TITLE

INTERRACIAL CONLFICT AND DEVELOPING AN INCLUSIVE MISSIONAL CONGREGATION: ENNERDALE METHODIST CHURCH

A practical-theological approach

By

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ABSTRACT

The researcher's congregation, situated in Ennerdale suburb of Johannesburg, South Africa, consisted of coloured people and black people, at the time he assumed responsibility for that congregation (in 2013). As at the of date writing (2015), this congregation experience interracial conflict.

This thesis seeks to answer the question of interracial conflict. The dissertation follows Osmer's fourfold questions into the task of practical theology: what is going on? Why is it going on? What ought to be going on? And how are we responding?

Theoretical chapters look at:

1. How interracial conflict impacted on the Methodist church at Ennerdale?
2. What is the cause of interracial conflict?
3. Theoretical chapter focus on the extent of interracial conflict on the Ennerdale congregation of the MCSA; the causes of interracial conflict and building up of a missional, local church. The research takes an empirical form, especially looking at the relationship between coloured and black people. This empirical work investigated: differences of languages, two different worship styles and the socio-economic backgrounds of the two races that are involved in the conflict. These are indeed serious post-apartheid challenges.
   Building up a missional local church as a ministry aimed at continuing reformation within the congregation.

The empirical study which form part of this thesis explores the correlation, amongst the coloured people and black people at the writer's congregation.

- Differences of languages is one of the challenges facing this congregation
- Second challenge is two different style of worship
- Third challenge is their socio-economic backgrounds

Analysis of the results:

Based on chapter one, two and the interview respondents, this congregation may have to change from not only understanding and appreciating their cultural identity but even more their identity in Christ. The need for transformation is a must in line with the congregation's identity in Christ and not in line with its understanding of its cultural identity.

Building meaningful relationship that transcend racism, sexism and all other forms of discrimination. Call for new mind-set and attitude, new items for the agenda, renewed relationship and new vision. Commitment to be one so that the world may believe. Taking an approach of collaborating – to work together, have a purposeful relationship in which all parties strategically chose to cooperate in order to achieve shared objectives.

KEY TERMS

Apartheid – It was a system of institutionalised racial segregation and discrimination that existed in South Africa

Black people – is a term used in certain countries, often in socially based system of racial classification or ethnicity, to describe persons who are perceived to be dark-skinned compared to other given population

Coloured people – they are a multiracial ethnic group native to Southern Africa who have ancestry from various populations inhabiting the region

Racialised identity – the social construction of racial identity can be referred to a sense of group or collective identity based on one's perception that he or she shares a common heritage with a particular racial group

Cultural heritage – an expression of the ways of living developed by passed on from generation to generation, including customs, practices, places, objects, etc.

Practical theology – an academic discipline that examines and reflects on religious practices in order to understand the theology that is enacted in those practices.

Kerygma – the preaching or proclamation of the Christian gospel

Diakonia – the Greek word diakonia means service among others, and has its roots in the Christian scriptures

Koinonia – Christian fellowship or communion, with God or more commonly, with fellow Christians

Reconciliation – a situation in which two people or groups of people become friendly again after they have argued

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CHAPTER 1

Moving towards a fast growing, post-apartheid democratic South Africa, the challenges facing us from interracial conflict, socio-economic background, racial identity and cultural heritages.

1.1 What do I want to research?

The Ennerdale Methodist church was established in 1927 and dedicated in 1949. The congregation originally consisted of coloured people, mainly Afrikaans- and English-speaking, and a handful of black people. After the 1994 elections and change of government, however, a lot of black people came to Ennerdale from different areas around, Soweto, Vaal, Sebokeng, Vereeniging and other places. They formed new churches in shacks, moved to a school, and their numbers grew quickly. The minister then brought them in to join the other members at the coloured congregation.

The black people of the Ennerdale Methodist Church share similar backgrounds in the sense that these communities face high levels of unemployment, poverty, overcrowding, violence, crime and were previously disenfranchised under apartheid rule. 'Black people' is a generic term which refers to African, coloured and Indian people who were not South African citizens prior to 27th April 1994 (New ICT BEE definition for 'Black People'). However, their backgrounds are diverse in respect of 'socially constructed difference' along 'racialized identities', 'cultural heritage' and 'language'.

Over the years, until recently, the coloured and black people of the Ennerdale Methodist Church shared the same building and facilities without regard to the ethnic differences between them. Despite coming from different racial backgrounds, they shared the same faith, worshipping together at the Methodist Church of Southern Africa. In recent times, however, the Church has been experiencing interracial conflict, the fundamental basis of which seems to derive from differences in socio-economic background, language and style of worship.

The coloured community is said to be claiming that the building and facilities of the church belong to them, because they are 'carrying' the blacks financially. Socio-economic factors as

well as language differences, different worship styles and ownership of the church building. All these are divisive indeed and derive from the apartheid. Also claims that blacks always left the church building dirty. Black people have their own traditional, African style of worship, which includes the beating of drums and the wearing of uniforms.

Ennerdale and the informal settlements around it share similar backgrounds in the sense that these communities face high levels of unemployment, poverty, overcrowding and violent crime, and consist of people who were previously disenfranchised under apartheid rule. However, their backgrounds are diverse in respect of socially constructed differences along racialised identities, and their different kinds of cultural heritage.

1.1.2 **Socially constructed differences**

One of the ground-breaking books relating to the dimension of socially constructed differences along racialised identities is Peter Berger and Thomas Luckman's "*The social construction of reality" (1966).*

They write that:

1. to be given an identity involves being assigned a special place in the world (Berger and Luckmann 1966: 183).

2. Children grow up with experiences of how their parents and those around them treat them and eventually form general assumptions about how everyone should act and be treated. This becomes a part of their sense of who they are. The generalised belief develops in children growing up and living in an apartheid state that white and coloured people are morally superior and black people are inferior, as well as being dangerous and prone to committing heinous criminal acts against innocent members of society.

3. These stereotypical distinctions also come into play for Western Christians when they read the books of the Bible, which were written in what are sometimes called 'collectivist' cultures, cultures in which a person's identity is primarily embedded in the groups to which he or she belongs, particularly in respect of race, family and

gender. Colonial discourse created the construct of black people having a primal and uncontrollable sexuality. Enslaved black people were constructed as inferior, savage and ungodly.

1.1.3 <u>Racialised Identities</u>

Racialised identities in a racialised society implies that perceived race matters profoundly for life experiences, opportunities and interpersonal relationships. In a society where socioeconomic inequality, residential segregation and low intermarriage rates are the norm, where humans' definitions of personal identity and choices of intimate relationships reveal 'racial distinctiveness' and where people are seldom unaware of the race of a person with whom they interact, racial identity is hugely significant. Such a society can also be said to allocate differential economic, political, social and even psychological rewards to groups along perceived racial lines; lines that are socially constructed.

Socioeconomic inequality and racial inequality in social science are typically defined as imbalances in the distribution of power, economic resources and opportunities. Apartheid was a political and social system in South Africa while it was under white minority rule. The word apartheid means apartness in Afrikaans. Racial segregation had been used for centuries but when the new policy started in 1948 it was strict and more systematic.

Residential segregation which is traditionally associated with racial segregation, generally refers to any kind of population sorting based on certain criteria (e.g. race, ethnicity, income). Group Areas Act was the title of three acts of the parliament of South Africa enacted under the apartheid government of South Africa. The acts assigned racial groups to different residential and business sections in the urban areas in a system of urban apartheid.

If we examine metropolitan areas, we find different types of neighbourhoods: some of them contain large homes housing prosperous populations; others are neighbourhoods comprising modest or even run-down homes. The prosperity − or lack of it – of a community is largely race-related in South Africa.

Intermarriage rates refer to the practice of many jurisdictions which have regulations banning or restricting not just interracial marriage but also interracial sexual relations. Such regimes

include Germany during the Nazi period, South Africa under apartheid and many states in the United States prior to a 1967 Supreme Court decision.

Personal identity refers to the concepts a person develops about him- or herself that evolve over the course of their lives, according to Christine Scarince, an educator and writer with a particular interest in sociology and a master's degree in American studies and who explores philosophies of personal identity and several key theories on this topic. 'Who am I?' refers to certain properties to which a person feels a special sense of attachment or ownership

Intimate relationships play a central role in the overall human experience. Humans have a general desire to belong and to love, which is usually satisfied within an intimate relationship. Any kind of stagnation in relationships kills intimacy, which can take many forms: intellectual; experiential; emotional; and sexual.

1.1.4 <u>Cultural Heritage</u>

Cultural heritage entails the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Intangible culture includes folklore, traditions, language and knowledge. The term 'culture' has been defined as a learned system of meaning and behaviour that is passed from one generation to the next (Carter & Qureshi, 1995:241). Cultural practices are how we behave, including the ways in which we worship, talk and interact, and the special practices we carry out when we have festivals, births and deaths.

Folklore refers to the traditional beliefs, myths, tales and practices of people, transmitted orally. Methodists are reminded of our heritage with its roots firmly in the Bible, the Wesleyans and Africa and as we wrestled with our diversity and division, we became angry and hurt, the seeds of our own violence and fear exploded to the surface redoubling our pain.

Tradition refers to beliefs or behaviour passed down within a group or society with symbolic meaning or special significance, and with its origins in the past. A person's heritage is made up of the practices and traditions that are passed on from parents to children. It is also about what has been passed on from the family, community and place where people have been raised. Culture is not something you are born with: it is learned from family, school, religious teachings, television and media and the government of a country.

Language differences of language can be a source of conflict, symbolising and accentuating division, strangeness, suspicion and hostility (Buttrick 1952:562-563). Language also influences the way we think. On the basis of his work with the Native American language, Benjamain Lee Whorf (1956) expressed the view that language decisively influences not only human thought in general, but most specifically man's view of the world.

Language and politics are very much intertwined in South Africa, as they are everywhere. The previous government's divide-and-conquer approach to black language policy was part of the whole degrading system of laws that kept black people in permanent poverty. Words stimulate thought and influence both how and what men think, but they do not operate at an intellectual level only; they may also serve to arouse passions or, equally, to channel or subdue them.

1.1.5 <u>How did I come to this?</u>

I became interested in the issue of racial tension in this particular congregation because I wanted know what caused this tension and how we can respond. … The church in 4th Avenue used to be very stable, mainly comprising English- and Afrikaans-speaking coloured? members of the parish, and a handful of black people. Prior to 1999, the known 11 am service (for black people) did not exist; however, there were a handful of congregants who started to worship together at the Mid Ennerdale Primary School. At the time there were no trained or full preachers besides Mrs. Ramathe who was from the Pimville circuit.

Significant numbers of black and coloured people voiced their concern, hurt and anger at the lack of movement from rich, powerful coloured people. The District Bishop, Rev. Paul Verryn, noticed the tension and discomfort that was there and which ended up in the split between the coloured and black people at Ennerdale Methodist Church.

1.1.6 <u>Where am I going to erect my borders?</u>

- Practical theology is the study of theology in a way that is intended to make it useful or applicable to contemporary society. Another way of defining it is that it is the study of theology so that it can be used and is relevant to everyday concerns. According to

Osmer (2008:5-6), much of the time congregational leaders carry out the descriptive-empirical task of practical theological interpretation through informal gatherings, careful listening, and looking more closely at patterns and relationships that are taken for granted.

- Ennerdale Methodist Church is the constituent part of the South Rand Circuit. It comprises two groups, viz. coloured and black people. The coloured and black people in Ennerdale used the same church building, but at different times.

- Oneness and internal unity are important values of the MCSA. This challenges the church to fight relentlessly against any sign and manifestation of apartheid tendencies (Methodist Almanac 1986:193).

1.1.7 **What do I want to achieve with this research?**

At the end of this research I would like to be able to answer the four tasks research questions of practical theology (Osmer 2008:14): What is going on? Why is this going on? What ought to be going on? How might we respond? Give further direction to the social dimension on which the study focuses.

1.1.7.1 What is going on?

The idea of both coloured people and black people losing their style of worship was one of the main factors in the split in the congregation. The coloured people wanted to carry on with their charismatic style of worship and the black people wanted to maintain their church tradition of liturgical worship which they argue is an age-old tradition of the church which must be preserved for generations to come. Hatred grew among the leaders of both services and the black people resorted to looking for another suitable place of worship. The numbers were growing but the spiritual growth and morale of the members were very low.

1.1.7.2 Why is it going on?

With regard to the key issues of power dynamics and tradition which had been raised by some members, 'these people' [sic] (i.e. black members) did not understand the coloured people's worship style and vice versa. Coloured people felt that the black people had come here wanting to maintain their traditions as practised in the townships and rural areas, using uniformed organisations as the centre of the church. The coloured people felt that this was not what the church was for: it was for them to worship in their own way, not for 'Manyanos' (the Methodist Women's Prayer and Service Union as it appears on their pin as the Women's Manyano) and the Young Men's Guild.

The coloured people were intolerant of the black people and they had been complaining that they were carrying the black people financially. And the phrase 'these people' referred to the black people, who, the coloured people alleged, always left their church dirty and disorganised. On   the other hand, the black people also complained about the language medium because the services were carried out in Afrikaans. For black people the coloured people's objections were a ploy to take away the building from them. Relations deteriorated and became more and more politicised.

1.1.7.3 What ought to be going on?

Building up a missional local church, according to Nel (2000:30) involves the whole ministry and field of Practical Theology and entails all the communicative acts that serve to communicate the gospel. Traditionally this whole field of ministry is divided into seven separate styles or modes. Each of these modes is mainly there to serve the communication of the gospel and all of them together are three-dimensional. They function as a communicative act that serves the gospel as regards God, the believers as a body and the world. They carry a three-fold responsibility which theologians call Kerygma (Proclamation), Diakonia (Reconciliation, healing, and other forms of service), and Koinonia (Demonstration of the character of the new society) (Cox, 1971:110).

1.1.7.3 (a) Kerygma (proclamation)

In this part of worship, reading and preaching the word are central. The sermon amplifies, extends, and applies the message of the gospel to a particular time and place. The ministry to and the ministry of the congregation fall short of their mark if the gospel is not communicated, heard, believed, accepted and lived. The main purpose of the congregation service is, after all, to make God known in such a way that His nature and His creation will know Him, for who He truly is in Christ.

The proclamation of the Word is a charismatic event in which text and reality come together, faith is born or strengthened, theological insights emerge and the community of faith, whether unschooled or learned, discovers its direction for mission. The task of the minister of the Word is to facilitate this process through a knowledge of the Scripture and the tradition of faith, using an understanding of both the character of the community of faith and its social situation (De Cruchy 1987:142).

1.1.7.3 (b) Diakonia (healing and reconciliation)

In order to be a healer, you need to know the wounds of the community first and also where and how these abrasions are being healed, so that it can nourish the healing process. Reconciliation and healing refer to binding up wounds and bridging chasms, restoring health to the organism. The Good Samaritan is the best example of Diakonia.

