

## CHAPTER SEVEN

### EVALUATION AND RECOMMENDATIONS

#### 7.1. Introduction

Wherever the concepts of transformation, development and healing are being engaged there is need to acknowledge that there is a context in the background. All these happen in certain context and certain society although the ramifications can involve global village. It is the case of Vhembe, as a society at large, that is under scrutiny with the three churches involved. Sociologists have described society in diverse ways but in here we shall involve the homiletical pastoral perspective. People need to view transformation from a Preacher's point of view that, to change the society we need to change the individual. To develop the society, we need to develop the individual and to heal the society we need to heal the individual. The researcher perceives no other competent dimension than the Preacher who begins from inside out in the phenomenon under study.

#### 7.2. Evaluation of homilies in churches in rural Venda.

The research report here in has attempted to answer the question what role has the Preacher got with regard to transformation, development and the healing of the human society. The beginnings of human kind according to scripture and not according to the constructionist view of scientists. The brief covering of beginnings of civilization and development from the classic times a touch on the Sumerian, Greeks and Romans their contribution to modern western civilization in which the Christian Preacher is very much a part of. The methodology used to tackle the research was qualitative and quantitative and sampling 10 persons from each of the church where the empirical study was carried out. Though in essence the actual findings were 10 the Tshigubu church members, 11 were the Lutheran Church members and six were Calvary Christian Church members. Can one conclusively sideline the Preacher from the phenomenon under study?

The mindset change, the paradigm shift and the therapeutic ethos created by the phenomenon is critical to development. The sidelining of rural areas from the main platform of development is a sidelining of the Preacher and his homilies. The scope of the research is to unearth from the preachers, of gone by times and some contemporary; namely John Chrysostom, Martin Lloyd Jones and Billy Graham on their own contribution to the concepts transformation, development and the healing of the human society. The preachers are engaged and compared in relation with the concepts understudy. The investigation and research on the phenomenon also look at three churches namely;

1. **The Tshigubu Church** which is an African independent Church at Vhufuli, The Tshigubu church findings show that every Sunday there is a homily and when related to the concepts under investigation namely transformation, development healing it is found and deduced that transformation is only understood strictly spiritual term, the linking of the theological understanding to the praxis is a missing link. The theory is to result into action. The Derscate, dichotomy seems to be working out. There is a separation of spiritual and mundane. The message of the pulpit must effect transformation and development in concrete terms the produces healing in form of satisfaction of needs for the individual and community. In this case study the finding show a lack of concretization of homily into the improvement of the lives of the hearers.
2. **The Lutheran church** in Ha- Luvhimbi area at Georgenholtz mission from the reformation Church. The findings about homilies at Ha Luvhimbi Lutheran, shows that every Sunday there is a homily preached, but to the effect on the concepts under study namely; transformation, development and healing. The discovery, shows that there also is a delink between the spiritual and the physical and this results into homilies that have little effect on the transformation and development. This chasm is a mindset issue that need the rural preacher to impress him/ her that her/ his is to be a holistic message the save the person in totality, human beings must be helped to progress and change for the better.

The Lutheran which is a reformation Church has a rich history and theology of transformation, but yet when development is brought into picture there is a delinking that has taken place. There is a strong sense of salvation and liberation of the soul, but no proper way to handle development from its homiletical view. It becomes, prudent to surmise that the introducers of the gospel to rural Africa reserved this part of the gospel for the western world and not for rural Africa. Thus, producing an imbalance in presenting the of the holistic gospel approach. Jesus came that we might have life to the full.

In our rural context and some urban centre with especially among the urban poor, there is an abundance of poverty, underdevelopment, ignorance, disease, illiteracy, unemployment and hunger and many other vices. It is in this context that transformational, developmental and healing gospel homilies have to bring hope. Hope is the only way the poor can remain sane in the insane world which moving like a roller coaster. The Preacher has the gospel of the Lord who is the hope of glory.

