

CHRISTIAN SOCIAL CAPITAL AS A FACILITATOR OF CHARITABLE DEEDS AND THE UGLY EFFECTS OF CONTEMPT IN SOCIETY BUILDING

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Abstract

Within the Christian community dwells the Christian community spirit which indeed produces human social capital that brings about the words of succor, sympathy and allied kindred spirits that bring healing to the brokenhearted, convalescence to the sick, warmth to the lonely and commiseration to the wounded and the bereaved. We mean that spirit of life which tends to make tangible substances count for most in the daily lives of people, namely, goodwill, fellowship, mutual sympathy and social intercourse among a group of individuals and families who make up ecclesial social unit. If a member comes into contact with his neighbor, and they with other neighbors, there will be an accumulation of social capital, which may immediately satisfy social needs and which may bear a social potentiality sufficient to the substantial improvement of living conditions in the whole community. Incidentally, this actionable social capital under discussion, transcends mundanity to heavenly realms. In this regard, it is not only that the community as a whole benefits by the cooperation of all its parts, while the individual finds in his/her associations the advantages of the help, the sympathy, and the fellowship of his neighbors but that the practical behaviors touch the heavenly realms. However, within this Christian spirit, there exist another spirit Paul the apostle identifies as the spirit of flesh which carries out the desires of the flesh. He points out that this spirit of the flesh has desires that are opposed to the spirit of God (Gal 5:19-21). In this regard, Jesus in a word, identifies one of these ugly spirits as anger which degenerates to contempt that leads to destruction of all kinds including murder. Jesus advises that anger should be obliterated from human vocabulary because its social capital brings nothing but decimation of life and its environs. It is under this backdrop that this essay advocates a Christian character based on love; shunning in the process the behavior built on contempt.

Key Words: Social Capital, Works, Faith, Love, Contempt, Flesh, Heaven, Hell, Last Judgment

Preface

As humans, we are very oblivious of the consequences of our actions here on earth. We often do things without reasoning about the consequences of our

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actions, inspite of the fact that the scripture warns repeatedly that the Lord will in the final day pay everyone according to each one's deeds (Mt 16:27). Whereas many never give thought to such warnings, some people see the warning but think it must be for certain people and not themselves; some still think that they are so insignificant that the Creator might not notice them and their actions. That is even when the hairs of our heads are known and numbered by God (Mt 10:30), peoples till think that the heavenly father will not know them. When indeed we reflect deeply on biblical words, it becomes clear that none of the biblical words has been withdrawn nor is there any plan to withdraw or obliterate any of them in future. Hence it is the lot of this essay to address the bulk of human acts which are essentially social; having repercussions on human persons and certainly reflecting directly on God Almighty. This is why what we do on this earth must bother us as their resultant effect might be graceful or totally damaging to us everlastingly. The final verdict producing everlasting damaging or everlasting blissful effect, as can be noticed in the last judgment in Matt 25:36-46, took place in spite of its surprising effect to many. The verdict which pulled such surprises like mere 'clothing the naked' or 'giving water to the thirsty' or 'feeding the hungry, 'actually brought eternal bliss to the righteous and actually sent the indifferent and sycophants to hell. Such surprises should have been avoided if humans had taken precaution, listened to the word of God and kept it. Hence this essay warns us to beware of the evils of contempt and rather be awake to habitual good behaviors, since though our good behaviors here on earth are not in any way a criterion for attaining the kingdom but certainly, all the intentioned good actioners must go to the kingdom with their goods; while the bad deeds are destined to hell with all those who do them (Mt 25:46).

Thus, when social scripture is at stake in any circumstances, any believer should stand still because the forthcoming action goes directly to God, though, it is performed by individuals or groups here on earth. For Jesus says in Mt 25, 'if you do this to any of these little ones, you do it to me (25:40). Perhaps that is why Pope Benedict XVI is right when he writes explaining that our activities as religious persons in this world are very social and interactive. In his words: "No man is an island, entirely of itself. Our lives are involved with one another, through innumerable interactions they are linked together. No one lives alone. No one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse." Moreover, it is not only do our actions spillover into others, or *visè vasa*; it also spills over to God. For