Within the church of the New Testament we see reconciliation of male and female and of ethnic and cultural groups: to one local church Paul said: "There is neither Jew nor Greek, slave nor free, male nor female, for you are one in Christ Jesus" (Galatians 3:28). Another important quotation is: 'Here [in the church] there is no … circumcised or uncircumcised, barbarian, Scythian … but is all, and is in all' (Colossians 3:11).

1.1.7.3 (c) Koinonia (fellowship)

The basis of all fellowship is a right relationship to Christ and God: there is no fellowship apart from that; our fellowship both with God and with each other. The word for 'fellowship' is kononia, which literally means 'partnership'. Basic to the concept of koinonia is not only the element of participation, but also of relationship which arises out of that participation. This is sometimes in terms of the redemptive work of Christ. Firstly, is it 'a friend in need is a friend indeed' or 'in deed'? Secondly, is it 'a friend (when you are) in need' or 'a friend (who is) in need'? If the former, then the phrase means: 'Someone who helps you when you are in need is a true friend'.

When one receives Jesus Christ as Lord and Saviour, one goes into an unbreakable partnership with God. This part develops the theme of unity by speaking of the way in which God the Father has chosen His people, how they are forgiven and set free from their sins through Jesus Christ the Son, and how God's great promise is guaranteed by the Holy Spirit. In the second part He appeals to the readers to live in such a way that their oneness in Christ may become real in their lives together. The unity of the church is attained by growing in spiritual maturity (Eph.4:13); unity and maturity are the result of mutual, loving admonition and joint submission to Scripture. Such maturity is manifested by speaking and acting the truth in love (Eph. 4:15).

1.1.7.4 How might we respond?

God command His church to be a pattern of his way of love, proclaiming salvation, demonstrating unity, expressing acceptance of one another in and beyond one's own cultural and racial group. This Church, from its local congregation level, is to be an undivided community practising healing and reconciliation.

This is important for the church to remember and live out. The church has to respond by acting in genuine love.

Proclaiming salvation what is the good news of salvation through Jesus Christ? The answer is in one of the most famous verses in the Bible, and a few of the verses that follow: 'For God

so loved the world, that he gave his only begotten son, that whoever believes in him should not perish, but have eternal life' (John 3:16-21, verse 16). The Wesleyan church is an evangelical, Protestant denomination organised to proclaim the good news of Jesus Christ.

Demonstrating unity each ministry and all ministries together must serve the acts of God's salvation of the world in Christ and through the Spirit. In each individually, as in all as a unit, the crucial question is always about the three-dimensional ministry: does it serve God, the believers and the world?

Expressing acceptance of one another (Fellowship): is first and foremost a relationship, rather than an activity, the principle being that any activity that follows, should come out of the relationship. In short, the gospel is about the restoring and building of relationships with a holy God and with one another in the body of Christ, as well as with the wider community we serve. We receive one another with unconditional love. But that does not mean the church is a society in which 'anything goes.

The Methodist Church has always been essentially missionary in character, both in England and elsewhere overseas, and it continued to grow and spread throughout the nineteenth and twentieth centuries. Today, it is the largest Protestant denomination in the world, with Methodists in almost every country on earth. Methodism came to South Africa with the soldiers of the British garrison stationed at the Cape in the first years of the nineteenth century. It became more firmly established with the arrival of the 1820 settlers, many of whom were Methodists.

Methodism has made a vast contribution to education: when the South African government took over all black education in the 1950s, the Methodist Church had 1300 primary schools as well as large, well-established secondary schools and teacher-training institutions. These schools and institutions produced many of our black leaders, ministers, teachers, doctors, lawyers and administrators.

The mission of the Wesleyan church is to fulfil the Great Commission in the spirit of the Great Commandment. It is a clarion call to each and every race and ethnic group to the Gospel of Jesus Christ and should not discriminate.

Reconciliation we know that as believers, God has reconciled each of us through Christ and has called us to be ministers of reconciliation (2 Cor. 5:18-20). Therefore, we ought to actively promote peace and reconciliation with God and one another as we anticipate that

time when every nation, tribe, people and language will worship together before the throne of God.

The Bible tells us that when something has gone wrong, and loving relationships have been broken, creation has been marred. God desires the healing of brokenness, the term brokenness denoting a full range of conditions including physical, emotional, psychological, spiritual and social issues, which serve to create barriers. According to Gibbs and Coffey (2000:170), within the Christian fellowship, acceptance and embodiment lead to transformation. If anyone is in Christ, he or she becomes part of Christ's new creation, including the mind and the will, as well as the emotions (2 Cor.5:17).

The original unity of mankind will only be restored when all acknowledge Him as Creator and King. The prophets speak out about this again and again (Isaiah 40:5, 55:5; Jer. 3:17; Zech 2:10; Mal 3:12).

1.1.8   Where does this study fit into the field of practical theology?

Building up a missional local church, according to Nel (2000), building up the local church, like any other research issue in practical theology, usually starts with an awareness of a practical problem. An equally important fact is that someone sees the problem or deficiency in the congregation. In only a few cases are we involved in God's 'yes' to the world.

Two other remarks are necessary: firstly, the pivotal nature of the communication of the gospel (proclamation and witness) in the church's missionary focus; and secondly, the outward orientation in the building up of the congregation (Nel 2000:32).

The "*missio Dei"* is a Latin Christian theological term that can be translated as the mission of the God or the 'sending of God' (Gibbs & Coffey 2000:55). As a term and concept, it became increasingly popular in the church from the second half of the 20th century and is a key concept in Missiology used by theologians. Our mission does not have a life of its own: only in the hands of the sending God can it truly be called mission, as the following quotation illustrates. 'Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit' (Mat.28:19). The church is to fulfil the Great Commission in the spirit of the Great Commandment, called to reach every race and ethnic group with the gospel of Jesus Christ without discrimination. Jesus' ministry was totally

focused on training His followers for mission. The person of Jesus reflects God's heart for mission: 'As the Father has sent me, so I send you' (John 20:21).

1.1.9   <u>What kind of research is this?</u>

According to Osmer (2008:55), research falls into two categories: quantitative and qualitative research. Quantitative research is a type of empirical investigation. That means the research focuses on verifiable observation as opposed to theory or logic. The quantitative research method is characterised by aggregating data and mostly uses numerical data. One of its advantages is that it is strong on reliability. Cohen and Manion (1980) point out that this method relies heavily on analysis of content while MacMillan and Schumacher (2006) highlight that credibility assists in providing results that are reliable and trustworthy.

Swinton and Mowat (2006) describe qualitative research as a method of studying things in their natural setting. It is often in the form of written language and can also take on other forms, for example video recording and sketches. It is used to gain an understanding of underlying reasons, opinions and motivations. It provides insights into the problem or helps to develop ideas.

It takes human experiences seriously and seeks to understand the meanings people ascribe to phenomena and experience. It seeks to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they associate with these. It allows sufficient time to engage with the participants, allowing both the researcher and participants to develop a relationship of openness and trust.

1.1.10 <u>What sources and literature are available?</u>

A significant number of studies have focused on the issue of interracial conflict in the church. Research conducted in different countries including South Africa has shown that the church has frequently been faced by issues of interracial. External as well as internal conflicts between church leaders and believers have often occurred, the churches today being no exception.

Intercultural differences within churches are steadily increasing, worldwide. The changing demographics portend a great increase of intercultural differences in many congregations. In the 1980s some 7 to 9 million (legal and illegal) immigrants streamed into the United States, largely from Asia, Latin America and the Caribbean. The nations of the world will continue to become more heterogeneous. The increasing heterogeneity of the nations will open up tremendous opportunities for evangelism. Successful evangelistic efforts can overcome the desired homogeneity of the congregation which causes tension and conflict, as persons of various cultures and traditions come together around matters of their common faith (Shawshuck and Heuser 1996:254).

There is an urgent need to engage in through ongoing dialogue with popular culture, which will bring questions, old and new, to the Scriptures.

1.1.11 What is the relevance of the research?

Practical theology seeks to reflect theologically on human experience, with the twin objectives of illuminating and transforming experience. It approaches experience with a hermeneutic of suspicion, wondering if what seems to be happening is what is really happening.

Forrester (2010:143) makes it even clearer when he states that practical theology is the theological discipline which is primarily concerned with the interaction of beliefs and behaviour. He qualifies his statement by saying that practical theology is about critical theological reflection on the praxis.

1.2 Formulation of the problem and the purpose of the research

Often coloured individuals confounded racial classifications because they varied in complexion. Some coloured people benefited from their closer association with the white dominant group by obtaining better employment, educational and housing opportunities than black people. And the option of some coloured people to pass as white was a key factor in dividing the coloured and black groups. Black people expressed wariness of coloured

individuals who could be accepted as members of the white group, responsible for repressing their rights.

The purpose of this research is to find out why the Ennerdale Methodist Church is still experiencing interracial conflict within itself; why some groups sometimes hate another race group, or the other sex, or people with certain accents, or people who earn a lot, or who earn nothing. The purpose is also to work on converging the three ingredients to release the Holy Spirit to bring about a rapid growth toward Christlikeness. These can be summarised in the following biblical principle: When we (1) open our hearts in transparent trust to each other (2) around the truth of God's Word (3) in the spirit of mutual accountability, we are in the Holy Spirit's hothouse of transformation (Ogden, 2003:153-154).

1.3 Conceptualising

Conceptualisation is regarded as one of the most important components of the research process as it enables readers to understand the context in which words are being used, or their usual or restricted meaning (Cresswell 1994:106). An important aspect of the research process is to provide clear and unambiguous definitions of key concepts. A review of the literature provides a researcher with sources for generating or picking up definitions of key concepts that need to be operational in the study.

According to Osmer (2003), it is helpful to conceptualise these four key tasks with the image of a hermetical circle, which portrays interpretation as composed of distinct but interrelated moments. The four key tasks include the descriptive-empirical; the interpretive; the normative; and the pragmatic.

The four tasks of practical theology

Task	Descriptive	Interpretive	Normative	Strategic
Question	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
Function	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

The following key terms feature in this study:

1.3.1 **Black people**

Black people is a term used in certain countries, often in those with socially-based systems of racial classification or ethnicity, to describe persons who are perceived to be dark-skinned compared to other persons in the given population. Different societies apply different criteria regarding who is classified as 'black'. These social constructs have also changed over time.

1.3.2 **Ennerdale Methodist Church**

Ennerdale Methodist Church is the constituent part of the South Rand Circuit, comprising two groups, viz. coloured people and black people. They used the same church building but at different times. The church had also degenerated into two cliques which would emerge a few years later and make it difficult for any new incumbent leader to adequately perform their duties. (The 'other', that person, or group of persons, who are different from us; that person, or persons, who have different culture, economic status, or way of living, can easily just become 'them'. It is easy for us 'us' to stop recognising the humanity of 'them' when we forget that each person is loved by God, each person has dreams and hopes).

1.3.3 **Socio-economic background**

Some of the black people come from the informal settlements and were new in the Methodist Church and the whole idea of a church was foreign to them. The high levels of unemployment could also be ascribed to; there are virtually no formal employment opportunities in the area, and Johannesburg, Vereeniging and Vanderbijlpark remain the only areas offering employment.

Income levels are very low and indicative of the high levels of poverty and dependency rates within the community. 50% of the population have no income and approximately 62% of those who earn an income earn less than R1 500 per month. This indicates that the majority of people live below the breadline.

Crime and public safety need to be given serious consideration in this area, and there are many 'hot spots' frequented by criminals to execute their evil deeds. Schools are being infiltrated by the smuggling of drugs, some school children seeking a 'quick buck'.

1.3.4   Interracial conflict

Consequently, people in relationships find themselves in conflict on a regular basis (Guerrero & La Valley, 2006). Historically, racially mixed churches have often been marked by profound racial discrimination, as black men and women were either forced by their white masters to attend church with them during slavery or were separated from whites in balconies or back rows during services.

Interracial relationships are becoming the norm, but they still face many common problems in society. Tolerance and acceptance has increased in relation to the mixing of races but there still remain people who choose to make life difficult for those who take part in interracial relationships.

Emerson and Edwards (2006:6) find that multiracial congregations entail risks, such as the misuse of power to suppress cultural practices and in some cases to maintain inequality and payoffs such as providing supportive places for cultures to be practised and taught to a variety of people.

The Methodist Church of Southern Africa has always been involved in political issues. It began by being involved with tribal issues in its early years of missionary work. Circuits had been divided on racial lines because of language barriers, which was seen as something that encouraged racism and the maintenance of the unjust/ unequal status quo.

Applying Volf's (1996:57) categories to the local congregation, we can see exclusion manifesting itself in seemingly insignificant but nevertheless important way:

- Within the relationships there may be disagreements about whose value/beliefs are more important. This may influence whom we nominate or do not nominate for election to church office.

- Direct comments: 'You should be with your own kind'; 'you are a sellout'; 'You are a disgrace'; 'your race/culture'. The way in which we greet or do not greet others.

- Those who participate in interracial relationships become familiar with being the 'outsider'. They find themselves being the 'outsider' in public places such as church, restaurants and schools. Not mixing with those who are different/other than ourselves, e.g. at the tea table after church, or not making oneself available to socialise with other members at church functions.

- Society views people of mixed race as inferior to others and it is often hard for them to get respect. Mixed-race children often struggle finding their identity.

1.4 **Methodology**

This is going to be an empirical research to gather information relevant to this study. The empirical exploration of the interracial conflict of the Methodist Church at Ennerdale will be based on theoretical models and interviews. Often the best approach, prior to writing descriptive research, is to conduct a survey investigation.

The researcher will be using a qualitative method to provide deeper insights into the problem and to uncover trends in thought and opinion. Linton and Mowat (2006), qualitative research often has the aim of description and researchers may follow up with examinations of why the observations exist and what the implications of the findings are.

1.4.1 Research design

The data collection process will entail face-to-face interviews and record reviews. There are several advantages inherent in these methods, one advantage of the face-to-face interviews being that it is economical, produces rapid turn-around in data collection, and has the added ability of being able to identify attributes of a population from a small group of individuals.

A list of nine (9) coloured members and nine (9) black members who were in leadership positions during the time of split will be randomly selected, three (3) from each group. The purported benefits of the focus group techniques are that it can often be easier and less expensive than other traditional interview techniques, and the group setting can generate insights into social forces of interest.

1.4.2 Sampling and research participants

1.4.2.1 Simple random sampling:

In practice, a simple random sample is drawn by means of a table of random sampling numbers or by using a pseudo-random number generator. For this it is necessary that a list (reference list or framework) of all the elements of the population is available so that numbers can be assigned to them in some way or other.

1.4.2.2 Ethical acceptability

The participants will be made aware of their rights: the nature, objectives and possible safety. Amongst other factors, the researcher will provide the respondent with sufficient knowledge about the research and the process, protection against harm during the process and also information about the results of the research after this is completed.

The following safeguards to be employed to protect the respondent's rights:

(1) The research objectives will be articulate verbally and in writing to the participants, including a description of how the data would be used.

(2) Permission to proceed with the interview, as articulated, will be received from the respondents after being informed that they had a right not to participate (voluntary participation).

(3) The anonymity of respondents will be protected by not taking down members' names. In this regard, special care was taken not to reveal the names of the participating members.

