



AN ABUSE OF POWER BY CERTAIN SENIOR MINISTERS IN THE
CONGREGATIONS: A CHALLENGE TO PASTORAL CARE

BY SIBUSISO LORDWELL LINDANI

SUBMITTED IN PARTIAL FULFILMENT FOR THE DEGREE
OF MA (THEOLOGY), DEPARTMENT OF
PRACTICAL THEOLOGY.

AT UNIVERSITY OF PRETORIA

SUPERVISOR: REV PROF MJ MASANGO

STUDENT NO: 22279483

MAY 2008

DECLARATION

DEDICATION

**THIS THESIS IS DEDICATED TO MY FATHER WHO IS NOW LATE, MR B
LINDANI, TO MINISTERS IN ALL DENOMINATIONS, THAT THROUGH
READING THIS DISSERTATION THEY MIGHT BE HELPED.**

TO MY MOTHER: MRS F LINDANI WHO RAISED ME

AND MY YOUNGER BROTHERS: MNIKELO, LUZUKO, MASIBULELE

AND ABONGILE LINDANI

ACKNOWLEDGEMENT

I would like to thank God who made it possible for me to complete my thesis. I thank my supervisor Rev Professor M J Masango. His office was always open for me whenever I need help; his comments were very helpful to me.

Thanks go to my younger brothers namely Mnikelo, Luzuko, Abongile and Masibulele for their help. I would like to thank Rev ME Ramulondi for his help and I want to thank the following people namely: Michael Craig an English reader for my thesis who has been helpful to me in terms of the English grammar and Ruth Malefo who has been helpful. Thanks goes to the University of Pretoria for financial assistance, the library staff of the University of Pretoria for being helpful to me whenever I need help.

I thank Rev Professor Duncan and his wife Sandra Duncan who has been helpful in terms of English grammar. Thanks go to Ian Irvin and Doreen Irvin in Scotland for their financial support, moral support and who are always concerned as to when am I completing my thesis.

Thanks goes to my mother Florence Lindani for raising me and being helpful to me.

SUMMARY OF THE WORK

[This dissertation is] helpful because it does not only talk about abuse, which is a problem and trauma, it also brings a solution which is a healing for abusive ministers, the choice is left with abusive ministers, to remain in their abuse or go away with abuse and become good. The purpose of this thesis is to research about the abuse of power by certain ministers in the congregations to the women members of the congregation, to the session, board of management, and by taking the money of the congregation without their concern.

The thesis not only highlights the above abuse, it also highlights the abuse of the entire congregation through coming late of the minister to the church services. This thesis is written in order to help ministers in the churches who are abusing their power to revisit their calling by God. It also helps those who are not abusing their powers not to fall in the same trap of abuse as their colleagues do.

Something written down is not easy to forget, because you can read as many times as you want in order to understand what it says. Life is not easy for ministers, life contains troubles, temptations, death, and diseases hence it is important to ask wisdom from God the source of spiritual power and love. This thesis will be very much pastors in the ministry. The bible version that will be used throughout this thesis will be quoted from the new international version (NIV). This thesis also reveals tribalism as being used for wrong motives namely for supporting abuse of power by certain

ministers who come from the same village, same tribe, same language and same culture.

GLOSSARY

Ukufutha : Meaning to use boiling water by covering yourself with blankets to remove the bad luck.

Ukuchela: To sprinkle water to remove devil

Ukucima : To use syringe in your anus to remove bad things inside your stomach.

Ukuphalaza : To use some medicine to vomit to remove bile, which is a yellowish liquid produced by the liver and stored in the gall bladder and by using some traditional medicine to remove it or use salt to remove it.

Umntu yinkunzi ukuzazi : A Person knows himself or herself

Ukuzityanda igila : To express yourself.

Abafazi bahlale ngase goqweni leenkuni xa kusenziwa isiko elithile okanye kuxhelwe inkomo.: women sit next to the collected wood, which is put next to the house in a typical rural area during certain customs or slaughtering of a cow,goat and sheep.

Amadoda ahlale ngasebuhlanti xa kusenziwa isiko elithile okanye kuxhelwe inkomo.

Men stay at the kraal during certain customs or slaughtering of a cow, sheep or goat.

Ukwenda: To be married

Ukushiya : to leave

Abazali : Parents

Ukudilika : To give money to women, with the hope of getting sexual relationship

Ukunyamezela : To persevere

Jack of all trade : A person who thinks he or she knows everything

Oomatshonisa : Cash loans

Yokumncedisa : Money to assist

IdloLo : Women who are Barren

Isondlo sabantwana : Meaning Children 's grant

Ingxowa yamazambani ibolile : The whole bag of potatoes is rotten

Abefundisi abafe bethwele umnqwazi: Ministers who lost their integrity while having robes.

IVamna : traditional medicine used by women to men so that they have strong sexual feelings with them alone.

Impimpi : An informer

Ukurhogola amagwada : to inhale fine sniff.

Umntu ngumntu ngabantu: A person is person by others.

Udlalani: Meaning a play boy, a man who has many girl friends.

Womanising: To have sexual intercourse with a lot of ladies.

Omama banenimba: meaning Women are sympathetic.

Senior Ministers: meaning, Ministers who have long service in the ministry.

Junior Ministers: Meaning, Ministers who have few years in the ministry.

TABLE OF CONTENTS

TITLE	i
DECLARATION	ii
DEDICATION	iii
ACKNOWLEDGEMENT	vi
SUMMARY	v
GLOSSARY	vi

CHAPTER1

1.1. INTRODUCTION	2
1.2. RESEARCH METHODOLOGY	3
1.3. GERKINS CV 'PRIESTLY FUNCTION METHODOLOGY	4
1.4. THE RESEARCHER 'S EARLY YEARS OF EXPERIENCE AS THE SHEPHERD OF THE SHEEPIN RURAL AREARS	6
1.5. GERKINS CV 'S METHODOLOGY OF SHEPHERDING THE FLOCK	7
1.6. RESEACHER 'S EARLY YEARS OF EXPERIENCE OF POSITIVE DECONSTRUCTION	17
1.7. NICK POLLARD 'POSITIVE DECONSTRUCTION	17
1.8. PROBLEM STATEMENT	25
1.9. AIMS OF THE THESIS	25
1.10. RESEARCH GAP	26
1.11. CONCLUSION	26

CHAPTER 2

2.1. THE BACK UP OF GERKIN 'S AND POLLARD METHODOLOGY.	28
2.2. THE ROLE OF THE MINISTER AS SEEN BY OTHER SCHOLARS	34
2.3. THE IMPACT OF MINISTER 'S ABUSE TO HIS WIFE	41
2.4. THE IMPACT THAT IT BRING TO THE FINANCE OF THE MINISTER	42
2.5. THE BATRAYAL OF TRUST BY THE MINISTER TO HIS WIFE	44
2.6. THE PASTOR AS A SHEPHERD	45
2.7. THE PASTOR AS A DISCIPLE	67
2.8. MINISTRY OF THE PRESENCE AND PASTORAL COUNSELLING	67
2.9. PASTOR AS A LEADER	68
2.10. CONCLUSION	71

CHAPTER 3

3.1. POWER AND ITS USE	73
3.2. SOCIAL POWER	73
3.3. SPIRITUAL POWER	74
3.4. LOVE	76
3.5. HUMILITY	76
3.6. SELF LIMITATION	77
3.7. JOY	77
3.8. SUBMISSION	77
3.9. FREEDOM	78
3.10. ABUSIVE POWER	79
3.11. POWER	80
3.12. SPLIT PERSONALITY DISORDER	83
3.13. SESSION	85
3.14. THE PRESBYTERY	86
3.15. THE ASSEMBLY	86
3.16. THE EXERCISE OF POWER AND ITS IMPACT	87
3.17. PASTORAL CARE	90
3.18. NEW MODEL OF CARING FOR PROBATIONERS AND SENIOR MINISTERS	90
3.19. CONCLUSION	91

CHAPTER 4

4.1. WOMEN AS PREY OF ABUSE BY MINISTERS	93
4.2. CONCLUSION	97

CHAPTER 5

5.1. CASE STUDY ABOUT THE ABUSE OF POWER BY PASTORS	
5.2. HEALING FOR ABUSIVE PASTORS	100
5.3. CREATION OF A PASTORAL CARE COMMITTEE TO SUPPORT THE MINISTERS	101
5.4. PASTORS SHOULD HAVE RETREATS	104
5.5. HEALING PROCESS	104
5:6. PRAYER MAKES HEALING POSSIBLE	106
5.7. THE IMPORTANCE OF TRUTH IN HEALING	108
5.8. MINISTERS SHOULD LOVE THEIR WIVES AND CHILDREN	109
5.9. SATISFACTION	110
5.10. SETTING BOUNDARIES	110
5.11. CONCLUSION	111

CHAPTER 6

6.1. OTHER STORIES THAT EMERGED	113
6.2. HOW THE ABUSE BY MINISTERS CHALLENGES PASTORAL CARE	114
6.3. DOING MINISTRY AS A TEAM	116
6.4. CONCLUSION	118

APPENDIX (A): INTERVIEWS WITH THE MEMBERS OF THE
CONGREGATION WHO EXPERIENCED ABUSE OF POWER BY THEIR
PASTOR.

APPENDIX (B): INTERVIEWS WITH PROBATIONERS

APPENDIX (C): BIBLIOGRAPHY

.

CHAPTER 1

INTRODUCTION

The research will concentrate on the abuse of power within five congregations within three different denominations, in which the researcher will not mention for security reason. The research has revealed that abuse of power by certain senior ministers is a common problem among some denomination. Ministers abuse their women members in the form of physical abuse, sexual abuse, spiritual abuse and emotional abuse. This exposure has led to this research work. The researcher will also use his experience of abuse. The research will concentrate on the abuse of power by certain male ministers in the congregations. And seek solutions how they should be helped to be better. The researcher is aware that there are also female ministers who might be abusing power too but this thesis will concentrate only on pastors who are men. This thesis will seek to help probationers who have been abused to be better in the ministry. When things go wrong in the congregation, the whole congregation looks at the clergy for answers even if you are a probationer or youth pastor, as long as you are wearing clerical dress or attire the congregation expects you to correct things that are going wrong. The problem is where do you start in confronting senior ministers who are abusing their powers, it is a scary thing for a junior minister to correct the senior minister, the argument will be how can a minister who is fresh from theological seminary or university correct a minister who has long service in the ministry? Yet it is required that those who are still holding to the vows of ordination should offer some correction of the bad practice of the misuse of power by some senior ministers in the congregations. There is a perception that a minister who is fresh from the theological seminary or university cannot advise minister who has got many years in the ministry; the perception from the senior ministers is that, how can a spiritual father be corrected

by a junior minister? When the junior minister try to correct he or she will be regarded as disrespectful of the senior minister hence this thesis will try to help senior ministers to behave in an acceptable Christian standard, Set a model to be followed by probationers who are fresh from the seminary. This thesis is revolutionary and it is trying to correct what went wrong and replace it with something better. It takes a bold person to reveal such a problem. No one wants to reveal it, especially if you are still a probationer. Probationers fear not being ordained, they fear of being side line, they fear to be sent to poor congregations, not getting good congregation, the people in authority might send you in a troublesome congregation where your voice will be shut down, sometimes you will be sent in a small congregation where you will struggle to survive. For the explanation of words please see glossary at the back. There are several types of abuse that the researcher has experienced while in the ministry and they will be shared in the case study of chapter 5. (Chapter 1 will include: introduction, research methodology, aims of the thesis, problem statement and research gap (chapter 2 will be the explanation of the research methodology. (Chapter 3 will be focusing on power, abuse of power and how it produces behaviour problems. (Chapter 4 will deal with case study of women who are members of the congregation who enter into sexual relationship with ministers. (Chapter 5 will deal with healing method and case studies of the abuse of power and finally chapter 6 will be the conclusion and other research in this field.

RESEARCH METHODOLOGY

The researcher will use his experience of incidents involving certain ministers in the congregations, secondly the researcher will use Gerkin 'S methodology of priestly function, shepherding methodology and pollard's methodology of positive deconstruction, other developments and finally the researcher will conduct personal interviews with probationers and some members of the congregations who have experienced abuse of power by their pastor.

GERKIN CV 'S PRIESTLY FUNCTION : METHODOLOGY

The priest performs sacramental duties and exercises caring among people in the community. "There is something of the sacramental, liturgical, ritualistic expression of care by the Christian community to be learned from the church of the middle ages, liturgical tradition can be preserved only by careful administration of pastoral leaders who carefully tend the connection between liturgical practice and life experience, care cannot be expressed by only through medium of conversation, Some care can only be given the power of deep connection with communal meaning by way of corporate participation in the symbolic acts of receiving bread and wine, the laying on of hands, and administration of the water of baptism, singing together also expresses care, and acknowledges our mutual need for care, praying together can search for and celebrate the receiving of the care that only God can provide. The pastor is the physician of the soul. Gerkin says that "To be a good pastor is to seek to understand the deepest longings, the secret sins and fears of the people so that the healing unctions of our understanding may communicate that we and the God we serve care deeply and intimately for them". (Gerkin .1997:82-83) The researcher agrees with Gerkin because in order to preach a relevant sermon, you have to be able to see the secret sins of the members of the congregation in which you serve so that you can be able to

convert them, and showing them the right direction. Robert played an important role of caring in the life of Margaret and Margaret was formed by participation in a community of faith and a culture that had forced upon her certain meanings, certain questions, certain ways, of seeing and judging her behaviour. (Gerkin .1997:84) The pastor administers sacraments within the acts of giving Holy Communion to the congregation, the pastor shows love, And care, that even though people from the congregation have sinned against God, God still loves them and that is shown during the giving of the Holy Communion whereby the congregation is reconciled with God. God wants the wicked to change for the better position, so that he or she can partake at the Lord's Table. God wants the congregation to come with pure minds and clean hearts. Those who drink unworthy from the cup, they eat and drink their own judgement, so when we come to the Holy Communion table, we have to be worthy. The laying on of hands is performed by the minister in order to heal those who are sick in the congregation and those who are weak spiritually, the laying on of hands is also performed during a licensing of a probationer by the presbytery and during ordination of a probationer by the presbytery and during induction of a minister by the presbytery. They lay on their hands on top of the minister or probationer in order to set apart him or her to the work of the ministry namely to preach the word of God and administer Holy Communion. Laying on of hands is done to invoke the Holy Spirit to come upon the probationer, Minister or a congregant, To invite the Holy Spirit to dwell on him or her so that the minister or probationer can be led by Holy Spirit and not by himself or herself, Laying on of hands shows caring for each other as ministers or fellow Christians, Administration of the water of baptism, When the pastor baptise people in the congregation he or she shows caring for the community in which he or she serve as the minister, The acts of baptism in which the minister administers means

admission to the church, Adoption, New birth, Washing from sin, Cleansing and acceptance, dying and rising within Christ, Forgiveness and promise of the gift of the Holy Spirit, Baptism shows caring that though you are a sinner, There is still a chance that through acts of baptism you can be forgiven, provided that you have left your past Behaviour, And bad life, In other words You let the old to die, and have new birth, praying together shows caring, because in that prayer, we intercede for a particular thing, for instance HIV and Aids, Unemployment , Crime, And so on, It is when leaving the old that you receive new birth. Unemployment can change into new life especially on the part of women. If women can seek employment, The abuse of power by ministers can be less, because they will be financially independent.

THE RESEARCHER' S EARLY YEARS OF EXPERINCE AS THE SHEPHERD OF THE FLOCK IN RURAL AREAS OF EASTERN CAPE

The researcher was once a shepherd from the age of 10 years, as a shepherd, you ate breakfast in the morning and opens the gate and takes the sheep to the farms for grazing. The researcher used to come back at 4pm. As they entered the kraal the author used to count the sheep to check if they are still in the same number. He even knew the face of the sheep, if one was missing, we had to go and search for it. Because there was stock theft, the researcher used to mark the sheep with paint at the back so that, It would be easy to find them, there was also an identified mark on the ear, so that if it is lost, the researcher would not struggle to identify the lost sheep, if it was with other sheep. One important thing to mention is that, the researcher was guarding the sheep so that they would not eat the mealies from the mealie field, as well as the cabbage from the garden. This meant that even if the researcher had to go to school, there was still a need to go and check the sheep and the cattle from the

farm, and so when the researcher had to be in school, somebody was employed to look after the sheep, Having grown up in the rural arrears, that exposure gave the researcher enough experience to looking after the sheep. If the researcher went home with the sheep and cattle and some animals missing, my father used to beat me or my mother beat me, asking me where the missing sheep are. And the researcher would have to go and look for the missing sheep. If the researcher could not find the sheep before it becomes late. He used to hide until the parents went to sleep so that he also could go to sleep to and wake up early in the morning before the parents woke to go and look for the lost sheep and come back only when the sheep were found.

Before going home with the sheep late, the researcher use to take the sheep and cattle to drink water, and the researcher use to give the sheep some medicines against worms, against ticks, and for good blood circulation. In order to mark that you are a good shepherd, the shepherd should increase in numbers, they must not decrease, and during Christmas time my parents will slaughter one sheep in appreciation of me being a good shepherd, also if the researcher has passed his studies at school, That is how my parents thanks God. Thank God.

GERKIN CV 'S METHODOLOGY OF SHEPHERDING THE FLOCK

“Although the motif originated as a metaphor for the role of the king during the monarchical period of Israelite history, it was never institutionalised as a designated role within the religious community, as were the prophetic, priestly, and wisdom roles. It was first appropriated within the religious life of Israel as a metaphor with which to speak of the care of Yahweh for Yahweh’s people. This motif is most clearly captured in the imagery of psalm 23. Here the Lord God is depicted as the good

shepherd who leads the people in paths of righteousness, restores the souls of the people, and walks with the people among their enemies, and even into the valley of the shadow of death” (Gerkin: 1997:27) God care for his own people, he care for those who are mourning, traumatised by evil desires. God loves us all regardless of who we are. His love and grace is sufficient for us. There is no better place that we can enjoy ourselves than in the house of the Lord. God protect us, the evil in this research is abuse of power by some minister in the congregations. God changes the worse situation to better, Molapo is helpful in his narration of a heard boy’s life, and it suits this thesis, He said “And had to be taught rules and duties of caring for the livestock by the older boys. To name but a few : To have a thorough knowledge of the livestock that one is in charge of, to have a zeal and a special love for the flock, to grow in strength so as to face the hardships and problems one will encounter in the process of shepherding, to learn to eat twice a day, to be able to explore the terrain for good green pastures for the flock to learn to overcome and solve my problems by myself without seeking any advice or assistance from anybody, especially women”(Molapo:2004:3) The author agrees with Molapo, because to be a shepherd is to have knowledge of the flock by face, it is to learn to eat in the morning and in the evening, to be a shepherd is to keep the secret, because there are things that the shepherd should not disclose. Though a shepherd can learn to be able to solve things on his or her own, it is not bad to ask for good advice from an experienced person, because when you are still young, you do not have enough experience. Molapo is helpful also because he said, “I became a herd boy at the age of twelve, and had to be taught rules, and duties of caring for the livestock by the older boys” (Molapo:2004:1) This indicate that when you are still young, you do not have enough experience of shepherding, you need someone who will journey with you, teach you how to

shepherd the flock, let alone that there are older boys who do not know how to shepherd the flock, though they are older they are young in terms of caring for the flock. When learning how to care for the flock of God, it might happen sometime that you have unknowingly learned how to shepherd the flock from an inexperienced boy as a result, you become poor in terms of shepherding. As a result the sheep will be in danger whilst you are there. Coming back to topic, A minister studies at university, Seminary or college, At university we are taught by experienced lecturers how to care for the flock of God, and we were privileged at the university to have chaplains who shepherded us, nurtured us to become good ministers in the ministry, it is up to us to reject good teaching from our Presbyterian chaplains or to apply it in our ministry, In the ministry, there are two different types of ministers namely good and the bad, bad meaning those who are abusing their powers . If a minister was taught by a minister who is abusive, that minister is likely to be abusive, or if the minister was taught by a colleague who is drinking too much or a womaniser, the minister being taught is likely to be a womaniser as well and will drink too much, or a clever student may learn from the abusive minister, not to repeat the same abuse in his or her own ministry. Having read Gerkin's model of shepherding, the researcher is challenged by Gerkin to care more for the people of God. "For pastoral theologians, that meant finding ways to open dialogue between Christian ways of speaking and the ordinary language of the people. He furthered by saying Pastors needed to become more proficient interpreters: Interpreters of the Christian language and its ways of seeing and evaluating the world of human affairs, and interpreters of the cultural languages that shape much of everyday life. Christians communities needed to become more self aware in their Christian identity as they lived out their lives in a world of many languages and ways of speaking".(Gerkin:1997:76) The researcher agrees with

Gerkin, theologians are trained in theology, they have to teach people that to be a Christian is to love, do not insult, and walk humbly with God, be a servant etc, to be able to reach the Christian it learn their daily language, learn their culture, so that according to Pollard, “For many people in today ’s culture, it is vital that they discover the inadequacies of the views they have adopted. But this must take place within the context of the whole Gospel, which centres around God’s love for people” (Pollard: 1997:46) The researcher agrees with both Pollard and Gerkin, because culture has over taken the minds of Christian whereby culture becomes more supreme than God, theologians are taught to be critical of culture, it does not mean that they should totally reject culture, they should live what is right and replace what is wrong with something better for the Christian faith. As the church we are called to care for each other. “The care of the community of Christians involved concern for the purity of the congregation in a non Christian, pagan culture. Individuals were assisted in sustaining their faith and right behaviour in anticipating of that great event, which was expected to come in their life time. Sustaining the faith at both communal and individual levels thus was the major mode of pastoral care practice by leaders of the faithful community.” (Gerkin: 1997:28) The researcher agrees with Gerkin because the second coming of Jesus Christ will come one day, 2 Peter 3, he will come like a thief at night, which means, that we have a role to assist those who have fallen, to restore their faith at communal and individual level, and also good behaviour.

