our family story, for example the return home of the author's daughter after the breakdown of her marriage opened a new understanding of theology. The understanding was that it was the sick people who need a physician (Matthew 9:12).

Therefore, I started ministering to my daughter who was hurting. This meant understanding the meaning of the theology that God hates divorce (Mal.2:16), In other words, understanding whether God really hate the act of divorce or the divorced persons?

The answer to this question was found in the sacrifice of Jesus in which He demonstrated his love to sinners, including those who had broken their marriage vows, that is, the divorcees. She (my daughter) was hurt and I believed that although her marriage vows were broken, that did not mean that she was beyond the redeeming grace of God through Christ. This new theological approach to the issue of divorce not only cemented the father daughter relationship but also contributed to the author's positive approach to the divorce question. This led to the author taking precautions that the experience of hunger that led to her resorting to a false marriage is not duplicated. This called for the author to understand the difference between theory that means the future expectations about the life in heavenly and practical reality of enjoying the pleasures of the present life.

4.3. THE DIFFERENCE BETWEEN THEORY AND PRACTICAL THEOLOGY:

4.3.1. The discipline of practical theology has often been referred to as both a theology of crises and a practical oriented science (Heitink 1993:3). The need arise to deal with the crises facing ministers who are practical paid stipends that are far below the poverty datum line. Our family lived a life characterized by hunger, sufferings, anxieties and animosity. Yet, we were determined that we will allow nothing to separate us from the love of Good in Christ (Rm. 8:37-39).

In addition, the author's son, Themba could no longer hide the anger that was caused by the theory that God will provide for all of our needs, while the practical reality was that they had to endure hunger at home. The theory was that God providing all of our needs, while the family enjoyed a good service in church only to return home where there was no food on the table. To my children the reality was that they were suffering, hence, they were not enjoying the provisions of God. Themba (Hope) the author's son demonstrate to the missionary Tom Giggs (fictitious name), the reality of wearing torn clothing, when he sat directly opposite Giggs thus exposing his pair of trousers that was torn at both knees. Giggs out of embarrassment and

without uttering a word gave the young man R200 in order to buy clothing. The drama of his displaying a negative attitude towards Christianity continued, each day it became worse until one day he came home drunk. The author did not know what to say, I just kept quiet. Then my daughter resorted to a false marriage in order to escape the painful experience of hunger. The negative reactions by the author's children were a public demonstration of their dissatisfaction about the false philosophy that had began to breed hunger and suffering in the family. While the author's daughter was left in a marriage that was an escape route to the hunger experienced at home, my son who has resorted to liquor in order to alleviate the pangs of hunger remained at home. These practical experiences hurt the family daily, while the father and minister continued to instil hope to the congregants about the day when all of our needs will be met not in the present world but in heaven.

4.4. SPIRITUALITY IS A PRACTICAL REALITY.

The study of spirituality will equip the poor ministers in order to improve their situation in the community where they live and work (Pieterse 2001: 9). This means that the ministers should understand the real interpretation of the scriptures.

The solution to be problem faced by the poor and less educated ministers lies in understanding the correct interpretation of the scriptures such as the following. Rather than the falsehood, we were manipulated to believe. The training of the ministers is a vital part of church growth and the welfare of the community that Obeng in his article, Ministerial formation for an effective church in Africa, says,

“One way of ensuring effective preparation is for the church to put appropriate emphases within the training programmes so that the clergy can be equipped to cope with the problems and challenges within the society.”
(Obeng et al 2000:19).

Thus, the equipped ministers will be aware that the problem was not the accumulation of riches in the parable the rich fool (Luke 12:20). This means that the reality is that neither the riches nor

the size of the harvest was the problem. It was the attitude of the heart that neglected the need of others. The reality is that neither the riches nor the size of the harvest, but the problem was his insistence of gathering everything for himself. He thought of spending his harvest in eating and drinking, but it never occurred to him that he should share his harvest with those in need (Henry's 1710:255). His foolishness was based on his selfishness in disregarding the final destination of his soul.

The missionaries duplicated the mistake of the rich fool some years later. They enjoyed luxuries while the black ministers suffered hunger and the majority had no homes of their own. This attitude caused a dark cloud of doubt about the sincerity of Christianity in that one group enjoyed luxuries while their colleagues are suffering through hunger because of the stipends they are paid.

The attitude of selfishness became a contradiction to the doctrine that an entire sanctified person has been cleaned from the domination of the old sinful nature. On the other hand, it depicts the works of the flesh which are idolatry, witchcraft, hatred, discord, jealousy, fits of rage, selfish ambitions, dissensions and factions among others (Galatians 5: 19-21). The author is aware that entire sanctification does not release human beings from fallibility that is linked to the natural

limitations of Adam's descendants living in this world (Richards 1987: 41).

The person who has experienced entire sanctification will choose what is right and be for the good of humanity, although no one can please all people (Richards 1987: 41). However, the false philosophy that poverty breed deep spirituality was unjustifiable in the Christian community.

Secondly, the act of the rich man who enjoyed good meals while he kept Lazarus at his gate (Luke. 16:19-24), was duplicated by what happened at the gates of the missionaries when hungry nationals stood outside their gates while the rich missionaries inside the houses enjoyed good meals (Litswele 2002:6). It has never been a sin to be was no sin to be rich, nor to wear purple and fine linen nor to fill his table with plenty food as he desired. The problem was selfishness that ignored the plights of the poor man sitting at the rich man's gate in the same mind the poor black members of the church cannot be considered blameless. It was the decision to accept the false philosophy that poverty breed deep spirituality that caused them to suffer. For example, Poor Lazarus was reduced to a state where his body sores were licked by the rich man's dogs. In all this, the rich man did nothing. He ignored the plights of Lazarus who was not only

sick but also needed crumbs falling from the table (Henry is 1710: 273).

Hence, there are poor people who had to resort to prostitution in order to survive (Pieterse 2001:35). Others had to gather edibles from rubbish dumps. While there are those who collect items from the rubbish dumps in order to be sold for cash. The situation becomes a direct opposite of the holiness life that the Nazarenes considers to be the unbroken relationship with Christ (Van Note 1983:32). This means that by disregarding of the plights of the poor people the missionaries and other Christians are directly assaulting Christ. He says that what was done on the poor was done also to him (Matthew 25:45).

Thirdly, the story about the camel going through the eye of the needle (Luke 18:23-25), the obstacle in our way of salvation are so difficult that it will take only the grace of God to overcome.

This has nothing to do with the camel; otherwise, it would have meant that it was impossible for the rich to enter heaven (Henry's 1710: 281). In the same manner, poverty has made it hard for the poor people to listen to the word of God. The depth of the meaning and sacrifice of Jesus (Romans 3:25; Ephesians 5:2) were downplayed and instead suffering because poverty

was elevated. The scripture Roman 8:17 is used to assure those who suffer with Christ that they will be co- heirs with Him. Hence, while in church, we preached equality, yet in our homes it was not possible. There were ministers who were not only humiliated but also went home embarrassed when they were driven away by Western missionaries at their homes. The local ministers had visited the homes of their white colleagues in order to get a meal, but Western culture allowed no interruption without an appointment (Litswele 2002:6).

The Christians should remember that spirituality also means forgiving and restoration that must be offered generously to all people including those who hurt others by their judgmental attitude (Balswick and Balswick 2007:311).

The problem of judging has to be addressed. One of such people who felt both the pain of divorce and the judgmental attitude of the Christians is Dlamini who read the obituary at the burial service of my daughter. He testified about the painful experience of divorce that hit him so hard that for ten years he had to drown his sorrows in liquor until he repented (explored fully in chapter 5). On the other hand, the sanctified need not only to pray daily for the forgiveness of their sins, because there is no one who does not sin (2 Chronicles 6:36), but also to

demonstrate practically the love of God. The relationship they built with the poor members of the clergy as well as the community, will demonstrate our love to God (1 Peter 2:15).

Hence, it becomes hard to understand, how any serious person could be indifferent, or to falsify the truth (Lewis 2000:62), so as to humiliate those whom God loved so much that He sacrificed His Son Jesus in order to save humanity (John 3:16), including the divorcees. However, to a matured Christians it becomes easy to understand that

“in some protestant traditions the spiritual person is assumed a sour traditionalist who seldom smiles and has only a critical look for those who are less holy” (Richards 1987:11).

The implication is that sanctified Christians keep a distance from the “sinful” people who include divorcees. This demonstrates how spirituality had been misinterpreted to Describe true Spirit filled Christians as those who do not smile.

4.5. POVERTY AS A SPIRITUAL ISSUE.

“Poverty has three interrelated meanings, dehumanizing lack of material goods, openness to God, commitment in solidarity” (Benjamin (1987: 32)).

Barclay who writes about Muretus, a poor and a wondering scholar that lived during the Middle Ages, illustrates the issue of dehumanizing lack of material goods. He (Muretus) became ill in an Italian town where he was admitted to hospital for the wanderers and orphans. The doctors discussed his case in Latin thinking that he did not understand their conversation. They suggested that as a poor and worthless person, he would be more useful for medical experiments.