1.4.2.3 Respondents for individual interviews

The researcher will be paying several visits to each of the selected church members, select randomly, prior to the sampling in order to meet the members to secure the necessary permission for the investigation.

1.4.2.4 Data collection

This will entail participant observation, gathering verbal and visual data by observing practices and events while participating in the setting in which they occur. The goal is to discover patterns in the ordinary interactions of people and communities and what events, activities and symbols mean to them.

(1) Interview schedule

The choice of an interview schedule as the preferred data collection method in the survey will not considered to be a short and easy method of understanding the lives of

church members but was the 'best' available technique to achieve the research objectives.

Furthermore, the interview schedule was decided upon for the following reason:

Interviewers could immediately further elaborate and interpret some of the questions. Extensive use was made of literature and other relevant interview instruments in the construction of the interview schedule. For comments and inputs, the instrument was also submitted for comments and inputs to various researchers.

(2) <u>Data analysis and reporting</u>

This section reports on the general procedures followed in the analysis of the data. Data analysis is a process of interim analysis, coding and categorizing and pattern seeking for credible explanations, beginning by reviewing all their field notes and interview notes to gain a sense of the whole and to spot recurrent language, issues or themes. More specific procedures are discussed at relevant sub-sections dealing with empirical findings. Then the researcher begins to code the data, chunking it into smaller units for analysis and gradually forming categories that allow these chunks to be organised and compared across different data sources. Thereafter, the researcher will run programmes to validate the reliability of data.

(3) <u>Strengths and limitations of the study</u>

There is, therefore, a total reliance on the responses of respondents about things that happened in the past and this may lead to recall bias. Member recall regarding the onset of signs may be inaccurate, despite the structured interview approach and repeated qualitative probing to validate responses. It was also not determined when healing and transformation started after presentation to a service provider.

(4) <u>Performing research findings</u>

This involves doing something with the knowledge gained, by creating performance texts that communicate their findings in vivid and compelling ways. The data for this study will be kept and managed electronically, and different categories will be used to present data collected from observation, interviews and visual techniques. Finally, the coded data will be categorized to identify similarities and differences, leading to finalising the findings.

In qualitative research, the actions and perceptions of participants are analysed for their expressions of meaning within a given context. Consistent with the practices of the selected qualitative methodology used, the researcher then interprets the participant expression through a coding or meaning-making process. In this coding process, the researcher is looking for messages that are consistent with, confirm or expand on current knowledge and theory.

1.4.2.5 Conclusion

The conclusion summarizes all the evidence presented and shows its significance, suggesting any practical application of the research as well as the implications and possibilities for future research. This involves developing a congregational strategic plan, as part of the process of purposefully leading the congregation to renewal, becoming aware of strong and weak points, as well as of needs and problems. It turns, at the same time, into an awareness of opportunities, and this very awareness is the start of the planning phase (Nel 2000:219 – 220).

CHAPTER 2

In this Chapter, the researcher address some of the factors which have contributed to the interracial conflict which has arisen in the Ennerdale Methodist Church. Based on my findings in Chapter One, 1.1.4, I attempt to explore the following four questions relating to Practical Theology: what is going on? why is it going on? what ought to be going on? And, in the next chapter, how might we respond? (Osmer, 2008:14). These give a further direction to the dimension on which the study focuses.

2.1. What is going on?

Referring to Chapter One, 1.1.1. Black people complained about language because the service and even the sermon were done in Afrikaans. The coloured people also complained about the African style of worship, the beating of drums and wearing of uniform organisations.

Interracial contact within churches has been of great import for South African Christianity. In the 19th century relationships developed which would later provoke a world-wide denunciation of religious apartheid, yet the origins of segregated worship were varied (Elphick & Davenport, 1997:65).

2.1.1   Historical background

Ennerdale Methodist Church started in 1927 with only six members and a few children. After six years, membership increased and the house in which services were held became too small. At the quarterly meeting held at the Central Wesley Church in Johannesburg, the congregation asked for a plot to be purchased for a church and this was granted in 1941. A church building was erected and dedicated on the 27 November 1949. Due to the population explosion in Ennerdale and Lawley ext. 1 and 2, additional places of worship were started.

2.1.2   **Ennerdale Community**

Ennerdale is a suburb of Johannesburg, South Africa. During the apartheid era, Johannesburg was divided into 11 local authorities, seven of which were for white people and four for black or coloured people. Even though apartheid ended in 1994, it still remains a largely coloured community. After 1994, immigration of blacks to Ennerdale was at its peak, when people from the Vaal, West Rand, Soweto, the Free State, the North West and Eastern Cape and other areas streamed in. This changed the whole complexion of the area.

2.1.3   **Social background**

Ennerdale and the surrounding informal settlements share similar backgrounds in terms of socio-economic problems. The informal settlements flank the area which falls into 'the Golden Triangle', consisting of 7000 families of which only 1818 must still be formalised and 3244 housing opportunities have been developed. Children are exposed to dangers of crime, alcohol and drugs, sex, unwanted pregnancies and many other problems.

2.1.4 Demographics

There has been rapid population growth in the region in the five years between 1996 and 2001. The population grew by 44%, from 253 145 (in 1996) to 378 537 (2001). In 2006 the population was estimated at 964 462 people. The largest component of the population is between 19 to 60 years of age, which is classified as the economically active category. This indicates the need for sustained employment creation. The future demand for facilities catering for the aged should also be considered, particularly medical facilities, pension pay-out points and frail care (Census 2011).

2.1.5 Ennerdale Population

Census 2011

Main Place	798033
Population	71815
Area	21.33km
Household	19844

The following table shows the population composition by gender.

Ennerdale community gender Table

Gender	No. of individuals	Percentage
Female	47210	50.05%
Male	35869	49.95%

2.1.6 Health Care

Residents are being serviced by two clinics under the auspices of the city, and two are provincial. The nearest hospitals within a 20 kilometer radius are Baragwanath (Chris Hani) and Sebokeng Hospitals, and the nearest private clinic is Lenmed.

2.1.7 Recreation and sports

There are two soccer stadiums in the area and few soccer fields in various extensions, as well as one tennis court. There are swimming pools, three recreational centres, and parks in every extension. However, most recreational facilities are underdeveloped, some are poorly maintained and do not adequately address the community's needs.

2.1.8 Roads and transport

Some roads are fully tarred with paved sidewalks and are being maintained by the Johannesburg Road Agency. The primary mode of transport is taxis, supplemented by buses, the nearest railway station is at Finetown.

2.1.9 Education

Some coloured people benefited from their closer association with the dominant white group by obtaining better employment, educational and housing opportunities than blacks, as well as having the possibility of becoming 'pass-white'.

The Gauteng Department of Education is responsible of 20 primary schools and four secondary schools. The formal developments are well catered for, but no institutional centres are found in the informal settlements, except for religious centres, which are community driven and spread throughout the area on an informal basis.

2.1.10 Economic Nodes

The high levels of unemployment could also be ascribed to this area, where there are virtually no formal employment opportunities. Johannesburg, Vereeniging and Vanderbijlpark remain the only areas offering employment.

2.1.11 Political factors

Lenasia is predominantly populated by English-speaking South Africans of Indian descent. Black people are likely to view coloured individuals with suspicion and resentment because, overall the coloured people benefited more from the social system than black people who were located at the bottom of the hierarchy.

2.1.12 Housing and settlement

Lenasia, Lenasia South, Ennerdale and Zakariyya Park are the formal settlements within the study area, consisting of housing developments of a high standard. But some of the areas, such as Mid-Ennerdale, are experiencing degradation due to various reasons.

2.1.13 Informal Settlements

There are more than 15 informal settlements found in this area. The informal settlements are dispersed and surrounded by open land, they are characterised by poor levels of service and economic opportunities. Their distant location from places of work, inadequate levels of service and maintenance, the invasion of vacant land, shack farming, lack of social amenities and the opportunities all these factors present for exploitation by slumlords are major challenges facing the community.

Tshikotshi Victor (2014) states that informal settlements in South Africa remain eyesores across major cities in South Africa. They consist of non-conventional housing built without complying with legal building procedures. These settlements are usually built at the edge of the cities where land is cheap and neglected (Moser and Satterthwaite, 2008; Mahanga, 2002).

2.1.14 Religious factors

The primary religion practised in this area is Christianity and numerous churches of all denominations have come into being. There are also Mosques frequented by the Muslim community. The first Christian churches at Ennerdale are Methodist, Ebenezer, Apostolic and Catholic, and services for all these churches were held in homes.

2.1.1.5 Ennerdale Methodist Church

Ennerdale Methodist Church is the constituent part of the South Rand Circuit, comprising different racial groups, viz. coloured and black people. The black people consisted of four communities and the coloured people of one. The Ennerdale Methodist Church was a stable coloured congregation located in 4th Avenue, being mainly an Afrikaans- and English-speaking congregation, with a few black people.

However, after 1999 the minority of black people in the congregation started to worship at the Mid-Ennerdale Primary School, at which time there were neither training nor full-time preachers besides Mrs. Ramathe, who was from Pimville. Due to the population explosion in Ennerdale and Lawley. The services grew popular among the black people and began to spread. When this growth gained momentum, they moved to the Oakdale Secondary and Mid-Ennerdale Primary Schools.

People from Soweto, Sebokeng and the Vaal Triangle relocated to Ennerdale after 1994. The development of the townships south west of Johannesburg that would later form Soweto (Census 2011), was propelled by the increasing eviction of black South Africans by city and state authorities.

This was the only church at that time that accommodated black spirituality allowing their own cultural style of worship, tradition and language This ministry was unique in this area when compared to those in other areas of the circuit, as was observed by the District Bishop, Rev. Paul Verryn. Coloured people were referred as '8 o'clock people' and black people as '11 o'clock people'. When coloureds referred to blacks as 'these people', this created tension and they requested another church building.

It was difficult because both coloured and black members were pulling in different directions.

The coloured people wanted to carry on with their European style of worship and the black people wanted to maintain their traditional African style of worship which, they argued, must be preserved for generations to come. Hatred and pain grew among the leaders of both services and the black people resorted to looking for a more suitable place of worship.

The division of the church into two cliques which would later make it difficult for any new incumbent leader was a serious problem. The 'other', that person, or group of persons, who

are different from us; that person, or persons, who have a different culture, economic status, or way of living, can easily just become 'them'.

This state of affairs became apparent during the time of Rev. Philip Serwalo, when a meeting was held. A property was acquired at Extension 9 with loans and donations, and later that year the black people moved to that building.

The Methodist Church of Southern Africa experienced a series of splits and schisms after its planting in South Africa in the 19th and 20th century. These splits and schisms gave rise to some churches which assumed different names, while others kept the name Methodist.

2.1.16 Congregational Profile:

Total Membership	450
Coloured members	140
Black members	310
Employed	120
Unemployed	230
Pensioners	85
School Children	135

2.1.17 Ethnic situations

According to Standfield II and Dennis (1993:254), the term 'ethnicity' is much more socially constructed and situated than the term 'social inequality'. The diversity of ethnic situations is extreme, so much so that each ethnic situation may appear to be unique and unparalleled. Ethnic situations involve segregation, social politics, religious differences, intermarriage and intimate relationships.

(Census 2011)

Population group	No. of individuals	Percentage
Black people	47210	65.74%
Coloured	23637	32.91%
Other	467	0.65%
Indian or Asian	421	0.59%

How do racially mixed congregations come to be? How common are they? Who attends these congregations? How did their members get there? What are their experiences like? What contributions to and detractions from improved race relations and equality, if any, do these congregations make? Do these congregations tell us anything about the changing nature of race and ethnicity or about religion (Emerson and Edwards, 2006:6)?

2.2 Why is interracial conflict going on?

We find that multiracial congregations entails risks, such as the misuse of power to suppress cultural practices and in some cases, to maintain inequality (Emerson and Edwards 2006:6). The Methodist Church of Southern Africa has always been involved in political issues. It began by being involved with tribal issues in its early years of missionary work.

Referring to Chapter One (1.1.1.), coloured and black people are diverse in respect of socially constructed difference along racialised identities and cultural heritage. We live in a country with a history of people refusing to accept one another. White people have oppressed black people; tribes have rejected tribes; city dwellers mock rural people; the educated have contempt for the uneducated; the rich look down on the poor; the young disregard the old; while the old are impatient with the young.

2.2.1 Socially Constructed difference

Emerson and Edwards (2006) argue that multiracial congregations are typically more racially diverse than their neighbourhoods, places of racial change and are filled with people who seem to flow across racial categories and divisions. White people further contended that it was vital for black people to remain in their own congregations.

A huge problem for the Methodist Church in wanting to deal with Africans as equal partners was the apartheid legislation of the state. In practical terms this meant that all white, black, coloured and Asian people in South Africa would have to live in group areas allocated to members of their groups. According to state law, no African could possess land. He might rent an allotment, build a house and live on an approved piece of land, but at a moment's notice he could be ejected without compensation, which was frequently done.

The social politics of South Africa has played a major role in church politics. The 1913 Land Act was an important political event which created tension between the church and state. Institutional separation on an ethnic, racial, religious or other basis may apply to activities such as eating in restaurants, drinking from water fountains, using of public toilets, attending school, going to the cinema, riding on public transport, renting or purchasing property: what is relevant for the purposes of this study is that it affected the way the church had to operate. Conferences and synods were convened separately and Africans had to report to the white chairman of the synod or president of the conference.

Coloured and Indian legislators were assigned permanent minority status leaving these groups unable even to form alliances with black South Africans. Those of purely African descent continued to be excluded from parliament altogether. They were to have the right to vote only for local authorities and in Bantustan governments.

The church was directly affected by apartheid acts which forbade relations between people of different ethnic groups and were applicable to all citizens of the country. Three laws were amended: the prohibition of mixed marriages act, the immorality act, and the group areas act, had the effect of outlawing sexual relations between all black and white people (Saunders, 1992:375).

Methodists set up different circuits for black and for white churches but without sufficient integration at the clerical level. Some coloured people in South Africa benefited from their

closer association with the white dominant group by obtaining better employment, educational and housing opportunities than blacks.

The slogan 'Net Blankes' (whites only) managed to find its way into ecclesiastical structures. Due to what happened in the political and social circles, black people hoped to find refuge in the church, but met the same stumbling blocks there as well.

The Methodist church of Southern Africa were divided into four racial lines: There were white, coloured, Indian and black congregations as a result of racial segregation, involving the separation of humans into racial groups in all aspects of daily life; the setting apart of people or things from the ruling minority.

Race theory relates to how the law constructs race to disadvantage persons of colour, while joining larger struggles and counter mobilization against right-wing entrenchment in struggles for racial justice. The 'race' idea remains powerful precisely because it supplies a foundational understanding of a natural hierarchy on which a host of other supplementary social and political conflicts have come to rely (Lentin & Titley, 2011:25).

Throughout the early twentieth century, the vast majority of white and black Catholics and Protestants attended racially separated churches, further proving to African Americans that white Christians were not their brothers and sisters in the faith (Emerson and Edwards, 2006:18).