while Saul was busy persecuting those who belonged to the Way, Jesus intervened personally by asking Saul this poignant question: "Saul, Saul, why do you persecute me?" One would have expected the question to be "Saul why are you persecuting my people, or persecuting my church?" Rather, it was totally personalized by Jesus, "persecuting me." Never did any person on this earth, including Saul, think that what is happening on earth, like the Church persecution perpetrated by Saul, directly reach heaven as such. But when Jesus took Saul's actions very personal and abruptly stopped Saul from the mayhem, he revealed to us that Saul's persecution of the church on earth was directly a persecution of Christ in heaven (Acts 9:1-4). Similarly, when Martin de Tours, a Roman soldier and a Christian, performed his Christian charity, little did he know that he was reaching God directly. For as the story goes: 'One cold winter day, as he was entering a city, a beggar stopped him and asked for alms. Martin had no money; but the beggar was blue and shivering with cold, and Martin gave what he had. He took off his soldier's coat, worn and frayed as it was; he cut it in two and gave half of it to the beggar man. That night he had a dream. In it he saw the heavenly places and all the angels and Jesus among them; and Jesus was wearing half of a Roman soldier's cloak. One of the angels said to him: Master, why are you wearing that battered old cloak? Who gave it to you?' and Jesus answered softly: 'My servant Martin gave it to me' (cited in Barclay, 2009:381). The same is true of the Lord's command in John and even in Matthew, when he voluntarily permitted the disciples to forgive sins after his resurrection saying, "receive the Holy Spirit, any sin you forgive on earth is forgiven in heaven and any sin you retain on earth is equally retained in heaven" (Jn 20:22-23; Mt 16:19-20). This, and other stories cited above demonstrate overtly that whatever is happening on earth occurs simultaneously in heavenly places. This understanding should always keep us awake to our daily actions on earth, for they actually reach the heavenly realms concurrently. Hence, our actions must instinctively make us realize that God is our interesting partner always and that whatever affects us affects him always. Hence, St Augustine puts it this way, "we must realize that God is nearer to us as we are to ourselves" (Confessions, 3. 6. 11). So beware of your actions always!

The Dynamics of the Works of Faith

Moreover, we can certainly assert that the good works mentioned in Matthew 25:36-46, popularly known as 'works of charity,' are voluntary Christian works of faith for others. They are the ways the well-meaning believers reach out to the poor and the needy. And guess what? They are neither so expensive, as to attract

negative comments from the poor; since they would have been either marginalized or excluded on grounds of exorbitance. Rather, they are simple things like giving a hungry person a meal, or a thirsty person a drink; welcoming a stranger, cheering the sick, visiting the prisoner, which obviously are within the reach of every class of human persons. It is such that no one has any excuse not to perform the charitable acts. This is why people of all tribes, classes, nations and colors do them without even knowing when because they do not exert any reasonable stress on people. This is why the surprising question at the verdict time, “Lord when did we see you hungry or thirsty etc. and supplied your needs,” because the doers of these actions performed them unpretentiously.

Thus, the charitable acts which are the expression of love to our brethren, are indeed an excellent preparative for the world of everlasting love. The hallmark of this love is that we must be prepared to demonstrate our readiness to do good and to communicate good wishes to all and sundry particularly to the poor and the needy always. This is the work of faith which predisposes the faithful to do good always. St Benedict, calls this kind of disposition *conversio morum*— explaining that it is a commitment to be always a pilgrim, living an ongoing conversion of one’s way of life by an ever-fuller harmony with the principles of peace, tolerance, selflessness and generosity and the courage to say the truth about injustice” (Monastics in the World). Hence, the poignant question posed by James is relevant here. According to him, “what good is it, my brothers, if a man claims to have faith but has no deeds? This salient question goes to all believers but particularly to deep ingrained Christian believers who have already imbibed the act of doing good resulting from their deep faith in Christ Jesus. It is strictly to them because they are the only group of believers with the ears to hear the word of God and put it into practice. That is why they never abandon the sick nor the needy without some succor. The succor then is the sign of their committed faith in the line of James’ practical faith. “I will show you my faith by what I do (James, 2:16).