However, to the doctors’ amazement, Muretus answered them in their own learned tongue, “Call no man worthless for whom Christ died for” (1955:10). These words sensitized the doctors who were so occupied with conducting medical experiments that they had forgotten the Hippocratic Oath and the importance of a person even though he might be poor. The author quoted the isolated incident that happened during the Middle Ages although; I have no prior knowledge of the poor people being used for medical experiments in our country South Africa.

However, it was in order to demonstrate how the poor could be dehumanized so that to some rich or learned people their (rich people's) possessions worth more than the lives of the poor.

Muretus surprised the doctors who never thought that such a poor sick patient might be a learned somebody. It was because of the dehumanization of the poor people Mary and Joseph had no place to be hosted, let alone a home for the baby (Luke 2:7).

Secondly, the concept of poverty leads to openness to God. The author was forced by poverty to use the bus to transport my sick wife to hospital. The driver warned that critical sick passengers are not allowed to board on the bus, however, he cannot turn away a critical ill person. Nevertheless, the driver said, we will rather face anything that might happen along the way. The author had no other choice but to pray for divine intervention because the act of using the bus to carry a critically ill patient was not a deliberate act of disobedience but my wife's life which was at stake because of poor economical problems. We also did not have another means of transport to the doctor in town more than fifty kilometres away. The fellow passengers on the bus asked, why did the missionary not transport you to the doctor? The missionary concerned and not the author could answer that question. The main issue was poverty and economic

circumstances. The next story will continue to expose poverty among the clergy family.

4.6. COMMITMENT IN SOLIDARITY.

When Thabile (Rejoice) the authors late daughter married in December 1993, she used the marriage in order to escape the hunger she experienced at home. She believed that it was a permanent commitment, to the extent that she was prepared to share her possessions in order to serve and support her husband with the hope that he will do the same. This is because a healthy marriage is considered a two way street, which is open for intimate communication (Barber, and Barber 1984:14). To instil the permanence of the marriage, we as her parents bought a Kist for her as a marriage gift. We explained to her that the Kist symbolized the coffin within which she will be taken from her home to the grave. The gift was a reminder of the permanence of marriage, which the Manual say, “to hold in married whether they are poor or rich, sick or healthy until separates by death (Nazarene, Manual 2005-2009: 252 - 253). The manual emphasizes the permanence of marriage covenant. There was also the marriage ring that was a symbol not only of the permanence of marriage but also as a reminder of her love to her husband and faithfulness to him.

Thirdly, she was told that her bedroom would be used for other purpose, such as being, the author's office. This means that it will no longer be hers. This is to instil the permanence of marriage in her memory. In this way, as her parents we wanted her to understand that we wished her all the blessings and that her marriage would last forever. However, despite all these symbols of the permanence of marriage, and the blessings that were conferred on her, our daughter's marriage broke down. During this most painful time in her life, we committed more in solidarity with her divorce. We not only told her how much she was loved, but we also demonstrated our love practically to her in numerous ways. In other words, we reversed all the decisions we took that she belonged to her home rather than her parents' home. We suffered, cried and even prayed and fasted in order that she overcomes the predicament she was facing. We committed ourselves to be in solidarity with her despite the mistaken theology that said breaking the marriage vows was an unforgivable sin, another false philosophy that continued to destroy human life.

The welfare of the author's daughter meant more than breaking any rules. It was with this confusion in mind that, the author started to explore how to address the issue of broken people,

because of the conservative theology. The author discovered through the postgraduate studies the answers to the problems that is caused by the seemingly contradictory statements of Jesus who in the gospel stresses the permanence of marriage (Matthew 5:32, 19:6, 9 cf. Mt 2:16). Therefore, the author does recognize and appreciate the permanence of marriage. However, once the marriage had been terminated the hurting couples need someone to journey with them during that painful period. This is because the hurting needs a person whose heart is filled with a neighbourly love that knows no barriers of race or colour, but sees the neighbour as anyone who needs me, and who is called to my attention (Taylor 1966:20).

4.7. THE DANGEROUS JUDGMENTAL ATTITUDE

It is very easy to judge people without analyzing the problem they are facing. Some Christians have taken upon themselves to be judges of character on those who had taken a wrong turn in life. Their problem is the ignorance or they purposefully intend to hurt the divorcees or people who seem not to fall into the criteria they consider normal.

It should be noted that it is Clinebell who says, that,

“Divorce is an insult on the ego, an experience that diminishes the self – esteem.” In addition, “feelings of rejection are reinforced by the judgmental attitudes of some church people. Unresolved anger, bitterness, resentment, loneliness, self-doubt, and depression moves together producing the infected grief wound that frequently result from divorce” (1984:233).

This kind of isolation caused the Samaritan woman to be alone at the well because the village ostracized her and even Samaritan men did not have social relations with her except to use her (Marsh 1997:42). Such a hurting individual needs more understanding, caring and support throughout the painful period. The divorced persons are so humiliated that they decide to stay away from the church rather than face harsh criticism. Hence, my daughter never recovered from the emotional pain caused by divorce. It is women who carry the guilt and blame for the above problem. The woman carries the guilt and blame for the above problem. Several scriptures are used for example the woman who was caught in the act of adultery John 8: 3 -10

The above-mentioned story had been used in order to measure the standard for all Christian women. Hence, those whose marriages break down are judged to be less spiritual, of having

trusted God less hence, their marriages had failed. Therefore, that are hurting and had been isolated decides to stay as far away from these character judges as possible. The family noticed that even after the divorce, their daughter did not find it difficult to attend services at the local congregation but refused to be present at services where the all-Nazarene congregations in Soweto had gathered, because the people knew her issue.

However, as we turn to the scriptures we discover that we are commanded to love “human beings” as well as God. When human beings are shut out, God is shut out too, “for he/she that loves not his brother/sister whom he/she hath seen, how can he/she love God whom he/she hath not seen 1 John. 4:20, Taylor 1966: 19. This means that Christians are commanded to love instead of condemning those who had taken a wrong turn in life.

It happen that when the Jewish leaders brought to Jesus a woman who was caught in the act of adultery, told Him that Moses commanded that such should be stoned. Jesus stooped down and wrote something (John 8:3-11). The act of looking down then writing something before answering that anyone amongst the accusers who had never committed a sin should first cast the stone. The process teaches us to think twice before

answering difficult cases. Christ will not condemn those who, though they have sinned. He will charge them to go and sin no more (Henry 1710: 347 -348).

The issue of spirituality has always been misinterpreted with reward of God's blessing, even when it destroys the vision of those who are victims. Among the many women, who struggled in order to revive their marriages, there are those who adhere to God so much that they refused to accept failure. These Christians are completely penetrated by the Holy Spirit so that the Holy Spirit controls the whole person (Taylor 1966:111). This Spirit controlled life is spirituality in action. The Church is duty bound not only to understanding the needs of the congregants, but also to ministers to those who are hurting. This will enable it (church) to devise strategies based on human nature and resources (Marsh 1997:32, 33). The knowledge is needed in order to strategize a model that will sensitize the Church to the aspirations of the hurting people. In addition, the church should also know that divorce is nowhere classified in the scriptures as an unforgivable sin. However, it is blaspheme against the Holy Spirit that is the unforgivable sin (Mt. 12:31).

4.8. PRELIMINARY CONCLUSION:

The author shared how my family was disadvantaged by the poor wages paid to less educated ministers. The situation was so serious that the author had to use a bus in order to take my sick wife to hospital. The fellow passengers were much disappointment; hence, they asked the reasons that caused the missionary not to provide the minister with transport during this hour of his need.

The trip turned out to be a worse advertisement of Christianity. It exposed the painful situation that challenges the poor ministers to be positive despite the conditions they encountered. In addition, the chapter exposed the pain of divorce that is aggravated by the careless words from the Christians who had never gone through the practical experience of divorce. It is interesting to note that the early church placed more emphasis on human illness because they were clothed with the power of the Holy Spirit in order to be effective for such a huge task (Acts 9:40-41; Switzer 1989:11).

In the next chapter the author will share and administer the pastoral care method to those who are hurting, angry individuals and families who suffered because of accepting the false

philosophy that poverty breed deep spirituality. The judgmental attitude of some Christians did more damage than good.

5. CHAPTER FIVE

PASTORAL CARE OF THE DIVORCEES AND OTHER HURTING:

5.1. INTRODUCTION:

The previous chapter described spirituality as a process that is kept alive by praying daily, and the way of reconciling against those whom we trespass. However, human error had developed because Christians failed to delve more deeply into human needs so that the hurting do not find it difficult to gain a hearing in the surrounding community and in Africa as a whole today (Kota 1985:46). This means that Christianity should delve more into the human needs of those who had been wounded by the very people they loved. Jesus offered the message of forgiveness even to the woman who was caught in the act of adultery. These members of the body who are hurting needs us more than ever during the duration of the painful experience (Balswick and Balswick 2007:311).

