Stewards and diakonoi of Jesus Christ in the face of poverty: The task of the Anglican Churches in the Diocese of Matlosane

SM Diseko

iD orcid.org 0000-0003-3566-8126

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Supervisor: Prof Dr G Breed

DECLARATION

I declare that 'Stewards and diakonoi of Jesus Christ in the face of poverty: The task of the Anglican Churches in the Diocese of Matlosane' is my own work. It is submitted for the Master's Degree in Theology (Pastoral Studies) at the North-West University (Potchefstroom Campus).

The opinions that are expressed in this study and the conclusions that are reached are those of the researcher and should not be attributed to the faculty of Theology at the North-West University (Potchefstroom Campus).

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Stephen Molopi Diseko

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ABSTRACT

This study examines and critically reflects on the practices of care by the Anglican parishes to the poor people in communities within the Anglican Parishes in the Diocese of Matlosane, the Diocese being part of the Anglican Church of Southern Africa (ACSA). The study is a pastoral care theological investigation of parishes' practices of care for the poor.

The study starts with the presentation of the experience of the researcher on the care for the poor in various parishes in the Diocese of Matlosane followed by the interpretation of the practices. The study also focuses on how incumbents in parishes, assistant priests and parish council members can better be equipped to deal with issues of poverty in the communities they serve. The study was done by using Osmer's methodology which includes four tasks:

- The descriptive-empirical task: 'What is going on?'

- The interpretive task: 'Why is it going on?'

- The normative task: 'What ought to be going on?'

- The pragmatic task: 'How might we respond?'

An inductive qualitative approach was used for the completion of the descriptive-empirical task. The researcher sought to understand and identify whether Parishes are doing something about the state of poverty in the communities they serve and whether they do everything within their means to alleviate poverty.

The researcher also used the interpretive task to investigate the relevance between the empirical results and literature review. The results of the empirical study were interpreted in the light of a literature study of relevant material in the Old Testament, the New Testament era and how the government in South Africa and the Anglican Communion address poverty currently.

The normative task was done by using applicable passages from the Old and New Testaments to gain normative insights into how to address the needs of the poor where the researcher found biblical principles on how to deal with poverty.

Lastly, the pragmatic task was used to propose guidelines to assist the various congregations in the Anglican diocese of Matlosane on how to alleviate poverty in the communities they serve.

On the whole, the study has shown how parishes can better alleviate poverty in the communities they serve. The aim of this study was researched and the central theoretical argument was proven.

Key words: Diocese of Matlosane, Stewards, Diakonoi, Incumbent.

OPSOMMING

Hierdie studie ondersoek en besin krities, die pastorale versorging wat bepaalde Anglikaanse gemeentes aan arm mense in die gemeenskappe binne die Anglikaanse gemeentes, in Bisdom Matlosane, (die Bisdom is deel van die Anglikaanse Kerk van Suider-Afrika (AKSA)) bied. Die studie gebruik Richard Osmer se praktiese teologiese metodiek.

Die studie begin met die beskrywing van die ervaring van die navorser, aangaande die pastorale sorg aan die armes in verskeie gemeentes in die Bisdom Matlosane, gevolg deur die interpretasie van die praktyke. Die studie fokus ook op hoe geestelike leiers in gemeentes, assistent-priesters enkerkraadslede, beter toegerus kan word, om die kwessie van armoede in die gemeenskappe wat hulle bedien, aan te spreek. Die studie is gedoen deur gebruik te maak van Osmer se metodologie wat vier take insluit.

- Die beskrywende-empiriese taak: "Wat is besig om te gebeur?"

- Die interpretatiewe taak: "Waarom gebeur dit?"

- Die normatiewe taak: "Wat behoort te gebeur?"

- Die pragmatiese taak: "Wat is ons reaksie daarop?"

'n Induktiewe kwalitatiewe benadering is gebruik vir die voltooiing van die beskrywend - empiriese taak. Die navorser poog om te verklaar en te identifiseer of die Anglikaanse gemeentes, die toestand van armoede binne die onderskeie gemeenskappe wat hulle bedien, aanspreek, en of hulle binne hul vermoë iets doen om armoede te verlig.

Die navorser het die interpretatiewe taak ook gebruik om die interpretasie en die relevansie tussen die empiriese resultate en literatuuroorsig te ondersoek. Die resultate van die empiriese studie is geïnterpreteer in die lig van 'n literatuurstudie van relevante material en ook gedeeltes uit die Ou Testament en die Nuwe Testament. Die studie kyk ook krities na die wyse waarop die Regering van Suid-Afrika en die Anglikaanse gemeenskap armoede, tans aanspreek.

Die normatiewe taak is beantwoord deur gebruik te maak van toepaslike gedeeltes uit die Ou en Nuwe Testamente om normatiewe insigte te verkry in hoe om die behoeftes van die armes en armoede aan te spreek.

Laastens, is die pragmatiese taak gebruik om riglyne daar te stel om die verskillende gemeentes in die Anglikaanse Kerkgemeenskap van Matlosane, toe te rus hoe om armoede te verlig binne die gemeenskappe wat hulle bedien.

In die geheel gesien, het die studie getoon hoe gemeentes armoede kan verlig in die gemeenskappe wat hulle bedien. Die doel van hierdie studie is deeglik nagevors en die sentrale teoretiese argument is bewys.

Sleutel woorde: Bisdom Matlosane, Evangeliebedienaars, Diakonie, Geestelikes.

LIST OF ABBREVIATIONS

ABET   Adult Basic Education and Training

ACSA   Anglican Church of Southern Africa.

AET   Adult Education and Training

APB   Anglican Prayer Book

ASGISA   Accelerated Shared Growth Initiative for South Africa

EPWP   Expanded Public Works Programme

GEAR   Growth Employment and Reconstruction Strategy

PBO   Public Benefit Organisations

RDP   Reconstruction and Development Programme

SALGA   South African Local Government Association

SASA   South African Schools Act

SCS   Statistical Consultative Services

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CHAPTER 1: INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Theme: Stewards and diakonoi of Jesus Christ in the face of poverty: The task of the Anglican Churches in the Diocese of Matlosane

1.2 Keywords

Anglican churches – these are churches which are connected to the Anglican Communion and who share its doctrines and orders, including the Church of England, the Church of Ireland, the Episcopal Church of Scotland, the Church in Wales and the Protestant Episcopal Church in the USA.

Diocese of Matlosane – it is a diocese of the Anglican Church of Southern Africa founded in 1990 and which occupies the central part of the North West Province in South Africa.

Stewards – one who manages another's property, finances or other affairs.

Diakonos – a person sent to serve God and others in the world.

Incumbent – A priest in charge of a Parish in a particular area in the Anglican Church

1.3 Introduction

The aim of this introduction chapter is to present the background of the study, position the researcher's experience in ministry to people who are poverty stricken, present the research problem, the aims and objectives of the research, present the significance of the study and to give the definition of key terms and concepts. This study also focuses on how the Anglican churches in the diocese of Matlosane can provide effective pastoral care of stewardship and *diakonia* based on the felt pre-determined needs of the poor in the various communities in order to provide solutions to the problems people experience in the North West Province, with specific focus to Anglican churches within the borders of the Anglican diocese of Matlosane.

1.4 Positioning of the researcher

An aspect of data collection which is important and unique, is of the researcher being present with the poor as they express their feelings. Osmer refers to this approach as participant-observer. This involves taking the poor to the centre of this research and being present at and aware of the deeper feelings of the researcher to help him to actively listen to the deeper

feelings of the poor, and how the Anglican churches of the diocese of Matlosane might be of assistance in their plight.

The researcher was trained at a Theological College as an ordinand, was ordained as Deacon, Priest and was made Archdeacon and Dean in the Anglican diocese of Matlosane. He subsequently became Bishop of the Anglican diocese of Matlosane in the Anglican Church of Southern Africa (ACSA), concurrently serving as the Dean of ACSA as number two to the Archbishop of Cape Town and Metropolitan Archbishop Thabo Makgoba. As a trained and ordained minister, the researcher has played a significant role in pastoral care to not only those who were Anglicans by faith, but to all people irrespective of their colour, creed or socio-economic background. During his ministry, the researcher came to realise that effective pastoral care cannot be provided as a one size fits all, as the needs of people vary from one situation to another. This required of the researcher to determine the needs of the poor in various communities in which he is serving as Bishop, so as to understand the felt needs of the poor people he has to minister to. During his theological training, the researcher was trained on how to transform the lives of people not only through preaching from the pulpit, but by being with the people at the periphery, so that they could feel the presence of God and of the church in their very context. In his ministry to the poor in different communities of farming, rural, informal settlements, and urban areas respectively, the researcher has often pondered on the following questions: What are Anglican churches of the diocese of Matlosane doing as stewards and *diakonoi* of Jesus Christ to address the issues of poverty in their communities? What are the needs of the poor in various communities where the Anglican churches of the diocese of Matlosane minister? What are incumbents and their church councils doing about the needs of the poor in the communities they serve to alleviate poverty? How can the Anglican churches of the diocese of Matlosane come to the rescue of the poor within the borders of the diocese?

The researcher as the Bishop of the Anglican diocese of Matlosane, while visiting parishes during his pastoral visits, realised that some incumbents merely see ministry as going to church on Sundays, sometimes on Saturdays for funerals, to preach the gospel from the pulpit, and found out that ministry was not being taken beyond the four walls of the church. In some instances, when interacting with the different stakeholders in the various Anglican Parishes and generally with people in different communities, the researcher got the feeling that some incumbents and their church councils have taken no efforts to address the needs of the poor in their communities. During his pastoral visits the researcher interacted with a number of Anglican Churches and various community members to understand the needs of the poor. During his interaction with the people, the researcher heard of families going to bed hungry,

children not attending school due to of lack of shoes, children dropping out of school due to repeated failure as they performed poorly academically until they could not be at school due to being over age and facing high rates of unemployment. It is for this reason that the researcher has undertaken to investigate the role of Anglican churches in the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ in poor communities they serve.

1.5   Background to the study

According to Ballard and Pritchard (1996:55-56), Root (2017:ix,xi,xiii), Hauerwas (2001:374), Stone (2007:217) and Courture (2007:34) respectively, the Church, with its ministry and evangelism has a significant role to play in the lives of the poor. First, the church should be an institution where even the poor and those in dire need are being accepted, supported, given a sense that they too belong to the same family of the community where they live and given status of dignity. The church is to be the community of faith in which the life of Christ is embodied as light to the world. As people draw closer to each other in church, irrespective of their socio-economic backgrounds, they grow closer to Christ, making the church an alternative society in the midst of the world which might be hostile to the poor. Secondly, ministry is intended to make the poor to experience God coming to them in their poor and needy situations in order to experience Jesus who is alive. Ministry should make the poor to feel Jesus present in their lives as when he walked among his followers in Galilee. Ministry should be the shape of the very God's act and being, coming to the poor as a concrete and lived reality. Ministry should not be seen as clerical or institutional function but a relational, personal and embodied encounter of love and care, a willingness to share with the other, to join in the concrete experience of the homelessness, imprisonment and hunger, to enter the experiences of suffering for the sake of participating in the transformation toward new life for those who suffer, associate with humanity, taking humanity into the divine. Thirdly, the church's work of evangelism is to go out into the streets and seek those for whom the table of the Lord has been prepared, a way to alter the way that resources will be freed up for the relief of the poor. Evangelism is, among other things, about making sure that our buildings, churches and houses become places that welcome the poor.

Christians, and for the purpose of this research study, members of the Anglican churches of the diocese of Matlosane are not only encouraged, but challenged as well to see God in the humanness of everyone, including the poor and needy as all were created in the image of God (Genesis 1:26 & 27). The Anglican churches of the diocese of Matlosane will therefore be challenged to embrace everyone, including the poor and needy in their respective communities where they serve, and provide some kind of help whenever and wherever it is needed.

It is against this backdrop that the Anglican churches of the diocese of Matlosane have to be looked at and investigated to find out how they are involved in communities where they serve, and to see if they are involved in poverty alleviation programmes in their communities.

1.6   The situation in the North West Province in areas where the Diocese ministers

The situation in the North West Province - the North West Province, especially where the Anglican churches of the diocese of Matlosane are ministering, is largely rural with very few urban areas, and it is mainly relying on the Mining Industry and Farming Sector for its economic performance. It is also characterised by high unemployment rates and poverty (SALGA, 2011:15-17). The rural nature of the North West Province and its high level of unemployment are the key factors that contribute the most to the high level of poverty in many communities in the North West Province (Nesengani, Mudau & Netshandama, 2016:114). The Anglican churches of the diocese of Matlosane serve in most areas of this Province and that includes the following Municipalities; JB Marks, Matlosana, Makwassie Hills, Lekwa Teemane, Tswaing, Ditsobotla, part of Ngaka Modiri Molema, Ramotshere Moiloa and part of Moses Kotane. To this effect the poor, the unemployed and the stranded people in these communities are now looking up to churches in their communities, in this case with reference to Anglican churches of the diocese of Matlosane, with some hope and expectation that churches will reach out to them and offer some help, and do something to address their socio-economic plight.

1.7   Problem statement

The following studies can serve as an example of what has already been done in the field of poverty: Wafawanaka (1997:27) explores in his dissertation the problem of poverty in ancient Israel from a broad variety of perspectives. His basic direction is to determine the structure and causes of poverty, the coping mechanisms of the poor and social programs designed to alleviate this condition. He also seeks to determine the socio-ethical implications of the problem of poverty. Waeckerlin (2009:7) writes her dissertation on structures of gender ideology in the formation of opinions regarding the responsibility of poverty; she does that from a Protestant and Catholic perspective respectively. Shurden (1970:9) researched the Christian response to poverty in the New Testament era. His research makes a valuable contribution to the insight in Biblical reaction to poverty which can also contribute to the goal of this current study. Sandoval (2005:1) in his dissertation looks at the discourse of wealth and poverty in the book of Proverbs. His exegetical work can also bring some insights for the current study to apply in the praxis of the Anglican churches of the diocese of Matlosane.

Allen (2011:5-69) makes an excellent contribution with his study on a theology of the urban poverty zone and strategy of church for ministry in urban context. The applicable research results from his study were used in the current study and applied to the rural area. He compares the church growth movement with the church health movement.

Tobin (2016:1-2) points out that the Gospels insist that God has a special place for the poor, so much so that God himself has become poor (2 Cor 8:9) and further gives a picture of Jesus who recognised the plight and suffering of the poor and how he would have compassion on them and do something to address their situation. He gives a picture of Jesus who became an example to those who followed him regarding the poor, and what kind of reaction can be expected towards the poor in the society. This is a valuable lesson that can be used to motivate Anglican churches in the diocese of Matlosane about the reality of poverty and how churches ought to respond to poverty. Adams (2012:1) states that the fundamental solidarity with the poor is evidenced in the incarnation when God took human nature, and chose to become poor himself for the sake of humankind as stated in 2 Corinthians 8:9. The association of Jesus Christ with the poor was also displayed when he chose to read the scroll of Prophet Isaiah in the Gospel according to Luke 4:18 – 19 whereupon he understood his ministry as directed to the poor. According to Gittins (2016:29) Jesus is committed to liberation, setting people free from anything that imprisons or binds, demeans, diminishes, or dehumanises them. This study could be used to raise awareness of the nature of God which was to go down to the level of people and addressed their different situations. It is yet to be established how effective Anglican churches in the diocese of Matlosane are with regard to ministry to the poor as demonstrated by Jesus Christ. This therefore appeals to Anglican churches in the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ, to be attentive to the plight of the poor in the society and do something to address the situation.

Bernardin (2016:2) states that the role of the church in regard to the question of poverty, particularly to mothers who raise their children alone, must be shaped by the perspective of the Scripture. Many theologians, among them Boff (1988:11), Gutiérrez (1990:6-7) and Theuri (1994:3) argue that people who suffer poverty in their lives, are affected psychologically, emotionally, spiritually, physically and at the same time affects their family, community and their social relations. We get a picture that a wider church has been aware of poverty and the negative impact on the poor communities, and an investigation into the role of the Anglican churches in the diocese of Matlosane is necessary.

Many poor in South Africa have been exposed to preachers and the so-called "prophets" who confuse them with doctrines that are misconstrued and without any biblical and theological basis, who are doing strange interpretations of Scriptures to exploit them by using prosperity

messages, calling for miracle services and purchases of healing, requesting for money before praying for the sick or letting the poor to pay before they see the apostle (Mamanglu-Regala, 2016:2). The reality is that many South Africans are living in poverty, and churches as institutions that stand for Jesus Christ are being challenged to be a beacon of hope and preach authentic Gospel message to address the situation and not to take advantage of their desperation. This approach and teaching of scripture were also looked at from the perspective of the Anglican churches in the diocese of Matlosane and will be used to emphasise the need for Anglican churches of the diocese of Matlosane to remain firm to the gospel truth, and remain true stewards and *diakonoi* of Jesus Christ even in the face of poverty and to rebuke the exploitation of the poor under such disguises, as Christ did against the religious groups that exploited the poor during his days.

Various studies with regard to poverty and the church's efforts to address it have been done in various churches and situations but not with reference to Anglican churches of the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ where they serve, hence the need for a study focusing specifically on the Anglican churches of the diocese of Matlosane versus poverty in communities where they serve.

A lot of research though has been done in the field of stewardship. The following study materials set an example of the work done on stewardship: According to the Anglican Church of Southern Africa (ACSA) (1989:16,435) material possessions some people have are gifts and blessings from God, and teaches that it is God's intention that those in possession of these blessings, should be willing to share them with others and help them. It further states that those in possession of these materials should have an understanding that they are the custodians of God's gifts. Mahuma (2010:10) in his work indicates that material possessions including money are entrusted to God's people for the purpose of sharing with and helping others, and views stewardship as biblical, and an act of generosity. His point of view (Mahuma, 2010:10) is that God has blessed many people with a variety of gifts and as such, it is expected of them to be willing to extend a helping hand to those in need especially the poor, as for him, God's gifts are better spent in this way. Some scriptural evidence that bear witness to the above stated view regarding stewardship are 1 Peter 4:10, 2 Corinthians 8 & 9 and Acts 2 & 4 to mention but a few. This could be the approach by which Anglican churches of the diocese of Matlosane can explore and engage as a means of reaching out to communities, especially the poor. Bell (2014:6) makes an important contribution in his reference to God-given gifts that ought to be used for the common good and promote sharing; and further cautions that stewardship is not just about money but can also be in forms of prayers, rendering of services, ministry of presence, sharing of skills and talents. Norton (2003:5) states that the church ought

to get involved in outreach programmes in communities and offer some help to the needy. Another element that needs to be taken into consideration is compassion whereby Christians could be encouraged to take action based on compassion to help those in dire situations and starving (Clarke, 2011:42-43). According to Schmidt (2002:13) the spirit of Ubuntu needs to be encouraged in communities in which people can share their resources with those less privileged. The above stated points of view raise awareness and emphasise the fact that there is a need to share God given gifts and talents especially with those who are less privileged, a view that can be explored and used to measure the level of involvement of Anglican churches of the diocese of Matlosane in communities where they serve, it is an area that has never been explored before.

Bialecki (2008:24) and Robinson (1965:13-14) from their point of view, regard the church as custodian and steward of God's blessings whose duty and responsibility it is to share, to care and to give to the poor and needy. Hiebert (1982:15) makes his contribution by making reference to hospitality in which able people are looked upon to provide for the needs of others, especially strangers and needy ones. This is also a point of view in which the researcher seek to explore the extent of teaching on stewardship in the Anglican churches of the diocese of Matlosane and to further explore whether there is any implementation of stewardship by Anglican churches of the diocese of Matlosane in communities where they serve, and how this can be a motivation to members of these churches on giving.

In their research findings Mundey, Davidson and Herzog (2011:18) state that there is a need for the church to be aware of its social responsibilities in communities, and their view is that the churches ought to be aware of the socio-economic situations and challenges in communities where they serve, and that they should take appropriate action by addressing the needs of the people. They further raise the issue of why it is important for church people to make contributions of their monies, talents and time to the church. This is important because in this way the church gets empowered financially, with skills and other resources to carry out its mission to the world. This study has not been conducted in the Anglican churches of the diocese of Matlosane and therefore this research study seek to explore the level of the commitment of members of the Anglican churches in the diocese of Matlosane with regards to their involvement in community issues, and this study can also serve as motivation to encourage people to be more generous with their possessions, more especially when they are fully aware that what they have actually comes from God. According to Wommack (2012:96-97) people ought to use God given gifts in their possession to help others, and be willing to share it with others, especially the poor and needy. According to Acts 2:42-47 donations and contributions given by church people for the benefit of the needy, should be

distributed among the poor and needy in their communities. In his conversations in regard to stewardship Norton (2003:8) portrays the church as an institution that should look beyond its boundaries, get involved in community matters and lend a helping hand. And this is what Tutu and Tutu (2010:23) call 'putting a smile on the face of God', when you do good to those in need by letting them have a share of your possessions, it is an act that pleases God. The above point of view can be used to measure how involved Anglican churches of the diocese of Matlosane are in their commitment to stewardship in communities where they serve, and look at how they may be assisted by this study to do better.

Welch (2011:31) states that the church needs to have in place proper structures, policies and good governance, and clear guidelines including budget for proper administration, management, transparency and accountability for its operations. His argument being to help the church to administer its business correctly and properly. Reference are made to this study to reignite and re-motivate Anglican churches of the diocese of Matlosane in their operations to help them to become more responsible and accountable stewards of Jesus Christ in handling the resources given to the church for the good of others.

From the above stated facts, the Anglican churches of the diocese for Matlosane with regard to their stewardship in communities where they serve remain in a unique situation that have not been explored and examined, hence the need for this study to explore this situation.

For the purpose of this study on the field of the *Diakonoi*, two key texts from scripture are taken into account; Mark 10:45 where Jesus states that he has come not to be served but to serve, and Acts 6:1-7 where people were chosen by the church to take care of serving and distribution of food to the needy in the communities. In both instances one can observe an element of humbleness and servitude, which in itself resembles the nature of the work of a *diakonos*, called to serve.

Also in the field of **diakonia** research has been conducted: According to Emilsen (1999:217) the ministry of the *diakonoi* is Christ centred, and that the *diakonoi* acts on behalf of Jesus Christ who is the one who calls, sends and gives instruction. As indicated by O'Neil (2001:336) the role of the *diakonos* is twofold, he states that *diakonos* first of all have to receive an instruction, and secondly to execute it, they are people who work under instruction. So, the church, being a group of people called by God, all their operations and doings ought to be guided by the One who called them. In addition to that, from this point of view it can be established that ministry of the *diakonoi* ought to have Jesus Christ at its heart. The ministry of the *diakonia* is very important because this is how the church is able to reach out to people

especially the poor and the needy in their communities and offer the much needed service to them. Latvus (2008:21) mentions that another view of the *diakonos* is that they are the 'go-between' figures between the master and his subjects, they are messengers. It therefore goes without saying that the church needs the ministry of the *diakonos* in order to execute its duties and responsibilities in communities.

There is a general point of view that servitude and humbleness are perceived as key elements in the ministry and work of the *diakonoi* which is in line with Jesus Christ's earthly ministry, and that a *diakonos* plays the role of serving[1] (Breed, 2014:3, Hartley, 2004:13, Pao, 2011:23). It is through the *diakonoi*, church people, that the church is able to give services to communities where they live, for the *diakonoi* are the church's agents of reaching out to communities. The view of the above authors gives a picture of the work and role of *diakonoi*, the role that has been assumed by the church, so the *diakonoi* holds a key role in making sure that the church is in touch with the people in communities, and that they are the very people who through their ministry, are able to identify the needs of people in the communities.

Collins (1995:11) mentions an element of 'being sent', meaning the *diakonoi* are sent to act on behalf of the one who sends. O'Neil (2001:21) points out that through the help of ministry of the *diakonos* the church is able to reach out and attend to the needs of needy people and those in dire situations. *Diakonoi* act on behalf of, and they serve as messengers, and in this instance they get sent by the church in reaching out to people for service and ministry. This ministry of the *diakonos* especially in the Anglican churches of the diocese of Matlosane is yet to be explored and investigated. This point of view can play an important role to encourage and to involve more people in the life of the church and in its mission, and can be used to motivate people in the Anglican churches of the diocese of Matlosane so that they do not have to sit back and look up to the church authority to do things. The involvement of a variety of people with their different skills and expertise in the life of the church is encouraged as envisaged in 1 Corinthians 12.

Though there are a lot of studies that have been done on the field of the *diakonos* and what the nature and roles of the *diakonoi* ought to be, it has not been done in relation to the role of the Anglican churches of the diocese of Matlosane nor in relation to the communities where they serve. As such, this study sought to find out as to what Anglican churches of the diocese of Matlosane ought to be doing as far as the field of the *diakonoi* is concerned, how they can they implement the role of the *diakonoi* to the poor people in communities where they serve.

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[1] For opposite views see Gooder, (2006) and Collins (2005)

There is a lot of literature on pastoral care written from European and American perspectives by authors from these developed countries in these continents (Hughes, 2015:2). The theories and paradigms used by these authors may be relevant to their various contexts but they are not always applicable to the situation of the Anglican diocese of Matlosane which is largely serving rural people. Other research was conducted in Zambia by Chimfwembe (2013:7) but his research is not relevant to the unique status of the people in South Africa. Literature researchers Hulme (2009:2), Janse van Rensburg (2010:3) and Janse van Rensburg and Breed (2011:4) have also revealed that no research has been done on pastoral care focusing on the Anglican churches of the diocese of Matlosane in regard to their response to poverty.

The above stated studies with regard to poor communities, stewardship and *diakonoi* show no relevance to the role of the Anglican churches of the diocese of Matlosane as stewards or *diakonoi* of Jesus Christ, and not to the poor communities where these churches serve. These studies therefore concur that there has been no research conducted with regard to the task of Anglican churches of the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ in poor communities in the North West Province where they serve, thus making this current study necessary. A conclusion can therefore be drawn that the study on the role of the Anglican churches of the diocese of Matlosane in poor communities where they serve is necessary and is a unique research field. Having said that though, a lot of research has been done elsewhere on the task of the church as stewards and *diakonoi* of Jesus in addressing the problem of poverty in their respective communities. So this research intends to establish what the task of Anglican churches in the Diocese of Matlosane as stewards and *diakonoi* of Jesus Christ is, and by so doing, try to address the gap that those who have written on the field of poverty, stewardship and *diakonoi* have not been able to address on the unique situation of the role of the Anglican churches of the diocese of Matlosane in poor communities where they serve.

1.8   Research questions

The overarching research question for this study is: What guidelines can be given to the Anglican churches in the diocese of Matlosane to provide effective pastoral care to the poor as stewards and *diakonoi* of Jesus Christ?

The overarching research question can be subdivided into the following specific research questions to shed more light on the issue of poverty:

- What is the current situation in regard to poverty in communities where Anglican churches of the diocese of Matlosane serve? (What is going on?).

- What are the causes of poverty and why are Anglican churches of the diocese of Matlosane involved or uninvolved at the moment in helping the poor where they serve? (Why is it going on?).

- What is the task of Anglican churches of the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ? (What ought to be going on?).

- What guidelines can be gleaned from the study of literature and other organisations to lead Anglican churches in the diocese of Matlosane to serve the poor? (What ought to be going on?)

- What guidelines can be gleaned from the research results to lead Anglican churches in the diocese of Matlosane to serve the poor as stewards and *diakonoi* of Jesus Christ? (What should be done?)

1.9   Aim and objectives

1.9.1   Aim

The aim of the study is to give guidelines to the Anglican churches in the diocese of Matlosane to serve the poor as stewards and *diakonoi* of Jesus Christ.

1.9.2   Objectives

The objectives are:

- To determine the current situation in regard to poverty and the kind of help that Anglican churches in the diocese of Matlosane can give to the poor.

- To determine the causes of poverty and the leading causes of the churches' involvement in helping the poor?

- To determine the task of Anglican churches in the diocese of Matlosane as *diakonoi* and stewards of Jesus Christ

- To give guidelines that can be gleaned from the study of literature and other organisations to lead Anglican churches in the diocese of Matlosane to serve the poor.

- To integrate the research results gleaning guidelines to lead Anglican churches in the diocese of Matlosane to serve the poor as stewards and *diakonoi* of Jesus Christ?

1.10 Central theoretical argument

The central theoretical argument of this study is that if churches in the Anglican diocese of Matlosane can be led and motivated by theological grounded guidelines to be good stewards and *diakonoi* of Jesus Christ they can make a difference to the plight of the poor communities where they serve.

1.11 Research Methodologies

1.11.1 Empirical study

Osmer's foundation of practical theological interpretation was used to undergird the research design of this study. Specifically, Osmer (2008:4) describes the process of theological interpretation as comprising of four distinct yet interrelated components. These four components of practical theological interpretation have each task asking a key question, delineates the process of practical theological research for the plight of the poor purposes:

- The descriptive empirical research task, which asks the question; "what is going on"? This question assisted the researcher to understand the conditions of poverty among the poverty-stricken people in the various parishes in the Anglican diocese of Matlosane.

- The interpretive task which asks the question: "Why is it going on"? This question assisted the researcher to find out the reasons that lead people to be trapped in poverty.

- The normative task which asks the question: "What ought to be going on"? This question assisted the researcher to find mechanisms that would enable the church to know the feelings of the poor on how they could be assisted to escape the negative impact of poverty.

- The pragmatic task which asks the question: "How might we respond"? This question helped the researcher to determine community-initiated projects and programmes that can help the poor to escape poverty.

Nieuwenhuis (2010:78-79) states that qualitative research is based on a naturalistic approach that seeks to understand phenomena in context or real-world settings and in general, the researcher does not attempt to manipulate the phenomenon of interest. Research is carried out in real-life situations and not in an experimental or test-retest situation. Consequently, unobtrusive data gathering techniques like interviews and observations are dominant in naturalist paradigm.

In determining the appropriate research methodology to be used in this study, the model by Zerfass (1974:22) which offers a clear procedural method for moving from an existing praxis to a new one based on theological and situational analysis was closely studied. The model requires the formulation of a basis-theory which focuses on the description of an unsatisfactory praxis, a meta-theory which examines the basis theory using a series of instruments from the social sciences and a praxis theory which devises a new praxis; represents a classic approach used in practical theory (De Wet, 2006:57-58,79). While Zerfass' model seems to be most adequate, De Wet's (2006:79) critique on Zerfass that the model can move the emphasis in Practical Theological research from a theocentric to an anthropocentric focus, seems correct.

It is the conviction of the researcher that the model developed by Osmer (2008:4) provides a nuanced view of this study's particular field of enquiry, while it at the same time achieved the objectives envisaged by Zerfass.

Osmer's (2008:99-101) purpose is to equip congregational leaders to engage in practical theological interpretation of episodes, situations and contexts that confront them in ministry and his secondary purpose is to equip theological educators to train students in the skills of practical theological reflection. To this end, he proposes a model of practical theological interpretation with four tasks. The first task of model which is descriptive focuses on the descriptive-empirical task which questions 'what is going on?' and leads students to interpret texts of contemporary lives and practices; the second task which focuses on the interpretative which focuses on 'why it is going on?', leading to the identification of issues within situations and contexts observed and draw theories to understand the issues; the third task on the normative which focuses on the question 'what ought to be going on?', leading the student to discern God's will and word to the covenant people in a particular time and space; and the fourth task which focuses on the pragmatic which focuses on the question 'how might we respond?', leading congregations through the process of change through task competence, transactional leadership and transformational leadership. This model was adopted in this study. The reason is that the first task leads to the function of priestly listening, the second to the function of sagely wisdom, the third to the function of prophetic discernment and the fourth to the function of servant leadership.

According to the above stated model, the first step inquires about the situation in order to be aware of the prevailing situation. The second step seeks to find answers as to why the situation is as it is and the factors that contribute to such a situation. The third step seeks to find out as to what ought to be the desirable and acceptable situation and lastly the fourth step seeks to present relevant ways and means that will help turn around the situation to make it more relevant and acceptable.

The first question of Osmer is answered by an empirical study. The empirical study was undertaken using questionnaires. The questionnaires were distributed to the church councils of Anglican churches of the diocese of Matlosane selected for this research. The priests of the congregations acted as gatekeepers to explain the questionnaire to the members of the counsel, gather it and send it to the researcher.

The following principles as outlined by the Ethics Committee of the North-West University regarding qualitative research were adhered to by the researcher:

- Participants took part in the study voluntarily and were free to withdraw at any time when they wish to.

- All information gathered from the participants were treated confidentially and no identity of participants was revealed, the questionnaire was filled in anonymously.

- Written consents were obtained from the participants before their responses were used.

- The researcher explained to the gate keepers the nature of the participant's contribution to the specific field of study, and explained that there is no financial gain for either the researcher or participant. The gate keepers explained the same to the participants.

- The filled in questionnaires were kept in a locked cabinet.

All the responses were typed and transcripts were handed over to an independent coder for coding.

1.11.2 Literature review

Taking into account that there is limited research in regard to theological reflections on poverty and literature in South Africa, the search engines that are available in the North-West University (NWU) library was of help in this instance. Some of the search engines available are: EBSCO HOST, Google Scholar, SAC at, and the SAE Publications.

1.12 Classification of chapters

- Background to the research, problem statement, questions and objectives

- Using the descriptive-empirical task to identify pastoral care of stewardship and *diakonia* to the poor.

- The interpretive task – Literature review.

- Normative perspective regarding the poor

- Pragmatic task: Creating practical guidelines

- Summary and conclusions

1.13 Schematic presentation

Research question	Aim and objectives	Research method
• What is the current situation in regard to poverty and kind of help that the Anglican churches in the diocese of Matlosane give to the poor?	• To determine the current situation in regard to poverty and the kind of help that Anglican churches in the diocese of Matlosane can give to the poor	Empirical study with questionnaires
• What are the causes of poverty and the extent to which Anglican churches in the diocese of Matlosane are involved or not involved in helping the poor?	• To determine the causes of poverty and the extent to which Anglican churches in the diocese of Matlosane are involved or not involved in helping the poor	Literature study
• What is the task of Anglican churches in the diocese of Matlosane as *diakonos* and steward of Jesus Christ?	• To determine the task of Anglican churches in the diocese of Matlosane as *diakonoi* and stewards of Jesus Christ	Exegetical study
• What guidelines can be gleaned from the study of literature and other organisations to lead Anglican churches in the diocese of Matlosane to serve the poor?	• To give guidelines that can be gleaned from the study of literature and other organisations to lead Anglican churches in the diocese of Matlosane to serve the poor.	Doing a literature study
• What guidelines can be gleaned from the research results to lead Anglican churches in the diocese of Matlosane to serve the poor as stewards and *diakonoi* of Jesus Christ?	• To integrate the research results gleaning guidelines to lead Anglican churches in the diocese of Matlosane to serve the poor as stewards and *diakonoi* of Jesus Christ?	Applying the research results

1.14 Summary

This chapter included the positioning of the researcher's background, problem statement, aim and objectives of the study. It also provided a description of the research methodologies to be employed and the overview of the structure of the study.

The aim of the next chapter is to determine the current situation in regard to poverty and the kind of help that Anglican churches in the diocese of Matlosane can give to the poor.

CHAPTER 2: THE CURRENT SITUATION IN THE ANGLICAN DIOCESE OF MATLOSANE REGARDING THE PLIGHT OF AND THE CARE TO THE POOR

2.1 Introduction

The Anglican churches of Diocese of Matlosane are registered Public Benefit Organisations (PBOs) through the ACSA with its offices situated in Cape Town. The Diocese of Matlosane is comprised of twenty-two parishes, each headed by an incumbent, assisted by Church Council members elected by the members of the parish at Vestry, an annual general meeting of the parish. The various parishes provide pastoral care ministry to the poor in different areas, serving various racial groups. The incumbents in various parishes, both males and females, have been trained theologically, pastoral care being one of the modules they take as ordinands. In this chapter the roles of the incumbent and Church Council members are investigated, using the descriptive-empirical task, which is the first task used in the methodology of Osmer (2008:4). In this chapter the researcher responded to Osmer's first question, "what is going on?".