From this understanding we can see that those who meet their brethren at the point of need and just with a wave of hands wishing them well without doing anything, are the members of the faith community who only boast of their faith without supporting it with good needs. This type of faith James considers faith for nothing, since it has no benefit to a needy sister or brother (James 2:15-16). We know that James is downright correct when John agreed with him saying: “This is how we know what love is: Jesus Christ laid down his life for us. And we

ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth" (1 John 3:16-20). This becomes very relevant when we discover that the last judgment in Matthew 25:31-46 was essentially based on practical mundane assistances all believers offer to the needy. The veritable succor such as drink, clothing, cheering with the sick, welcoming the strangers and visiting the prisoners were the hard facts of measurable samples for the judgment that was popularly known as 'the last judgment!' One would have thought that since that judgment was the last one something more expensive like gorgeous estates or the like, would have been the yardstick for qualifying the entrance in to the kingdom. But it was not because it would have ended up placing God and his angels as unserious and politically dangerous as it would have giving chance only to the wealthy; and ostensibly excluding the poor and the needy. But as it stands now the whole judgment was placed on very inexpensive and low platform which every human person could afford. This is what makes the said judgment authentic and universally just.

The Nature of the Assistance subsists in Forming the Habit of Doing Good All the Time

From the biblical excerpts we discover that the assistance must be an uncalculating help. For those who got the approval of their deed helped without even thinking of helping Christ at that moment, so as to pile up eternal merit; they actually helped because it was in their blood to help. They have already formed the habit of helping the needy. Hence they could not but give help to where help was needed. As they have imbibed the character to help it became so natural and instinctive that they just can't help themselves but do the needful. It was this uncalculated help that wins praise from above. Christ rewarded this kind of help with heavenly bliss. Whereas, on the other hand, the attitude of those who failed to help was: 'if we had known it was you, we would gladly have helped; but we thought it was only some insignificant person who was not worth helping.' It is still true that there are those who will help if they are given praise and thanks and publicity; but to help like that is not to help but sycophancy; it is to pander to self-esteem. Such help is not generosity; it is disguised selfishness. They help which wins the approval of God is that which is given for nothing but the sake of helping.

Perhaps that is why the verdict was a kind of surprise to both the good and the bad as we can depict from Matthew's presentation, "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' (Mtt 25:38-39). Then, the king in his reply revealed the moment, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me' (Mt 25:40).

The bad asked the same question of surprise, "Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help. Then the King will reveal to them the exact time the events took place saying: 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me' (Mt 25:44-45). And so was the verdict of the last and final judgment of the human destiny. Based on this unbelievable simple social interaction, the bad goes to eternal punishment and the righteous goes to eternal life.

Note that the contemptuous persons will only be rewarded like habitual lovers if only they treat the world as dirt or grime. This means that they reckon the world as nothing in the fashion of St Paul in Philippians where Paul counted all his achievements as nothing; saying: "But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything as loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ – the righteousness that comes from God and is by faith. I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, becoming like him in his death, and so, somehow, to attain to the resurrection from the dead" (Phil 3:7-11). Otherwise contempt is destined to the apex court of the Sanhedrin, for unpalatable verdict. Here then, we must consider the meaning and content of this word 'contempt.'

What is Contempt?

Contempt means a sense that someone is worthless – a complete loser. You can easily be extremely angry at someone and still not believe they are worthless. In fact you can be very angry with someone, like your children or spouse, and believe in their limitless value. Contempt, in a way, is worse than anger because

it is more common and perhaps more hurtful. For sure Hitler was mad at the Jews? But it was his contempt for them that allowed him to think they did not deserve to live, observes, Flowers. Continuing he says, "Hitler did not kill the Jews because of his anger toward them, he killed them because of his deep-seated belief that they were vermin – animals, undeserving of life. He had contempt for them" (Flowers, 2008). The same is true of the anger of the Boko Haram insurgents when it degenerates into contempt. When they want to display their mayhem, they call their victims *arna* or *kafiri*, pagan or unbelievers, meaning people who deserve nothing but death. People who must be trashed and decimated for daring to answer human beings. In this kind of heightened frenzy they contemptuously crush their enemies. Whoever sees what the insurgents are doing in the North East of Nigeria now understands the fact that contemptuousness is really bad to the core. Think of the massacre of the 59 students in Buni Yadi in Yobe state in May 2014. Or the adoption of 219 girls in Chibok in April of the same year. These are dastardly contemptuous acts that remain indelibly stuck to our minds. They are bad and bitter. Contempt is really bad to the core.