5.1. The current chapter will engage pastoral care as therapy for the animosity that has developed between ministers and their children because the parents believed in the “the pie in the sky” theology.

In addition, the divorce of the marriage of Thabile (author’s daughter) will demonstrate how her ego was insulted. She had divorced her husband from a marriage that should never have taken place because it was only the means to escape from the hunger and that marriage lasted only three years.

The second contribution to the chapter will feature the funeral program of my daughter’s burial service, more especially the obituary that highlighted her painful past, and how the church contributed to that suffering by paying ministers salaries that are far below the acceptable normal standards hence they could not live a comfortable life. A part of the objectives of this research was accomplished when the members of the Nazarene sat in the funeral service listening to speakers unfolding the pathetic events that happen at the parsonages and how the stipends paid to ministers drives ministers’ children away from the Lord.

Then the questionnaires from three ministers and three ministers’ children, not from the same families will unfold further how the false philosophy that poverty breeds deep spirituality became counter

productive when poverty breeds miseries, animosities in families and even divorce that ended with the death of the author's daughter.

The culture of giving ministers stipends that were not enough to support our families was not only an act of human failure, but also the source of the problem. More over when she, Thabile, went through the most painful period of her life, she encountered the judgmental attitude from those Christians who had never experienced divorce and thus downplayed the love and suffering of Jesus for those who took a wrong turn in life (Romans 5:8). However, despite such incidents of human failure, it should be noted that Christianity has never failed because Jesus never fail (Kota 1985:47). The major challenge that is faced by the hurting people is to distinguish between the love, grace, and strength of God on the one side and weakness and human failure on the other. The experience of divorce was so painful that she (Thabile) would stay in her bedroom away from the people for the duration of the day even on Sundays. The reason was that the focus of the majority of members was directed more on the failures of the hurting members rather than administering pastoral care to the hurting because they took a wrong turn in life.

Thus, in attending the Sunday church service she would be exposing herself to the critics who would further damage her ego that had already suffered through the divorce action and experience (Clinebell

1984: 233). Her situation was so painful that means were to be devised by the family in order to rescue her out of the painful situation. This was because she was in such a confused state that her inner world had been so disorganized so much that the foundations lost its firmness (Gerkin 1984: 38).

The undeniable fact is that the divorced people have broken their marriage vows. However, because they were also created in the image and likeness of God (Genesis 1:27), the gift of God to humanity, that is love, should be demonstrated to them as well (Marsh 1997:14).

Hence, the hurting deserves not only to be loved but also to be listened to as well. Listening to those who are hurting communicates our caring and concern; hence, it will induce them to open up in order to share their stories of pain (Stone 1993:41).

5.2. THE ART OF LISTENING.

The author will engage Egan's book, "The skilled Helper" (1998: 66) in order to heal those who are hurting. This demonstrates not only the means of caring but also the beginning of therapy. In addition to Egan's book, a lesson will be taken from the pastoral care skills of Gerkin who attributes his rise as a pastoral care practitioner to the time he spent with his father and accompanied him during pastoral visits to the homes of the congregants. Charles (son) would sit and listen while the old people talked. He might have noticed the times when speakers became emotional as they shared with his father the

things that deeply troubled them (Gerkin 1997: 13-14). First, Listening involves the client's non-verbal message.

The events turned into a drama one evening which started the whole process of pastoral counselling to the researcher's daughter. The family was enjoying a quiet time when the phone rang. The voice in the line explained that that was a reverse call. Who ever was on the line could not afford to pay for the cost.

Author: "Who is on the line," I asked the operator.

Operator: "it is a woman by the name Thabile."

Author: "Please, put her through."

The researcher's daughter sounded emotional when she told him that her marriage had crumbled down and that she wishes to return home. This was the marriage that she had resorted to in order to escape the pangs of hunger. This was a situation or the repercussions of her parents believing that poverty bred deep spirituality.

During the telephonic conversation, the researcher assured his daughter that the door would always remain opened for her whenever she decided to return home. The reverse call on its own was a clear indication that she was determined to convey a message to her parents regardless of whether she had money or not. In other words, the situation in which she found herself of having no money to make a

telephone call demonstrated that she was still caught in the poverty trap (Chambers 1983:112).

The call prepared the researcher emotionally, even before she uttered a word, he knew that something was wrong was immediately prepared to listen. When she related her predicament concerning the marriage that had broken down, the researcher had already prepared himself for what ever she was going to say. She was assured that she was at liberty to return home any time. This signified the caring tone of the father, who was prepared to welcome her daughter home after her marriage, broke down.

However, the good news was that although, God hates divorce He sacrificed His Son to die on the cross where He shed His blood in order to reconcile the sinners with God “If you died with Christ from the elements of the world, why, as though living in the world, do you subject yourselves to ordinances,” (Colossians 1:20). The family stood while facing the traumatic experience of its daughter. When she arrived home a few days after that call, the family accepted her with a warm welcome. The family observed that her facial expression and her voice betrayed her brokenness. We had to find means to comfort her. It became interesting that the author found no scriptural evidence that divorce constitute an unforgivable sin. I knew that my daughter, Thabile, needed a healing ministry of the church “that would address

not only the physical aspects of the sickness but also the spiritual and social aspects as well (Mwaura et al 2000: 82).

It was during the evening meal on the day of her arrival that she confided to her mother the fact that she was pregnant. Then tears streamed down her face. Her mother comforted her, while the author tried to understand what might have caused a pregnant woman to leave her home permanently. Nevertheless, he decided to ignore that question for a while until a suitable moment, which unfortunately never came. When she retired to bed, she was emotional and had not decided how much she would confide in her parents.

Thirdly, we listened to the sour notes in her voice. We were pleased of her decision to return home. It was three months later, when during the month of March she went to hospital to deliver her baby. However, as she stepped out of the door, she paused and looked inside the house, while at the same time holding her stomach; she spoke to her unborn baby in the Zulu language:

***“Mntanami ungesabi ngoba noma singahlangabezana
Nobunzima obungakanani uSomandla Uzoba nathi”***

This is translated into English as follows:

“My child, do not be afraid, because no matter what happens, the Almighty God will be with us. Hence, the boy was named, (Nkosinathi, meaning that God is with us (Emmanuel).”

The significance of that speech to her unborn baby was the faith she conveyed to the young one and the importance of the assurance that whatever happens the Almighty God would always be with them. The author not only developed the art of listening to the emotional, disappointed and heartbrokenness of his daughter, but also learnt that

“God heals because His name is Jehovah -rapha (Exodus 15:26). This meant that He (God) heals and will heal all bitterness and turn them into happiness. God’s name is as good as His person because He never changes. Hence, He is the same yesterday, today and forever (Arthur 1989:33).

The above-mentioned statement strengthened not only the author’s faith but also of his daughter as well. She started to understand that divorce was not an unforgivable sin.

5.3. THERAPY FOR THE DAMAGED EGO.

The author was driven by parental love to be of assistance to his daughter who was hurting. The theological training at the time of the divorce action could not assist me in caring for my daughter (Obeng el at 2000: 19). It was seven years later after graduating for the Masters degree that I began to be an effective pastoral care practitioner not only to my daughter but also to others who were hurting. During these years of ignorance, the author was not aware that members of the denomination were not sure of what to say or what to do (Wright 1985:14). As a result, they spoke hurting things in the name of holiness that has been wrongly perceived to be moral standard to achieve rather than an unbroken relationship with the lord Jesus (Van Note 1983: 32).

The first step was to use Egan's model of listening as a therapy to the hurting experience of the researcher's daughter. Then the next step was to rebuild the damaged self – esteem. This step was taken to pull the daughter out of her miseries which became an effective mechanism to heal others who were also hurting.

The major problem was to heal the damaged ego. Clinebell says:

“Divorce is usually an ego insult, an experience that diminishes the self – esteem. Women are programmed to feel especially responsible for the interpersonal relationship including marriage. Hence, the sense of failure and guilt is often intense” (1984: 23).

The author agrees with Clinebell because, after the divorce, his daughter’s self-esteem diminished, as she was so hurt that she had to confine herself into her bedroom most of the time. The reasons for such pain were that divorcees suffer more pain than widows do. The difference is caused by the fact that during the mourning period the widow is surrounded by relatives, friends, neighbours, while divorcees suffer alone with almost no one to console her, and sometimes even her parents who loves her/him are not equipped to do pastoral care on her.

Secondly, the pain of divorce is aggravated by the painful and careless words of some Christians who never went through that experience. It was painful to hear how some Christians are more concerned about the ministers’ daughter whose marriage failed rather than supporting the suffering person. The judgemental attitude fails to recognize or to understand the mission of Jesus which was not to judge the world but to save it “For God didn’t send his Son into the

world to judge the world, but that the world should be saved through him.” (John. 3:17).