### 3. **The Calvary Christian Church** from the Charismatic Church.

The Charismatic Calvary can be envisioned as having a holistic approach to transformation, development and healing although on development the personal aspect of development is emphasized above the societal development. They argue that if you develop an individual, you will subsequently develop the nation. Their homily centers around transformation as in rebirth, development as in personal growth and development perse is not directly addressed. It warrant one to conclude like in the above that development is a farfetched subject in most of our rural Churches as it is deemed to be a worldly and ungodly phenomenon. Although it is verbally acknowledged, but practically, it is denied and relegated to be an earthly portfolio, of political terrain category with no godly relevance. They highly value the homily as for them the equipping, empowering, healing, transformation and development of the individual happens through the homilies.

The churches are compared with regard to their understanding of the phenomenon and their contribution. The key to transformation is the message of the homilies delivered by the Preacher. The development as regard to releasing , unfolding the hidden potential in people changing inhibiting mind frames or mindsets that are stumbling blocks to development and change that results into a healed society. The researcher has analyzed the data from the data presented (see the tables), after looking at the responses of persons interviewed from their respective Churches. The hermeneutical understanding which is derived from the research is the knowledge gap that was missing and the research validated the problematization of the quest.

The context of the Preacher is located in Venda, so a brief history of the kingdoms of Venda and the sub chief's and how the relevance of roots is to the subject of transformation, development and healing of the society. The question of rural transformation and development are critical to the role of rural Preacher and the urban Preacher as well.

### **7.3. Summary of Chapters**

The methods used in this research are qualitative and quantitative employing questionnaires, interviews, literary works, journals and engaging case studies of three Churches namely: Cavalry Christian Church representing affluent congregation at Lwomondo, Lutheran Georegonenholtz at ha- Luvhimbi in ha Tshivhase-Thohoyandou representing middle class and an African independent Church in rural area among poor Vhufuli of Tshigubu Church. The sampling of the ten (10) members from each of the named Churches above and the data collected tabulated verbatim. Probing questions through questionnaires are in appendix A. All these Churches are in the context of Venda Vhembe district, in Limpopo. South Africa. The comparison in the doctrinal position is checked out as whether it has a bearing on impacting the phenomenon under investigation. The analysis of data and interpretation is done in order to find out whether the assumptions are proven true or falsified in the process of investigation. The findings are for the benefit of the body of Christ at large, the government at local level and globally to grant insights that can make homiletics a transformational, a developmental and a healing tool to human society (*Chapter 2*).

The theory of the origin of humans has the biblical source and modern human scientific constructionist origins. In this research a biblical outlook of human origins is of utter importance as it link humankind to a Godly decree to have them *work the earth* and *take care of it*. Transformation, development and healing of society are concepts that are linked to human civilization; from classic times and, are well placed in the field of pastoral care and practical theology. Homilies which are pivotal to the phenomenon under study as they function for motivation to integrate the preacher other than side-lining him in the quest for the phenomenon in the research. The whole gospel is all embracing in its nature, which is a message that is linked historically to Jesus, the disciples, Paul and his colleagues and is the same old story of Jesus saving love. The Parousia message was misquoted as “to mean stopping to work, for Jesus is coming soon”. Paul corrected the Thessalonians that “If a man will not work, he shall not eat” (2Thessolonians 3:10), so the second coming of Jesus is a motivation for transformation, development and healing of society. The working and caring for the earth is a God given mandate (Chapter 3).

In order to show unequivocally, the pivotal role of the Preacher in the phenomenon under study, three case studies of Preachers: John Chrysostom of Antioch (347-407 A.D), Martyn Lloyd Jones of Cadiff, South Wales (1899-1981) and Billy Graham of North Carolina (1918- ) are briefly chronicled to showcase their contribution to the subject under study (Chapter 4).

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

Research findings and data analysis of the Tshigibu Church, Lutheran Church and Calvary Church was analyzed and hermeneutically interpreted (*Chapter 5*).

The concept of transformation is one of the key one as it denotes change or movement that transpired in the formation. When we say transformer we imply a change bringer and a change agent. The theological term for godly intervention in the old lives *of* people

being changed into new ones is known as *regeneration*. This entails that, '*the old has gone, and the new has come!*'(2 Cor 5:17). In this research, the Preacher has been looked at as the transformer of society using homilies to impact change. The renewal and salvation, as the Holy Spirit does in regenerating an unsaved heart. Renewal and spiritual growth is the process in which one is becoming conformed to the image of Christ. The transformation almost instantaneously links to development, which is defined as a gradual unfolding of something. It also means gradual advance or growth through progressive changes. Development thus, is defined as a multivariate process of quantitative and qualitative change that may not be measurable in term or cardinality.