2.2 Problem statement

The question posed in this chapter is how effective is the ministry of stewardship and *diakonoi* to the poor by the incumbent and his/her Church Council, as incumbents have been trained theologically to provide pastoral care to the poor and other groups in the communities they serve. The intention is to determine whether priests in the Anglican churches of the diocese of Matlosane are neglecting their bounden duty in providing pastoral care of stewardship and *diakonoi* to the poor or whether the Priest and Church Council members need additional training to be able to provide effective pastoral care to the poor. Working with the poor is not an easy task and needs commitment and discernment on the side of the church.

2.3 Aim

The overall aim of this study on the ministry of stewardship and *diakonoi* to the poor is to better equip the incumbents and Church Council members in the Anglican churches of the diocese of Matlosane to care for the poor in society in order to uplift the poor from the burden of poverty. The aim of this chapter is also to investigate the current projects run by the Anglican churches of the diocese of Matlosane from their own resources as part of their pastoral care to the poor in society, with the sole intention of alleviating poverty.

2.4   Objectives

In order to reach the aim of this chapter, the following objectives regarding the target group are being pursued:

Church Council Members

- To shed light on how the parish provides pastoral care to the poor.

- To determine whether the congregations know the needs of the poor in their communities.

- To suggest how pastoral care of stewardship and *diakonoi* to the poor can be improved in order to alleviate poverty.

Incumbent

- To evaluate the transfer of the current theological training on pastoral care to parishes by the incumbent.

- How incumbents experience poverty in their respective parishes.

- To determine how incumbents can be empowered to improve the quality of the ministry of stewardship and *diakonia* to the poor in the parishes.

2.5   Theoretical assumption

Osmer's (2008:4) methodology is used in this study and involves four tasks that form a hermeneutical cycle:

- *The descriptive-empirical task* which gathers information that helps us discern patterns and dynamics in particular episodes, situations or contexts.

- *The interpretive task* which draws on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring.

- *The normative task* which uses theological concepts to interpret particular episodes, situations, or contexts, constructing ethical norms to guide our responses and learning from good practice.

- *The pragmatic task* which determines strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the talk-back emerging when they are enacted.

In order to accomplish the needs of the first task in Osmer's methodologies of gathering data through self-administered questionnaires, the Incumbents in various parishes administered the questionnaires to the Church Council members in order to establish patterns and contexts found in various parishes (Osmer, 2008:34) within the borders of the Diocese of Matlosane in the twenty-two parishes it is comprised of. The participants who formed part of the target group are Church Council members who are full time residents in the respective parishes, who have a full knowledge and understanding of the effects of poverty to the members of the community in which the parish ministers pastoral care to the poor. The data collected assisted the researcher to discern the level of effectiveness of the transfer of training by Incumbents and to determine areas in which parishes can be empowered to provide better quality pastoral care to the poor.

2.6   Research methodology

2.6.1   Paradigm

The researcher has decided to conduct this research study in two parts, an in-depth literature review and empirical exploration of the incumbents' and Church Council members' experience in implementing projects on poverty alleviation in the communities the Parish serves.

Badenhorst (2008:92-93) says quantitative research is concerned with expressing quantities or amounts by generating numbers, answering the question how many. Quantitative researchers tend to believe in a single reality that everyone can see, tend to believe that by researching the world in small bits and abstracting universal laws, they can add to a growing body of knowledge, and believe that distance between the researcher and the research is essential to achieving a truth. Qualitative researchers on the other hand tend to believe there are multiple realities, many truths which depend on meaning and interpretations, tend to believe it is best to research what is out there in its context, with all its complexity, and tend to believe that immersing oneself in the research context is a good way to understand meaning. Swanson, Watkins and Marsick (1997:90) say quantitative researchers attempt to remain neutral, objective and apart from the reality they study. They try to create an environment devoid of extraneous influence or attempt to have them operate equally among groups so that they can isolate key causes, ensure reliability and validity and strengthen predictive capability of the phenomenon being studied. According to Swinton and Mowat (2016:30-31), Swanson *et al.* (1997:88,90) and Denzin and Lincoln (2011:3) qualitative research is a process of careful, rigorous enquiry into aspects of the social world to produce formal statements or conceptual frameworks that provide ways of understanding the world and comprises of

knowledge that is practically useful for those who work with issues around learning and adjustment to the pressures and demands of the social world.

Qualitative research is therefore relevant to this study because it explores ways in which human beings encounter their world, it is narrative based, it intends to change the world, and offers the researcher to see the familiar as strange. Qualitative research also focuses on the involvement of interpretive, naturalistic approach, making the researcher to study things in their natural settings with a purpose of making sense of, or interpreting phenomena in terms of the meanings people bring to them. Qualitative research uses and collects a variety of empirical materials: case study, personal experience, life stories, interviews, historical, interaction and visual texts that describe routine and problematic moments and meanings in individuals' lives. Qualitative research also seeks to understand emergent realities which are described as *bricolage*, a close-knit set of practices that provide solutions to a problem in a concrete situation.

The researcher has chosen the qualitative approach for this empirical research. The researcher used self-administered questionnaires in collecting data from members of the parish council in selected five parishes, one in the farming community, rural or village, in the suburb, in the township/residential area and the informal settlement. The researcher intended to determine how different parishes take part in the alleviation of poverty in respective parishes as ministry to the poor, in order to establish how pastoral care to the poor in communities can be improved.

While the researcher originally wanted to conduct interviews personally, according to Hendriks (2004:232) this method of collecting data, though it gains direct information on specific issues that only observation cannot accomplish, it is affected by each other's social standing, group influence and trustworthiness and as a result it is recommended that the congregation's senior leaders should not take part in interviewing members as their presence will affect the answers. There are basically four types of methods that can be used to collect data from respondents, namely the individual structured interview; the structured postal questionnaire; the questionnaires delivered by hand and self-administered by respondents; and the telephone survey. To this end, the researcher decided to use the hand delivered questionnaires as the most frequently used method in congregational research, as long as they are well focused (Hendriks, 2004:233) as this is an effective method to collect data. After thoroughly weighing the advantages and disadvantages of the hand delivered questionnaire (De Vos, Strydom, Fouche & Delport 2018:188-189), the hand delivered questionnaire was selected as the ideal measuring instrument in this study for reasons discussed as follow:

2.6.1.1 Advantages of hand-delivered questionnaires:

- By using hand-delivered questionnaires, much time is generally saved.

- Response rates are raised because of the personal contact on one hand and the fact that the incumbents as field workers merely distribute the questionnaires to Church Council members at a meeting and does not bother the respondents at inconvenient times.

- Respondents who are seldom at home and are thus difficult to reach, may be also involved in this way.

2.6.1.2 Disadvantages of hand delivered questionnaires:

- High costs and the fact that a smaller geographical area can be covered per occasion because field workers have to return to collect the completed questionnaires.

- Respondents may misplace the questionnaires or not complete them at all.

- Issues of illiteracy or visual capacity and reading and writing competence.

In order to circumvent the disadvantages of the hand delivered questionnaires, the following mechanisms were used:

- On high costs and the fact that a smaller geographical area can be covered per occasion, the incumbents in the respective Parishes were requested to distribute the questionnaires to Church Council members as they meet every week with the incumbent. As a result, no costs were involved and the area was adequately covered as sampled.

- On respondents misplacing questionnaires or failing to complete them, the researcher made extra questionnaires to replace the lost ones and wrote a general letter to all the respondents to motivate them to complete the questionnaires as this will assist the Parish to provide effective pastoral care in the community.

- On the issues of illiteracy and writing competence, the researcher ensured that the respondents are literate and competent in writing because they served in the Church Council and have been elected for their skills.

The questionnaire construction of the hand-delivered questionnaire was guided by literature review and was based on the research aims and goals. After the researcher developed the questionnaires, they were submitted to the supervisor and the North West University Statistical Services for scrutiny and authentication.

The final questionnaire (see addendum 1) was discussed with Professor Gert Breed at the North West University at the Potchefstroom Campus to ensure that the data collected gave no problems when it had to be processed and analysed by the Statistical Consultative Services (SCSs) to ensure easy processing of data when questionnaires were submitted to the SCSs.

A general letter was written (see addendum 2) and attached to each questionnaire, including extra copies of questionnaires, indicating the purpose of the research and the significant role the respondents can play in helping the Parish to provide effective pastoral care and a form for the respondents to give consent to participate in the research.

After this process, the questionnaire (see addendum 1), (see addendum 3) was sent to the Archbishop of Cape Town and Metropolitan of the Anglican Church of Southern Africa, the Most Reverend Thabo Makgoba, requesting him to grant the researcher permission to conduct the study in the selected Parishes. A letter of permission by the Archbishop was issued to the researcher (see addendum 4).

Although there are different types of questions that can be used in questionnaires, the aims of the research warranted the use of the following types:

- The dichotomous questions, which allow for only one of the two response options.

- The multiple-choice questions, where provision is made for three or more response categories.

2.6.2   Choosing a design for qualitative study

Bless, Hid-Smith and Kagee (2006:71) define research designs as operations to be performed in order to test a specific hypothesis under a given condition. According to Welman, Kruger and Mitchel (2009:46) a research design is an overall plan according to which the target group of a proposed study are selected, data is collected. In the context of this study the researcher sampled respondents who would respond to semi-structured questionnaires in order to gain insight into the experience of the participants in order to arrive at sound conclusions. The study was also conducted through a literature review.

Creswell and Poth (2018:43-47) mention five designs when doing qualitative study, namely narrative research, phenomenology, ethnography, case study and grounded theory. In order to determine the most relevant approach in this study, it is important for the researcher to reflect on the five approaches. Van Wyk and Taole (2015:173) define narrative research design as a branch of interpretive research with the basic assumption that human beings and

stories are intrinsically linked. The narrative research design involves the description of the lives of individuals, collection of individuals' stories of their experiences and the discussion of the meaning of those experiences. A narrative research design focuses on individuals' experiences, is concerned with the chronology of individuals' experiences, focuses on the construction of life stories based on data collected through active interviews, uses re-storying as a technique for constructing the narrative account, incorporates context and place in the story, and reflects a collaborative approach that involves the researcher and participants in the negotiation of the final text. The types of narrative design are re-storying, oral history, story-telling and autobiographical and biographical writing. In view of the fact that the researcher in this study needs to gain insight from parish council members and not focus on their life stories, this method is not relevant to this study.

According to Leedy and Ormrod (2014:141) and Van Wyk and Taole (2015:175) phenomenological study is one that seeks to understand people's perceptions, perspectives and views of the particular situation, these experiences being called lived experiences of the participants in the study, so that the researcher can be able to make generalisations on what effects poverty has on the poverty stricken and to see how parish council members together with their incumbents and church members can alleviate poverty by helping the poor experience a better life. Phenomenology emphasises the importance of personal perspective and interpretation, that is, meaning is constructed by participants themselves, the researcher bracketing his or her views and opinions about the phenomena under study. Information gathered in a phenomenological study can be used to inform, support or challenge policy and action and the researcher can use the information gathered to inform stakeholders on how poverty can be alleviated and what interventions are needed by the poor.

There are two types of phenomenological studies namely hermeneutical phenomenology and empirical, transcendental or psychological phenomenology. In phenomenology, data collection methods used are interviews, conversations, participant observation, action research, focus group discussions and analysis of personal texts. According to Blaxter, Hughes and Tight (2006:72) case studies are ideally suited to the needs and resources of small-scale researchers and allows a focus on just one example or perhaps two to three at the researchers' workplace or another organisation, focusing on a small number of individuals or small number of individuals as in life history studies or analyses of how top managers have reached their positions.

According to Van Wyk and Taole (2015:177-178) ethnographic studies involve the collection and analysis of data about cultural groups, communities or social settings. The researcher describes and interprets the shared learning, including patterns of values, behaviours, beliefs

and language of an entity or a unit. The researcher explores with the people their rituals and customs, either studying an entire cultural group or sub-group in the culture. Ethnographers interview people who are most knowledgeable about the culture or the local people in a particular setting. These people are referred to as key informants. The types of ethnographic research used are realist ethnography, critical ethnography, confessional ethnography, life history, auto-ethnography, feminist ethnography, ethnographic studies, visual ethnography found in photographs and video and electronic media. This approach is not relevant to the study either, because the study has nothing to do with the cultural aspects of a particular ethnic group. Osmer's model (2008:4) is the model that was used in this study to determine the needs of the poor in communities.

2.6.3 Selection of participants

2.6.3.1 The Church Council

The researcher selected Church Council members in the selected Anglican churches of the diocese of Matlosane. The reason for choosing Church Council members is to shed light on their experience of poverty in the community and the current pastoral care given to the poor by the parish within its own means to alleviate poverty. The researcher used a stratified availability sampling to select participants who comprise of parishes in farming, rural, informal settlement and Town areas. The participants were sampled to help the researcher to understand pastoral care of stewardship and *diakonia* given to the poor in parishes and to help the researcher to develop guidelines on pastoral care in parishes to provide effective pastoral care to the poor.

2.6.3.2 The Incumbents

The researcher approached the incumbents in the selected Parishes to distribute the questionnaires to the target group and to collect the questionnaires after they were completed. Questionnaires were the most convenient method to collect data from these parishes. The purpose of using the incumbent in the control of the distribution and collection of questionnaires is that the incumbent is in a close proximity of the target group and over and above, the incumbent is sworn to secrecy by a code of seal and cannot divulge the responses of the respondents as divulging information is prevented by the Anglican Church.

2.6.3.3 Data gathering

After collecting data, the questionnaires were submitted to the North-West University Statistical Consultative Services for coding. The data analysis and interpretation were done by the researcher.

2.6.3.4 Data analysis and interpretation

Marshall and Rossman (1999:150) describe data analysis as the process of bringing order, structure and meaning to the mass of collected data. It is considered as an activity of making sense of data.

2.7 Trustworthiness

According to Anney (2014:275-276) four trustworthiness concerns must be raised by any researcher irrespective of his/her research paradigm. These concerns are around establishing confidence of findings, the truth value; the applicability of the findings of the enquiry in other settings or with other respondents; how the findings will be repeated consistently with similar or same participants in the same context; how it can be established whether the findings are not false information given by the participants; and how the researcher will know if the findings come solely from participants. The researcher as far as possible ensured that what was written in the questionnaires was free from bias to ensure the trustworthiness of the responses by respondents.

2.8 Research ethics

According to Oliver (2010:77,83) a cornerstone of research ethics is that respondents should be offered the opportunity to have their identity hidden as anonymity makes respondents feel free to express their true feelings, while on the other hand it makes the researcher find it easier to explore issues which might be slightly unpopular or which are regarded as sensitive. The respondents should also be informed of the confidentiality of collected data before they are asked to give their consent to participate in the research and that they can decide to withdraw at any time when they feel to do so from participating in the research. Leedy and Ormrod (2014:101-102) state that researchers should protect participants from undue harm like losing life, unusual stress, embarrassment or loss of self-esteem. To comply with these requirements of ethics, the participants were informed of their voluntary participation in the study and were also informed that they can withdraw from participating in the research.

The respondents were also informed that the researcher will uphold their anonymity and confidentiality and that the researcher will not use their names but will code their

questionnaires. The names of the participants and their personal information as appearing on the questionnaires and the dates on which they were collected were kept confidential.

2.9 Population

Questionnaires were sent to eighteen (18) respondents, from six (6) parishes from three (3) respondents from each parish in different geographical areas. The questionnaires were distributed through incumbents in the four (4) geographical areas between the period 15 June 2018 and 30 June 2018. By the end of July 2018, the 18 questionnaires (100%) had been returned.

2.10 Statistical techniques

The Statistical Package of Social Sciences (SPSS) software at the North-West University (Potchefstroom Campus) was used to do the analysis of data. The interpretation of analysed data was done by the researcher.

2.11 Analysis and Interpretation of data

The results that have been reached in this study are strictly relevant to the respondents of the Anglican Diocese of Matlosane and cannot be applicable to other Dioceses in the Anglican Church of Southern Africa. This section reports on the analysis of the data derived from the study. Each question is analysed separately with its own table.

It should be noted that the results of this study were based on a sample size that was very small, and that due to its small nature, we therefore cannot generalize the results of this small group of people. And as this sample is so small and research not conducted randomly, the P-Value and Statistical inference is not relevant and we will focus on the interpretation of the effect size. We have seen here that sample is too small and as such, we are not going to convert numbers to percentages but instead, we are going to give numbers of persons choosing an option. This result may indeed need that someone conduct a further research on this area in the future.

We had four (4) sample groups (Farming, Rural, Informal Settlement and Town areas) and we focused at these groups.

2.12 Biographical details of respondents

The respondents' biographical details consisted of the capacity in which they served in the Parish Council, the number of years they have been serving in the Parish Council and the geographical situation of the Parish.

Table 2.1:   Capacity in which a Church Council member served

Capacity of serving in the Parish Council	Frequency	%
Parish Council Member	7	38.9
Parish Council Secretary	1	5.6
Parish Council Treasurer	5	27.7
Churchwarden	4	22.2
Alternate Churchwarden	1	5.6
Totals	18	100

The aim was to determine different capacities/roles which the Parish Councils comprised. The study revealed that Parish Council members were distributed in all categories of serving in the church.

The results in Table 2-1 show that the capacity in which the respondents served: 7 respondents (38.9%) serve as Parish Council members, followed by 1 member (5.6%) serving as Alternate Churchwardens; 1 Parish Secretary (5.6%), 5 Parish Treasurers (27.7%) and 4 Churchwardens (22.2%).

Table 2.2:   Period for which Church Council members served

Period of serving	Frequency	%
One month to 1 year	8	44.4%
1 to 2 years	3	16.7%
3 to 4 years	0	00.0%
5 years	7	38.9%
Totals	18	100%

The intention with this question was to determine whether Parish Council members were well acquainted with the governance structure in the Parish to be able to know what was happening

in the Parish with regard to poverty alleviation and to see whether Parishes follow the church policy of electing Parish Council members every year.

The results in table 2-2 show that the highest number of years in which individuals served in the Parish Council is eight (8) (44.4%), having served for a period between one (1) month to one (1) year, followed by seven (7) (38.9%) who served for a period five (5) years; and followed by three (3) (16.7%) who served between a period of one (1) to two (2) years; none served for a period of three (3) to four (4) years.

Table 2.3:   Geographical situation of Parishes from which respondents came from

Geographical situation	Frequency	%
Farming Area	3	16.7%
Rural Area	5	27.8%
Informal Settlement	5	27.8%
Residential Area	0	00.0%
Suburb	0	00.0%
Town	5	27.8%
Totals	18	100%

The aim of this question was to ensure that the researcher has a holistic view of Parish Council members at various geographical areas in which the Parishes serve, so as to get a broad idea on how the Parish Council members know about pastoral care to the poor and what the Parishes do to alleviate poverty in communities.

The results in Table 2-3 show the spread number of Parish Council members with each geographical area represented by the following; three (3) members (16.7%) from Farming Area, five (5) members (27.8%) from Rural Area, five (5) members (27.8%) from Informal Settlement and five (5) members (27.8%) from Town responded.

Table 2.4: **Level of involvement of Parish in relation to poverty alleviation in the Community**

Statement of involvement	Frequency Excellent	%	Frequency Good	%	Frequency Average	%	Frequency Poor	%	Frequency Very Poor	%	Mean	Std Dev
2-4.1 Poverty awareness	5	27.8	4	22.2	8	44.4	0	00.0	1	5.6	2.33	1.08
The results above show that 5 respondents indicated that the level of involvement of their church regarding poverty awareness in their communities was excellent, 4 respondents indicated that their church was doing good, 8 respondents indicated their church was on average, there was 00 on the poor category and there was only 1 respondent indicating that their church was doing very poorly. Most respondents showed their church as doing between *average* and *excellent*, and just 1 rating it as very poor.												
2-4.2 Efforts to address poverty	5	27.8	1	5.6	6	33.3	5	27.8	1	5.6	2.78	1.31
The results above show that 5 respondents rated their church as doing excellent, 1 respondent rating it on good, 6 respondents rated it on average, 5 respondents showing the church as doing poor, and 1 respondent showing the church doing very poor. We observe that more respondents rated the church's awareness from average to excellent, and a small number rating the church's awareness as poor and very poor.												
2-4.3 Creation of awareness	4	22.2	2	11.1	5	27.8	6	33.3	1	5.6	2.89	1.28
The results above show that 4 respondents rated their church as doing excellent, 2 respondents rated it at good, 5 respondents rated it as on average, 6 respondents rated it as doing poor, and only 1 respondent showing the church was doing poor. Most respondents indicated performance between average and excellent whereas a lesser number of respondents rated it between poor and very poor.												
2-4.4 Stewardship	4	22.2	2	11.1	8	44.4	4	22.2	00	00.0	2.67	1.08
The results above show that 4 respondents indicated their church was excellent, 2 respondents rated it to be doing good, 8 respondents rated their church on average, 4 rated it as doing poor, and no one rated it on poor category.												
2-4.5 *Diakonia*	4	22.2	8	44.4	2	11.1	2	11.1	0	00.0	2.13	0.96
The statement above shows that 4 respondents rated their church as doing excellent work, 8 respondents rated it as doing well, 2 respondents rated it as average and 2 respondents put it in the poor category. Two (2) persons did not indicate their opinion.												
2-4.6 Home visits by church leaders	7	38.9	4	22.2	2	11.1	4	22.2	1	5.6	2.33	1.37
The results above show that 7 respondents indicated that their church was doing excellent, 4 indicated that it was doing good,2 respondents indicated that it was on average, 4 respondents rated it as doing poor and 1 respondent indicated that the church was doing very poor. We observe that most respondents (13) rated from average to excellent, whereas a small number (5) indicated from poor to very poor.												
2-4.7 Home visits by church members	5	27.8	6	33.3	3	16.7	3	16.7	1	5.6	2.39	1.24
The results above show that 5 respondents rated their church as doing excellent, 6 respondents rated it good, 3 respondents rated it average, 3 respondents rated it poor and 1 respondent rated it very poor. The observation is that most respondents (14) rated their church between average and excellent, whereas a small number (4) respondents rated it between poor and very poor.												
2-4.8 Resources for addressing poverty	4	22.2	1	5.6	6	33.3	4	22.2	3	16.7	3.06	1.39

Statement of involvement	Frequency Excellent	%	Frequency Good	%	Frequency Average	%	Frequency Poor	%	Frequency Very Poor	%	Mean	Std Dev
2-4.9 Congregation participation in fighting poverty	5	27.8	3	16.7	7	38.9	2	11.1	1	5.6	2.50	1.20

The results above show that 5 respondents rated their church as doing excellently, 3 respondents rated it as doing well, 7 respondents rated it as doing average, 2 respondents indicated it was doing poorly and 1 respondent indicated it was doing very poor. One observes the results as showing that most respondents (15) rated the church between average and excellent whereas a small number (4) rated it between poor and very poor.

Statement of involvement	Frequency Excellent	%	Frequency Good	%	Frequency Average	%	Frequency Poor	%	Frequency Very Poor	%	Mean	Std Dev
2-4.10 Congregation taking care of the needs of the poor in congregation	4	22.2	6	33.3	2	11.1	5	27.8	1	5.6	2.61	1.29

The results above show that 4 respondents rated their church excellent, 6 respondents rated it good, 2 respondents rated it average, 5 respondents rated it poor and 1 respondent rated it very poor. We observe that most respondents (12) rated the church between average and excellent whereas a small number (6) rated it between poor and very poor.

Statement of involvement	Frequency Excellent	%	Frequency Good	%	Frequency Average	%	Frequency Poor	%	Frequency Very Poor	%	Mean	Std Dev
Totals	48		37		49		35		10			

The results above show that 4 respondents rated their church excellent, 1 respondent rated it good, 6 respondents rated it average, 4 respondents rated it poor and 3 rated it very poor. The result shows that most respondents (11) rated it between average and excellent and a small number (7) respondents rated it between poor and very poor.

The aim of the questionnaire above was to determine the level of involvement of the Anglican churches of the diocese of Matlosane in their pastoral care and their involvement in poverty alleviation efforts in communities they serve. This is because God has made the church, and those who serve in it are to be stewards of God's property, and *diakonoi* to serve the people of God with the talents, the time and the treasures/resources that are entrusted to them so they can be of service to God's people and to grow the kingdom of God on earth.

The results in Table 2- 4 show the level of involvement of the Parish in the alleviation of poverty in the community in which the Parish serves. The aim was to determine whether churches in the Anglican Diocese of Matlosane take efforts to take care of the poor, instead of looking up to the Diocese or state to take care of the poor as the only institutions that should care for the poor.

These results indicate that the Anglican churches of the diocese of Matlosane are of the perception that they are aware of poverty in their communities, and that 50% of them are addressing the needs of the poor. It is also noticeable that there is little being done on the ministry of stewardship but slightly better on the *diakonia*. The impression of the results is that visits to communities by both church leadership and ordinary people in the Anglican churches of the diocese of Matlosane are being done, and that there is a general feeling that there is sharing of resources among church people in their communities. The overall impression one gets is that some efforts are being undertaken by the Anglican churches of the diocese of Matlosane in caring for the poor in communities.

2-4.1. On whether the church people are **aware of poverty** in the community, 5 respondents (27.8%) said their awareness of the existence of poverty in the community is excellent, 4 respondents (22.2%) said their awareness of poverty is good, 8 respondents (44.4%) said their awareness is average; no respondent (00.0) on poor and 1 respondent (5.6%) indicated that his/her awareness of poverty is very poor. There are indications by the respondents that a substantial part (nearly 40%) of the leaders who should be aware are not fully aware of the needs of the poor. This indicates that the parishes are not in a proper position to address the negative effects of poverty, they may not be aware of the dire situation they serve. It is clear that the Parish cannot manage poverty because the very Parish Council members, who should bring the needs of the poor to the attention of the entire church for it to respond to these needs, do not know the needs of the poor. It also means the Parish does not make efforts to determine the needs of the poor in society and to device means to address these needs from its own resources. It is very important for the church to be aware of the situation where they serve, especially the socio-economic situation so they can respond accordingly.

2-4.2. On the **efforts to address poverty** in society, 5 respondents (27.8%) said the Parish addresses poverty excellently; 1 respondent (5.6%) said there is a good effort to address poverty; 6 respondents (33.3%) said poverty is addressed averagely; 5 respondents (27.8%) said poverty is poorly addressed in the Parish; while 1 respondent (5.6%) says poverty is addressed very poorly in the Parish. It is confirmed that when Parish Council members are not aware of the needs of the poor, there is no way in which the Parish can address it. It is strange that while the Parish Council members indicated that their awareness on poverty in the community is excellent, poverty is not addressed excellently as many members are unaware of it. So, if Parish council members in the Anglican churches of the diocese of Matlosane are not aware of the scourge of poverty around them, there is no way they could talk about it in their respective congregations, nor do anything about it.

2-4.3. On the **creation of awareness of poverty** in the Parish, 2 respondents (11.1%) say the creation of poverty awareness in the Parishes is good, 5 respondents (27.8%) said creation of poverty awareness is average; 6 respondents (33.3%) say creation of awareness to poverty is poor; and 1 respondent (5.6%) says creation of awareness to poverty in the Parishes is very poor. The results reveal that not everyone in the church leadership is making an effort to raise awareness of the socio-economic situation of their community, a clear indication that the plight of the poor will not be known by the church because there are no advocacy campaigns to create awareness about the negative impact of poverty in the community.

2-4.4. On the level of the **Parish's involvement in stewardship**, 4 respondents (22.2%) stated that the Parish involvement in stewardship is excellent, 2 respondents (11.1%) said the Parish's involvement is good, 8 respondents (44.4%) said the Parish's involvement is average, 4 respondents (22.2%) said the Parish's involvement in stewardship is poor. It becomes clear that when a Parish is not maximally committed to stewardship, it will not be able to use its talents, time and treasure to take care of the poor in society.

2-4.5. On being of **service to others (*Diakonia*)**, 4 respondents (22.2%) said the service of the Parish to the needs of the poor is excellent, 8 respondents (44.4%) said the service of the Parish to the needs of the poor is good, 2 respondents (11.1%) said the service of the Parish to the needs of others average, while 2 respondents (11.1%) said the Parish's service to the needs of others is poor. We note the results show that a higher number of respondents indicate the church is involved in the area of the *Diakonia*, but do have a small voice that say the church is not doing well. It is clear that when a Parish fails to care for the needs of others in the community, it fails to proclaim the good news to the poor, and the very mission the church has

been called to do, thus failing to carry out the great commission. It has to be noted that 2 persons (11.1) did not indicate their views.

2-4.6. On **house visits by local leaders** in the Parish, 7 respondents (38.9%) indicated that local church leaders do an excellent job, 4 respondents (22.2%) indicated that their leaders are doing good, 2 respondents (11.1%) indicated that local church leaders were performing on average, 4 respondents (22.2%) stated that the leaders' house visits are poor, while 1 respondent (5.6%) said the leaders' visits were done very poorly. A high number of respondents show that local church leaders do house visits in their communities. There is a small number though that indicates a poor performance. There is no way in which church leaders can know the needs of the poor in communities unless they are able to do the ministry of presence where the people are. The poor will feel forsaken and neglected, and eventually lose hope and trust in God and in the Anglican churches of the diocese of Matlosane, and perceive the church as of no help to their plight of poverty if the church does not go out and meet the people right where they are.

2-4.7. On the **house visits by the parishioners** to members, 5 respondents (27.8%) said visits are excellent, 6 respondents (33.3%) rate the visits as good, 3 respondents (16.7%) indicated that the visits were on average, 3 respondents (16.7%) indicated that the visits were poor and 1 respondent (5.6%) indicated the visits by members as very poor. The results show a higher number indicating that ordinary church members do visit one another in their parishes. We do have a small number that also indicate that house visits by ordinary local church members is minimal. When visits by members amongst themselves is good, then many would get to know what is happening around in their community, and if there was a need, that would be brought to the attention of the broader church for action. Better still for local church members to be aware of their fellow parishioners' situations.

2-4.8. On **resources availed by the Parish to address the needs of the poor**, 4 respondents (22.2%) said excellent resources existed to address the needs of the poor, 1 respondent (5.6%) said resources to address the needs of the poor are good, 6 respondents (33.3%) indicated that the available resources to address the needs of the poor are average, 4 respondents (22.2%) said available resources to address the needs of the poor in the Parish are poor, 3 respondents (16.7%) said resources available to meet the needs of the poor are very poor.

2-4.9. On the **participation of members of the congregation in the alleviation of poverty**, 5 respondents (27.8%) said there was excellent participation, 3 respondents (16.7%) said the participation of members was good, 7 participants (38.9%) said participation of members of

the congregation in the poverty alleviation programme was average, 2 respondents (11.1%) said participation was poor and 1 respondent (5.6%) said participation was very poor. On average the majority saw the congregation as doing well in alleviating poverty.

2-4.10. On **caring for the needs of the poor** within the congregation, 4 respondents (22.2%) said the care for the needs of the poor in the congregation was excellent, 6 respondents (33.3%) indicated that it is good, 2 respondents (11.1) said care to the needy in the congregation was average, 5 respondents (27.8%) said care to the needy in the congregation was poor, while 1 respondent (5.6%) said caring for the needs of the poor in the congregation was very poor.

It is the intention of the study to reveal that a Parish should be in a position to determine the needs of the poor in the community and to take appropriate action to meet the needs of the poor.

Table 2.5:   Factors contributing to poverty in the community

Causes of poverty	Frequency	%
Unemployment	17	94.4
Of the 18 respondents, 17 of the respondents indicated that unemployment was the biggest contributing factor of poverty in communities.		
Illiteracy	1	5.6
Only 1 out of 18 respondents indicated that illiteracy was a contributing factor to poverty in communities.		
HIV/AIDS	2	11.1
Here 2 respondents out of 18 regarded HIV/Aids as a contributing factor to poverty, an opinion that comes third after unemployment and alcohol.		
Alcohol	8	44.4
Of the 18 respondents, 8 considered alcohol as the number two contributing factor to poverty in communities after unemployment.		
Other	0	00.0
There was no any other factor indicated.		
Totals *	28	

*   Some respondents gave more than one answer in this question.

The purpose of this questionnaire in Table 2-5 was to determine whether the Parish Council members were aware of the factors that contributed to poverty in communities in which Anglican churches of the diocese of Matlosane serve, so that the Parish can become part of the solution to such identified challenges that the poor in the community experience. The aim was to establish what the major causes of poverty in the community were.

Table 2.6:   Groups most affected by poverty

Group affected by poverty	Frequency	%
Youth	8	44.4%
The result above shows that 8 respondents considered the Youth as the group most affected by poverty.		
Unemployed	11	61.1%
The above results show that the biggest number of respondents, 11 out of 18 indicated that the unemployed were the group most affected by poverty.		
Uneducated	8	44.4%
The above results show that 8 respondents indicated the uneducated as people affected by poverty.		
Elderly	3	16.7%
The above results indicate that only 3 respondents regarded the elderly as the group most affected by poverty.		
Totals *	30	

*   Some respondents gave more than one answer in this question.

The purpose of this question in Table 2-6 was to determine the groups that are most affected by poverty in the community, so that the Parish can be of assistance to meet the needs of such groups. The aim was to find out how the church can be of help to the affected groups.

Table 2.7:   How the Anglican Church can respond to poverty

How the Church can respond	Frequency	%
Statement	**Frequency**	**%**
Sourcing funds from funders	12	66.7%
The above results show that 12 respondents see the sourcing of funds from funders as the way Anglican churches of the diocese of Matlosane can respond to poverty.		
Statement	**Frequency**	**%**
Implement poverty alleviation programmes	10	55.6%
The above outcome indicate that 10 respondents indicated that the Anglican Church can respond to poverty through the implementation of poverty alleviation programmes.		
Statement	**Frequency**	**%**
Engage with other denominations	5	27.8%
The above outcome shows that 5 respondents said the Anglican Church can respond through engaging with denominations other to respond to poverty.		
Statement	**Frequency**	**%**
Give money to the poor	2	11.1%

How the Church can respond	Frequency	%
The above result shows that a small number of 2 respondents said that the Anglican Church can respond to poverty by giving money to the poor.		
Statement	**Frequency**	**%**
Pray for the poor	5	27.8%
Here the above result shows that 5 respondents said prayer was the way in which Anglican churches of the diocese of Matlosane can respond to poverty.		
Statement	**Frequency**	**%**
Other	3	16.7%
The above results show that 3 respondents said there were other ways Anglican churches can respond to poverty, especially among the young people.		
Totals *	32	

* Some respondents gave more than one answer to this question.

The purpose of this question was to help members of the Parish Council to determine what role or strategy the church ought to implement in responding effectively to the needs of the poor in communities. The aim was to establish whether the Parish Council members are aware that using their own time, talents and treasures, they can also play a significant role in order to alleviate poverty, and to stretch Anglican churches of the diocese of Matlosane to think out of the box and start doing something for the poor in their communities.

Table 2.8:   **How the Anglican Church can empower Churches to deal with poverty**

Statement	Frequency	%
Compulsory community development in training Priests	10	55.6%
10 respondents said compulsory community development must be part of training programme for Priests.		
Statement	**Frequency**	**%**
Asking for more money from the congregation	00	00.0%
The above result shows that no respondent indicated that the members should give more money as their stewardship responsibility to assist in empowering the poor in society.		
Statement	**Frequency**	**%**
Parish Council members staying longer in positions	3	16.7%
The above outcome gives an indication that 3 respondents said the church can be empowered through the Parish Council members staying in office for a longer period.		
Statement	**Frequency**	**%**
Educating local congregation on food gardens	10	55.6%

The above outcome shows that 10 respondents said the church can empower the community by educating local congregation members on food gardens so they can produce their own food.		
Statement	**Frequency**	**%**
Provide support programmes to learners and students with poor academic performance.	4	22.2%
The above result shows that 4 respondents said the church should provide support programmes to learners and students who perform academically poor, who come from poor families.		
Statement	**Frequency**	**%**
Establishment of a bursary fund to assist learners or students from poor families to get funded	1	5.6%
One respondent said the establishment of a bursary scheme can be a way of empowering the church to help it to educate and empower youth from poor families so they can deal with poverty		
Statement	**Frequency**	**%**
Rally the support of local business people on their social responsibility	9	50.0%
The above result shows that 9 respondents said the church can empower the poor by rallying the support of local business people on their social responsibility;		
Statement	**Frequency**	**%**
Other: Specify	2	11.1%
The above results show that 2 respondents said other ways to empower the church to address poverty could be through supplying food parcels to the poor and the elderly.		
Totals *	39	

*   Some respondents gave more than one answer to this question.