Arthur, who went through the experience of divorce, confesses that she realized too late that her careless angry outbursts caused more emotional damage to her spouse’s ego than she had realized. She had married with the hope that her marriage would last until death separated them (Arthur 1989:13-14). On the other hand, the ex-husband could not handle the painful experience of a broken marriage, including the angry, careless outbursts of his ex-wife. The couple’s marriage broke even though they had no prior intentions to divorce. The happiness she had as a married woman was gone. Gone also was the love of God and the respect she had for other Christians because of those who emphasized the bad rather than healing the wounded.

As a Christians, she had been taught to believe that, Jesus is the good shepherd who knows His sheep and was prepared to sacrifice His life for the safety of the sheep “I am the good shepherd. I know my own, and I’m known by my own;” (John 10:14). Her self-esteem was further affected by the feelings of failure and rejection and the judgemental attitude of some Christians who declared that the wife was more responsible for the building of her home more that the husband (Clinebell 1984:233). It happened that at the beginning of the

year 2004, the family encouraged her to accompany her son who was to register for the second grade (two). It was an act to encourage her to associate with the community. The exercise of going out to mix with other people not only demonstrated the trust that her parents had in her, but also helped in building her damaged self – esteem. The family that was suffering with their daughter was also going through challenges and testing. We had incidents that tested our strengths and faith and our limitations in the crucial crises (Oden 1986:4).

The tests and trials strengthened family relationships. The researcher's daughter knew that the death of Jesus on the cross where He shed His blood was to reconcile humanity with God “But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation” (2 Corinthians. 5:18). It was then time to reconcile with her self. In other words, she had to understand that resentment and anger were self defeating in that they hurt the bearer more than the person to whom it is directed (Warren 2002: 28).

It was not only her but there were other ministers' children who were angered by the preaching that encouraged suffering because those who suffer with Christ would earn themselves a place in heaven “and if children, then heirs; heirs of God, and joint-heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.”

(Romans. 8:17). The ministers' children rejected the theology of suffering theology of suffering. The theology of suffering down plays the sacrificial death of Christ on the cross where He shed His blood and reconcile the sinners with God (Colossians 1:20).

The pastoral care lessons Gerkin learnt from both his father and from Boisen who regarded the hurting as the Living Human Documents “whose inner world had become disorganized in such a way that it lost its foundations. The knowledge was needed to the clergy in order to offer valuable pastoral care to those who are hurting.

5.4. THE STORIES OF PAIN:

The following contributors answered the questionnaires given in order to assist in this research. The questions are listed in appendix 7. 1. A.

However, the paper that Rev E. Letswele reading (2002) at the Africa Regional conference for the leadership of the Church of the Nazarene through out the African continent, that had been quoted by the author in the research will appear under appendix 7.1.B.

In addition, the paper that was read by the Rev. W. Motaung at the Africa conference for the church of the Nazarene Leadership in 2003 that has been quoted by the author will appear under appendix 7.1.C.

5.4.1. The Rev. Siphso Goba: (Not his real name) states that in the work of God there are sometimes steep hills and sometimes downhill, at times it becomes good at other times bad. However, God empowers us to continue until the end of the race in order to receive the prize for which God, through Christ Jesus prepared for us (Philippians 3:14; 1 Corinthians 9: 24).

Goba admit that amongst the believers there are those who believe that the poor and struggling Christians are on the road to heaven. This is another concept of false philosophy that makes people strive for heaven and not address their earthly problems. In other words, they are heavenly useful and earthly useless. Moreover, this implies that we are called not to have things easy because that would mean being moulded by the world to its liking. (Romans 12:2).

In other words, the belief is that those who live in poverty, meaning that they struggle to make ends meet; they are the real Christians who will end up in the kingdom of God. On the other hand, the false philosophy is that if people are not suffering, that

is, they live in luxury; they are regarded weak Christians. This theology is based on the incorrect interpretation of the scriptures that the rich man was tormented on the other side because of his richness (Luke 16: 23-24).

Goba further states that God did not call us in order to punish us with hunger that has resulted in our families developing a negative attitude against God and the denomination. On the other hand, we are called to be co-workers with God hence, He will supply all of our needs with His riches in glory (Philippians 4:19). Goba confessed that hunger drove him to use church funds in order to support his family. It was time for him to choose being a faithful holiness preacher and being a supportive husband of his wife and a caring father of his children, he chose the latter. But, he replaced the funds before the loss could be discovered. It was a painful lesson to learn.

5.4.2. Pastor Jerome Mkhabela (fictitious name) contribution is that there is even not a single person who can claim to be a spiritual giant. This is because poverty causes people to develop a negative attitude against God and the denomination. This negative attitude is so painful that others left the calling for greener pastures, in other denominations or outside the Church.

In answering the question, “Does the scriptures support the idea of the poverty - stricken persons being Spiritual giants?”

Mkhabela’s answer is that he knows of no scriptures that support the idea of the poor being spiritual giants. On the other hand, the poor are so miserable that they live on handouts.

He mentioned that Jesus fed the hungry (Matthew 14:15-20; 15: 32-38). He sent Peter to catch a fish in the sea in order that he (Peter) should pay for the temple tax (Matthew 17:27).

Mkhabela related how hunger caused their first-born child to cry continuously, until a neighbour came to their rescue. She informed them that the child was hungry, and as any parent would have done, supplied the young family with the needed food. He (Mkhabela) never forgets that painful incident of the child crying continuously.

5.4.3. Past. Joel Mlambo’s (fictitious name) contribution

Mlambo believes that although there is a challenge for total dedication and a call to take the cross and follow Christ, there is no scriptural evidence that proves that poor ministers are spiritual giants. He shares the following experience concerning poverty. In the first church he pastured, he received a stipend of R300 monthly; there were times when he received nothing

because the congregation did not have sufficient funds to pay him. Those were the most traumatizing moments in his life when he could not provide anything for his family.

The experience drove him to engage in tent making ministry in order to care for his family. This was during the era of the new management after the missionaries had lost their control over the black denominations and they were starting to return one by one to their countries of origin.

5.4.4. Stephen Mokone (fictitious name) A minister's child.

Mokoena's response was that both the individual and family needs should be met satisfactorily. Hunger causes sickness to many people who are easily affected by diseases because their bodies' defence mechanism is weakened by malnourishments. To the best of my knowledge poverty does not breed spiritual giants. God does not condone poverty, instead God promises to shower blessings on His people (Genesis 22:17). Many authors wrote about poverty, Luke has a particular interest in the poor and other marginalized groups. We read, "(God) has filled the hungry with good things, and the rich He has sent away empty" (Luke 1:53). The ministers and ministers' children who shared their pathetic stories had one thing in mind that is to expose the

sufferings caused by poverty. Jesus did not encourage/support the poverty theory, Instead he gave food to the hungry multitudes (Matthew 25:14-27). He rescued Peter financially in order that Peter pays tax (Matthew 17:27). Poverty breeds malnutrition and many diseases, and may lead to low self-esteem.

5.4.5. Peter Nkonde (fictitious name) Minister's child.

Peter's story was that his parents were ministers. Life was a struggle, as they had to spend days without food. His father won many people to Christ, who later turned to despise him because of his financial struggles.

As children, it was not easy to listen to the gospel because we listened more to the empty stomachs. Poverty weakened the family's Spiritual life so much so that some of our siblings died in sin. How could they believe in the God who could not provide for His servants?

The author will share the extent of suffering experienced by divorcees, more especially my daughter that finally led to her death. Until then, I never knew that divorce was so painful.

5.5. THE FAMILY'S MOST PAINFUL EXPERIENCE

The negative and judgmental attitudes of the majority of Christians against the divorcees aggravate the suffering experienced by these persons who are already in pain because of the break down of their marriages.

The question that Christians should answer concerning divorce is, why do they maintain a negative attitude against the divorcees whereas Jesus shared some moments pastorally caring the wounded Samaritan woman (John. 4: 9-16). How can a person who confesses to be born again, yet maintains a bitter spirit against those whose marriage had broke down.

5.5.1. It was long after the divorce of my daughter that his brother was beaten and kicked by unknown people who left him to die on a street in the city of Johannesburg. While nursing the physical and emotional injuries of his brother, she also had to deal with divorce. The most painful thing was that she died when our relationship was beginning to improve.

Her marriage broke at the time when the author was not only spiritual minded but also when education meant nothing. This was because of the assumption that we can conquer everything through Christ who strengthens us ***“I can do all things through Christ, who strengthens me.”*** (Philippians 4:13). Therefore, if

Through Christ who strengthens us,” *I can do all things through Christ ,who strengthens me,” (Philippians 4:13).* Therefore, if we are more than conquerors through Christ who loved us we do not need any education. **“No, in all these things, we are more than conquerors through him who loved us” (Romans 8:37),**

The problem with this line of thought was that it was based on falsehood about spirituality, and therefore we turn to address spiritual issues and ignore earthly problems. After all, we will be ok in the next life.

However, when my daughter suffered the after effects of divorce, the author could neither find a theological explanation nor understood how the deal with the challenge facing the family. It created the impression that our God neglected us during the most crucial hour of our needs.