Furthermore, it is also the wisdom of David Flowers that mocking is a part of contempt. He explains that contempt is that attitude that says, "You are not human. We will demean you, mistreat you, reject you, and cast you out from the fellowship of the worthy. You are undeserving of good things – of esteem, of love, of respect, of companionship, of mercy – and while we say these cruel things to you and you drop your head in shame, we will then laugh at you, enjoy your pain, and mock you for being so mock-worthy. You and your life and your concerns and your feelings – they are all garbage to us." If you've been through this you know that few things in life are more painful and the pain sticks with you in some way for the rest of your life. It leaves a scar on your soul. It is not possible for people with this attitude to live in the movements of God's kingdom because God is alive to life – he is creative and life-giving and soul-enabling. Anger and contempt are destructive and life-destroying and soul-crippling (Flowers, 2008).

But these are not commands. If you stop using all terms of contempt tomorrow, that still does not mean the heart is okay. After all, you can refrain from anger, but some people win arguments that way – by not getting angry – then they gloat. Or how about people who say, "I don't get mad, I get even." These are not laws or commands. They are examples of how our hearts can go wrong and how

merely adhering to a list of commands about what to do and not do will not ensure we have kingdom hearts. Now certainly if we get our hearts right we will NOT do these things, but first things first. When we come to treasure people the way God treasures them and see them as creatures designed for his eternal purposes, we do not make an additional point of not hating them or not calling them “f-ing” jerks or “tools” or “losers.” Not doing those things is a natural part of a heart that sees the world and all its creatures the way God sees them. In other words, if you have a kingdom heart, you will naturally not do these things, you won’t have to TRY to not do them! On the other hand not being angry with people and not calling them idiots is a poor plan for loving them (Flowers, 2008). Moreover, understand that whoever calls another person ‘Raca’ is condemned. Because Raca is such that it is an almost untranslatable word, because, it describes a tone of voice more than anything else. Its whole accent is the accent of contempt. To call a man Raca was to call him a brainless idiot, a silly fool, an empty-headed blunder. It is the word of one who despises another with an arrogant contempt. “There is a Rabbinic tale of a certain Rabbi, Simon ben Eliezer. He was coming from his teacher’s house, and he was feeling uplifted at the thought of his own scholarship and erudition and goodness. A very ill-favored passer-by gave him greeting. The Rabbi did not return the greeting, but said, ‘You Raca! How ugly you are! Are all the men of your town as ugly as you are!’ ‘That’ said passer-by, ‘I do not know Go and tell the Maker who created me how ugly is the creature he has made.’ So, there the sin of contempt was rebuked” (cited in Barclay, 2010:161). The sin of contempt is liable to an even more severe judgment. It is liable to the judgment of the Sanhedrin, the supreme court of the Jews. This of course is not to be taken literally. It is as if Jesus said: ‘The sin of deep-rooted anger is bad; but the sin of contempt is even worse’ (Barclay, 2010:161).

The Sources of Contempt

There are various sources of contempt, but permit me to mention first the contempt from the pride of birth, that snobbery that pours its salvo on its victims as no other ugly venom ever. This is true in the unfortunate treatment of the so-called *Osu* people in the traditional view of some Igbo people. In this unfortunate philosophy, the so-called freeborn does not in any event regard *Osu* as a human being...the freeborns believe that in human society, some class of people must be up and some class of people must be down. To ensure that they are always up, provisions are so well made that those who are down will in no way be up. *Osu* is always made to be conscious of his debased state all the time. This is true of

Indian caste system where some group of people are permanently subjugated to perpetual underdog. The freeborns would love to see that their iniquities are yoked down the *Osu* all the time since from the rite of consecration of *Osu*, they were made to understand that that is their life mission (Mgbobukwa, 1996:32). Accordingly:

Umuosu (descendants of or children of *osu*) were sequestered from society and as such suffered total ostracism. They could not sleep under the same roof with the so-called freeborn citizens called *Diala* sons and owners of the land. They neither ate from the same pots nor drank with the same cups with the citizens. Marriage between the two groups was a taboo eternally. Children were forbidden to see the corpse of an *osu*. An *osu* could not be a chief or leader of any village--If the corpse of an *osu* was to be carried through the village of a *diala*, palm fronds were placed everywhere to warn the people that the evil was in the air and a bad event was to happen. If an *osuhad* sexual intercourse with a *diala* woman, the offending woman was to be dragged to the *osu* to marry for free. Under no circumstances would a *diala* run into the compound of an *osu* even if it is raining or he was being chased with a gun or machete. If one did so, one automatically becomes an *osu* (cited in Mgbobukwa, 1996: 34). That is a terrible contempt. Contempt is bad to the core.