Theology is the queen of the sciences and a mother of all learning. To deny it a chance in developmental issues, is to block the releasing of people opportunity to unlock the mindset that Christian gospel can manage so well. Almost all the prominent scientists and physicists got inspiration from the Bible in order to formulate scientific principles. God formed humankind to transform the earth and to develop it. The redeemer appears among human beings with His hands stretched out to our misery and need, offering both salvation and healing' (Simpson, 1915:9). The Preacher, who is the healer's hands, is key to true healing in Hebrewic words, *chalah, shub, Rafa* meaning revive, restore, healer/physician, respectively. The act is carried out by the intervention of holy men who possess the gift of healing which is given by the Holy Spirit. In urban areas, institutional medical care is, on the other hand, accepted as long as it is accompanied by prayer.

The Venda contextual Royal houses of Ramabulana, Tshivhase and Mphaphuli and other smaller chiefs, the Preacher in the context with regard the phenomenon under this research. The revisit of the Bantustan Homeland policy the ensuing separate development that underdeveloped rural South Africa and inhibited radical transformation and societal healing. The view of education that disempowered and only perpetuates the will of the strong colonial masters and their underdevelopment policies which were meant to always keep the peripheral rural areas perpetually sidelined and under developed. (*Chapter 6*)  
The evaluation, conclusion and recommendations to Churches, to the Government and to the Universities and Colleges, Summary of chapters (*Chapter 7*)

## 7.4. Recommendations

The researcher recommends to the Churches, the Government, Universities and Colleges the following:

### 7.4.1. To the Churches

The role of the Preacher and his/her homilies remains the custody of the Church and above all the homilies and preaching on transformation, development and healing of society are the core business of the preacher.

- It is important for Churches to relook and revisit through their homilies by emphasizing on transformation, development and healing of society especially in the rural areas that are always sidelined have a tendency be forgotten by the major cities. The Lord of lords and the King of kings has given a mandate *to work it and take care of it*. The negation of transformative, developmental and therapeutic homilies is an omission of a critical role of the Preacher. The majority of Churches in rural areas need to be awakened to this facet of the gospel imperative to have homilies that are societal transformative, developmental and therapeutic in outlook, which is not featuring prominently as at now.
- The Churches in villages of rural areas have a duty to play in uplifting their own communities in spear heading the transformation, development and healing agenda in their communities. The Preachers in these villages should look at the gospel and its hermeneutical imperatives to champion the phenomenon.
- The fact that reality shows the lack of roads, water, proper schools, electricity, houses, and clinics in our communities and a glaring underdevelopment. It is the onus of the Church to have a paradigm shift and revisit how faithful is the Church in bearing the torch of transformation, development and healing in order to banish, reduce the plight of under development since we are having the life changing, progressive and healing gospel.

As much as the recommendations are to the Churches at large and globally, but the major focus is on the Churches and the context of Venda, wherein you find several hundreds of Churches if not thousands and majority in the rural villages. In Ha- Tshivhase alone there is a gathering before the King once a year more than two hundred Churches come and register affiliation and this is not all Churches, but just some. One can surmise that all the other areas of Venda also have many village Churches which are un-documented but when conscientized can be a transformational, developmental and therapeutic tool in Venda and other rural communities in South Africa. The Preachers love the Lord but the holistic gospel is being overlooked. The Preachers need to take their critical role seriously in order to heal the land through transformation and development. The Lord God has given a mandate *to work it and take care of the earth* on his behalf, it is His earth and humans are custodians on stewardship basis.

#### **7.4.2. To the Government**

The Preacher honors God by helping the nation to see that righteousness exalts the nation and blessed is a nation whose God is the Lord. In every nation, government is the spear heading machinery when it comes to transformational, developmental, and therapeutic issues. Even in creating an atmosphere where the Preacher is included in the brainstorming and developmental strategic planning. The rural areas are economically disempowered as they normally far away from civilization and from the hub and crucible of where things happen in the cities.