The purpose of this questionnaire in Table 2-8 was to establish whether the Parish Council members in the Anglican Church of the diocese of Matlosane were aware of the different ways in which they could play a role to empower the Parishes to deal with poverty in their local communities where they serve. The aim was to establish whether the Parish Council members were aware of their stewardship and *Diakonia* roles in providing and empowering the poor to move out of poverty.

It is strange also that while the church buildings can serve as the best resource to provide a study space for learners who come from poor families, where there is no study space due to overcrowding, is not seen as a means of empowerment to learners, to help them perform well academically. It is also a surprise that the Parish Council members did not see the establishment of a bursary scheme as a way of long-term empowerment. Funding the learners and students from poor families can afford them an opportunity to perform well academically and to get education that will provide them with skills that will make them economically active.

It is also strange that the Parish Council members should see short term interventions like food parcels, as an empowerment while it cannot be sustainable.

Table 2.9:   Opinions of respondents on how the Anglican Churches can respond to poverty

Statement	Strongly Disagree	%	Disagree	%	Neutral	%	Agree	%	Strongly Agree	%	Total	%	Mean	Std Dev
4.1 Compulsory community work by Priests and leaders in the Parish	00	00.0	00	00.0	2	11.1	6	33.3	10	55.6	18	100	44.4	0.70
The results above show that 00 respondents (00.0%) strongly disagree, 00 respondents (00.0%) disagree, 2 respondents (11.1%) are neutral on this aspect, 6 respondents (33.3%) agree that it must be compulsory; and 10 respondents (55.6%) strongly agree that there should be compulsory community work by priests and church leaders.														
4.2 Engagement of Anglican Parishes in poverty alleviation	00	00.0	2	11.1	0	00.0	10	55.6	6	33.3	18	100	4.11	0.90
The above results show that 00 respondents (00.0%) strongly disagree, 2 respondents (11.1%) disagree, 00 respondents (00.0%) indicated neutrality on this aspect, 10 respondents (56.6%) agree that Parishes are involved in poverty alleviation while 6 respondents (33.3%) strongly agree that the Anglican Churches of the diocese of Matlosane are involved in poverty alleviation.														
4.3 Compulsory monitoring and evaluation on role of the church in poverty alleviation	00	00.0	0	00.0	1	5.6	8	44.4	9	50.0	18	100	4.44	0.62
The above results show that 00 respondents (00.0%) strongly disagreed, 00 respondent (00.0%) disagreed, 1 respondent (5.6%) was neutral, 8 respondents (44.4%) agreed and 9 respondents (50.0%) strongly agree that monitoring and evaluation on the participation of the Parish in poverty alleviation efforts should be done.														
4.4 Anglican Church being more inward looking than outward looking	4	22.2	2	11.1	00	00.0	9	50.0	3	16.7	18	100	3.28	1.49
The above results indicate that 4 respondents (22.2%) strongly disagreed, 2 respondents (11.1%) disagreed, 00 respondents (00.0%) were neutral, 9 respondents (50.0%) agreed and 3 respondents (16.7%) strongly agreed that the church is more inward looking rather than out looking.														
4.5 Parishes being lax on Stewardship	2	11.1	8	44.4	00	00.0	6	33.3	2	11.1	18	100	2.89	1.32

Statement	Strongly Disagree	%	Disagree	%	Neutral	%	Agree	%	Strongly Agree	%	Total	%	Mean	Std Dev
The above results show that 2 respondents (11.1%) strongly disagreed, 8 respondents (44.4%) disagreed, 00 respondents (00.0%) indicated their neutrality, 6 respondents (33.3%) agreed and 2 respondents (11.1%) indicated they strongly agreed that Anglican churches of the diocese of Matlosane are lax on stewardship ministry.														

The purpose of this question was to determine the factors that can enhance the Anglican churches of the diocese of Matlosane to respond appropriately and effectively to poverty in the communities where they serve, and to establish the factors that may negatively impact on the Parish to address poverty in their communities. The aim was also to establish whether the incumbents use their theoretical knowledge gained from their training at college to address poverty in communities, and whether the Anglican churches of the diocese of Matlosane were in any position to address poverty related issues with stewardship and *Diakonia* in mind. Visits to the poor are not in any way a sign that through mere visits, it means their needs will be met holistically. The Anglican churches of the diocese of Matlosane still need commitment to stewardship because it is only through stewardship that they can meet the needs of the poor in communities they serve.

These results clearly indicate that there should be compulsory training of priests and parish council members on community work. One also gets the impression that Anglican churches of the diocese of Matlosane are involved in poverty alleviation programmes. The results show a general feeling that the church's involvement in poverty alleviation should be monitored and evaluated with a view of intensifying their efforts. Even though the Anglican churches of the diocese of Matlosane is depicted as inward looking rather than outward looking, it is still regarded by the majority of respondents as a beacon of hope in terms of addressing poverty in communities where they serve, and that people still have hope and trust in the leadership of their church.

2.13 Effect of different areas on poverty and the various efforts by the Anglican churches of the diocese of Matlosane in alleviating this poverty

In order to test the effect of different areas, it must be established first that the constructs are reliable

2.13.1 Reliability

A Cronbach's alpha of larger than 0.6 can be considered to have acceptable reliability, see Pallant (2010:345) and a total score of the relevant questions can be computed. All constructs

in Table Below can be considered to be reliable and can therefore be interpreted in further analyses.

	Questions	Cronbach's alpha	Mean	Std. Deviation
Q2_Involvement	Section 2 all questions	0.95	2.58	1.00
Q4_shortcomings	Section4 questions 3, 4, 5, 7, 8	0.74	3.03	0.83
Q4_*diakonia*_community	Section4 questions 1 and 6	0.65	4.17	0.77
Q4_poverty	Section4 question 2	N/A	4.11	0.90

From the mean of Involvement, it can be seen that respondents have an average perception of between disagree and neutral.

From the mean of Shortcomings, the general opinion of respondents is on average neutral.

From the mean of *Diakonia* in community and Poverty alleviation it can be observed that respondents on average, do agree.

2.13.2 Comparison of different areas

To compare the means of different Areas, it is done with an ANOVA. Because this is not a random sample and no generalisations would be made, the p-values is not relevant and we would focus on discussion of effect sizes.

The effect size is independent of sample size and is a measure of practical significance. It can be understood as a large enough effect to be important in practice. Cohen (1988:427) gives the following guidelines for the interpretation of the effect size in the current case:(a) small effect: d=0.2, (b) medium effect: d=0.5 and (c) large effect: d=0.8.

We consider data with $d \geq 0.8$ as practically significant, since it is the result of a difference having a large effect.

Table 2.10: **Results of ANOVA and effect sizes**

		N	Mean	Std. Deviation	p-value	Effect sizes		Town with
						Farming with	Informal with	
Q2_Involvement	Farming	3	1.07	0.06				
	Informal settlement	5	3.36	0.63	0.002	3.64*		
	Town	5	2.96	0.77		2.47*	0.53	
	Rural	5	2.33	0.75		1.69*	1.38*	0.82*
	Total	18	2.58	1.00				
Q4_shortcomings	Farming	3	3.13	0.31				
	Informal settlement	5	3.48	0.64	0.042	0.54		
	Town	5	3.36	1.05		0.22	0.11	
	Rural	5	2.20	0.28		3.06*	1.99*	1.10*
	Total	18	3.03	0.83				
Q4_*diakonia_* Community	Farming	3	4.83	0.29				
	Informal settlement	5	3.70	0.97	0.185	1.16*		
	Town	5	4.00	0.71		1.18*	0.31	
	Rural	5	4.40	0.55		0.79*	0.72	0.57
	Total	18	4.17	0.77				
Q4_poverty	Farming	3	4.33	0.58				
	Informal settlement	5	4.40	0.55	0.044	0.12		
	Town	5	3.20	1.10		1.03*	1.10*	
	Rural	5	4.60	0.55		0.46	0.37	1.28*
	Total	18	4.11	0.90				

The effect sizes indicate that the farming and rural areas disagree to the involvement of the Anglican churches of the diocese of Matlosane in the alleviation of poverty as compared to their counterparts in town and informal settlements respondents, who indicate that these churches are involved in poverty alleviation.

The impression one gets is that communities in the farming and rural areas are of the opinion that Anglican churches of the diocese of Matlosane are not doing enough in their involvement in poverty alleviation efforts. These areas are mostly remote and isolated, and where resources are limited and sometimes there are no resources and the churches are paralysed to can assist the poor in these communities. Also, churches in farming and rural areas are mostly scattered, less organized or not organized at all due to a lack of resident, priests do give encouragement, teaching and direction when they are around, but when they are not there the focus of the church gets hampered. Priests mostly visit these areas to hold services and go away again afterwards without touching base with local communities and as such the presence of the church does not have much effect or impact on the poor and needy in these communities. Most people in rural and farming areas are not so well empowered or equipped to implement church programmes in communities, and may be struggling with the question of what ought to be done, how to do it and/or who should do it. Whereas churches in towns and informal settlement have the advantage of the frequent presence of the priests, people here are better or well equipped, they are organized due to better level of education, and due to close proximity to resources, they have access to these resources and are able to share or distribute to the poor and needy in their communities.

Rural areas disagreed about **shortcomings** factors that may negatively affect the alleviation of poverty while all other areas were neutral towards factors that may negatively impact on the Anglican churches of the diocese of Matlosane to alleviate poverty.

The impression from people in rural areas show that the Anglican churches of the diocese of Matlosane can still be trusted in alleviating poverty among the poor, and that these churches can still do more in terms of providing help in regard to the poor and needy in communities to alleviate poverty.

About *Diakonia* **in community** – in farming areas and rural areas respondents agreed more to *Diakonia* taking place than other areas of town and informal settlements who do not show that *Diakonia* does not take place effectively.

The respondents gave the impression that *Diakonia* in farming areas is much noticeable because in these areas, there are no central building structures like church buildings where the congregations assemble for worship. Worshippers assemble in people's homes. So the church here is very much in touch with the local community, people at random offer their homes to be used for church services irrespective of their poverty situation and here, the people from farming communities come and assemble in one of the homes on an alternative basis.

Poverty alleviation – Town areas were on average neutral towards poverty alleviation by Anglican churches of the diocese of Matlosane, while all other three areas in rural, farming and informal settlement agreed that poverty alleviation is taking place in these areas.

Results give an impression that Town area communities are not so much aware of the reality of poverty. These are people who are generally better off, and poverty may not be felt or experienced by the majority. In areas of farming, rural and informal settlement it is where the effects of poverty are real and being felt, so whatever effort the church is doing for the poor in regard to poverty alleviation has an impact, makes a difference and that is appreciated by the poor communities. Whatever efforts the church does especially in needy situations, that gains recognition easily.

2.14 Summary

In this Chapter the researcher presented the selection of respondents, how data was gathered, analysed, interpreted and how the research would be made trustworthy, taking into consideration research ethics and considered the method that would be used to conduct the study. Furthermore, this research exercise was able to give the researcher an indication of the state of affairs of communities where Anglican churches of the diocese of Matlosane serve, and how far were the selected Anglican churches of the diocese of Matlosane were aware and involved as stewards and *diakonoi* of Jesus Christ in their communities in regards to poverty alleviation programs. It became clear that pastoral care to the poor is not effective in all churches that were sampled. In the next chapter, the interpretive task, through literature review will be done.

In the next chapter the causes of poverty and the leading causes of the churches' involvement in helping the poor will be investigated.

CHAPTER 3: THE CAUSES OF POVERTY AND THE LEADING CAUSES OF THE CHURCHES' INVOLVEMENT IN HELPING THE POOR

3.1 Introduction

The purpose of this chapter is to situate the empirical results within the context of literature from other disciplines. This chapter deals with the interpretive task as suggested by Osmer (2008:4) and investigates the relevance between the empirical results and literature from other disciplines in order to gain a better understanding of the empirical results.

3.2 Aim and objectives

The aim of this chapter is to establish why poverty still exist despite the efforts of the government and the churches.

3.3 Theoretical assumptions

The second task of Osmer (2008:33-135) consists of the interpretive task which comprises of drawing on theories of other disciplines to understand and explain why certain patterns and dynamics occur (Osmer 2008:4). The task asks "Why is this happening?"

In answering this question, the results of the empirical study will be interpreted and further guidelines will be identified in the light of literature study of relevant materials. This will assist the researcher in better understanding why pastoral care to the poor is not effective, along with the empirical research (Chapter 2) and to develop guidelines in chapter 5, which will better prepare and help the Anglican diocese of Matlosane congregations to provide effective pastoral care to the poor in their respective communities.

In answering the question "why is it going on?" the following two questions will be answered:

- Why is poverty an ongoing issue in spite of the poverty alleviation programmes of the state?

- Why does the pastoral care of the church as stewards and diakonoi of Christ not alleviate the poverty?

3.4   The role of the South African government in alleviating poverty

The South African Presidency (2008:12) states that the democratic South Africa has waged war on poverty as reflected in the types of policies it has adopted and its spending on social policies. The massive poverty challenges the democratic South Africa inherited apartheid era due to denial to access to basic services, infrastructure, assets, education and training, as well as settlement patterns that placed the poor far from economic opportunities, were stumbling blocks to poverty alleviation. In order to effectively address poverty, the South African government has put in place policies with none pillars. These pillars are creation of economic opportunities aimed at ensuring that the economy generates opportunities for the households to earn improved incomes through jobs and self-employment, investment in human capital by providing health care, education and training needed to engage with the economy and political processes, income security by providing safety nets for the most vulnerable in society, provision of basic services like social wages which include subsidised housing, expanded access to water and electricity, refuse removal and sanitation, improvement of health care by ensuring that poor children grow up healthy to ensure that illness and disability do not plunge households into destitution, access to assets particularly to housing, ensuring more integrated structures and community solidarity, environmental sustainability and good governance through accountability to citizens.

3.4.1   Policies geared at alleviation poverty in South Africa.

The South African government, further developed policies which were geared at alleviating poverty as referred to in (cf. 3.4.1). One of the policies developed was the Reconstruction and Development programme (RDP). Lewis (2001:4) explains RDP as an effective welfare system that was intended to cater for the elderly, children in need, people with disabilities, foster parents and others. Peberdy (2001:26) also describes the Growth Employment and Reconstruction strategy (GEAR) as a national vision which will allow all citizens access to economic and other resources in order to develop a more balanced society. Maree (2007:5) indicates that the main purpose of the Accelerated Shared Growth Initiative for South Africa (ASGISA) was to deal with the majority of people of low-skilled and intermediately-skilled by accelerating the rate of economic growth up to six percent annually. According to Kretzschmar (2014:6) the National Development Plan (NDP) outlines six pillars namely unity, active citizenry, growing economy, building capabilities, capable state and responsible leadership. In spite of the wide range of policies aimed at alleviating poverty in South Africa, the reality that we live with shows that the number of the poor has continued to rise.

According to Feketha (2018a:1-2) the South African government expressed its disappointment with its transformation in the country after a World Bank report which showed that inequality in

South Africa has deepened since the dawn of democracy, with the country being the most unequal society. The results of the probe which assessed poverty and inequality from 1994 to 2015 shows that more than 75%, about 2,5 million of South Africans slipped into poverty, with the poverty headcount being higher in rural areas, in spite of the plethora of policies that have been promulgated. The report also states that the government will not achieve its NDP goals of eliminating poverty and to reduce inequality by 2030 as intended. The Minister of Planning, Monitoring and Evaluation Dr Nkosazana Dlamini Zuma, accepted that the government has not done enough in the triple challenges of poverty, unemployment and inequality. Merten (2017:1) shows that the NDP's goal to reduce the percentage of citizens in the lowest poverty category from 39% to zero has failed as there has been a one percentage point increase from 39% to 40% instead of reduction.

3.4.2   Efforts to alleviate poverty in the North West Province through education

3.4.2.1   Policy on the provision of education in South Africa

The Constitution of South Africa (South Africa, 1996a:13) categorically emphasises the right of all South African citizens to basic education, including adult basic education and further education and training (ABET), which the state, through reasonable measures, must progressively make available. The South African Schools Act (SASA) South Africa (1996b:13) emphasises that learners should attend school until they complete Grade 9 at the age of 15 years. It should be noted that the provision of education, be it to the young learners or adults, is not a favour they have to beg for, but a constitutional right. Denying young learners and adults their rights to education, is a violation of human rights. According to Nair (2017:6) schooling has impact on economic growth and indigence. Education is able to cut poverty in half if nearly 60 million people could escape poverty, if they had just two years schooling and if all adults completed secondary education, 420 million people could be lifted out of poverty, reducing the total number of poor people by more than half globally. If the vision of educating more people does not get realized, the government will be fighting a losing battle in their effort to reduce the scourge of poverty and as a result more and more people will fall down to the poverty level.

3.4.2.2   Challenges in providing quality education

According to Birdsong (2016:1-2) one of the most pervasive problems affecting public schools is rare discussion of the issue of poverty in education, particularly children living in low-income or no income households as this greatly affects their education negatively. Five facts according to Birdsong (2016:1-2) have a negative impact on the children from such households. It first affects the cognitive capacity of the learners. It secondly causes less verbal exposure to children

from poor families. It thirdly develops a poor sense of urgency. It fourthly makes children from these families to have a low executive function. It fifthly develops a demanding environment. With more competition for unskilled work and minimum wages that do not keep up with inflation and because of lack of attaining more education, low income or no income families continue to remain within the poverty bracket. According to Govender (2017:7) more than half a million children (564 680) are not attending school, 9% of these (93 000) claiming that education is a waste of time. Among these learners, about a fifth was of a compulsory school going age of nine to fifteen years, while the rest were of ages between sixteen and eighteen.

The children who are excluded from schooling will remain marginalised on the outskirts of society and may resort to drugs and alcohol. The indication by Govender (2017:7) of children resorting to drugs and alcohol is confirmed by Mtshali (2017:11). The quality of teachers is another challenge in education in South Africa (Jansen 2011a:35-36,38-40). According to Jansen (2011b:99-114) South Africa spends the largest slice of government budget on education but has nothing to show in terms of actions or results, evidence collected over the years, shows it is one of the least effective in the African Region because of its higher rates of repetition, learners missing one or more years, high dropout rates in Grades 10-11, with less than half of learners who started Grade 1 reaching Grade 12. If this kind of situation continues where children receive poor quality qualifications, then their future will be bleak as many young people will be unemployable and as such, joining the bracket that is unemployed and adding to the number of the poor. According to Mashaba (2017:8) South Africa's education is suffering from transformation fatigue and continuous change of curricula does not address its problems, continues to lower pass rates (Ollis, 2017:17), produces clueless learners (Mbiza, 2018), although it spends more money in education, performs worse than poorer nations such as Zimbabwe, Kenya and Swaziland, clearly showing that the money spending does not add value. According to Gumede (2012:177-178) beyond the usual official rhetoric about black education, one does not get a real sense of the crisis in education due to short cuts which are introduced, including the down-grading of pass marks. The poor quality of education in South Africa permeates into institutions of higher education and training. According to Van der Merwe (2017:8) there are concerns raised due to the poor pass rate at universities in South Africa, which is clogging the tertiary education system. Due to the clogging whereby old students who could have completed their studies, are still retained as students and that may deny study opportunities to younger and potentially good students wanting to further their studies. Without study opportunities young people will be left unskilled and unable to join the working force and at the same time joining the unemployed masses.

Siewierski (2017:15) also presents the reasons why the students do not cope with tertiary studies. The first is that tertiary studies vary from school studies, as students experience new freedoms. There is no longer the watchful eye of the teacher and parents like when they were at school, and when students fail to submit their assignments, they are simply awarded a zero and there are no remonstrations. The second is the level of socialising at the university residences, the freedom to decide to go to study ends up affecting the students because classes are voluntary. This leads to students missing classes. The third reason is that at the university, students cannot cope with their parrot learning which the order of the day at school was. At university, students need to read texts critically. It is clear that if students are not thoroughly prepared for tertiary studies, they will not find it easy to succeed and failure to obtain qualifications from tertiary institutions, they may not be in the position to join the work force especially those requiring qualified people. The likelihood being that they join the unemployed masses, and contributing to high poverty levels as they would have no means to bring income to their households or families.

A conclusion can be reached by the researcher that though South Africans have rights to basic education, there are more impediments that lead to the citizens not deriving maximum benefits from the education system, this further perpetuating or increasing the level of poverty.

The assumption made by the researcher is that without quality Adult Education and Training (AET) programmes that equip adults with requisite skills, the poor will plunge deeper into hovels of poverty.

3.4.3   Alleviation of poverty through the expanded public works programme (EPWP)

The Department of Public Works, Roads and Transport (South Africa, 2015:8) through its Expanded Public Works Programme (EPWP), creates job opportunities in four sectors of infrastructure, Non-Government, Environment, Culture and Social According to Hochfeld (2017:5-7) though 6million job opportunities have been created through the EPWP, claims of excellent outcomes could have been tempered with due to some worrying problems with the programmes, which unaddressed could bring unintended exploitation of women who are desperate to survive. Hochfeld (2017:5-7) says the focus of the programme on the social sector is important because it was born from an innovative idea that lack of services in early childhood development (ECD) and home-based care sectors among others, could be met through a public works programme. Hochfeld (2017:5-7) presents some critical flaws in this programme which created pockets of disadvantages and exploitation, as evaluation of outcomes severely hampered by weak monitoring and data management systems as the claims of numbers of job opportunities created, the number of participants trained and the details and locations of the

delivery of services were based on questionable information, because data was inconsistently recorded, some challenges being that Non-Governmental Organisations (NGOs) often ran out of funds due to the Department of Social Development's failure to release grants thus creating problems for programs to continue resulting in zero income, or very small stipend paid. Hochfeld (2017:5-7) further says lack of sustainability and continuity of programmes caused the collapse of programmes and income, the collapse of programmes thwarting the creation of job opportunities and lack of jobs is a recipe for poverty (Hochfeld, 2017:5-7).

3.4.4 Alleviation of poverty through social grants

The provision of social grants to the poor, has not been without challenges. According to Corruption Watch (2014:1-2) several cases of fraudulent beneficiaries were reported. A case was reported where a nursing sister at a provincial hospital received a child support grant for a child who did not exist by conniving with the Department of Home Affairs official to issue a birth certificate. Over six hundred thousand fraudulent beneficiaries of social grants were removed from the system in 2013 after it was discovered that they were public servants who defrauded the state of billions of rand over several years. Disability grants were also misused by a medical doctor operating in a town in North West who issued several disability certificates by colluding with members of the public who sought to defraud the state by posing as disabled persons to access disability or social relieve grants assistance. According to Makhubu and Ndenze (2013:1-2) the Minister of Social Development Bathabile Dlamini indicated that two million destitute children did not receive child support grants as young mothers were abusing the system by using their children's grants for their own benefit. Some of the young mothers received child support grants when they neither lived with these children nor provided for them. There is no doubt that if systems and resources that are earmarked to combat poverty are being abused and misused, the scourge of poverty will remain in place. This was an attempt from the government to address poverty, but because the abuse and misuse of state efforts, the good intentions of combating become a futile exercise, the poor remain poor. According to Rossouw (2017:3) there is also another fear that the country may be driven deeper into a poorer state if the suggestion to extend child support grant to 23 years could become a reality, this could drastically increase the country's expenditure on social grants thus making it impossible to meet other obligations, including debts.

3.4.5 Alleviation of poverty through the empowerment of upcoming farmers

An article int the Citizen (Anon., 2017:7) indicates that as part of an exercise to prevent poverty related crimes, various stock theft units in the North West Province in the areas of Sannieshof, Wolmaransstad and Stilfontein recovered hundred cattle, ten goats, and one sheep to the value

of R887 500 and thirteen suspects were arrested. Pinnock (2017:5) reports how wild animals' worth over R100 million which were originally meant for upcoming farmers were diverted by the Member of the Executive Council (MEC) for Agriculture in the North West Province to the South African Rare Game Breeders Association (SARGBA) in 2015, being given to persons or friends alleged to be politically connected. Though good intentions and policies may be in place to tackle poverty, corruption and failure to implement good and rewarding efforts by some government officials disempower the government efforts to alleviate poverty.

3.4.6   Alleviation of poverty through provision of low-cost housing

3.4.6.1   Policy imperatives on providing low-cost housing

Targeting the poor (South Africa Presidency, 2008:7-8,13-14) focuses on vulnerable people such as older people. The state old pension is usually eroded by dependency of unemployed abled-bodied members of the households.

The inadequate income and declining status which means these older persons are destined to poverty; the unemployed especially the youth who have low levels of education; children who grow up in poor families; women, especially single parents and particularly black women who are vulnerable to poverty due to gender discrimination and have extensive care-giving responsibilities. People who live in poor areas reflecting apartheid settlement patterns in the former Bantustan areas, informal settlements and historically black townships are the most affected by lack of housing.

Mulligan (2010:21-23) cites the fact that economic inequality policies that were created during the apartheid era in South Africa remain the main source of poverty in many communities in this country even to this day. Her citation alludes to the fact that some people are in a better position to benefit from the economy of this country whereas others are at a disadvantage and not in the position to access resources. She further states that the creation of townships as a result of Group Areas Act of 1950 (Mulligan, 2010:21-23) also contributed to the prevailing poverty in South Africa with the rural areas being the worst affected. Again Mulligan (2010:xii) states, "South Africa has had a difficult past, and that many of the wrongs of the apartheid era remain embedded in that society today". Some of the things she makes mention of are that South Africa is still battling with high unemployment rates, poverty and inequality. The above cited facts suggest to us that to a certain extend injustice of the past can be held accountable for the current prevailing situation of poverty, inequality and high unemployment in South Africa.

Mulligan (2010:22) states, "Economic inequality, historically determined the apartheid policies of the past and continue to be a major source of poverty in South Africa". Due to the above stated

facts, it looks like some people will remain trapped in poverty for a long period of time, and others will even pass away without having enjoyed a basic human right of possessing descent dwelling house for his or her family.

3.4.6.2 Challenges experienced in providing low-cost houses

Adequate housing is one of the human rights that are cherished throughout the world as an international human right. Every human being needs shelter: a place where to eat, sleep, relax, raise a family and have secrecy; the very needs people need in order to survive. The Constitution of South Africa (1996a:13) in Sections 26 (1-3) respectively, provides that everyone shall have the right of access to adequate housing and so the state must create conducive conditions for every citizen especially the poor, irrespective of their economic status, colour or creed, to access affordable housing.

According to Plaatjie (2017:1) lack of housing is the plight of the poor at informal settlements and rural areas in South Africa. Lack of housing is no longer deemed a strange phenomenon but as a constant reality, as the poor resort to services in conditions of informal settlements. According to Moatshe (2017:1) and a reporter from the African News Agency (2017:1) there is a vow to root out the illegal practice of selling the Reconstruction and Development (RDP) houses by corrupt politicians and officials. People who were on the waiting lists to be allocated low-cost houses were side-lined by councillors who gave houses to those who were politically connected to them. Some houses were illegally sold by task-teams.

3.5 Sustainable development defined

Gallant, Juntii, Skidd and Shaw (2008:6) give nine characteristics that define a sustainable rural community. First, a flourishing local economy that enables provision of employment and contributes to the creation of wealth. Second, engagement of residents to participate. Third, ensure that residents have a sense of identity and belonging. Fourth, creating an environment in which the residents will have access to open recreational spaces. Fifth, provision of basic amenities, community services and community facilities. Sixth, having a good public transport system to aid the community to connect to network with services, employment and other services. Seventh, possession of adaptable space that can be used for different purposes. Eighth, provision of a variation in housing and tenure types. Ninth, connecting with the wider local, regional and national community. According to Collins (2001:3) lack of these characteristics led more and more people to abandon rural areas for the cities, with an aim of getting better opportunities as 57% of the South African population was urbanised in 2001 and this percentage had risen with the estimation that it will have risen to 67.9% by 2025 (United

Nations, 2015:15). Van Schalkwyk (2015:8) also presents five dimensions of sustainability, namely increased local economic diversity; reduced energy consumption management and recycling; protection of biodiversity and stewardship of natural resources; and social justice.

3.6 Factors that will inhibit the development of the poor in the North West Province

According to Makofane and Gray (2018:8) the myriad challenges in establishing and sustaining rural development projects are problems relating to inefficiency and ineffectiveness shown in failure to manage funds to achieve projects' technical, social and financial objectives. Mbeki (2018:5) presents a chronicle of factors that perpetuate unemployment, poverty and inequality. While South Africa's mineral wealth makes it one of the richly endowed countries in the world, it proportionately has the highest impoverished population in Africa. Unemployment among 15 to 24 years old is 52% as compared with only 11% in the rest of the sub-Saharan Africa. The rate of unemployment among the economically active population is 26.7% and when adding the discouraged work seekers who make 10%, this percent goes to 37% of the working population.

These high levels of unemployment and poverty translate into lack of security and social stability and as a result thereof, manifesting in large number of public disturbances associated with unsatisfactory living conditions among the poor. This will normally be due to inadequate water supply, badly maintained roads, insufficient housing, high cost of electricity and high levels of crime and unemployment. There are five social classes in the country, namely the business elite; the political elite; the blue-collar workers; the underclass; and the independent professionals operating in the profit making and non-profit sectors. The conflict between the business elite which controls productive assets of the economy and the political elite which controls the state is responsible for low investment in the economy, hence the high rates of unemployment and poverty. As long as there is perpetual struggle for power and control among different classes, there can never be stability and when there is no stability, hope for economic growth will never be realised, and investors will be scared to do business under such unemployment conditions (Mbeki, 2018).

3.7 Factors that may negatively impact on development to alleviate poverty

3.7.1 Corruption as a deterrent to development

According to Masuku and Kelbrick (2018:2-3) corruption as a phenomenon is widespread in societies and governments across the world and in South Africa, including the North West Province has escalated to the point of state capture. According to Labelle (2017:1-2) corruption and poverty unfortunately go hand-in-hand, threatening the lives of too many people.

In countries where people are forced to bribe others to get essential services like health, houses and water, the toll can be horrifying. According to Feketha (2018b:4) the African National Congress (ANC) is shocked by the scale of corruption in state organs despite setting up powerful mechanisms to combat graft. Corruption takes place because powerful people manage to loot government coffers. This happens in spite of the fact that the state created institutions such as the Hawks and the Special Investigation Unit (SIU).

Moore (2014:1-3) presents facts that led to the unrests in the North West Province. The bad news from the point of view of the residents was that service delivery in small towns and rural areas of the North West Province had deteriorated beyond a point of no return. Even worse, the Province could not find relevant people with requisite skills who could care for the needs of residents. For people with the means and energy on one hand whose life was bearable , they used generators when there was no electricity supply to light up and fill their water tanks with borehole water; carted their own refuse off to nearby dumping sites; bought the crushed stones to patch and top-up potholes in their streets; used bottled water; lived without street lights and did not go out of their houses after dark; small businesses gave up the unequal struggle and either moved off to cities or closed down their businesses for good. The poor without money on the other hand, took their chances with candles and paraffin lamps which could risk their lives at night; fetched water from contaminated rivers and got used with the outbreak of diarrhoea and dysentery; littered streets as no refuse collection took place; gave up looking for work in the diminishing pool of small business and deserted farms; there was financial deterioration and lack of financial accountability because administrators in the Tswaing, Moses Kotane, Ventersdorp and Ditsobotla municipalities were resisted and undermined, the reason which let to their departure. When these administrators left, matters worsened.

Guest houses were avoided due to lack of water; ratepayers had a monthly indignity of having to give money for refuse removal; water supply and electricity, when they did not enjoy any of these services. Khumalo (2018:1-2) reports that the office of the Premier of the North West Province suffered pervasive irrational executive decisions and poor financial decisions as supply chain management procedures as set by the National Treasury Director Dondo Mogajane were not met. This happened because the executive failed to provide oversight on delivery of services on one hand and intimidation of the Provincial Departments through imposing lie detector tests for financial personnel. National Treasury also discovered that an amount of R10million worth of spending on social services was diverted. If the government mismanages, misappropriates and redirects state finances and resources the result is that the poor would be the last to be considered, whereas those in power continue to benefit, thus widening the gap between the

haves and the have-nots, with the poor left to remain in poverty. Corruption is one of the factors that contribute to misery, hardship and poverty to most people in the North West Province.

3.7.2   Unemployment as a deterrent to development

Mudzanani (2017:1-2) indicates that unemployment has ravaged South Africans in unpleasant ways and says the unemployment graph seems to be increasing rapidly in South Africa on a daily basis, most sadly, for the mass educated and ready-to-work young people. It is approximated that 9.8 million South Africans are without jobs, the situation having escalated to such an extent that some of the job seekers have stopped looking for jobs. Many graduates post their frustrations of unemployment on the social media and indicate their will to take any possible employment after investing so much time and money in education. Most government programmes implemented to provide employment to graduates are not effective and have seen thousands of young people hanging after completion. Internships have become a government and corporate world's way of deviating to employ young people permanently.

Recruitment processes of government vacancies have become a glitch, fixed and corrupt. Education is challenged to propel learners to be leaders, employers and employees from an early age to address the challenge of unemployment. The current education system is blamed for not promoting and enhancing critical thinkers, creative and innovative individuals as most of the graduates in education graduate with a focus on employment only, instead of creating jobs for themselves and others. When young people do not have opportunities for employment, they do gruesome things for survival which manifest in xenophobia attacks, increased crime rates, teenage pregnancies, high HIV/AIDS rates and every day marches in South Africa.

According to Dua-Agyeman (2005:23-24) it is stated that lack of adequately paid and secure jobs because of lack of employment opportunities, low wages and lack of job security further aggravate the scourge of poverty in communities. He further indicates that many struggling households that lack economic wealth are often exposed to temptation to deploy their limited resources fairly quickly in times of adversity, in ventures that may entice them into activities that are of no economic value, for an example gambling with the hope of making more money.

3.7.3   The impact of migration from rural to urban areas as a deterrent to development

Njunga (2016:3-4) says migration is the movement of people from one place to another due to a search for employment and better educational facilities. Excessive rural-urban migration leads to negative impacts on development as it leads to informal settlements and unemployment. Informed by the Africa Progress Report of 2011, Verster (2012:25-26) states that migration from rural to urban areas is, as it were, a transfer of poverty from rural to urban areas.

Rural people flock into urban areas with the hope of finding jobs. In this manner poverty in urban areas escalates as people from rural areas would eventually settle in urban areas in the informal settlements or squatter camps without jobs and without any income. Some people would have moved to urban areas for better opportunities for their children, others would be wanting to better positions for themselves in terms of political benefits as promised by the politicians. They only discover once they are there that they are faced with difficult times and a bleak future with no prospect of having any source of income, thus leading to further poverty and suffering (Verster, 2012:25 -26).

3.7.4   Sickness as a deterrent to development

The prevalence of the scourge of HIV/AIDS is one of the causes of poverty in many communities. Mulligan (2010:5) attests to the fact that HIV/AIDS does inflict poverty in families that have one or more members of the same family who have been infected by the virus. She states that this virus has a tendency to "cluster" in families and as such a lot of money from these affected families is needed to cater for special medical expenses and special food. Infected person(s) inflict a lot of financial strain on the family financial resources. It becomes worse when there is more than one person infected. Death as well as burial arrangements demand more money. Prolonged infection of HIV/AIDS when not getting the correct medication leads to weakness to a point where the sick person can no longer work to bring income to the family. In this instance the family drifts into a poverty bracket. Over and above bringing poverty to family life, the scourge of HIV/AIDS does also bring poverty to nations of the world, nations get financially paralysed to grow or strengthen their own economy (Mulligan, 2010:5).