We have no way to explain our service to God and the divorce of our daughter. Hence, the best option was to find a solution to challenges at the University of Pretoria practical theology department, specializing in pastoral care. This knowledge was necessary because,

“ Priests need to find and experience care, concern and guidance in their own life so as to be able to be a source of care, concern and guidance to others” (Magesa et al 2000: 220).

Hence, I was sure to find solutions to the problems that not only torment my daughter but the whole family was well. The two questions or problems were:

The first question was, how could the author apply pastoral care effectively to those who are hurting especially by divorce?

The second question concerns the answer that Jesus gave to the Pharisees who asked a question about divorce.

Jesus said: “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning” (Matthew: 19:8). Then why is it still problematic for some born again Christians to accept those who are divorced? Is it because they focus on heavenly issues that they neglect to pastorally care for the divorcees and other hurting persons.

The pragmatic lesson that emanated from the divorce experience of the researcher’s daughter was that God loves us despite our shortcomings and mistakes “But God commends his own love

toward us, in that while we were yet sinners, Christ died for *us*.” (Romans 5:8). This knowledge and assurance coupled with the postgraduate education helped the author not only to care for his wounded family members but also to guide the others who were suffering as well (Warren 2000: 220; Christenson 1970: 157). In other words, the author was afforded the opportunity to apply in his own family the lessons he learnt in the classroom. It strengthened his ministry to be able to offer guidance and care to others in the same proportion as learnt in class.

In addition, when my daughter died, I readily encouraged my family to express their grief without reservation. The author encouraged the family not to be shy in expressing their emotions, especially when faced with difficult problems that are not suppose to help the family escape spirituality.

5.6. THE PAIN CAUSES BY DIVORCE.

There are various reasons that cause people to believe that divorcees suffer more pain than widows. The difference is that during the mourning period the widow is surrounded by relatives, friends and neighbours, while the divorcee suffers alone with almost no one to console her, even the parents who

loves her/him do not understand the extent of the suffering she/he experiences (Clinebell 1984:232 -233).

Secondly, the pain of divorce is aggravated by the painful and careless words from the Christians who never went through the experience of divorce. It was painful to hear how some Christians are more concerned about the minister's daughter who failed to adhere to her promises rather than supporting the person who suffers because of the painful situation she was experiencing. Arthur, who went through the experience of divorce, confesses that she realized too late that her careless angry outbursts caused emotional damage to her spouse than she realized. She had marriage with the hope that her marriage would last until the death of one of the lovers.

However, she realized too late that her spouse did not make empty promises when he contemplated suicide, and indeed, he committed the horrific act (Arthur 1989: 13-14). The ex-husband could not handle the painful experience of a breaking down marriage and the angry outbursts from her wife. The couple's marriage broke even though they had no intentions of divorce when they married. The author's daughter never confided with the family as to the reasons that led to the breakdown of her marriage. We (parents) could sometimes

listen to her angry outbursts about the deception of Christian men who must never be trusted. This could only mean that her former husband hurt her. She was neither mistaken nor sinful to be angry because Jesus also became angry (Matthew 21:12). However, the problem was how to express anger. It becomes worse when the congregants instead of supporting those who are hurting, instead adopt a judgmental attitude that does more harm than good. The incorrect interpretation of the scriptures strengthens the judgmental attitude of some Christians. The Christians do not hesitate to quote that:

“ For this reason (marriage) a man will leave his father and mother and be united to his wife, and the two will become one flesh, therefore, what God has joined together, let no “man” separate” (Matthew 19:6; Eph. 5:31).

The judgmental attitude fails to recognize or to understand the mission of Jesus which was not to judge the world, but to be the Saviour of the world (John 3: 17). Further, He met the Samaritan woman at her place of need. She was astonished by the attitude of the Jew who asked for a drink from the Samaritan because of the animosity between the two nations (John 4: 9). It will benefit Christians to learn that while holding the Bible in their hands as the basic source of their belief, they should

discover the best way to meet all areas of human needs (Kota 1985:45-46). However, the Christians failed to understand the reasons that caused Jesus to tell the Pharisees that Moses allowed the Israelites to divorce their spouses. The major reason was that the Pharisees respected Moses better than they respected Jesus. They openly declared to be disciples of Moses (John 9:27-29).

The other contributing factor to the pain of divorce is ignorance of the family about the painful experience the divorcees are undergoing. It was not until my daughter divorced that I learnt the emotional pain including the loneliness she experienced because after the separation she kept to herself in her bedroom and did not even attend Sunday worship service. She would remain in her bedroom for long hours. However, the road to healing started when I realized the need to confess my failures. I confessed my failure not only for the times I failed to provide them with a nourished meal, but also the necessary clothing. The author also failed to confess the love I have for my children, but instead I took it for granted that they know that I love them. Finally, in her last year on this world, I failed to encourage her to drink her medication.

The author tried his best to persuade her to drink her medication but failed. He told his daughter that for the sake of her children he was prepared to eat even a grilled frog's liver if that would improve his health in order to be with his children. Her answer was that she could not take such drastic steps because both her parents, who would take care of her son, were still alive. It was months after her death that the meaning of her statement began to make sense.

The researcher should have encouraged his children to open their hearts in order to relate what ever they wanted to tell me. This is because “the capacity for family members to communicate feelings freely and openly with one another is contingent upon trust and commitment” (Balswick and Balswick 2007:31). In other words, free and intimate communication among family members strengthens family ties. The best lesson to be learnt by both pastoral care practitioners and those who had taken a wrong turn in life is that no person is immune from failure. However, the duty of every person is to face failure and continue with life.

The pastoral carers as shepherds of the flock are duty bound to shepherd the flock “Take heed, therefore, to yourselves, and to all the flock, in which the Holy Spirit has made you overseers,

to shepherd the assembly of the Lord and God which he purchased with his own blood.” (Acts 20:28), and not to find fault. While this was continuing, her brother is slowly recovering except the right eye that will never see again. The best thing to result from that injury is that he had never drunk any liquor thereafter and realized that false friends who had since disappeared surrounded him.

5.7. THE DEATH OF THE RESEARCHER’S DAUGHTER.

It was yet again in the evening of May 11, 2006, when death struck in the family. The family was having a quiet time when the phone rang. The voice on the other side broke the news that my daughter (Thabile) had died. She could not tell me my daughter’s last words. The researcher then promised the caller that he would come to the hospital at the earliest possible time that very evening. The researcher’s wife, Maria called the grandson, whose mother’s death had just been announced. She embraced him, and then assured him of our continued support in the same way as when his mother was alive.

The author arrived at the hospital in the company of his neighbours who had offered the use of their car. As they arrived on the bed, her remains were placed inside a plastic bag. He

started by expressing my sorrows for having lost her. Then interceded for both guidance and strength to face the huge task ahead of the family. During that time, my neighbours who are Mr. and Mrs. Eric Sithole (fictitious names) supported me in silence. The words pronounced over the corpse were therapeutic in nature; the patients in that ward listened silently while other concentrated on other things.

The author assured the deceased that no matter what happened we would care for her child, as we did while she was still alive. After signing the necessary documents, we left the ward carrying her belongings. I will always remain grateful to the Sitholes for providing me with transport to and from the hospital. Their offer was in accordance with the African culture where we support one another. On the following Monday morning they went to fetch the corpse from the hospital mortuary to the undertaker's mortuary, to be returned home on Friday afternoon for the burial service on the following day.

5.8. THE BURIAL SERVICE.

As early as seven in the morning people started arriving to pay their last respect on our daughter. One of the ministers started a hymn in preparation for the emotional service of looking at the

corpse for the last time; we then proceeded to the church. The program was designed to educate the audience about the plight of the poverty –stricken ministers’ families and the pain suffered by divorcees. The judgmental attitude of some Christians aggravates the suffering of the divorcees. The author had no intention of going over the whole program as it had progressed during the funeral service. However, only two items that serves the intentions of the research will be highlighted.

The first speaker who both read and commented on the obituary, was a former divorcee who had married two weeks ago after spending more than ten years suffering from the after effects of divorce. He explained that my daughter experience as a divorcee was more painful than the suffering of a widow (Clinebell 1984: 232-233). Mr. Sly Dlamini related his pathetic story about divorce. “The experience of divorce hurt me so much that I tried drowned my sorrow in liquor.” That testimony changed the author’s perceptions that divorce hurts women more than man. He suffered for ten years until he was converted to Christianity again. “The father of the deceased,” continues the speaker “was motivated by the divorce of her daughter to study at the University of Pretoria in order to counsel those who had been hurt by divorce.”

The second speaker, a trained lawyer, Rev. Oswald Modike (fictitious name) introduced himself as a minister's child who had never met the deceased while she was still alive. However, as ministers' children they share the same predicaments of listening to wonderful sermons on the Sunday morning or other Church services, but were disappointed to find no food on the table me on the table after the service. He explained that is was because of the hunger they experienced at his father's home that he decided to study law before engaging in the ministerial studies. Tears were streaming down his face as he spoke. "The hunger we experienced at home will never be duplicated in my family." the majority of ministers' children associates serving God as living in poverty. The speaker explained to the audience how hunger has forced the majority of ministers' children either to develop a negative attitude or to move to other denominations a move that hurts their parents. The service ended and the funeral proceeded to the cemetery. It is worthwhile to mention that my grandson was the first to pour soil into the grave of his mother. His grand father then the other members of the family and friends followed the boy.