For the Anglicans in South Africa, too, racially separate worship was customary if not mandatory. Apart from the missionary diocese of St. John's (Transkei), all dioceses had both predominantly black and predominantly white parishes, but all were represented in the same synod (Elphick and Davenport, 1997:66). Also that a predominant black membership would possibly unite with the NGK (Nederduitse Gereformeerde Kerk).

In early 1991, non-Arabs of the Zaghawa tribe of Sudan attested that they were victims of an intensifying Arab apartheid campaign, segregating Arabs and non-Arabs. Sudanese Arabs, who controlled the government, were widely referred to as practising apartheid against Sudanese non-Arab citizens. Similarly, the Sahrawi Autochthones of the Western Sahara observed a class system consisting of high castes and low castes.

Looking at the 1950 minutes of the synod of the African session, it took place from the 1st to the 4th of August in Pretoria, and thereafter the European session took place from the 4th to the 9th August.

Circuits have been divided on racial lines because of language barriers, which have encouraged racism and the maintenance of the status quo. When a Methodist Church minister is being stationed or placed in any of our black circuits, he/she is not asked whether he/she speaks the language of the people.

The history of racial segregation and labelling in South Africa and neighbouring countries has meant that the governments placed all race groups, including mixed-race people, in certain relationships together. During the apartheid era, in order to keep divisions and maintain a race-focused society, the government used the term 'coloured' to describe mixed-race people, one of the four main racial groups identified by law: Blacks, Whites, Coloureds and Indians. (All four terms were capitalised in apartheid-era law.)

2.2.2 Racialised Identities

Behind racial divisions and stereotypes lies the complex history of race relations and dominations in South Africa. Exclusion permeates a good many of the sins we commit against our neighbours, and exclusion can take the form of elimination, assimilation you can stay if you become like us, domination or abandonment.

What W.E.B. Du Bois called 'the problem of the "colour line"' remains evident in studies on the pervasive social consequences of segregation and stigmatization based on skin colour, legal definitions of whiteness and institutionalized racism (quoted in Lewis, 1995:639; see also Bobo, Kluegel and Smith, 1997; Drake and Cayton, 1945; Freeman et al., 1966; Hunter, Allen and Telles, 2001; Keith and Herring, 1991; Lopez 1996).

The colour of an individual's skin can no more indicate that s/he is intelligent, compassionate or good humoured than another equally arbitrary attribute such as the size of his/her nose. Sandra Laing is a South African woman who was classified as coloured by authorities during the apartheid era, due to her skin colour and hair texture.

The reasons for this are as varied as the cultures in this country but most people say they use skin-lighteners because they want 'white' skin. The white culture is still considered in a more positive light (beautiful, intelligent, rational and objective). Some Africans have accepted their 'inferiority' without changing their culture.

The view that white and coloured people are morally superior is exemplified in Emerson's (2006) study of interracial Protestant churches: Emerson argues that whites fail to acknowledge their dominant structural position and use their power to insist that churches operate in ways preferred by them. Edwards (2008b) similarly asserts that a proper understanding of 'whiteness' and the racial hierarchies and boundaries that resulted throughout U.S. history indicates 'race' to be a central and determining structural characteristic, arguing that African-Americans must adopt white dominant cultural norms and practices in order to fit into this integrated church.

Black people is a term used in certain countries, often in socially-based systems of racial classification or of ethnicity, to describe persons who are perceived to be dark-skinned compared to other given population groups. They have long been constructed as inferior, savage and ungodly. The long association of Sub-Saharan people as slaves is shown in the term a person who is held in bondage to another; one who is wholly subject to the will of another.

This stereotype exists in contrast with that of black people who have the image of proud, 'pure-breds' with history, culture and identity, going back centuries. Closely intertwined with the stereotype is the idea that coloured people were elevated to a higher status over black individuals, purely on the grounds of their skin colour.

Coloured people and the majority of black people are still evolving and there has been tension because many coloured people feel that the government does not always consider their interests seriously. Though similarities have been obscured because of the past social hierarchy in the country, members of the coloured and black groups share common features in their identities and attitudes.

When coloured people are in presence of blacks, they may direct their attention to defending their group instead of focusing on their aspects of interaction. In addition, the need to defend one's legitimacy may lead some coloured individuals to feel distant from or even antipathy toward members of the black community.

Coloured people express the greatest willingness to interact with English-speaking South Africans, followed by Indians and Afrikaners and lastly by black people. While black people also rated English-speaking South Africans most highly, they expressed greater willingness to interact with coloured and Indian people than with Afrikaners, who were rated lowest. Coloured people were likely to be wary of the black group that could vent its frustration and

displace aggression toward white onto the more socially acceptable target that the coloured group represented.

Identification of coloured people proved problematic because of their diverse phenotypic traits and adherence to the dominant language and religion of South Africa. As coloureds began to identify themselves as a group in the second half of the 19th century, and in as far as they saw and accepted the social separations brought about by the power of the dominant group, the need to advance or protect their group and self-interest pressed the into various forms of organisation (Pretorius 2014:551).

After the lynching of on black man in 1906, an African Methodist Episcopal Church minister denounced whites in the United States as 'the demon of the world's races, a monster incarnate… The white is a heathen, a friend, a monstrosity before God' (Emerson and Edwards, 2006:17).

This situation created a religious difference among the black people and coloured people. It was designed to provide definitions of race based on physical appearance as well as general acceptance and once this had been established, it made provision for the carrying of identity cards in which the race of a person would be clearly marked. Some of the early classification procedures were crude in the extreme.

2.2.3 Cultural Heritage

Culture and history have a great influence on the way we think and behave. In many ways what we believe depends upon what we were taught in the country in which we grew up. In addition to cultural beliefs, the history of the nation also affects our outlook on life: has there been justice or injustice, peace or war, good leadership or bad leadership?

Culture is not something you are born with, it is learned from family, school, religious teachings, television and media and the government of a country. Cultural practices are how we take and behave, the ways in which worship, talk and interact, the special things we do when we have festivals, births and death. A person's heritage is made up of the practices and traditions that are passed on from parents to children. It is also about what has been passed on from the family, community and place where people have been raised.

The term 'culture' has been defined as 'a learned system of meaning and behaviour that is passed from one generation to the next' (Carter & Qureshi, 1995:241). A rich heritage of hymns has come down to us, as have architecture, liturgical worship, preaching, and the custom of managing church affairs by means of great gatherings in synods and conferences. The Christian education of children through Sunday schools is a huge part of our heritage.

The great missionary journeys of the apostles and the inclusion of the Gentiles are part of our heritage. The New Testament as the defining of the life of the church is a huge component of Christian heritage, as is the sacramental worship of the church.

Cultural heritage is formed by those things or expressions that show the creativity of people. It is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural heritage is often expressed either through intangible or tangible things (ICOMOS, 2002).

Both the culture and history of the continent in which we grew up have greatly influenced the way we approach life, and the way we think about others and ourselves. On every continent there are positive and negative things. African culture places a strong emphasis on caring for family and on the gift of hospitality. But in Africa, there is also a tragic history of slavery that has wounded the spirit of African people for generations.

The family we grew up in has great influence on how we view ourselves and others – whether we were loved and encouraged or rejected; shown kindness or cruelty. Did we learn to love or to hate? Did we learn to trust or to be suspicious and defensive? Did we hear other groups being honoured or criticised?

The behaviour of a person from another group can sometimes be totally incomprehensible. Very often the basic reason is that his/her culture is radically different from one's own. In South Africa the differences between (black) African and (white) Western cultures can result in communication breakdowns or even clashes (van der Walt, 1997:1).

Often coloured individuals confounded racial classifications because they varied in complexion from white to very dark, spoke Afrikaans as a first language, or followed the Protestant faith of the white minority.

The theology of such missionaries is also in error because they deny God's creational revelation to the African.

South Africa's coloured people have tended to reject their African heritage, most coloured people speak Afrikaans and worship in the Dutch Reformed Church.

Differences in culture may result in friction. Westerners may think that Africans are obtrusive, breathing down their necks and spraying in their faces, while Africans may regard Westerners as distant, withdrawn, unfriendly and cold.

In many of the Mission Churches freedom of worship of black people was stifled, as they could not worship with other population groups. As a result, many Africans resorted to forming their own churches as a way to accommodate their religious freedom and worship and African indigenous languages and music. Historically, several factors have influenced the tribal music of Africa: language, the environment, a variety of cultures, politics and population movement, all of which are intermingled.

The same pattern can be traced in the American church context. According to Marti (2010), interviews with African Americans reveal a deep connection between musical styles in congregational worship and their connection to the church.

At the moment of coming into being, coloured people adopted the main European culture. Thereafter, they assimilated cultural snippets and fashioned a uniquely stylised version of European culture.

Coloured people were always closely associated with white people; they spoke the same languages (English and Afrikaans), worshipped in the same churches (mostly Christian Protestant), but also in some Catholic ones, enjoyed the same food, wore the same kind of clothes. Under apartheid they had an advantage over blacks because of their good Afrikaans, which was required for public or private employment and promotion.

2.2.3.1 Worship

The European style of worship shares the ideals and music of the ancient Christian church, including the first seven centuries A.D. An examination of history reveals that many of the problems we are dealing with today are not new to the church when we consider the conflict of Christian and Pagan cultures, the heritage of psalms, hymns and spiritual songs from the Jewish tradition, and the reasons that church music developed as it did.

Coloured people wanted to carry on with their 'European style' of worship and the black people to maintain their traditional 'African style' of worship, which they argued is an old age tradition of the church which they must preserve for generations to come. People think and behave in the way they do mainly as a result of their experience. People who differ in experience will also differ in the ways they react to the same situation, because they interpret the meaning of the situation differently.

Worship is the power of redemption experienced in the lives of the community of God; it is not simply ascribing 'worth' to God, nor is it a message to the congregants.

Worship has changed little in South Africa since 1990 and each culture has been robbed of the riches of the other. Cultural reasons are also often cited to support separate ethnic and racial congregation.

Black people said, 'We did not understand mission done without these organisations doing it, how can you have that. Was this real or just a ploy to discourage black from joining this church? Was the aim to keep it under coloured hands and let them do whatever they wanted to do? For blacks the whole issue was a ploy to take away the building from them and to make things worse and was politicised.

The coloured people at Ennerdale Methodist church said black people came here at their church and they want to maintain their traditional black style of church as they do in the townships and rural places, using uniformed organisations as the centre of the church. This is not what this place is for; this place is for coloureds to worship not for Young Men's Guild. Most black members came from congregations in rural areas and urban townships where the uniformed organisations were the church. And for them, it was not possible to have a mission without these organisations. For them, these form the basis of a local Methodist Church from which missions can be conceptualised, initiated, supported, prayed for and reached out to.

In the phrase 'African (black traditional) worship' the word 'traditional' means indigenous; that which is aboriginal or foundational, handed down from generation to generation. Upheld and practised by Africans today, this is a heritage from the past, but treated not as a thing of the past but as that which connects the past with the present with eternity. They cherish their tradition; they worship with sincerity because their worship is meaningful to them; they hold tenaciously to the covenant that binds them together.

Many churches find themselves dying, stuck to old forms of worship that once were very meaningful, yet now don't seem to engage the people in meaningful worship nor speak a language that the unchurched can understand. In the 50's and 60's, worship was similar among churches of different denominations and most sang from a common source – the denomination hymnal.

But any stereotyping of these? African women's church groups? as spiritually active but socially passive and of white female organisations as socially active but spiritually passive would be inaccurate for this early period, even though in later.

The English-speaking white women were by contrast, avid fundraisers, aware of their British heritage, relatively restrained and staid in worship, organisationally formal but generally non-participating in their conference proceedings.

By 1944 there was a strong feeling among coloured members that they wanted direct representation at District meetings and at Synod and Conference. They no longer wished to have a European president imposed upon them or to represent them. Does the meeting consider that in the interest of the coloured members they should be allowed equal representation or does the meeting consider that a separate organisation with opportunities of development would meet the needs and possibilities of the coloured work? (Atwell 1997:74).

This was the planting of the seed for the formation of what is known as the Women's Association. However, the transition of coloured branches from the Women's Auxiliary to the newly formed association did not happen overnight. The Women's Association grew from a few hundred members to two thousand members, the number required to entitle them to a seat at Conference.

2.2.3.2 Language

The first group of references to human language is found in the account of Babel, to be regarded as the end of a road which Israel stepped out with the Fall (Von Rad, 1965:163).

Words may provoke a whole nation to determined action or else persuade a person towards an attitude of passive acceptance (Brown 1978:1123). Constructions of race and the politicisation of language go together; racial categories and boundaries are not natural but

created in response to political boundaries and pressures; who is in the group, who is out, and what their boundaries are.

Politics and language are very much intertwined in South Africa, as they are everywhere. The government's divide-and-conquer approach to black language policy recalls the whole degrading system of laws that kept blacks in permanent poverty.

The fact that the African language-speakers from the onset were pre-literate put them in a weak position vis-à-vis the Western colonialists. In effect, although African language-speaking citizens form three-quarters of the South African population, their languages and cultures were practically treated as those of insignificant minorities.

About 70% of South Africans speak one of the black languages, and there is an almost perfect correlation between race and language. Those who speak a black language as a mother tongue are black Africans; there are few blacks who do not speak a black language.

The arrival of black people in the area brought indigenous African languages to Ennerdale where originally Afrikaans and English predominated. IsiZulu, isiXhosa and Sesotho were added to the linguistic context.

First Language	No. of individuals	Percentage
Afrikaans	14007	19.58%
English	13200	18.45%
isiZulu	12563	17.56%
Sesotho	11521	16.10%
isiXhosa	5786	8.09%

2011 census mother tongue of South Africa's population

Language	Percentage
Zulu	12.7%
Xhosa	16%
Afrikaans	13.5%
English	9.6%
Northern Sotho	9.1%
Tswana	8%
Sotho	7.6%
Tsonga	4.5%
Swazi	2.5%
Venda	2.4%
Ndebele	2.1%
S.A sign language	0.5%

South Africa's second-largest language, isiXhosa is spoken by 16% of all South Africans, or 8-million people. It is a regional language, with a third of its speakers living in the Eastern Cape, where it is the language of almost 78% of the provincial population. Xhosa is also strong in the bordering Western Cape, where 17% of all isiXhosa speakers live, making up nearly a quarter (24%) of the provincial population. There are a fair number of isiXhosa speakers in the Free State (7.5%), Gauteng (6.6%), North West (5.5%) and the Northern Cape (5.3%), but it is not widely spoken in the other provinces.

Afrikaans is the third most common language in South Africa, it is spoken by 13.5% of the population or 6 855 082 people – mainly coloured and white South Africans. The language has its roots in 17th century Dutch, with influences from English, Malay, German, Portuguese, French, and some African languages. One of the first works of written Afrikaans was Bayaan-ud-djyn, an Islamic tract written in Arabic script by Abu Bakr.

In South Africa, struggles between the Afrikaans and English-speaking communities have prominently featured in our history. This has been a culturally significant strand in the conflict, which was part of the second Anglo-Boer War (1899 – 1902). To understand this event and the language issue as it stands today, some background of the English versus

Afrikaans, and blacks versus English and Afrikaans is necessary: the conflict and rivalry between English and Afrikaans-speakers goes to the heart of the history of white South Africans. One of the unhappy results of history of race relations in South Africa has been exclusion in relation to the use of language.