The National Adoption Coalition (2014:1-2,4) says that there are 18,5 million children in South Africa and of these, 4,5 million live with neither of their parents. With the ever-increasing number of orphans, the state does feel the financial strain as they strive to support foster care. In the past decade Foster grants have increased by 70% while adoption of children without parents has increased by 50%. The National Adoption Coalition estimates a total number of 150 000 children who live in child-headed families. Considering the above picture as painted National Adoption Coalition, there is no doubt that this situation brings about poverty and suffering in communities in South Africa, and puts a lot of financial strain on government's expenditure which eventually drains or affects in a bad way the financial resources of the government.

3.7.5   Generational poverty as a deterrent to development

In some instances, individuals, families, communities or even countries are poor and will remain poor due to the generational circumstances they find themselves in, as it were, they are trapped

in the poverty bracket. As Myers (2017:115) puts it in the words of Robert Chambers in reference to households, one looks at this scenario and terms it "poverty trap", and in another way calls it "poverty entanglement". In this way poverty is perceived as having been inherited from previous status quo of families, communities or nations and as such, inheritors of such state of poverty will forever remain in the same poverty bracket like those who came before them.

According to Ferguson, Bovaird and Mueller (2007:3-4,15-16) school readiness reflects a child's ability to succeed both academically and socially in a school environment as it requires physical wellbeing and appropriate motor development, emotional health and positive approach to new experiences, age-appropriate language skills and age appropriate general knowledge and cognitive skills. The child's home is said to have a particular strong impact on the school readiness of a child. Children from poor families often do not receive the stimulation and do not learn social skills due to problems of parental inconsistency, lack of supervision and poor modelling as parents are without skills themselves to support them. Children are therefore paralysed right from early stage with the likelihood of remaining trapped perpetually in that disadvantaged situation of poverty. It is indeed generational and this state of poverty gets passed on and as it were, poverty ends up running in the family and with such children chances of breaking the poverty circle are very limited. Thus far we are not aware of any strategies initiated by the church particularly the Anglican churches of the diocese of Matlosane who themselves serve in such poor communities, in their attempt to help and support such children to ensure that they can in some way get equipped, empowered and motivated. If the church was to intervene, these children could perform better academically despite their backgrounds and subsequently break the poverty circle of their families.

The Department of Economics (University of Stellenbosch, 2012:36) presents the findings on chronic poverty showing that between 320 and 443 million people globally are stuck in chronic poverty and that these people will never know what it means not to be poor throughout their entire lives. The poor are said to be forced to transfer the burden of perpetual deprivation onto their children who will be characterized by low and inferior education attainment, by poorer health status and social exclusion. Children from these poor circumstances will also be remote from economic opportunities and enriching engagements and in adulthood, their lives will be characterized by unemployment. Ebersöhn (2017:1) presents unemployment as a foremost stressor for both young and old people.

3.7.6   Lack of education as a deterrent to development

There are indeed people who face the wrath of poverty who can be mistakenly accused to have created this poverty on their own, whereas it is caused by the appalling conditions they find

themselves in. Sifile (2007:10) presents the challenge of poverty in Coligny, one of the areas in which Anglican Church of diocese of Matlosane operates. He states that the highest qualification that the majority of black people obtain is matric and since people have nowhere to work in that area, they have to work in the 134 farms owned by white farmers there. As people who live in Tlhabologang Township, a formal settlement for blacks near a one street town of Coligny and others who live nearby Scotland informal settlement depend on the farms work where they earn very little. This very low remuneration is indeed one of the contributory factors to poverty as there is very little they can do even to provide for their families in terms of some basic needs. Many people in this community are unemployed and there are very slim chances of getting a job here. People here even resort to using alcohol and drugs to try and alleviate their frustrations which also extends to abuse and trafficking of women.

In attributing lack of education as a contributory factor to poverty Mulligan (2010:5) uses the words of Nelson Mandela to drive her point home, she points out that education is the most powerful weapon one can use to change the world. She goes further to say that education enhances productive and effective communication which in the end gives birth to ideas that focus on progress and prosperity, and says that one can get the best in life but if one refuses education by choice or have been denied you remain trapped in poverty. Referring to teenage pregnancy, Tsebe (2014:15) presents the scenario of teenage pregnancies as emanating from poverty for many teenage girls and that these pregnancies may mean the end of their schooling and of their education and subsequently, reducing their employment opportunities. This ultimately leads them to poverty and hopelessness as they cannot support themselves and their children. The main social consequence is dropping out of school and not being able to return to school after maternity to further their education. The point is that without education you remain paralysed and unable to evade or fight poverty. This means that lack of education makes you poor, and this state of being without education subjects you to poverty and keeps you in a position of vulnerability and powerlessness.

3.7.7 How widowhood could escalate poverty in society

Magudu and Mohlakwana-Motopi (2013:2,6-7) present the plight of widows in South Africa, who become the most vulnerable and disadvantaged group not only in South Africa, but in other parts of the world too. Widows are vulnerable to socio-economic, religious, cultural, sexual, physical and emotional abuse not only within their families but also in their communities and societies at large. Widowhood is a social status associated with a set of prescribed institutionalised cultural taboos, social practices, norms and beliefs about women who have lost their spouses or partners. This study found that in many communities, widows are often suspected or openly accused by the deceased spouse's family and relatives and their communities of being witches

who killed their husbands for material possessions. In addition to being subjected to a lot of cultural taboos including being accused of being witches and having purposefully killed their husbands, widows would also face the act of property grabbing. The deceased husband's relatives or in-laws would come and confiscate even jointly owned marital assets, including the house or other material possessions upon the death of the spouse. In this regard the wife is left miserable, homeless and impoverished and unable to fend for the children or even for herself. When this happens, it escalates the scourge of poverty in communities. There are unfortunately no programs in the Anglican churches of the diocese of Matlosane that deal with such issues, these churches could be encouraged to establish committees and programs so they can offer services to those in need, and address such issues.

Manala (2015:8-10) presents the plight of widows from the perspective of the Batswana culture, from the very voices of the widows. The women paint a vivid picture of the pain they go through when they are forced to stay at home as though they are in prison; not allowed to visit any house and not allowed to talk to people; the community members who shun the widows in the cultural belief associated with widowhood; widows not being allowed to cook for fear of bad luck known as '*sefifi*'. Some of them do lose their jobs in the process, subsequently losing their source of income. He (Manala, 2015) further states that widows get marginalized and discriminated against in property ownership, turning them to become the poorest of the poor because their inheritance, land and property rights have been violated. We again see how the loss of a partner can leave the surviving spouse's family in a poor state in monetary or property possession.

If the church really cares and takes seriously its stewardship and *diakonoi* responsibilities, in this instance the Anglican churches of the diocese of Matlosane, it would take upon itself to defend these widows because failure to defend them may lead to even deeper poverty. Anglican churches of the diocese of Matlosane could perhaps establish forums such as Widow's Forums in order to help, empower, teach and raise awareness about the rights of women or widows.

3.7.8   Globalisation is in some ways a deterrent to development

The phenomenon of globalization as perceived by Maryann Love (2015) in her article 'Putting people before profits: Globalization and poverty", as she states, has got its advantages and disadvantages. She goes further to state that in some countries it has brought to some extent reduction on poverty like in India and China, whereas in other countries such as those in the Sub-Saharan Africa the situation of poverty has worsened (Ibrahim, 2013:87-89). Based on the above-mentioned point of view, it can be stated that globalization has had a devastating and undesirable impact in many countries in Africa, South Africa being one of the Sub-Saharan countries. Whereas there are those who believe that globalization has brought about a significant

contribution in addressing poverty and bringing about equity in the world and promoted a sense of caring towards the less privileged; there are still those who believe that it has created disparity, inequality and misery to many nations of the world thus disadvantaging many individuals and individual countries. It has actually inflicted more poverty and suffering by exploiting such poor people and countries (Verster, 2012:104). This attests to the fact that not all nations of the world perceive globalization as one of the ways of eradicating or easing the effects of poverty, as some perceive it as a cause or as inflicting poverty in other countries and peoples of the world.

3.7.9 False prophets and false pastors who misconstrue the gospel truth as deterrents to development

We cannot over-estimate the fact that the so-called 'prosperity churches' manipulate the true gospel message and instead propagate the so-called 'prosperity gospel'. This practice is unacceptable as it misleads God's people and drags them further into poverty and causes a lot of pain and suffering especially among the poor in Sub-Saharan countries as it is also the case in Namibia (Prill, 2012:19-21). He further uses the words of Kasera who in his article "money, poverty and the church: the danger of the prosperity gospel in Namibia" in which he indicates that these fabricated gospel messages have caused many poor people to give away the little money they had, believing, according to the promises of this prosperity gospel, that they will in return receive thousands or even millions of Dollars. People especially the poor, out of desperation to improve their livelihoods, would out of deliberate misinformation give every little cent they have to the 'pastor' or 'prophet' hoping that it will multiply as falsely told. It is also in this manner that the poor become poorer. Also, the wealthy who are greedy and wanting more wealth, they too fall prey to these false teachings as they would give their wealth to the 'pastor' or 'prophet' believing their wealth will miraculously multiply, only to discover at the end of the day that they have lost it and thus falling to the poverty bracket. False promises that people sometimes believe, end up making them poor even when they were rich. The story is that when you give to the 'pastor' or 'prophet', you actually give to God and God will in return double or multiply whatever you shall have given. With such false promises misusing the word of God, many people who believe these false stories and promises ended up having nothing (Myers, 2017:35). It is notable that the Anglican churches of the diocese of Matlosane have not yet come up with a collective force to combat and counter this ongoing practise, many people continuing to fall prey, and they continue losing their belongings.

From another point of view, Corbett and Fikkert (2012:120) state that if the church is not very careful on how she conducts her business when helping the poor and needy, this act may itself be a contributory factor in promoting poverty and causing more damage to the poor and needy. They state that the low-income individuals may end up not using their already insufficient income

wisely, and start looking up to the hand-outs that are provided by the church. Hand-outs cause many to be reckless with their meagre income and end up becoming more and more depended and powerless. The observation of the researcher is that while short term strategies of alleviating poverty, e.g. soup kitchens or serving meals to the poor and needy, can be beneficial to the poor, this too can lead to a deeper cycle of poverty. Corbett and Fikkert (2012) state that those receiving support become more materially dependent on outsiders rather than on themselves. In doing good for the benefit of the poor and needy, caution has to be taken so that the good intentions of alleviating poverty do not become an enslaving tool, whereby people would no longer want to do anything for themselves but to look up to the donors.

3.7.10 Natural disasters as deterrents to development

Keller (2017:1-9) states that there are certain calamities where ecological disasters like famine, drought, hurricanes and tornadoes, lightening and fire, earthquakes, illnesses, premature deaths, plaques, and certainly forced migration can lead to suffering and poverty. The church needs to put relief and development strategies in place to help free the poor from their poverty. It is observed that the Anglican churches of the diocese of Matlosane are far from being ready to and equipped to deal with such disasters. Furthermore, Verster (2012:5) states that the effects of climate change, the diminishing natural resources and the ever-increasing food prices and other commodities do contribute to poverty and suffering. The Anglican churches of the diocese of Matlosane are ill equipped to deal with such issues and to this effect, they are failing to respond appropriately to the needs of the poor where they serve.

3.8   The role of the church in the face of poverty

The church as the body of Christ cannot ignore the plight of the poor. According to Buri (2012:1-3) the modern-day church has several roles to play as it should be a holistic liberator that endeavours to liberate people from all forms of insecurities. As God himself supplied his creation with food from the onset, food supply ought to be one of the responsibilities of the church. The church is thus challenged to participate in what is called 'spiritics' or politics of food and develop the necessary technical capacities. As the Priests are busy with preaching and teaching, deacons should be appointed, as the apostles did, to acquire and distribute food while Priests concentrate on preaching and teaching.

The Catholic retreat centres grow their own food, an example other churches could follow. The sharing church positions itself as people's feeder and is motivated by Scripture like: 'I was hungry and you gave me something to eat' (Matthew 25: 42), the story of manna (Exodus 16:35, Numbers 11:9, Deuteronomy 8:3, Psalm 78:24) and the account of Jesus feeding the multitudes

(Mathew 14:18-20, Mark 6 41-42, Luke 9:16-17, John 6:10-12). The sharing church engages at three levels of: the charity level by reaching out to the needy in society; the generosity level of neighbourliness which encourages a giving culture. The storing church plays the role of food watchman like Joseph who was raised a storage strategist (Genesis 41:47-48) and the miracle of Jesus feeding the multitudes (Luke 9:16-17) and thereafter saw baskets to spare the leftovers.

As stewardship and *diakonia* have been the cornerstone for the protection of the poor, the needy and the oppressed from the biblical times, it is necessary to do literature review on how they were implemented in the early church, as a guide to the church today and to measure whether the church today meets its obligations towards poverty, unemployed and inequality (PUI).

Ritvalsky (2017:6) states that too often, in misunderstanding God's love, we make the poor the object of our charity, the front cover of our programmes, the focus over grant requests or target them as our audience to fill our pews. We make the poor to listen to sermons before we feed them, ask them to join churches before we clothe them. We use the poor as object instead of people loved through us. As God is love, by being endowed with his image (*imago dei*), as the poor are, we ought to love them for who they are in God's kingdom here on earth. In addition, as a response to this love, the church can respond to the poor's needs in five ways.

First, educate the poor about the Bible's story-line to help them understand Scripture, second, the need to teach the poor and youth in preparation for the current and future job market. There is need for advocacy for vocational high schools which will provide learners with vocational skills in line with the job market to provide especially the poor and the youth with life-skills, and if the government or in this case the Anglican churches of the diocese of Matlosane do not provide, they do not address poverty. Third, serve the poor by availing our church facilities. We should use the church facilities and resources like buildings or feeding schemes to meet the needs of the poor in our communities where churches serve. If the church does not address the needs of the poor, it perpetuates poverty. Fourth, offer educational opportunities to adults to enable them to obtain education and training skills, and train them on personal financial management so they can better manage and wisely use their limited resources. Lack of financial management in many households causes poverty because people who cannot manage their resources well, end up losing everything. Communities can also be taught about retirement and investment, the importance of wills and taxes in cooperation with banks.

Fifth, let the church provide financial resources to meet the poor's needs, provide study support materials like study guides to learners from poor families, shoes to learners who come from poor families and fund their education as this will help alleviate the gravity of poverty on the children. In reference to the above cited facts, the researcher, having travelled throughout the diocese of

Matlosane, has not observed all of the above mentioned implemented anywhere by the Anglican churches of the diocese of Matlosane except the shoe-drive project which is earmarked to provide school shoes to children from poor families.

The church's role in this regard is crucial and failure by the church to act, will see poverty remain undeterred. Meeting the needs of the community is a wonderful way to bear witness to the kingdom of God (Jacobson, 2006:252).

The following sections will look at stewardship and *diakonia* through an exegetical study on the meaning of stewardship and *diakonia* will be done.

3.8.1   Stewardship as a principle in addressing poverty

It will now be indicated how the lack of stewardship contributes to the ongoing existence of poverty and the lack of care to the poor.

3.8.1.1   The poor and their life situations

According to Sedmak (2016:16) living in poverty is harsh. Poverty is even worse when a widow has to bring up her children alone, as widows suffer depression, might have dropped out of school before they attain basic skills to make ends meet; vulnerability being a key, if not the most significant feature of poverty. Through the ugly nature of poverty, the poor experience shame, ashamed of the clothes they and their children wear; walk around dirty because they are trapped in the gruelling life of poverty; experience the absence of beauty in their lives because poverty is deprivation of beauty. Though the poor wish to buy their children shoes, the price of food keeps them from realising their desires, making them slaves to the cost of living. The poor battle and struggle in their stressful lives, lack peace of mind and tranquillity as there is no rest and relaxation for them. To the poor, life is a constant struggle, a fight for the rest of their lives, unless poverty is alleviated. The poor may live on dry bread or remnants from dustbins, sleep on the hard ground, live in overcrowded and polluted homes due to lack of ventilation. The poor have forgotten how to smile because they witness violence, hatred, loss of compassion and tenderness in their neighbourhoods.

3.8.1.2   The church as community (*koinonia*)

It is important for the church to embrace everybody, irrespective of socio-economic backgrounds of people, because Christ himself embraced people of all classes without discrimination. Gilliam (2017:2-3) presents seven significant facts that help Christians to understand God's intended meaning of the word community, *koinonia*. Christians hold something in common; have interdependent relationships; the community must express its unity outwardly while *koinonia* is

also an inward unity; it is not only about being together but doing together as well, something which tends to be ignored by the church today; and "doing with Christ" to fulfil God's will and doing God's will. There are several lessons that can be learnt from the facts given by Gilliam (2017:2-3) on the church as community. Christians should always hold something in common in growing the kingdom of God rather than growing their own personal interests. The church should solely focus on the mission of God and to make the kingdom of God to permeate every life on earth. The church cannot afford to rely on one person to direct its activities, it must utilise the skills and resources that various members, who are the body of Christ, have, as stated by Paul in 1 Corinthians 12:7 that to each one a gift of Spiritual manifestation is granted for the common good. The church must always bear in mind that although faith is an inward thing, faith without works or actions as James 2:14 says, is dead. As a result, the church should show its care to those whose path is rough on earth.

The church cannot operate in isolation but should unite with other stakeholders in the community, so that together, they can be able to address challenges experienced by the poor and needy in the community holistically rather than fragmentally. Finally, it means that the church cannot be able to do anything on its own, it must make Christ the pillar of all its activities and actions it embarks upon as the stated in Philippians 4:13 that it can do all things through Christ who strengthens it. Paul also states in Colossians 3:17 that whatever is done in word and deed, must be done in the name of the Lord Jesus. When the church fails to care for the poor and needy in society, it fails to do it to Christ as clearly stated in the gospel according to Matthew 25:41-46.

The above stated Scripture texts could serve as a wake-up call to the Anglican churches in the diocese of Matlosane that they should be guided by Scripture, and that they should act upon what the Scripture directs them to do, as it is the Word of God, they should not be just hearers of the Word, but should be doers as well.

One of the causes of the ongoing poverty is that the church lacks to lead every member to live the principle of *koinonia*.

3.8.1.3 The biblical stewardship principles required by the church to alleviate poverty in the community

Weichel (2017:1-3) presents four principles of biblical stewardship that the church as both *diakonia* and *koinonia* should always remember in caring for the needs of the poor. First, ownership of everything human beings have by God as clearly stated in Psalm 24:1. This is clearly indicated when God created everything, created Adam and put him in the Garden of Eden to till it and take care of it as its steward. Second, responsibility of human beings on how they

treat God's creation and property with specific focus on how the property of God entrusted to their care is managed. Human beings must manage God's property according to his desires and purposes, not in the manner human beings wish, because they are mere stewards, not owners of the creation and property. Third, accountability of human beings to God, as one day, each human being will be called to account before the Master, because they were given dominion over the property under the watchful eye of the creator in accordance with the principles he established. Fourth, reward by the Master to all those who exercise good stewardship, as stated in Matthew 25:21 that the Master will call them to share in his happiness.

Edwards (1979:1-7) presents the significance of stewardship and the role to be played by Christians in stewardship. Christians are prompted to respond to God's love because of the divine grace operative in God's person. And further evoking human beings' responses without counting any cost, ensuring that human beings give unstintingly because stewardship arises from the fact that creation springs out of the divine self-giving of the trinity that took active part in creation. The spirit of participation rather than of possession must permeate the lives of Christians to participate and become self-giving too. Discipleship and stewardship are bound together and costly discipleship means giving without any motivation of a reward and warrants that people should not only give money to the church budget, but to begin to respond to the gospel in terms of discipleship and stewardship.

True stewardship must re-enact Christ's love in Christ's people and such stewards must give wholeheartedly, spontaneously and tirelessly. Christian giving is seen as both an act of worship and of service, making worship and service inseparable, referred to as *leitourgia* in the New Testament. Howard (2016:1-4) further states that all members of the church should fully participate in stewardship in the church as indicated earlier in this chapter (cf. 3.6.1.1). God does not intend that human beings should live out of their faith on their own but in fellowship, *koinonia*, because when God saves, he does so out of his family, the church, so that people can live and grow together with other believers.

Giving and receiving mean loving one another (John 13:34-35); comforting one another (2 Corinthians 13:11); serving one another (Galatians 5:13); restoring one another (Galatians 6:1); bearing one another's burdens (Galatians 6:2); forgiving one another (Ephesians 4:32); building one another up (1 Thessalonians 5:11); honouring one another (Romans 12:10); doing good for one another (1 Thessalonians 5:15); meeting one another's physical needs (James 2:15-17); praying for one another to be healed (James 5:16); showing hospitality to one another (1 Peter 4:9); teach and admonish one another (Colossians 3:16); correcting and instilling correct belief and behaviour and spurning one another to good deeds (Hebrews 10:24). These fourteen 'one another' sayings reveal the scope and depth of Christians' *koinonia* relationship by putting the

needs of others before one's needs to allow believers to hold one another accountable for own behaviour.

According to Hannum (2017:12-13) synergy, efficiency and compliance are not just for business, they are also important for stronger churches, because while the church is not a business, the church has a stewardship responsibility to use its resources wisely. Ahortor (2009:7-8) presents the consequences of failure to adopt best practices as leading to mismanagement of resources and says for the church to continue to be a good steward, mismanagement problems need to be dealt with (Acts 6:2); needs right people to be in place to enhance good practices to prevent mismanagement (Acts 6:3); functions and responsibilities should be assigned to relevant people with requisite skills of management (Acts 6:4); make people with expertise to focus on their areas of expertise (Acts 6:5); need for the people to be commissioned for the tasks they should carry out (Acts 6:6) and to ensure that there are proper management structures in place (Acts 6:7).

Goodchild (2016:20-21) presents media reports on fraudulent financial matters due to the churches failing to demonstrate financial accountability and transparency of their financial affairs. These scandals cause damage that is immediate and long lasting to the church, in that contributions may plummet, as members distrust those in office.

Without proper and efficient financial management principles, any church, including Anglican churches of the diocese of Matlosane, cannot be able to meet its obligations of pastoral care to the poor and needy in communities. Informed by responses to the research questionnaire conducted in five churches of the Anglican diocese of Matlosane, there is very little if not nothing at all with regard to teaching by these churches on the topics of stewardship and *diakonoi*. As a result, a conclusion can be drawn that stewardship and *diakonoi* have not been addressed, there is no or little understanding on these key pillars of the Christian faith, offering of your God-given talents, skills, time and resources for the church to be able to accomplish God's mission (*Missio Dei*) to the world, including taking care of the poor and needy.

Accountability and transparency are crucial issues that also need to be adhered to by Anglican churches in the diocese of Matlosane.

3.8.2   The church's Diakonia

3.8.2.1   Diakonia as a strategy to alleviate poverty

According to the prophet Isaiah 52:7, beautiful are the feet of those who bring good news. In fulfilment of the idea of bringing good news to the poor, Walters (2016:52-56) says that people must be holy by following Jesus in saving souls, giving him the benefit of a well-educated, heart

burning with love for people, a body that strains to go wherever Christ leads it, a spirit that seeks God in loving prayer and a soul that is inflamed by the Holy Spirit with zeal for souls. The church as an institution is established for a specific purpose. Erickson (2015:400-404) presents a couple of major functions of the church in order to reach the purpose for which it was established. The first major function of the church is to evangelise. This is one topic that Jesus emphasised in his last words in Matthew 28:19, a command that everyone who accepts him as Lord, brings self under the rule and is obliged to do as commanded. This means that the Gospel should be taken everywhere, to all nations and every type of people without any discrimination. This also implies that the church should work in all areas because if it fails to do so, it will be attempting to function in a way its Lord never intended. The second major function of the church is the edification of believers to assist them to grow up into Christ to build the church up into love because every person has been given gifts. The gifts given to each person are not for personal satisfaction but for the edification (building up) of the body of Christ as a whole. Yet another function of the church as stated in Acts 6:1-3, to go out into communities and minister to the widows, the poor and needy. The church has the responsibility to look after the needs of the poor and needy in communities where they serve.

Keller (2017:5-7) mentions various causes of poverty, one of which is oppression which he regards as the main cause of poverty. He says oppression can take many forms including war, corrupt governments, excessive administration costs, and bureaucratic waste and insensible and unnecessary hierarchies; taking advantage of those who are weak and without power by cheating them and stealing from them. Baker and Carpenter (2003:853) say the poor are those who are suffering, in a state of poverty, oppression, misery from various causes: from being poor, needy, unfortunate, in want, while Kakwata (2016:8) says the poor are those who have been humbled, afflicted by necessity or circumstances. Kittel and Friedrich (1968:888) refer to poverty as a state of humility or distress, a state of reduced proficiency and lower value due to being wrongfully impoverished or disposed as opposed to merited poverty.

Kittel and Friedrich (1968:889) locate the beginning of the rise of the problem of poverty in Israel during the period of conquest when Israelites had contact with Canaanites who already had established classes of division in their cities, disorientating the Israelites from their nomadic life which did not have any indication of the poor or rich, as members of the tribe had more or less the same rights and status as the community upholders.

Reid (2004:942) states that in the first century there were two main groups of people in Israel, the rich and the poor, called 'the people of the land'. Green and McKnight (1992:701) state that the wealthy class constituted the minority population but the poor were numerous and included peasants and the artisan class, which Rhee (2012:32) describes as a betrayal in the sense that

there was concentration of wealth in the small elite group (aristocracy) while the majority of the people were impoverished and left landless. This situation of the imbalance between the haves and have-nots created a permanent tension between the wealthy landowners and the landless peasants, the very factor that subsequently led to the Jewish revolt in AD 70. Ferguson *et al.* (2007:95) and Oakman (1986:66) state that a heavy burden was placed on the lower classes of the Israelites and in addition to working hard to produce food supplies to families, peasants had another obligation of paying two types of taxes, the direct tax levied by the provincial government and indirect tax for trade routes.

The imbalances between the rich and the poor led Jesus to raise concerns through parables, instead of direct confrontation to those in authority then. In Mark 12:1-9, Jesus depicts the greedy and wicked tenant farmer who set out to confiscate the vineyard and landowners who utilised violence to collect rent. Another parable is that of a king who wanted to settle his accounts with slaves (Matthew 18:23-13). In this parable, the peasants were unable to pay their tax debts and their master dealt unjustly with his servants when he had been pardoned of his own debts.

It is in this context that Jesus realised the oppression of the poor and preached the coming of the Kingdom of God which would favour the poor who were oppressed due to unjust laws. The state of being poor has always, even right from the ancient times, brought misery and suffering on those who were poor, a situation caused by class distinction.

Plater (2009:1-5) mentions that the biblical tradition of charity is older than the Torah, even older than the Hebrew people and broader in ethnic scope. There were different codes that the people of God had to live up to. First, covenant code which prohibits wrongdoing against aliens, widows and orphans, the poor and others in need (Exodus 22:21-27). Second, the Deuteronomic Code which stresses justice, equity, care for the poor and hospitality for resident aliens (Deuteronomy 12-26). Third, the Holiness Code (Leviticus 17-27) which emphasises that gleanings from the fields and vineyards should be left for the poor and the alien and not to oppress them.

As clearly shown in the parable of the Good Samaritan in Luke 10:36-37, Christians should be neighbourly. The concern for the poor was also a major message of the prophets. A prophet (*nabi*) was also considered to be an advocate (*goel*) who spoke for God as a voice of the voiceless. Kaiser (2013:1-3) also states that the early church was actively involved in poverty alleviation as the church stood at the forefront of giving freely to the poor, caring for the widows, taking in destitute orphans, visiting the sick and caring for the dying. To the contrary, the wonderful service to the poor, widows, orphans, the sick and caring for the dying has ceased because those in the church, without warrant, preach health, wealth and prosperity gospel, incorrectly stating that God wants everyone to be equally rich. The proclamation of this false

gospel turns out to be a get-rich-quick scheme for those who lead the movement, while the benefits rarely, if ever, reach those at the bottom of the pile, although the said prosperity preachers say they do this in the name of the Almighty.

3.8.2.2   Diakonia in the church today

The church exists to celebrate the joys of people of God, to sustain their hopes and keep them anchored in Christ, to be on the side of people who are in anguish, especially the poor, oppressed and ostracised in society. In order to do its mission, the church needs to utilise the diverse skills that God has bestowed to people as individuals, organisations in the church, the leadership in the church, archdeaconry, diocese, Province and the Anglican Communion. The duty to care for the poor and to nourish their aspirations, rests squarely in the church which is accessible in times of need**.** In Jeremiah 29:7 it is stated that for the peace and prosperity of the city to which the Israelites have been taken to, should pray to the Lord for it because if the city prospers, the people will prosper too.

It further says just as bridges and cities go together, churches and communities are linked. God's people must be connected to the city, the community and to the world. It is mandatory for the church to remain connected because the church is called as stated in Matthew 5:13-15, to be salt of the earth and light of the world.

The *Diakonia* Council of Churches (Warmback & Khumalo, 2008:153) say *diakonia* is a shared ministry to serve God in God's suffering people, the poorest, those most in need, to bring healing to those in pain, to bring reconciliation to those alienated from God, from themselves, from each other and from creation; and to bring God's justice to the world so that God's people and God's earth may live in sufficiency, in health, in harmony and peace. Plater (2009:ix-x) states that the motivation for service to the needy is influenced by the biblical models of agape, which is divine love and *diakonia*; a sacred agency linked to charity or care of the needy. Love and *diakonia* derive from ancient responsibility of all Jews and Christians to serve other persons.

Fortified by the urgent need for such service during this age where many individuals and families ravaged by poverty, the Anglican churches of the diocese of Matlosane are challenged to continue with the care for others, especially the poor and needy. In current times, in a world even more devastated and unstable, one attribute of all Christian churches has been a concern to care for the needs of the world. Churches that once served mainly their own members have learned to serve others through ecumenical and secular organisations as members of groups and as individuals, at home and at work, with the purpose of reaching out to those in need.

In this way, Christians bring to life an ancient Hebrew and Christian tradition of mercy, peace and justice for the poor of Yahweh and Jesus. Sustainable intervention must make the poor more like the rest, materially rich.

3.8.2.3 Individual Christian Diakonia

According to Van Reken (1999:198-199) each Christian has a purpose to live for and a call in God's plan. Each Christian has a vocation, a calling, whether it is plumbing, a teacher, a social worker, a business owner or a politician. Christians should also have a clear distinction between church work, which is the work that Christians should do as agents of the institute church and kingdom work that Christians do in the service of the Lord, but not as agents of the institutional church. Each Christian, through the various gifts bestowed on them by God to glorify him through these skills instead of boasting about them, can think of how such skills can be applied to the benefit of the poor. Teaching and more teaching is needed in the Anglican churches of the diocese of Matlosane with special focus on stewardship and *Diakonia*, it is quite clear members including the church leadership are not well equipped in these areas of the ministry, inclusive leadership in which people according to their skills and resources could be involved, the researcher has found it lacking. Only if church leadership and people knew and understood what it meant to be stewards and *diakonoi* of Jesus Christ and the responsibilities and duties that go with it, we would be seeing the Anglican churches of the diocese of Matlosane getting involved in taking care of needs others, especially the poor and needy, but sadly, it is not happening. The leadership in these churches is not putting emphasis on teaching, various people with various skills and resources have not been engaged or used to their potential, all because of lack of knowledge and awareness of what they are supposed to be doing.

3.8.2.4 Institutional Diakonia

Van Reken (1999:199-200) says the primary work of the church is not to promote social justice, but to warn people of the divine justice; not to call society to be more righteous, not to tell people who to elect into public office, but to tell every nation of the One who elects many for eternal life. Another, even worse danger, is for the church to speak out and defend the wrong side of the moral issues, as by doing so, the church will be complicit in the injustice. The church is not to compromise its primary work through sapping its energy and resources out of its primary work or create a mental association with some political agenda in mind, by entering into the political and social arguments of the day. The church and its leaders should avoid the temptation of becoming a mouthpiece for its political convictions.

The church has always played an important role in caring for the poor in the past. Westhues (1971:60), Langer (2003:137) and Brodman (2009:1) respectively state that religious organisations have been major sources of both funds and services for social welfare as many of the original foundations of benevolence and charity have their beginning in religious institutions. Garland (1992:4) says even today, the church continues to be a significant and influential institution for the good of many poor people in the nation's formal social services and to a greater extent, in the formal social support and services available to the poor and their families. Care to the poor is not for the pride of those who provide care but is done to the glory of God because as Panaliappan (2011:107) puts it, it is because the person in need is made in the image of God and by caring for such a person, one is putting a smile on the face of God.

In the book of Acts 4:34, Christians were noted for their charity to each other. Brandsen and Vliem (2008:62) state that the early church during the fourth century in Cappadocia was noted for caring for the poor through feeding programmes and obtained money, property and other goods from the rich to distribute to and care for the poor. The Cappadocian fathers called on their audiences to imitate God, as the author of philanthropic deeds in their beneficence toward others. To the contrary, Pine (1999:1-2) points out that when it comes to the poor and the afflicted in the world, the church at large has generally abandoned its duty and allowed the secular authorities to usurp its role as caretaker of the needy, the afflicted and the destitute.

This could be said about the Anglican churches of the diocese of Matlosane today for their lack of stewardship and *diakonia* among the poor and needy in poor communities where they serve. This also attests to the findings of the researcher as recorded in chapter 2.

3.8.2.5 Pastoral care as diakonia of the church as prevention of poverty

The pastoral care of the church can address poverty at it very roots. One example of this will now be discussed:

3.8.2.5.1 Preventing sexual abuse of girls in society as part of alleviation of poverty

Gigon (2011:1-3) points out that factors contributing to sexual exploitation of girls include poverty, where girls from poor families become vulnerable because they believe that what exploiters offer, is a chance to make a decent living; only to discover later on that they are perpetual victims of sexual relationships based solely on violence and force. Sex-trafficking networks like cell phones, internet permit the rapid spread of information throughout the world, thereby facilitating the exploitation of children all over the world. Tsebe (2014:15) presents the consequences of teenage pregnancies as emanating from the poverty.

Many teenage girls, due to teenage pregnancy, may not be able to further their education, subsequently leading to reduced employment opportunities, poverty, hopelessness as they cannot support themselves and their children. Teenagers also experience pregnancy complications because pregnancy at a very young age may result in the death of a young mother and/or her baby. The last consequence of teenage pregnancy is increased risk of infant mortality as well as the possibility of emotional and financial strain for the mother. Ward, Makusha and Bray (2015:69) also present other factors which lead to teenage pregnancies as gender inequality, gender expectations of how teenage boys and girls should act, often with the consent of their parents, sexual taboos where men think that by having sexual intercourse with a virgin will heal them from HIV/AIDS virus, social and economic disadvantages such as poverty, poor sex education and high levels of gender-based violence affecting girls.

The problem of teenage pregnancies has a serious impact in society. The National Adoption Coalition (2014:1-2; 4) says there are 18.5 million children in South Africa and of these, 4.5 million live with neither of their parents, with orphans increasing from rural people rising to 5.2 million, an increase of 30% in a decade. This may perpetrate poverty. The church ought to have educational programmes for girls in the congregation and save places and groups where they can experience love and security, providing them with the means to be able to say no to the lure of sex-trafficking agents. Because of the lack of these programmes poverty will be an ongoing problem.

3.9   Summary

This Chapter focused on the second task of Osmer (2008) of determining why it is happening. The literature indicated that what was happening in chapter 2 is due to the fact that the state and the church do not take poverty alleviation seriously. It has to be noted that there are indeed a number of factors that cause poverty and suffering in many households and nations of the world, South Africa is not excluded from this. We have also observed how this unfortunate state of poverty can be propagated and influenced by individuals, households, churches, generational misfortune and lack or poor education, diseases, use of false and fabricated and wrong use of Scripture, corruption and mischievous governances and cultural taboos.