Another type of contempt comes from the snobs. Snobs are persons who believe that there is a correlation between social status and human worth. Essentially, the term 'snob' refers to persons who basically believe that some people are inherently inferior to them for any one of a variety of reasons, including real or imaginary: intellect, wealth, education, ancestry, power, physical strength, class, taste, beauty, nationality, fame, extreme success of a family member or friend, etc. these people wittingly derogate the people they regard as inferior discriminately in all areas of social contact. They permanently hold their neighbors in contempt always. William Barclay wonders why knowledgeable people should also be contemptuous of their fellow humans "when the wise were never impressed with anything but their own ignorance" (Barclay 2009, pp.160-162)

Classism as a Symbol of Contempt

Classism is another type of contempt where people are prejudiced or discriminated on the basis of social class. Classism includes individual attitudes, behaviors, systems of policies, and practices that are set up to benefit the upper

class at the expense of the lower class, or vice versa (Joanna, 1996). For example, middle-class and upper-class individuals in the U.S. referring to working class, white Americans as "poor white trash." This can be regarded as a form of class prejudice, the insult having the capacity to be historically analogous to racist language against African-Americans (Ochilo, October 16, 2008). On this platform many racist Americans treat the blacks and the African Americans as non-human persons. It is of that stage that a black American will be offered a house to rent on the phone only to lose that renting on getting to the site. The white will promptly tell the black snobbishly that someone else has taken the property. It is an ignominious situation in which many African Americans and the blacks are suffering even as I write today. Americans will readily tell you that there are many legislations against racism but when you get into America you discover that racism is still as thick as the bellows of smokes from a bombing. American classism is even identified as an institutionalized racism. Classism as well as racism is also associated with personal or attitudinal classism which includes "white trash", "little men" or "little people", "trailer trash", "the unwashed masses", "the great unwashed", "moochers", "oiks", "proles" or Proletariat and "bludgers". In earlier historical periods, classist terms and phrases such as "Hoi polloi" or plebs, which are "derogatory of the lower classes", were more commonly used (*BBC News. 23 December 20*). These terms are derogatively used by the snobs to differentiate themselves and then subjugate and demean the underdogs. Barclay rightly warns that humans "should never look with contempt on anyone for whom Christ died" (Barclay 2009, pp.160-162).

Contempt as Curses

The most common expression for 'curse' is the root *qll*, usually in *piel* or in the form of a noun, *qelalah*. According to its etymology, its real meaning in *piel* would be 'to make small of' 'to deal with contemptuously' and therefore also 'to mock,' 'to make ridiculous.' Since people in antiquity attributed a very real efficacy to the spoken word, they believed that scoffing at any given person really aroused destructive powers and could diminish his happiness. Hence, David calls the mocking directed against him by Shimei a *quelalah nimrtseth*= 'dangerous mocking' (1Kings 2:8). It is for this reason that *qallel* can have the meaning 'to curse,' though it is a question here not of a curse with determined formulae and rites but rather of an indeterminate execration, mocking, cursing or slandering. It is therefore not always possible to translate *qll* and its derivatives as 'to curse,' 'a curse,' etc. In order to determine the meaning, we have to note the following contexts: (a) Against the king: Here *qellel* refers not so much to a curse as to the

act of condemning, slighting the king, therefore an act of *lése-majesté* which comes near to rebellion (Judg 9:27; 2 Sam 16: 5, 7, 9–13; 19:22; 1 King 2:8). Against parents. *Qallel* refers here to the refusal of obedience and the undermining of parental authority; this threatens the structure of patriarchal society and so is punishable by death Ex 21:17; Lev 20:9; Prov. 20:20; 30:11). (c) Against God. In this case *qellél* refers to the attitude of a person who has become disillusioned with God, who no longer takes him seriously, abuses him and tries his luck with other gods—therefore blasphemy (Lev 24:11, 14f, 23; in 1 Kings 21:10, 13 and Job 1:5, 11; 2:5, 9, we have also to read *qll* instead of the euphemism 'bless.' The sons of Eli by their unworthy conduct incurred the guilt of 'making light' of God (1Sam 3:13), and we have a good example of how such a *qeláláh* works out in practice in the abusive language used by Rabshakeh against Yahweh (2 Kings 18:30-5) and in Is 10:8-11. (d) Against other given persons. Here, too, we can easily recognize the basic meaning of 'making light' of someone. Just like the heroes of the Homeric poems with regard to their opponents, Goliath sets out to 'make light' of the Israelites, and in particular David, by means of wordy and high sounding insults (1 Sam 17:43f) when this kind of slighting of an opponent takes the form of execration we have a form similar to a curse (Gen. 8:21; Deut 23:5; Josh 24:9; Jer 15:10; Ps 37:22 etc.) (Scharbert, 1970: 175-176).