This has made it very difficult to worship on Sundays. In an attempt to accommodate the different language groups in services, it was necessary to mix the languages; for instance, when singing a hymn, one verse would be sung in English/Afrikaans, and another in either Zulu or Xhosa. According to Brown (1978:1127), it is true that language hinges on a particular tradition or habits of thought, in which it is easier or more difficult to acquire certain perspectives.

According to the 2011 census, English is spoken as a home language by almost 5-million people. South Africa's Asian people, most of whom are Indian in origin, are largely English-speaking, although many also retain their languages of origin. There is also a significant group of Chinese South Africans, also largely English–speaking, but who also retain their languages of origin.

Strong cultural loyalties to African languages and local political structures such as the kingdom and the chieftaincy remain an important component of identity of the blacks.

Herberg found that among the first generation of immigrants, because Americans did not recognize groups based on their regional source of origin but on their linguistic differences, an emphasis on language gradually outlined the new character of the immigrant groups and answered the aching question of identity (Herberg 1955:25).

While black people also rated English-speaking South Africans highest, they expressed greater willingness to interact with coloured and Indian people than Afrikaners, who were rated lowest. Coupled with a long history of being treated as inferior to whites, could easily have led the coloureds to identify with their black fellow-sufferers.

Today, English is South Africa's lingua franca, and the primary language of the government, business, and commerce. The new education curriculum makes two languages compulsory at school, with English the language of learning and teaching at most schools and tertiary educational institutions.

CHAPTER 3

In this chapter I discuss the theory of building up an inclusive missional local church which integrates and coordinates all these ministries. Developing a missional local church as a ministry does indeed require a process of reformation. It is a ministry aimed at continuing reformation within the congregation. The congregation must constantly be in a process of becoming more of what we already are in Christ. It is God who is at work with this on-going process of reformation: God's own will for His congregation includes reformation, growth, maturing and self-reliant spiritual function (Nel 2015:205).

From 1991, The Methodist Church of Southern Africa (MCSA) has embarked on a journey of transforming the church in preparation for it to minister to a new democratic and more inclusive society. This initiative was called the 'Journey to a New Land' Programme. MCSA church believed the Holy Spirit guided them to continue the pilgrimage which had led them through Obedience 81 and the Journey to the New Land to the present day. They recognised the importance of the local Church and rejoice in the many circuits and societies where life-giving mission is taking place.

Mission is the total task which God has set the Church for the salvation of the world; it arises from God's love and concern for the entire world in all its dimensions.

Interracial conflict should be one the priorities be discussed at Ennerdale Methodist church, fundamental alterations of its identity, culture, operating procedures and mission occur. Such a transformation is often called deep change (Quinn 1996).

3.2 Communicative Acts

Referring to Chapter One (1.1.4.3), it is a 'communicative act' that serves the gospel as regards God, the believers as a body and the world. This entails a threefold responsibility which theologians call *Kerygma* (proclamation), *Diakonia* (healing, reconciliation, and other forms of service), and *Koinonia* (demonstration of the character of the community).

The structure of the Methodist societies was similar to the organisation of the Israelites in the wilderness (Exodus 18) and of the early church in Jerusalem (Acts 6). The preachers (or

ministers) were responsible for the overall care of the societies to which they were appointed. Their primary responsibility was to preach the Word of God and administer the sacrament; the class leaders were needed to see to the day-to-day needs of the people.

All such acts need to be, at their roots, acts of service – they serve God, one another, and the world. And all distinctions within this essential unity of action, in service of the coming Kingdom of God, must emphasise the irreplaceable contribution of each of the parts towards the formation of the whole (Nel 2015:185).

3.2.1 *Kerugma*

As discussed in Chapter One (1.1.4.3 (a)), the proclamation of the Word is a charismatic event in which text and reality come together, faith is born or strengthened, theological insights emerge and the community of faith, whether unschooled or learned, discovers its direction for mission. The task of the minister of the Word is to facilitate this process through a knowledge of the Scripture and the tradition of faith and an understanding of both the character of the community of faith and its social situation.

Keruygmatic is a Greek word used in the New Testament for 'preaching (see Luke 4:18-19; Rom.10:14, Mat.5:1), literally meaning 'to proclaim as herald'. It is the Christian message that was present in 'the apostle's teaching'. This message proclaimed Christ's coming in the flesh, His teaching about the kingdom of God, His atonement for sin, His resurrection, and all the benefits thereof to the world in general and to believers in particular (Swanson & Clement, 2002: vii).

The message which Wesley and others went out to proclaim was simple: salvation is by faith alone; everyone needs it and no-one is excluded; Christians may have an inner assurance that they are saved; God wants to rid our lives of all sin and to have perfect love for Him and for others.

The doctrine of the gospel call is important because if there were no gospel call we could not be saved: 'How are they to believe in Him of whom they have never heard?' (Rom.10:10). The gospel call is important also because through it God addresses us in the fullness of our

humanity. He does not save us 'automatically' without seeking for a response from us as whole persons.

The preaching of the sermon is what Methodists are invited to discover and do. It began in Jerusalem: at Pentecost the Holy Spirit came with power upon the apostles and the other disciples and made them realise that God had been at work in Jesus Christ to bring salvation to the world. Suddenly as a result they found words to tell others of what they had seen and heard.

Since proclamation of the gospel of salvation is central to Methodism, its theology is best expressed through preaching that contains the offer of salvation and calls for a response to it. Its theology is enshrined in hymns that are both a vehicle for teaching and an expression of the joy and praise of salvation. The beauty of this theology is that it finds concrete expression in the holiness of the lives of the people shaped by it and in the renewing of the world in righteousness, justice and peace, according to the vision of the kingdom (Methodist Almanac, 1986:188).

It involves the art of preparing sermons and preaching. Those who study homiletics seek to improve their skill at communicating the gospel and other biblical topics. The homiletical process of the church service embedded in liturgical rituals forms the meeting point between God and humankind.

The preaching of the Word of God is entrusted to all, not just a few: "But you are… a royal priesthood… that you may declare the wonderful deeds of Him who called you out of darkness into His marvellous light" (1 Pet.2:9).

A variety of words in the Old and New Testaments describe the different forms of the activity of preaching: inter alia, proclaiming, preaching, teaching. Moses was not only a great prophet but also a song leader. After three sermons, he changed the form of his message to singing. Sometimes reciting something in a different form makes it easier to remember. This which song gives a brief history of Israel; it reminds the people of their mistakes, warns them to avoid repetition of those mistakes and offers the hope that comes only in trusting God (Deut. 32:1ff).

According to Luke's pattern (Acts 13:14; 14:1), preaching begins in the synagogues. When Paul and Barnabas went to a new city to witness for Christ, they would go first to the synagogue. The Jews who were there believed in God and diligently studied the Scriptures.

Jesus quoted words in Isaiah 61:1,2, as He read to the people in the synagogue, which was a very important place in Jewish religious life. The same thing happened in Iconium, where Paul and Barnabas went to the Jewish Synagogue and preached with such power that a great number of both Jews and Greeks became believers (Acts 14:1).

A synagogue could be set up in any town, it was administered by one leader and an assistant. At the synagogue, the leader often would invite a visiting rabbi to read from the Scriptures and to teach. Itinerant rabbis like Jesus were always welcome to speak to those gathered each Sabbath in the synagogues.

According to Nel (2015:149), through the communication of the gospel by means of the ministries within the congregation. All who believe in Christ have a part in this, both the Bible and church history proclaim that the communication of the gospel of Jesus Christ is the responsibility of the whole congregation.

On Sunday 24th April 1994, just three days before the first democratic elections in South Africa, Archbishop Desmond Tutu, preaching in St. George's Anglican Cathedral in Cape Town, said the following:

For all of us, black and white together, belong in the family of God. We are brothers and sisters, we are one. With His Cross God has effected reconciliation among us all. Jesus, so says the Epistle to the Ephesians, is our peace. He has broken down the middle wall of partition. And the Epistle to the Galatians says: In this Jesus now, there is neither Jew nor Greek, slave nor free, male nor female. Through the cross God has said 'no' to racism…. Let us declare that we have been made for togetherness, we have been made for family, that, yes, now we are free, all of us, black and white together, we, the Rainbow people of God (Tutu, 1994:256).

Our involvement as a Church in Africa has seen the birth and growth of a number of powerful organisations like the 'Young Men's Guild' (Y.M.G), the 'Women's Manyano' (W.M), the 'Women's Association' (W.A), the 'Men's League' (M.L), the 'Young Women's Manyano' (Y.W.M), the 'Wesley Guild' (W.G) etc. which are thoroughly 'devotional' and 'evangelical' in their emphasis.

3.2.1.1 Devotional Emphasis

Wesley's devotional life can be a rich source of help and inspiration to us as we search for our own particular patterns of devotion.

- Evangelistic – throughout the various structural levels of our church shall visit townships, compounds, suburbs, cities, villages, farms and any other area where the Church ministers for revival, witness, evangelism (including street revivals), so as to bring unbelievers to Christ and His Church.

- Devotional – to encourage all its structures to conduct regular meetings for praise and prayer, exhorting and helping one another to love one another and to do good works. Outreach prayer meetings shall be held.

- Educational – to encourage all members to study the Bible and other supporting Christian literature, and to attend educational workshops and seminars where and when possible.

- Social development – to engage in programmes for spiritual growth, leadership training and literacy, provide opportunities for recreational activities and song and arrange effective and friendly fellowship activities among members at local and district levels. And encourage participation in empowerment initiative which promote the socio-economic development of the members.

3.2.1.2 Evangelical Emphasis

Wesley wrote in his journal after his first field sermon that God was calling him to move beyond the conventions of the church. On April 2, 1739, John Wesley preached his first open-air sermon to three thousand people in a brick field near Bristol and his text was Luke 4:18 – 19.

He went to Bristol reluctantly because he had reservations about open-air preaching. As a devout churchman, he consulted with friends, spent much time in prayer, and also studied the Scriptures. It was his study of the Sermon on the Mount (Matthew 5 – 7) that helped convince him that field preaching was acceptable to God. After all, Jesus had done it Himself (Manskar 2006:89).

Evangelism was at the core of the Wesleyan revival; it demands that we earn the right to speak out of the authenticity of our own lives. Some societies have begun what they call 'seeker sensitive' services; others have groups into which people outside the church are invited.

Praise and worship are the foundation stones of an evangelistic faith. Charles Wesley had wonderful poetic gifts that he used to do the work of an evangelist. He wrote and he sang:

A charge to keep I have,

a God to glorify,

a never-dying soul to save,

and fit for the sky.

The doctrines of the Evangelical Faith, which Methodism has held from the beginning and still holds, are based upon the divine revelation recorded in the Holy Scriptures. And it acknowledges this revelation as the supreme rule of faith and practice. These Evangelical Doctrines, to which the Preachers of the Methodist Church, Ministerial and Lay, are pledged, are contained in Wesley's Notes on the New Testament and the first four volumes of his sermons (Laws and Discipline 1992:7).

Mission and evangelism and the resultant witness of the church are studied in missiology and evangelism. How believers give expression to care for one another is studied in pastoral care (Nel 2015:111). Evangelism – the spreading of the Christian gospel by public preaching or personal witness − involves the preaching of the gospel with the intention of exposing God's love to all mankind through Jesus Christ.

3.2.2 *Diakonia*

Reconciliation and healing refer to binding up wounds and bridging chasms, restoring health to the organism. The Good Samaritan is the best example of *diakonia*.

Wesley believed that what Christ was calling us to in life was to 'do all the good you can, to all people you can, as long as you ever can'. He knew that this high standard of Christian living was not easy to do on one's own, so he emphasised the importance of not only attending church, but also journeying with others in small groups in order to be accountable one to another in the Christian walk of life.

Methodism is well equipped to play a positive role in the current struggle to establish the new South Africa of the future, based on peace and justice for all.

The Methodist Church of Southern Africa went on to say:

We commit ourselves, trusting in God alone for grace, to enable the whole church at every level, to participate in the renewal of its life and its ministry to the world. To overcome those influences, traditions and institutions in the church and society which inhibit full participation and renewal for all our people, to promote and protect the right of all people to be heard and to use their gifts in the life of the church and its witness to Christ in the world (Minutes 1993:374).

These words make possible a brand-new start through 'forgiveness', 'reconciliation' and the 'impartation' of God's own presence in our lives through the person of the Holy Spirit (Gibbs & Coffey 2000:203).

3.2.2.1 Forgiveness

Confession of sins is necessary in order for God to 'forgive us' in the sense of restoring His day-by-day relationship with us (Mat.6:12; 1 John 1:19). It is good when we pray, to confess all known sins to the Lord and to ask for His forgiveness. But when, no longer hiding his guilt, Paul acknowledged it to God and figuratively cast it upon Him (confession), God covered his sin though no more of his iniquity and, healing the broken relationship, received him back into fellowship without prejudice and without reservation (forgiveness). This forgiveness brought healing, blessing and purification of the vital power of his life (spirit) so

that he no longer misled or dealt treacherously with his fellow men (deceit) (Laymon 1971:272).

The confession comes first, and then Jesus, our High Priest, responds with new birth. It is not salvation unto confession, but confession unto salvation. Confession comes before salvation; there is no such thing as salvation without confession (Bosworth 2008:151).

We are a confessing community, according to Nel (2016:45): a confessing community is another name that plays an important role in determining who we are. The plan has everything to do with communicating the good news of a Creator who loves what He has made and is in no way prepared to give up on what He has made.

Confess means to admit that one has committed a crime or done something wrong – it means to believe and say what God says about our sins, our sickness and everything else included in our redemption. Confession is an affirmation of a Bible truth we have embraced. Confession is simply believing with our hearts and repeating with our lips God's own declaration of what we are in Christ.

But if we confess our sins to Him, He is faithful and just to forgive us our sins and to cleanse us from all wickedness. If we claim we have not sinned, we are calling God a liar and showing that His word has no place in our hearts (1 John 1:9-10).

It should ease our conscience and lighten our cares, but some Christians do not understand how it works. They feel so guilty that they confess the same sins over and over, then they wonder if they might have forgotten something. Of course we should continue to confess our sins, but not because failure to do so will make us lose our salvation. Our relationship with Christ is secure, instead, we should confess so that we can enjoy maximum fellowship and joy with Him and one another.

As far as confession and intercession are concerned, in the ongoing ministry of the church the elders do not function alone. Rather, Christians minister to one another and are urged to confess their sins to each other (James 5:16). Calvary was our 'emancipation proclamation', freeing us from everything outside the will of God, and acting accordingly. We are to confess that our sicknesses were laid on Christ and that we are redeemed from the curse of disease. 'Let him that is weak say, I am strong', for 'the Lord is my strength'. Our confession includes the whole of Scriptural truth, all that His sacrifice provided, all that His High Priesthood covers, the whole of God's revealed will.