“The shepherd needs great wisdom and a thousand eyes to examine the soul ’s condition from every angle, the priest therefore must not overlook any of these considerations but examine them all with care and apply all his remedies appropriately for fear his care should be in vain, If a person wanders away from right faith, the shepherd needs a lot of concentration, perseverance and patience, he cannot

drag by force or constrain by fear but must by persuasion lead the person back to the true beginning from which he or she has fallen away. (Gerkin: 1997:31) The pastor should be a wise guide, the pastor should have a sharp eyes but not necessarily a thousand eyes, Gerkin has exaggerated, because a pastor cannot have a thousand eyes but instead, he has two eyes, the pastor has to be quick, to rebuke, correct, so that his care should not be a failure but instead it should be successful. The pastor needs to concentrate on his calling, concentration means that you care, there are a lot of problems in the ministry, and they need perseverance. Pastors should wait for good result to come; pastors should not be in a hurry when doing ministry, to be in a hurry will cause the minister to forget important things. “The pastor must often stand in the gap between an individual parishioner and a community of faith seeking to reconcile the one to the other”. (Gerkin: 1997:31) The pastor teaches individuals and community of faith to live in peace and harmony, for we cannot partake from the Holy Communion unless we are reconcile to each other. Gregory has shown the authoritarian role of the priest in his pastoral relationships. This pastoral authority that he is talking about means authority over the people during the middle ages, healing of spiritual problems such as guilt and despondence through anointing with ritual oils and ointments, during this time healing became primary mode of pastoral care practice(Gerkin :1997:39-40) Some priests use oil for healing the guilt, by means of anointments, during this healing time, The person who is guilt has to tell the pastor his or her own problem so that the pastor should use the ritual oils and ointments so as to make the healing effective. Some pastors or healers use water that has been prayed for to heal the guilt, sickness and so on. “ Pastoral care of the sick, the bereaved and the dying were the duties of the priest” (Gerkin :1997:34) Sick people in various homes, and hospitals should be visited by the minister, the bereaved should be visited because

the family that has lost the loved one experiences a great loss, pain and depression, during this time. The presence of the minister is very much needed because it is very difficult to cope with the darkness of death, the presence of the minister demonstrates caring. It also minimises the pain to the mourners. If you share the pain with them, this is called the ministry of the presence, This ministry does not mind even if you do not utter a word, by the mere fact that you are there with the bereaved family, means a lot to their lives, It means that you are willing to suffer with them, and that they are not alone. Members of the congregation who are dying need to be given Holy Communion by the pastor, before they die; this is called pastoral care to the dying. People who are dying always want the last word from their minister; they feel very important and special to be given Holy Communion during these times. They want to have a peaceful rest with the Lord, by sharing in his blood and bread. Luther writes “Our Lord and saviour Jesus Christ hath left us a commandment which concerns all Christians alike, that we should render the duties of humanity or as the scriptures call them the works of mercy, to such as the afflicted and under calamity that we should visit the sick, endeavour to set free the prisoners and perform other like acts of kindness to our neighbours whereby the evils of this present time may in some measure be lightened ”(Gerkin :1997:42) Pastoral visitation is always helpful, but the problem is that during these visits abusive ministers get a chance to visit women members with whom they are involved with sexually. If the minister is visiting women or men members alone, he or she may easily be tempted into a bad relationship with women or man member of the congregation. To avoid such temptations, the minister should be accompanied by an elder during pastoral visits. This ministry in which Luther is talking about is that is that Jesus Christ is the one who set free the prisoners, we are his messengers, we are sent by Jesus Christ to

preach on his behalf so that people know the truth, and it is the truth that will set them free, and that truth is found in Jesus Christ alone. Though Luther is correct but his speech is written in simple terms, this will explain Luther's speech. Christians are the same, rich, poor, coloured, Indian, white and so on, and are the same in the eyes of God. There should be no distinction according to gender, God loves us all equally. We are called to be good to each other, those with special problems for instance calamities, sickness, and those who are prisoners of sin, we are called to set them free, we have to liberate them from sin, this is a task of the body of Christ, and not only the Priest, Oates depict the pastor as a "representative of the care and acceptance of Christ for persons in need of the saving grace of God". (GERKIN: 1997:69) The pastor has integrity; the pastor shows the way of God in which the people are supposed to follow. In other words the pastor is the role model of faith. This process will allow people to follow suit. Gerkin is right, the pastor should have got integrity, high morals, and in other words the pastor should be respected by people within the community. "The pastor who keeps her or his caring eyes and ears alert to what is going on with members of the community of faith will see and hear many stories which will help him or her to care for the people. These stories will be about personal, inter personal and relational of varying severity, inter mixed with problems that are rooted in the practices of a time and place for instance cultural, and societal problems, among the dilemmas are human quest for meaning " Gerkin CV depict the pastor as interpretive guide and the pastor has been designated as a "healer, guider, sustainer, reconciler", (GERKIN: 1997:113-114) Gerkin is right when he mentions one of the dilemmas of people is the quest for meaning, when people are facing serious problems, they loose the sense of meaning for life, they even regard themselves as useless. It might be useful for abusive ministers to also begin to find new meaning in

life. The pastor reconciles people with God through preaching, Holy communion and baptism as well as caring for them. In order to be healed, people have to leave their sins behind, If an abusive ministers confesses their sins, the stress upon them decreases, when you confess your sins, you admit that, you have done something wrong, and you ask for forgiveness, from the people that you have hurt and wronged. When confession takes place, there should be one or two people who work as mediators, reconcilers and witnesses between the two men more people who quarrelled. Confession has to do with humbling yourself, to the level of a child, and Ask for pardon from God Almighty who created human beings, in other words you apologise for the wrong you have caused. A confession committee needs to have a qualified psychologist, or some qualified counsellors who will manage both the abuser and the abused, and bring help to that situation. So that the two or more people should come together, and be reconciled, “Reconciliation is to be understood as a process through which equilibrium and harmony are established among people in a situation where there are imbalances, and injustices, so that individuals and groups can live fully as human beings”(Waruta and Kinoti:2005:59) Reconciliation means to forgive and forget, about what happened in the past, but concentrate on the present and live in harmony. Waruta and Kinoti failed to explain what can be done about the perpetrators in the area of imbalance and injustice, perpetrators of imbalance and injustices should be brought to law. According to the author perpetrators of injustice and imbalances should be brought to book or they must apologise, and confess to the one who is hurt, then compensate with something, especially if they have taken money, clothes for instance, an example of a repentant sinner. Reconciliation and healing are found in the gospel of (Luke: 19:5-10) The issue of compensation in order to bring peace, is necessary in order the victim should not bear a grudge. Zachaeus

confessed and the salvation of Jesus Christ came to his house. Jesus looks at the heart of a person. He does not care whether people do not forgive. If the person changes his or her wicked ways he forgives, save and stays with that person. In the ministry we are facing the problem of some abusive ministers. They are leading church services and worship. They are leading Holy Communion, yet they are prisoners of sin. They are pointing the way with their finger, to be followed by the congregation. Yet they take a different direction in their action and behaviour. The problem of ministers are recorded as follows “Ministers have a problem of sexual temptations, lack of money mismanagement of church funds, marital problems, pressure from extended families, lack of time, polygamy, separation and divorce, family financial pressures”(Waruta and Kinoti : 2005:250-251) Greediness and small stipend given to ministers is a cause for misusing the money of the congregation without their consent. Some ministers are signing cheques for the congregation. And this is what Waruta and Kinoti calls “mismanagement of funds.” ,(Waruta and Kinoti 2005:250) However much they fail in their duties as a minister towards money, The author regard the minister in a congregation as someone who is a monitor, a good administrator who is accountable to the congregation, and then suggest a warning that ministers must not be involved in the issues of money, but must make sure that money is there in the congregation for building, maintenance, salaries of staff, cleaner etc. In other words ministers must make sure that money is spent properly for the extension of God’s work. Normally on Sundays abusive ministers rush the services, some only reading one scripture. and after the service they demand the treasurer to give him or her money in which he or she will never return, then the minister will go for shopping with his or her extra marital partner, usually the extra marital person demand expensive clothes, food and so on, Waruta and Kinoti calls it “pressure from extended

family.”Any relationship which is motivated will involve money. At the same time money may be needed for other family needs, and this will lead to what Waruta and Kinoti calls it “family financial pressures.” (Waruta and Kinoti: 2005: 250-251) The pastor guides the congregation into the right direction, during the healing process, it is the acts of God which performs miracles, and works through the acts of men and women, giving the Spirit power to cast out demons and bring new hope, and brings the new person to God through the forgiveness of sins. God’s relationship is meant to be everlasting, it does not end until that person dies, and this relationship is trust worthy. It does not accept lies, it is a straight forward relationship, it is a holy relationship without any faults. “The first and primary task of the pastor as a leader is to become aware of her or his strengths and weakness in being responsible, and open to the needs of young people, the second equally important task is carefully to consider the interpersonal and social climate of the congregational ethos.” (GERKIN: 1997:81) Though pastors have strong and weak points, some pastors do not want to admit their weaknesses and hence it becomes hard for them to be helped, if pastors can admit their faults the chances to be helped are plentiful. We learn from our own weaknesses. An ordained pastor cares for the children and youth, the pastor has to help the children know themselves, he or she has to nurture them in order to grow in faith to adulthood. According to the image given by Jesus Christ, the pastor is the shepherd of the flock of Christ. The New Testament depicts it clearly that “Jesus is the Good shepherd who knows his sheep” The pastor should know the sheep, their strength, and weaknesses. (John 10:14) “The pastor tended to take an authoritarian power over the people in ways that corrupted the consciousness of the people and all in the name of Christ, the better more lively exemplars of the pastor as the shepherd of Christ flock have been those of our ancestors who exercised the shepherding

authority to empower the people and offer care for those who were being neglected by the powerful of their communities ”(GERKIN :1997:81) Ancestors means those who live long time ago, and who are now dead. In the African congregations, some pastors are dictators; they dictate everything that is to take place in the congregation. They are authoritative, and destroy people’s soul. The researcher does not agree with Gerkin when he says the exemplars of pastor as the shepherd has been ancestors, there are pastors in an African congregation who are dedicated in empowering and offering care but not all ministers are dedicated, other pastors are lazy, credit should be given to those pastors who are doing their best. Gerkin will therefore be helpful in helping the researcher to explore problems faced by probationers with their senior ministers. Gerkin CV falls short in terms of teasing out. The researcher will now explore Nick Pollard’s methodology of positive deconstruction

THE RESEARCHER ’S EARLY YEARS OF POSITIVE DECONSTRUCTION EXPERIENCE

During our teenage years, lot of peers gave themselves to liquor, smoking of dagga and other destructive ways that destroyed their lives. For example, some were drinking liquor at an early age in shebeens, others impregnated girls. The above frightened me because my parents were stricked house. The author disassociated himself from the above. The way of life created a bad character and they lost respect of themselves, let alone that of adults within the community. Others did it at an early age. This is where Pollard is helpful with his concept of positive deconstruction.

NICK POLLARD ’S METHODOLOGY OF POSITIVE DECONSTRUCTION

Positive deconstruction is a process of analyzing old concept of lives and replacing them with new positive ideas. Positive deconstruction is a process of rebuilding in a positive way what already exists into better. It is not to destroy the whole building. It

simple to build the parts which are not good. In ministry, this positive deconstruction the author calls it spiritual renewal, where we analyze the old spirituality and compares it with the present, and what changes have developed since then.

“Positive deconstruction is to take apart what people believed in order to look carefully at the belief and analyse it. The process is positive because this deconstruction is done in a positive way in order to replace bad elements with something better. The process of positive deconstruction recognises and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying world views they have absorbed, the aim is to awaken a heart response that says: I am no sure that what I believe is right after all, I want to find more about Jesus Christ”. (POLLARD: 1997:44) The researcher agrees with Pollard, Christianity is caught in the world of many religions, where you will find people who do not see any contradiction between believing in Moslem faith or any other faith. And when building the congregation we prepare them to defend themselves when question arise from other faith, so that they can stand firm and become better Christians, who will be able to go out and teach non believers and other Christians who are still doubting about their membership in the church. The church is where people can find out about Jesus Christ, and they can get salvation, Christians are built up in order to become better Christians. That is why the abusive behaviour within some ministers should be eliminated, and condemned by those ministers who are walking in the light of God. This behaviour should be replaced by good pasturing, and care of the flock of God. Taking bad behaviour from the world will destroy the image of the abusive pastor. It is not too late for the abusive ministers to change their behaviours, people need to be helped in their doubt about their faith, and sometimes pastors are not aware that what they are doing is wrong, “Most people

seem unaware of the worldview they have absorbed which now underlie beliefs and values of the way of the flesh. normally they will simply express a belief or live in a certain way without knowing or even thinking about the world view from which their belief or behaviour derives” Pastors have to be in the world but should be different from the world, we need to check before we take something, we should check if there is any good, if it has any good in it we should keep it, if it does not have any good we should throw it away. An example of the world view some ministers absorb is for instance “Nick Pollard’s student said there is nothing wrong with me having sex with my boyfriend or girlfriend. There is nothing wrong with something that comes naturally” (Pollard: 1997:49) The Researcher does not agree with Pollard ’student, we cannot have sex before marriage, if a person wants sex; he or she must get married. Sex before marriage encourages misbehaviour, where you will find people who are not satisfied about sex in their marriage because they have previous experience. If we may apply Nick pollard’s student, we may end up having a lot of ministers who are having children out of wed lock, those who are not married can be fired because they are having children before marriage. This process affects some senior ministers in the congregations. Christian norms and values states that there should be no sex before marriage, no child out of wed lock, non Christians have children out of wed lock, and Christians have been absorbed into that bad habit and practice. “ I looked carefully at each part to see whether it was any good, if it was I kept it, if it was not I threw it away, eventually I put all the pieces together, started it up, much to my mother ’amazement and found that I now had a very good car. There wasn’t actually much left of my original car. Some parts were good enough to keep, most of them were now replaced, but I was not sad, I was delighted for I had something for better” (Pollard :1997:45) “In today s’ culture where people are unconsciously absorbing elements of

so many attractive non Christian worldviews, we have a major job to do if we are to help people who want to find out about Jesus”, But if people are not listening, we must consider what can be done to encourage them to pay attention ”(Pollard : 1997:45) The researcher agrees with Pollard because Christians today have absorbed a lot of non Christian world views, these non Christian world views have absorbed Christians to such an extent that it becomes difficult to leave these non Christian world views. Christians have to be in the world but they should be different to the world, “Around the beginning of the twentieth century however this changed, and the church temporarily lost its social conscience” (Pollard: 1997:55) “This loss of social conscious was due to a reaction against theological liberalism which reduced the value of the bible, and increase the importance of social action.” (Pollard: 1997:55) The author agrees with Pollard because people like happiness, nice times rather than going to church, they regard the church as wasting their time to enjoy life. Some Christians might argue that, the bible is silent about smoking and using drugs, and they think that they can smoke cigarettes and dagga and sell drugs. “Initially I may have an emotional reaction born out of ignorance” (Pollard:1997:56) The author does not have an objection to what Pollard says, everybody has emotions, ignorance of other, choice to care or ignore etc. People are comfortable the way they are, they defend themselves by saying that God created them the way they are. Tom in the conversation with Nick said “So there is no way of knowing what is right. We can’t know everything, we have just have to live for today. And I am happy being gay today so that’s that.”(Pollard: 1997:86) Ministers who are abusive are happy the way they are, so that is why it need a strong person to be able to say to them, that your behaviour is not good. The author do not agrees with Pollard, it is very good to be wise, to know what is right, though the researcher agrees with him that we cannot

know everything, we learn new things everyday. If you move from your place to another place it means learning new things namely language, and culture Coming back to the topic, if we move non believer into becoming Christians, we learn a Christian life so that we are able to know the truth about Jesus Christ. Ignorance and caring cannot be linked together because caring demands concentration on the person, to be able to reach people and win their hearts, we should be close to them, give them love, recognise them for who they are, and try to show them that what they believe is insufficient. “If we genuinely love people, we shall want to help them discover the inadequacies of the world views they have adopted, but we shall also want to assist them and serve them in other way too” (Pollard: 1997:46) The researcher agrees with Pollard because if we love people, we should get closer to them and show them that the road they are taking is not the real one, so they should seek the real one which is in Jesus Christ. Those who are in between, that is who believe in Christian faith and at the same time believe in the non Christian world are very much defensive about what they believe, they do not want to be told what they should do. The minister who is dealing with positive deconstruction need patience, perseverance, and close contact. Change is not quick, it is a process. “I do not believe that positive deconstruction is the simple key that will make evangelism easy, but if combined with earnest prayer, clear gospel proclamation, reasoned apologetics, and genuine relationships demonstrating practical love, positive deconstruction will help us to find evangelism slightly less difficult” (Pollard :1997:46) The author does not have objection to what Pollard says, Because if we speak of a clear gospel proclamation, we need hermeneutics that will help the person who doubt the presence of Jesus Christ in his or her own life. Hermeneutics helps to interpret the real text. “Because every interpreter must always draw on contextually bound preconceptions”. (Kogler: 1960:

118) The author agrees with Kogler, the text has its own background; it must be investigated in Greek language in which it was first written. This is how we can come to the real truth and meaning behind the text, Gerkin shares the same view with Kogler when he says “The pastor knows the Christian language and is fluent in the use of its images and themes, furthermore the pastor seeks to sensitize the people to the nuanced significance of that language for their lives both as individuals and as a community” (Gerkin :1997:123) The researcher agrees with Gerkin because the minister is trained, he or she is taught how to interpret the bible for today. The minister is trained theologically about exegesis and interpretation of the bible, the minister should be sensitive about the way he or she apply the gospel through preaching to the congregation. “To function as interpretive guide in relation to the church as a community of language, the pastor needs not only to interpret the texts and stories of the bible, but also to carefully guide the process of interpretation. The interpretive guide cultivates a dialogical relationship between biblical stories and the stories of people’s lives today” (Gerkin: 1997: 123). The researcher agrees with Gerkin because, the bible must be interpreted in order to reflect what is happening in the church today, without forgetting the tradition where the text originated, Gerkin is right, for instance the tradition of the culture of the Jews is not the same as African culture What applies to the Jews may not apply to an African. Gerkin has this to say “Theology will become real and relevant for members of a local congregation as it is related to the concrete realities of the people in the congregation. Tending the process of this contextualisation of theology is an important aspect of the pastor’s care of the congregation. By tending that process with care, the pastor pastor expresses care for the Christian tradition and for the larger cultural circumstances that surround the local situation” (Gerkin : 1997:121) The author agrees with Gerkin because theology work

effectively when it is applied to the experience of every day life, the language of the people, and the culture of the people. When the pastor understands the language, culture, and their experience, he or she will be able to bring effective care to the life of the members of the congregation.

We should proclaim the gospel as it is, we should not try to add our own meaning rather than the one it contains. Any positive deconstruction that does not take into consideration the situation and context of the people in which evangelism is directed, cannot achieve its own purpose. Good and bad are opposite words, caring and abuse are opposite words, good faith has to be followed by good works, and we are called to demonstrate faith by our own action so that non Christians can be converted into Christianity. Nick Pollard explains three standard philosophical tests namely the “coherence, correspondence, and pragmatic tests, three questions are being put, does it cohere or does it make sense, does it correspond with reality, does it work, coherence, if a statement is true it must cohere, and truth will make sense”. (Pollard: 1997:53) The author shares these sentiments with Pollard, for instance if a minister is a true Christian, the way he or she lives life, must cohere with the scripture, to be a minister, requires to live according to Christian standard. It will not make sense when you wear your robes as a minister, it does not make sense, because there is no difference, the falsehood of a minister in the congregation is very dangerous, because it hurts people, it separates and divides people instead of bringing them together, Scriptures reveal who God is, how Christians should live their lives, if you say as a minister, it is very good for Christians to drink and smoke, that is not a reality, that statement does not correspond with reality, it is not true. Certain individual ministers have adopted bad behaviour within the congregations. If drinking was good for Christians, it is supposed to be done by all Christians in the congregations, Nick

Pollard shares his wife's thoughts, his wife Carol "thinks he is gorgeous lovable, kissable person in the world, other women will not agree with that, the statement is true for her and not for other women (Pollard :1997:64) The researcher agrees with Pollard, because if somebody believed in Christianity, others will try to deviate that into believing in other faiths such as Moslem faith, others within congregations will try to create their own faith, especially those who are abusing their faith. Christianity is regarded as the true faith, but it is not the only religion. Other people choose to believe in other faith, and they do have trust in those faiths such as Moslem, Buddhism and so on. " If we are to take the whole process of positive deconstruction seriously, we must positively deconstruct not only what non Christians believe, but what we believe" (Pollard : 1997:80) The author agrees with Pollard because we have to deconstruct what we believe, sometimes we may be mixing Christianity with the things of the world. For instance thinking in the way of a non believer, that going to church is not necessary, and that we can just do our washing on Sunday instead. In response to that, we should tell non believers that Sunday is the day of the Lord for worship for both believers and non believers. Modern Christianity is mixed with worldly things; it will be wise to deconstruct the Christianity together with ministers so that they can deal with problems when they arise. There are many instances where we go astray like sheep without a shepherd. Sometimes we satisfy our own needs rather than what God expects of, we need to deconstruct what went wrong into better position. "Positive deconstruction happens when a person is not sure and not happy with the way he believes, so it is worthy looking at Jesus" (Pollard:1997:87) The author does not have objection with what Pollard puts forward. Because Jesus Christ through the word of God shows us what we are expected to do. He demonstrates to us, as our helper, comforter, guider, reconciler, etc. Deconstruction happens by building

what Christians already believe and build non believers to be better Christians with the knowledge of the truth about God. We may assume that as pastors and leaders in the church we understand the truth that God want us to do in the congregations, whereas we are not sure, of the existence of God and his works and certain abusive ministers are not excluded. Before you lead the congregation you must demonstrate a well grounded spiritual and spirit led qualifications so that, you can lead the people of God into the right direction, where they will be nurtured, cared, loved and so on. Pastors need to attend workshops that will concentrate on pastoring the flock of God, what are the pre requisite, requirements, what behaviour is expected when pastoring the flock of God.