The reality of poverty in many parts of the North West Province where Anglican churches of the diocese of Matlosane serve cannot be disputed, and these churches are faced with this reality on a daily basis. It has also been noted that not much if not nothing at all, was being done by the Anglican churches of the diocese of Matlosane in an attempt to alleviate poverty, and the results of the research questionnaire suggested that something needs to be done, more training on those who are in the leadership of the church on how to alleviate poverty.

In the next chapter the task of the church as stewards and diakonoi of Jesus Christ will be investigated.

CHAPTER 4: THE TASK OF THE CHURCH AS STEWARDS AND DIAKONOI OF JESUS CHRIST – A BIBLICAL PERSPECTIVE

4.1 Introduction

In chapter 1 the following overarching question was posed for the normative task: What is the task of Anglican churches of the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ? This chapter focuses on answering this question, using the normative perspective. In addition, the aim of this chapter is to answer the question: *What normative perspectives may be identified concerning pastoral care to the poor?* As a result, the purpose of this chapter is to explore the meaning of the words *oikonomos* (steward), *ekklesia* (church) and *diakonos* (servant) in the context of the New Testament, seeking guidelines for congregations which want to adhere to the biblical principles in relation to pastoral care to the poor. This will be done through literature study. The understanding of the church, its purpose and challenges it faces will be discussed; Biblical foundation of stewardship and *diakonia* will be discussed, the essence of stewardship; individual and congregational stewardship ministry; transformational development of the poor and how the church can support the poor to place their hope and trust in God, despite the poverty conditions they live in; will be discussed in this chapter.

In this chapter, pastoral theology as a discipline is used to emphasise the idea that God's Word is given to his people, even the poor as created in the image of God (*Imago Dei*).

4.2 Aim and objectives

The aim of this chapter is to identify normative perspectives by using relevant Bible passages and principles gathered from these passages as part of the strategic aim to show what the task of Anglican churches of the diocese of Matlosane as stewards and *diakonoi* of Jesus Christ are.

4.3 Theoretical assumptions

The formal dimension of the normative task is biblical and ethical interpretation (Osmer, 2008:139). The normative task involves the prophetic discernment (Osmer, 2008:133). According to Osmer (2008:133) the prophetic office concerns the discernment of God's Word to the covenant people in a particular time, place and situation. Prophetic discernment involves divine revelation and the human shaping of God's Word (Osmer, 2008:134-135).

4.4 Origin of the church, its purpose, its calling and challenges it faces

Williams (2013:30-32) says the identity of the church originates from the Greek word *ekklesia* commonly used during the Hellenistic world and would refer to a political gathering or assembly of citizens or people who had come together in other sorts of societies of special interest; that it was also used in the Septuagint (the Greek translation of the Hebrew Old Testament from the third century Before Christ (BC) to render the congregation (*qahal*) of Israel. According to Williams (2013:17) the congregation was summoned and set aside as his own by the Lord as written in Leviticus 20:24,26, signifying that the people of God are called by, belong to, and receive their lives and identities from God, making it Christ's *ekklesia* making it a supernatural reality, the product of God's redemptive work and invitation in the world for people who are merely called community, but people who have been called out to carry out God's mission.

According to Bentley (2009:2-3,9) the church does not exist because it is God's work composed of humanity's activity but it exists out of God's grace and towards distributing God's grace. As a result, the church in the world represents the church universal and the church in the world has the responsibility to point people beyond itself to the creator; its mission being its ability to exist in every level of reality and to point to its Lord from those places to make it accessible to all. Bentley (2009) questions whether the church's mission function is still valid in a world that is faced with ever increasing challenges. This is, according to him, due to the fact that it faces challenges in the world governed by modernist principles and post-modern philosophies. These necessitate the need for the church to think actively about its mission. The church's identity is founded on the premise that it exists as a response to the work God has done, God revealing Godself so that revelation is received and appreciated by humanity and through the power of the Spirit; resulting in the establishment of a community that continues the witness of those who have testified to God's self-revelation as attested in the Holy Scripture.

Forster and Oostenbrink (2015:16-17) mention that work is an important part of the contemporary life because it provides opportunities for persons to earn an income to meet their survival needs. They however state that very few churches have realised the potential theology and practice of its ministry in the market place.

According to Forster and Oostenbrink (2015:16-17) there is awareness that the great commission can only be successfully addressed in the environment where people spend most of their time labouring and producing. Forster and Oostenbrink (2015:16-17) say Christians are called to make disciples and to become agents of change (salt and light of the world) in society, taking into cognisance issues of globalisation, and this forces the church to think of a broader society in more effective and creative ways. Christians at the market place are faced with

challenges which include economic inequality; corruption; political and economic instability; difficult and unfair labour practices; lack of social, economic and political integrity; unethical or destructive leadership; over-exposure to information; continuous change and turmoil; unemployment; poverty and hunger; HIV and environmental degradation and others. All these challenges find their genesis and their resolution at the workplace. In such situations, people with strong values and a robust theology, who are focussed on societal engagement, have potential to be agents of change. To the contrary the reverse is frequently seen because of inadequate theology of faith and work or lack of skill or support for discipleship and witness in the world of work leading. Christians are to become part of the problem because they get complicit in social and moral decay; economic abuse and degradation of common good (cf. Batchelor, 2008).   There is a need for Christians in the marketplace to be effectively or adequately equipped to respond to the challenges and opportunities encountered in the world of work to bring transformation in society. Shongwe (2017:1-3) says although the place of religion in the public life has become and remains a topic of intense debate, the dawn of democracy tends to have silenced and muted the prophetic voice of the church, though the church was vocal during the apartheid era. The reason for their silence is that prominent theological thinkers have been absorbed into the democratic government machinery, making it difficult for the then celebrated theological thinkers to raise their prophetic voices as prophets. This leads to paralysis theological and ecumenical reflection on socio-political, economic and cultural realities, making these erstwhile voices to be silent on endemic corruption in the public and private sectors; crime against women, children and elderly; inundated carnage on the roads; the current culture of entitlement; obscure levels of opulence juxtaposed against abject levels of poverty; violation of human rights by multinationals, corporates, mines or individuals.

Shongwe (2017:1-3) says while it seems all doom and gloom, he praises men of the cloth such as the Anglican Archbishop of Cape Town and Metropolitan the Most Reverend Thabo Makgoba for taking the rightful place in helping to make this world a peaceful place to live in. He states that the church is still eminently placed to influence public opinion on matters affecting the nation by regaining its prophetic zeal and provide moral leadership the society desperately needs by giving people the courage to live according to conscience so that they can open the narrow path of between anarchy and tyranny, which subsequently narrow the way to peace.

Van Wyk (2017:1) points out that for the local church to carry out its mission effectively, it cannot ignore the international political, social, economic and religious developments which have direct influence on how local communities operate or function.

He says when people face high levels of poverty, unemployment, murder, other crimes, human trafficking, drug abuse amongst the youth; child and women abuse which appear daily in

newspaper headlines; these problems become like cancer eating the moral fibre of the society to the core. According to Van Wyk (2017:1) the problems of crime experienced in South Africa led to the country being rated hundred and twenty-third on human development. Van Wyk (2017:1) concludes that the role of the church, to be relevant to the context in which people live, especially the leaders, prophets, priests, pastors; should especially be concerned with addressing the fore-mentioned problems. He says these problems can be addressed through liturgy and other ritual practices, pastoral care, proclamation and interpretation of the word from the perspective of God or by helping to build communities in which people can find comfort, support and empowerment in the face of chaos poverty, need or deprivation.

To discern the task of the church from a Biblical perspective, the Biblical foundations of stewardship will now be investigated.

4.5   Biblical foundation of stewardship

Williamson (1986:61-62,73-75) creates awareness of the biblical foundation of stewardship. He questions whether stewardship in today's church, today's world, today's programmes, today's dilemmas as well as today's hopes and resources are a witness to Christ and further states that the gospel must command its appropriateness to two foci: that God's grace and justice are for all and that God loves all of his creation unconditionally. He also emphasises the fact that Christians should practice biblical stewardship. Williamson (1986:61-62,73-75 points out that if God's grace is ignored, Christians fall into works-righteousness on one hand, while on the other hand when they ignore justice, they fall into cheap grace. When considering stewardship (cf. Williamson, 986:61-62,73-75) Christians should always bear in mind that justification is through God's grace, not on what is always purported as truth but is false, saying that people are often told that when they tithe, they will become rich; his argument being Christian tithing is witness done to the greater glory of God (*ad majorem dei gloriam*) and not to the glory of the giver or the person who tithes.

Williamson (1986:61-62,73-75) further gives concepts that refer to stewardship in the New Testament as: *Koinonos* which means one who shares something with someone, a partner or companion; *Koineneo* which means to have a share in something with someone or to give a share or fellowship; stating that the words are used in a general sense but most referring specifically, to Christian *Koinonia,* meaning to share with Christ. Williamson (1986:61-62,72-75) says in the *Koinonial* view, Christians have received God's gifts; that they decide on their own to respond to these gifts in a creative way, courageously, faithfully and awesomely on one hand; or to drag their feet and become negative on another hand. He says Christians resist the call by God to respond to God's gifts, by digging in their heels and resisting to change because they

are resistant to change from their old habits which they have become too comfortable in, although they look forward to the life hereafter. He finally says failing to actualise today as a way of enriching their future in the life to come, they ignore the fact that tomorrow they will pay the price for their misuse of their freedom to choose today.

According to Louw and Nida (1996:522-523) a word has many potential meanings. They say when a writer uses a word, he has one of that potential meanings in mind. When it is read the reader can only determine which of that potential meanings he had in mind from the narrative context of the document. The variety of meanings are limited by the word itself or the possible composition of the word with other words.

The Greek word *oikonomos* (steward) is a composition of oikos (house, dwelling, family, domestic affairs, wealth, possessions) and nemo (to distribute or dispense). An *oikonomos* was a hired person or a slave or sometimes indicating the city treasurer. In a household his job was to manage the whole household, assigning duties and paying wages, managing the household stores, giving out the necessary material or food to fellow workers (Louw & Nida 1992: 520).

When looking for the theological meaning of the word *oikonomos* one cannot only look at the direct contexts where the word is used in the New Testament. From a perspective where the Bible is seen as the revelation of God and in a specific sense as a unity, there are also revelational historic lines that should be taken into account.

Several researchers (cf. also Siburg, 2018) place the beginning of stewardship according to the Bible in Genesis 1. "The creation story in the first chapter of Genesis reveals God as creator and therefore owner of all creation and the human beings as stewards" (Foster, 1995:15). What happened to the stewards in the garden of Eden, is described in a parable of Jesus, stating what will happen to an unfaithful steward (Luke 12:46). The unfaithful servant would rather be his own master, serving himself and not his master. Adam and Eve adhere to the invitation to try and be their own god and use God's creation for their own purpose (Robinson, 1965: 412). They were expelled from their living space into a harsh world of blood, sweat and tears (Genesis 3).

In the letter to the Ephesians, God's plan to reinstate people who were alienated from him as true stewards, is described (Ephesians 2:10). When the letter to the Ephesians is studied *oikonomia* and related words play an important role in the narrative of the letter. The letter starts by describing the relationship of the believers to God as children chosen before the beginning of the earth to be adopted and blessed with every blessing in heaven. This God has done

according to his eternal plan (Ephesians 1: 1-10). In verse 10 the word *oikonomia*[2] is used to describe the plan of God. In this plan, time develops to become full or ready for something to happen. In the fullness of time according to the plan, Christ came to earth as a man and redeemed the chosen children of God. This was done with the ultimate goal of unifying all things under the headship of Christ. In order to accomplish this goal God will lead his chosen children to live holy and blameless in love before Him (Ephesians 1:4). In order to come to a realisation of this, some things should happen to the children through the work of the Holy Spirit (Ephesians 1:13). Through the work of the Holy Spirit the children are resurrected with Christ from their spiritual death (Ephesians 2:1-6). They now are the handiwork of God, created in Christ for the good works God prepared for them (Ephesians 2:10).   And they now become part of the covenant people of God, being part of his household (*oikeios*); Ephesians 2:19). Together with the Jews they are now a growing building, built as a habitation of God in the Spirit (Ephesians 2:22).

The purpose of what God is doing to and for his children is that they should be "unto the praise of his glory" (Ephesians 1:12, 1:14), that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus" (Ephesians 2:7) and "that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God" (Ephesians 3:10). From these Scripture texts, it is clear that his children individually and the church as communion should be representatives (stewards) of God through God's grace and wisdom in the displayed magnitude (Williams, 2013:30).

Ephesians 1 and 2 can be seen as the description of the work of the Triune God that he is doing without people as instruments to accomplish his plan (*oikonomia*). In Ephesians 3:2 Paul describes his part in the plan (*oikonomia*) of God. God has by revelation made known to Paul the mystery (*musterion*) of his plan in Christ (3:4). When this is compared to 1 Corinthians 4:1 "Let a man so account of us, as of ministers of Christ, and stewards (oikonomos) of the mysteries (*musterion*) of God", it becomes succinctly clear that Paul sees himself as a steward of God. His task is to make known this mystery of God to the Gentiles "and to make all men see what the dispensation (*oikonomia*) of the mystery (*musterion*) is, which for ages has been hid in God who created all things". Paul was made part of God's plan and through Paul and other people the church was established and also made part of God's *oikonomia*. Now the church also becomes a steward of God's mystery (*musterion*) "to the intent that now unto the principalities and the

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[2]   The word oikonomia can mean: "οἰκονομία, ἡ, management of a household or family, husbandry, thrift" plan, dispensation, Ep.Eph.1.10, 3.2
"οἰκονομία, ας: a plan which involves a set of arrangements (referring in the NT to God's plan for bringing salvation to mankind within the course of history)—'purpose, scheme, plan, arrangement.'"

powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:10 & 11; cf. Breed, 2015:38-39).

Two times in the course of chapters 1-3 in the letter to Ephesians (1:15-22; 3:14-21), Paul interrupts his narrative to relate his prayers for the children of God. In both these prayers Paul is asking God for growing knowledge and insight by the believers into what they received from God. According to Ephesians 4:20-24 the knowledge about Christ should now determine the way they think and act; and enable them to leave their old way of living and start to live a new life.

The believers were called by God's work in them to live in a certain manner which is described in Ephesians 4-6. They are equipped for this life by the grace they received from Christ and by the equipping work of special gifts that God gives to the congregation so that each member can contribute to the growth of the body of Christ (Ephesians 4:1-16; cf. Breed 2017:116-118).

The researcher concludes that the Biblical foundation of stewardship lies in God and his work according to his plan in the world, his church and each individual believer. According to this plan God recreates his chosen children; calls them and equips them individually and as communities to display the greatness of his grace in the way they live their lives and in the way they live together.

If the above is accepted, it follows that the essence of stewardship according to the Bible lies in the concept of Imago Dei. Already in Genesis 2 the creation of man to the image of God is closely linked to man's. This is the essence of Biblical stewardship.

4.5.1 Why does the church exist?

Jacobson (2006:250-252) states that there is concern on the flaw with the model on how the congregation construes congregational ministry by conceiving church affiliation as a matter of a voluntary association instead of seeing ministry as a calling from God, a Spirit-given vocation and as the work of God. He says members misconstrue the church as similar to a club that people join at free will to derive benefits by letting their needs met, making people to shop around for programmes that are offered; to determine whether worship meets their needs; and establish the kinds of services the church will provide to meet their needs because congregation members who do the mission, model the congregation without reimaging it, become congregations that sell programmes and meet people's needs. Another model is when the congregation, both the clergy and laity think of the congregation as theirs, referred to as the ownership model, referring to the congregation as 'my congregation' or 'our congregation; as though the congregation was

their possession. The Clergy are encouraged by Jacobson (2006) to consider the congregation, after Christ's stewardship, taking into consideration the fact that financial giving as dues are not paid for people to keep their membership and thus earn the right to services offered by the church; or to shrive out of the church because they associate the church with pledging; and says church stewardship has the following ramifications:

- God's mission means sustaining it, it belongs to God.

- God calls his people to be stewards of God's mission.

- A congregation (both clergy and laity) must act together as stewards of God's Mission as fellow stewards.

- In joining a congregation, it is a way of responding to God's call to join God's mission as fellow stewards.

- God requires the congregation as stewards to live in a faithful and trustworthy manner.

- God will hold stewards accountable because stewards labour now trusting the one who will later hold them accountable.

4.5.2   The deacon's role in stewardship

According to Siburg (2018:21-24), the deacon broadens the sense of God at work in the larger world due to the fact that as a minister, the deacon as the minister of Word and service makes connection between the faith community and the larger world more intentional. The connection helps the deacon to listen, learn, share and tell stories of God's work and promises; tell the stories of the world's needs; invite the people of God to participate and respond to his call; and thank them for playing an active role in serving others through the resources that God has entrusted to them as stewards of his resources, by helping the faith community to live and grow in its identity as people of God's love (Siburg, 2018:21-24). According to Siburg (2018:21-24), deacons serve along pastors or other scheduled ministers of the Word and Sacraments as leaders of the church and God's work in the world by reading the gospel, preparing prayers and petitions for the needs of the people in the community; move in the community to provide support to children, youth and do family ministry using their God-given gifts to respond to unhealed hurts of the world to ensure that people do not only hear the gospel, merely carry the gospel, but to also make people aware of the presence of Christ and salvation to be known in their everyday lives. According to Siburg (2018:21-24) the deacon has three roles to play of asking and inviting people; saying thank you; and telling and sharing stories. In the first role of asking and inviting

the people, he asks people to participate in the ministry of God's work in the world which involves financial giving and to help in the community by matching their passions, skills, expertise and abilities to help those who need them. In the second role of saying thank you, the deacon acknowledges people's service and participation; and encourages them to continue participating in serving God through serving their neighbour in the community. In the third role, the deacon must lead by example by telling, living, showing and being part of God's story of love as an ongoing story of life in the world, telling it through newsletters, social media, teaching and preaching as God's work in the world, told and shared as part of evangelism. Breed (2018) studied the daikon words in the New Testament and came to the conclusion that the deacon should activate and equip the members of the congregation to use their gifts doing their diakonia and God promises to work mightily through their diakonia in the world (cf. Eph 4:11,12 and 1 Cor 12:4-6).

4.5.3   The implications of Stewardship to the people of God

According to Suggit (1993:5-7) Christian lives are a wonderful gift from God to be used to the full for Christians themselves and for other Christians because life is a time of exploration and discovery, as Christians learn more about themselves and other people, including the world they live in. Suggit (1993:5-7) says Christians today are living in a world where they the make discoveries which are sometimes horrifying and painful to people who live among them, making these experiences to be directed by the will of God for people created in his image (*imago Dei*), the very experiences that damage the image of God in his people. Suggit (1993:5-7) concludes by mentioning that when Christians celebrate the Eucharist or Holy Communion, the moment becomes a special occasion when God meets with his people from the troubled world to be assured of God's love; where they recognise that they belong to God; are prepared to live in obedience to him; they are invited by God to serve him by serving others and where they renew their response to God to be servants of his mysteries. He says this is where people not only remember what Jesus did when he was with his disciples in the past, but also makes his loving action present for ourselves and others; where they pledge once again to enter into his life here and now; they learn from the suffering of Jesus for us, should teach us to suffer with those people in the communities we live in as a commitment to the Eucharist which is celebrated because when people embrace the suffering of others, they share the suffering of Jesus in the suffering. According to Barry (2015:32;39) when the community gathers for the celebration of the Eucharist as their communion to God, the community created by their gathering creates a space where people's suffering can be heard because in the encounter of the Eucharist, heaven and earth meet; people coming from diverse backgrounds, socio-economic backgrounds and of all colours and races, gather to break the barriers that divided them in the communities they came from;

they experience the holy ground without any discrimination, celebrating the Eucharist exuberated, in beauty and prayerfulness; the moving celebration of the Eucharist makes people to sense God's dream for the world in its diversity to be one in the friendship with God and others as the fulfilment that they are all created in the image of God; they drink from the same cup to share in the suffering of Christ to in turn share his suffering with others in the community as equal before the eyes of God; and to share one another's burdens. Barry (2015) says when the Eucharist is celebrated, Christians think of Golgotha where the state and the church conspired to kill an innocent man; and as Christians contemplate Jesus on the cross of pain where all suffered, Christians can find hope and peace for their lives despite experiencing desperation amid the sorrow and pain they go through; they come to realise that all that is required for every single person living in the world, rich or poor, is to experience God's experience, the very experience that God wants everybody created in his own image to be happy and fulfilled in line with the dream God has for his people, experienced through friendship with God; and to provide consoling presence to the poor and needy in society in the midst of the life's inevitable pain and suffering. Bays (2012:57-59) says stewardship is more about theology and our response to God's gifts; exploring what it means to be created in the image of God and placed in the world God has made with other people whom God has made. According to Bays (2012) all reflection on money and possessions on the earth as our home, begins with the amazing generosity of God who created the world and all that is in it; God who created the world and all that is in it; God who created human beings and gave all creatures the gift of life and sustains that life every day; and as God has given us great gifts, the first role of stewardship is giving thanks to God for all the good things that we have received from him, as this is shown in our gratitude in prayer when we say 'all things come from you, and of your own do we give', because all good things come from God and it is God's own gifts to us that we return with thanks and praise to him; giving money, time and gifts because God has first given them to us. Bays (2012) says we have some characteristics that make us to be stewards together namely: living in a community of all human beings in smaller communities in town, church, workplace, family and worldwide, making us connected to other people, all beings and earth's natural systems. She says we are affected by joys and sorrows and actions of others and the health of the earth hence others being in need of our gifts of time, talent and financial resources, wise and loving actions to share with them.

She also says when Christians give generously of their time, talents and money, they receive back more than what they give; experience the joy of sharing with others; the satisfaction of contributing to the building of society; the expanding of community to include other people; and their lives are enriched as they look outside their immediate circle to the wider world. According to Bays (2012) Christians should always be reminded of Jesus' utterings about money when he spoke about selling everything and giving to the poor (Mark 10:21; how hard it is for people

burdened by possessions to enter the kingdom of heaven (Matthew 13:45); how he was angry against tax collectors who stole from the poor (Luke 19:45-46); and how he praised the widow who gave as her offering everything she had (Mark 12:41-44).

According to Venter (2017:3-6) the author of one of the Deuterocanonical Book of Sirach understands the concepts of wealth and poverty. In Sirach 29:8, a request is made for the needy to be assisted and he makes an urgent appeal to charity and support of the poor (Sirach 4:1-10), as a clear indication of stewardship of the gifts that God has provided to his people. According to Venter (2017:3-6) Sirach does not view poverty as a guilty, self-induced situation but rather as the outcome of fate, idleness, unfavourable circumstances in life and robbery by the rich people. Sirach advises people in poor positions to remain faithful to God and to never give up hope as God will reward those who are faithful to him, despite their poverty status. The poor are considered to have 'some special place in God's eyes' because although God is impartial, he is just and does listen to the prayer of the oppressed. As Christians are the stewards of the mysteries of God, Myers (2017:213) emphasises the integration and application in thinking about Christian ministry which need to be implemented in a transformational development that is truly transformational in the full sense of the word by ensuring that the development of the poor leads to a lasting and profound development. According to Myers (2017:213) the relationships that should exist in Christians as the people of God who need to live to witness Christ on earth among others, the relationships that exist should lead to the holistic view of ministry by helping people, irrespective of their socio-economic background, to see the kingdom of God as central to God's plan for the universe and for people and individuals. Myers (2017) states that those who serve and those who are served in the ministry must both grow spiritually in encounter with one another in the ministry to ensure holistic ministries as a way of doing God's mission (*Missio Dei*). Myers (2017) finally states that quite often, church planting has in some instances relegated God's transforming work to spiritual realities and assigned earthly matters to science and technology, resulting in what he refers to as schizophrenic Christianity that leaves the everyday problems of human life to secular specialists and limits God to matters of eternity.

According to Singh (2018:1-3) there are two truths on stewardship which are ignored by Christians.

First, the good that Christians do and have historically always done, leading to addressing and redressing poverty. Second, meeting the immediate needs of those in need, a biblical perspective which includes helping the poor to nurture them through God-given gifts and the opportunities they have been afforded, to better the circumstances of the poor, needy and destitute as a way of obeying the mandate in the gospel according to Matthew 12:31, 'to love our neighbour and ourselves. According to Singh (2018:1-3), people are made in the image of

God to use their creativity to develop the potential creation because only God created something out of nothing, but Christians are called to create something out of something, by taking the stuff of creation and to use their creativity with the stuff of creation to recreate the poor, needy and the destitute in society as procreators with God. As Christians are stewards, part of their ability should be used to eradicate poverty by making the poor to know and identify their abilities, strengthen them to make progress, to end their isolation and to help them to have hope and believe in themselves and to mend their broken relationships. Singh (2018:1-3) further states that as there is more than one cause of poverty, there are also different levels to address poverty over and above the lack of food, clothing or shelter, by relieving the poor from natural disasters, providing medical emergency or personal trauma and rehabilitation; to help them escape their pre-crisis conditions in their lives; to help them improve their own lives through development as a way of helping them to live beyond their previous experiences to make them realise the full potential of their gifts and abilities, as most of the approaches of providing food, clothing and shelter end up with relief, but do not eradicate poverty. According to Singh (2018:1-3) the poor need to build a ladder to climb out of poverty rather than remaining in a place where they need hand-outs; by assisting them with job skills or after school child care and by drawing their own abilities and resources after empowerment.

The rich often underestimate their responsibility as stewards over the needs of the poor. In the book of Revelation 3:17, we read about the poverty of the rich in how Laodecians assessed themselves because Laodicea was a wealthy city and the church itself was also materially rich, making the Laodecians to assume that riches were a sign of God's blessing on them. This made Laodecians to feel materially secured and spiritually safe with no need for growth. To the contrary, the attitude of Laodecians made them blind to their own state before God. In this book, John emphasises the fact that their riches were good but spiritually, they were impoverished, making the church, while they were proud of its extreme financial wealth, its spiritual condition was left poor, naked and blind. Christ showed the Laodecians that the true value of riches is not material possessions, but the right relationship with God who has blessed them with such riches to meet the needs of others, particularly the poor. The possessions and achievements of the Laodecians were valueless compared with the everlasting future of Christ's kingdom. To this end, what mattered to the Laodecians was the attitude of their hearts, because the rich must be generous and give generously, as God created both the rich and the poor so that the haves could help the have-nots. In the contemporary experience, especially in the politics of the stomach, the rich continue to get rich by amassing wealth even through crooked means to become richer while the poor continue to be poor.

4.5.4 The congregation's stewardship role to the poor

Rowland (2007:9-10) (MARFAM) reminds Christians that the poor are their crosses, that their suffering must not be neglected, but be carried with endurance, without any complaint, to an extent that when they are asked to go out of their own ways to help them to bear the poor's crosses, they should do so volitionally, without demand for attention; should not be selfish but be prepared to share their belongings with the poor because Christ shared their burden of sin; should not only give a little but share all their possessions with the poor because Christ shared his whole life with us; teach their children to share with their friends who come from poor families, know that if they fail to be caring to the poor due to their weakness or selfishness, they keep Jesus crucified; when the poor feel sad and lonely, they must be cared for; when the poor are helpless or stand up for their rights they must be admired, despite their state of poverty, instead of looking down on them.

According to Verster (2015:1) poverty as a human condition should be challenged radically, leaving no stone unturned, with the sole purpose being to deal with the crisis using the Christological approach because the essence of Christ, truly God and truly human, the very one who is there at all times for others, should be established by Christians among the poor because the poor ascertain the implications of God's relationship with the poor. Verster (2015:1) states that the divinity of Christ should be proclaimed because this is the way in which Christ changes the human conditions as a way of deliverance of his people to offer a significant potential for change to communities, brought about by the living as God who sent the Son to show that people in desperate situations were important to God; that through the power of the brokenness of Christ, he placed people living on the fringes of society, namely the lepers, women, tax collectors, as well as the poor and vulnerable to experience life in abundance. Verster (2015:2-3) says Christ who was wounded is the Christ of the people alongside the road, those who have no place to stay; this clearly showing God's redemption to human beings in all aspects of their humanity, the very Christ who became wounded for all others and thus enables them to reach out to others and become part of the community by inviting them to become a community of faith and to share in the goodness of the resurrected Christ; the one who is a wounded healer and the one who is there in the humanity to help it and to fill it with his presence. According to Kretzschmar (2014:5-6) Christians who act with the knowledge that they are accountable to God for their actions or their failure to act, are needed more than ever because if they are driven by the desire and determination to pursue what is good for others, the church can be a force in society. He says like Jesus who critiqued the false values of acquaintances of consumerism; admonished the Christians to be skilled in economic matters to propose workable solutions; exposed government failure to deliver in order to alleviate poverty; they should mobilise ordinary

members and Christians in communities to take a prophetic stand in all sectors of the South African life because when they act within their influence and in concert, individual Christians, churches and Christian organisations can put pressure on the government to actually implement anti-corruption initiatives and policies of poverty alleviation because their failure to take action is to deny their invitation to follow Christ as good stewards. Janse van Rensburg and Breed (2011:1-2) quoting Armed say for evangelicals to focus on saving souls is highly irrelevant amidst horrendous social ills as this happens when immediate needs created by poverty are overlooked while on the other hand the poor are often helped with acts of benevolence while pastoral care to them barely exists. According to Janse van Rensburg and Breed (2011:1-2) visits to the poor to pray with them and read the Scripture can barely be called pastoral care, important as they are, because when the poor are listened to when they tell of their plight, without actively being involved in their plight, this would not be effective because what is needed is the willingness of Christians to journey with the poor. Janse van Rensburg and Breed (2011:1-2) say in making efforts to alleviate poverty, Christians must become aware that as individuals, they constitute the church and should ensure that church institutions are not compartmentalised because if they do they become irrelevant and cling to exclusive view points, but the programmes should instead be appropriate for the transformation of the country, as failure to be inclusive will make it side-lined, making it unimportant and subsequently being substituted by instruments that will attack it with the means God has instilled and provided; ensure that its character and style of pastoral care approach reflects God's spirituality of caring; that the pastoral process should take focus on wholeness and healing; take place within the context of the congregation; take place within the context of the eschatological hope; and the cultural context of the poor.

Mother Teresa (2007:54-55) mentions that the joy of loving Jesus comes from sharing in his suffering by not allowing ourselves to be distracted by the plight of the poor, but to believe in the joy of the resurrection and have energy to proclaim good news among the poor, because we need to see God's greatness in the ability of the poor to bear so much suffering without complaining, their witness to serve Christ being a source of strength to the poor.

Myers (2017:231) challenges individual Christians to be willing to come out of their self-imposed exile, stop being apologetic about being Christians and begin to contribute the material that our faith tradition has to offer, which is considerable, to transform the lives of the poor amongst us, as we were transformed by the death of Christ, who died so that we are redeemed from the death of sin. In this way, Christians can change the life situation of the poor to experience the Kingdom of God here on earth (Myers, 2017). The Anglican Church of Southern Africa (ACSA) (1989:104-115) presents the liturgy of the Eucharist as a place where Christians sing together to bring glory to God; to reflect on the sins they might have done, the sins of failure to do what

they ought to have done and doing what they ought not to have done; listen to the word of God to further create awareness of their sins and directs them to the paths of righteousness they must marvel in; listen to commandments that tell them to love their neighbours as they love themselves, to make peace or reconcile with those they may have sinned against or wronged, as sinning is not the will of God; and then receive the Eucharist as a way of renewing their commitment to serve God by serving his people on earth so that they can enjoy life in abundance here and now. Litke (2018:3-4) says the poor can also play a role in contributing financially to the church, quoting the story of a widow in Mark 12:41-45 who was observed by Jesus in the Temple as sincere in her heart and stood as a model of giving through ages because her sacrificial giving is a means of expressing her closeness to God, saying the following lessons can be learned by the poor in society. First, Christians can never be too poor to can give for the ministry of the church to the world. Second, the poor can realise that giving generously means trusting God for their future. Third, God is honoured by the degree of the poor's sacrifice not the amount they give. Fourth, giving is worship that expresses the poor's relationship with God. Fifth, giving establishes the poor's humanity before God as expressed in Proverbs 3:9. Seventh, giving expresses the poor's trust in God as stated in Malachi 3:10.

4.5.5 The need for a holistic approach towards poverty alleviation through stewardship by all in the church

Janse van Rensburg (2010:1-2) states that the worsening scenario of poverty in South Africa as arguably one of the biggest challenges for the church of Jesus Christ in the twenty-first century despite most denominations and congregations having projects in place, which they hope will address the challenges of poverty, but fall short as they are merely implemented through benevolence committees, provide material needs for the poverty stricken through vegetable gardens. According to Janse van Rensburg (2010:1-2), the church needs a holistic pastoral approach in order to make a significant impact on the lives of the poor by using members of the congregation as the extension of the pastoral process, as the integral part of its ministry which includes Christian charity, evangelism and actions of empowerment.

The holistic approach according to Janse van Rensburg (2010:1-2), must ensure that various committees in the church work together rather than in isolation or in silos, to ensure that the many aspects of poverty are addressed, instead of different committees doing the same intervention because they do not know what other committees did. Different committees according him ensure that all believers are called to be kings, prophets and priests; and this approach will lead all church members finding more lasting and life changing economic means of empowerment when as the church will be able to meaningfully contribute to improving the plight of the poor. It is the researcher's conviction that the holistic approach in addressing the

needs of the poor, will ensure that members of the Anglican churches in the Diocese of Matlosane should see themselves in their various employments, positions they hold in the church and in the community and homes, as their vocations challenge them to provide not only for their own personal and family members' needs, but for the needs of members of their community and the whole world, as people created in the image of God. This also requires the members of the congregation to give and support the church generously with the money they earn so that they can feed the saints.

The apostle Paul in his letter in 1 Thessalonians 4:11; 2 Thessalonians 3:10 and Ephesians 4:28, states that members of the congregation should work with honesty, earn a living for themselves and others at home, in the community and the world as good stewards of the property of God. In 2 Corinthians 8:9, the apostle Paul reminds us that Christ who was rich, became poor so that we, pathetic sinners, should be rich, this serving as an example to Christians not only to be self-serving, but give generously, like Christ sacrificed his life, but also meet the needs of others in society, especially the poor as Christians have benefited from God's resources which he gave generously to them to serve others. In 2 Corinthians 8:3 & 14 Paul also reminds us that the early Christians were able to give as much as they were able to, and even beyond their ability, doing this entirely on their own and challenges Christians today that their plenty should supply what the poor need to bring about equality in the church and in society. In the letter of James 2:15, 16 we learn that if a brother or sister is without clothes and daily food and we ask them to go away, we wish them well; to be kept warm and well-fed but nothing is done about their physical needs, it is no good to those in need. All members need to experience the reconstruction and development programme (RDP) of the spirit which they can only attain through their faith in Jesus who did not spare his life when he died for us on the cross.

4.5.6 Factors that may negatively impact on the effective implementation of stewardship in the church

4.5.6.1 Lack of understanding of what the church is all about

According to Ward (2016:60) the missionary vocation of the church of Jesus Christ is its response to, and participation in the mission of God as God's nature is to reach out through the self-giving love as a Father, Son and Holy Spirit, because when God sent his Son made human for the world's salvation; outpoured the Spirit the giver of life to his people, God's purpose was to ensure that human beings flourish. Ward (2016) says the church's mission accordingly has two aspects of deepening and revitalising those already within the Christian community on one hand and the extension of the gospel beyond the boundaries of that community on the other; this being seen in South Africa, when the mission took a different trajectory which was a

response to God's mission of liberating his people, when the Anglican Church took part on issues of justice and inclusion as part of its mission, this becoming an overwhelming role it played by bearing a faithful witness against apartheid. Makgoba (2016:372-373) also relates how the church extended the gospel beyond the boundaries of the community when the church engaged with politics as a way of declaring God's Word to God's people when the sacred place of worship at St Mary's Cathedral in the Diocese of Johannesburg was used to host the funeral of Olivia Tambo, letting his body to lie in state, the church providing an unashamedly Christian service in the presence of Mandela and his cabinet in waiting; including avowed communists among them, shared in silent reflection on the life of Oliver Tambo, joining in the Lord's Prayer; the service depicting the touch of the redeeming love of God, because for Anglicans there has never been and never could be any distinct division between public and private; personal and political when it comes to matters of faith and its application because in line with Psalm 24:1; Anglicans know that the earth is the Lord's and its fullness, that there is nothing in all creation and in human creativity that lies outside the concerns of God. Makgoba (2016:372-373) says this is because God's judgment eye and his promise of salvation are upon everything and everyone; all that we are and do; and in this way, God's business in the business of his people and the church, both the baptised and Christians, is to call them to participate in the mission of God who so loved the world that he gave it his only Son, not to condemn the world, but in order that the world might be saved through Christ as a way of reconciling the world back to God. According to Makgoba (2016) wherever Anglicans may be found, from ethics of individual choice through to the grand sweep of national and international politics and economics have been engaged within the corridors of power in dialogue and partnership or as critical outsiders as circumstances have warranted.