Paul tells us that he preached 'the Word of faith'. He said, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation' (Rom.10:9-10).

Sometimes confessing our sins to other trusted Christians will bring an assurance of forgiveness and encouragement to overcome sin as well. James relates mutual confession to prayer, for in a passage discussing powerful prayer, James encourages us: 'Therefore confess your sins to one another, and pray for one another that you may be healed' (James 5:16).

Forgive means to stop feeling angry or resentful toward someone for an offence, flaw or mistake - forgiveness is the foundation of unity; there can be no real unity and peace for without the unity in the Church (2 Cor.2:5-11); indeed, forgiveness is at the heart of both sacraments, baptism and the Lord's Supper. Christians have always understood that God has mercy on us and forgives us, if we truly and sincerely repent, but this is not as simple as it sounds, for true repentance is not as easy as it sounds.

The Bible has a number of expressions to describe forgiveness: to cancel a debt (Ps.32:1-2; Mat.9:2); not to hold something against someone (Num.12:11); to cover or hide (Ps.85:2); to forget (Ezek.33:16); to blot out or cleanse (a stain) (Ps.51:2); to put behind oneself (Is.38:17); to trample underfoot, to hurl into the sea (Mic.7:19).

According to Grudem (1994:386), Jesus commands us to build into our prayers a request that God forgive us in the same way that we have forgiven others who have harmed us (in the same 'personal relationship' sense of 'forgive' – that is, not holding a grudge or cherishing bitterness against another person or harbouring any desire to harm them).

Those who had committed wrongs had to make restitution: If I have stolen your pen, I can't really be contrite when I say, "please forgive me", if at the same time I still keep your pen. If I am truly repentant I will return your pen' (Allen 2006: 342).

There has to be restitution: 'Let us go…the Christian way, the way that says, yes there is a risk in offering people forgiveness, you don't know how they are going to turn out. But that's not…our business, that's God's business, with that particular individual' (Allen 2006).

If there are those whom we have not forgiven when we pray this prayer, then we are asking God not to restore a right relationship with us after we sin, in just the same way as we have

refused to do so with others. Until sin is forgiven and the relationship is restored, prayer will, of course, be difficult.

The divine restoration process is rooted in the salvation that God offers to all, salvation in its simplest form comes from the Greek word 'Sozo' which means to be healed, to be made complete, to be made whole (Daniels 2009:73).

According to Gibbs and Coffey (2000:170), within the Christian fellowship, acceptance and embodiment lead to transformation. If anyone is in Christ, he or she becomes part of Christ's new creation, including the mind and the will, as well as the emotions (2 Cor. 5:17).

3.2.2.2 Reconciliation

The church in its discipline is acting in love to bring back a brother or sister who has gone astray, re-establishing that person in right fellowship and rescuing him or her from destructive patterns of life. If Christians who must take steps of church discipline will continue to remember this first purpose – the reconciliation of believers who are going astray with each other and with God, and their restoration to right patterns of life – then it will be much easier to continue to act genuine love for the parties involved, and feelings of anger or desire for revenge on the part of those who have been hurt, which often lie near the surface, will much more easily be avoided (Grudem 1994:894 - 895).

In his imprisonment, Nelson Mandela clearly had to learn to build and take his strength from thinking about what really matters (his vision of freedom, equality and justice for all in his country) and not let himself be consumed with bitterness, anger and hatred. Instead, he had to find his own strength to make sure he kept his faith with reconciliation and belief, in the hope of his ideal that a united South Africa could and would come.

The whole church is to proclaim and teach the gospel of Jesus Christ with clarity and conviction. God gave the ministry of reconciliation to us.

In a sense the church is a new creation of God, created to win back, to tend the rest of his creation. Seen as such, the church is part of the way in which God takes care of his creation. The church exists because God has a mission for her. Probably one of the clearest indications

of the missionary nature of the church, seen from the perspective of God's purpose for her, is found in Paul's letter to the Ephesians.

Within the church of the New Testament we see reconciliation of male and female and of ethnic and culture groups: to one local church Paul said 'There is neither Jew nor Greek, slave nor free, male nor female, for you are one in Christ Jesus' (Galatians 3:28) and to another: 'Here (in the church) there is no … circumcised or uncircumcised, barbarian, Scythian … but is all, and is in all' (Colossians 3:11).

Christ has broken down the dividing wall between Jew and Gentiles: some commentators believe the metaphor alluded to the wall which was erected in the Herodian temple in Jerusalem to separate the Jewish and Gentile area (Laymon 1971:839). To overcome our separation from God, we needed someone to provide reconciliation and thereby bring us back into fellowship with God. Paul says that God through Christ reconciled us to Himself and gave us the ministry of reconciliation, that is, in Christ, God has reconciled the world to Himself (2 Cor.5:18-19).

By 'reconciliation' is meant the activity whereby the disorder of existence is healed, its imbalances redressed, its alienations bridged over. It is in turn continuous with consummation, the bringing of creation to its perfection (Macquarrie 1966:268). Taking a long look at the original uses of the Greek term for reconciliation, *katallage*, Zscheile states, 'We are caught up through the Spirit in the reconciliation of the world by God in Christ' (2 Cor.5).

This implies that this ministry belongs to the whole church; it is the responsibility and calling of all, young and old, ordained and lay, who are disciples of Jesus. Those touched by the grace of God are called to touch others, and that touch can be the context for healing. The process of accommodating oneself to others' needs and circumstances becomes important.

The first Great Awakening during the middle of the eighteenth century, however, drastically altered this pattern of division by bringing blacks and whites together in a religious context (Emerson and Edwards, 2006:11). From the beginning God broke down the barriers of solitary man and of all the isolation that went with it. God created human beings with communication between God and His people (Nel 2015:130).

Paul longs for a more comfortable relation with his children, a relation in which both parties can feel and speak freely toward each other. He knows that his authority over this church has

been restored as a consequence of his severe letter. But the reconciliation of Christ calls for a more open relation than exists at the moment of writing. Apparently he senses that the relation is still strained by the inhibited affection.

One of their key texts in this regard is Eph.2:14 – 15: 'For He Himself is our peace, who has made the two one…'.

Each of the principles encompasses one or more of the phases and elements of embrace. Some of these principles are:

1. **Commitment** – to persevere in a cross-cultural relationship with the other, even when there are difficulties and misunderstandings (Washington and Kehrein, 1993:113ff). This involves risk – the arms are kept open….

2. **Intentionality** – This 'is the purposeful, positive and planned activity that facilitates reconciliation' (Washington and Kehrein, 1993:125), the intentional pursuit and development of cross-cultural relationships in the body of Christ. Christ was intentional in going to Jerusalem and the cross for the purpose of reconciling the world to Himself (Mark.10:32-34; 2 Cor.5:19). Intentionality, say Washington and Kehrein, (1993:139), might involve changing worship and music to include different cultural styles.

3. **Sincerity** – This is the willingness to be vulnerable, and includes the self-disclosure of feelings, attitudes, differences and perceptions, with the goal of resolving such differences and building trust (Washington and Kehrein, 1993:141ff).

4. **Sensitivity** – Jesus, in His interaction with the Samaritan woman at the well (John 4), is our model in this regard. Sensitivity means discovering our own subconscious presuppositions about others, it means showing respect. Washington and Kehrein define it thus: 'the intentional acquisition of knowledge in order to relate empathetically to a person of a different race and culture' (Washington and Kehrein, 1993:155).

5. **Interdependence** – This principle links in with Volf's distinction between differentiation and exclusion. Stevens and Collins (1993:22) state: 'Interdependence is the dynamic balance of unity and diverse gifting, togetherness and differentiation. The principle recognises our differences but realises that we each bring something to the table that the other needs…'. 'Interdependence acknowledges the equal value of the other person in building up the whole body of Christ' (Washington and Kehrein, 1993:178).

6. **Sacrifice** – The willingness to move out of my comfort zone, to 'depart' from my culture without 'leaving'. Leaving our comfort zones is not only for foreign missionaries going to work in an entirely different cultural environment – it is also for Christians who stay at home (Washington and Kehrein 1993:187). An ambassador of reconciliation must be willing, particularly, to sacrifice her time, even though sacrifice may also involve ridicule (1993:189/90). The comfort zone from which we need to move may even be the particular worship style which we enjoy (1993:192). Christ Himself made the supreme sacrifice to re-establish reconciliation between God and man.

7. **Empowerment** – This is 'the use of repentance and forgiveness to create complete freedom in a cross-cultural relationship' (Washington and Kehrein, 1993:197). This includes repentance for corporate sin, or repenting on behalf of others, as did Moses, Daniel, Ezra and Nehemiah (1993:200).

3.2.2.3 Impartation

Impartation has to do with the giving and receiving of spiritual gifts, blessings, healing, baptism in the Holy Spirit, etc. for the work of the ministry. It is the transference of these 'gifts' from one man or woman of God to another, especially through the laying of hands.

God's mission is about the restoration of community, and our formation in Christ means our being redeemed, healed and caught up in God's communal life by grace through faith (Nel 2015:136). All Christians would probably agree that in the atonement Christ has purchased

for us not only complete freedom from sin but also complete freedom from physical weakness and infirmity in His work of redemption (Grudem 1994:1063).

Restorative justice is process where all stakeholders affected by an injustice have an opportunity to discuss how they have been affected by the injustice and to decide what should be done to repair the harm'. It follows that conversations with those who have been hurt and with those who have inflicted the harm must be central to the process.

In the TRC (Truth and Reconciliation Commission), Tutu advocated restorative justice, which he described as characteristic of traditional African jurisprudence: 'Here the central concern is not retribution or punishment but, in the spirit of *'ubuntu'*, the healing of breaches, the redressing of imbalances, the restoration of broken relationships. This kind of justice seeks to rehabilitate both the victim and the perpetrator, who should be given the opportunity to be reintegrated into the community he or she has injured by his or her offence.

Restorative justice is an approach to justice that aims to involve the parties to a dispute and others affected by the harm (victims, offenders, families concerned and community members) in collectively identifying harms, needs and obligations through accepting responsibilities, making restitution and taking measures. It is a system of justice which focuses on the rehabilitation with victims and the community at large.

Wesley was passionate in the denunciation of war: his conviction was that if people cannot settle their differences by reason and calm judgement, then certainly nothing would be settled by war. Wesley said: 'Whatever be the cause, let us calmly and impartially consider the thing itself'. In Wesley's mind, war was totally against all reason and common sense (Allen 1986:54-55).

'Come now, let's settle this',

says the Lord.

'Though your sins are like scarlet,

I will make them as white as snow.

Though they are red like crimson,

I will make them as white as wool' (Isaiah 1:18).

The early Methodists were women and men who had experienced conviction and forgiveness of their sins and wanted to claim their life in Christ. They came to the society to learn more about their new found faith and how to live it out in the world (Manskar 2006:90-91). People whose lives are in a mess need to be helped to realise that the Christian life does not consist either of simply a course correction or trying to bring order.

They had a great need to speak openly; for the war was not over, as they had supposed, but they still had to wrestle both with flesh and blood, with principalities and powers: so that temptations were on every side and often temptations of such a kind, as they knew not how to speak in a class; in which persons of every sort, young and old, men and women, met together. These, therefore, wanted some means of closer union; they wanted to pour out their hearts without reserve. Reparation for a wrong or injury, when you apologise for doing something wrong, is an act of atonement. As a religious act, atonement is an effort to make up for wrongdoing so you can be in harmony with a higher power.

And they were more desirous of this, when they observed it was the express advice of an inspired writer: 'Confess your faults to one another, and pray for one another, that ye may be healed' (Hulley 1987:26). For this reconciliation to happen, Bishop Tutu said, those responsible for apartheid first had to confess their sin: 'those who have wronged must be ready to say, "we have hurt you by this injustice, by uprooting you from your homes, by dumping you in poverty-stricken homeland resettlement camps, by giving your children inferior education, by denying your humanity and trampling down on your human dignity and denying you fundamental rights. We are sorry; forgive us".

We can therefore come to the conclusion that the Church should be actively involved in restoring the dignity of a person, because that one person represents the Church and if that one part is sick, so is the whole body. 'For in Christ we who are many form one body, each member belongs to all the others' (Romans 12:5).

3.3.3 *Koinonia*

Referring to Chapter One (1.1.4.3 (c)), the basic concept of *koinonia* is not only the element of participation, but also of relationship which arises out of that participation. This is

sometimes in terms of the redemptive work of Christ. The word *koinonia* (fellowship) derives from the root adjective *koinos*, meaning 'common'.

The verb *koinoneo* means to 'share, have a share in, participate in', while, correspondingly, *koinonia* means 'association, fellowship, participation' (Brown 1975:639). Carmichael (1996:5) comments that *koinonia* can mean both the 'sharing in' that creates community, and communion thus created…thus it can convey a sense of dynamic unity through sharing. The relations with the Trinity as a model for *koinonia* in human communities, when the Trinity turns towards the world, the Son and the Spirit become the two arms of God by which humanity was made and taken into God's embrace.

Our identity as believers is found and shaped in community – Paul strikes a perfect balance between our relationship to the community and our identity as individuals. 'Our value as believers is known by playing our God-assigned part in building up the church through the avenue of our spiritual gifts.' (Ogden 2003:57).

On the African continent the relationship to one's fellow human beings is of paramount importance. It is not simply an individual standing in relationship to the community – that would still be a Western way of seeing it – but the individual has no existence apart from or outside of the community. The community has priority above the individual (van der Walt 1997:16). Virtues of sharing and compassion are regarded very highly in Africa; the individual has a social commitment to share with others what he/she has.

We may relate this to when God said:

Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. The Lord God said, 'It is not good for the man to be alone. I will make a helper suitable for him' (Genesis 1:26; 2:18).

Moltmann portrays the congregation as a kenotic community, a community of openness, self-giving and solidarity in its various relationships with the world. According to Nel (2015:99), the true communion with Christ and through the Spirit with one another always reaches out to those who do not yet live in communion with Him and the congregation. Nel (2015:73) also states that the early Christian church experienced its rise not in isolated individual experience but its Christian *koinonia* or fellowship of those who shared in the profound and transforming experience of Jesus Christ.

Another vital feature of the early church community was their sense of being 'gathered' together in worship. Firstly, they were gathered in the sense that they actually met as a group, and secondly, as they met they were gathered into a unity of spirit that transcended their individuality (Foster 1978:142).

3.3.3.1 Meeting as a group

According to Hulley (1987:28), the small groups which became part of the Methodist organisation were well-known classes. The class system also provided the first level of pastoral care for Methodists; seeing to their immediate needs and monitoring their spiritual growth.

The praxis of the supportive nature of class meetings is needed at a time where 'brokenness, isolation and feelings of being unloved, commodification of human life and narcissistic of self-identity yield to shame'.

Kevin Watson makes a distinction between different types of small groups that exist in the church for different reasons. He argues that in the main there are three approaches to small groups:

(1) Affinity Groups which are formed around common passions, interests and even hobbies.

(2) Information-driven groups which focus on conveying information and learning more about the faith, discussion and mastery of content.

(3) Transformation-driven groups which focus on changing lives.