His father was supposed to be the first to pour soil into the grave; however, because of reasons best known to him, he decided to stand among the crowds with his family. We returned

home. The author performed the ritual of washing the shovels that were used at the funeral. I used a mixture of cold water, with salt and ashes to sprinkle on the shovels. It was a ceremony to cleanse the minds of the owners rather than the shovels that needed no ritual. The ritual is important because the community believes that the cleansing rituals are helpful to the people who had been bereaved and those whose tools we used (Littlewood 1992:22).

The family retired for the night satisfied that it did the best we could to offer our daughter a well deserving funeral service. Ironically, it is two years since we buried her but she refuses to die in our memories (Mbiti 1969:25).

5.9. A CARING MODEL FOR THE VICTIMS OF ANGER

5.9.1. GUARD AGAINST RESENTMENT.

Resentment seem to be the best way to act against manipulations, the pain of being ridiculed to abandon school and even to the parents who accepted and even preached positively about the destructive that resulted in the families going days on end on empty stomachs. The

ideology is responsible not only for the destruction of individuals but also of families as well.

The dark side of resentment is that it hurts the bearer more than the person being resented. It may happen that the person who offended you has even forgotten his / her mistakes and is continuing with life as if nothing had happened; while the bearer of resentment continues to stew in pains (Warren 2002:28). Hence, the importance of forgiveness. The act of forgiving is a two way process. The parents need to forgive their children because they are not perfect and the children as well should forgive their parents (Balswick and Balswick 2007: 140). The reason forgiveness is needed is that forgiving will heal the wounded Nazarene ministers' families, that are angry because they were fed with the false ideology that poverty is the breeding ground for deep spirituality. Forgiveness will also create a peaceful environment and heal the person who forgave. We are forgiven in order to forgive to enlighten the burden of resentment on us. Forgiveness is a cure that will break the continuing cycle experienced by hurting individuals and families (Balswick and Balswick 2007:35).

5.9.2. Do not worry (Matthew 6:31-33).

Worry is a state of fearfulness and can be tied into a problem or situation, either imagined or real. There is no sharp line of separation between worry and anxiety. The words are often used interchangeably (Wright 1974:51). The poor worry about life, food, or water to drink about clothing the body (Mt. 6:25). The scriptures advise us not to worry but to seek first the kingdom of God and His righteousness and thereafter all the things we need will be given to us (Mt. 6:25, 26, 33).

During the author's final year at the Nazarene Bible College, he decided to plant potatoes in order to have pocket money for the following year. The harvest was excellent and the project becomes prosperous. Instead of complaining about poverty, he did something positive and beneficiary. However, that money could not sustain the family for a long time because of the stipends we were paid at the congregation.

5.9.3. Respect human dignity:

“The crowning act of creation was the human family. God wanted someone to fellowship with, and to live with as son and daughter, to share in the authority to rule” (Munroe2000:2). The fact that humans were created in the image and likeness of God (Genesis 1:27), qualifies people to the concept of human dignity because of the divine image on them. This should apply even if the persons have divorced.

5.10. PRELIMINARY CONCLUSION:

The painful experience of the author’s family was used as a model to demonstrate the need to forgive by the parents whose children had taken a wrong turn in life. Both of the author’s children developed a negative attitude because of the hunger they experience in their home. The divorce of my daughter taught me that no one is beyond the forgiving love of God, and that breaking a promise is not an unforgivable sin. The bible mentions only blaspheme against the Holy Spirit as the only unforgivable sin (Matthew 12:31).

The other lesson he learnt was the importance of postgraduate education. Hence, it became easy to understand as well as to make a distinction between the

African and the Western cultures. The ministry to heal the disappointed and heartbroken person will continue until all body strength had been exhausted.

The next chapter the author will be dealing with the findings of the research, and the recommended topics for further research. It will be whether the aims and objectives of the research were met or not and how the exposing the problem contributed to the awakening of the Nazarene congregations in Soweto. Hence, the divorce and finally the death of the author's daughter were not in vain, because the author will pastorally care those who had been wounded by the very people they loved. She like Stephen although she had died but her life still preaches.

CHAPTER SIX.

6.1. The findings of the research.

The research exposed the falsehood of the philosophy that encourages people to be poor in order to be spiritual giants. The false philosophy emphasized more on heavenly issues while neglecting the daily practical realities. It was the formulation of

the missionaries in order to inflict pain on black ministers. In addition, this was never the official doctrine of the Church of the Nazarene. It is true that people get in touch with spiritual issues, but that does not mean ignoring the daily issues of hunger, diseases, and anxieties about the future. The Christians should be earthly useful instead of being earthly useless. The food that contains low nutritional values only helps the poor to survive. It causes low birth -weight, a disadvantage to start life with a malnourished body. In addition, it contributes to poor performance in school. In addition, lower labour output is experienced (De Beer) co- editor with Swanepoel 2000:10).

6.1.2. Secondly, the poverty – stricken families are vulnerable to numerous infectious sicknesses such as measles. Measles represent one of the most serious and severe disease attacking the poor people in the community. It is a highly infectious disease characterized by fever, mucosal inflammation, skin rashes and the depression of the immune system of the body (Wilson and Ramphela 1989:47).

6.1.3. Poverty made it impossible for the majority of poor citizens of our country to enjoy the advantages of our new modern Constitution that is based on human freedom and dignity, Which also includes the Bill of Rights to protect our freedom

and dignity (Pieterse 2001: 1-3). It was hunger coupled with sermons that are based more on theory about the happenings in the scriptures, which caused animosity between the author and his son Themba that unfolded publicly during a Sunday morning service when he started to avoid a direct contact with the eyes of his father and preacher.

The avoidance of the eye contact was a way of demonstrating his anger (Carter and Minirth 1993:4-5). This was how he reacted to the message that God provide all of our needs (Genesis 22:13-18), he could not accept that statement to be truthful because the practical reality was that the family was suffering through poverty, starvation including living a life that made a mockery about the God of love. There are two valuable lessons that the author learnt from the divorce of my daughter. The first lesson is the painful experience the divorcees suffer. Divorce is a painful experience that torments women more than the death of a husband. (Clinebell 1984:233). The difference is that family members, friends, neighbours and other members of the community surround the widow. On the other hand, the divorcee is lonely and is even rejected by the Christians community who harbours the judgmental attitude.

The second reason that causes divorce to be more painful is the ignorance about the teaching of Jesus concerning divorce. He totally enforced the permanence of the marriage covenant (Matthew 5:32, Luke 16:18).

The completion of the postgraduate studies as a visible proof about the importance of equipping ministers in order to execute their duties effectively (Obeng el at 2000: 19). Moreover, the false philosophy has been proven to be like a blurred photograph that benefits neither the subject on it, nor the associates of the subject (Lewis 2000:57). Paul warned the Colossians to be careful that no deceptive philosophies are used against them (Brown 1968:8).

The research equipped the author on how to deal with animosity both in the family and in the denomination and in society. Secondly, animosity or resentment proved to be self-defeating because it hurts the bearer more the targeted person (Warren 2002:28).

The family relationship began to improve as the result of addressing the practical realities of our daily living, as the author knowledge and the application of pastoral care began to improve. The new relationship caused my son to turn back to

God and the denomination that he hated so much. Moreover, there are denominations that have adopted me as their pastoral care practitioner and marriage officer. This means that I can help other denominations to deal with this issue in a realistic way. The life of my daughter ended when our relationship had started to improve with the result that she had begun to attend church services regularly.

6.2. Findings on the hypothesis.

The poor ministers were determined to stand for what they believed which was that poverty breeds deep spirituality. That belief of the poor ministers was influenced by the three Jewish exiles that defiled the king's decree in Babylon. The king, Nebuchadnezzar, declared that every one should bow and worship the idol he made when a signal was given. However, the person or persons who do not obey the king's orders would be thrown alive at a burning furnace (Daniel 3:4-6). This test made those who believe to address the problems they were facing without confusing the issues with deep spirituality. The three Jews insisted that they were prepared to stand on their decision because the God they serve would deliver them from the hand of the king (Daniel 3: 17-18). The king was thus compelled to have the three thrown into the fierce burning furnace. However, to the amazement of Nebuchadnezzar the

Almighty God did deliver his servants who believed in Him regardless of the personal danger they faced (Daniel 3:2 24-25).

The bravery of the Jewish exiles influenced the poor ministers not to compromise their course because God rewards those who remain faithful to Him regardless of their personal safety.

However determined the poor ministers may be, their faith is based on an incorrect theology. The theology that poverty breeds deep spirituality is false. Moreover, authors have demonstrated that poverty is the breeding ground for diseases, miseries, and anxieties (Wilson and Ramphele 1989: 47).