PROBLEM STATEMENT

In the African culture junior ministers are not allowed to correct or even advise senior ministers, this problem poises a question in ministry especially when a senior minister abuses his power. The main question to ask is how can junior ministers be able to advise senior ministers who are misbehaving in a congregation? When do junior ministers take a stand in correcting the abuse of power by the senior minister?

What are the new ways we could create in shaping probationers to be good ministers? How can a probationer correct the abuse of power within a congregation? How does one who is new in a congregation address hierarchical structures in solving issues of abuse? How can a probationer correct the senior minister about his wrong doing within working relationship in a congregation?

AIMS OF THE THESIS

The aims are to create a model of transforming the relationship between senior and junior ministers, to empower probationers not to fall in the same trap of abuse as some senior ministers do, finally it is to help those senior abusive ministers to become the best ministers in the ministry, by caring and mentoring junior ministers, As well as members of the congregation

RESEARCH GAP

The research gap of this thesis is based on an African church with an abusive minister who takes his congregants for granted. The abuses that form a research gap in which the researcher was exposed to, does not appear in any book the researcher has come across with the exception of sexual abuse by clergy to women members. Several examples of misuse of power by senior ministers are as follows, coming late to session meetings, borrowing the money of the congregation and not returning it, postponement of session meetings without prior notice, sexual misconduct with women members of the congregation, burying people who are not pledging, and baptising the babies of those who are not pledging or have not been to disciplinary class. Nothing has been researched in the area of abuse between senior and junior ministers, few books have been written except from a western perspective, nothing is explored from an African culture, especially about abuse of power.

CONCLUSION

While we shepherd the flock of God, we should be careful not, to think that the church is ours. They belong to God. We are entrusted to lead the people to God, to deconstruct what is not going well and replace with something that is excellent. We have to do our best as ministers, by preaching the gospel, the way it is. We are called to care for the flock of God, to nurture the children, and the congregation to know themselves better. This chapter is dealing with the introduction, Priestly function methodology, The researcher 's early years of experience as the shepherd of the flock in rural arrears of eastern cape, Gerkin methodology of shepherding the flock, The researcher's early years of positive deconstruction, Nick pollard 's methodology of positive deconstruction, Problem statement, Aims of the thesis, Research and Conclusion. The next chapter will back up methodology of shepherding priestly function and Nick Pollard's methodology of positive deconstruction.

CHAPTER:2

OTHER RESEARCH METHODOLOGY DEVELOPMENTS THAT BACK UP GERKIN 'S METHODOLOGY OF SHEPHERDING THE FLOCK

According to Gerkin “the pastor is a shepherd of the flock.(Gerkin: 1997: 80) The researcher agrees with Gerkin because the pastor looks after the sheep day and night. If a member is dying, sick, having an operation and so on, the minister must visit those particular members, because the task of the minister is caring, to be a shepherd means to care for your congregants regardless of who they are, rich, poor, disabled, crippled, all of them fall needs ministering in terms of care. As a shepherd he has to guide the congregants not to go astray, he knows his sheep and the sheep knows the shepherd. The shepherd should know each member by name, he should know their troubles, needs suffering, voices, faces, and the congregants knows the voice of the shepherd, psalm 23 :1, The shepherd has to walk in front of the congregation, he has to guard against any harm to the congregation, the pastor has to guard against any minister or lay preacher or person who can come and preach heresy against his members, the pastor has to make sure that any person who will preach in the congregation is well trained, it requires to be noted that within the Uniting Presbyterian Church, we adopted training of elders and deacons so that they can be competent to be part of the preaching plan of the congregation. By providing training, the Presbyterian Church is minimising the heresy. In rural arrears it is difficult for a minister to meet his or her members in every Sunday because outstations are so scattered, outstations are monitored by elders, they preach but the Holy Communion is conducted by the minister through congregational Holy Communion and also for outstations. The sheep follows the shepherd but the problem is, can the congregants

follow the minister even if he or she is abusive? The answer is no, because they need a good model. The shepherd should be willing to suffer for the congregants. Jesus also suffered in order that human beings should have salvation and life. A pastor is like a soldier who defend his own country against any harm from other countries, His armour is the word of God and not really a fire arm, or AK 47, he has to speak the truth all the times, the pastor as the one who guides the congregation has to meditate day and night by the Word of God, the one who guide must know the way first, so that those who follow must not get lost because the one who is in front, that is the pastor does not know the way. Baxter has this to say “We must labour to be acquainted with the state of all our people as fully as we can, both to know the persons, and their inclinations and conversations, To know what are the sins that they are most in danger of, and what duties they neglect for the matter or the manner, and what temptations they are most liable to. For if we know not the temperament or disease, we are likely to prove but unsuccessful physicians”(Gerkin: 1997:45) Baxter who is quoted by Gerkin is right because ministers have to know well the members of the congregation in which they lead, ministers have to know the talks of the people, their sins which destroys their faith, ministers should avoid being visited by women members of the congregation all the times, if it happen, the women must not visit alone, she must be accompanied by another women, To be aware with the well being of the congregation, It is to win their trust. If the minister is close to the people his or her ministry will become successful. The pastor provide for the well being of his congregation, he or she knows where the strength of the congregation and its weaknesses lie, he or she encourages, motivates, teaches, comforts, people who lost their loved ones might think of committing suicide because they thought God is unfair or life is unfair, they need ministry a of the presence at that very moment, they feel

hopeless, isolated and in darkness. The minister teaches the congregation how to behave, Christian norms and values, scripture, and morality. He motivates the congregants to do the best with the gifts God has given them. He appreciates the congregants the way they are, because God wants the best out of them. Good shepherds loves all the sheep which applies to the pastor he has to love all the congregants and not have favourites, for all the congregants are like the children of the minister. If the ministers favours a certain type of people for instance the rich, those who are poor might feel unworthy, they can even drop their membership in the congregation. Loving a certain group of congregants divides the congregation, and the body of Christ can be divided, and this can also count against the pastor because those who regard themselves as unloved by the minister might stop pledging to the church and God. The tip is to love all the congregants, and they will love you in return as their ministers. Ministers must not abuse love from the congregants and divert it into sexual misconduct. The congregants observe the life of the minister where and what the minister is doing, ministers should be on their guard especially the abusive ones, that there is an eye watching them from afar and near. The ones which are near can be more dangerous than those which are afar, for instance Jesus was handed over by his own people to Pontius Pilate and later to be nailed on the cross. Abusive ministers should be aware of abusing the congregation because *isikhuni siyakubuya nomkhwezeli*. English translation for this idiom is (a person who trouble people will also get a trouble) The pastor is also a servant of God, he has to serve the people of God and not to be served, this is how most of the ministers fail to serve the people of God the congregation, ministers do the opposite of what is needed. They demand to be served even if they are wrong. How can abusive ministers be admired for doing good work and on the other hand abusing fellow members of the congregation who

are women? The servants of God seeks God and his ways, meditates, reads the bible and, does not enjoy positions, but a humble person who fears God more than anything on earth. It is when pastors fear God that they will do wonders, and good things, because God is in the centre of their life. The beginning of wisdom is to fear God, when you fear God, it will be impossible for Satan to own and control your life. Self control makes a good minister, the pastor as a shepherd has to fulfil the needs of the congregants, he has to visit the elderly and give Holy Communion, to the sick in their homes or hospitals. Make sure that there are no threats to their spiritual being; the main enemy of the sheep is jackal. The pastor has to read news papers in order to be familiar with current issues such as abuse of power, rape and so on so that he can address them while preaching in the pulpit. Gerkin falls short in terms of teasing out what is not needed from the ministers, the researcher will now explore this (Pollard: 1997:45) “I looked carefully at each part to see whether it was any good, if it was I kept it, if it was not I threw it away.” (Pollard: 1997:45) The researcher doe not have an objection to what Pollard said, members of the congregation are looking at the minister the way he or she lives life. Ministry is a delicate thing, In ministry if your behaviour is found contradict to what is contained in the scriptures, congregations will not call you, especially those who know you, because you will do a damage in their congregation. So to avoid not being called by the congregation is to throw away what is not needed in the ministry and be left with what is needed. There are certain things you should not do as a minister, for instance you cannot have sexual intercourse with women members of your congregation that is an abuse of power in itself, because most of such incidence occur during pastoral visits. Ministers are respected people because of their good conduct, but some ministers are destroying that good record. Women want good people so they agree easily to have sexual intercourse with the

minister, because they will be safe and respected too. What about their wife, who ministers left at home and the children too, they want the care of the father, the wife wants the care of her husband. When the minister finishes the love from outside during pastoral visits, what is he going to offer to his wife? Divorce occurs in such instances, because the wife cannot tolerate a minister who comes late all the time when doing pastoral visits. The rumours are always there, and they will reach the wife of the minister very easily, even if the minister can try to deny it, but eventually the secrets will be known. The tip is ministers should love their wives and in turn the wife will love the minister. It is when you offer this you are able to get something. The example starts at home with the minister and his wife, and spreads to the children, then to the congregation at large, there is no minister who can claim that he love his congregants and at the same time have sexual intercourse with the women members of his congregation, and other misuse of power. Love comes from God, God has unconditional love, which is perfect and it will endure for ever, and his grace is sufficient to such an extent that, when we are in Christ Jesus, we are satisfied with what we have, We do not expect more, one wife is enough for a man. What is the point of having sexual intercourse with some women members of the congregation? that has to come to an end. We have to keep our vows for marriage extra marital relations damages our marriage relationship. Abusive ministers need to say no to sexual temptations, we are flesh, flesh must not control the minister but instead the minister must control the flesh, the body, In ministry though it might be helpful to copy something good from your colleague, it does not mean that you can copy something wrong, take what is good for you leave what is wrong. If you wear size 7 shoe you cannot take size 10 and wear them, if your feet are smaller than that size. What the researcher means is that, there is a slight decline of the ministers' good

behaviour, these days; you can see ministers drinking with members of his congregation, and after that, will have sexual intercourse with the women members of his congregation. That is totally unacceptable. This moral decay of minister started in urban areas and it is going slowly to rural areas. A lot of ministers have been fired in the congregations for the abuse of power having sexual intercourse with women members of the congregations, in both urban and rural areas. Folks in the ministry are keeping quiete about it, they are fearing that ubomi babo buya kuba sesichengeni, meaning (Their life will be in danger) The life of the ministry is going with that poison, and the church is going down and down to collapse in its prophetic calling. Ministers also feared being identified as impimpi. (Meaning an informer) During the political struggles they were burnt with tires and petrol, to which direction is the church going? What the author mean is that if ministers do not practise holy ministry, the church will collapse. The congregation is looking from the pastor for good direction. Ministers must do what they are taught and stick to their calling. Who is driving the church in that direction? This problem of abuse has started in the congregations and it has spread and is influencing the denominations. We need to guard against that poison, The church needs to have a stand, to stand for the truth, needs to be prophetic in its appearance, needs to keep its own words, needs to be stable, no favouritism, and be united, and have one faith in Jesus alone. We have to be united in fighting against this poison, Gerkin has this to say “Thus it is by God ’s grace that human life is empowered, redeemed, renewed and reformed” (Gerkin : 1997: 86) Jesus Christ does miracles, nothing is impossible to him, by his grace we are called into Christian fellowship. He changes bad behaviour to good behaviour. Jesus renew our faith, Salvation comes by grace. He is our saviour. first we need to identify it, you cannot fight something which you do not see , nor can you fight an

enemy which you do not see, it is when you see the enemy that you can take cover, and tactics in which to kill the enemy. Divided we shall lose the battle to fight the poison, but united we shall conquer, kopano ke matla, (meaning unity is strength) The problem in the ministry is that of denial of an existing problem, as long as we are still denying the problem, the identity of the church and the ministers will go down, asinakho ukuwugoba umthi sele umdala, kufuneka siwugobe usemncinane, (meaning that we must deal with the problem whilst it is fresh because it will be difficult to solve it when it is very old). If the present situation is still new it will be very easy to combat it unlike when it is old. It will be very difficult to combat it because it will take time, energy, and also money because it involves travelling to different areas to try and put an end to the poison in the congregations. It is not helpful for both the minister and the congregation to let both the evil, corruption, abuse and the good to grow together, some ministers should get rid of the abuse, corruption and evil and let the good grow alone. The researcher is not trying to say ministers are the holy ones in the congregations, but ministers must strive for perfection, each and every service we confess our sins to almighty God who forgives our sins unconditionally. Ministers are not isolated in that confession, because they are also human beings who can sin by thoughts actions or deeds,

THE ROLE OF THE MINISTER AS SEEN BY THE OTHER SCHOLARS

MATT18: 10-14 the shepherd provides for the sheep protects the sheep and guides them; the shepherd walks in front of the sheep so that the sheep can follow him. The pastor is a counsellor; the pastor provides scriptural and spiritual insights as well as perspective on what is happening in the counselee's life. The pastor takes the lead in all the activities that takes place in the congregation; he or she is the adviser in terms

of life, and spirituality. The pastor is respected in the community and also in his or her congregation because he works for God, the pastor has an ear to hear the problem of the members of his or her congregation, he or she solves conflicts, counsels and refer if the problem is beyond his or her control. “It is important for the pastors who counsel to be willing to refer their counselees to other professionals and to be knowledgeable about when and to whom a counselee should be referred.”(Sunders: 1997:8) The researcher agrees with Sanders that the pastor does not know everything, referring a counselee to a professional person like psychologist is powerful. Matthew shares the same view with Gerkin concerning the pastor as a shepherd. Sheep can be lost without a shepherd, because there will be no one to care, Christianity has opponents which are Moslems, Buddhism, and so on which also wants followers. The congregations without a minister can be a victim of other faiths. In order to guard against such threats, the pastor must be available for pastoral needs so that other faiths should not gain out of the Christian membership. There are people who are gifted in the congregation and the minister has to take note of that, so that he or she can use such people according to where they fit, though the pastor can advise on what is happening in his congregation. The minister must not be the jack of all trades, because in doing that the work of the Lord Jesus Christ might go slowly, but delegation is power, because people may feel so great when the minister delegates the work to them. It is not necessary to do everything yourself as a minister, it also reduces your task and stress, of wanting the job done within a specific time. Doing everything can make the minister not to finish his or her work before time but delegation of work reduce such things. Doing everything yourself in the congregation demands time; it causes the pastor to have little time for his wife, because everyday, the pastor is tired. No time for the children, the children will fear the minister as their father, which lack

of love within the family can lead to divorce, because the pastor spent too much time within the pastoral visits. Good pastors are the ones that give plenty of time to their own families. During their days off they take the wife and the children for an outing, and should be always there when the family needs them. The minister's task as a counsellor needs to be equipped educationally, and in matters of spirituality, you cannot just counsel without the proper skills necessary to be a qualified counsellor hence more education is needed to make pastors good material and resource to be used by the congregations. Some members will be traumatised, by divorce, death, and alcohol abuse within the family, drugs and so on; members of the congregation will come to the pastor having the trust that he has the medicine or the cure for their problems. Pastors cannot be good managers unless they are good managers within their own families first. The shepherd should know the flock well so that he can or she can appreciate where they are in their understanding whether in terms of John 20 they are lambs or mature sheep. To be a lamb means to do children's activities, this is a young stage, most of the people they do not marry at this young stage, they wait for maturity stage, young people are still dependant to their parents for survival, and care, food, clothes, and education and they are not working mostly. An adult who behaves like a lamb is a person who is not spiritually mature, like an abusive minister, they do not make proper decisions, they do not say no to wrong things, for instance sexual temptation, corruption, they are not satisfied with one wife, they act and behave like children. Mature lambs, are those who do good to fellow members of the congregation. They do not harm, they encourage peace and harmony, they lead a holy life which is blameless, they are example in talking, action, and they seek the unity in the congregation and work for reconciliation they say no to temptations, they defeat Satan and temptations, they do not enjoy position, do not have favourites in the

congregation, love all members of the congregation without being biased to a certain type of person in the congregation because we are the same in the eyes of God the creator of heaven and earth. Tolerance to criticism is another symbol of a spiritual maturity in the ministry of God. Not all the time will the members of the congregation agree to what you are saying and doing. It is very important that you mark your word as a minister, you must not be shaken or changed in doing the correct things, stand for the truth always. Encouragement boosts their faith and commitment. Members of the congregation need the encouragement of the pastor; encouragement makes you a better person. It motivates you to do more than you have done, pastors should not be forceful but they must urge the congregation, people do have brains to think what is needed for the church, the congregation cannot prosper because they have a forceful minister, but it is when we urge people that the congregation can prosper, and produce good fruits, they need comfort from the pastor, in times of sadness, loneliness, death, sickness, cancer and so on. Warning is always important for a good minister, though the choice depends on each and every member, but warning should show the dangers or the traps when you take a particular decision, and an alternative has to be shown in order to avoid a particular danger in a certain decision. Hence evaluation goes hand in hand with warning, because you first evaluate the decision or situation, and then after evaluation you identify the dangers of a particular decision and situation, and then you warn those who might be affected by taking that decision, and show them an alternative way or decision to follow. “Each action proves necessary at different times, and our object in exercising them is to help people live lives worthy of God who has called them into his kingdom and Glory” (acts 20: 31)The author agrees with Acts that God has given time and space, we do things in a certain time and space, pastors cannot do two things at the same time, everything has to be allocated its own

time and space for instance the minister cannot conduct Holy Communion and at the same time Baptise children, these are different things that needs a different time and space for action and movement. It is always appropriate to please God who has called men and women into his kingdom and Glory, the kingdom has to be inherited by human beings, through good works, our life has to be pleasing to God, the problem is that the pastor wants to please man and forgets to please their creator, and forget to live life worthy of their God and calling. Yes it is appropriate to please men, but it is not enough, it must go to God as well, for how can we please God if we do not please our fellow human beings whom we see in our own naked eyes, God is seen through our behaviours, attitudes, relationships, treatments, we are able to detect when God is there or not. God exists where there is good relationships, peace, love, faithfulness, good behaviour, good treatment, harmony, care, and so on. So ministers too before they help people of the congregation, they must live lives worthy of God and stop abusing their powers. Keeping the picture of a shepherd, sheep require good pasture, the pasture of God's word presented in such a way that the sheep are nourished and encouraged in their commitment to Christ and their growth to maturity. The sheep needs short grass, they do not need a lot of rain, they are affected by hot weather, so they need a cool weather to survive. The good shepherd, cannot take the sheep where there is a lot of rain and very hot weather, for he has to be worried about their survival, they have to survive without any threats, when they are coughing he knows which medicine fits, when they are having diarrhoea , he knows the medicine, during the cold the sheep needs enough wool to protect them against coldness. A good shepherd should know all those things, to be a good pastor in the congregation demands knowledge of the congregants, for it is a disgrace when a pastor bypasses his member in town because he does not know the name of his member even the face, it

shows ignorance, and an individualistic life. Africans live a communal life, in speaking of community, we have a Christian community, we have community of a particular place, football community etc. So the Christian community cares for its members, provides food for the poor, gives blankets, bursaries for education, but it lacks in correcting the abuse by certain ministers in the congregation, they fear the ministers, because some members argue that ministers have gone to seminaries and universities, so they know what they are doing. A minister who has had a sexual affair not only faces guilt and loss of self respect, but he also loses the respect of his own Congregation, all the credits and esteem that he enjoyed as an active pastor vanishes. The congregation can never be respectful of a minister who does not respect himself and his congregants, even if the pastor teaches about good behaviour, the congregation we say look at his behaviour, can he teach us without starting with himself first? He must do an introspection first before preaching to the congregation, “once a minister loses his ministerial base, even for honourable reasons, he soon learns that he has lost not only his job but his integrity” (Lahaye, 1990:21). The researcher fully agrees with Lahaye that a minister who falls in love with his women congregants always appreciates what her lover is doing, he always wants his or her own lover to be forward in terms of church work in order to increase their sexual relationship, this is an abuse of power on its own, other women members and men who are members of the congregation needs the encouragement of the minister too, not just his lover only. This practice of abuse can lead the members of the congregation to loose interest in church. There are many people in the congregation that are capable of leading the various activities in the church. The women lovers of the minister in the congregation feels so great and honoured that they even decide not to pay umnikelo (meaning (Pledges) to the church because they are in a sexual

relationship with the minister, and for that matter the minister will bury them, and their family even if they do not pay umnikelo (Pledges). People who are involved in sexual intercourse with the minister are very much dangerous because they assume that everything they want to be done in the church can be done because they are very close and influential with the minister. The pastor is not there to jeopardise the good ministry that has been done there before him, he is there to make sure that the ministry does not stop instead, there should be more people joining the church and not leaving the church as a result of bad behaviour of the pastor and his attitude, but some ministers bafe bethwele umnqwazi, (meaning some ministers have lost the sense of calling while still wearing robes and clerical dress) In other words though they are wearing ministerial robes, their robes do not say anything because the one who wears them has lost the dignity, that is why associated with him, this is a shame to the congregation, but also to God. Himself, “One close minister friend who had developed a strong missionary programme in his congregation fell into a sexual relationship while home on furlough and participating in a mission’s conference at the minister’s church.” (Lahaye, 1990:20) When the minister is involved in a sexual relationship, people look at him in a different way from before. There are a lot of divorce situations for the pastors who are involved in a sexual intercourse with the women members of the church and even outside his congregational boundaries. Lahaye : has this to say about divorced ministers. “Christians are very intolerant of ministers who divorced to marry another women and still attempt to retain their ministry, women are particularly intolerant because it sends a negative message to their husbands, if it does not work get divorce, with the national divorce rate running at 50%”(Lahaye :1990:21) The author agree with agree with Lahaye, Christians do not have tolerance for ministers who divorce, they do not trust the pastor anymore,

and women members of the congregation too are afraid of the spread of divorce to their families as well. We do not need that message in the church; the researcher agrees with Lahaye, other ministers emphasises good relationship within the family, no divorce. Christians expect minister to be good role models with good relationship within their life. The church is a place that people can rely on, the church is a place of hope, comfort, mercy, good relationship, a place where trust and faithfulness is emphasized, and that can be achieved through the effective ministry of the pastor, but when he abuses his power, the church loses her identity, which is a place of unconditional love, the church is not of will the of men, but the church exist for God's purpose. God works through the ministry of men and women who are called by him to do his ministry here on earth. God is there when his people do good things; Sin is always remembered like David always remembered his sins, "Sin is always before me" Psalm 51:3B. Sin is a bad thing that we should always avoid in all spheres of life, Sin is destructive, it leads someone to loose his or her own integrity, and it destroys someone's character.