Gill (2016:56) states that most commonly, Anglican Church congregation members are linked with other local organisations in the pursuit of community-based goals, be they local ministries' alliances that administer relief in times of disaster; churches sponsoring civic events as congregations often recognise that the problems and possibilities of their neighbourhoods are bigger than they could tackle them alone, leading to the connection of the congregation to the local state and national government structures, coupling government resources with community knowledge and skills.

According to Bays (2012:57) Anglicans believe that it is right for us to be involved in social and political action in order to make society a place in which all can flourish and grow, because God is active in the world today and as a result we have a responsibility for others, the needs of the world and we cannot separate ourselves from the world but should work within government structures to bring justice and wholeness to all, because the involvement is not just a whim or a

fad but is grounded in the theological belief in the Incarnation; God's choice to be fully revealed as a human being, whom we know as Jesus of Nazareth.

Van Deale and Van Deale (2018:1-4) present four Biblical characteristics of the local church as apostolic. First, its prophetic and pastoral characteristic because these embrace the Great Commission. Second, in the apostolic characteristic, the local church ensures that there is church planting in order for the new converts to be healed, trained and encouraged to obey everything that Jesus commanded his disciples to teach them. Third, in the prophetic characteristic, the church is to discern the will of God, receive his revelation, foresee the future and prepare for it and eventually become the future. Fourth, in the pastoral characteristic, the local church should care, heal and train those who come from the darkness of the world system to participate in the apostolic and prophetic aspects of God's people. According to Van Deale and Van Deale (2018:1-3) many different techniques have been tried through the ages to grow the Christian churches, with some churches producing spectacular results for a short period only to slowly lose the increase; others were able to hold their members for a time only to discover that they had merely attracted a large number of people who eventually left in search of other attractions because they never integrated into the life of the church. Others experienced the damaging results of having large numbers of immature Christians who eventually fall prey to in-house divisions, splits and breakaways; while many just muddled along for years without zeal or direction and eventually disappeared, leaving the world to take over their buildings for barns, for business and bars. They say most of these scenarios are due to the neglect, to some extent, of a basic principle Jesus gave to his disciples as embodied in the simple words of the Great Commission of teaching what Jesus has commanded as stated in the gospel according to Matthew 28:20.

Ross (2016:504-506) presents five marks of mission that a true church should reflect to be relevant in its ministry in society, which the Anglican Communion worldwide has adopted, of proclaiming the good news of the kingdom; baptising and nurturing new believers; responding to human needs by loving to serve; seeking to transform unjust structures in society; and caring for creation as stewards.

According to Ross (2016:504-506), proclaiming good news has a major role to play to win people to Christ, especially those who do not yet know the love of God. He further says that nurturing is about teaching people to observe all that Jesus Christ commanded, including the teaching ministry in the local church, Christian education, fellowship, sharing in the Eucharist, holistic learning, use of electronic media and technology, teaching the meaning of sacraments and learning from others through Bible study. He also indicates that with service having implications for the church to serve as Jesus served through self-emptying which includes the ministry of

compassion, community development and social transformation as well as socio-political activities; and transformation which ensures that corrective measures are taken on tendencies that aim at isolating evangelism from social responsibility. Ross (2016:504-506) strongly emphasises the importance of the church in being shaped by mission through principles of listening, service, incarnational mission and making disciples and creating a potential to make the church to become matured.

Kraft (1981:45-50) also emphasises the role that the parish council members play a significant role, as members of the church, the body of Christ. According to him parish council members must conduct parish-wide home visitation in which each resident in the parish is contacted, the purpose of the visitation not being to solicit anything, but to proclaim the good news of Jesus Christ to all, to evangelise, to inform everyone, in particular the alienated and unchurched that Jesus loves them; that they are wanted and that an invitation is being extended to them to 'come home'. Kraft (1981:45-50) says the consequences of conducting home visits for evangelism is to ensure that the church is seen again as authentic and caring to create a new climate of confidence in the church is created in the community where the church is serving by developing a scientific instrument to be used by those who do visitation to have a clear parish analysis by means of a questionnaire which touches on a wide range of religious areas to be responded to by parishioners and community members of seventeen years and above. He further says that the questionnaire will accurately mirror the feelings and problems of parishioners and community members; the data gathering tool assisting the Incumbent and the parish council members to be able to more precisely address the Parishioners' and community members' needs with appropriate ministries. He also says during visitations Parish council members should make people to identify their talents which can match with the needs of the parishioners and community members.

He goes further to say that they will create time in serving in ministries; teach about the stewardship of money over and above the talents and time, by teaching parishioners that giving money is a way of giving thanks to God. Again Kraft (1981:45-50) says to give proportionately to the church without bringing pragmatics of how to relieve the budgeting constraints of the parish which are inflicted on by inflation; but on the spirituality, the accentuation being on giving as a means of returning to God some portion of what one has received as an act of worship, praise and thanksgiving to God for his goodness as a primary reason and giving for the parish economics as secondary. Kraft (1981:45-50) says themes that can be used for stewardship are: stewardship as a clean-flowing river, not a polluted pool; the responsibility of everyone in the parish, whether rich or poor in the stewardship; the role that the church should play, provided the parishioners are all committed to stewardship, in caring for the poor, aged, vulnerable and

the infirm; how parishioners can take part in the life of others utilising their God-given talents; bridging the generation gap; religious vocations in the church; and authority of the church.

4.5.6.2 Lack of knowledge that the poor are created in the image of God as human and its implications

Farris (2017:111-112) quoting Corcoram articulates the image in two ways. In the first instance, human beings image God when they care for creation and contribute to the terrestrial flourishing of the created order. In the second instance, human beings image God when they live in loving relation to other human beings and invest themselves in their flourishing and well-being. According to Farris (2017), since God is a Trinity, it is not surprising that human beings should image God in social and not just individual ways because the tenor of the relationship between the three persons of the Trinity is one of the harmonious and free exchange of love and joy, which lead to engaging in acts of mercy, hospitality, love, kindness, as a way to act like God, because the image of God is identical to human functioning. According to Robinson (1965:3) referring to the gospel according to John 17, although Christians are in the world, they are not of the world and as a result should not conform to the world but transform it to Christ, by winning people to him, not themselves. To the contrary, there are two factors that may tarnish the image of God in Christians. The first factor is that of the church's failure to imitate Christ through its God-given gifts. According to Robinson (1965:3) what human beings claim to possess is not theirs but a gift which they received through God's grace (*sola gracia*) alone, rather than what they deserve in their own right, thus ensuring that when Christians take gifts from God as their own, they establish own righteousness, resulting in the cardinal sin of self-assertion before God, something which people do when they are in the church, when they boast of their efforts to protect what they allege is faith, whereas it is not faith that they protect but their own formulation of faith, subsequently muting Christ who is present in the church. Robinson (1965) further says when doing this, people want to force the church to withdraw from its involvement in the suffering world; it perverts the church's witness into salt which has lost its flavour. Farris (2017:117) concludes by stating that in order for the church to remain a steward of the mysteries of God in the world and Christians to continue to image God, it is important for both the church and Christians to remain servant of Christ as stated in 1 Corinthians 4:1, instead of those who are stewards of the mysteries of God keeping the church to themselves, requiring others to be just like themselves instead of belonging to Christ, thus calling others not to imitate Christ but themselves.

The second factor is failure of Christians to be true stewards of the mysteries of God. According to Bell (2014:49-57) there is silence in the mainline churches about talking about stewardship, this leading to flat or declining contributions; approaching stewardship as a way where people

establish campaigns that focus on lay people to give brief moralising testimonies about giving to the church; and stewardship that focuses on gifts and talents and how these gifts and talents can be utilised for the church; with more emphasis on money, whereas stewardship is more than that as it includes prayers, presence, gifts, service, time, talents and treasure. Bell (2014) states that whenever stewardship is referred to, Christians have a misconception of viewing and perceiving it as money they owe to God, subsequently creating an impression that whatever they have is theirs; that as long as they have given to God what they owe him through an appropriate form, they can do as they wish with the rest of the money that remains after paying what they deem to be their debt with God. According to Bell (2014) stewardship is ensuring that all that we have and all what we are, is meant to serve the common good which will result in the ultimate communion with the Trinity (*summum bonum*). As stated in 1 Corinthians 12:7, it calls for a common understanding that what God has supported is because people should not only meet their needs, but to meet the needs of near and distant neighbours as stated in 2 Corinthians 9:8-10. God does not give to ensure our own biological life (food, clothes, security, water and shelter), as a way of being independent and self-sufficient beings, but to draw Christians together into a communion for purposes of friendships and affection to serve the common good goal.

Bell (2014:49-57) further states that as good stewards of the meaningful grace of God (1 Peter 4:10) Christians must serve one another with whatever gift each of the Christians has received, rich or poor or race, because Christians are called to deny disordered desires that hinder them from living as they were created to live for God and others, as God has given them while they were undeserving; thus being bound to give to the undeserving as well, as those who are purported as undeserving have also been created in the image of God. When Christians give to the undeserving, their giving should benefit and respect the dignity of the image of God in the recipient because they are dependent upon God for sustenance and redemption. Bell (2014) alludes that whenever there is extravagance on the side of Christians, it must nurture the communion of all in Christ for extravagance to be appropriate because grand, ornate cathedrals for all their expenses are ugly when they neglect the surrounding communities or when their ornamentation is not directed to the glory of God but to the glory of the givers or one who is memorialised.

Bell (2014) is content that as Christians have received the bounty of the divine gift economy, they are as a result called to share these gifts, to give all that they have and all that they are, for the sake of their neighbours, so that they might join them in sharing the gift of communion with the Triune God as people created in the image of God. Christian stewardship is the expression of love which Christ spoke of in his farewell discourse, requiring Christians to be lavish in their care for one another, for their neighbours both near and far; and to make this tenor their lives,

the character of their communities, to be faithful and trustworthy stewards of the ministries of God because in seeking their generosity, people will be morally moved to give glory to God and join them in the communion, as they have been equally created in the image of God. The ACSA (1989:128-129) liturgy at the end of the service of the Eucharist/Communion makes the congregation to utter the following words as a sign of living within the dictates of this communion, who have been created in the image of God: '*Father Almighty, we offer ourselves to you, as a living sacrifice, in Jesus Christ our Lord. Send us out into the world, in the power of the Holy Spirit, to live and work, to your praise and glory'*.

The researcher closely sees this as a community hence 'send us out', not send me out and it is after this that the priest will commission the congregation saying: 'Go in peace to love and serve the Lord', to which the congregation responds: 'In the name of Christ. Amen'. The Christians are sent out to represent God in people who are created in the image of God, because they have been fed with the mysteries of God. The researcher in his ministry has observed that many members of Anglican churches of the diocese of Matlosane, do not take into cognisance this commission, but would instead go out to do their will, instead of that of God, subsequently tarnishing the image of God in those they are expected to serve, because they are created in the image of God and are dearly loved by their creator, despite their current status of poverty, unemployment, need and inequality.

4.5.6.3 Lack of understanding stewardship as a community responsibility

Nouwen (2011:27-30) explicitly gives the real meaning of community when he states that community is not easy because it is the place where Christians meet the persons they least want to live with always live, like in Jesus' community of twelve disciples, the least name being that of someone who was going to betray him as recorded in the gospel according to Luke 6:13-16. He further says that person is always in our community somewhere in the communities we live in and this person might be ourselves. Nouwen (2011:27-30) also says that one thing good about communion is that it gives love, perfect and unconditional love; but to the contrary states that instead of long-lasting involvements that should grow stronger over time, Christians experience ruptures, separations and despair about finding someone who can meet the deepest desires for intimacy, anticipation giving way to exhaustion and even depression, as Christians seek for anyone who can take away their loneliness. Nouwen also says that says everywhere there are people who suffer from silence in their relationships, fear in reaching out to others, experience pain in their moments of intimacy and anguish in times of absence and loss which are seen on television, people hear of matters of jealousy, suspicion, rivalry, violence, war and destruction in the newspapers, making it seem that the whole human family is ripped apart and is suffering from abysmal loneliness, this being underlined by weeping, the weeping of human heart aching

for community. Nouwen (2011:27-30) concludes that the essence of community is reaching out as reaching out is a clear sign of community because when we reach out, we forgive those with whom we form community and celebrate their gifts, as Jesus healed people the power that went out of his pure heart, doing the will of God, always listening to God; this listening bringing him intimacy with God and radiated out to everyone Jesus saw and touched. Christians must be compassionate because when they meet the needs of the poor in society, they will learn to suffer and live with those who suffer like Jesus who also deeply felt the pain of the woman of Nain, who lost his only son and was moved with compassion when he felt her pain so deeply in his spirit and called the Nain widow's son back to life (Luke 7:11-15).

According to Bays (2012:92-93) evangelism is proclamation by word and action, the good news of God in Jesus Christ in order to give the world a message of hope, because Christians believe that God created the world and sustains it and us; sent Jesus to be born into our world and take on the sufferings of the world to triumph over evil by his death and resurrection; God is present and active in the world; God calls for justice and peace for all, to help people to become the people God created them to be.

Bays emphasises that there is no way we can speak about evangelism without listening and being hospitable in the way of welcoming people in homes, church, in the community and wherever people work, by greeting them with a smile and making room for new friends and having genuine interest in them as persons. He goes on to say that telling our stories and listening to other people's stories, as listening to others' stories allows us to affirm others that they are important just as they are; that their lives have value like us; that their experiences have meaning to us; and as a result, celebrate and witness to God's presence in everyday life as a community. Bays further mentions that the church should prepare lay people for their ministry of evangelism outside the church by training them in the skills of listening and teaching to help them wrestle with what it means to be a Christian in a particular job situations, in unemployment, at school, in illness or health, in affluence or poverty because God is transforming society and calls us to share in that transformation, so that they can take their part in transforming society as a community, as God calls us to share in the transformation of society. Bays (2012:92-93) finally says people see our faith reflected in the way we behave because our actions tell others what beliefs govern our lives, because we influence others in the community and as a result, if our lifestyles are based on the gospel, we will be the best witness to the truth of the Christian faith to the community because we share in the work of evangelism when we give money to the church, when we serve meals to the needy in the community or get involved in the out-reach of the church in the community.

4.5.6.4 The lacking role of the church in the education of children and youth and their stewardship role

The Diocese of Oxford (2017:4-7) points out that the idea that churches and schools can and should work together for the benefit of children and the youth is nothing new because in a changing world of education it is imperative than before to find ways of working together to maintain a powerful connection between faith and learning which is a vision for both church and schools. The Diocese of Oxford (2017:4-7) says the advantage of the partnership between the church and schools is to nurture and develop relationships that encourage both learners and teachers and points out the following ways in which relationships can be fostered from the side of the church. First, encouraging congregation members to serve on the School Governing Body (SGB) and provide support to such members as they fulfil their tasks, particularly at schools that provide education to the poor. Second, incumbents in parishes can volunteer in areas of their expertise to motivate both learners and teachers, looking at various challenges they experience in their daily lives.

Third, incumbents to seek for opportunities to engage with parents of learners on learning inclinations which include how parents can support their children in learning and how to parent. Fourth, encourage church members who run businesses to support schools financially or in kind and to offer work experience to students who have completed their studies in the line of business. Fifth, the church offering work experience to students and learners who need experience before they can be employed. Sixth, the church asking teachers who are congregation to offer tutoring, specifically to learners who are at risk of failure, support learners during study due to the church providing study space as many of the learners come from overcrowded homes where there is no study space, assist the learners to complete their assignments; guide learners on how to study effectively, provide support materials that can serve as a source references when learners do assignments, guide learners on how to approach examinations and assist learners who go to the university with academic literacy skills which will make them to study with ease at the university and complete their degrees within record time.

The failure of the church, and in this case of the Anglican churches of the diocese of Matlosane to forge relationships with education institutions may lead to the weakening or the collapse of reaching out to the youth in the learning institutions.

4.5.7 Factors that can enhance effective implementation of stewardship by the church

4.5.7.1 Adopting the approach and model of Jesus' earthly ministry

The ministry of Jesus Christ on earth should serve as a typical model for the church to follow. During his ministry on earth, Jesus fed the poor (Matthew 14:13-21,15:32-39), healed the sick (Matthew 14:34-36,15:29-31), warned about the danger of avarice or what may be termed the excessive desire for money and possessions (Luke 11:37-40), strongly spoke against greed, selfishness and hoarding (Luke 12:13-21),and warned against dishonesty, love of money, discrimination against the poor (Luke 16:1-31). While the church should provide to the physical needs of the poor in society, Singh (2018:5) warns that poverty is not just lack of money or lack of food, it is also associated with lack of hope, lack of belief in self, not knowing God, broken relationships and isolation which; create depression of the human spirit that needs to be addressed. In this regard, poor people need to be free to use the gifts that God has given them to move forward in life because when people are not able to use their God-given talents, it causes problems. He says development, is a means of helping the poor to improve their own lives by equipping them with requisite skills they can use to improve their own lives.

According to Tastard (1989:75-76), Saint Francis and the Franciscan order exposed social equalities and cared for the poor while the Benedictines and others provided food, welfare and medical care where these were needed by the poor, but went further and provided knowledge and technical expertise through their agricultural and architectural innovation expertise in construction. Tastard (1989:75-76) states that Saint Francis was a spiritual personality who gave up a life of wealth and social position to embrace a life of poverty and chastity as a way of imitating Christ. Tastard (1989:75-76) says saint Francis gave away his father's wealth, gave away his own clothes and went to various churches and looked after the outcasts such as lepers as his devotion to Christ.

Williamson (1986:62-63) emphasises the development of a just society in all corners of the earth, through the preservation of the planet's ability to sustain life as a concern of stewardship. Unlike the situation in the world where out of one hundred people, thirty people living upstairs live in rooms heated up in winter and air conditioned in summer, every five of them have a bathroom and each person has a bedroom, their children have private tutors, adults have televisions, stereos, a library etc. and the aged have nurses to the contrary. The seventy people who live on the ground floor live in a cramped corner of the cellar, their bed is a dirty floor, they have no windows but have rats, instead of a bathroom they have seventy people sharing two buckets, occasionally, the thirty people toss down an old blanket or shirt, sometimes an aspirin will roll down the stairs in the absence of medical care. He says once in a while food appears to the

seventy people, and states that the seventy people on the ground floor share ten pizzas while their ten counter parts upstairs share ninety pizzas. He further says that this is not the way in which we participate in and affect one another, because God's (*koinonial*) is not a view of the way things ought to be arranged, because the possibilities we fail to actualise today will have a negative impact in future because in future we will pay the price for the misuse of our freedom today. Williamson (1986:62-63) concludes by stating that how we respond to God's offers to us, has impact on all the others in this *koinonia*. According to Hermann and Gaston (2010:xv-xvii) the church has an obligation to teach people, through its homilies or sermons, to live simply by engaging and challenging them to understand and build community in their neighbourhoods by being good neighbours, build a just society so that everyone is able to share the resources that God provides equally.

4.5.7.2 The role of the church as transformational development institution as steward and diakonoi

The church has a significant role to play in the development of the poor in society. Pillay (2017:1-2) states that the church of Jesus Christ has normally understood the transformation of society to be an essential part of its mission while the focal point of mission has been to communicate the good news of Christ, to call men and women to repentance and faith, and to baptise them into the church; it has also involved a process of teaching them to observe all things that Jesus commanded. He further states that Christians have assumed that this obedience would lead to transformation of their physical, social and spiritual lives, sometimes this being well done while it was sometimes poorly done. Pillay also says while the mission was poorly executed, missionaries have always implicitly assumed that the reception and living out of the gospel would begin to transform both individuals and community life; often than not, specific steps were taken and institutions were established to aid this process to ensure that this transforming dimension was an essential aspect of mission. Pillay (2017:1-2) says that during his times Jesus taught the necessity of being concerned with the welfare of one's brothers and sisters, hence the importance of charity and almsgiving.

He condemned the rich and praised the poor as he took their side of the poor; and ensured that society is developed politically, economically, socially and religiously. Pillay (2017) also states that *in lieu* of the teachings of Jesus the church drew up guidelines for helping the poor and their assistance was structured accordingly even though certain bishops allowed believers to adopt a more comfortable lifestyle resulting in the poor still depending on the rich. He further states that some of the rich still showed great generosity even though the institutional and structural injustice which generated poverty needed to be dealt with.

Magezi (2017:3-4) considers churches and faith based organisations (FBOs) as having a major role to play in the transformational development of the poor in communities, but on the same breadth laments that their potential contribution to effective transformational development is hindered by poor coordination and limited capacity to organise themselves to work together as a result of differing religious and ideological positions FBOs hold. According to Magezi (2017:3-5) if the coordination of capacity and limited resources is seriously considered, churches could leverage the community to ameliorate suffering amongst the poor in society, by focusing on the needs of the community as a motivation and glue for a church-driven transformational development approach within the context of the poor.

Magezi (2017:3-5) further maintains that churches are a sub-system of a community and society that poor people live in and as a result, they are the most suitable solutions to lead transformational development initiatives in communities as long as transformational development is more human-centred because they are institutions immersed in the community; should take an active role in the transformational development of people provided they are united, because divisions pose a dilemma for FBOs as there may be a possibility of providing the same support to the poor whereas their needs vary; should avoid competition by addressing issues strategically through leadership servanthood, consider the culture and management systems they have in congruence with the needs of the people as well as clarifying the meaning of transformational development; should include the implications for poverty alleviation projects and the role to be played by the churches in respect of communities. Magezi (2017:3-5) finally gives a multi-faceted response to the church's approach to transformational development to the poor as follows;

- Determination of felt needs for development by letting members of the different congregations in the community, the community leaders to lead the process for the purposes of buy-in.

- Envision the churches and communities through congregation members of all churches in the community participating in the assessment and prioritisation of needs, building on the talents different people are bestowed with, which can be utilised to meet the transformational development of the poor.

- Recognise the integrated needs of the community and prioritise multiple response strategies to ensure that strategies are accomplished effectively.

- Develop clear approaches to motivate and generate resources from the community people to assist fellow human beings from poor families who deserver assistance.

- Develop further approaches to harness external resources from donors or funders to complement community resources.

Myers (2017:273) says a truly Christian approach to designing programmes for transformational development programmes needs to be open and attentive to what God has to say to the developers of such programmes because both the church and the community need to listen to the voice and direction of God amidst all information that has been gathered to design the transformational development programme. According to Myers (2017) all transformational development programmes must be seen as part of God's programme of transformation on which God himself has been working for in all of human history, because any transformational development programmes in the fallen and chaotic world is an offering of people's faith, hope and love to God. Myers (2017:273) further reminds us that the reason why transformational development programmes must be committed to God in prayer is that God does not see as natural people see and human beings may not notice what God deems to be important because the prophetic literature of the Bible teaches us that while the rulers of the nation of Israel were happy about what they did for the poor, God viewed the lack of well-being of the widows, orphans and aliens as evidence of false worship because God's focus was on the treatment of the poor as evidence of Israel's well-being.

4.5.7.3 The church's role as provider of courage and support to the poor

The church has an obligation to care to the spiritual aspect of the poor. Lyte (1985:158-159) gives a narrative behind the lyrics of a hymn he wrote titled 'Lord, I my cross hath taken', relating how his family was plagued by severe poverty, this subsequently leading to the death of his parents and eventually became an orphan; how despite being an orphan he could complete his studies at a theological college to be a priest; how he worked among the community of fishermen where he worked for twenty-two years and established a Sunday school that accommodated eight hundred children, but had it tough with some of the congregation members, this Sunday school project influencing a great change in the moral and religious life of the hardened community of fishermen; how he was weighed heavily upon his spirit by the difficulties with some individuals within the church, but was never deterred in his calling to serve God in the church. In the third stanza of his hymn 'Jesus, I my cross have taken' Lyte (1985:158-159) articulates the challenges he went through by stating that human hearts and looks deceived him; man may trouble and distress him; his foes may hate him and his friends may shun him; but saw all these as a faith to sight and prayer to praise God, because his anticipation of God's hereafter, life beyond this mortal life, made these happenings in his life pilgrim days. Foley (1995:59-63) indicates that people who sit in the pews on Sunday morning or week-days services also have two principal concerns of their daily work on one hand and their family relationships on the other,

which the church unfortunately neglect from the pulpit as liturgy and message when preaching or giving homilies. According to Foley (1995:59-63) the people sitting in the pews are more heavily impacted by the materialism and the drain from the secular world, the very fact that priests miss when they preach, this subsequently leading to people rating their sermons as inferior because they do not address the challenges they face, subsequently leading to people thinking the sermons are a mere ritual; think the church is not seen as part people's lives but as a place of search for what happens in their lives and not how God can respond to their plight. He further says they do not consider the church as salt and heaven for the world but as a permanent retreat from life in the world, where people emerge from the society which is divided into compartments such as work, family, recreation and faith, each of these aspects divorcing every other aspect and come to be healed of these divisions that tear them apart as people created in the image of God, the church views family ministry as another programme, instead of a fair part of its ministry to ensure that the church is strong from the family, while the people expect the liturgy to touch their lives by embracing their hopes and fears as the pain and joy of every family life, the church should not be silent on what is wounding them in families, the church should help in advocating for women's rights, respect for their dignity and protect them from any abuse, instead of it turning a blind eye, instead of the church being vocal about the faceless economic complexities that ravage the lives of many poor people, the church does not address these issues in its liturgy. The researcher, in view of the indications of the matters that the church neglects, concludes by stating that the church must follow in the footprints of Jesus, whose good news drew people to him as he cared for their plight rather than dispelling them by ignoring their needs. The Anglican churches of the Diocese of Matlosane must not be seen to ignore the plight of the poor in society but address these to ensure that the poor experience a better life.

4.6   Summary

In this chapter focus was placed on the understanding of the church in the context of the New Testament, its purpose, factors that may hamper its ministry and how it can continue to fulfil its prophetic calling. The church as stewards and diakonoi, as described in the New Testament of Jesus Christ were described.

The chapter also explored how individuals in the church, the entire congregation can fulfil their stewardship role, how the church can bring about transformational development to the poor; and how the church can provide spiritual support to the poor; to ensure that they continue to keep their hopes and trust in God, despite their conditions of poverty they find themselves in.

It can be concluded that if the congregation understand and are equipped for their task as stewards and *diakonoi* of Jesus Christ, it will make a huge contribution towards the pastoral care of the poor.

The next chapter is a literature study, looking at the task of the church to help the poor, the use of the existing institutions of Anglican Church in South to help the poor will also be investigated.

CHAPTER 5: CREATING PRACTICAL GUIDELINES FROM THE STUDY OF LITERATURE AND OTHER ORGANISATIONS

5.1 Introduction

In the previous chapters, the empirical task (chapter 2), the interpretive task (chapter 3) and the normative task (chapter 4) were discussed. In this chapter, the questions: 'what is going on?', 'why is it going on?', and 'what ought to be going on', are answered in hermeneutical interaction in order to propose the pragmatic task. This chapter will also attempt to answer the following question as set out by Osmer (2008:4): 'How might we respond?' This question aims at answering the following question: "What guidelines can be gleaned from the study of literature and other organisations to lead Anglican churches in the diocese of Matlosane to serve the poor?" (cf. Chapter 1).

In this chapter a literature study will be done in the first place to determine the guidelines given by different researchers as to answering the question what can be done by churches to care for the poor. In the second place the role that the Church Guilds' members in Anglican congregations can play to alleviate poverty, following in the example of their patron Saints, will be investigated.

5.2 Aim and objectives

Through a literature study and investigation into the role of members of the guilds of the Anglican Church, the aim of this chapter is to formulate guidelines which can be used by the Incumbents and Parish Council members to provide holistic pastoral care to the poor.

5.3 Theoretical assumptions

The last task as set out by Osmer (2008:178) seeks to answer the question: 'How might we respond?" This task focuses on actions to be taken by the Anglican congregations of the diocese of Matlosane to bring about change (cf. Smith, 2010:109).

Janse van Rensburg and Breed (2011:2) describe approaches that can be used to provide holistic pastoral care to the poor. The congregations of the Anglican diocese of Matlosane have a role in using holistic approaches to help the poor by alleviating poverty.

5.4 The role of pastoral care to the poor

5.4.1 The role of the church in pastoral care to the poor

Purcell and Purcell (2016:14-18) present views of several speakers at the conference held at Leeds Trinity University on the various approaches to alleviate poverty. The conference explored on what Pope Francis meant by calling for the church to become a poor church for the poor. A church for the poor is defined as a place where all people are welcome and embraced, a church that challenges and disturbs in a society that prefers to keep the poor at arm's length if not out of sight and out of mind. The church that is for the poor does not become the voice of the voiceless, it creates opportunities for the voiceless to raise their voices by locating the divine in the periphery, addresses the needs of the people who have been pushed into unemployment and poverty, because the church with the poor is possible only if it becomes a church of the poor. Finally, a church for the poor recognises and celebrates the presence of the kingdom of God among us, here and now. This church risks its safe established place by speaking out for the poorest, the marginalised, the dispossessed; and seeks to build them up so everyone can find their place as loved and cherished members of God's world. The kingdom of God can and will exist on God's good earth, and it is the church's role to roll up its sleeves and act as a midwife to a beautiful process of renewal and new beginning. The church that abandons the poor is said to be abandoning God on one hand while on the other hand the church that quits from the poor communities quits and renounces all the authority to proclaim the gospel anywhere, subsequently becoming a shabby church is hypocrite, lazy, complacent and self-indulgent. The church that is serious about renewal puts the poor first, not last. The church that is deaf to the cries of the poor leaves them out of decision-making processes. There is no true commitment in a church that does not stand in solidarity with the poor, if it sees them merely as people passively waiting for help, as the goal is to help those without a voice to find one.

Janse van Rensburg (2010:1) states that despite the provision of pastoral care to the poor, poverty seems to be increasing, devastating the lives of those who are poverty stricken. Networking and referral are said to be strategies that should be considered as indispensable in the pastoral process of assisting the poor as a holistic approach to broadening the boundaries of effective pastoral care. In such a broadest spectrum of referral resources that should be included are medical doctors, social workers, agents for job creation, influential and wealthy people, housing agencies, agents for job creation. Members of the congregation could be asked to help to look out for jobs, help with temporary housing by making a spare room available or

provide food supplies in the interim. Christian business people can co-invest in housing the homeless as well as investing in an interest free trust. The community should also be involved by offering the wealth of information in many ways without which the Incumbent might be left relatively uninformed. Information, communication and motivation can also be seen as of equal importance as moral support given by the communities to fight against poverty. The church can also take cue from the project run by the Dutch Reformed Church in Pretoria where initiatives were taken in the form of well-planned and structured project directed at job creation, in which several allies were canvassed to inform and provide a group of the unemployed with basic skills training, including how to compile a Curriculum Vitae (CV), how to manage household finances and how to liaise with different agencies, congregations and businesses so as to find job opportunities. At the core of the holistic approach to pastoral care lies the theological premise of man being created in the image of God. Grudem (1994:86-89) says the church is also in power to occupy the three offices of Christ in addressing poverty, the office of Prophet, Priest and King. As the prophet, the church should preach the word of God to all humanity. Where the church notices and identifies injustice against the poor, the church should be vocal enough, without any fear of reproof from the perpetrators of injustice. In the office of a Priest, the church should show that Christ was able to sacrifice his life to liberate other lives. In the office of king, the church should be able to witness that Jesus rules over the universe and that his kingdom supersedes the earthly kingdoms of human beings. In the three offices, the church should address the social evils that the poor face in communities, though the truth is not what the perpetrators of evil acts want to hear. The church should also challenge the impending corruption, acts of oppression and exploitation against the poor in society. The church can also, through prayers, supplications and intercessions mediate between the poor, the rulers, the rich and God. Like Nehemiah did in Nehemiah 1:5-7, the church should identify with the sins of world and confess these sins to God.

Deuteronomy 15:11 clearly states that the poor will always be among us. As a result, the church and Christians must respond to the needs of the poor as this is an obligation the church cannot afford to renege from. Wright (2004:1-2) gives the summary of the law in regard to dealing with poverty by presenting four precepts. First, natural resources of the earth are designed for the well-being of all people, not the chosen few. This sheds the light that the claim of rights to the resources of the country by a certain group of people is the direct violation of God's law. Christians should be aware of this and make sure that everybody in the community embraces this principle. Second, work is a God-given task. Due to the fact that human beings have been created in the image of God, they should think, plan, decide, execute and evaluate as they look after the earth by tilling it responsibly.

Third, the economic growth of a country is consequent to the abundance of the resources of the world, because everything on earth and in heaven comes from God. Fourth, the produce of all economic activities must be shared equitably among all people. Wright (2004:47) concludes by giving the biblical approach to poverty using the concepts of compassion, generosity and justice. When society shows compassion to the poor, it will not exploit them either through giving them poor salaries or taking what belongs to them unfairly. Instead, the poor must be assisted to come out of the poverty trap, rather than keeping them in poverty with the purpose of intentionally exploiting them. On the concept of generosity, Christians are admonished to give generously for the needs of the poor. On the concept of justice, the poor should not be ill-treated or oppressed. According to Bossert (2015:15-18) a spirit of hospitality is essential in the work of sharing Christ with the world, because hospitality is love in action, because God desires to work through us, to move through us, to enlist help as co-workers in his great plan. As the virgin Mary was used to bring God's favour and anointing to those she encounters, he uses Mary to go to Elizabeth, the unborn John and Zechariah, making God to be literally with the two women, to be truly in their presence and remain with them in the second person of the blessed trinity, the Holy Spirit. As Mary received Christ through the message of an angel, she shared Christ and when this happens, God visits the world. When God visits the world, God receives the world to himself and it becomes a moment of divine hospitality. When Christians visit the poor, they show them hospitality and this hospitality gives them the feeling that God loves them, cares for them and is keen to do something about their plight.

A'Bear (2016:5-7) states that four groups are important to minister to the poor, namely the individual people, the family, the church and the state. God sees these groups as interrelated on a continuum from individuals (reborn individuals) through the family, the church and ultimately the state or the body politic. The individual in terms of John 3:7, is personally responsible for choosing to respond to Jesus through faith and repentance. In turn, the individual receives forgiveness, imputed righteousness, new life in Christ and eternity with him at the end of his life. The obligation of individuals is to choose to follow the leading Holy Spirit, allowing his or her life to be changed from one degree of glory to the next. The gospel clearly demands sacrificial responses from individuals, although Christians cannot do it alone, as the family, a church or the state may be better equipped to be engaged. Individuals may offer material assistance or the family as once off events or over longer periods of time, through relationships with the poor.

When an individual member gives in a myriad of ways to an individual or a family, it will be more rewarding than throwing a coin to a homeless child while being stopped at a traffic light. A family that develops hearts for the poor on the other hand and inculcates such a heart to its children can enjoy a hugely rewarding experience. Some families are taking care of the poor financially,

some through acts of service through prayer. When the family expresses the gospel's heart of love for poor families, the impact is multiplied. The body of believers (the church) has a corporate witness that goes further than what is achievable by people in isolation which is true for families too. Acts 16:40 relates that when the disciples were discharged from prison, Lydia hosted them and was able to host those who were poorer than herself in her family and home. The church can also be involved in many different ways to minister to the poor. There must always be evangelism because that is the means of addressing the primary spiritual causes of poverty. However, the church, depending upon its calling, conviction and budgeting of resources, may be involved in different levels of engagement with the poor, depending upon their calling. Church leadership has a first responsibility for the church family. The state, although not a Christian entity, depending on its constitution and its available resources, will address the needs of the poor in many different ways. The state may have many good intentions but may also harm the poor through disempowering them. The state in South Africa has created, through the array of social grants, a generation that does not have to work to survive, instead of creating an enabling environment in which the maximum number of people (poor or not) are able to engage in productive pursuits which meet their own needs, as well as contribute to the state fiscus.

