

## CHAPTER TWO

### RESEARCH METHODOLOGY

#### 2.1. Introduction

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

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

#### 2.2. Research Design and Methods

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

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

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

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

### **2.2.1. Qualitative Method**

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

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

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

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

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

### **2.2.2. Quantitative Method**

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

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

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

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

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

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

- **Participant observation.**

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

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

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

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

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

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

- **Data collection Techniques**

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

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

- **Interviews**

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

- **Questionnaires**

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

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

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

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

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

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

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

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

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

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

### **2.3. Preliminary Summary**

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

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

## **CHAPTER THREE**

### **A BRIEF OVERVIEW OF TRANSFORMATION AND DEVELOPMENT THROUGH AGES**

#### **3.1. Introduction**

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

#### **3.2. A Brief History of Civilisation of Classical Times**

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **3.4. Preliminary summary.**

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