THE IMPACT OF THE MINISTER 'S ABUSE TO HIS WIFE

The minister who abuses his power discredits his wife in the congregation. People begin to ask questions, does the spouse love the minister?, In turn does the minister love his wife?, The researcher has discovered that, ministers who do not find good love with their wives, turn to have extra marital sexual intercourse with women, especially in their own congregations, where they serve and feed the sheep of God. They do not have time for their wives, and children, strange thing on Sunday; you will find that some ministers start to the houses of the women members before they go to their own houses house.

congregations in which they are abusing in the form of sexual intercourse, during these visits, Lunch is being prepared prior so that when the minister comes the lunch will be ready, The minister will be well received so that there will be no chance to think about his own wife at home, The food will be perfectly cooked, and the bed will be tidy, so that, the minister can rest after a tiring day. During these visits the collar is on, because the minister is coming from the church. When coming back to the house of the woman member, both of them go separately so that other members should not notice anything happening between the minister and the woman member. Some ministers do not stay in the manses, they stay in their houses, and the wife does not come always for Sunday worship, this is a chance that the minister uses for abuse of women members. The food will be cooked in such a way that the minister should come to her own house each and every Sunday after Sunday service before he goes home. Some women even pour something called ivamna, (meaning medicine used by women to misled men) so that the minister should come always to her house.

THE IMPACT THAT IT BRINGS TO THE FINANCE OF THE MINISTER

There are several ways in which a minister is viewed in the community. He or She is viewed as a father to his family, he is a spiritual father to his congregation, as a father he is a provider to his family, he is a bread winner, and in other words, he has to bring bread on the table for the family. He has to make sure that children go to school, having clothes, food, fees and etc. To have sexual abuse with the women members of the congregations delays even the chance of the minister to have his own house, hence some of the abusive ministers, if they do not stay in the manses, they stay in a rental house or a government house or stay in a little house. When the minister is involved in sexual intercourse with the women members of his congregation, he or she will be bankrupt financially, because extra marital love to women should be accompanied

with money. If you do not give her money it will simply mean that you do not really love her with your whole heart. Some people differ when it comes to definition of love, some will say love should be shown by actions, others will say real love should not expect something in return, which means that when you give me something you should not expect something in return, because you have done it with your true love. Ukudilika meaning to give money to women to buy love. has got a bad effect in terms of the finance of the minister is concerned, because the minister has to support financially two families. These extra marital affair with women involves them wanting money whether they are married or not married, having children or not, it is the one of the same coin you are expected to bring money to all sides at the end of the month. The spouses of abusive pastors suffers a lot, because they tolerate the abuse of their husband with the women members of the congregation They are silent about it, they do not report it even to presbyteries, synod, assembly, diocese, because they still want the dignity of their husbands to remain, and they still hopes that God will do miracles to change the abusive character of their husband. There is a feeling that when you live your husband because he is abusive, there is a possibility that you can get the worse abusive minister, so the solution is to ukunyamezela (meaning to persevere) until the abuse will be over. The wives of the pastors suffer out of the abuse of their husband especially, if they are not working, because the money will be divided in between the wife and the extra marital wife, this situation makes some ministers poor, because out of the stipend which is low, they have to divide it. Switzer has this to say “one of the central function of the minister is to provide for others a model of a person who experiences some sense of meaning in life, who has a purpose that energises him or her, who has satisfying relationships, and who is able to apply personal insights through appropriate action, once having made the decision to be a minister. We no

longer have a choice as whether we will or not be involved with a person in distress, pain, crisis or sorrow” (Switzer : 1979:23) The author agrees with Switzer people lose meaning in life as a result of the problems they have, they are looking for a person who will solve their problems, and that person is the minister. If ministers can have meaning in life the chances of abuse can be lessened, the aim to be a minister should be realised, and the relationship between the minister and the congregation should be good and to his family, because how can he minister to the congregation and fails to maintain a good relationship with his family at his own home?. The minister has to show a model for people in order for them to realise a meaning for life, to avoid suicide, in other words he has put value to life through preaching and teaching so that people should see it being important to enjoy life in the fullest, in God’s hands. Like it or not, pastors are involved with the problems of the people, these problems are a challenge to pastors to be well equipped with counselling, with these problems of the congregants, ministers find themselves as a solution of all the problems, and they fall into traps of finding themselves being abusive to a women who is not working in the congregation, because the women is interested in getting money rather than love. To visit women specifically who have no husband even if they have a problem, is a trap in which some ministers have fallen into. When they try to give a solution to poor homes they find themselves having sexual intercourse with women members of the congregation specifically those who are not married, widows and even married in some instances.

THE BETRAYAL OF TRUST BY THE MINISTER TO HIS WIFE

The minister has married to his wife with the hope that they will be separated by death, and it is emphasised in the bible that when the two are joined together by solemn marriage, there should be no one to separate them. They should be married for life; there should be a good relationship with them, faithfulness, trust and honesty

between the two. When the minister abuses his power by sexual contact with other women, he has broken the contract. The betrayal of trust leaves anger on the side of the wife towards her husband who is a minister and that can contribute to a chaos in the family of the minister. Some wives will try to change the behaviour of their husband, and others do not even bother. And their option will be to leave and get divorced rather than to stay with someone who misbehaves.

THE PASTOR AS A SHEPHERD

The word pastor means shepherd, the shepherd provide for the sheep, protects the sheep from jackals, and the shepherd guides the sheep, He should walk in front of the sheep so that the sheep should follow the shepherd. The shepherd shows the way. The pastor is a counsellor; the pastor provides scriptural and spiritual insights as well as perspective on what is happening in the counselee's life. Given the pastor's training and experience and the exercise of the gifts of wisdom discernment and teaching, the pastor takes the lead in all the activities that takes place in the congregation; he is the adviser, in terms of life, spiritual and so on. The pastor is respected in the community, because he works and stands for God. "John Calvin discusses the role of the minister as prophet, priest, and king or in keeping with a more inclusive ministry wise ruler, he continued by saying when the pastor calls the church to human love and justice by challenging, comforting, and warning roles, the role of the prophet is practise, consoling, accepting, forgiving, and comforting those priestly functions. Acting as a wise ruler involves effective administration of resources God has given the church. He continued by saying, the institutional health of the church requires prophetically challenging message from the pulpit, loving pastoral care in times of need, and wise governance. The church suffers when the ordained leadership attempts to be prophetic without being pastoral." (CUENI: 1988:50-51) The author agree with Cueni, because resources of the congregation should be used wisely, to pay stipend, maintain the

church, pay other staff of the congregation and not misuse the money. Prophetic ministry and pastoral ministry go hand in hand, no one is better than the other, they carry the same weight. The congregation becomes well when those two are used. The prophet in the church, tells what is going to happen and at the same time, the prophet challenges the bad practise to be corrected, He is wise enough and full of the wisdom of God, when people who are facing HIV and aids are not cared for, the prophet challenges for care, the priest consoles the bereaved and comforts them to accept the death, he restores good relationships with God, He encourages people who sin to confess to God, so that they can be forgiven, he accepts all people who are converted on behalf of God, he does not discriminate according to gender, colour, race, or nationality, all are equal in the eyes of God. The pastor should have a sharp ear to listen to people 's problems in the congregation and try to counsel them, and refer them to other specialists, if the problem is beyond the control of the minister, "the minister should be knowledgeable about when and to whom a counselee should be referred to", (Sanders :1997:8) The pastor cannot take part in all the activities of the congregation, but the pastor can prioritise his duties to such an extent that the work should be manageable, other wise he cannot be the jack of all trades, Delegation of work is very much helpful, to bring about good progress, without that. The minister who is the jack of all trades ends up failing. Training and workshops are very much helpful so that when the minister delegates the work to the congregants, they should be having the necessary skills to do the job successfully. The researcher does not agree with Sanders when he says the pastor should take the lead in all the activities of the church, Take for instance there is an urgent meeting of the presbytery, and all ministers and commissioners are needed urgently, and at the same time there was a scheduled meeting of the men's Christian guild on the same date. The minister has

one body, he cannot attend two meetings in one day, but if he has trained the chair person about leadership, the chair person can go ahead even if the minister who is the president of mcg is not available, and leads to the speed up of the progress, rather than waiting for one person. The pastor's training in theology enables him to have skills for counsel people in the congregation, and it does not mean because he is trained theologically he is the jack of all trades. He may lack other skills of counselling too. According to Prime: "the minister is a servant of Christ and of his people and in other words a shepherd, the pastor should know his flock well, so that he can appreciate where they are in their understanding whether in terms of John 20, they are lambs or mature sheep, they are to get along side the members of the flock so that they can encourage, comforts, urge or warn them as may be appropriate at any given moment" (Prime: 1989: 15-16) The author agree with Prime, ministers are called to serve and not to be served, they are called to serve God and the people of God, they have to make sure that the congregation understands the word of God. The pastor should read his or her own congregation what they like or no like. "Each function proves necessary at different times and our object in exercising them is to help people live lives worthy of God who has called them into his kingdom and glory."(Acts: 20:31) Acts of the Apostles are right, we are called to live life worthy of God .A lamb is still under the control of the sheep, so the pastor as a shepherd looks after the flock, He raise the sheep up to a grown standard, where the congregation is matured enough, so that they do the work of God who has called male and female, boys and girls, young and old, To make His kingdom and the gospel known to believers and non believers here on earth. The pastor nurtures the children in his congregation so that they can find meaning in life and to know their own identity. A servant of God lowers himself, he humbles himself, all people in all spheres are able to reach him, to talk to him, he

is approachable, he sit where people sit and be always willing to listen to them whenever there is a need to do so. Abusive ministers behave like children who have not grown up to an adult stage, The question need to be put, if the minister is not matured enough, who is going to encourage the congregation to maturity?, People in the congregation relies on the minister for advise, comfort, counsel etc, but if he is abusive who can trust him? The pastor should encourage the congregation to do better, without encouragement, People will be discouraged, because their work has not been valued and admired by the pastor. The pastor as a shepherd should not be forceful in terms of administration, he should always urge the people, forcing people to do something in which they do not like can divide the congregation between favourites of the minister and those who are against the administration of the minister, It does not mean that the minister should always do what people think is right without putting the issue into test. Whether it will fit in a particular context or not, So that is why it is very much important though it is not much popular in the present century for a minister to have advisers, but it is very much helpful for a minister to have advisers, It is impossible for a minister to satisfies everybody in the congregation, but he should do his best to meet people's expectations and God. The two are intertwined. They cannot be separated, we cannot satisfies God and not satisfy the people, for if we fail to satisfy what we see and claim to satisfy what we do not see, we are liars, and there is no truth in us. Our function is to help people to live lives worthy of God, we do not live by ourselves, we are here on earth to fulfil God's purposes, our life should demonstrate God in us, we are here on earth to worship God, to appreciate what he has done for us, by giving our gifts to appreciate his presence in our lives, to admire his protection, to honour him and do good to our fellow Christians. We are called by God to help our brothers and sisters who go astray, who abuse women in the

congregations, to help rapists, murderers, car hijackers so that they should come to their senses and live worthy of God who is their creator, God is jealous for us when we worship other gods, because he is our creator, he sent his only Jesus Christ to die for our iniquities, so that we may have life in abundance. He promised not to leave his disciples alone, but with the helper, the comforter, the guider, the counsellor who is able to keep us from falling, and whose grace is sufficient for us is ever present for us all. We should always bear in our minds that the son has died for us and we should walk in His footsteps and live life worthy of him. A minister as the servant of Christ and of his people is a teacher, keeping in the view of the picture of a shepherd, sheep require good pasture, the pasture of God's word presented in such a way that the sheep are nourished and encouraged in their commitment to Christ and their growth to maturity, Good shepherding provides the best pasture by means of sound instructions. Ephesians chapter 4 says, a minister is to "be like a father in the encouragement he gives to his children to aim at the best end highest" Ephesians 4. A minister is like father in the congregation, he or she looks after the congregation, during good and bad times. the shepherd knows where there is good grazing land for the sheep, he knows the number of the sheep, number of lambs and those which already sheep, people in the congregation needs the word of God, not mixed with anything else but the real word of God, which gives value to all people in the congregation, and having different gifts to work for God, so that the kingdom of God can be fulfilled here on earth. The pastor should admire where there is a need, rebuke, teach and so on without looking at the face of a particular somebody or favouring some people in a congregation, but he should encourage all so that their gifts can build a better congregation, and come to maturity knowing God better. When the minister rebukes, he should do that with the aim to build and not to destroy the flock of God, fearful sermon should always be

avoided, and putting judgement on the people should be always avoided, when bringing growth and maturity to the members of the congregation. There should be no judgement of the people's life style in the pulpit. But instead there should be emphasis on the love of God, who forgives unconditionally, who loves us all, and who is jealous about human beings. When the pastor gives instruction, he or she must do it in an authoritative way, and they should check themselves first as to whether they subscribe or adhere to that instruction because it will be useless to instruct people to do something in which you do not believe into it or practised. The pastor is like a parent, the father provides for the family, he she takes care of the family, he gives money for the children to go to school, he buys clothes, he give love to his children and to his spouse, he is a bread winner in simple terms. He protects the family from, learning bad behaviour, he or she supports the family in all spheres of life, the aim of each and every parent is to make sure that children, are nourished and nurtured so that when they gets older children will be able to stand for themselves and support their own families, and practice independence. A pastor's view as the mother, a mother handles the children gentle and softly because they are still young, she handles them with care, responsibility, she knows when the child is sick, and which medicine to take, or failing which to go to the doctor for prescribed medication and advice. So the pastor should handle the congregation with care, gentleness, responsibility, love but no sexual intercourse with them and abuse them, the congregation is delicate, she need nurturing, she needs the arms of the pastor who will journey with them in faith, with good care, and taking them to better level. People are not bags to be used in anyway you like, they should be valued, the congregation needs to be respected, and it starts from the minister in loving and respecting himself before he respect and love other people. (1 Thessalonians says "pastors should not only share the gospel with

them in all its fullness but also their life as well”. (I Thessalonians 2:7) Pastors are what they are trained for to share the gospel with fellow Christian, but because pastors are also human beings with flesh, blood, bones, and body, they have experiences in which they can share with the congregation in order to achieve a certain point or emphasize a particular sermon. In so doing the congregation can learn from the life of the minister. “The minister will be ready for them to be a burden to him but he will never want to be a burden to them” (1Thessalonians 2:9) the minister stands for God, therefore people who have burdens do not directly send their burdens to the minister, but they send their burdens to God through the minister who prays to God for the burdens of the people in the congregation. Matthew put it clear when he says come all who are heavy laden and I will give you rest, the minister do not do the work for himself or herself, it is the work of God, who gives the human beings gifts of healing, it is not of man. The congregants cannot be a burden to the minister, the researcher does not agree with 1 Thessalonians 2:9, the congregants are a burden to God and not specifically to the minister, the minister is a channel to release the burden and pray for them to God to give an answer. The minister never created human beings and so he cannot accept people to be a burden to him, and the minister too is not a burden to anybody else but he is the burden to God who created the minister. “The minister will see himself as something of a watchmen, or guardian” (Jude3) The minister watches all the moves of the people in the congregation, he is watching for the heresy not to take place, in order to avoid heresy he or she should have workshops on preaching He approves of all the activities that takes place in the congregation, he watches over his own labour whether it is having an impact towards the life of the people of his own congregation, watching the growth, failures , weaknesses and where there should be an improvement, the minister is accountable for everything in the congregation,

whether involved or not directly involved, he should be able to give an answer for what is going on in his congregation. He guides which route to take in order to reach a required journey in faith. The pastor as the father has to rebuke when things go wrong, the pastor too is guided by the Holy Spirit into taking the right direction. The shepherd directs the sheep where to graze. The good pastor recognises when the congregation is not well, and tries to bring medicine for the sickness immediately, the pastor, should be flexible, and be able to detect and avoid threats from other faith which can hinder and damage the faith of the people in his congregation. All faiths want followers. It is the tusk of the minister to watch that, the pastor should possess eagle wings to cover the people of his congregation and go forward. “Most pastors carry day to day task of ministry that are anything but prophetic, the sick must be visited, the couple seeking divorce must be counselled and the staff parish relations committee meeting must be attended” (Shelp and Sunderland :1985). The ministry of the pastor is prophetic in that he correct what is going wrong and tries to bring the Word of God in an ungodly world, the world that doubt the existence of God. The congregation has a variety of people with different situations and problems, it is very important for the pastor to visit people who are in pains, like operations and people who are seeking divorce, people regard it great to be visited by the minister, because even if he does not come with some medicine, his presence conveys a lot of meaning, the ministry of presence, it shows that the minister cares for his congregants, it shows responsibility and love, divorce is one of the things that has crippled many homes, divorce has lead to single parent, so it is important for the minister to visit immediately the couples that are seeking divorce to counsel them to stop thinking about divorce and continue to live a life that is characterised by good relationship, trust, good behaviour and respect for each other as a married couple. People in the

congregation feel honoured and great to be visited by the minister, they feel very special, valued and being regarded as people who make an impact towards the life of the congregation. “The shepherd revives the sheep, the pastor as the shepherd takes care of the tired, weary, and worn sheep. He must know how to take tired, discouraged sheep to restful waters and green pastures, the shepherd is the one who will not flee like a hired hand when the wolf comes but instead gives his life, if necessary for the sheep, he loves his sheep, he calls them by their name, he know them very well, they knows his voice, the shepherd stays with his sheep, the shepherd is not satisfied with the ninety nine sheep in the kraal”(Adams :1973:65-62) A Good pastor should be worried about the one that is missing from the other sheep. The shepherd is dies where the sheep dies, the shepherd should take the oath that, during heavy winds, bad times, cold days or warm days, he will stay with the sheep, and nothing will separate him from the sheep. In many denominations, pastors are expected to take the vows and sign, for instance the minister agrees that he will comply with the standards contained in the preamble of the manual, and adhere to the word of God which is contained in the Old Testament and the New Testament as the supreme standard for the Christian faith. The shepherd should know the sheep what they want, and what they do not want, in other words there should be an understanding between the sheep and the shepherd. “Therefore you shepherd hear the word of the Lord God, as I live says the Lord God, because my sheep have become prey and my sheep have become food for all the wild animals, since there was no shepherd, Thus says the Lord God, “I am against the shepherd and I will demand my sheep at their hand and put a stop to their feeding the sheep, no longer shall the shepherds feed themselves, I will rescue my sheep from their mouth so that they may not be food, for them.” (Ezekiel 34:7-10) The pastor are entrusted to God for their

exercise of power, they are accountable to God, some ministers are no longer effective pastors, they feed themselves from the sheep, they fulfil their own desire out of the women members of the congregation, the sheep sometimes may get lost, because the shepherd is lost himself. He is not clear about the right direction in which to take, In other words if he is not sure for what he is, the ministry becomes very bad when the minister feed himself from the sheep. Instead of protecting the sheep, if the shepherd keeps watch over the sheep, who keeps watch over the shepherd? If pastors are moral guiders who guide them? In answering those questions, pastors should be guided by the Word of God. He should let the Holy Spirit who is a guider to dwell in his hearts. Though the Holy Spirit does not necessary change the character of the minister, but the minister can be directed by the Holy Spirit. When pastors are blind, the congregation suffers, when ministers abuse their powers the Holy Spirit is being manipulated, as if the Holy Spirit helps the abuser to abuse more. The Holy Spirit does not stay in an abusive minister; the Holy Spirit corrects what is wrong. He makes us to become good Christians. What is in the abusive ministers is in fact the spirit of Satan. Take for instance if the pastor interpret the bible to suit himself, that leads to a danger, the people in the congregation need to be fed, the pastor cannot, take his quarrel with other people for instance in the congregation, and make a general statement for all the people in the congregation, some will even make a statement that izambani elibolileyo engxoweni, libonisa ukuthi ingxowa yonke ibolile meaning that (the whole bag of potatoes is rotten) we should generalise as if people are the same, people differ, others are good Christians and others are bad Christians by their actions when the bad thing overcomes you, you must try by all means to leave it, so that you can remain with the good. When the pastor fears God their creator, the things will go right in the congregation, if the pastor does not fear the Lord, the church and the

congregation loses identity. “Two of the greatest blots on the church are clergy misconduct, and the failure to hold abusive ministers accountable. A pastor who was new to the congregation discovers that the former pastor was a predator having had sexual intercourse with several counselees, an associate pastor is told by a trusted parishioner that the senior pastor is having an affair with a married church member, a boy is molested by his pastor, troubled by shame and lost of trust, he never tells another soul.”(Miles: 1960-103) during the therapy the minister must set the boundaries, for instance, a counselling session cannot be effective at night, it must be done during the day, And if the client is a female at least if possible her husband must be present or failing which, a competent witness must be there in order for the therapy to go and achieve its objective without any disturbances. Ministers do not bother about abusing their power, the congregants feel important to be in love with the pastor, the feeling is that they will be highly respected too as high moral people, and forgets that the minister is just udlalani meaning(a play boy), and he has his own wife. Even if the minister is not married there is no point that says he must be involved in sexual intercourse with the women members of the congregation, miles has this to say “Though most victims remain silent, the statistics, speaks loudly. In the best known study, 12,7 % of pastors admitted to having had sexual intercourse with a parishioner, 38,6 % admitted to some sexual contact, the rate of sexual misconduct is higher for clergy than any other profession, including physicians, social workers, and therapists. More than 75% of the clergy report that they know a pastor who has had a sexual intercourse with a parishioner, but if the above statistics are even close to the mark, every pastor knows pastors who are guilty of sexual misconduct. In spite of the numbers, the church has been slower to respond than many other professionals groups, no denomination or theological perspectives are immune to misconduct of