One of the answers in recent decades is the phenomenon of significant relational groups, also known as the cell movement, house churches, small groups or class meetings (Callahan, 1983:35ff). Some proponents of this movement have been Carl George (1992) and Ralph Neighbour (1990). The movement is also a reaction to the process of secularisation in society.

The formation of Christian community is another vital element that requires attention for meetings to be truly effective. Christian community is formed as the membership of a meeting expresses the life they share in Christ.

In some instance the smaller group might consist of people from the same area or country of the world, speaking their own language together to get to the heart of the matter.

Problems were submitted and often solved, spiritual experiences were shared, and the members rejoiced in the conscious assurance of the presence of God. The meetings began and ended with a hymn and prayer, and there was simplicity and intimacy about the act of worship which any formalities would have destroyed.

These small groups meant a great deal to Wesley himself. He writes:

My design was not only to incite them to love one another more, and to watch more carefully over each other, but also to have a select company, to whom I might unburden myself on all occasions without reserve (Works VIII:260).

The class leaders were the ones who visited the sick and cared for the daily spirituality and responsibility resulted in a most effective means of serving and caring for the people of God. They were the ones who supported the preachers in their ministry of proclaiming the Word and administering the sacraments. They provided the pastoral care and leadership for their neighbours that helped many of them claim and live their faith in Christ.

The Christian community recognises Christ's deed of life and death as pivotal in bringing renewal to humanity's history. Sharing in Christian community is therefore incumbent upon every member of the church.

Class meetings provided the means for spiritual nurture and accountability sought by those who came to join the Methodist societies. The leader always began the process of telling the story of his or her struggles, triumphs, joys and concerns with regard to the state of his or her soul and relationship with Christ.

The following happened in these Class meetings. After everyone had assembled, the leader would open the meeting with a prayer and a few stanzas of a hymn. He or she would then proceed to give an account of his or her life since the last meeting. The leader always began the process of telling the story of his or her struggles, triumphs, joys and concerns with regard to the state of his or her soul and relationship with Christ.

3.3.3.2 Unity of spirit that transcended their individuality

Ministry is both corporate (relational) and individual: renewal of the personal life of the believer and the renewal of the congregation can and should not be separated (Nel 2016:72).

It is not just the Church which needs to be understood in organic terms, but society as a whole, and for the Christian, they are organically related to each other in Jesus Christ (de Gruchy 1986:131).

It is necessary to take an approach of 'collaborating', which means 'to work together or with someone else; especially for a special purpose; cooperate' (Longman Dictionary of Contemporary English). A collaboration is a purposeful relationship in which all parties strategically choose to cooperate in order to achieve shared or overlapping objectives. Rubin explains that 'because of its voluntary nature, the success of a collaboration depends on one or more collaborative leader's ability to build and maintain these relationships'. To collaborate is to 'co-labour'. It seeks a win-win strategy that works together with others with whom you disagree to resolve difficulties. In essence, it is mutual problem solving.

This should take place:

- When you have time for it to take as long as it will take

- When solutions exist that will satisfy all the parties involved and affected by the decision.

- Both jointly acknowledge the problem exists

- Both jointly define the problem

- Both jointly identify shared interests

- Both jointly agree on ground rules

- Both jointly agree on the solution.

Corporate religion helps us to understand the character of corporate worship, which does not mean that we all do the same thing and have the same function and role in worship. It doesn't mean that everyone in the church does exactly the same thing as everyone else.

For multiracial congregations to maintain multiple racial groups, they have to be populated by people who are more integrated across race than the general population. Otherwise, they will fall victim to the niche edge and overlap effect (Christenson and Emerson 2012:166).

In Holy Communion the people of God of every time and place become united with God and with each other. They remember the death and celebrate the resurrection of Jesus Christ, through which they receive forgiveness for their sins and the salvation of their souls. They enter into the new covenant of God with God's people – a new dispensation of Grace instead of the old dispensation of Law.

Focussing together on what God has done for us in Jesus Christ, celebrating His saving grace, responding to Him as he speaks to us through word and sacrament, we participate together in His sufferings and His risen life. Shepherd (1952:6), speaking of the early Church, says: 'it was precisely in the sphere of corporate worship that this organic relationship of Christians one with another realised its most telling expression'.

The Last Supper seals in the deepest possible way the bond between Christ, Christians, and the Christian message. The sacrament of mission, the Lord's Supper therefore is the sacrament which compels us to go out in humility, love and service.

One body, many members, talking about the corporate, communal, participatory character of human life inevitably raises fears and concerns for modern people, especially modern Christians. Paul's use of the body, an image for a community is not original: his description of the church as the body of Christ parallels both its basic conception and details the social theory of ancient moralists.

All mankind shares a common humanity because God is the creator; this is the foundation of the Old Testament teaching about 'humankind'. In creation, God made trees, plants, birds, sea creatures, and animals each according to its kind (Gen 1:11, 21, 24). All people were created in the image of God (Gen 1:26 – 27). The colour of our skin makes no difference, nor

does the race or language, if we believe that we are all made in God's image and if we truly realise this, we can never again despise or look down on another person.

One of key texts in this regard is Ephesians 2:14 – 15: 'For he himself is our peace, who has made the two one'. Paul's letter to the Ephesians is concerned first of all with 'God's plan… to bring all creation together, everything in heaven and on earth, with Christ as head. It is also an appeal to God's people to live out the meaning of this great plan for the unity of mankind through oneness with Jesus Christ.

Each part of the body has a different character, function and gifts; they depend on and complement each other as they work for the common good by creating harmony in diversity.

Those who speak in tongues are Christians, so also are those who do not speak in tongues – we should not 'unchurch' one another because we have different gifts.

According to Emerson and Edwards (2006:21), throughout the South of the United States, white and black civil rights workers and leaders convened in predominately African American churches to sing, to pray and to organize. Blacks and whites marched together on picket lines and sang in unison, 'We shall overcome, Black and white together, we shall overcome someday'.

Finally, disciples need to live in community with other disciples because they need to be accountable to someone other than themselves for their discipleship. Discipleship is how the Church fulfils its mission in the world. If the Church is to live out its mission faithfully, the disciples who are the bearers of that mission need to be accountable to one another.

CHAPTER 4

This chapter outlines the empirical research that was carried out in order to gather information relevant to this study. It also provides a description of the participants, an explanation of the measurement instrument and the methodology that was followed.

4.1 Methodology

As was stated in Chapter 1, the researcher has opted for a qualitative method to provide deeper insights into the problem and to uncover trends in thought and opinions on the situation under examination, in an effort to understand the actions and practices in which individuals and groups engage in everyday life and the meanings they associate with these.

The collection process entailed using face-to-face and recorded interviews. Semi-structured interviews were conducted by the researcher and took the form of questions-and-answers, but a natural flow of conversation was allowed and respected.

4.2 Sampling and research participants

From a list of nine (9) coloured members and nine (9) black members who were in leadership positions during the time of the split, the researcher randomly selected three (3) from each group, and visited each prior to the sampling in order to secure the necessary permission for the investigation. (see addendum).

It was made clear that the entire process would be kept completely confidential and at no point would names or contact details be disclosed to any third party.

Letters of consent and forms to the individuals authorising the investigation proved to be invaluable during these visits because of the suspicion that strangers may arouse. The consent letters and forms to the participants were put on the letterhead of the University of Pretoria. The transcribed interviews will be kept in possession of the researcher for at least two years.

The interview respondents were identified by the following codes: P1 (CM), P2 (CM), P3 (CM), P4 (BM), P5 (BM) and P6 (BM).

4.3 Interviews

The questions asked in the interviews and the report on the findings are set out below.

4.3.1 Section A

4.3.1.1Personal information:

Question 1. When (in which year) did you first start attending church at EMC?

A significant majority of respondents had been members of this congregation for more than 45 years, and the others (black people) were relative newcomers to the church and community, having belonged for between 2 and 6 years. This congregation originally comprised coloured people but this changed after 1990. The interview respondents joined this congregation in the following years:

P1 – 1950 (CM)

P2 – 1963 (CM)

P3 – 1984 (CM)

P4 – 1991 (BM)

P5 – 1993 (BM)

P6 – 1997 (BM)

*coloured members

** black members

Question 2. How frequently do you attend church at EMC?

50% of the interview respondents attend regularly (weekly attendance), while the rest are not regular in their attendance.

Interviewed respondents' participation in the worship services are as follows:

3   Weekly attendance - 3
4   At least once a month - 1
5   At least twice a month - 1
6   At least six times a year - 1

Question 3. Which area do you stay in?

Two (2) of the respondents are coloured members from Ennerdale; the others are from the surrounding townships: Zakkarry Park, Lawley, Finetown and Evaton.

Question 4. To what ethnic group do you belong?

Two ethnic groups were represented: three (3) coloured members and three (3) black members at the Ennerdale Methodist church.

Question 5. What is your mother tongue?

Two (2) of the interview respondents are Afrikaans speaking; one (1) is English speaking;
one (1) is Sesotho speaking; one (1) is isiXhosa speaking; and one (1) is Setswana speaking.

Question 6. What other languages do you speak fluently?

Two of our respondents speak four different languages fluently (English, Afrikaans, Sesotho and isiXhosa) and (Setswana, Sesotho, English and Afrikaans); one (1) speaks two different languages (Sesotho and Afrikaans); one (1) speaks Afrikaans only; and one (1) English only.

Question 7. To what age group do you belong?

Two (2) of the respondents are over 70 years of age; one (1) is between (50 – 60); one is (1) between (30 – 40); and the last two (2) are between (20 – 30) years of age.

P1 – 75 years of age

P2 – 70 years of age

P3 – 53 years of age

P4 – 41 years of age

P5 – 26 years of age

P6 – 22 years of age

Question 8. What gender are you?

Female - 3

Male - 3

Question 9. What is your level of formal education?

P1 and P2 – Standard 6 (Grade 8)

P3 – Standard 8 (Grade 10)

P5 and P6 Matriculated (Grade 12)

P4 – Diploma (Post-matric)

Question 10. What is your working status?

Four (4) members were working and two (2) were unemployed.

Question 11. How many people are earning in your household?

P1 - five (5)

P4 - three (3)

P3 - three (3)

P6 - four (4)

P 5 and P2 - two (2) are earning.

4.3.2 Section B

Question 1. Participation in the life of the church:

Amongst the respondents are society stewards, a circuit steward, a Sunday school teacher, class leaders, local preachers, members of the 'Young Men's Guild', the 'Men's League', the 'Wesley Guild', the 'Women's Manyano', the 'Women's Association' and the Church choir.

P1 and P2 – society stewards

P2 and P4 – leaders of the Young Men's Guild

P1 and P5 – local preachers

P3 – chairperson of the Men's League

P6 – Wesley Guild and Sunday school teacher

P3 – Church choir

4.3.3 Section C

This section comprised questions designed to assess the relationships between coloured and black members within the multi-racial congregation of Ennerdale Methodist Church.

Question 1. How would you describe the relationship between the coloured (CM) and black members (BM) of the two groups in this multi-racial congregation?

P2 and P4 described the relationship of the CM and BM at Ennerdale Methodist church as very interesting. For the first time, two groups came together in the same church building and used the same facilities, albeit at different times. Coloured members perceived the

relationship in a positive light, believing that they accommodated black members with their African spirituality and indigenous languages. They believed the European style of worship was successfully blended with the African style.

The other respondents who are much younger (P6, P5 and P3) said, 'Worshipping together was a blessing from God, but we allowed [race, culture and ethnicity] to divide us'. They believed that relationships became very tense, to the extent that BM could not tolerate CM in that congregation, and decided to look for their own church building.

Question 2. What had been the major obstacle/s which led to the split?

P1 and P3 believed the split took place as a result of church growth, saying that BM need their own place, but three (3) of the interview respondents believed it was influenced by racial issues. P2 said, 'CM claimed that the church building and facilities belonged to them because their forefathers built them'.

P4, P5 and 6 said: 'CM complained that they were financially carrying 'these people' (BM) who did not want to pay their dues, and they were tired of them. They felt that BM should have their own bank account and at every meeting suggested the separation of bank accounts. They came to their church with their old traditional African style of worship. On the other hand, BM also complained about CM calling them 'these people', as if they did not have their own identity.

Interview respondent P4 believed that the church was challenged by many reported cases of racism, from stationing and compensation of ministers, to circuit demarcations and selection of candidates for the ministry. Preference was always given to CM members in times of bereavements and funerals, even if the death was that of a BM.

Question 3. If race played a role in causing the split, how did this happen?

P2, P5 and P6 (all BM) felt they were not welcome in and accommodated by the congregation; their style of worship, African spirituality and indigenous languages were not

accepted. They also felt they were not well represented in the leadership of the congregation: instead, they just had to take orders and were not part of decision-making. BM also complained about the fact that church services were conducted in Afrikaans and in a European style of worship, and that their African languages and worship-style were not taken into account and catered for.

P1 said, 'BM need their own place of worship as well as CM: they cannot share the same building and facilities. BM have their own way of doing things and CM have another. And they make a noise when they sing; their church services take long; they wear uniforms and follow an old, traditional African style of worship; and they always leave our church dirty and disorganised'.

Question 4. The MCSA is 'One and undivided Church'. How does this ideal challenge our current situation?

P6 said, 'Firstly, we should pray earnestly about race relations and equality; secondly we need to learn to understand each other's cultures'. P5 said, 'As far as this relates to the MCSA, we are on the journey together of being 'One and undivided'. And much has been done and will constantly need to be done, and we should strive to be a prophetic voice through our living out a gospel that teaches us about being one and undivided.

P1, P2 and P4 shared the same point of view: God commanded his church to be a pattern of his way of love; proclaiming salvation, demonstrating unity, and expressing acceptance of other cultural and racial groups.

P3 believed that if the church wanted to deal decisively with racism, it must go back to the basics of our faith. Christ is for all nations, and we should not be apologetic about that. That will enable the church to treat racism as a sin: however, the church must not turn against the sinner but condone his/her action and allow room for repentance.

P6 said, 'From my experience about our church (MCSA), the history of this church is filled with great faith, excitement and evangelism. There is a long history of caring for the poor and oppressed, and people have a deep desire to do whatever is necessary to share the love and good news of God with those who need it the most'.

Question 5. What can we do to improve race relations and equality?

P2 and P4 suggested we should have workshops, campaigns, preaching, teachings and any other forms of communication on race relations and equality. Interracial management/ resolution workshops, seminars and conferences relating to race relations and equality should be organised.

P5 believed in building meaningful relationships that transcend racism, sexism and all other forms of discrimination. We should also teach the younger generation to love all human beings, irrespective of race. Race relations will always be an emotive subject, regardless of where the conversation takes place. The researcher feels that this is due to personal encounters (experience and also learned community influence) and expectations of the 'other', based on preconceived ideas.

P3 and P1 said, 'The MCSA has mission imperatives which it does not use to its advantage and needs to minister without fear the true gospel of God that "Christ is for all nations, justice and service". The five imperatives of mission of MCSA are as follows:

- Christian spirituality
- Evangelism and church growth
- Justice and service
- Human and economic development and empowerment
- Education and Christian transformation

4.4 Interpretation

The Ennerdale Methodist church originally consisted of a coloured congregation, which was Afrikaans- and English-speaking. This changed after 1990 when it assimilated black members with their different background and languages: Sesotho, isiXhosa and Setswana.

