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The informed letter of consent. (Addendum A)

University of Pretoria

Faculty of Theology

Lynnwood Road

Hatfield

0083

Researcher's name : Mr. Kubeka M.J.

Contact Details : 073 478 1899.

Student Number : 27585639.

Title of the Study : ASSESSING THE CARE OF THE SURVIVING CLERGY WIDOWS WITHIN THE PENTECOSTAL CHURCH.

This serves to confirm that I agree to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me thoroughly. I am aware that my participation is voluntary and I am assured anonymity and confidentiality.

The researcher will use a fictitious name when referring to me and the information will be treated as confidential, unless where I personally consented to the use of my name.

Signed at.....on this.....day of2011.

Subject's Signature:

Researcher's Signature:

Research Questionnaire (Addendum B)

University of Pretoria
Faculty of Theology
Lynnwood Road
Hatfield
0083

Researcher's name : Mr. Kubeka M.J.

Contact Details : 073 478 1899.

Student Number : 27585639.

Title of the Study : Assessing the Care of the Surviving Clergy Widows within the Pentecostal Church.

PART A:

9. How did the Church display the care since the passing on of your spouse?

- Through regular prayer support.
- Through pastoral visits.
- Through continuous counselling sessions.

10. How frequently was the above care demonstrated?

- At regular intervals.

- At random.
- At scheduled and coordinated intervals.

11. What kind of team was conducting the counselling sessions?

- The Pastor and spouse.
- The Church deacons/board.
- Delegated Supportive women.

12. What kind of training did the counselling team have?

- Formal.
- Informal.
- No training.

13. Who was/were the recipient(s) of the counselling?

- The whole bereaved family.
- Only the clergy widow.
- Some members of the family.

PART B:

Please tick a Yes or a No.

14. My own Church is supportive to widows in general.

- Yes.

- No.

15. My Church is supportive to clergy widows in particular.

- Yes.
- No.

16. I can use my church as a Biblical model for the required care of widows.

- Yes.
- No.

17. I am not ashamed to quote instances where care was shown to me and other widows in the church.

- Yes.
- No.

18. My church has an outreach programme for widows.

- Yes.
- No.

PART C:

19. Did the church provide a comforting base and support since the death of your husband?

20.If it did, how was such a support provided?

21.How have you best understood the message of Caring as portrayed in the Bible?

22.What meaningful lesson(s) have you learnt from your own encounters with the church which you can utilize to minister to others?

Signed aton this.....day of2011.

Subject's Signature:

Researcher's Signature:

Women's Prayer (Addendum C)

“The suppressed complaint of women-finding expression in the consciousness, in faith, that they too are subjects of faith and being-the-church. This consciousness emerges in a liturgical prayer written by women and for women (it is a modest manifesto expressed in prayer):

Spirit of Life, we remember today the women, named and nameless, who through the ages have used the power and the gifts which you gave them to change the world.

We refer to these mothers who went before us to help us discover in ourselves this power, and how to use it in such a way that we help to advance a kingdom of justice and peace.

We remember Sarah, who with Abraham responded to God's call to leave the land in which she was born and to put her trust in a covenant with God.

We pray for her strength in faith.

We remember Esther and Deborah, who saved their people through acts of personal courage.

We pray for their strength to be bold, to act in the interest of the greatest good.

We remember Mary Magdalene and the other women who followed Jesus and were not believed when they proclaimed the resurrection.

We pray for their strength to believe against the temptation to doubt.

We remember Phoebe, Priscilla and the other feminine leaders of the early church.

We pray for their strength to spread the gospel and inspire communities.

We remember the abbesses of the Middle Ages who kept faith and knowledge alive.

We pray for their strength of leadership.

We remember Teresa of Avila and Catherine of Siena, who strongly opposed the corruption of the church at the time of the Renaissance.

We pray for their power of insight and bravery.

We remember our own mothers and grandmothers, whose lives shaped us.

We pray for the special power with which they try to hand things on to us.

We remember for the women who are victims of violence in their own homes,
That power will be given them to overcome their anxiety and look for solutions.

We pray for the women who stand face to face with a life of poverty and undernourishment,

That power be given them to hold fast and open possibilities for all women.

We pray for our daughters and granddaughters, that power may be given them to seek their own lives.

(Add here any woman whom you want to remember and for whom you want to pray.)

We have stood silently in the power of many women from the past and present.
Now it is time to stand by ourselves. In each of us there is the same life, light and

love, and within us lie the seeds of power and glory. Our bodies can feel love, our hearts can heal, our spirits can go in search of faith, truth and justice.

Spirit of life, be with us in our quest.

Amen” (Schillebeeckx 1985:237-238)