failure of accountability. The issue crosses all lines of age, wealth, ethnicity, and even gender though the majority of abusers are men” (Miles: 1960:103) The problem is very big in the church more than any other profession, the fact that the church is slow in responding and disclosing the names of abusive ministers is that, ministers think of the unthinkable, that this can bring enmity and division in ministry. Where you can find a scenario in which there are enemies rather than friends, and fear that certain group of pastors are against the other group, in that scenario, the group of ministers who are fighting the evil might be regarded as more holy than others, there is also an issue of being relatives, in that even if a certain minister has done something wrong, the one who is his relative, will try to defend him as innocent, another issue is that of tribalism. Tribalism is strongly characterised by a strong same culture, same language and same village life. Tribalism in ministry is common, where you will find a certain group of ministers with same language, same culture, and same origin being supportive of each other even when one of them is wrong. Such group become loyal to each other. If one in that group has done something wrong, the group will defend him or her. The tribal life is found when people also share the same clan and surname. Where ministers from the same tribe defend each other even if the other is wrong, this practice has increased the abuse of ministers towards women members of the congregation, no one is blowing the whistle, the church authorities continues its own business of the day as if nothing has happened. This cripples the church to an extent that she has even lost prophetic voice towards addressing the societal issues. No one wants to stand for the truth, ministers buy favour, in the presbytery meeting, they would ask that you should vote for me in order to be the convenor of aids, justice and social responsibility committee etc. The issue is about the struggle for power rather than correcting the abuse within the pastors that is at stake. The question to ask is

what can we gain on earth that can be higher than serving God with truth, honesty and obedience? Pastors should learn to say no when no is needed, we should try by all means to correct a perception that says it is better to stay at home than to go to the church and be abused by the minister. It seems that some pastors fear people more than God, as long as we still protects each other as ministers as if no abuse is taking place within us and the women members of the church, the rate of abuse, among pastors towards women members of the congregation will go higher and higher, it is right to correct the problem now than to wait for tomorrow, because tomorrow it will be high. It does not mean we do not know the culprits, they are known to the ministers, presbytery assemblies, synods, diocese but we are afraid to come up and correct the evil that is taking place within certain pastor's lives. The patriarchal issue among the men has developed to such an extent that, the abuse among men to women becomes higher and higher, ministers fear as to who will be next to be disclosed as the abuser. "Many survivors of sexual misconduct have come to the pastor to seek help in times of confusion, after the abuse, they often loose the sense of church as a sanctuary. Some survivors stop going to the church, at all, and hesitate to trust the pastor and even God, "Pastors face shame and isolation in secrecy, many people who do not report are believed or are blamed for the pastor 's misconduct, the damage, extend beyond survivors to their families, the family of perpetrators and whole church, even if the incident of abuse is never told, the church suffers brokenness, split, and a sense of insecurity, if the church is the body of Christ, why does she keep quiet when her body is broken? Is the church still effective in ministry, and existence, if the church is effective in its prophetic voice, any abuse of the women members of the congregation wounds the whole body? An injury to the body is not less dangerous simply because it is kept secret. Ignoring and not treating the problem, results into a

worse situation.” (Miles: 1960:104) The researcher agrees with Miles because an injury has to be treated immediately as soon as it arise because if you pretend as if there is no injury, it will increase, and make a lot of damage within a person, and most of the secretive people, they commit suicide. Because they do not want to communicate with anybody. They keep the problem within themselves; they think that keeping the problem secret is a solution. Karl’s senior pastor was a predator who repeatedly abused vulnerable people to satisfy his desire for power and control. Even after abusing many people, perpetrators are often never held accountable, most perpetrators victimise parishioners who are weak and less likely to make public accusations or to be believed if they do. If charges are made, predators usually deny everything and use any means to silence accusers even without guide lines, it is next to impossible to bring clergy predators to justice, and according to miles “many churches are developing better procedures for responding to clergy sexual misconduct”. (MILES: 1960:105) Miles is right because the vulnerable congregants are always the victims of perpetrators. Even the channels of the church as to where, they can report clergy who are abusing them, even if they know the channels they fear to be hated by their minister, if the minister can be found innocent by law, “the pastor has power as a leader, counsellor and representative of the church, this power can be misused to hurt others.”(Miles: 1960:109) The power that is invested within the minister should influence people in the congregation to build, it should be used to encourage, and this power should be exercised by fearing the Lord, and do good. “Pastors often lack both specialised training as counsellors and ongoing professional supervision, the combination of power, isolation, naiveté and lack of supervision raises the risks of misconduct and lowers the likelihood of accountability. Given these problems, pastoral care givers have a great responsibility to work to avoid misconduct

and to develop structures of accountability” (Miles ;1960:110) Pastoral care givers have to watch themselves not to abuse their own powers and they should create a safe place where the abusive ministers should be held accountable for their abuse of power. Accountability can lesson the abuse, though some ministers are escaping it, the church ought to shrink from using criteria based upon the peculiar high calling of pastors “If a member of the clergy has been judged to be guilty of a severe moral lapse that person ought to be removed from the ministry, pastors exist for the sake of the community of faith and when their behaviour is injurious to their effectiveness as leaders of that community, their ministry as leaders has ended”(Willimon :2000:74) The researcher does not agree with Willimon , to remove the pastor who is the culprit from the role of ministers, does not solve the problem. even if the abusive pastors dig their own grave, there is still a hope that they will be rescued from their own problem. A minister who has abused his power has to be counselled, get necessary support, there should be a safe place for confession, forgiveness and caring. Dismissing the minister who has abused his power destroys the minister, leave a hurt from the congregation and all those involved, but if we try to help counsel the minister and survivors of abuse, the situation can come back to normal, “The pastor is an enabler and the pastor must model, embody, demonstrate and thereby evoke the ministry of the laity”. (Willimon: 2000:90) As pastor there should be people following as the result of your ministry. The author agrees with Willimon that pastors should be a model in which people can follow, they cannot follow somebody who is blind, People follow because of good works from the minister. Children and people normally imitate the good practice from their pastor. “Aristotle notes that good works comes from good people, in order to do good one must gain wisdom, experience and self control.”(Willimon : 2000:33) The researcher agrees with Willimon bad people

produce bad things, good things are not only produced by good people. Bad people do good in order to hide what is wrong. Pastors can pretend with the outside appearance that they are good whereas inside they are bad, a disguised self. The author does not agree with Willimon when saying good works comes from good people only, but agrees that in order to do good one must get wisdom and experience, though when it comes to experience, one can do good without having an experience. “In order for a pastor to lead in a Godly manner, he has to gain wisdom of knowing good and the bad, the pastor stand as the priest, mediator, between people and God, the pastor serves the body of Christ and the blood of Christ at the Lords supper.” (Willimon :2000:37) The author agrees with Willimon, for any pastor to lead peoples to Jesus Christ he or she must know what is bad and what is good. The pastor by breaking the bread during Holy Communion calls upon the church to come together to be one and the blood cleans the body of Christ, the pastor who presides over the Holy Communion has to bring people into one as the body of Christ and encourage them to live in peace with God and one another. Some pastors have lost the sense of ordination, and the have converted it into abuse, Mc Clintosh has this to say “Parents who carry sexual shame transmit it to their children. This is the case with sexual shame such as an incest or sexual addiction. Secret affairs, out of wed lock pregnancies, cross dressing, or pornography use are passed down through the family” (MC Clintosh: 2001:25) Children can imitate the life style of the parents, some children especially younger age thinks that their parents do good things and they imitate that, but when they grow older, clever children can learn from the bad behaviour of their parents and not to repeat it. It is good to be yourself and not try to be something which you are not. MC Clintosh continued by saying “When pastors violate their congregation’s trust by engaging in sexual flirtation or consummation

with parishioners deep wounds result” The profile of those most likely to become sexual perpetrators of misconduct include those who are ashamed of sex, the pastor who denies his or her own feelings is more likely to break the boundaries of relationship with others. In the parish the pastor is expected to be God incarnate (MC Clintosh: 2001:13) A pastor who is a guilty, of sexual abuse will avoid preaching about sexuality, for instance having one wife, or partner, loving your wife, and sexual abstinence because of his guilt, or he can preach so that people will realise where he stands, a critique of main line churches has been that they do not often preach about sexuality in the pulpit. As result, people in the congregations are not sure about the truth, and may even think that having sexual intercourse with the minister is right, because they lack knowledge about sexuality. “Sexuality is so subtle, it appears in the secrets that are kept and is spread by gossip and even prayer chains. A parishioner once described the church by saying, “ I feel like the congregation is suffering from depression, her congregation had within its history several unspoken secrets about sexual affairs among its pastors and the laity (MC Clintosh :2001:3) Abuse does not cause shame only, it causes destruction, in the congregation, wounds, unhappiness about the situation that is happening, unworthiness, lack of confidence, and if secrets are revealed, the perpetrator suffer with depression and heart attack. “ Crises either strengthen or weaken an individual personality, they are either or situations which call for ethical choices, an increase in emotional maturity, and additional spiritual resources, therefore the careful and considerate attention in these crisis of a skilled minister under the guidance of the Holy Spirit, often make the difference between a spiritually mature and mentally healthy person and spiritually retarded and mentally sick person”(MC Clintosh:2001:3) During crises situations temptations do arise, pastors who are weak spiritually, can easily get into bed with women members of the

congregation whom they are trying to rescue, so during these times pastors should be careful, and always have watchful eyes and wisdom from God. The other issue that needs to be mentioned is that there are more women than men. These forces women to look around for men whom they think are good and good role models. The church reflects the demography of the society; hence we talk of the large numbers of women in the church, and our own society. Within the church, and our own society you will find women who are unmarried, married women, widows. Sometimes they are unhappy about their present situation, and are looking for a better life. You can easily tell when the pastor has fallen into trap into sexual intercourse with women members in the church. When he comes home from the homes of the women members he will be angry, beat the children for petty things, he will grumble so that children and the wife fear him. Or it can happen the other way round. He can be happy at home, so that the wife, will not notice anything that is going wrong with her husband, “A pastor is known by his faithful exercise of concern for persons in the name of Christ whether their situation is critical or not. He is related as a teacher to people in their search for the meaning of their past histories, the nature of the calling in life and the quality of hope that endows their ultimate concerns. As a crisis or trivial events of the day bring this meaning, calling and hope to focus in the decisions of the person or persons, they are born out of the death of meaningless, despair and sin into the life of fellowship with God through the forgiveness, through faith in Christ.” The pastor is respected for his knowledge about God. He calls people to God, he shows people the way, that even out of hopelessness, meaninglessness, despair or sin, God still gives meaning to life. He gives hope. He forgives our sins. Jesus taught us that if we ask for something, he will give us what we are asking for and not the opposite. “A Pastor is a representative of God, an ambassador of Christ, a follower of the leading of the Holy Spirit, an

emissary of a church, a shepherd of non Christians must have unusual spiritual equipment and emotional stability. The pastor should be a person who has earned the respect of his community someone who above reproach, who has not been guilty of disorderliness, indecency or immodesty. The pastor should be trusted by outsiders”. (OATES: 1951:72-73) The researcher agrees with Oates that the pastor must be respected by the community in which he or she serves as the pastor. People from the outside must be able to see a man of God whose action are good. “ in order that he may not be publicly exposed to abuse and afflictions and fall into the snare of slanders, the pastor who has to bear witness to those who are outside must be seen to, be above reproach, He must have their respect if he is to have any influence over them”(OATES:1951:72-73) The researcher agrees with Oates when saying that the minister as the witness of the gospel, must be good example and must show good behaviour so that outsiders see nothing to blame but are influenced to follow the right way to Christian faith in Jesus Christ. The pastor has to be honoured in the community where he serves. He must be blameless, and not caused trouble. He must be a good model, he must encourage good relationship. He must be an example in the eyes of the non Christians, and Christians too, so that they may see his good works and believe in Jesus Christ. It will be very difficult for non believers to believe the pastor who is not behaving in a good way, and who is abusing his power by having sexual intercourse with the women members of the congregation.

In addition it becomes, difficult for the congregation to believe a pastor who is corrupt, who takes the money of the congregation, without their permission and concern, and not return it. This is an abuse of the money of the congregation and also of the congregation. Non Christians want to see want to see good works from the minister before they can be converted. “ The best man of all is he who knows

everything himself, good also the man who accepts another 's sound advice, but the man who neither knows himself nor takes to heart what another says he is no good at all"(Aristotle 's essays, edited by (Rorty :1980:71) There is no one who knows everything. We all make mistakes, and we learn from our own mistakes. Only God knows everything. To take advice from someone else is very good, a person is a person by others meaning which you do not live alone, there are other people to whom you should listen. But before you take the advice, it is very important to scrutinise whether it is constructive or destructive, in other words you take the advice that will suite your situation best. It is helpful for an abusive minister to take advice from other ministers. A minister who does not want to take advice from colleagues and fellow congregants becomes a dictator. For the time will come when men will not put up with sound doctrine. Instead to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear, they will turn away from the truth and turn aside to myth. According to Fortune a pastor is to be entrusted with a sacred responsibility to care for the church of God which was obtained with the blood of his own Son, Not only is the pastoral office a position of great trust and responsibility, it is also by virtue of the trust, people place in the office and the person the of pastor a position of great authority and power over others. How can abusive ministers rebuke, correct, and encourage, when they want to be rebuked? Abusive ministers need to let the Holy Spirit dwell in their hearts to show them the way. Having flesh as human being does not mean you can do whatever you like.

Abusive ministers must conquer all temptations and evils. According to Fortune those in pastoral roles may betray the trust placed in them by misusing power in many ways, any improper or unwanted sexual contact is damaging, the harm is increased

many times when the contact comes from a person to whom the victims has every right to look for guidance, protection and care. Abusive ministers leave big scars and wounds when abusing women who are their congregants, ministers as shepherd must protect the congregation against all harm that hinders the faith of the congregation. The pastor cares for the whole congregation, including the sick, elderly, youth, children and adolescent. “ When people are injured by the actions of its servants and representatives, the church itself and its message are also compromised” (Fortune :1989:136) The servants should be careful not to compromise the message of the church, the identity of the church, the church is a place of happiness, a holy place, which expects its followers to be holy too. When abusive ministers do what they desire, the church loses its identity. Kernberg has this to say “Whether in the role of observer or observed one can tell a self or encounter it as something told or as the case may be tell more than one self. The so called self exist in versions, only in versions and commonly in multiple simultaneous versions”, (Kernberg : COOPER AND PERSON :1989:158)The researcher agrees with Kernburg because most of the self is something told by other people, though on the other side a person knows himself, some ministers do not even know themselves that they are abusing women in the congregation, they continue with that as normal as if nothing bad is happening, In some instances you depend on feed back from other people, to whether what you do is correct or wrong. This is called an evaluation. Each year in the congregation should be evaluated so that congregants can have a say in what is happening in the congregation.

“The major crisis of adolescence is identity versus role confusion, the quest for identity continues to some extent, throughout life, but that quest is particularly

pressing during adolescent”(Aiken ;1993:154)The researcher agrees with Aiken half way that though some adolescence people have a crisis not all have that problem, some people know who they are. Ministers should know themselves, their identity, what they come from. When some ministers do wrong things in the congregation, people starts questioning where that minister comes from. They even want to see the parents. The minister is the ambassador of his own home, ministry is a delicate thing, it is not like secular job, it is calling by God, it is a Holy ministry that demands ministers to leave everything and follow Jesus Christ. Abusive ministers should know who they are, that is their identity, otherwise if they do not know themselves, and respect with themselves they will experience identity crisis and role confusion and anxiety. “Spiritual leaders are called and commissioned to function as shepherds; they are to tend the flock of God. This tending includes a variety of functions which follow the analogy of shepherding such as feeding, teaching, nurturing exhorting, reproof, correcting, comforting, protecting, congregating, maintaining, group cohesion, leading, guiding, calling to follow, knowing by name, modelling, and leading in hope. Shepherds are not only called and commissioned to function in these positive ways, they are warned about taking advantage of the flock, for personal gain, leading for money and being careless” (1Peter 5:1-5) A shepherd knows when the sheep are hungry. A pastor knows his congregation well, the good shepherd is the one who knows his congregants by their own names, pastor should understand his congregation to such an extent that he should go beyond each and every congregant what is in or her own heart. He should know what the congregation looks like, because congregations differ. People come to church because of good caring from the pastor; they come because of good music. They come because of good administration. They come because of good preaching. Without those things, the congregation cannot be

successful. A pastor should guard his own actions, attitude so that he does not offend the members of the congregation. Ministry is not like a secular job, ministry is delicate. It needs someone who is filled with the spirit and who shows God's mercy.

THE PASTOR AS A DISCIPLE

The example is put by Jesus Christ to Levi, He was commanded to leave everything and follow Jesus Christ, to leave his bad behaviour and follow Jesus Christ in truth. Pastors are called to be disciples, to act on behalf of God. They have to lead people into conversion; they have to teach new converts to know more about Christianity. Pastors represent God on earth, in the congregations; they are spokes person of God. Discipleship demands abusive pastors leave corruption, and misuse of power and follow Jesus Christ and learn from him. When we are called to follow Christ, "we are summoned to an exclusive attachment to his person" (Bonhoeffer: 1954:51) we learn from somebody who is perfect, who is without sin.

MINISTRY OF THE PRESENCE AND PASTORAL COUNSELLING

It is the responsibility of the minister to be available when God's people are suffering and to help them towards the restoration of their wholeness. This responsibility is the essence of pastoral counselling", (Waruta and KINOTI (editors) this is a cornerstone of the ministry. If you are busy during the day you should make time for visits, including the sick in hospital, and other crisis situations. From sexual abuse, abusive ministers can be set free by God's power. "It is evident that God and his power are present in every action that comes down upon the South African adult and all of us, this is an action that liberates us from stagnation and unresponsiveness. It is also an action that redeems us from a life of negation in South Africa to a life of Grace" (EYBERS: 1990:201) God gives us power to overcome all obstacles. His power

makes us to be responsible. He delivers us from the evil one, and he makes us to be responsible.

PASTOR AS A LEADER

The pastor as a leader has authority. Authority is a legitimate power. It is the capacity to direct, influence, coordinate or otherwise guide, the thought and behaviour of others in ways they acknowledge as right or legitimate, some clergy have authority because they claim a special calling from God or because their ordination sets them apart and defines them as having a unique relationship to God or the sacred tradition. They have authority because they represent God, or the sacred in a distinctive way. Other clergy have authority on the basis of particular competence, specialised knowledge and skills, for leading a congregation.(AMMERMAN AND OTHERS: EDITORS:1998:171-172) The pastor has to win people 's minds. For instance the congregation must know the minister when he or she says no or yes. No should not be yes, the minister must stand on his own feet. The minister by virtue of training in theology and ordination is qualified to teach in the congregation, they are not there to teach a heresy, "For what does it profit a man to gain the whole world and forfeit his soul? What shall a man give in return for his soul (MARK: 8:36-37) we the ministers should show the way to heaven, for the things of this earth perish, but the word of God is everlasting. There is a hope for those who die in Christ that they will be rewarded from their hard labour of bringing people to Christ and they will rise from the death .They will not labour in vain. An interesting issue here is , is it good to lead people to heaven, while you stay outside, and be destroyed because of your bad behaviour? Wells explains shame and guilt by saying "guilt is normally the emotional response to our violation of a moral norm, and shame is our disappointment with ourselves that we are not other than what we are, He said we feel guilty for what we

do, we feel shame for what we are” To feel guilt helps because, it may lead an abusive pastor to apologise for the abuse he has caused. Guilt comes, when you have done something wrong, and your conscience tells you that you have done something wrong. When you are embarrassed for what you have done, especially if you have been abusing women for a long time, and you have been discovered by the congregation. You feel like digging a hole and hiding yourself. It is very bad for an abusive minister to abuse women members of the church and not feel anything wrong; our mothers wanted us to be successful and progressive. When you become a failure, you become ashamed of yourself. The pastor as the leader should inspire others to service and sacrifices that will mark God’s leaders. “The leader is like a light for others around” (Sanders: 1994:73) the researcher agree with Sanders that the minister has to show people the way to God. The pastor encourages people to be committed in doing God’s work. When the minister is lacking inspiration, how can he inspire the members of the congregation? When the minister is blind, people will lack information. They will walk in darkness without knowing the truth, about the word of God, which is the light of the world. If the pastor wants to build the church, he must be trusted (TRUEBLOOD and TRUEBLOOD :1999:75) Trust is the glue that holds meaningful relationship together, be they family, friends, marriage partner, co workers or business associate, trust is often slow to develop and can be destroyed in a heartbeat, it is difficult to put the trust back together after it has been broken or betrayed (TRUEBLOOD AND TRUEBLOOD :1999:75) Trust takes some time to develop, trust takes place when the minister and the congregants share stories, and keep them confidential. You open up your world and heart because you trust the minister, that through sharing your story, at the end of the day you will be helped. “People view the minister as their moral exemplar, the surrogate holy one, the good mother or father.

He may be the pied piper whom the children all like and obey, the healer of marital discord, the solver of all conflict, the answer of all answerable questions” (Dittes and Capps: 1999:31) The Minister is an example in the congregation by the mere fact that he trained theologically, he stands on behalf of God, he brings people to follow the Lord, he cares for the congregation, he carries the lamp of God within himself. The pastor does not have answers for everything that might be a problem. If the problem is beyond his control he can refer his congregant to another expert, conflict does not need to be solved by the pastor, and he or she can refer people for example to a psychologist. When the minister is trusted he becomes the model of people in the congregation. The pastor has to do justice to all in the congregation. There should be no favourites. For instance if a member in the church is not contributing in the church, he or she dissociate himself or herself from the services of the church. There is no free service, even if that member is your friend. The church of God is dying with the favourites in the house of the lord having people who do not want to do what God wants them to do, to baptise the children of those who are pledging may be accepted but the parents must be responsible, and if they wanted to be buried by the minister, they must do the correct thing, they must give to the church, so that the church should not suffer.