Some respondents regarded the relationship between the coloured and black members at EMC as very interesting and unique. It was based on the coming together of two different

ethnic and many different language groups: Afrikaans, English, isiXhosa, Setswana and Sesotho, with two different styles of worship: African and European.

Worshipping together should have been a blessing from God, but it was negatively impacted by differences of race, culture and ethnicity. Worship which should be the great unifier of God's people has unintentionally been an instrument of division in this church. Black members felt they needed their own place of worship. The coloured members also felt they could not share the same church building and facilities.

The major factors which led to the split included money, language and style of worship. Differences of language were a source of trouble and a symbol of division, since language influences the way we think. Other relevant factors were socio-economic ones such as lack of education, cultural and religious discrimination, unemployment and corruption. These influence the behaviour, attitudes, trends and lifestyles of individuals in negative ways.

Most of the coloured members of Ennerdale Methodist Church are economically and socially better off than the majority of black members. Most of the black members there come from poor backgrounds, informal settlements and rural areas with high levels of unemployment.

P4 believed that the church was challenged by racism. Black members felt the need for their own place of worship. Both coloured and black members felt they could not share the same building and facilities. Black members complained about worship being conducted in Afrikaans and that African languages were not accommodated.

4.5 <u>Recommendations</u>

In order to improve race relations, it is recommended that workshops, campaigns, preaching and teachings about race relations and equality should be arranged. All six (6) interview respondents have backgrounds with varying degrees of formal education, and two interview respondents (P2 and P3) can speak at least four languages fluently. With guidance they could be trained to lead the congregation through the process of change, and develop a missional local church.

The MCSA is 'one and undivided', and is on a journey towards a harmonious, multi-racial church. P1, P2 and P4 shared this point of view: that the Methodist church is multi-racial and

no person is debarred from any service or office on the grounds of race, culture or ethnicity, as articulated in the statement: 'Christ is for all nations'. Much has been done towards the goal of being 'one and undivided'. Many divisions do still remain, but the task of healing them is ongoing. The researcher believes that efforts aimed at creating unity in the body of Christ are indeed taking place and is committed to the project of healing, reconciliation and transformation.

The researcher also believes that the Holy Spirit is constantly guiding the church to continue the pilgrimage which has led it through Obedience 81 and the Journey to the New Land: to recognise the importance of the local church and rejoice in the many circuits and societies where life-giving mission is taking place.

In conclusion, the empirical scope of this study is admittedly limited and the researcher does not claim that deductions can be generalised beyond the six members that were interviewed and on which this study is based.

CHAPTER 5

In this chapter I will be focusing on the pragmatic task of practical theological interpretation: the task of forming and enacting strategies of action that influence events in a way that are desirable (Osmer 2008:175).

I will be looking at my findings from chapter one to chapter four of this research, providing congregational leaders with guidance to leading a congregation through the process of change and developing a missional local church. What is offered below are suggestions which build on what this research points to.

5.1 Illuminating

Interracial conflict/issues should be one the priorities, be discussed at the Ennerdale Methodist Church Leaders meetings and church services, as well as Synods and Conferences because it's a national problem not just at this congregation but also in the community at large.

A leadership group that is filled with vision and pastoral sensitivity takes congregation with them on the road to fulfilling its calling (Nel, 2015:242).

Referring to chapter three (3.1), fundamental alterations of its identity, culture, operating procedures and mission occur. Such a transformation is often called deep change (Quinn 1996).

5.2 Transforming experience

To change completely in form, appearance or nature, it should be firmly planted in our mind: "Let God transform you into a new person by changing the way you think and do things (Rom.12:2). According to Nel (2015:205), developing a missional local church as a ministry is indeed a process of reformation. It is a ministry aimed at continuing reformation within the

congregation, the congregation must constantly be in a process of becoming more of what we already are in Christ.

Christians are brand-new people on the inside and they are not the same anymore. Paul is saying much more, not only are believers changed from within, but a whole new order of creative energy began with Christ. There is a new covenant, a new perspective, a new body, a new church. It requires a new way of looking at all people and all creation.

5.2.1 Change in Identity

Based on Chapter one, two and the interview respondents, this congregation may have to change from not only understanding and appreciating their cultural identity but even more their identity in Christ. At the heart of what it means to be a Christian is to receive a new identity. In Jesus, we do not lose our true selves, but we become our true selves, only in him.

Working towards finding identity in Christ is a continuous process, it has to continuously go back to this identity search, have strategy, structure or program that will make a difference in the long term viability of this congregation, and going back to the fundamental question. How will we connect our deepest faith identity to the realities of our context today?

Fellow-believers are held together in spite of many things they do not like in one another and do not have in common. We share with one another because we share One (Nel 2015:132).

Renewing our personal commitment to Jesus Christ and seeking to grow in grace and in love for God, one another and the world. Celebrating our diversity and the gifts God has given to each of us; support each other, challenging each other and pray for each other.

Finding identity in Christ does not mean we lose our cultural identity, Christian selfhood is not defined in terms of who we are in and of ourselves. It's defined in terms of what God does to us and the relationship he creates with us and the destiny he appoints for us. God made us who we are so we could make known who he is. Our identity is for the sake of making known his identity (Nel 2015:60).

We use each other and one another to show that each person in a group of two or more people does something to the others. There is very little difference between each other and one another and we can normally use them in the same places.

Calling to confess their failure to affirm those whose Identity is different from and to struggle for true humanity:

- Have joint healing services
- Have quarterly joint services
- Have workshops on identity in Christ
- Making use of Class meeting to teach about identity in Christ
- Discussions in Leaders meetings and Circuit Quarterly meetings

5.2.2. Change in Mission

Building meaningful relationships that transcend racism, sexism and all other forms of discrimination. Demonstrating a character, words and deeds the indiscriminate, forgiving, healing and transforming love of God in Christ. Empowerment and development which give dignity and new purpose to those who have been deprived.

Call for new mind-set and attitudes, new items for the agenda, renewed relationship and new vision. The possibility of brand-new start through 'forgiveness', 'reconciliation' and the 'impartation' of God's own presence in our lives through the person of the Holy Spirit (Gibbs & Coffey, 2000:203).

5.2.2.1 Forgiveness

We all need forgiveness in order to obtain salvation, for this reason Christ died, to make propitiation for our sins. When Jesus prayed for forgiveness, He prayed that God, because of Christ's sacrifice, would no longer remember your and my sins, nor your and my sinful nature, against which we have to struggle all our life, but, that He would graciously grant us the righteousness of Christ, so that we may never come into condemnation.

What a wonderful privilege! Why do we shy away from such a life-giving ministry? If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained (Jn.20:23).

5.2.2.2 Reconciliation

Ensuring that our mission of healing and transformation is holistic, embracing all the imperatives for mission. To participate in God's mission in ways that are appropriate to our local context and in partnership with the wider church and community. To celebrate our diversity and the gifts God has given to each of us, support each other, challenge each and pray for each other.

5.2.2.3 Impartation

Giving and receiving of spiritual gifts, blessings, healing, baptism in Holy Spirit, etc. for the work of the ministry. Transference of these gifts from man or woman of God to another, especially through the laying of hands.

Healing service – we are made aware that Jesus Christ calls us to the work of 'collective' and 'social healing', as well as 'individual healing'. Healing was central to the ministry of Jesus, it was a sign of God's kingdom, bringing renewal and wholeness of life to those who turned to God in their need.

- Promote healing and reconciliation
- Promote justice and a Christian ethos together with civil society organisations
- Promote and train for conflict management and resolution
- Promote restorative justice

* Reaching out to the un-evangelised to make the Gospel real in meeting the needs of the people

* Assist local church to become places of healing and transformations

* Make resource materials available to church leaders

5.2.3. Change in Culture

Communal nature of being church is key to missional church building. Commitment 'to be one so that the world may believe', as members of the Methodist Family the challenge is to share more deeply God's passion for healing and transformation. Building up a missional local church is about building a corporative sense of identity (Nel, 2015:26). Becoming a church in solidarity, celebrating diversity and the gifts God has given to each of us. Supporting, challenging and praying for each other.

Taking an approach of collaborating – to work together, it is a purposeful relationship in which all parties strategically choose to cooperate in order to achieve shared or overlapping objectives.

We are 'one and undivided' the Methodist Church is multi-racial, no person is debarred from office or service on the grounds of colour, many divisions do still remain, but we are working at the task of healing them.

Ensuring that our mission of healing and transformation is holistic, embracing all the imperatives for mission. Participating in God's mission in ways that are appropriate to the local contexts and in partnership with the wider church and community.

* Let us stand up and be counted in condemning interracial conflict where it happens

* Begin a serious education campaign in all spheres of influence against this brokenness

* To lobby support of all stake-holders for clear action by all against this monster

* Push, persuade and disturb our governments to pull out all stops in dealing with this evil and harmful behaviour

5.2.4. Change in Operating Procedures

Usually the whole process is called strategic planning but for the purpose of developing a missional local church, it may be better to call it congregational strategic planning (Nel 2015:222).

The heritage of our Methodist roots, Wesley's mission strategy was establishing small groups of disciples which met weekly to study and pray together under the leadership of a Class leader.

5.2.4.1 Proposed action plan

Prepare a task team in the local church to deal specifically with interracial issues. P2 and P4 suggested workshops, campaigns, preaching, teachings and other forms of communication on race relations and equality.

- Monitor the process and follow up.
- Include all the church organisations to help put a stop to problems of race relations and equality.
- Include stakeholders e.g. local business, companies to help cover the costs.
- Dedicate one Sunday of the quarter for 'race relations and equality'.
- Workshops and activities on the 5 Mission Imperative (MCSA).
- Put suggestion box at the door of the church – ask congregation members for suggestions as to how the church can jointly deal with the issues of race relations and equality.
- Start prayer groups and services on race relations and equality.
- Put the proposed strategy to the test and test it for the one week, one month then trial period for the term.
- Have a mission week once a quarter.
- The effectiveness and efficiency thereof will be the results, then introduce it to the church members.
- Workshops – campaigns – preaching – teaching and other forms of communication on race relations and equality.

MCSA mission imperative:

1. Deepening spirituality

2. Evangelism and church growth

3. Justice, reconciliation and service

4. Human, economic development and empowerment

5. Education and Christian formation

The organisation moves into a new state of equilibrium: new roles and structures have been developed and mastered; specific problems can be handled by the new organisational systems (Osmer 2008:206).

5.2.4.2 A weekly program

Organisational (Mission groups) structures within the Methodist church need to be visible and actively involved at least 1h30 once per week.

A workable set of timelines demonstrating a reasonable work flow that the leaders and grass roots of the congregation can substantially achieve and accomplish (Callahan 1987:25).

5.2.4.3 A tentative timeline

Characteristic	Continue/ Add	Sun	Mon	Tue	Wed	Thurs	Fri	Sat
Spirituality	Continue	🟧				🟧		
Evangelism & Church Growth	Continue					🟦	🟦	
Justice, reconciliation & service	Add			🟥				🟥
Human, economic development & empowerment	Add				🟩			🟩
Education & Christian Formation	Continue	🟦					🟦	

Turnaround strategy: each mission group has at least two days to devote time for doing Spirituality, Evangelism and church growth, Justice, reconciliation and service, Human, economic development and empowerment, Education and Christian formation, spread to 1h30 to 2 hours per week.

.2.4.4 A final timeline

Characteristic	Continue/ Add	Sun	Mon	Tue	Wed	Thurs	Fri	Sat
Spirituality	Continue	■				■		
Evangelism & Church Growth	Continue					■	■	
Justice, reconciliation & service	Add			■				■
Human, economic development & empowerment	Add				■			■
Education & Christian Formation	Continue	■					■	

UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Department of Practical Theology
Faculty of Theology

Dear...................................

I am currently undertaking research through the University of Pretoria in the department of Practical Theology, under the supervision of Professor Malan Nel, for the purpose of obtained a Master's degree in Theology.

The problem that I am exploring is the following:

The split that took place at the Ennerdale Methodist Church between Coloured people and Black people

In order for me to complete this research, I will need to interview church leaders who were there during that time. I am requesting your willingness to participate in an interview for this purpose.

The interview will be conducted by me personally and will be semi-structured which means that there will be questions asked but that the flow of the conversation will be respected. The entire process will be kept completely confidential and at no point will your name or contact details (or the name of those involved in your church) be disclosed to any third party. I will be recording the interview on a device and transcribing it, and will keep it in my possession for at least two years.

Please indicate whether you are willing to participate in an interview so that arrangement can be made for a time and place that are suitable for you.

Sincerely

Rev. Thozamile. A. Fuku

073 4315 041

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Republic of South Africa

Fax: Number 012 420 4016

Email address: malan.nel@up.ac.za
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Informed Consent Form

1. **Title of research:** The split that took place at the Ennerdale Methodist Church between Coloured people and Black people

A Practical theological reflection on the office on Interracial Conflict

2. I.. hereby voluntarily grant my permission for participation in the project as explained to me by Rev. Thozamile Fuku

3. The nature, objective, possible safety and health implication have been explained to me and I understand them

4. I understand my right to choose whether to participate in the project and that the information furnished will be handled confidentially. I am aware that the results of the investigation may be used for the purposes of publication. How do we say that no names will be used and no participant will be identified by info used?

Upon signature of this form, you will be provided with a copy.

Signed:.. Date:...............................

Witness:.. Date:............................

Researcher:....................................... Date:............................

Department
University of Pretoria
Pretoria 0002 South Africa

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Fax Number

Email address
www.up.ac.za

Structured Interview Questions

Church Profile

Section A

1. When (in which year) did you first start attending church at EMC? _____

2. How frequently do you attend church at EMC?

Every Week	At least once a month	At least once a month	At least twice a month	At least six times a year

3. What is your mother tongue?

English	Afrikaans	Sotho	Xhosa	Zulu	Other

4. What other languages do you speak fluently?

5. Age:

1 - 20	21 - 40	41 - 60	61 - 80

6. Gender:

Male	Female

7. What are your highest educational qualifications?

Std. 1 - 6	Std. 7 - 10	Tertiary

8. Are you currently employed?

Section B

9. Are you a member (M) or leader (L) in any of these organisations?

Organisation	M	L	Organisation	M	L
Women's Fellowship			Men's Fellowship		
Youth Fellowship			Sunday School		
Choir			Praise and Worship		
Home Fellowship			Preachers		
Young Men's Guild			Wesley Guild		
Women's Manyano					
Young Women's Manyano					

Section C

The Ennerdale Methodist Church has experienced a split between Coloureds and Blacks at this multi-racial congregation:

10. How would you describe the relationship between these two groups in this multi-racial congregation?

11. What had been the major obstacle/s which led to the split?

12. If race played a role that caused the split, how?

13. The MCSA is "One and undivided Church", how does it challenge our current situation?

14. What can we do to improve race relations and equality?

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