According to Janse van Rensburg and Breed (2011:1-2) it is natural that the themes of pastoral care and poverty alleviation should belong together, although this is not always the case. Quoting Armet, a conclusion is made that evangelical focus on saving souls has been largely irrelevant amidst horrendous social ills, this happening when the immediate needs created by poverty are overlooked on one hand, while on the other hand it is true that the poor are often helped with acts of benevolence whilst the pastoral care for the poor barely exists. While pastoral care processes predominantly consist of prayer and Scripture reading, true pastoral care should be a holistic involvement with the person in all his or her spiritual and physical needs. The challenge that can be posed to the holistic care of the poor is lack of knowledge, technical skills or motivation on the side of the person who should provide pastoral care. While pressure is mounting for the church to play its part in addressing poverty in a more structured and permanent manner, in South Africa, in 1994, the subsidies provided by the Department of Social Development to Non-Governmental Organisations (NGOs) gradually decreased. The reason for the decrease being that the NGOs are independent contractors that have to operate according to their constitutions.

This point was however repudiated by the Free State High Court in 2009 by Judge Fouché Jordaan when he ruled that equity and sustainability are principles imbedded in the South African constitution. As pastoral care to the poor requires a long-term approaching of caring and counselling, it needs a three-pronged approach. Pastoral care must be accompanied by a

structured plan and benevolence where possible, including the utilisation of different models and approaches to address the many complicated issues as well as combined efforts of all local churches and institutions. Another approach is that pastoral care to the poor requires professional skills to provide a holistic approach in order to maximise its effectiveness. In this regard, the knowledge and experience of the local governments and individuals are indispensable. The last approach is that of the hermeneutic approach. In order to understand the context of poverty, we need to interact with poor people and communities and listen in order to understand their needs so that we should respond appropriately to their needs (Janse van Rensburg & Breed, 2011:1-2).

According to Myers (2017:69-70,106) the church, like God who delivered the Israelites from bondage in Egypt and the challenge of Jesus to his disciples to tell him who they thought he was in the Gospel according to Mark 8:29, the church has a significant role to play in liberating the poor spiritually, socio-politically and psychologically by freeing them from poverty and invite them into a covenant with an ethical God who also belongs to the poor as well. He also says the church should liberate the poor from socio-political principles by moving them from the injustice of those who play gods over them by exploiting them and move them towards a just society from dependence on the rich to independence economically. He further says the poor should be moved from oppression in the land of their exploiters to freedom and productivity in using God's gifts inherent in them to be productive in the free economy that will help them to care for their own children, rather than to depend on the hand-outs given to them. He finally says the poor must be psychologically liberated from self-understanding as beggars to discover the new understanding that with God's help, they can become God's people, a great nation. On the other hand, as Jesus challenged his disciples on who they said Jesus is, the church has a responsibility to challenge the people about the real identity of the poor instead of the perverted understanding of who the poor are. Like other disciples who saw Jesus as Elijah, others as one of the prophets, the church must remove the misconceptions of people and a mistaken identity of how they see the poor, are as they are instead of often referring to them as lazy, uncultured, backward, dirty, stupid, good for nothing and hopeless. The church has an obligation to show the poor that they are also loved by God, because they have been created in the image of God.

According to Crabtree (2005:188-189), it is sad to be a beggar, whether in ancient Palestine or modern South Africa because there is something wrong about a person being driven to beg for his or daily bread because this is tragic. Begging day after day ultimately destroys the last trace of pride and human dignity a person has. With Bartimaeus as indicated in the Gospel according to Mark 10:46-52, there was a compounded tragedy not only as a victim of abject poverty but also the tragedy of his blindness.

While Bartimaeus sat there, leading his usual life of begging from the passers-by, he hears that Jesus is passing and then rose and came to Jesus in the joy and ecstasy of the moment and as he is before Jesus, he asks Bartimaeus as to what he (Jesus) should do for him and Bartimaeus responds by saying he wishes that his sight be restored. Jesus restored his sight and Bartimaeus followed Jesus. There are four lessons that we can learn from this parable of Bartimaeus and his encounter with Jesus. A first lesson is that although the multitudes tried to deter Bartimaeus from having his space to express his suffering, Jesus became compassionate and called him to come and the multitudes were silent. A second lesson we learn from this parable is that although Jesus knows what Bartimaeus needs, he established from him whether what he knew about Bartimaeus is really what he needs and after Jesus has established from the blind man what he needs, he meets his need. A third lesson is that after Jesus restored his blindness, Bartimaeus volitionally follows Jesus although he did not invite him to follow him. The Anglican churches of the diocese of Matlosane should also follow the example of Jesus, by finding out what the felt needs of the poor are, before they can meet these needs holistically

5.4.2   The calling of all church members to the ministry to the poor

According to Foley (1995:28), Incumbents as Priests in the various Parishes are called to the service of Christ in the communities in which they serve. As disciples called by God, their free personal call does not come from the church but from Jesus, their focal point being based on Christ's life himself. The vocation to discipleship means a radical break from the values of this world to embrace the values of the kingdom of God. Incumbents as disciples, are called as a community, to seek unity through their love for one another in the community. When there is love and unity in the community through intervention, the incumbents will then be sent forth into the world for ministry and mission. The incumbents in the various Parishes can unfortunately not be in a position to accomplish their ministry and mission alone, but with Christians in the Parish. 1 Peter 2:9 says incumbents and Christians are chosen people, a royal priesthood, a holy nation, a people belong to God, that they may declare the praises of him who called them out of darkness into his wonderful light. According to Heward-Mills (2007:16-18) the call of the incumbent and Christians is a call for the ministry of many, not only the Incumbents and both incumbents and Christians are called to bear fruits in their ministry to people.

The ministry is given in order to perfect the saints, to grow the kingdom of God among his people and to edify the body of Christ, the church. When the Incumbent and Christians give themselves into this ministry as they are called, they must respond to this calling and they are expected to give their lives to Christ through being born anew.

The ministry also wants those who are called to the service of Christ to know those they are ministering to and the problems and challenges they face in their daily lives, so that they can minister holistically to them. The calling also expects that those who are called to the ministry, be it medical doctors; lawyers, business people, teachers, nurses and other professionals, to bear much fruit so that when they pray to Christ, he will hear their prayers. There are reasons why both the incumbents and Christians in the Parish should do the work of ministry jointly. The first reason according to 1 Timothy 3:1 to be in God's ministry, is the desire to do God's work. It is only after people have shown desire to minister that they will have to be proved to be of honourable reputation or character. The second reason is that people who desire to serve in God's ministry, must be teachable because they can use their knowledge to minister to others. The third reason is that when people enter into the ministry, they must be intended to change the lives of others, not their own lives and those of their next of kin. It is only when they change people's lives for the better that people will gather around them, as they shall turn into the living water to other people. The third reason is that they should be aware that when they cannot minister to others, God's people will be scattered and become victims as sheep to wild animals as clearly stated in Ezekiel 34:5. Without the ministry, people of God will be ravaged by poverty, hunger and homelessness. The fourth reason is that those who have been called to ministry, cannot find themselves comfort within the four walls of the church; preach wonderful sermons from the pulpit and serve by sitting on the pews on Sundays; but fulfil the great commission, as they are commissioned to go out and make disciples. Going to the periphery where the people of God are hurting is their true calling. The fifth reason is that those who are called to ministry do not that much pay attention to their earthly qualifications the very material wealth only, but must strive for spiritual blessings as well. The seventh reason is that those who come into the ministry, must know that people hunger for the truth, over and above their physical and psychological needs which must be met by those in the ministry, without which they will easily be betrayed into crime activities. The ninth reason is that those who come into ministry to others must ensure that people are visited where they live, where they grapple with every day challenges to survive to strengthen them, because such visits form part of a powerful ministry. Visits to areas where people live, are better than telephone calls and preaching in the church because the poor come to realise that they have not been forgotten, they need to know that those who minister to them, know where they live as this helps the ministers to better understand the situations in which they find themselves, rather than theorising about such situations (Heward-Mills, (2007:16-18). Holistic poverty alleviation expects those who minister to others to know and understand their real problems.

It is in the context of understanding the circumstances people live, that Anglicans at the end of every service in terms of the ACSA (1989:129) offer themselves as a living sacrifice to go out

into the world, to live and work, to the glory of God and to be commissioned to go in peace to love and serve the Lord.

The church through its ministries, has a role to play in taking care of the poor as God is a God who cares for his creation. According to Heward-Mills (2007:38) the church cannot expect those who minister to the poor to bear much fruit if they are not properly trained for the task. It is through training of its ministers that the church can be able to harvest seasoned ministers as they will turn into pastoral carers to the poor through training all people who participate in the ministry to the poor. It is through training that all those who are engaged and participate in the ministry of the poor that they will fulfil the great commission. Through relating to the poor in the community, the church shows that at heart, the ministers have a deep love for the poor and as a result, they cannot dissociate themselves from the problems and challenges the poor experience. This is because the burdens of the poor are the burdens of the minister which he shares with them. When God wants to use a minister to minister to his people, specifically to the poor, God expects the ministers to share the burden of his divine call upon his or her life. Failure to share the burden of the poor, God's people, collapses one's ministry. When ministers fail to share the burden of the poor in society, the church does not grow further. The other responsibility of the ministers is to ensure that the poor are incorporated in all sections of the church as this will help the growth of God's kingdom. In its midst, the church must have young and old; male and female; educated and uneducated; and wealthy and the poor. The church is expected to ensure stewardship of those who are abled for those who have no means because people in the different categories mentioned, together form the body of Christ, the church. These people in the various categories mentioned, must share the burden as well, as through their talents, time and treasures can minister to others (Heward-Mills, 2007:38).

In chapter 3 it was indicated how young people are faced with high failure rates, drop-out rates because of failure to use proper study methods. Even if the church does not have money to establish schools where quality education to the poor who cannot find it in some of the public school, the Parishes, through parishioners, can play a significant role in assisting learners and students to excel in their education. With many professionals and academia found in the church, these professionals and academia can utilise their talents and time to uplift young people who may be at the risk of failure.

According to Foster (2015:7-9) with poverty on the rise in communities and the rising violence many youth face, the youth today faces an upside battle to fulfil their potential.

Research data (Foster, 2015) shows that youth from under-resourced and low-income communities, statistically achieve far less education and caring capacity than their affluent peers.

The gap results not only from the effects of poverty, race, family stress and neighbourhood crime, but lack of adequate resources and learning opportunities both inside and outside of the classroom. In order to ensure that the youth and their families which face deprivation get the support system they need to help foster the skills they need to survive in school and life, the students need role models, educational resources and experience and providing them with social skills. On the need of role models, it is when parents in under-resourced families have strong one-to-one relationships with caring, responsible adult mentors for their children, to change their children's lives for better for ever. When these children have support from someone who believes in them, listens to them and models positive behaviour, children begin to make better choices, changing the course of their future.(Foster, 2015) Through support on educational resources and experiences, children from under-resourced communities lack access to educational and enrichment experiences outside school premises, critical to their development as they are. These resources include lack of spaces to study, lack of materials to complete their homework or guidance on how to complete their assignments successfully. The final support is in the form of providing children with social skills development. Studies (Foster, 2015) show that children do not only need cognitive development, but also critical social and emotional skills or what is known as the twenty-first century skills, skills like self-management, self-awareness and social awareness, which are necessary for students to fully benefit from their education and succeed in many areas of life. Lack of these skills has led many of the students who go to Colleges, Universities of Technology and Universities to lead a lavish life, forgetting why they went to such institutions and forgetting that their education is the only tool they can use to escape the hovels of poverty (Foster, 2015). According to Dayimani (2018:8) the challenge of socialisation is a reality among many young people. In less than two hours after the erroneous transfer of R14 million into a student's account by the National Student Financial Scheme (NSFAS) due to a system error, the student had already spent twenty-thousand rand on prohibited items such as cigarettes and alcohol. A total of R818 469 was spent between 1 June 2017 and August 14 in 2017. A total amount of R286 108, being spent on NSFAS prohibited items like alcohol, cigarettes, electrical appliances, bedding, airtime, gift cards, toys and microwaves (Dayimani, 2018:8). The student also changed her media account and published pictures of herself showing the huge sum, knowing well that she was entitled to only R1 400.00 for food allowance.

The amount she received was incorrect, did not belong to her and she was not entitled to spend it. The student also failed to report the error but went on to spend the money (Dayimani, 2018).

This is but one example of a lavish life many of the students who do not have social skills experience, leading to them not being able to complete their studies, subsequently widening the poverty cycle in their families.

According to Govender (2018:18) lecturers at the Witwatersrand University quietly inspired black women to become academics, something that the professionals and the academics in the Anglican Church congregants can take a cue from and help learners who are struggling in their studies both in schools and institutions of higher education and training. According to Govender (2018) these lecturers took it upon themselves to identify, mentor, train and provide resources to young women who wish to join the academia. This initiative was encouraged by the lecturers who from their experience as students, found it not easy because they did not have mentors making and thought to be different by availing themselves as mentors to others, as they did not wish the young women to go through the experience of lacking mentors during their years of study. Their mentorship bore fruits as students they mentored became employed after graduating at various institutions. Opportunities were also created for the students to publish articles in academic journals, to write conference papers and to organise writing retreats. The conclusion that can be made in this regard is that the professionals and academia in the Anglican Church should not only pride themselves of the talents they have, but should go further to use these talents to empower those in the church to achieve in the studies. These professionals and academia should make learners and students their own burden and assist them to achieve maximum academic excellence by providing support to them in their studies. By so doing, professionals and the academia will be carrying out what Jesus in John 21:15 calls feeding the sheep instead of fleecing the sheep. This will denote a continued action of feeding and caring for animals. By describing his people as lambs, Jesus was emphasising the nature of the immaturity and vulnerability; and the need to tend and care for the sheep. It is the same with the young people who come from poor families. If not supported, they may be exposed to exploitation by the unscrupulous in society as they may pry on their immaturity and vulnerability. As Psalm 23 says, through the support of the professionals and academia, young people in the community can be led to green pastures by assisting them to achieve in their studies and finding employment or create jobs for themselves and others. In this way, the church will leave an indelible legacy. The church must be transformational rather than being transactional, by not only see young people as the source of future financial source only, but to transform the young people so that they can enjoy the kingdom of God in the community they live in.

The church has the responsibility of outreach in the community it serves as a way of fulfilling the Great Commission. When getting involved in outreach, the church must know seven factors which according to Rainer (2018:2-5) can have a negative impact on its outreach.

First, seeing outreach programmes as an end in them, but fail to consider other needs of the poor beyond what they have provided because needs differ, thus considering poverty alleviation in a holistic way.

Second, churches become involved only when the poor become its members, rather than addressing the programme as an issue of outward focus. Third, outreach programmes are not done as a natural overflow of our lives for the Lord, by sharing the love of Christ for the poor. Fourth, outreach being seen as someone's responsibility rather than the responsibility of all Christians. Fifth, failure of the church to make Christians aware that sharing the love of Christ as a vital part of spiritual growth; instead of being a check list among the church's other obligations. Sixth, outreach programmes being done as an excuse for people to obscure other responsibilities, members making it an option. Seventh, members putting the responsibility of outreach programmes on the institution instead of all members and church organisations (Rainer, 2018).

5.4.3   The congregations' stewardship role in caring for the poor in the community

According to Hall (1990:22-25) a steward in the Old Testament occupies a trusted position *vis-a-vis* the owner, usually of royalty, with a close identification of interest. A steward is not the master, the owner, but is strictly accountable to his Lord and will be replaced if his attitude and actions are not consistent with the wishes and interests of his Lord. In the New Testament, as stewards, the disciples are responsible for feeding, sheltering, protecting the flock against thieves. When we face the Lord our God as stewards in the body of Christ, the Lord will not ask us to count up the church offerings we gave, but will challenge us, as he has put us in one of the greatest times of history where his people suffer poverty, in a country with great wealth, with a good education, wonderful spouses and children, well-paying jobs, talent and beautiful places to live; global flight travelling and talented pilots, good health, leadership positions to lead his people, and strength to build beautiful monuments called churches and rectories while we were not worthy of these privileges. The Lord will ask us what we did with all these free blessings to love his people to impact on their lives like Jesus did, to grow his kingdom. As Christians we are challenged to pour our ministry's emphasis where God's ministry is, on the frontline through our stewardship. To this end, the apostle Paul in his letter to 2 Corinthians 8:7, says God's word directs us to excel in the grace of giving and in 2 Corinthians 9, he says God instructs us to seek every opportunity to be generous in our giving. The message that must go to the parishioners, leaders of the various organisations in the church is that organisations are not in Scripture and for the church to be able to feed the hungry, clothe the naked, care for the poor, orphans and widows in society, is to share good news through the church, because this is in the Bible Scripture. God is more concerned with how we lead our lives, how we invest our lives in the

frontline ministry, because we will be accountable for our stewardship generosity as related to God's people and care for them in the communities in which we serve as the apostle Paul says in Philippians 4:17. As Christians, our main calling is to share the gospel and connect people to God's work (Bible, 1996).

The reason why people are not good stewards is the fact that they are not aware that what they have in their possession is not actually theirs but belongs to God, but has been entrusted to their care to be faithful stewards. Fooshee (2018:5-8) indicates that due to failure to be good stewards, people mash cans, crunch bottles, shred newspapers and magazines to further the cause of modern ecology to preserve the nation's natural resources. Fooshee (2018) says it is unfortunate that the same people who recycle cans, bottles or papers, are not aware that the poor personally need to be rehabilitated because they have been mashed, crushed or shredded by the miseries of indebtedness and poor financial management, because their full spectrum of their financial woes that helplessly trap them in a society, keep them victimised by credit cards due to the syndrome of buy-now-pay later. This warrants that the poor be rehabilitated from indebtedness to help them move out of debt that keeps them trapped in poverty.

The second part of this chapter will look into the role of members of the guilds of the Anglican Church in activating and sustaining the care for the poor by congregations.

5.5 Church Guilds' members in Anglican congregations can alleviate poverty, following the example of their patron Saints

The Anglican Church of Southern Africa (2017: 11-12) recognises several organisations or guilds where different members can be able to serve God, these organisations were named after patron Saints who have a specific history in the church. According to Van Ommen (2017:12-13) many people struggle with finding a place for their grief and sorrow in church. A number of theologians who study suffering and lament as an expression of suffering, testify to the limited space for suffering and lament as an expression of suffering in liturgy and community of believers as the church did not provide the space to express their grief and struggle. The church as a matter of fact, has rich tradition and resources to address suffering in its pastoral care, its community of believers and its worship.

The indication by Van Ommen (2017) is a clarion call to different church organisations that each church organisations should provide members who struggle the space to grief and show their sorrow, so that they can be attended to. Through the different church organisations, the Anglican Church offers several spaces where church members can be given to express their suffering so that the church can provide for the needs of various organisations' members in a holistic way.

5.5.1 Mothers' Union (MU) Guild and its Patron Saint, the Virgin Mary

The Mothers' Union (MU) is a worldwide organisation for women. According to Berinai (2012:185-187) Christians, including members of the MU are commanded to love God and to love their neighbours. Through the love of God and neighbour, Anglican women are afforded an opportunity to witness, love, care, support and share concern for women of other faiths so as to express and share the first and second commandment in the Bible. Anglican women are expected to witness to non-Christian women, specifically to the battered wives, sexually abused women, single mothers, abandoned children, elderly and lonely women, ill-treated foreign domestic workers and victims of human trafficking by offering them psychologically and social support as well as advocacy to ways of showing solidarity and offering unconditional friendship, care and encouragement. Anglican women should do this through sharing their Christian love to restore lives of women and restore them to regain feelings of self-worth and dignity. Accordingly, ministries of healing, hospitality and economic empowerment are major ways in which Anglican women can witness to others and reflect the ministries of peace and reconciliation. There are various ways in which Anglican women can witness to other women. First, awareness of challenges to a wider and deeper understanding of Christian witness, by seeing nation building as an area in which God is at work through the Holy Spirit and thus come out of their comfort zones and exercise a more caring attitude toward issues of national interest and take their rightful place as the salt and light in the pluralistic society. Second, ensure church unity by speaking in one voice rather than a host of voices from divided churches. Anglican women as a result must be united and work with other Christian women across denominations. Third, be aware and learn new approaches to and strategies for witnessing by cooperating with other women for the common good in addressing issues such as social ills, moral decadence, social and communal injustices. This will help Anglican women to witness Christ more confidently through daily encounter and interaction with neighbours in workplaces and in the public sphere. Fourth, Anglican women should formulate a contextualised and relevant theology of religions to witness a multi-religious context. Fifth, actively live the second commandment of loving neighbour as self as a tender and yet powerful way to extend and build friendship and live out the love of Jesus for others through being friendly and courteous to their needs, as this will make them seize any opportunity for witnessing through word and deeds. Sixth, praying for non-Christians across the globe, who are in turmoil as a way of witnessing Christ in a suffering world.

Anglican women need to create awareness and promote prayers for non-Christian women and to pray for the Anglican women to open up their hearts to their non-Christian neighbours and to be a blessing to them in practical and concrete ways; pray for more divine encounters to occur among the non-Christians as stated in the book of Acts 10:17-48; pray to be courageous

Christians while extending the hand of fellowship and assistance to new people and new believers. Anglican women are challenged by Jesus' statement according to Matthew 24:14 when he says the gospel of the Kingdom will be preached in all the world as a witness to all nations and then the age will come. Anglican women are blessed to be in a multi-ethnic, multi-cultural and multi-religious society because this provides a glimpse of all the world and all nations (Bible, 1996).

According to Moyse (2012:117-119) the MU thinking in its worship and service must be shaped by the five marks of the Anglican mission which calls all Christians to live like Christ in concern for the poor, the weak, the oppressed and to uphold the integrity of creation. The MU is also urged to pray and work to overcome structures and systems that perpetuate poverty, oppression and environmental degradation. This calls for the MU to view its mission in the context of equality, justice, peace, poverty eradication, economic and social justice. The MU's drive to integrate Christian faith and transformation has led to a flourishing HIV and AIDS education; the creation of the Literacy and Development programme which tremendously improved the literacy and numeracy and the Financial education programme to enable the formation of savings groups and teaching of business skills to many poor women. This could happen because of the commitment of funding that predominantly came from members of the MU and its members. The Action and Outreach unit became an umbrella for social justice issues, campaigns and projects wherever the MU is active. The conclusion that the researcher makes from Berinai (2012) and Moyse (2012) is that the different church organisations in the Diocese have a significant role to play in alleviating poverty, rather than looking at the Parishes alone, to address the alleviation of poverty.

5.5.1.1 The humble beginning of the Virgin Mary in poverty as encouragement to poor women

According to Sri (2013:14-19), the Virgin Mary came from what he calls the nowhere Nazareth, as she dwelt in a city of Galilee named Nazareth, a most unlikely place for the messianic era to begin. Jews who stayed in Nazareth were not always held in high esteem by their counterparts in Jerusalem and Judea as stated in John 1:46 and 7:52, because of the many foreign people who had long dwelt in Galilee as Matthew 4:15-16 states, and the region's distance from the holy city of Jerusalem.

Nazareth was a small, secluded agricultural village in Galilee, with only about two hundred to five hundred inhabitants in Mary's days and was not located along any major route. Nathaniel's famous say of questioning whether there is anything good that can come out of Nazareth in John 1:46, illustrates how at least some Jews looked down upon Nazareth. Mary was an unknown

young woman, holding no official position and apparently going about her ordinary daily life in the insignificant village of Nazareth when the angel Gabriel spoke to her, yet the angel spoke to Mary intimately with no one else around. God decides to choose from among all people in the first-century Judaism, not a woman from the Jewish aristocracy, nor the daughter of a chief priest in Jerusalem, nor the wife of a famous lawyer, scribe or Pharisee; but an unknown virgin called Mary from the lowly village of Nazareth and asks her to become the mother of Israel's long awaited Messiah-King. The virgin Mary did not just submit to God's plan, she longed to fulfil God's plan, made it her own and she served the Lord not out of duty, but she served God motivated by her love for him. The Virgin Mary states in her song called the *Magnificat* that the Lord has raised up the lowly.

5.5.1.2   How the Virgin Mary influenced the lives of others who were poor

According to Bossert (2015:8-14) the Virgin Mary received nine gifts from her visitation, with focus to four in this study, of courage, readiness, humility, hospitality. Due to her courage, the Virgin Mary set off for Elizabeth's home utterly alone, her only protection being God of the Shema, firmly fixed in her mind, on her lips and in her heart. The Virgin Mary did not have any insurance or a high performing car; she did not have a wallet full of money and credit cards; she did not have any escort of blue light vehicles to secure her safety. She simply had faith and a whole lot of courage to travel from Nazareth and the Judean village of Ein Kerem where Elizabeth and Zechariah lived. On her readiness, the Virgin Mary does not delay or loiter when she heard what she must do. As God had revealed himself to her, she was then prompted to share the gift with another and she goes out on a first mission in the hills of Judea, to share the gospel story with Elizabeth and Zechariah, thus acting on what she had received. Due to her humility, the Virgin Mary does not cling to her plans but submits to God's plan. She emptied herself of her own thoughts and desires about her future, contemplating only on God's abundant mercy. When the Virgin Mary looked at the possible ramifications of being ostracised by her community or being put to death by stoning, she took a risk, and embraced God's plan. Mary recognised the blessing even if it required her to lay down her own life. Due to the Virgin Mary's hospitality, she became prepared to share Christ with the world, because hospitality is love in action. The Virgin Mary leaves the safety and comfort of her home in order to share Christ with Elizabeth, Zechariah and a yet-unborn John the Baptist.

According to Olusola and Temitope (2018:3-17) the Magnificat, also known as the Virgin Mary's song, has been interpreted to speak of three of the resolutions of God namely the moral, socio-political and economic revolutions. The word Magnificat originates from the Latin word *Mag-nifi-kant*, meaning to magnify and praise God's covenant faithfulness. The song of the Virgin Mary of the divine victory over the powerful becomes a song of warning, instructions and hope which

members of the MU should take cue from, as it is a message of good governance that is value-based to ensure that the voices of the poor in society and communities are heard in whatever decisions its leaders make. The leaders in the MU need to understand what it is to be human if the poorest of the poor in society are to find a way out of the current predicaments of poverty, need and vulnerability. In terms of the Lucan disposition to the poor, the marginalised, the downtrodden, the song of the Virgin Mary shows that God cares for the lowly, poor and the powerless. To glorify (*Megalunei)* God, means to articulate his greatness for the reversal where the lowly groups are defended by God while the arrogant end up being losers. The greatest aspect that the leaders in the MU should note from the Virgin Mary's song is that though she was greatly blessed by God, she did not slip into the sin of pride nor did she think that she was a favourite of God, instead, she knew that it was out of God's mercy (in Hebrew *hesed*) and in Greek (*Kyrie elesion*) because while she was a nobody, poor, obscure, unknown, insignificant, of little purpose and meaning in life, God chose the last person to demonstrate his mercy and power. In this song, the Virgin Mary shows that God reverses the order of things that has been prevailing, by showing favour to the less privileged and scattering the proud. The Virgin Mary's song says God has filled the hungry with good things but the rich he has sent away empty. The rich in the context of the song refers to those who have earthly riches who are hoarded for their avarice for refusing to acknowledge their spiritual poverty. The MU leaders can learn seven lessons from the Virgin Mary's song. First, while leaders have been blessed to be elected into positions of leadership because they did not have rights to be in the positions, but found God's mercy, they must be aware that masses of their members are struggling, dying and fighting to survive the adverse effects of poverty. Second, while in the positions of leadership, this should not lead them to the accumulation of power and wealth at the expense of others who are suffering rampant poverty, because if they do, God still has power to reverse the order in favour of the oppressed. Third, while in positions of leadership, they should not develop pride and turn themselves into semi-gods that should be worshiped, thus obscuring members to magnify God. Fourthly, leaders should not be insensitive to the yearnings of the members and deaf to their cry of desperation.

Fifth, leaders should not be involved in gross mismanagement of financial resources. Sixth, leaders should know that if they ever show pride for occupying the positions they occupy and start looking down on the ordinary members, they will be scattered in the plans of their hearts as the rights of the members for their needs to be met by their leaders, are the responsibilities of the leaders towards the needy, less privileged and oppressed. Seventh, leaders should at all times be morally upright and place themselves completely at the disposal of God's initiatives (Olusola & Temitope, 2018:3-17).

5.5.1.3 What the MU Guild members glean from the example of the Virgin Mary in ministering to the poor in Anglican congregations

In ministering to the poor, the MU can take cue from Mary by having courage to defend the poor in the community, the very people who are on the periphery, even when the MU members may risk their own lives by identifying with the poor. Through the Virgin Mary's readiness, the MU members can be prepared to go to the places where others are afraid to dare go to do what God wants them to do, because the spirit of readiness is speaking to their hearts to do God's will amongst the poor in their communities. The humility that was in the Virgin Mary must be in MU members, as they must follow their Patron saint. Members of the MU should not cling to their positions which they atrophy themselves in, but like Mary did, sacrifice their will for the will of God who is always on the side of the poor. Like Mary who was full of hospitality, she moved into action, by sharing Jesus with Elizabeth, Zechariah and the yet-unborn John. In moving in the footsteps of their Patron saint, the MU members must leave their comfort zone and share Jesus with the poor who wish to hear the good news that they are loved by Jesus, despite their circumstances of poverty and need (Olusola and Temitope, 2018).

According to the MU Constitution (2017:3) its fifth objective is to help those whose family life has met with adversity. It does this through establishing support, financially or otherwise on terms it will think fit.

5.5.2 Anglican Women's Fellowship (AWF) Guild members and their Patron Saints (Sts) Mary Magdalene and Martha

The Anglican Women's Fellowship (AWF) is another church organisation in the Anglican Diocese of Matlosane. The organisation has as its patron saints Mary and Martha.

Concluding his address to the AWF conference, Makgoba (2010:1-2) challenged the members of the organisation as to which kind of legacy the organisation would leave with regard to public advocacy in relation to poverty, health, especially HIV and AIDS in a practical way.

The organisation members were asked what lasting difference could be made in the healing of gender relations in the form of partnering with Brothers of SSM House in some project, sponsoring a farm in a Parish that would produce food for the poor; channelling assistance through Hope Africa; buy seeds, fertilisers, hire a tractor once or twice a year in order to help the poor in meeting their nutritional needs of those who are poor in society. Such a visible sign of commitment can also be an effective form of public advocacy, to challenge others to go and do likewise, instead of passing by the other side, using the words of Jesus in the parable of the Good Samaritan and what it means to love our neighbours as ourselves. According to Buthelezi

(2010:8-10) a graduate student on Poverty and Development Course (PDC) at the Anglican College of Transfiguration, the church should not only spiritualise things but become practical when it comes to poverty alleviation. The church should not only challenge poverty from the pulpit only, but to do what is called practice what one teaches. In order to make the preaching practical, Buthelezi (2010) sourced funds through drawing business and funding plans to run projects of soup kitchens, a crèche, poultry, pottery, vegetable garden and sewing. Two hundred people benefited from the project and while the people involved did not have skills and experiences they were able to provide for their families with the little stipend they get from their hard work in the projects, benefiting hundred and fifty people from different denominations who at least receive a meal a day from the soup kitchen.

Wright (2016:3-4) articulates that Martha was not worried about the condition of her house but openly invited Jesus and showed and showed him the kind of hospitality that threw the door wide open and served the best meal she had. Wright (2016) says members of the AWF and Christians as a whole can learn five lessons from Mary and Martha that can be put into practice in their everyday lives in the communities where they live. First, true hospitality in a style. Welcoming Jesus into their home, the two sisters showed the gift of sharing because welcoming others, whether the place is pristine and decorated to perfection or not, because true hospitality wraps a person up in a grace hug and makes those who have been welcomed feel special. Members of the AWF and the whole Christian community can take cue from the two sisters by opening their homes and hearts to their neighbours who are poor, to the poor who sit in the pews on Sunday during the services and anyone who is in need in one way or another and cement a new relationship that will make them feel special and loved despite their current status of poverty. Second, anxiety and discontent that are caused by comparison. While Martha is busy in the kitchen preparing sumptuous meals, her sister Mary is seated at the feet of Jesus, not helping Martha to prepare the meals for the guests. This action by Mary brings discontent to Martha and she starts to confront Jesus by comparing herself with Mary.

The lesson here is that members of the AWF and Christians as a whole is that they don't have to compare themselves with others in the community, particularly the divide between the rich and the poor; but should see everybody, rich or poor as created in the image of God. When people start to compare themselves to others, their discontent steals their joy. Third, in all struggles Jesus is the best source to be consulted. When Martha gets disgruntled by the unfairness of Mary, she does not take law into her hands by putting Mary in her rightful place, she knows the One who is in a position to fix things and she requests Jesus to command her sister to go to the kitchen to help her in preparing the meals. The members of the AWF and the Christians as a whole can learn from this encounter that they cannot solve the problems they

encounter on their own without letting Jesus to know them through prayer so that he can be able to bring a tangible solution to whatever the challenges they have, even the challenge of alleviating poverty in society. Jesus has a solution to every situation that people face. Fourth, telling Jesus anything. When Martha confronts Jesus, Jesus does not rebuke her when she comes with her complaint but accepts her as she is and listens attentively to her tirade. This is a lesson to members of the AWF that Jesus is always keen and ready to listen to the plight of the poor without becoming irritated or offended when they come to him in the middle of their emotional upheaval because Jesus does not mind to hear the feelings of the poor and the concerns of those he loves and wants to save. Jesus is at all times a faithful friend, approachable, loving and eager to listen to the plight of all. Fifth, the path to true peace begins with Jesus. Jesus tells Martha that she is worried about many things but that Mary has chosen a good part which cannot be taken from her. Jesus also reminds Martha that what she needs to be concerned with, what she must focus on, what she should take preference on her mind is the right relationship with him. This lesson teaches the members of the AWF and Christians in general not to look at the various positions they occupy in the church or in society, the very positions that they could misuse to antagonise others, but look at every position as a position to serve Christ in others. Despite the trials and tribulations that people go through, these must not distract them from having Christ as the focus and as the centre of their lives (Wright, 2016:3-4).

5.5.3   Saint (St) Mary Magdalene Guild

This organisation is formed by members who are women of eighteen years and above. Powell (2018:3-4) presents this Mary not as a prostitute, not having anointed Jesus' feet, not married to Jesus and not to have written a fourth Gospel, but as a woman who is little known, whose name 'Magdalene' refers to a town near Tiberias in the present day Israel where she must have lived and grown up. Powell (2018) further articulates that in terms of the Gospel according to Luke 8, she is identified in a list of women who provided for Jesus and the disciples out of their resources,

the woman who was freed seven demons, a woman who loved Jesus deeply, a woman who was devoted to Jesus and came to his tomb very early in the morning. The members of this Mary's guild according to Powel (2018) can learn to love Jesus and teach the poor persistence like Mary Magdalene did, by staying at the crime scene where Jesus was buried without leaving the place. The members of the St Mary Magdalene guild can also share the good news that like Jesus resurrected from the dead, they will resurrect from their poverty at God's appointed time. The final lesson that the members of this guild can learn is that through their means, like Mary Magdalene did, they can serve the needs of the poor, like their patron Saint did, by providing for the needs of his ministry.