“Christian leadership however differs from secular, business or political leadership, leadership models for the church should be drawn from the scripture and evaluated in terms in terms of accountability to Christ. These leaderships models move away from the focus of personal and corporate power which aim at personal advancement, so typical of non Christians setting, these models focus on spiritual power and authority as the primary influence means of achieving God’s purpose. A Christian leader is a

person with God given capacity and God given responsibility to influence a specific group of God's people towards God's purposes for the group. As Christian leaders we need to understand what spiritual leadership is and how it functions both to improve our own leading and to better equip others as they lead. God has called us not only to do the work of ministry but to multiply others who will serve and equip others also" (Elliston: 1992:22-23) we are called as ministers to serve and not to be served, we are called to teach people to be useful also in teaching others. A leader has to influence not in a bad way but in a good way, leadership is not being up and the people down, but leadership should involve people's decisions. It must be pure, it must enjoy centralised power. Christian leadership is being set apart to do God's work. A Christian leader is accountable to Jesus Christ for the use of power, Christians leaders are called not to be selfish, but to use the gifts that they have been given to advance the work of the Lord.

CONCLUSION

Pastors should bring the people who are lost in the congregation to the true faith which is in God, good pasturing needs patience, dedication to God, and willingness to let God use them to fulfil his purpose. God is not seen but he entrusted the pastors do the correct thing. If the pastor is lost how can he bring the lost congregant to God? The pastor acts like a manager in the congregation, they are to lead the congregants to knowing Jesus Christ as their Lord. The Good shepherd does not do harm to the congregation, he is trustworthy, honest, faithful, accountable to the Lord and the congregation. The good pastor and shepherd, does not look for selfish gains, he meditates day and night upon the word of God. He is the role model in the congregation in which he leads as the pastor. The next chapter will concentrate on power, how it is exercised in the congregation, and pastoral care. This chapter is

dealing with the following topics namely the back up of Gerkin's methodology of shepherding the flock, The role of the minister as seen by other scholars, The impact of the minister's abuse to his wife, The impact that it brings to the finance of the minister, The betrayal of trust by the minister to his wife, The pastor as the shepherd, The pastor as a disciple, ministry of presence and counselling pastor as a leader and the conclusion. The following chapter will deal with power and its exercise.

CHAPTER3

POWER AND ITS USE

Elliston identifies three types of powers which will be helpful in this thesis, namely physical power, social power, spiritual power, love, humility, self limitations, joy, vulnerability, submission, and freedom, the first kind of power is physical power such as theane which is studied in physics. Physical power has to do with the practical part of power. Social power deals with an aim to influence the public to support a certain person into leadership. Spiritual power comes from above, that is from God. Here are the following explanations of every power mentioned above.

SOCIAL POWER

“This kind of potential for influence between persons is studied in the social sciences such as sociology, psychology, anthropology, political science, history, economics etc. Social power is divided into two categories since the Italian author Machiavelli: fear and love. Fear relates to positional power, love relates to the person. These two categories of power have been further divided by contemporary management authors For instance, Hersey and Blanchard divided this power into seven categories” (Elliston: 1992:50) Fear also comes when you are not sure about the future, fear of the unknown, for instance. You can fear what will be the result between two soccer clubs, one of which you favour to win, and your fear is that it will be beaten by the opponent. Love is a natural phenomenon that comes from deep affection, of two people, a person and a thing and so on. When you love something or trust a person. You put your loyalty in him, her, or it. When a minister is in charge of a congregation, and also has extra powers, fear from the congregation will arise. For instance they may fear being undermined by the pastor and seen as having no value. They may fear

being dominated and having nothing to suggest. This fear can lead to withdrawal from church activities, church attendance and even paying monthly church dues, which is called umnikelo meaning (Pledges) The argument is that it is not useful to pay your church dues, because the money will be taken by the minister for his own purposes and no one will question him because he is the boss in the congregation. No one will challenge or expose his corrupt practice. Fear of being labelled as contributors to the dismissal of the minister.

Because of fear of revenge from the minister, they feel it would unsafe to disclose the corrupt practice of the minister. In an African culture, people use traditional African medicines that are used either to heal or to kill. People fear death on those grounds, or they fear that people can be hired, to kill or poison them. People fear the unknown. Fear can also come as a result of an experience, such as being involved in an accident. You always have that fear when you are in a car or taxi or bus. Though social power and spiritual power are different, some pastors use social instead of spiritual power to further their own interest. Below we will find the difference between these powers.

SPIRITUAL POWER

“Spiritual power has its source in God. The normal employment of spiritual power is in all three power domains, physical, social, and spiritual. God is the primary source of Spiritual power, his power is creative, and builds relationships towards eternal life, Elliston JE describes satanic power as destructive, deceptive, disruptive, damaging, discrediting, isolative, selfish, impatient, accusatory, lacking in hope and lacking in joy. It leads to death, destruction and ultimate alienation. Every follower of Jesus Christ may be empowered by the Holy Spirit to do the works he did (John14:12-13) The marks or characteristics of this empowerment to lead or influence other people

distinguish Christians from others who may use other kinds of power, Richard Foster suggest seven marks of spiritual power (Elliston : 1992:51) Spiritual power is grounded in God, he is the foundation of spiritual power, Spiritual power builds those who are entrusted to use and those upon whom the spiritual power is directed. Satanic power is different from Spiritual power. Satanic power which is used by abusive ministers is wounding, traumatising, destroying, unhelpful, and deceiving. Satanic power is grounded in social power, it manipulates. On the other hand Spiritual power is used constructively to build the body of Christ. Spiritual power is used for the common good of those who are concerned. It is an accountable power to God hence the pastor who is entrusted in exercising it has to be humble, obedient, faithful, and demonstrate a good model for the Christians he is leading. God is not seen, but through the good works of the pastor, Christian and non Christians can see God, God is Holy Spirit. He works through our hearts. The Holy Spirit purifies us from wrong doings; he guides us to take good decisions. We cannot be good Christians without the presence of the Holy Spirit in us. The Holy Spirit empowers the pastor to be a strong preacher, and also to demonstrate the presence of the Lord in his own life. Jesus Christ was also empowered by the Holy Spirit to do the work of God. Spiritual power produces love. It directs people to be good shepherd who takes care of the sheep, in other words, it leads them to care and love the sheep in such a way that leads to healing.

“Spiritual power is the potential for influence used for the benefit of others without regard to the cost to oneself or one’s personal advantage” (Elliston: 1992:51) Spiritual power strives to influence others to follow in Jesus Christ’s footsteps. Spiritual power does not intend to harm, this power has no bad effect, its intention is to make people

live in harmony with each other, with a good relationship with God. This power is exercised for unity of the Christians. It is a responsible power. Spiritual power produces the following results namely. The following Christian terms will be helpful because they deal with how ministers and members of the congregation should behave. Spiritual power manifest into the following concepts, namely:-

LOVE

Love come from God, which means that before we can love human beings, we must love God. If we love Jesus, we will follow him, and we will do his work , feed the sheep. We love Jesus for what he has done for us. Love does not hate, love does not have grudge, love is patient, love bring together people who were enemies and love is tolerant and it does not cheat. Love is a deep affection to desire something. Abusive ministers should be loved so that they feel that they are cared for. And by giving them love, they can change their abusive behaviour. When we love Jesus, we should expect humiliation and be willing to be under his guidance. When you love something, you become willing to be humiliated by those who do not want it. Like Jesus Christ who was humiliated on the tree of shame, Here follows the description of humility.

HUMILITY

“Humility or meekness is power under control, Spiritual power is not a personal possession, perquisite or right, but rather a gift which the holder is to control, steward, and use for the purpose of GOD himself. Spiritual power then should be demonstrated in a spirit of humility and meekness”. (Elliston: 1992:51) Humility is to humble yourself and be used by God. When humbling yourself you let God use you and directs you wherever he wants, so that his purpose should be fulfilled through you. God works through the acts of men. Spiritual power does not enjoy a pastor title, but rather enjoy being a servant. Humility recognises that we are not on our own. We

should give God honour, respect and praise, because He is the highest God. Through humility, you become a servant and God becomes the master, so humility results in self limitation.

SELF LIMITATION

The Spiritual holder limits his or her own use of that power to God's purposes (Elliston: 1992:51) Pastors need to limit themselves in using Spiritual power and let God be in charge of that power. The pastor should let God increase and the pastor must decrease the pastor cannot be on the same footing with God. God is the main source of the Spiritual power, our power end in the earth. God's power does not end; we are joyful to be in his hands. Self limitation leads to joy, that wherever you are, you become satisfied, the joy is in the fact that Jesus will come again, and this joy is explained below.

JOY

“The person who is empowered by spiritual power will be joyful. The joy is not a surface level slap stick humour nor happiness which depends on the immediate situation but a deep level joy based on hope in the assurance of the final outcome” (Elliston :1992:52) Ministers should have a joy within themselves and that joy is manifested in the good exercise of power. People who have a joy in Jesus Christ submit themselves to him

SUBMISSION

According to Foster there is power that comes through “Spiritual positioning, the two work in unison, submission gives us Spiritual positioning, we are positioned under the leadership of Christ and under the authority of others. We find others in the Christian fellowship who can further us in the things of God. We submit to scripture to learn more perfectly the ways of God with human beings. We submit to the Holy Spirit to

learning the meaning of obedience. We submit to the life of faith in order to understand the difference between human power and divine power”.(Elliston:1992:52) Ministers are under the leadership of Jesus Christ, and those who are abusing their powers should submit, learn and abide with laws that are required for the follower of Jesus Christ. They should be willing to journey with other believers in faith; they should submit themselves to scriptures, for direction. Jesus is the light of the world, he is the truth, way and the life, if ministers follow him, they will have life. Abusive ministers should differentiate between human power and divine power. Human power is corrupt, destructive, greedy, envious, abusive, and so on, on the other hand divine power is perfect, good, loving and so on. Submission means that you admit to being under the rule and regulation of Jesus Christ, in words and action, you give yourself voluntarily to the guidance of Jesus Christ. And then freedom will be the result. Submission means that you give yourself to God, and when you give yourself, you become free from slavery of sin, in other words you have freedom in Christ through faith.

FREEDOM

Spiritual power frees men and women from sickness, demonisation and from error, Spiritual power frees a person so he can respond with an unconditional commitment to Jesus Christ as Lord. All of these characteristics of power are demonstrated in Jesus Christ as he is described in (Philippians 2;5-11) The result of spiritual power in the life of a person may be seen in the effects or results in a person 's life for instance fruit of the Spirit, love, joy, patience, peace , kindness, gentleness, goodness and self control. Spiritual control like other forms of authority is both delegated and allocated, Spiritual authority is the right to employ spiritual power. It is delegated from God to the pastors, and it is given by God in the form of spiritual gifts for instance in

apostleship, evangelist, prophet, pastor, teacher, hospitality, liberality, administration, leadership, faith, tongues, interpretation of tongues, healing, discernment, and wisdom, it is accessible through prayer, praise and meditation. It is a Christian right to use it in praise, intercessions or blessing. Spiritual power is evident in effects it has externally in the lives of others. Delegated spiritual power is sovereignty given by God through the Holy Spirit. The doors, the gates of hell cannot prevail against this power. Power ought not to be exercised for personal disadvantage of others” (Elliston:: 1992:52-54) Freedom through Christ alone frees men and woman from sin, from wrong doings, when a minister is abusive, Spiritual power is no longer there. What is there is satanic power which is characterised by no self control, uncontrolled desires, sexual feelings regarding anybody in the congregation, dissatisfaction with life, drinking, smoking, womanising, ukurhogola amagwada meaning(to inhale sniff)and using dangerous traditional medicines. Spiritual power should be exercised to benefit those in the congregation. The pastor should know the truth because the truth set free even the abusive ministers. The truth is what identifies a Christian; it separates the Christian and the non Christian. Standing for the truth of God does not enjoy status; freedom is gained through trough Jesus Christ alone. When the minister is not free spiritually abuse of power will be the result. All these above terms best describes Spiritual power. And then we come to the opposite of Spiritual power which is abusive power.

ABUSIVE POWER

Satan wants followers, and among those followers, there are some ministers who are abusing their powers by having sexual intercourse with women members in the congregations. Satan is driving their lives; they are no longer in control. It is difficult to turn around and turn back. An abusive minister is living in the fear, that if the

information is disclosed by these women, he will be in disgrace, an abusive minister is always nursing such a fear and trying to keep the love forbidden secret and unknown, because when extra marital sexual intercourse is known, the wife might divorce the minister. Abusive ministers forget that there is nothing secret in the congregation. When a congregant sees a minister at night, in the house of a woman in his congregation, rumours start flowing, and spreading and the answer will be obvious to those who have seen the minister, until everybody knows the story of the minister's sexual intercourse with miss or mrs so and so in the congregation. "My spiritual leader began setting our appointments when no one else was around the rectory, the door and potio drops closed. He removed his clerical collar, claiming he could relax around me then gave me sacramental wine to ease my discomfort over discussing my past abuse, with trusting innocence; I turned to him for advice when I delayed puberty.

POWER

"Power is therefore bound up with our practices, and in this sense. It is methodologically impossible simple to outstrip power, Foucault regarded power despite its changing historically as the ontological basis of history, knowledge and subjectivity, power relation shapes every society, and self relation as well as knowledge are also potentially, influenced by power structures".(Kogler:1996:232) According to Foucault and Gadamer, "if power is to be theoretically fixed neither as the possession of ruling social groups nor as a fundamental principle, then it must evidently be determined as specific social relation that obtains between individuals, groups, or social, institutions, and that cuts across, these groupings as well. (Kogler: 1996:232) power comes from below, power is linked with governance, to govern people power is needed, the exercise of power by the pastors should be accountable to

God and the people in the congregation, all governance are ordained by God, this means that those in power should not act against the law of God, or do something against what God want. They should respect God. The congregation also has to intercede for pastors in the congregations, and there after for the secular world. The ministry of the congregation is caring for each other as the family of God. “Power is the ability to change situations and circumstances. The Greek word for power *dunamis*, we get the word dynamite from it. It is common in the new testament as a word for authority, *exousia*, which is sometimes translated as power, power comes from God and is given to the church that creation might become whole”. (Job; 1994:78-79). “Jesus before his ascension he told his apostles, you will receive power when the Holy Spirit comes upon you and you will bear witness for me away to the ends of the earth, (Acts 1:8) Paul declares that the gospel is the saving power of God for everyone who has faith (Romans 1:16) external power comes with the acquisition of role and status, (Matthew 8:5) The centurion uses the analogy of his own power to suggest that Jesus can heal at long distance by virtue of Jesus power, Jesus is *Exousia* from the very nature of his being, while the centurion is external. Jesus Christ performs miracles of healing, his word was powerful, when he commanded something it happened, He is without sin, he is Holy. Jesus Christ, reveals himself through men and women, though not seen he is present among us through the Holy Spirit. The Holy Spirit makes the pastors powerful. It is when you accept the Holy Spirit that you become powerful; we are called to bear witness to the power that comes with the Holy Spirit on us. This power is so strong, it drives demons away, it gives wisdom, The Holy Spirit empowers us to preach the good news to the sinners so that they should be born again. The gospel is the saving power, and if we adhere to what the scripture says, we can live a good life.

“for many pastors will admit that their devotional life is at best not what it ought to be and that at worst it has been largely if not completely neglected, the devotional life of ministers falls by the wayside, it is a tragedy when a pastor becomes a professional prayer who talks about God, but never to God, who is informed about the bible, but not inspired by it, who preaches about the spiritual disciplines but does not practice it. Prayer is the pipeline to spiritual power, the very fact that a pastor’s life is so pressurised and hectic is all the more reason not for neglecting but for deepening one’s devotional life. Paul enjoined Timothy to set the believers an example in speech and conduct, in love, faith and purity. (1Timothy 4:12) (Armstrong: 63-64). A pastor, who relies on prayer, becomes powerful, when you forget to pray, you become weak, and temptations will get you very easily, preaching also needs prayer. If you do not pray, you might just present yourself and not what the word of God is saying. Christian discipline must start within the pastors. They must have one wife. What they speak as ministers should be demonstrated by their actions. Foucault argues that orthodox domination theory of power views power “as fundamentally occasional, the Store of posed power is used relatively infrequently, power is the possession of the powerful and it is in their discretion whether it is used or not, it is decidedly not an ongoing, ubiquitous, aspect of social life. Social power operates within a framework that sees the powerful few exercising power upon, and dominating the powerless many” (Pasework: 7:8) Power is clear where there is hierarchy; it is exercised by the superior from an upper level to a lower level. In a state it is exercised in parliament by passing laws down to the provinces, departments, and to local government to the people. Power is not exercised by everybody, it is exercised by a few individuals, Power depends on those who are on top deciding when they should exercised it, and

where?, WHY?, And when? The one who implements power has goals to achieve, In the church power is exercised by the bishops in which the Episcopal churches, Methodist churches, centralise their powers. In the Uniting Presbyterian Church in Southern Africa, in a congregational set up power is invested in the session. The exercise of power within the secular world is accountable to the legislators; power is found with the people in control for instance the government of the day, the president, ministers of religion and all those who are involved into leadership positions. These powers differ according to their source, their accountability, their practice and so on. “Power is a way in which certain actions modify others, either by achieving consensus or conformity, or by the use of force or again by the combination of the two. It is a means of effecting a change in a situation. It does not exist in itself, as it is a manner of operating rather than a means of achieving a pre determined goal.”(Duncan: 2003:44) The researcher agrees with Duncan, though he is more theoretical when he explains power. Now the researcher will bring the practical part of the definition of power. During apartheid government, certain laws were forced upon the blacks, in that blacks were not supposed to stay in certain places, because they were meant for whites only, So Duncan is right when he says power is achieved by force, laws during apartheid were forced. Power is also gained by fighting. In addition to what Duncan has said it is important to note that power is gained through canvassing and persuasion of the people to vote for a certain party. Politics are there in the church too where you get a situation where some people in the congregation support a minister who is misbehaving and causing division among the body of Christ. Government put laws to be conformed to by the public, same applies to the church ministers and Christian are expected to live and demonstrate Christian values and good behaviour.

SPLIT PERSONALITY DISORDER

“Split means break or cause to break forcibly into parts, divide or cause to divide into parts or groups” (Pearsall: 1999:1386) in the context of this thesis it means that the minister has broken the vows. This split is dangerous to the minister and the congregation. Personality Disorder “psychiatry a deeply ingrained and maladaptive pattern or behaviour, typically causing long term difficulty in social relationship” (Pearsall.1999:1065) Personality Disorder cause a problem because people in the congregation will not want to associate with you, you will be isolated. Sometime the use or misuse of power affects leaders in such a way that they develop personality disorder. Split personality disorder separates between body and minds, the body becomes victim of sin and the mind becomes confused of what is wrong and good.

Split personality disorder occurs when a minister has lost his or her own self, loss of identity. Split personality disorder results in feeling worthless, nothing, feeling people are ashamed of you, Gerkin has this to say “How are we to know when to be faithful to what? For Howard this dilemma was sharply focused in his divided loyalty to home and family, on the one hand, and the demands of his legal practice on the other. This focus however was symptomatic of profound splits that cut across virtually every aspect of Howard’s life. Divided loyalties was a condition that pervaded his character making it difficult for him to feel satisfied with any area of his life activity”(Gerkin :1997:141) Gerkin is right, some pastors do not know how they should behave, whereas other ministers behave well. Split personality disorder occurs when there are divided loyalties. It happens to abusive ministers. They become stuck as to which women to love, and which one should not be loved. Abusive ministers have no

satisfaction at all, Split personality disorder is characterised by doing bad and at the same time doing good. It is a mixed loyalty, loyalty to the non Christian world, desire for the worldly things and at the same time a wish to serve God. When split personality disorder happen, the abusive minister is no longer in control of his life, Satan is in control, He is not sure who he is, he is the same with the world, Split personality disorder affects the congregation. For instance things do not go well in the congregation, members of the congregation feel unhappy, some even go to worship in other churches where there is life and creativity, Others are not coming to the church, Others stop giving to the church, Others comes occasionally to the church services, This indicates that when split personality occurs things are out of control, There is a chaos, This split personality disorder happened in congregation CD. The author named this congregation CD in order to keep confidentiality. Split personality disorder totally destroys the life of the minister, in that the minister is not sure who he or she is, what is left is a person without conscience. This split personality disorder does not end with the congregation, it can spread also to the presbytery, and it seeks to influence other pastors to follow the same way. The dysfunctional that occurs in the minister, also affect the congregational life. The researcher will show how power is used within the three courts of the Uniting Presbyterian Church in Southern Africa as an example.

SESSION OF THE CONGREGATION WITHIN THE UNITING PRESBYTERIAN CHURCH

The session admits new members. They discipline those who act against the scripture. They meet quarterly for congregational matters. The session is the court of the congregation. The session makes sure that services are taking place, according to the plans. They make sure that nothing is disturbing the work of God in their

congregation and their own. The session is the backbone of the congregation. They receive petitions, complaints from members of the congregation and address them accordingly. They have a right to dismiss a minister. The minister is an ex officio member in the session, meaning that he cannot vote in the session meeting, he moderates the session. They have a right to petition the presbytery on some issues, for instance Holy Communion for the children and so on. They have the right to call a minister in consultation with the congregation, and they appoint a vacant committee. They make decisions for the congregation. Some ministers by virtue of being ordained to the ministry of word and sacraments, and education manipulate the session they take control and give orders regarding everything that is happening in the congregation and doing what ever he likes. Most abusive misters do manipulate the session and the board of management so that they believe in what the minister says whether is right or wrong.