- The role of government should be to create an enabling environment where the centers of power and wealth can make deliberate programs that brings balance of power, that the peripherals are not disadvantaged more. The wealth of the nation must be shared with rural areas in mind as critical partner in nation building. Modern development sometimes changes the surrounding environment and never touches the inner person or people concern. Subsequently, creating an inner emptiness that can only be filled in touching soul or spirit which only the Preacher can be able through homilies. The Preacher can bridge the chasm soul and physical and the earthly and



the heavenly. The Preacher is the mouthpiece of the poor and disabled and the rural majority that are most times forgotten in developmental issues.

- The holistic need of a person must be considered by government as the needs of people are concretized into daily reality than empty promises that have no meaningful bearing on daily living. The rural areas are areas of agriculture and to empower through paradigm shift and mindset changing through the Preacher inside out method towards transformation and development resulting societal healing. Governments, especially on the continent of Africa, historically, operates on borrowed capitalistic systems that by nature advantage the bigger cities at the expense of rural areas as they are profit oriented. The government at times can have good policies favoring rural development, but until a buy in from the multinational co-operations to deliberately commit financially to engage rural communities for transformation and development, majority of rural communities needs, shall remain a dream.
- Against all the challenges that are biased against rural investment for development, let Government champion the cause for rural development as it can stop the urban drift frenzy. Rural villages that have wealth in their soils like rich minerals ,diamond, platinum and other natural resources, allow the multinational co-operations that exploit them to share with the communities that are in the surrounding areas. It is paradoxical to have a rich country with poor people whose wealth has been legally plundered as the locals have no mineral rights which have been hijacked by the strong and powerful. Let the ploughing back to rural communities be encouraged as it can transform, develop and heal the communities concern.

#### **7.4.3. To the University and Colleges**

- The universities, colleges and other institutions of learning are to put up deliberate programs that involve the Preacher and Churches to be part of their

developmental curriculum. Instead of sideline the Church as non developmental it must be recognized that the Preacher and the institution he/she stands for, the Church is the conscience of society.

- The Preacher and the colleges involvement in the taking care and working it (the earth) is the role which is interdisciplinary, it can be harnessed properly, expedite the process of transformation, development and healing of human society.
- The curriculum must be developed to encourage rural transformation, development and healing. A mindset shift in the majority of the graduates, that favours the peripheral areas that need uplifting them to become thriving centers of excellence and progress.

## **7.5. Conclusion**

The role of the Preacher as it has been shown in this dissertation is that he/she is critical to transformation, development and healing of society. The traditionally held view of the Preacher being side lined and taken only to concentrate on heavenly issues is the misunderstanding of the holistic gospel of Christ, who came that they might have life and life to the full (John 10:10). God formed man for the work of transforming the earth and developing it for the better in order to heal it from the ravages of the fall and its depravity. The Preacher and the homilies are critical to the transformation, development and healing of society agenda. The African Independent Church, the Lutheran Church and the charismatic Church paralleled with three Preachers John Chrysostom, Martyn Lloyd Jones and Billy Graham; the motivation being to prove that the Preacher is critical to civilization, transformation, and development and healing of human society.

John Chrysostom built hospitals for the sick and houses for visitors and strangers to stay as they visit the city. He also had a heart for the poor and disabled. Billy Graham Preached a life changing gospel even criminal turned to the transforming gospel. Martyn Lloyd Jones preached the uncompromising gospel and in the testing times of war and

influenced many for changing gospel. He was a physician who turned into a Preacher and God used him greatly.

Homilies when handed over to the Spirit of the living God have the transforming, developing and healing gospel. During the times of war, he preached the gospel of hope that sustained many a weary souls. The Preacher and his homilies have a critical role to play in the transformation, development and healing of society in rural areas and specifically in Venda. The findings show that as much as the gospel is preached in Venda the majority of the Preachers concentrate on saving the soul, which is good, but leaves the working it and caring for it (the earth) in shambles. The solution is to preach the holistic gospel and be multi faceted and multidisciplinary in approaching the concepts of transformation, development and healing of society.