5.5.4   Saint (St) Agnes' Guild

The Guild comprises of members who are girls who have not yet reached the age of eighteen. The Guild has St Agnes as its patron Saint. According to Adrian (2002:1-8) Saint Agnes of Rome died around 304 Anno Domino (AD) after being martyred by stripping her of her clothing in the house of shame and was led away and the judge ordered a guard to sink his sword into the throat of the virgin. This took place because Agnes never accepted the proposal for marriage because she felt the only spouse, she would be attached to would be Jesus. According to Adrian (2002) the life of Agnes inspires young girls to be pure, as her name in Greek means *pure* and in Latin means *lamb*. According to Adrian (2002) the world has not radically changed since the times in which Agnes lived some twenty-one centuries ago because of greed, pride, impurity and thirst for power which stand armed against the kingdom of Christ, realised through the rise of immorality and crime, so alarming due to the weakening or to the complete loss of faith in God, the desertion of faith. Adrian (2002) says Phocus the prefect of Rome was won by Agnes' modest beauty and wanted to marry her, with promises of a brilliant union, presenting sumptuous ornaments and jewels before Agnes, but Agnes coldly refused his advances saying she was already the spouse of a Lover much more noble and powerful than Phocus, because she has vowed her fidelity and virginity to Christ.

In a prayer dedicated to Agnes a virgin of thirteen years Anon. (2018:1-3) says a prayer to protect young people of every place whose goodness and purity are threatened by the evils and impurities of this wicked world. This is to give them strength in temptation, help them to find true Christian friends to accompany them to follow the Lamb of God and find pastures in the body of Christ, the church, where they can discover a great joy (Anon., 2018:1-3). Manona (2017:4) chronicles the sad story of a pastor who made young girls who were victims to massage him with Vaseline before penetrating them without condoms while reciting a psalm afterwards, involving unsuspecting girls, some as young as thirteen years.

The pastor used older girls to identify and recruit young girls to join his circle of sexual entertainers, recruiting them to crusades and ordinary church services, recruiting vulnerable girls from homes without a father figure, from poor homes where money is needed. The pastor would then give these girls large amounts of money, these transactions made either in cash or through money transfer services from shops such as Shoprite. When these girls refuse to be sexually abused by the pastor, their benefits were withdrawn by the pastor (Manona, 2017:4).

The researcher can put forward several actions that the members of the Guild can take to their peers from poor families. First, that luring them with money is not to their advantage, but the selfish lust of those who want to exploit them because of their poverty. Like Agnes did, the

members of the Guild can encourage the girls from poor families to deny any gifts that lures them to immoral activities. Second, the members of the Guild can also encourage other girls from poor families that they can escape the poverty in their homes through focusing on education as education can make them to provide for their families to move them out of poverty. Third, members of the Guild can encourage the girls from the poor families to keep their purity by abstaining from sexual activities. Finally, through the Guild, members can help other young girls to come out of the closet when they have been sexually abused, so that the perpetrators of sexual abuse can be brought to book.

5.5.5 Saint (St) Bernard Mizeki Guild

Chawarika and Duncan (2018:1-10) present the historical background of the life of Bernard Mizeki. According to Chawarika and Duncan (2018) Bernard Mizeki was born on the 8 March 1891 in Mozambique and grew up in the village where he learned survival skills of his tribe, the Gwambeni people his first encounter with white people being with the Portuguese shop owner as a storekeeper. When he left for Cape Town at a tender age, a journey he financed by selling a horse, he was able to speak Portuguese fluently. While in Cape Town, he was able to find employment at the age of 12 to 14 years as a house servant and gardener at the home of an English family in Rondebosch while he was too young for employment. While he was at his tender age, Bernard Mizeki proved to be an exceptionally faithful, obedient and trusted servant. While in Cape Town, he met the Cowley Fathers at St Philip's, a religious community of dedicated men, where he became interested to know God. He enrolled at a night school and he loved school and made tremendous progress in Western education.

When he was allowed to join the Scripture class, he became quite different, listened with glowing eyes, drinking every word as if a world so far unimagined; came into existence before his spirit. When Bernard Mizeki was taught that God loves him, he responded that this was something he had not known because nobody had ever told him so, otherwise, if he had known, he could have done something for God, working for him and serving him because God is caring so much. He requested the Cowley brothers to tell God that he regrets that he did not do anything for him, because he did not know him at all. He was baptised at St Philip's chapel by Father Puller the Baroness and was confirmed by Bishop West Jones. On the date on which he was baptised, the first African martyrdoms were martyred. The researcher presents the following lessons that the members of St Bernard Mizeki can learn from their patron Saint. First, their family backgrounds and those of the poor in society, does not determine their future. Second, the members of the guild can learn from their patron Saint that they can learn survival skills that can help them to build a ladder that will take them out of the hovels of poverty they find themselves in, rather than only looking up to other people to bail them out. Third, members can learn the attributes of their

patron Saint of being exceptionally faithful in their stewardship role, obedient to all who are in authority in the church and to be trusted in using the resources God has entrusted to them to serve others in the community. Fourth, be faithful and committed to serve God, because God is caring to them, so that they can care for members of the community.

5.6   Pastoral care skills

Pastoral care cannot happen on its own, but needs specific skills which both the Parish Council members and the incumbents must acquire to provide it effectively. According to Dewar (2000:137-142) there are specific skills that an incumbent need to develop in order to offer effective pastoral care. The Incumbent in the first place should be the son and daughter of God, accepted by people and God and loved by them, however defaced he/she can be viewed by people through his own fault or the fault of others. Incumbents are loved in spite of everything as the parable of the loving father so beautifully expresses it in Luke 15:11-32. On the side of the incumbent, it requires the realism to know and acknowledge own faults and flaws; have humility and willingness to let go in God's presence and allow selves to be loved into being and selfhood and right-relatedness again. In the second phase is the movement out into action, generously risking the kind of way of not blaming God if things go wrong and not expecting God to bail us out by some sort of magic when we encounter the inevitable difficulties. The two phases are put succinctly in John 15:4, when Jesus tells his disciples to dwell in him as he dwells in them, because no branch can bear fruit by itself, but only if it remains united with the vine; because the disciples cannot bear fruit unless they remain united with Christ. Without that deep inner relatedness and indwelling, we cannot move outwards in love and give creative action simply because it is demanding. Without that backing of inward relatedness, it is not possible to stand the racket.

If the Incumbents try to live without this inward relatedness, they end up half-alive, anxiously conserving or aggressively striving. If the incumbents try to move out in their own strength, or simply because they feel they ought to, they will eventually burn out or be depressed. If on the other hand what the incumbents do is an overflowing of love and creativity and they do what they love to do anyway, there will be no limit to what they can do.

As the prophet Isaiah 40:30-31 says, young men may grow weary and faint, even in their prime they may stumble and fall; but those who look to the Lord will renew their strength, they will grow wings like eagles; they will run and not be weary, they will march on and never grow faint. When the incumbent becomes posted as a Parish minister, he does all kinds of mundane tasks. For the incumbent and Parish Council Members to fulfil their calling in the various Parishes, they need the following qualities as Parish leaders. First, they should be freeing and enabling, not

constricting and controlling. This requires that they should encourage people to take initiatives, doing so within the dictates of the Canon Law. It also requires that they should sit down like the tower-builder in Luke 14:28-30 and count costs. Second, they should be people through whom others can hear the gospel. In their roles as ordained and Laity, they represent the Church and the gospel both to the local community and to the local church and people outside the church expect them to be embodiments of the gospel, by living their personal calling and put in ordinary language what they believe. There is a need for the local church leaders not only to preach the gospels but to live it as well. Third, they must be people who listen. As leaders, they need to listen as the apostle James 1:19. In becoming quicker to listen, leaders will more truly embody the spirit of Christ. Fourth, they must tolerate differences in people. The leaders must realise differences but must accommodate different types of people in the Parish. Fifth, they should be able to tolerate dissidents. When the leaders get hurt by dissidents in the congregation, they should not try to neutralise or ostracize them, they should consider them as irritants which produce the pearls among them. Sixth, they should be able and willing to accept people's negative projections without retaliation. This will help leaders to work out their salvation. Seventh, they should be willing to ask for help and accept it when it is offered. The leaders should know that they cannot cope on their own and thus should ask for help. Eighth, they must be careful about confidentiality. If the leaders cannot be safe with confidential information, no one will feel safe with them or confide their troubles to them. Ninth, they should be willing to allow ourselves and others to fail. Leaders should allow others to take risks; provide a certain background of safety so that people can try things and be willing to accept the responsibility when things do not work out. Tenth, they should be capable both of action and inaction.

The leaders should strive doing and letting others to do, for being community and being alone, for togetherness and for differentiation, for standing alongside and standing apart. Eleventh, they should be people who are growing in their awareness of the negative side of their personalities. This requires leaders to allow themselves to be assessed by the people to see their dark sides. Twelfth, they must know that they are people who know that in the end the issue in an inner one. This requires leaders to allow their temptation to blame others to lead to some self-examination and ask what it is in them that blocks the realisation of the hopes and dreams the Parish had. Thirteenth, they must be people who can co-operate and work with others. This requires the leaders to work as a team rather than the Parish being the personal possession of individuals working in isolation. Fourteenth, they shall be able to see beyond the confines of their Parish and their own work. This requires the leaders in the Parish not to consider the Parish as something that everything revolves around, forgetting that people have all sorts of pressures and responsibilities and that these occupy most of their time and energy. Fifteenth, they must cultivate a sense of what is important and what is in the end not worth fighting about. This expects

leaders not to get it very easy to get caught up with pet loves or pet hates and to give them disproportionate emphasis but instead step back once in a year to review their aims in the Parish. Sixteenth, they should find it important to make it possible for them to step out of the leading role from time to time and sit in the congregation. This will assist the leaders to know that they are primarily lay persons, a member of *the Laos* (the people of God) and only secondarily the leaders and to view what goes on from that angle; and to prevent losing the capacity of worship. Seventeenth, they should be aware of substituting externally-validated power for the hard-won authority that is the result of faithful discipleship. This expects the leaders to work for the growth of the kingdom of God instead of building themselves or their empires (1 Corinthians 4:7). Eighteenth, they should be people who are themselves responding to God's double invitation. This requires leaders to live their personal calling, carry the weight of others' expectations and projects, to co-operate with the Parishioners and knowing that the parishioners have a better view of their leaders.

From the close study of different guilds and their patron Saints, it is clear that the church cannot be able to operate to address poverty alone without the support and involvement of guilds leaders and their members to address poverty in the community.

5.7 Proposed guidelines for congregations of the Anglican diocese of Matlosane on providing pastoral care to the poor

In order to provide guidelines for equipping incumbents and church council members with skills to provide effective pastoral care to the poor in society, chapter 2 and chapter 3 will be taken into consideration, focusing on the problem areas, the challenges faced by the poor due to poverty and possible activities and training programmes that can be implemented. Basic training is necessary in order to provide basic knowledge regarding the problem areas that the council and the incumbent may be facing in providing effective pastoral care to the poor in the communities, and adding activities that will be embarked on.

5.7.1 Proposed guidelines regarding the training of Anglican congregations to provide effective pastoral care to the poor

In regard to problem areas, the point of departure of the researcher as suggested by literature is that the reason for not implementing effective pastoral care is due to the fact that leaders in the church council lack knowledge. Training can ensure that church council members are oriented to effective pastoral care.

As the mission statement of the diocese of Matlosane denotes (diocese of Matlosane, 2010:1) the Diocese is committed to caring for the poor in the communities in which the diocese serves.

According to the First Parish of Waltham (2018:34-35) helping and caring for one another is central to the pastoral care ministry by providing training which will foster close relationships between the church and the poor in society with the purpose of meeting their spiritual, emotional and physical needs. The First Parish of Waltham (2018) states that the pastoral care team, should be comprised of pastoral visitors who will collaborate with the incumbent in the parish to provide emotional and spiritual support of the poor and their next of kin; the pastoral care mentors who provide seasonal guidance and support to members of the pastoral visits, with the following as their responsibilities: conducting home visits to families of the poor who struggle to cope with life; offering the poor the opportunity to express their concerns about poverty and how it negatively impacts on them in their everyday lives; maintenance of confidentiality of discussions where essential; making appropriate referrals for problems that are beyond the scope of the church where psychological support is needed or where assistance of social workers is needed; arranging for or providing instrumental acts of kindness when feasible and appropriate to the needs of the poor; keeping of records of contacts for the poor; and keeping the incumbent informed about the special needs of the poor and how the role that the church can play in that regard.

Janse van Rensburg (2010:7-8) states that poverty alleviation needs different approaches and stakeholders to be harmoniously involved and to ensure that policies on poverty alleviation must be geared at the benefit of those they intend to empower because if they cannot, such policies mean nothing as they cannot be a vehicle of improvement, thus becoming irrelevant. Janse van Rensburg (2010) says such policies should be directed towards empowerment; be revised from time to time instead of being left irrelevant or fragmented. According to Janse van Rensburg (2010) when conducting training for pastoral care teams the following should be taken into account. First, training should focus on wholeness healing by seeking the lost sheep in need. Second, take into cognisance the congregational context. Third, take place in the context of the eschatological hope. Fourth, create inner peace for the poor provided with support. According to Diocese of Chichester (2018:8-11), pastoral care is the responsibility of all Christians but the church must ensure that all people, both individuals and groups, must be equipped through training for this ministry, the training exploring both Biblical and theological underpinnings of pastoral care before moving on to develop knowledge of fundamental helping skills that are necessary for the participants to make them effective members of the pastoral care team in the local church. Diocese of Chichester (2018) mentions that the purpose of training is to prepare lay people and incumbents to help in the parish pastoral care by exploring theological basis of pastoral care by empowering them with a variety of helping skills. Diocese of Chichester (2018) presents the following structure of the training programme which the researcher has adopted as relevant:

- Introduction to training: Reflecting on life and Jesus' ministry.

- Interpersonal skills: Understanding communication with the poor.

- Interpersonal skills: Listening attentively to the poor to establish their needs.

- Interpersonal skills: Using helping skill.

- Establishing the needs of the poor.

- Sourcing funds for in come generating and self-support projects.

- Making pastoral visits

- Praying with the poor

- Making referrals

In order to make the training effective, diocese of Chichester (2018) suggests the following teaching and learning strategies during training:

- Trainer input by means of notes intended to inform and stimulate pastoral teams

- Trainee activities which should include discussions and group work, role play activities and reflection.

- Participants will be encouraged to keep a reflective learning journal throughout the training to complete short reflective tasks between sessions.

- Training materials will be designed to give as soft copies to participants.

Diocese of Chester (2018) defines a mentor as someone who accompanies a pastoral worker trainee during training to support the trainee by meeting him/her twice each term to provide a listening ear; encourage the trainee to talk about the training course and any personal learning or growth; prompt the trainee to apply learning in own situation; look at drafts of Parish projects in pastoral care to the poor and help the trainee to implement each section of the training; and to help the trainee to seek extra assistance if difficulties arise.

5.7.2 Discussion regarding activities and programmes

The introduction of desirable and relevant activities to the poor will help them to take an active role in improving their status. The activities that are presented are availed as a guideline. The

incumbent and the church council can develop their own programmes and activities (Myers, 2017).

5.8   Summary

This chapter explored the guidance of different researchers on the question how a congregation can pastorally care for the poor. The contribution that members of different guilds in the Anglican Church can contribute towards helping the poor was also explored. In the third place guidelines from different researchers were presented as a possible way for congregations to equip themselves for the task of helping the poor.

The researcher concluded that congregation members in the Anglican diocese of Matlosane should receive proper training which must comprise knowledge-based course materials regarding pastoral care to the poor and practical work.

Furthermore, the researcher suggested mentoring which can take place between Anglican congregations in the same area in the Archdeaconry.

In the next chapter the research results from the previous chapters will be integrated towards presenting guidelines for the congregations to pastorally care for the poor.

CHAPTER 6: GUIDELINES THAT CAN BE GLEANED FROM THE STUDY TO LEAD ANGLICAN CONGREGATIONS IN THE DIOCESE OF MATLOSANE TO SERVE THE POOR

6.1 Introduction

The focus of this study was pastoral in nature and was used to determine the effect of pastoral care by the Anglican churches in the Diocese of Matlosane to the poor in different communities where these churches minister. The study was done using Osmer's methodology which included four tasks namely:

- The descriptive empirical task: "What is going on?"

- The interpretive task: "Why is it going on?"

- The normative task: "Why is it going on?"

- The pragmatic task: "How might we respond?"

In this final chapter, the conclusion of each individual chapter will be organised, limitations of the study will be discussed and further research suggestions will be made.

6.2 Conclusions

6.2.1 Descriptive empirical task (cf. chapter 2)

The purpose of this chapter was to use the descriptive empirical task as set out by Osmer to answer the question: What is the current situation in regard to poverty and the kind of help that congregations of the Anglican diocese of Matlosane give to the poor in their communities? In addition to the question, the researcher sought to understand the current situation in regard to poverty and the kind of help that Anglican churches in the diocese of Matlosane can give to the poor, involving all congregation members.

The empirical research was done using the qualitative approach. While doing this qualitative approach, a self-administered questionnaire was chosen as a design to collect data. The self-administered questionnaire was used to discover how Anglican churches in the diocese of Matlosane provide pastoral care to the poor in communities they serve and how its effectiveness can be improved. The researcher selected three members of the church council in five churches

representing churches situated in various geographical areas of farming area; rural area; informal settlement area; residential area; suburb; and town.

The reason for choosing these participants to participate in the study is because they serve in various capacities in the church council; reside in various geographical areas the Anglican diocese of Matlosane is comprised of, to be able to know poverty levels of these various geographical areas to know what needs of the poor are in specific areas; so that the researcher could gain a holistic knowledge about poverty in all these areas; and could shed light on the current pastoral care to the poor as they were residents in the different geographical areas knowing the needs of the community members well.

The researcher used tables to code the collected data and to compare the responses to the questionnaires.

In chapter 2 (cf. Table 2.12.4) respondents indicated that while the church council was aware of poverty in the communities, no initiatives were taken at the Parish level to address the challenge of poverty. The church council was also not aware that the church buildings can be used as a study space, taking into consideration the overcrowded homes where there is no study space. On the other hand, the professionals in the various Parishes can use their skills in order to assist the learners who are struggling in academic performance by mentoring them and providing them with resources they need in their own fields of specialisation to help the learners improve their academic performance.

In chapter 2 (cf. 2.12.6) respondents indicated that groups that were mostly affected by poverty were the unemployment and youth. While the church cannot provide jobs, the church can be able to create awareness on available jobs on the market by buying newspapers and displaying advertised posts in the News Papers to create awareness on the available vacancies. The church can also support the youth and the unemployed through conducting workshop where both the youth and the unemployed can be assisted how to write a curriculum vitae, how to apply for a post, how to prepare to answer questions in the interview, what to dress when they go for interviews, what to do and not to do when they are in interviews. These are skills which learners and the unemployed need as they have not acquired them. This support can be provided by the members of the church free of charge as a plough back of their expertise in the community, not discriminating anyone in view of creed or socio-economic background.

In chapter 2 (cf. Table 2.12.6) the respondents consider the sourcing of funds as the only option for alleviating poverty, forgetting their own responsibility in as far as the stewardship and diakonoi is concerned.

In chapter 2 (cf. Table 2.12.8) the respondents do not consider paying more money through implementing stewardship as another option they can use to alleviate poverty. This warrants a thorough teaching on the obligations of the Anglican congregations in becoming part of poverty alleviation through dedicated giving to enable the church to care for the poor in society.

In chapter 2 (cf. Table 2.12.9) the respondents indicated that there is weakness in leadership to address poverty in the community. This requires the church to develop the leaders on how to tackle poverty in the community so that the church can be visible in the community through outreach.

6.2.2   The interpretive task: Literature review of empirical results (cf. Chapter 3)

The purpose of the interpretive task was to situate the empirical results within the context of literature from other disciplines. The aim of this chapter was to determine the causes of poverty and the leading causes of the churches' involvement in helping the poor as the task of Anglican churches in the diocese of Matlosane as *diakonoi* and stewards of Jesus Christ As a result, in chapter 3, the causes of poverty and leading causes of the church's involvement in helping the poor, and the task of the Anglican churches in the diocese of Matlosane as *diakonoi* and stewards of Jesus Christ were discussed, namely determination of the exact needs of the poor, seeing alleviation of poverty as the responsibility of the Anglican churches of the diocese of Matlosane by using the stewardship and *diakonia* principles as ideal strategies to alleviate poverty, being vocal against the abuse of girl children and widows in society.

The study discovered that the Anglican churches of the diocese of Matlosane, are not fully playing their role of stewardship and *diakonoi* towards the poor. The empirical results were interpreted using a literature study of relevant material in government policies and theological literature.

6.2.3   Normative perspectives regarding the poor (cf. Chapter 4)

The purpose of this chapter was to situate the empirical results and the literature study within the context of Osmer's normative task. This chapter aimed to answer the question: 'What normative perspectives can be identified concerning the task of Anglican churches in the diocese of Matlosane as *diakonoi* and stewards of Jesus?'

Table 6.1: **Summary of normative guidelines**

Old Testament	New Testament
The poor were created in the image of God.	The poor should be loved as we love ourselves.
God is on the side of the poor.	The poor must be respected and honoured.
The law protects and cares for the poor, the needy and vulnerable.	Those who have must not undermine the poor, needy and vulnerable in society.
People are not allowed to curse the poor.	The poor must be listened to in order to know their needs and to meet them as though doing it to Christ as stated in Matthew 25:35-40.

In this chapter the essence of what the task of the church as stewards and *diakonoi* is, was discussed. As stewards the church should realise that she is only the manager of God's possessions. The church should discover what this mean in their service to the poor. As *diakonoi* the church is send by God to activate and equip their members to use their gifts for the diakonia God brings on their way. Every member of the congregation should grow in their attitude as servant of each other and other people.

It was found that if congregations can be led to understand what it means to be a steward and diakonos of Jesus Christ, they will also more fully understand their task to help the poor. The congregation should be equipped to be good stewards and diakonoi of Jesus Christ and that will contribute towards the pastoral care of the poor.

6.2.4 Pragmatic task creating practical guidelines

Chapter 5 focused on the pragmatic task as set out by Osmer. This chapter explored the guidance of different researchers on the question how a congregation can pastorally care for the poor. The contribution that members of different guilds in the Anglican Church can make towards helping the poor was also explored. In the third place guidelines from different researchers were presented as a possible way for congregations to equip themselves for the task of helping the poor.

6.3 Guidelines

The results of the research will now be integrated in guidelines that can help congregations to care for the poor.

6.3.1 Training

6.3.1.1 Equipping the congregations to understand and perform their tasks as stewards and diakonoi

Training from the New Testament should be given to the leadership of the congregation and all members of the congregation as to what it entails to be a steward and diakonos of Jesus. The deacons should play a crucial role in helping members to discover, develop and use their gifts for the *diakonia* they are called for.

6.3.1.2 Equipping the congregation with the necessary knowledge

Through gaining necessary knowledge, all Anglican churches in the diocese of Matlosane will be able to provide effective pastoral care to the poor, know how to establish the needs of the poor in society and within the church, how important dedicated giving is if the church has to care for the poor in society and how members of the church can use their God-given talents to empower the poor in the community. Knowledge will make the church council members and the church members to understand the needs of the poor and to empathise with them. The incumbents, church council members and church members can gain knowledge about the needs of the poor, how to holistically help the poor to escape the negative impact of poverty and participate in programmes that alleviate poverty in the community.

6.3.1.3 Developing training programmes

The training of congregations should be conducted in a founded, orderly and planned way. Training programmes are needed for this purpose.

The training and development programmes should also include course notes, role-play activities and practical work under mentorship. The training will also address the need for the church council members and the incumbent to design, conduct opinion surveys, interpret the collected data and use it to alleviate poverty. Mentoring will also be embarked on.

6.3.1.4 Communication

In order to ensure that there is effective communication, the church council members will visit different homes of the poverty stricken in the community as a courtesy visit where the church council members can openly ask questions, observe the environment in which the poor live in and what they can do to address the situation. The church members can also visit the homes of the poor to hold prayer meetings with them, taking into cognisance the fact that they are not all

Christians and to assure them that the intention is not to lure them to the church, but to minister to them through the ministry of presence.

6.4 Final conclusion

The comprehensive aim of this study was to identify how incumbents, church council members and members of the congregation can be better prepared to provide effective pastoral care to the poor. In answering the sub-questions in each chapter, the research question was answered and objectives were reached. On the whole, the study has shown how incumbents, church council members and members of the congregation can be better prepared for their task of pastoral care to the poor by equipping them to be good stewards and *diakonoi* of Jesus Christ. As a result, the aim of this study was reached and the central theoretical argument was proven. This study can be enriched by referring to certain limitations of the study as well as providing further research suggestions.

6.5 Reflection and proposals for further research

6.5.1 Reflection

Although the aim of the study was achieved, certain limitations hindered the study's potential. By presenting these limitations, further research on pastoral care to the poor may be pursued.

Reflections on limitations and strengths:

- Only five parishes out of twenty-three in the Diocese of Matlosane were used which limited the study to understand pastoral care to the poor in the other eighteen parishes.

- Only church council members were asked to participate in the study. It would have been useful to get responses from the incumbents of the parishes.

- Choosing a big sample size can lead to details and information being lost, while on the other hand too small sample size can lead to limited data.

Throughout the study, the researcher learned a lot about pastoral care to the poor. Caring for the poor is still an open area of interest. Nevertheless, four years of hard work has paid off because even though the study cannot change the whole world, it has changed the researcher's world of understanding the needs of the poor. On the whole, the researcher gained knowledge on doing qualitative research and this was a learning experience which will help him to conduct better research in future.

6.5.2 Proposals for further research

This research study forms the basis for further research, namely:

- Establishing whether the only residential Theological College of the Transfiguration for Anglican Priests in Grahamstown is offering administration and management courses as part of the initial training of Priests for the Anglican Church of Southern Africa.
- Equipping priests in financial management in parishes as a fundamental to providing pastoral care to the poor.
- How Parishes can conduct opinion surveys to determine the needs of the community so that such needs are met.
- Establish how the poor can be mentored by members of the Anglican Parishes, using their God-given talents.
- Determining the administration and management skills of Clergy to manage Parishes effectively.
- Determining the financial literacy of Clergy in managing finances in the parishes.

Research regarding the alleviation of poverty has been done before, but the challenge in addressing poverty was not holistic but based on pockets of individual churches without pooling resources together. Furthering research on the holistic approach to poverty is the ideal to ensure that the poor in society get the pastoral care they deserve.

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EMPIRICAL RESEARCH QUESTIONNAIRE

The Church Council member

Anglican church of the Diocese of Matlosane

This research questionnaire will be conducted in the Anglican churches, and questions will be directed to persons from eighteen (18) years and above who are members of the Church Council. The Church Council usually comprises of both males and females.

RESEARCHER: The Right Reverend Stephen Diseko

Faculty of Theology in Pastoral Studies, University of North West (Potchefstroom Campus).

Research Project

- This questionnaire is based on the Master of Theology research topic:

THE TASK OF ANGLICAN CHURCHES IN THE DIOCESE OF MATLOSANE AS STEWARDS AND DIAKONOI OF JESUS CHRIST IN THE FACE OF POVERTY

The objectives of this questionnaire are to determine:

- The current situation in regard to poverty and the kind of help that Anglican churches in the diocese of Matlosane can give to the poor
- The causes of poverty and the extent to which Anglican churches in the diocese of Matlosane are involved or not involved in helping the poor
- The task of Anglican churches in the diocese of Matlosane as diakonoi and stewards of Jesus Christ
- To give guidelines that can be gleaned from the study to lead Anglican churches in the diocese of Matlosane to serve the poor.
- To summarise the results of the study

The following principles as outlined by the Ethics Committee of the North-West University regarding qualitative research will be adhered to by the researcher:

- Participants will take part in the study voluntarily and will be free to withdraw at any time when they wish to.
- All information gathered from the participants will be treated confidentially and no identity of participants will be revealed without their written consent.
- Written consent will be obtained from the participants before their responses will be used.

- The representative of the researcher will explain the nature of the participant's contribution to the specific field of study, and will explain that there is no financial gain for either the researcher or participant.

BIBLIOGRAPHICAL DETAILS OF RESPONDENTS

Question 1

Make a cross in the appropriate block:

1. In which capacity do you serve in the church (Parish) Council?

Church (Parish) Council member	1
Council Secretary	2
Council Treasurer	3
Churchwarden	4
Alternate Churchwarden	5

2. Number of years' experience serving in the Council:

One month to 1 Year	1
One to two years	2
Three to four years	3
Five years	4

3. Where is your church geographically situated?

In the farming area	1
In a rural area	2
In an informal settlement area	3
In a residential area	4
In a suburb	5
In town	6

Question 2.

Using the scale below, please indicate your overall observation regarding the level of involvement of your church in relation to poverty in your community. Rate each statement using an X in the appropriate box, using the scale of 1 – 5 where:

1 = Excellent; 2 = Good; 3 = Average; 4 = Poor; 5 = Very Poor

Statement	Excellent (1)	Good (2)	Average (3)	Poor (4)	Very poor (5)
6.1 Awareness of the scale of poverty?					
6.2 Any efforts by your church to address poverty?					
6.3 How well does your church create awareness about socio-economic issues in your community?					
6.4 Your church's involvement in *Stewardship programme.					
6.5 Your church's ministry of the *Diakonia in your community?					
6.6 The frequency of house visits by your local church leadership?					
6.7 The frequency of house visits by ordinary local church members?					

6.8 Resources from your church in addressing poverty in your community?					
6.9 Encouraging congregation to participate actively in fighting poverty?					
6.10 Taking care of the needs of the poor among its congregants?					

*Stewardship – administering someone's property, or finances or any other affairs on his/her behalf.

*Diakonia – being of service to others, especially to those in needy or dire situations.

Question 3.

Choose any one or any two option(s) in each question below by ticking it or them with an x;

(i) In your opinion what do you regard as the main factor(s) contributing towards poverty in your community? Tick the options most relevant to your church community.

Unemployment	1	
Illiteracy	2	
HIV/AIDS	3	
Alcohol	4	
Other: Specify	5	

(ii)   Which of the following groups in your community are mostly affected
         by poverty? Tick the options which are relevant to your church
         community.

Youth	1	
Unemployed	2	
The uneducated	3	
The elderly	4	

(iii)   How may the Anglican Church respond to poverty in your church
         community? Tick any two applicable options.

Source funds from donors to run poverty alleviation programmes.	1	
Implement poverty alleviation programmes	2	
Engage with other denominations	3	
Give money to the poor	4	
Pray for poor families	5	
Other: Please specify	6	

(iv) How can the Anglican Church best empower its churches to deal with community issues such as poverty? Tick any two applicable options.

Community development to be compulsory for the training of Priests	1	
Ask for more money from the congregation	2	
Church council to stay longer in the positions	3	
Educate local congregation on food gardens	4	
Provide support programmes to learners from poor families who are performing poorly academically.	5	
Establish a bursary fund to assist learners from poor families to obtain funding for their education.	6	
Rally the support of local business people on social responsibility.	7	
Other: Specify	8	

…………………………………………………………………………………………

…………………………………………………………………………………………

………………………………………………………………………………………

Question 4

Tick in the relevant box with an X to indicate your opinion on the following statements below.

Statement	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1. Community work must be compulsory in the training of Priests, including church leaders in the Anglican Church.					
2. Anglican churches of the diocese of Matlosane are involved in alleviating poverty in poor communities.					
3. There should be compulsory monitoring and evaluation systems in place to determine the role of Anglican churches on community needs.					
4. The Anglican Church is more inward looking rather than outward looking in its ministry.					
5. Anglican churches of the diocese of Matlosane have become lax in stewardship matters.					
6. Anglican churches of the diocese of Matlosane do prioritise the ministry of the Diakonia.					
7. Many people have lost hope in what Anglican churches of the diocese of Matlosane can do to address poverty in their communities.					
8. Anglican churches of the diocese of Matlosane have weak leadership in addressing poverty issues in the community.					

Thank you for your time in completing this questionnaire. Your contribution in this research project is highly appreciated and valued. The outcome of the research will be communicated to you.

18 June 2018

The Priest and Church council

Anglican Church of …………………………………

Diocese of Matlosane

KLERKSDORP

Dear members of the Church Council.

Request for permission to conduct research study in your church

I am a student at Northwest University, Potchefstroom Campus doing Master's Degree. I intend conducting a research study for my dissertation on Pastoral Studies on the topic: "the role of the Anglican churches in the diocese of Matlosane as stewards and diakonoi of Jesus Christ in poverty-stricken communities". Your church has been identified as one of the churches where this research study can be conducted.

I therefore write this letter to the Church Leadership to request permission to allow me to conduct this research in your church. This research will involve only Church Council members and the Priest.

The questions are NOT of sensitive nature, and are not even intended to gather sensitive information. Questions are also not intended to cause any harm or any pain to anyone who will be participating in this research nor to compromise, jeopardise or put anyone at risk. This exercise will be strictly voluntary and confidential.

Any question(s) or uncertainties must be directed to the researcher at 083 406 6273.

I shall very much appreciate it should my request be granted. Research questions will be delivered to the church within 48 hours upon notice stating that my request has been granted.

Respectfully yours

Stephen Diseko
Student Number 11670118

Enq.	: Rt Reverend S.M. Diseko	P.O. Box 11417
Cellphone No.	: 083 406 6273	KLERKSDORP
Email	: sdiseko@mymtnmail.co.za	2570
		7 May 2018

The Archbishop of Cape Town and Metropolitan of ACSA
The Most Reverend Dr Thabo Makgoba
Bishopscourt
CLAREMONT
7708

Your Grace

Request for permission to conduct research study in your church

I am a student at Northwest University, Potchefstroom Campus doing a Master's Degree. I intend conducting a research study for my dissertation on Pastoral Studies on the topic: "The role of the Anglican churches in the Diocese of Matlosane as stewards and diakonoi of Jesus Christ in poverty-stricken communities". The Anglican churches in the Diocese of Matlosane have been identified as the target group to respond to questionnaires to be used in the empirical study.

I therefore write this letter to you as the head of the Church in the Anglican Church of Southern Africa (ACSA) to request permission to allow me to conduct this research in your churches in the Diocese of Matlosane. This research will involve only Church Council members and the Priest.

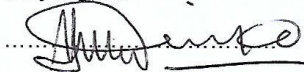Please find attached the questionnaire that the target group should responds to.

Questionnaires are also not intended to cause any harm or any pain to anyone who will be participating in this research nor to compromise, jeopardise or put anyone at risk. This exercise will be strictly voluntary and confidential.

I shall very much appreciate it if my request be granted. Research questions will be delivered to the church within 48 hours upon notice stating that my request has been granted.

The Archbishop will be informed about the outcomes of this study at the end.

Respectfully yours

Duly Signed

....

Stephen Diseko
Student Number 11670118

-----Original Message-----

From: Thabo Makgoba <thabomakgoba@icloud.com>

Sent: Friday, May 11, 2018 7:37 AM

To: Diseko Bishop <sdiseko@mymtnmail.co.za>

Cc: Horace Fr. Arenz <harenz@anglicanchurchsa.org.za>

Subject: Permission granted for your research study in the diocese of Matlosane

Dear Bishop Diseko

Congratulations on pursuing your academic studies and for seeking to locate this within your diocese through an apt and topical research topic. The research will not only benefit the diocese but may provide the whole Anglican province with a tool for evaluating our various contexts and mitigating against poverty.

I write on behalf of SOB, to grant you permission to conduct your research within the diocese of Matlosane. I have read the research questions and am happy that none will seek to harm nor affect anyone or diocese negatively , instead you will enhance the witness of the diocese.

God bess

+Thabo Cape Town

Cc PEO=

Declaration

This is to declare that I, Annette L Combrink, accredited language editor and translator of the South African Translators' Institute, have language-edited the dissertation by

Stephen Molopi Diseko

Student number: 11670118

with the title

Stewards and diakonoi of Jesus Christ in the face of poverty: The task of the Anglican Churches in the Diocese of Matlosane

Prof Annette L Combrink

Accredited translator and language editor
South African Translators' Institute
Membership No. 1000356, Date: 29 April 2019