PRESBYTERY

The presbytery addresses petitions and problems from congregations. They have a right to appoint a student to a congregation to do a probationer or a minister to a congregation, It ordains ministers, it induct ministers and it also release the ministers to a charge. The presbytery has got a right to dissolve any session that is not performing its duties well. It has the right to petition the General Assembly. It gives credentials for ministers. It seconds ministers to a particular charge. It makes decisions down to the congregational level.

ASSEMBLY

The Assembly addresses petitions from Presbyteries, Synods and so on, the assembly is the upper body of the Uniting Presbyterian Church in Southern Africa, It appoints committees, for instance aids committees, early childhood and development etc. The Assembly makes decisions to the presbyteries and from presbytery to the congregations, for instance, the admission of children to the Holy Communion by Baptism.

It has become clear that within the Presbyterian Church power is vested in three courts, and it is not invested in one person. Let alone there are some ministers within the congregations who by virtue of their ordination and training, thinks that they can control all three courts of the church.

THE EXERCISE OF POWER AND ITS IMPACT

“ Foucault regarded power despite its changing structure as ontological basis of history, knowledge and subjectivity, power relations shape every society and self relations as well as knowledge are also potentially influenced by power structures”

Power is bound up with our own practices and in this sense, it is methodologically the much more plausible assumption that strategic practice and their results have also crept into the pure meaning, of our natural and scientific interpretations of the world, A society without power relations can only be an abstraction, power relations are rooted in the system of social network , power constitutes a fatality at the heart of societies, according to Foucault power relations are therefore strategically oriented relationship between individuals or social agents who seek to act on and thereby influence the action, thought and perception of one another. Power should be conceived neither as direct force nor as a consensual relation but as the indirect

efficacy of actors working on the experience of the other actors, In effect what defines a relationship of power is that it is a mode of action which does not act directly and immediately on others. Instead it acts upon their action, an action upon an action, an existing action or on those which may arise in the presence or the future. The attempt at influencing others within power conflicts involves something seemingly paradoxical, when one exercises power, one instead governs subjects in a misrecognised way, one seeks to form them to move to manipulate and direct them, to move them towards a certain action, power is exercised only over free subjects and only in so far as they are free. Freedom disappears every where when power is exercised. The concept of power actually means strategic confrontations between more or less free agents who attempt to advance their own diverse interests over against other agents by making use of various means within the social and historical life world and encompass such diverse power relationship as those between man and women, teacher and pupil, parent and child, professor and student, native citizens and foreigners, blacks and white, heterosexual and homosexual and so on. Power comes below, not from the instance of domination, power is principally dispersed throughout, and implanted within, the social body and thus is not the product of a localizable subject of power” (Kogler translated by Hendrickson : 1992:231-235) Gadamer 's book) Social power is rooted in knowledge for instance people have studied in different fields namely, health sciences, political sciences, education, theology and so on. They get specific knowledge to use to decide specific things. This knowledge gives them power. Ministers in the congregation have got special training in theology and that training gives them power. This power should be different from social power; it should be spiritual, because the minister deals with the things of God. Special training in ministry does not mean that the minister is a jack of all trades in

the congregation. He should delegate some other things to people who are capable and trained in specific fields like finance, music and so on. Delegation is also powerful. When power is exercised, freedom disappears. When the decisions are made from the above, subjects should abide by the decisions, though an individual can appeal against a decision. But if that appeal is voted against, it fails out and the standing decision is carried. Power is based on our practices in that we make decisions to be carried out, and if they are not a punishment will follow. When power is exercised the exerciser of power expects a certain action. The subject does not necessarily have to act quickly, may be the result of that decision can reap its own fruit in the future. According to Gadamer “ The hermeneutics of power adopts itself to the struggle for a better life and against the imperative of administrative and other such mechanisms of domination, The struggle for one’s own identity for the recognition of oneself, and for the close linked possibilities of social self realisation, is thus a struggle against imposed, often deeply internalised symbolic typifications as well as against their material power”(Kogler:1960:244) People want a better life, life characterised by earning a good salary, To be able to reach top positions, you need the support of the people around you. When you climb the ladder to the top position, you hold the power, same applies to the minister, the minister hold the power, through ordination, licensing and for administration purposes, and because the minister has money, in which other people in the congregation might not have. Especially most women members in some congregations are not working. Ministers are respected in our societies in which we live, and they are respected in the congregation too. Most ministers wherever they go, want to be recognised as pastors. Finance committees find it difficult to work independently, because power is not delegated by the minister, he holds it within himself. This is a danger within the life of the minister. Gadamer

does not tell us about the result of getting into power; the author brings these results of getting into power. When getting to power, leaders kill each other, there are fights, quarrels, enemies, canvassing to be elected, and the exercise of power has got different forms namely, absolute monarchy, democracy, totalitarian, oligarchy, communism and so on. And some ministers who are abusive normally apply absolute monarchy where the minister alone gives instructions, policies and implementation, and those who break the law will be disciplined. In a nutshell the minister becomes “jack of all trade” (A person who is doing everything by himself)

PASTORAL CARE

The first responsibility is spiritual nourishment, “I will raise up shepherds to look after them and feed them. the second is to collect the flock and keep it together to herd it. God said in Ezekiel’s days you have not brought back the strays or searched for the lost, Jesus is especially committed to be present where his people gather together and some of God ’s most terrible condemnations are for pastors who scatter their flock, allow it to scatter or fail to major on its gathering together. The other task of the pastor is healing, God explains to the leaders in Ezekiel’s days you have not strengthened the weak, or healed the sick or bound up the injured” (Ezekiel:34:4) (Caring renders to lead) A spiritual shepherd leads the congregation out of tribulation and doubts, when he has brought out his own, he goes on ahead of them, and his people know and follow him. The responsibility to include leading as part of pastoral care is present whenever scripture cover the subject. “The pastor gives a lead whether he likes or not”.(White :2002:99) Care is needed to probationers in the congregation who are still new in the ministry. They have to be models in such a way that they do not become prey to abuse (as most senior ministers does) This model of caring is as follows:

NEW MODEL OF CARING FOR PROBATIONERS AND SENIOR

MINISTERS

When the probationer has completed his or her studies in ministry, He or She must be allocated a supervisor among the senior ministers who has lived a holy life, and who has been an example in conduct, as if the supervisor is an abusive minister, the probationer will not learn anything except the abuse. Probationers are still fresh from the seminary and the university; they need a role model who will shape them to be better ministers in ministry. Senior ministers should nurture the junior minister to a stage where he can grow in faith and leadership. When the senior minister is unable to come for a session or a particular service, he or she can delegate the responsibility to a probationer, otherwise, without that delegation of power, a probationer feels he or she is not nurtured and cared for. It is when you practise something that you understand it better, when you are not given chances you feel less involved, and the whole learning process becomes a failure, when the probationer is unsuccessful after ordination, who is going to be blamed? And when senior minister misbehaves, people will generalise. The relationship between the senior minister and the probationer or junior minister should be good; the senior ministers who are abusive must deal with themselves before they can supervise probationers. In ministry we want the best to produce the best. If we start now modelling probationers to become better people in the ministry, the chances of becoming a successful church will be great. This model must be monitored by the relevant authorities of the church.

CONCLUSION

Congregations are dying because of the wrong power that is practised by abusive ministers. People are scared to come to church services, others are not giving monthly contributions to the church due to fear, elders do not come to session meetings due to

manipulation of power, People keep secrets of abuse, they are not healed, the minister dictate everything in the congregation. There is no freedom of expression, even those who worship in the congregation where there is an abusive minister, do not feel their presence and joy in the church. The whole life and work of the congregation is being disturbed by the abusive behaviour of the minister, That will only be eradicated when the abusive pastor comes to his senses, seeks therapy, counselling and becomes a better person in ministry and who will shape the probationers to be better ministers in ministry. This chapter is dealing with power and its use, social power, spiritual power, love, humility, self limitation, joy, submission, freedom, abusive power, power, split personality disorder, session, presbytery, assembly, exercise of power and its impact, pastoral care, new model of caring for probationers and senior ministers, conclusion

The following chapter will show how women members of the congregation become prey to the abusive behaviour of the minister.

CHAPTER 4

HOW WOMEN BECOME PREY OF ABUSE BY MINISTERS IN THE CONGREGATION

Women in the congregations become victims to abuse by the minister because most of them are not working, other women are working but they are not satisfied with what they are getting, others are widows. Most women live a lonely life. 95% of the congregations in an African set up specifically in black congregations most members are women. Those who are widows have three, four, or more children. It become difficult in some homes to feed the children, with low salaries that they get at the end of the month, it is difficult to educate the children, to buy clothes, monthly groceries to maintain the house, pay water, electricity, telephone, and the removal of waste. They may be looking for a man to rescue the situation. Women always look for somebody who has money and a car. They knew that you cannot have a car and not have money yokumcedisa meaning (to assist women with money) to pay her account and do her monthly grocery and other above expenditure. “Among female heads of households the poverty rate is 60%. This is much higher than the 31% rate for male heads of household. He said “households headed by women are concentrated in rural arrears where the poverty rate is particularly high. He continued by saying these household also have fewer adults, who are old enough to work, and the unemployment rate for women is higher than that of men, that there is still a difference between the incomes of males and females, Pieterse suggest that these data compel us to focus on community development in which women are involved. The women of our country are primarily the ones who have to maintain and educate the

families with meagre resources. They need the support of the churches, as well as involvement in any development programmes which the churches undertake” (Pieterse :2001:36) In many areas of work, there is still only men in mines who are digging Gold and diamond underground, women stays at home in rural areas. In rural areas the birth rate is very high because people are not educated about family planning, You will find that one person has got seven, or more children, in the hope that when they get old, the children will help the family. These children become pregnant and have their own babies at an early stage, while they are still studying and even unemployed. They depend on grants and support from their parents to raise the children, frustration becomes higher especially when the mother is a widow, It is difficult to raise such a huge family alone. Poverty and unemployment are not concentrated only in rural areas. Even in black townships poverty exists, people live in shacks, others stay in an informal settlement, youth are looking for jobs but it is difficult to get them, because some of them have not even passed standard 10, some they did. Others are illiterate. In both the rural and urban setting, the common thing is that, youths become addicted to drugs, because there is no where to go. In townships and rural areas, you find car hijackers, robbers, and so on. In the congregation when women get frustrated with poverty, they may think that becoming involved in sexual intercourse with the minister will be a solution. Some ministers will no be afraid to go for pastoral visits wearing clerical shirts in disguised self, knowing that he will do strange things of sexual abuse while wearing a collar, It is very common these days to see women in the streets and private places who are selling their bodies in order to get money to survive, Churches are called on to concentrate on programmes that will alleviate poverty and these programmes should be concentrated on women empowerment, teaching skills in order that they will be independent. Women should

drive these programmes though men can be involved but women should be targeted. Ministers who abuse their powers are not safe, these days Churches are facing aids, “The diakonia of the churches are called to be always Samaritan diakonia, supporting those who have fallen and lie half dead by the Road side, of history, so that they may be liberated and be able to come in its fullness, the abundant life, which comes from God” (JOHN:10:10) (Paser :1987:50) Satan has tricks, The churches are called to be in joint hands to help the fallen people to come to their senses, to restore their faith, to know God in full. God liberates men and women from all sins, sin separate men and women from God; God does not want men and women who died from their own sins without being converted. God has unconditional love, he forgives, those who confess their own sins. The church is a fellowship of believers, so they are called to help those with special needs, “Any illness or imbalance in the society or individual or in the cosmological realm generates physical, emotional, spiritual, psychological and other disharmony” (Waruta : and Kinoti : 2005:78) In South Africa we have a democratic government. The patriarchal system still exists, for instance men still earn more money than women. In the schools most principals are men, and men hold the top positions in the church . This leads to women being inferior to ministers and men, and to ministers doing anything they want to do with women due to their position of being ordained to the ministry of word and sacraments. There is an element and mentality that says that men must work for the family and women must stay at home, this has created an inferiority complex on the side of the women, that leads to an abuse of power by ministers in a congregational set up, whereby women find themselves bound to agree with the pastor, because he hold such an important status. Another assumption is that sexual intercourse with the minister will make you important too. While churches are trying to make men and women more equal, there

is still a widely held belief that when you give women the lead, you are in actual fact creating a chaos, where the church is going to dongas, and the whole church will be unruly. In the African culture the man is the head of the family, meaning that the men must work, and his wife should cook and stay at home, to watch the family. The man in a black typical rural culture has to stay in the kraal if he has slaughtered a cow and so on, abafazi bahlale ngase goqweni leenkuni.(women stays near the collected wood for making fire, which is near the house) A women has to go and fetch wood from the forest, and put them near the mud house, she has to go to the river and fetch water. A man who is found staying near the Igoqo leenkuni(Collected fire wood near the house) is regarded as Indoda Mfazi(men who behave like a women) and also a man who has been found cooking in the kitchen will be regarded as Indoda mfazi. (man who behaves like a woman). This typical culture has restricted women to the task described above , In the African culture there is a perception that girls should not be educated because, they are going to leave the family and get married. The perception is that when the girls are married they will no longer support the parents; do we educate the girl in order to get something in return? Or do we educate them in order to be independent? And how will your children survive in her own family. Is it not a responsibility of parents to raise and educate their children? The fact is that parents educate both boys and girls to make them have a bright future, and not be victims of abuse, crime and prostitution. During this modern era, women are being educated, some even more than the men, but the problem is that their salaries are low, and so they become preys to the ministers especially those in the congregation, who are not satisfied with their jobs. It is very easy to find a woman who is not happy at work. She shouts at the clients and becomes bored. Women like beautiful things like cars, and so on. And because it is impossible to get what they want when they earn so little, they

get into an abuse by a minister, specifically those who are in church. The women in the congregation spend money even though they earn so little. Some women get into problem with the credit bureau because accounts cannot be paid for. Hence they think that to be in love with the minister is a good solution and they forget that the minister is just abusing them because he has a wife, some minister's bayadilika (to give money to women members of the congregation to maintain sexual intercourse purposes). The question is, can real love be bought? Some women have got a lot of accounts komatshonisa, meaning (Cash loans) It became very difficult for them to pay the money back. So in order to rescue the situation, one solution is to be involved in sexual intercourse with a minister in the congregation. The perception is that pastor will assist with a lot of money and the problem of accounts will be over. Women are attracted very easily to a man who has money, women wants to live a good life. Some women are widows. They have to raise their children alone, some never get married, but have children out of wed lock. Some women are divorced. It is permitted by law that when the husband and wife divorce, the children should be taken by the wife to raise them till a certain stage, Some of these single parents are not working, and depend on a grant to raise the children. If such ladies are in the congregation, they fall easily into sexual intercourse with the pastors in the congregation in the form of abuse in disguise.

CONCLUSION

Women in the congregation can become the prey of some ministers in the form of sexual abuse, because, they are unemployed, have no bread winner in the house, or are widows with no husband. Others have children out of wed lock, who may be unable to go to school due to lack of finance. This can result in pastors taking the chance, even though he is married. Women should be aware of this potential situation

in the congregation. The minister in the congregation should be like a spiritual father who gives guidance not someone who may abuse them. Women in some congregations feel unsafe. The next chapter will deal with several types of abuse in congregation CD and how healing can be offered in such an abusive situation. This chapter is dealing with how women become prey of abuse by ministers in the congregations and the conclusions. The following chapter will be dealing with the case study about the abuse of power.

CHAPTER 5

CASE STUDY ABOUT THE ABUSE OF POWER BY THE PASTOR

In congregation CD, The author has decided to call this congregation a congregation cd where he did interviews with some members of the congregation, to avoid mentioning the name for confidentiality and security purposes, and because the issues are sensitive. The minister was a powerful preacher, He used to come late for the church service, delay the start of the service, because everything depended upon the minister. Even if the probationer was there, he was not authorised to lead the service. The elders used to wait in the vestry for the coming of the minister, and during this time he would phone the church office to say they should wait until he comes. During this time the congregation would be singing patiently, preparing the service to start. Because the service would start late it had to be rushed and only one scripture reading would be used. There was no apology from the minister to the session for the late coming.

In addition, the minister use to come late for the session meetings, on one occasion we waited for the minister to come to a session meeting, the time for the start of the session passed and members of the session were asking where the minister was but no body knew. After three hours, the minister phoned to say, he was unable to come to the session, so you may go, the elders were angry, and said that they feel, the minister did not respect them. The worse thing that the minister did was to have affairs with two unmarried ladies, who both had children out of wed lock. These ladies were fighting with each other for the pastor even physical fights, although they

were grown up women. The other woman who was involved in sexual intercourse with the minister was very active in the church. In one instance, we were away from the church and the researcher was asked to accompany the minister to the house of the woman with whom he was involved. Food was prepared for us, and the minister went to the bedroom of the woman member of the congregation in the presence of us. He used to take the money of the church and not return it and no one would challenge him. He and his wife divorced, The probationer was there but a lot of things were done by the senior pastor. People were asking why the probationer did not do the pastor's work. The answer was that the probationer was not authorised to do services in the absence of the senior pastor, and also was no timetable of duties delegating work to him.

HEALING FOR ABUSIVE PASTORS

“Fallen ministers need forgiveness and spiritual rebuilding. According to the good news of the gospel, not only does God forgive sinners when they repent, but the blood of Jesus Christ his Son cleanses us from all sin (1John 1:7 in Lahaye :1990:169) We are called to forgive pastors who have abused their powers by having sexual affairs with the women members of the congregation and other above issues, God has unconditional love. He does not count how many times you have sinned and if you turn from your wicked ways and confess. He forgives you. We are also called to follow in Jesus footsteps. The blood of Jesus Christ can cleanse every sin living inside abusive ministers. The blood of Jesus Christ purifies us from all sins. Provided that we repent from our sins. “ I am because you are”(Mbiti:1986:61) The minister is there in the congregation because of members of the congregation. Without the members of the congregation, the ministry would not exist. The members of the congregation have to care for their pastor, they have to make sure that he or she is

well from time to time, because “Umntu ngumntu ngabantu” (A person is a person because of others) (Mbiti:37) Mbiti is right, A person belongs to the community, the fellowship, That is why, a person cannot worship alone. There is a need of a larger group to form a congregation, each caring for the other. So without a congregation, ministry cannot be effective. An African life is characterised by caring for each other as the community. It is communal in its character. The community set values, norms and standards to be obeyed by each and every individual living in that particular place. “Young boys would listen in the evening to powerful stories of brave men at war and as they listen, they develop leadership skills”(Masango: Cited in verbum Et Ecclesia:2002:712) Masango is right, story telling is a good way of teaching and healing, especially during evenings because parents are back from work. The problem is today, people seem to like watching generations, Movies and films on the TV rather than telling stories to their children

ESTABLISHING A PASTORAL CARE COMMITTEE TO SUPPORT THE MINISTER

A pastoral care committee should be elected to help the fallen minister or any member in the congregation. To ask the pastor to resign because of adultery while he or she is still pastoring the church is not a solution, but instead among the pastoral committee members, there should be qualified professionals such as counsellors, social workers, and therapists to help the abusive minister to become better. In order for the therapy to be successful, the counselling process should have sessions. During these sessions it is most important to listen to the client. The pastoral care committee should be composed of members of the congregation, who are professionally qualified. This committee should meet the minister twice a month, to give advice, counselling, and

work with the minister about sexuality and loving his wife. The pastor is a person who needs care. The pastor is just a person and as such he or she experiences stress, difficulties, temptation, overwork and so on. Just like anyone else

A minister should have one wife. Ministers should love themselves; our bodies are the temple of God, including the body of the pastor. We cannot pretend everything is going well when things are upside down. It is better to deal with the problem while it is still fresh than to wait till it is old, If a minister does something wrong, the pastoral care committee should rebuke that practice without favouring the pastors. “Pastoral counselling should always be there to address the needs and feelings of priests, through seminars, workshops and fellowships, members of the church, the elders should be involved to represent the feeling of the congregation towards the priest ’s conduct” (Waruta and Kinoti editors: 2005:262) Counselling is a very important thing that needs skills for those who are involved, workshops are tools that gives skills, workshops for ministers should emphasise how to behave as ministers, and deal with life. The group or committee should check if the minister is well or not. The elders should give moral support to the minister in conjunction with the pastoral care committee. it is the duty of the session to elect this pastoral care committee. The elders should act like as parents to the minister. The minister should not be afraid to report all the problem that he or she is struggling with to the pastoral care committee, and he so that he or she can be helped. The congregations must not wait for the pastor to abuse his power so that they can dismiss him, but they should open up channels of communications with the minister through the pastoral care committee and some elders. Ministry is not light, the support for a minister should be a long term, and it needs somebody who has a big heart , Waruta and Kinoti has this to say “There

should be more workshops and fellowships, bettering the term of service including salaries, monthly seminars, invites guests speakers, providing pastoral materials for reading, encouraging priests to share their intimate problems with others, each diocese should have professional counsellor for pastors, forming of professional associations of pastors, guiding on personal conduct, each diocese should have support group for pastors, develop adequate recreational facilities for pastors, refresher courses after every 5 years, study leave, pastors go out of control especially when they do not have enough support in their parishes” (Waruta and Kinoti ;2005:262-263) Workshops should have an emphasis on teaching, the skills needed in ministry. Fellowship helps in that when you mingle with people and other Christians, you share stories, and through those stories you can be helped. During the fellowship, trust can develop. In ministry there should be a strong desire to serve and not to be served. The salaries of ministers should be adjusted each and every year so that there should be no abuse with the women members of the congregation by means of sexual intercourse. Most abusive ministers always desire more than they have, they are not satisfied. Have you ever heard of a minister who became involved with a widow in the congregation in the hope that he will share in the wealth of the widow. The perception is that when the minister is involved with women a member of the congregation who is unmarried is that he will be safe from diseases such as HIV and AIDS, similarly the women feel safe to have sexual intercourse with the minister. Healing must seek to mend the broken pieces in other words to restore the fallen pastors so that they can come to their senses and lead the congregation to the right way. Congregations should invite guest speakers from outside to talk about abuse of power on women members of the congregations, may be twice a year, somebody who comes from outside the congregation will bring fresh knowledge, because he is not used to the people. A

seminar reminds abusive ministers about doing good for the sake of the congregation, Books are very much important to read especially ones about abuse. In the bible there are also things that are not going okay, the pastor has to tease out, take what is good and leave out what is bad. A pastor cannot worship two Lords, One will be worshipped, and the other will be cheated. The minds of the pastors should always be refreshed, by attending some important courses, the more the pastor reads and studies the more he she will gain knowledge. Lack of information lead to an abuse, and confusion as to which direction to take. When the pastor does not have enough knowledge about certain issues in the ministry, there will be an identity crisis.