Contempt as a Sign of Divorce

Contempt in marriage often expresses the feeling of dislike toward somebody, and it implies that the other person is considered worthless and deserving no respect. Contempt is conveyed through insults, name-calling, tone of voice, as well as facial expressions. Contempt eats away at a relationship rapidly and painfully through criticism. Criticism often leads to contemptuous comments directed at one's partner. Some examples of contempt are when a person uses "sarcasm, cynicism, name-calling, eye rolling, sneering, mockery, and hostile humor" (Gottman et al 29). After so many years of studying signs of marriage break-ups, John Gottman came to the conclusion that contempt is the worst omen for married couples. His reason is that contempt communicates disgust to the person it is directed toward. As a result, the conflict escalates to the point of no return. Disgusted marriage problems are virtually impossible to solve as one spouse regards the other as vermin leading to irreconcilable differences. Typically, when one partner uses contempt, the other partner becomes defensive. Becoming defensive is a very common reaction to being treated with contempt. Many people become defensive when they are being criticized, but the problem

is that it never helps to solve the problem at hand. "Defensiveness is really a way of blaming your partner. You're saying, in effect, the problem isn't me, it's you" (Gottman et al 31). As a result, the problem is not resolved and the conflict escalates to the point of breaking up.

Contempt as a Sign of Breaking up with Religious Life

When an avowed religious is often prone to beginning a discussion with harsh startups, such as being negative, accusatory or using contempt, the religious is heading to a break up with the avowed life. A harsh startup can lead the religious down a path of negative interaction with other members of the community. This type of negativity obviously wreaks havoc on the avowed life. The negativity becomes lethal when the religious develops complaints in everything religion. If he/she is not criticizing the local superior, he is criticizing the major superiors or the community or any talk or walk made by once regarded darling center of life. Certainly, complaining about something of or in religious life is normal with religious people but when the complaint turns into criticism, it becomes a recipe for eventual break up. A complaint focuses on a specific behavior, while a criticism attacks the character of virtually every person in the community. When a religious reaches this stage she/he often slips into contempt. Criticism leads to contemptuous comments directed at religious superiors and everything identified with religion. Some examples of contemptuous words are "sarcasm, cynicism, name-calling, eye rolling, sneering, mockery, and hostile humor" (Gottman et al 29). Contempt is the worst sign because it communicates disgust to anything religion.

Characteristically, when a religious uses contempt, the community becomes defensive. Becoming defensive is a very common reaction to being treated with contempt. Many people become defensive when they are being criticized, but the problem is that it never helps to solve the problem at hand. "Defensiveness is really a way of trading blames and passing bucks which means no one accepting the responsibility of the problem in question. Everyone accusing everyone of being the cause. As a result, the problem defies resolution, giving rise to further escalation of the conflict. The escalating problem eventually leads the embattled religious throwing in the towel as it were, and calls it a quit.

Conclusion

The foregoing has examined the implications of Christian social capital as embedded in habitual righteousness as well as the ugly impact of indifferent

behaviors perpetuated in the practice of contempt. The essay discovered with surprise that human actions on this earth have immediate repercussion in heaven. It further discovered among other things that forming the habit of doing good, is the hallmark of truthful sincere religious practicing. The essay also discovered to the chagrin of the indifferent and/or callous behaviorist that their activities may pay them only on this earth but no reward in heaven. Hence the work recommends an immediate imperative change of attitude for people of this callous character to quit and become better persons by producing fruits worthy of the next world. We also discovered contempt to be the deadliest venom for killing individuals, communities and even marriages and religious lives. When the essay discovered the surprises pulled on the audience of the last judgment (Mt 25:36-46), it became obvious that what is needed to surprise the world and indeed the eternity is the purposeful practice of good deeds and intentional execution of love without borders. Hence the essay confidently concludes saying that Christian social capital essentially produces love and excellent behaviors that guarantee love and peaceful coexistence here on earth. It also galvanizes the chances of gaining heavenly home. However, it is by no means the necessary passport to heaven, since heaven is gratuitous and therefore not based on our achievements – good or bad.

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