The author argues that there is no scriptural evidence or support or suggest that those who suffer because of poverty will be co-heirs with Christ in heaven. Matthew 5: - 12 can be misleading and it needs thorough exegesis. This means that poverty or suffering on their own do not enable people to enter heaven.

Hence, the theology of suffering makes the poor Christians “earthly useless and heavenly useful” in addition to the fact that it downplays the reconciliatory death of Christ on the cross where He shared His blood (Colossians 1:20), in order to reconcile humanity and God (2 Corinthians 5:18). The theology of the cross (suffering) always confront life differently.

There are those who would discover too late that they based their faith on a theology that was both false and incorrect. The hypothesis question was that, will the efforts and suffering of ministers be worthless or will it somehow in the end bear some fruits? The hypothesis has engaged the incorrect and false theology in order to expose the falsehood that has not only caused animosity among families, but has also destroyed individuals and families. The onus rests on those who had accepted the false theology to change while there is still time, before they make their family suffer and die. The ministers are faced with a huge but necessary step to change their theology, because poverty is not a blessing. If people believe that starving and having nothing is a blessing, then we do not serve the same God. However, we should discern whether our suffering was a worthwhile or a fruitless exercise (Mc Cauley 1993: 47, 49).

“It is true that churches have failed many a time and will continue to fail, because churches are made up of people who are sinful creatures and are susceptible to fail. However, God is not ready to give up on His people as some of us are doing. We are quick to criticize and condemn. We rule people out of the kingdom because they do not measure up to our image of Christianity (Armstrong 1979: 48-49).

6.3. RECOMMENDATIONS.

The author recommends the following topic for further research:

6.3.1. Why do the poor black ministers in some districts of the Church of the Nazarene still find it hard to engage in the

Tent making ministry in order to support themselves and their families?

6.3.2. Why does the leadership of the Church of the Nazarene ignore the plights of the ministers who live suffering because they are underpaid? Widows are not care for properly the death of the minister. They are expected to vacate the parsonage in order to give space to the next minister without accommodation being provided for them.

6.4. The aims and objectives.

6.4.1. The process of the research shed light to my son, when I started this false philosophy that poverty breeds deep

spiritual giants. This process helped my son to stop drinking. His faith started to be strengthened.

When my daughter realized that her marriage had broke down, she returned home. Although it took years but she died have reconciled with her parents.

6.4.2. The false ideology has no scriptural support. The author could find no scriptures that support the theory of poverty breeding spiritual giants, and the socio –economic consideration caused some poor frequent rubbish dumps in order to find edibles for both themselves and their families.

6.4.3. The double standard of missionaries earning huge salaries while black ministers are starving demonstrates the dark side of the Western Oriented Christianity. In addition, it further challenge the Western orientated Christianity to be sensitive to the needs of others and loves the other persons as they love themselves.

They should be aware that a person cannot claim to love God while failing to love one’s neighbour (1 John. 4:20). In addition, they should accept that saving souls is the first

step but it is not enough. Concern for the whole person is essential. Loving your neighbour means becoming involved with people's health, welfare and human dignity including the person we despise (Wagner 1984:28).

CHAPTER SEVEN.

APPENDICES.

7.1. APPENDIX A.

The questionnaires that were sent to ministers and their children.

The University of Pretoria.

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Research by Rev. Bhekinkosi S. Sibanyoni.

Title of the research;

False philosophy that poverty breeds deep spirituality.

1. Purpose of study.

1.1 To highlight the dangers resulting from accepting this ideology.

1.2 To introduce a methodology of caring pastorally the victims of this ideology.

1.3 To encourage the culture of tertiary education.

2. Participants will be given a form to study then answer the questions.

3. Confidentiality will be maintained and explained to the participants the information will be destroyed after the research has been completed.

3.1. No congregation's name will be mentioned.

3.2. Fictitious names will be used to protect the identity of the Participants.

3.3. The location of each participant will be disguised should the Need arises.

3.4. Participant's benefits will be healing their hurts resulting From telling their painful incidents.

3.5. Participants will have to sign a consent form. Sample below.

I..... I.D.....

Has voluntarily participated to this research. The objectives had been explained to me.

Signature:

Date.

PhD research questions on Poverty.

1. Do you believe that poverty breeds deep spirituality? Why?
2. Is there any scriptural evidence to support the theory that poor ministers are deeply spiritual?
3. Did Jesus encourage / support the poverty theory?
4. Any experience you might share on the effects of poverty.

Note: your contribution will be treated confidentially.

By. Bhekinkosi S. Sibanyoni.

7.1. Appendix B.

The paper was presented by the Rev. E. Litswele at the all Africa Nazarene conference (March 2002) and has been quoted by the author in the research.

CHURCH OWNERSHIP.

One of the many choruses I learned many years ago in our Nazarene world Missionary Society service is:

Masiqhube kanye kanye umsebenzi we Nkosi

Masiqhube kanye umsebenzi we Nkosi

Owami, umsebenzi, owakho, umsebenzi

We Nkosi, umsebenzi.

The meaning of this in English is:

Let us do the work of the Lord together,

It is my work, it is your work, and it is the Lord's work

The missionaries taught us this chorus and, the message of the music was to help us understand that missionaries and we nationals were the

church and that we were co-workers with God. This was an attempt to teach us that our responsibility, as the church of the Nazarene in Africa, was to spread the gospel, not only on the African continent, but also on the rest of the world.

Secondly, the message of the chorus is that nationals and we missionaries are one in Christ. The words kanye kanye mean working together in one accord that is God, missionaries and nationals. One Regional Departmental Coordinators who said we need to recently highlighted the need for this unity: Promote the awareness and reality of ‘workers together with Christ’ – not ‘missionaries versus nationals’ or ‘us versus them’ – this antagonism of spirit is highly destructive to the unity and harmony of the region.” This is what Jesus Christ prayed for when he said:

*My prayer is not for them alone. I pray also for those
Who will believe in me through their message, that all
Of them may be one, Father, just as you are in me and
I am in you. May they also be in us so that the world
May believe that you have sent me. I have given them
The glory that you gave me, that they may be one as we
Are one: I in them and you in me. May they be brought
To complete unity to let the world know that you have
Sent me and have loved them even as you have loved me.*

(John 17:20-23).

The unity between the missionaries and the nationals is easily seen when missionaries come and live among the nationals, speak their languages and become acquainted with their culture. The bonding that takes place between the two is very important foundation of the ownership we are talking about. This bonding provides an opportunity for mutual ownership. The missionaries “own” the nationals and the nationals “own” the missionaries and the work God had called them to do.

This is what Jesus did. I see him as a great missionary who came from heaven to his great mission field – the lost world. Describing how he came to us, the Apostle Paul says:

Who, being in very nature with God, did not consider Equality with God something to be grasped, but made Himself nothing taking the very nature of a servant, Being made in human likeness. And being found in Appearance as a man, he humbled himself and Became obedient to death – even death on a cross.

St. John who says expresses the same thought:

The word became flesh and lived for a while among Us. We have seen his glory, the glory of the one and Only Son, who came from the Father, full of grace and Truth. (John 1:14). N.I.V.

Jesus' missionary career or earthly ministry, as we called it, was for a limited time. He lived here on earth for thirty-three years and six months. He had a mission and his mission statement was "For the Son of man came to seek and to save what was lost." Luke (19:10) N.I.V. The urgency of his calling is seen in his words: "As long as it is day, we must do the work of him who sent me. Night is coming when no one can work. While I am in the world, I am the light of the world." (John 9:4).

In that short period of his ministry, Jesus prepared his followers and placed the great responsibility of seeking and finding the lost on their shoulders. After teaching, training and equipping them, he had full confidence in them and he delegated his work to them. His mission became their mission and they fully owned it. He told them "As the Father has sent me, so I send you." (John 20:21) N.I.V. He commissioned them:

As a missionary, Paul followed the steps of Jesus in his missionary work. He knew that his work was to be done in a short period, for his

night was also coming when he could not work. After establishing the work in Asia Minor and Europe, Paul mentored Timothy, Titus, Philemon, Epaphroditus, Epaphras and many others. Paul did not stay long in the new churches he started; he delegated the responsibility of work to his disciples and they in turn fully owned it. His presence and support to these churches was through his writings. The letters he sent to these established churches and pastors formed a very good distance theological education system.

The sending church in Jerusalem and Antioch owned the mission field, but as soon as churches on the mission field were established and fully owned by the nationals themselves, the mission field in Asia Minor and Europe ceased to be a mission field and it became a regular church. When Paul, their former missionary, was in need, the Philippians church sent their pastor Epaphroditus, to give him supplies and gifts from their local church. (Phlp.4:10-20). The Philippians did not ask or expect the Jerusalem or Antioch church to do this. They knew that this was their work and they owned the responsibility of supporting themselves and their former missionary.