PASTORS SHOULD HAVE RETREATS

Pastors should have retreats in which, they can gather together to pray and meditate upon the word of God, Retreats are a very good tool in the ministry, because ministers gather to discuss some important things. They share their experiences in ministry, their frustrations, their problems, their weaknesses, and strengths. In these retreats ministers share openly, in the presence of everybody. To gossip about somebody's problem is always wrong, but when they gathered together they can help each other. When they meditate and pray to God, the stress goes away. The Holy Spirit will come among the ministers including the abusive ministers; The Holy Spirit can lead the abusive minister to change his own life. Retreats separate ministers from the world. Because they have been called by God, pastors should be an example of the word. Pastors should pray at home first before they go to retreat .A retreat is a safe place to talk to God, it enables to reach the unreachable, and it is a safe place to express oneself

HEALING PROCESS

Ortega has this to say, “All human beings are sick, the first sickness of all being is sin, the state of disobedience and revolt against the creator, and added to this are physical, mental, and other ills. We all need treatment, healing from sin lies in return to obedience, to the ever forgiving God, for other ills, the creator have provided all we need in particular the healing plant”. (Ezekiel 47 :12 AND Revelation 22:2) The prayers accompanying the use of traditional medicines make this an effective instrument of healing, whose value has been proved on many occasions. Healing from sin starts with confession. We do just to the forgiving God without confessing first to the one we have sin to; you admit your sin and ask for forgiveness, we all need the grace of God and treatment. We sin by talking, speaking and by thinking bad thing about other people. We speak sometimes what we are not supposed to speak, our actions can harm other people without us being aware of it. That is why we need to confess and ask for forgiveness in God. God is the giver of good things; he gives gift of healing, to cast demons and drives away all evils, God works through the acts of men. “We began to receive letters from all over the country from women who had never before told their stories, through them, we realised the power of speaking the unspeakable and witnessed first hand the creative energy that is released when the barriers of denial and repression are lifted”(Herman :1942:2) The author agree with Herman, first you have to admit you your sin to the person you sinned against and ask their forgiveness and you can ask God for his forgiveness. If you speak out about your situation, it does not matter whether it is abuse, rape, violence and so on. If you speak out the problem will be released, there is a possibility that it can be destroyed. Speaking up about your situation, enables healing to work easily. “Traumatic events call into question basic human relationship, they breach the attachment of family, friendship, love and community, they shatter the contractions of the self that is formed

and sustained in relation to others. They undermine the belief system that give meaning to human experience. They violate the victim 's faith in a natural or divine order and cast the victim into a state of existential crisis”(Herman :1942:50) The researcher agree with Herman because traumatic events cause splits among the family, church community, they cause bitter hatred on the part of the victim, and in relation to the topic of this theses, the victim of abuse are still having hatred with the minister who abused them, traumatic events make life useless, where the victim might even attempt to kill himself or herself because he or she cannot see meaning to life. Traumatic events might lead to non interest in going to church, because the victim does not see the difference between going to church and staying at home, especially when she is hurt by the leader of the church, an abusive church causes trauma, when it is to be a place where healing is found. Prayer also contribute to healing.

PRAYER MAKES HEALING POSSIBLE

Prayer is part of therapeutic way of dealing with wrongs done by abusive minister.

“The Lord is near, have no anxiety, but in everything make your request known to God in prayer and petition with thanks giving. Then the peace of God, which is beyond our utmost human understanding will keep guard over your hearts and your thoughts in Christ Jesus” (Philippians 4:4-7)from the book of (Israel :1984:77) Jesus Christ lives among us, he is not far away. There is no point in being afraid or anxious. He listens when we request him in prayers to do something. When somebody dies in the family, we ask God why it happened, and when we are facing difficulties, we also question God as to why he let the evil trouble us. In life there are bad things that are happening, to us, friends, relatives, and to our own families. To petition God is disrespect, it is the way to express ourselves about the present problem, facing us. Though we petition God we first thank him for what he has done to us. When our

prayers have been answered, we thank God for answering them, we thank God for giving us jobs, and we thank God for promotions at work, excellent result at school, college, university, and or technikon. We thank God for everything in life. “ Prayer is at the heart of healing, without direct and immediate communion with God, from whom all healing springs, there can be no return to healthy, no knowledge of wholeness, all healing come to the creature by the grace of God working through the power of the Holy Spirit, The Spirit ’s properties are manifold, he is the lord and giver of life, also the spirit of truth, our advocate who will be with us forever (John 14:26) he is sent in the name of Jesus Christ and he is to teach us everything, recalling to our minds all that Jesus Christ had told the disciples:(John:14:26) He is sent to us by the son from the father, He issues from the Father as the spirit of truth and he bears eternal witness to the nature and the works of the son John:15:26) The spirit of truth not only shows the world where right and wrong and judgement lie, but he also guides those who are open to his fellowship into all the truth” (John:16:8) Prayer is a communion between God and men, God is the source of healing, the grace and the miracles of God makes the impossible to be possible, miracles and the grace work hand in hand with the Holy Spirit who is our advocate, he shows us the direction, he makes us to speak the truth, he is our counsellor, we are not alone. The Holy Spirit is the truth that leads us to good life, the Son gives eternal life, the Holy Spirit is the teacher and we are the students, there are times when pastors forget to pray. This is when evil can take the chance, to turn people from good behaviour. “From very early in recorded biblical history the custom was established of designating three classes of such leaders :the priest, the hereditary class that had particular responsibility for worship and ceremonial life, the prophets who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders, and the

wise men and women, who offered counsel of all sorts concerning issues of the good life and personal conduct”(Gerkin:1997:23) Gerkin is right because, members of the congregation cannot hear without the leader in front of them, politicians go astray, and the wise men and women too can go astray. They need a prophetic voice of the minister, to rebuke, correct and encourage them to do better than they are doing. But there is a problem when a minister is abusing the very same women members of the congregation he or she is leading. In that way ministry become damaged. Healing is possible when a client expresses himself or herself truly to the therapist that is why a client, who has been abused, has to be treated. The information should be kept secret and confidential, because trust is one of the key issues in therapy. Clients can hide important information in therapy that is why the therapist should ask questions that will explore some hidden information, so that the client should not close up with some information. Active participation in therapy is very helpful. It is dangerous to keep the event that has traumatised you, because it can lead to suicide, a heart attack, depression, and stress.

THE IMPORTANCE OF TRUTH IN HEALING

IN therapy it is very much important for the counselee to speak the truth, because the truth is the one that determines the healing process, to be effective. When you hide the information as an abusive minister, in healing, you lesson your chances to be helped, If the researcher was abusive to women members of the congregation, he was going to confess to a pastoral care committee in the congregation, and the pastoral care committee try to find ways how they can help him to become useful person in the ministry. Therapy goes well when there is a trust between a counsellor and the counselee. When one partner is wounded, and the other is the perpetrator, and in this case, according to the case study, two women who have been abused in the

congregation are wounded, the advice is that, they should not stop coming to church as the other one did, you cannot solve the problem by staying away from it, it is better when you face it that you will be helped, the wound increase when you stay at home and not coming to church, when you come to church, the pastoral committee will be useful, even if women are many than men, women should get involve into sexual intercourse with the pastor in the congregation knowing clearly that the pastor has got a wife to look after. To have peace with one another between the abuser and the abusee is very much important, without that the relationship will be sour and bad, those who have been abused will stop coming to church, because there is no cure for them instead, they are traumatised time and again, coming to the side of the abusive minister, if as pastor in which is mentioned above, you are used in womanising, the minister is not the husband of all women members of the congregation, but he is the spiritual leader, when you respect yourself people will respect you, and when you love people, they will give back to you, when you traumatise people, it will be worse when they do to you, as a minister you should be satisfied what you get, that your stipend, and not want more from the coffers of the congregation, and take the money of the congregation without their permission, if you take it you should be able to return it.

MINISTERS SHOULD LOVE THEIR WIVES AND CHILDREN

If ministers love their wives chances of being victims of abuse will be less, they have to give them enough time, it does not mean that pastors should not go and see the congregants, pastoral visitation are important, but ministers must set the boundaries, coming late is something that should be avoided by the ministers who want to have good relationship with his own wife. The family of the minister must come first, and he has to be accountable to his own family, he should have one day off, where he can

take the family out. A minister who comes late in his own family without good reason is not accountable. The wife must also love her husband, both the two must be joined by the chain of love that overcomes obstacles, Satan and strive to live a holy life which is worthy of God the creator.

SATISFACTION

Pastors must satisfied by having one wife, there should be no reason have an extra women in the congregation and have sexual intercourse with her, it is sin to do that, and it has to be condemned, God created us to be unique, that uniqueness shows us that we cannot do what the other person is doing even if it is wrong. Satisfaction goes hand in hand with the fear of God, fear of God is the beginning of wisdom, marriage that has been solemnised by God, there should be no one to break them, the grace of God should be sufficient for the pastors, it is better not to marry than to make your wife suffer and abuse women members of the congregation.

SETTING BOUNDARIES

The minister must always avoid night visits, he should set time when to visits and when he should not visit, although, there are unplanned visits where a minister is called at night for somebody who is seriously ill, in that instance the minister must not go alone, he must ask an elder who is nearby to accompany him. And also when giving the Holy Communion he must be accompanied by an elder, because temptations arise during these times, other Christians should be encouraged to be witness of what happened, this releases the lies that can be developed. The fact that ministers are involved with extra marital sexual intercourse with women members of the congregation, has led to many divorced ministers. This disease should be killed with its own roots because the identity of the church has been compromised by the abusive ministers who do not want to adhere and follow what the scripture says but

instead misinterpret the scripture to suit themselves, what gain will the abusive ministers get? It is better to be disliked in standing for the truth than to be liked for doing the wrong thing especially in the house of God, the evil comes very easily when the no is compromised, a child who grew up in an abnormal situation at home end up being the victim, for instance of not getting enough education, enough care, the pastor should set a good example before his family and his congregation so that things can go smoothly in his home and his congregation. The ministers should stick to yes or no and not use these at the same time, because they are opposite.

CONCLUSION

God makes healing possible, those who are wounded in congregation CD seek some help to qualified pastoral care givers, it is not late for them to recover, keeping silent, will shorten the days of their life, but if they go to trusted pastoral care givers, the stress, depression, frustrations and being no body will be over. If you are a survivor of abuse in the congregation, it is advisable to go to church, where you will meet others in which they will help you to recover together with the therapy, when you mingle with other fellow believers the stress and frustrations can be lessened, because you will share common stories and in that way you will help each other. Staying away from church activities and not attending the service will leave you unhealed; Spiritual matters are healed in the church and not at home. Minister should be satisfied the way they are, they should not look around into something else, ministry is characterised by satisfaction. The next chapter will tackle the divorce that arises as result of the minister's abuse to his congregants who are women and how can pastoral care givers be challenged to care. This chapter is dealing with the following topics namely, case study about the abuse of power, healing for abusive pastors, establishing a pastoral care committee to support the ministers, pastors should have retreats, healing process,

prayer makes healing possible, the importance of truth in healing, ministers should love their wives and children, satisfaction, setting boundaries and conclusion. The next chapter will be dealing with the stories that emerge from the abuse of power.

CHAPTER 6

OTHER STORIES THAT EMERGE

The minister in congregation CD use to bury relatives of the famous congregational members of the congregation who are not members of the church, whereas on the other side he use to say those who are not members of the church must not be buried by the church, not even an elder that should be sent to burry such a person, in actual fact, this was a contradiction of statement, and abuse of power, because he will go to bury people who are not members of the church because they are close relative to the favourite members of the congregation, and relatives, in one instance in which the researcher was also present, we did the church service in the church hall for someone who was not even a member of the church, but because she was a relative to famous person who is also a friend of the minister, the command for burial was coming from the senior ministers. The whole issue was not discussed with the probationer, the name of that person was not checked in the book of record for those who pledge and offer to the church, but if others die the minister will request the treasurer to check if they are up to date with the pledges and offerings and if they are not, the copse will not come to the church, and most of the people will not go to the funeral of that person. This led to an out cry from the congregation that the minister is having favourites and they were having a lot of complaints against the minister which were not resolve till today.

Other things that need to be explored is that, most abusive ministers divorce their wives, the question that need to be asked is that when a women member of the congregation contribute to the divorce of the minister with his wife by having sexual intercourse with the women member of the congregation, what is the value of being a

Christian to her? What is her conscious says, is the church a place for adultery? The church is one, holy, catholic and apostolic. If the church is one who should break her?

To harm the body of Christ, you harm God himself, Jesus Christ is the head of the church, there should be no one, even the pastor who is above Jesus Christ, pastors are there in the church to do the will of God, in other words, they have to do what God wants them to do, and not their own will.

HOW THE ABUSE OF POWER BY CERTAIN MINISTERS IN THE CONGREGATIONS CHALLENGES PASTORAL CARE

The abuse of power by certain ministers in the congregation challenges pastoral care givers, “Through the powerful leadership of Martin Luther and other reformers, some factions of the church made a sharp turn away from the primacy of sacramentalism and priestly exercise of penitential discipline, and towards the care of souls in their individualized than ever before”(Gerkin :1997:41) Gerkin is right by emphasizing caring, but turning away from sacramentalism and priestly exercise of penitential discipline might be endangering the minister of the church, the approach that need to be adopted is that of ministerial balance, where we draw time table for daily work of the ministry, and we manage the time, No doubt in that way, the ministry can be effective, In addition he said “Through the application of such doctrines as those of the priesthood of all believers and salvation by faith alone, care of the people by the newly reformed churches became more highly individualized than ever before” (Gerkin :1997:41) Gerkin is right because caring has to be applied to each and every individual in the congregation including the minister, on the other hand churches which do not belong reformed churches, like African indigenous churches, charismatic churches and so on, need also to join forces to care for individual pastors

and members of the congregation. Luther stated that, the “Gospel require individual confession and complete personal involvement, The search of the soul for its own direct relationship with God, its own personal salvation”(Gerkin:1997:42) The gospel needs individual confession as well as group confession, because people can act in a wrong way because of the lack of knowledge about the direction they should take, he is right when he says the Gospel must seek soul into direct relationship with God. When one congregant is missing in the life of the congregation, it is the duty of that particular congregation to look for a missing congregation through the guidance of God. Gerkin is also right because the message of every congregation is a personal salvation, where should leave our wicked way, old life of non Christian world and follow Jesus Christ the king and the head of the church. “Pastoral care of the people became a process of facilitating the individual’s personal relationship with God” (Gerkin: 1997:42) when pastors administer Holy Communion to the congregation, it is the duty of every member of the congregation to examine himself or herself before partaking in the Holy communion table, and it is the decision of every individual to live a holy life. “Reconciliation of the individuals soul to God and guidance in the spiritual life of members of the community of faith became the central tasks”(Gerkin:1997:42) We sin every day, We need to be reconciled with God, and pastoral care should try by all means to bring us back where we belong. The community of faith needs pastoral care, pastoral care seeks to build them to be powerful in faith, strong and be able to stand against evil one. we cannot keep quite as if nothing is happening in the congregations, we need to rectify what went wrong, and try to bring it to its normality, pastoral care givers should work as a security, who works day and night protecting the congregation against the harm that can come from the minister and helping the minister to be a better person, pastoral care givers should

not be afraid or fear the face of a person, they should not be biased towards certain minister, because of his status that he hold from the congregation and the community. Pastoral care givers should work towards restoring the trust, brokenness and try to bring integrity, honour, and respect on the life of the minister. Pastoral care givers should be concerned about life and work in the congregation, for instance they should check, how many people are attending the service, and how many are not attending the Sunday services, what are the problems for those who are not attending the service, which care and support can be given to those who are not attending the service, in the case study, two women members who were abused by the pastor in congregation Cd, one is attending the church, the other is not attending the church, both of them are wounded by the abuse, they do not have trust anymore to the previous pastor, to the other one who is not coming to church anymore, the wound will increase, If the researcher was her, was going to seek therapy to be healed, because she will die in silence, The church is Holy, but some ministers make it dirty by abusing women, not everybody has been abused in the congregation, we cannot put generalisations that the church is bad, it is better to deal with the issue and be done with it. The one who is coming to church is wounded she also need therapy, grudges shortens life, but when dealing with the issue with a qualified counsellor and pastoral care giver, you can close the chapter about the subject matter and you can look forward to what life will bring to you. Pastoral care givers should be concerned about the brokenness of the body of Christ, they should seek to bring into unity, the brokenness between the pastor, and the congregation, pastoral care givers should work to bring peace, harmony, and a good environment in which everybody in the congregation should enjoy being a member, and be proud of her or his membership.

DOING MINISTRY AS A TEAM

In order to achieve pastoral care as a challenge to certain abusive ministers, we need to work as a team and pastoral care givers should take a lead in these teams. We are brothers and sisters in the ministry, we cannot fold our arms while the other one is in danger, we cannot keep quiet when things go wrong in the congregation. The congregation belong to all who are members and under her care and discipline. Within the team of ministers we should concentrate on building each other, through the workshop that they can be convened, they should invite a guest speaker who will be speaking on the calling, because to some ministers the sense of calling has been lost, what is left is the abusive nature which harms the congregation. Team building should be done even at a presbytery level, synod, and so on, if the presbytery is big, it should be divided into two. So to meet each other will be easy. Abusive ministers need somebody who will journey with them, understand them, care for them, and they can feel that though they are fallen, we still care for them, change can be easy to achieve, when your child drinks beer, smokes dagga, you do not throw that child away, you take the child to a psychologist where they will administer some help. Take for instance abusive ministers, we should not dismiss them for abuse, we should, bring them to account, and restore their faith in God almighty who forgives all human beings who confesses their sins. To dismiss abusive ministers is the last option after the minister has not shown any interest in therapy and changing behaviour, pastoral care givers should not expect change to be quick, because change is painful; it is no easy for abusive ministers to change their abusive behaviour with which they are used. That is why pastoral care givers should be patient with them, when one minister misbehaves a challenge is to the other ministers who are maintaining the sense of calling, what are they saying when our colleague in the ministry abuses his power by

having sexual intercourse with the women members of the congregation? Do we keep quiete because he is our friend, not at all; we need to restore the abusive ministers to being faithful servants of God. In congregation CD, the pastor must seek to mend the brokenness that he has caused so that things will return to its normality as from the beginning. As the ministers what are we going to report to God, if we run away when there is caused brokenness among the body of Christ.

CONCLUSION

Congregations are dying with the sickness of abuse by some pastors in the congregations, this is a disease, that has separated the body of Christ, Others favours the abuse of the pastor, even pastors themselves, No one wants to stand for the truth, if you raise that problem, No one wants to bring the culprits into discipline, where are we taking the church of God as ministers in the congregations? It seems as if the church is going to dongas, where it will be difficult, to bring her back. But it is not late, for pastoral care givers to bring things into normality, there should be no more abuse in the families of the ministers, instead there should be good relationship and enough love between the wife and the pastor, between the pastor and his congregation with no abuse to women members of the congregation. This chapter is dealing with other stories that emerge from the abuse of power, the abuse of power that challenges pastoral care, doing ministry as the team and the conclusion.

APPENDIX A : INTERVIEWS WITH SOME MEMBERS OF THE
CONGREGATION WHO HAVE EXPERIENCED ABUSE OF POWER BY
THEIR PASTOR

Researcher: how will you describe an abuse of power by certain ministers in the congregation?

MEMBER A: ministers forget themselves; they practise corruption while wearing clerical shirts. When ministers are in their houses, they must treat their family well.

RESEACHER: having said that ministers forget themselves; can you share about ministers forgetting themselves?

MEMBER A: when you come in a particular congregation, you become the family of that congregation; you work with them as a family. Ministers enjoy over than necessary. They use ministerial robes to go and give Holy Communion and there after have sexual intercourse with women members of the congregation.

RESEARCHER: you have talked about treating the congregation well, is there any incident that you can share about a minister treating the congregation badly?

MEMBER A: I have experience the late coming of the minister in session meetings, taking the money of the congregation and do his own things. IF you treat the congregation badly, you loose the trust of the members of the congregation.

RESEARCHER: ministers are appearing in news papers for sexual abuse of women in the congregations in which they lead. They also take the money of the congregation without their concern. Would you agree or disagree with the statement?

MEMBER B: yes I agree, there was a pastor who was involved into sexual intercourse with the session clerk who was a woman elder, and they got a child in place DD.

RESEARCHER: what happened to the minister after he committed sexual intercourse with the session clerk?

MEMBER B : the minister was transferred to another congregation, and after that he died.

RESEARCHER: when that incident happened were the minister and the woman married?

MEMBER B: yes they were both married.

RESEARCHER: what happened to the session clerk who is a woman and the child?

MEMBER B: the woman remained in the congregation, she was not disciplined and the child is an adult now.

APPENDIX B : INTERVIEWS WITH PROBATIONERS

RESEARCHER: What is your experience of abuse in the congregation in which you were placed?

PROBATIONER: as a probationer, your job description is limited to certain things, for instance you cannot robe the associations, and you cannot conduct session meetings.

RESEARCHER: how do the congregation view you?

PROBATIONER: the congregation view you as the minister who can correct something that goes wrong in the congregation.

RSEARCHER: how did the senior pastor treat you as a probationer?

PROBATIONER: Senior pastor undermined me, as having lesser information than him; most of the services in the congregation where I served were done by him

RESEARCHER: was there a preaching plan for the congregation in which you were serving?

PROBATIONER: There was no preaching plan, if I was going to preach the message will be conveyed in the Sunday morning that I have to preach.