One other good example of full ownership and self – support is demonstrated by the churches Paul established on his mission field Macedonia and Achaia. He was travelling from these Gentile

churches carrying their contributions to the ‘Mother church’ in Jerusalem. About these churches, he writes that:

For Macedonia and Achaia were pleased to contribute for the poor among the saints in Jerusalem.

They were pleased to do it, and indeed they owe it them.

For if the Gentiles have shared in the Jews’ spiritual Blessings, they owe it to the Jews to share with them Their material blessings (Romans 15:26).

The level of maturity, self – support, responsibility and church ownership demonstrated by the Macedonian and Achaean churches is beautifully described in II Corinthians chapters 8 and 9 where Paul highly commends their generosity. He writes:

“And now, brother, we want you to know about the grace That God has given the Macedonian churches. Out of the Most severe trial, their overflowing joy and their extreme Poverty welled up in rich generosity.”

“For I testify that they Gave as much as they were able and Even beyond their ability. Entirely on their own, they urgently Pleaded with us for the privilege of sharing in this service to The saints and they did not do as we expected, but they gave

Themselves first to the Lord and then to us in keeping with Good's will." (II Corinthians 8:1-5) N.I.V.

The person who was responsible for leading these Macedonian churches "to excel in this grace giving" (8:7) was Titus, the man Paul calls "my partner and fellow among you" (8:23). This was one of the men Missionary Paul mentored and then delegated the responsibility of leading the gentile churches to him.

Now, there are some principles and methodologies we should have learnt or, I should say, we should learn from Jesus Christ and from St.Paul. First, Jesus came as a missionary from heaven and he emptied himself, left his glory, and came to us with his holiness and divine love only. Humanity supplied him with his body and his human existence was just like ours. He "owned" us and we "owned" him. Had he brought his heavenly glory, it would have been difficult for us to accept him or come close to him.

One of the things that make it difficult for nationals to fully own the missionaries and the work they do is the glory they bring along with them to the mission field. The disparities between missionaries and nationals make it difficult for the two parties to accept and own each other comfortably. Positively speaking, the "glory" of the American dollar has been and

Continues to be a tremendous blessing to the mission field and we thank God for the generosity of our Mother church in the west. But negatively speaking, I must say that the dollar has been to us, in some way, a blessing with a shadowy side.

When Paul, in acts 20:13-36, delegated the responsibility of the Ephesians church to the local elders and gave them full ownership of the work, he concluded his moving speech by reminding them of the following words of Jesus: “It is more blessed to give than to receive.” (Acts 20:35). N.I.V.

The truth of the matter is:

- (a) The giving church, in our case, the mother church in North America, is more blessed; and the receiving mission field (nationals) is less blessed.
- (b) The giving church owns and controls; the receiving mission Is owned and controlled.
- (c) The giving church is self – supporting; the receiving mission Is dependent.
- (d) The giving church receives the asking budget submitted to it By the asking mission field.

The above unfortunate “Us and Them” scenario has been going on for a long time on Africa South field. Nazarene missionaries started work in Swaziland in 1910 and 1919 here in South Africa. Soon it will be 100 years, at least in Swaziland and RSA, and we have still not reached our full ownership and self-sufficiency in the area of church finance and administration.

The ownership, self – support, or self-sufficiency should be an indigenous one. The living standard or the economic support system of the church of the Nazarene in Africa should be contextualised. The continued presence of North American missionaries on a mission field results in two different support systems which make the missionaries’ standard of living much higher and better than the nationals. The disparities that exist due to these two support systems are a growing concern among our Nationals who are now working together with missionaries.

At our recent Africa Nazarene Colleges Association (A.N.C.A.) meeting held at Nazarene Good News Convention Centre (G.N.C.C.) toward the end of last year, our Mozambican Fellow workers shared with me their concern and frustration. They told me their story with the hope that I, when I take the office of Assistance Regional Director, would be able to help them. Their concern was that

missionaries in their country are refusing them free access into the missionaries' homes. All I did at the time was just listening to them.

A few weeks ago their Field Director, Rev. Eugenio Duarte, came to my office, echoed what the Mozambican nationals told me, and asked for help. He said that the nationals come to the house when the missionary family is having their meals and their visit creates some inconvenience which makes both the nationals and the missionaries unhappy. The story almost sounded like the hungry nationals come to visit the missionaries so they could get food.

I told Brother Duarte that the real cause of the problem, as I saw it, was the two different support systems, one for missionaries and the other for nationals we allow to be put side by side. Here we see those who have living and supervising those who do not have or have little. I told Duarte that the best thing to do is to train nationals and let them go and work amongst their people with whom they have the same standard of living.

The missionary, maintaining his higher standard of living and support system, could give spiritual, moral and administrative support and guidance from a distance just as St. Paul, the great missionary, did.

Presented by Enock Litswele

Africa Regional Advisory Council, March 2002.

7.1. Appendix C.

The paper was presented by the Rev. W. Motaung at the all Africa Nazarene conference (Nov.5-9 2003) and has been quoted by the author at this research.

GREAT COMMISSION: A SOCIO - ETHICAL COMMENT.

Context.

It is within this world – context the church of the Nazarene seeks to live and concretize the great Commission. Until now, the denomination has understood the Great Commission as God’s expression of his love for the lost and seeking to save them from a life of sin. Sin, in this view, is personalized individual behaviour such as adultery, theft. Drunkenness, murder, etc. Salvation is understood in terms of personalized decision to forsake that kind of life and follow Jesus. The missionary and evangelistic efforts of the denomination have been largely based on this understanding of the Great Commission.

Success

It is that belief that accounts for the tremendous advances of the church of the Nazarene in her world missionary efforts. The reality that this denomination is continuing to advance into new world areas when others are scaling their missionary activity down is enough to underline the previous point. Due credit befits the denomination for remaining steadfastly focused on what she regards as the primary mission of her existence.

Failure

It appears as though it has been difficult for the church of the Nazarene to define sin in broader terms. Understanding sin in socio – economic and political structural terms has thus been foreign in the preaching and conduct of the Nazarene evangelists and church planters. On the contrary, they have seen it fitting to understand and define sin a narrow sense.

It is true, however, that as the church of the Nazarene advances across the world, and it is coming into contact with serious structural and social challenges which beset the people they are trying to win for Christ. This is true not only around the world but also in this continent.

Paragraph 904.5 of the Manual of the church of the Nazarene says that holiness should drive Christians towards the creation of a more just and equitable society and world. Judging from the priorities of the church of the Nazarene, it would appear as though the denomination has opted to leave that challenge to individual choice. The church of the Nazarene seems to have deliberately forgotten to create a denominational strategy and programmed to concretize this challenge as set out in the Manual. I want to submit that, in taking this route, the church of the Nazarene has gambled with an opportunity of proclaiming a holistic and truly liberating gospel. She settled for an emaciated gospel. This is the gospel of the spirit only that is accompanied by handouts that entrench dependency and eternal slavery.

A perfect illustration of this is found in South Africa. When the denomination advanced into this southern part of the continent nearly a hundred years ago, the superstructure of an evil socio- economic and political system was being erected in this country. The reaction of the church to such structural and systematic sin was a laud silence and an attempt to pretend that it was not happening. This position crystallized in the early 1970s when this denomination withdrew from the World Council of Churches, because the council was accused by some supplying the world with guns rather than bibles through its program to combat racism.

Perhaps one could understand the reluctance of missionaries to engage in matters socio –political because they did not directly disadvantage and affect them. What is unforgivable is that they displayed the American arrogance – the right to decide for others what is good and what is not good for them. In this context, they forbade anyone within the church membership to challenge the apartheid sin. Space does not permit for a list of instances to substantiate the foregoing point.

In one of his works, William Barclay observed that it is fairly safe to talk about God and angels in heaven. It becomes dangerous when you begin to talk about people on earth. This aptly captures what I consider to be the fundamental motivation behind the non – involvement stance of the church of the Nazarene in matters that border on genuine social concerns. The church of the Nazarene has chosen the easy way out – to supply bandages for wounds inflicted by unjust socio – political structures, rather than confront, challenge, change and remove them.

Betrayal

The conspicuous silence of the church of the Nazarene in the face of such gross social sinning is a betrayal to the black membership of the denomination and to black people in general. The church of the

Nazarene proved that she was so accustomed to affluence and comfort to the point that she lacked the capacity to understand oppression, let alone to deliberately acknowledge or talk about it. In taking this route, she thought that she was remaining neutral in the face of challenging questions of the day.

However, she was blind to the fact that, in this world, you cannot be neutral, more importantly theology cannot be neutral. You side with either the powerful or the powerless. Unfortunately, the church of the Nazarene sided with the powerful and affluent. This is also illustrated by the reality that her missionaries who came into the country to work among black people lived in white areas in town, not in the townships where their constituency was found. This poses serious incarnation

(Service) questions. It is no wonder that among stories of goodness told about God's servants, there are also narratives about missionaries who behaved like some white South Africans in their treatment of black people.

By Walter Motaung, pastor – Orlando church of the Nazarene.
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