

CHAPTER 1: Introduction to Study

1. Introduction and Background to the Study

It was a cold Sunday morning in April 2009 when the author's wife requested him to go and buy some vegetables to be able to prepare lunch. On his way to the shops, he met an old woman in her late seventies, going to board a taxi to go to church. He recalled how dearly she had contributed to his spiritual life in his youth. This was a surviving widow of a pastor who had just been buried a few weeks earlier.

To his surprise and wonder, he thought that she was either supposed to have been mourning her husband's death at home or someone at the church was supposed to have volunteered or been assigned to pick her up for regular Sunday services. The author remembered how he found the same mother alone with her family, and her husband's ex-classmate, who must have come to comfort or maybe related to them. During the week of mourning her husband, she was all by herself. There was not one mother colleague i.e. wives to ministers, let alone mothers from the congregation and the church.

The author immediately remembered the following:

- (i) I am celebrating my eighteenth year since I was last released from active ministry in 1991 by the same church she belongs to. (The thought that aggravated anger, discontentment and pain).
- (ii) In one of the District meetings, whilst pastoring a church, the author once asked about an instrument that would take care of retired ministers by a form of pension or any other recommendable scheme (An idea to which no response was provided until his release from the church shortly thereafter).

- (iii) The particular church she was attending had at least the minimum of a quarter of a dozen mobile people. Immediately, the love of God overshadowed the author with the “peace that surpasses all human understanding”. He drove her to the church and dropped her at the doorstep of the church against her will. She had actually requested him to turn at the corner and not drop her inside the church premises. Though that was a questionable request, he did not entertain it.
- (iv) During her mourning week (the week before the burial as it is traditionally known), she sobbed as she narrated to the author that her husband was given a gratuity of four thousand rand (R4000-00) for the more than thirty years he had been in the loyal service of the church. She was given a red toiletry bag for all the years she had been in the Lord’s service herself.

This scenario pre-empted the author to consider pursuing his study on the care of widows within the Pentecostal circles. The shame of the widows in the Pentecostal church, particularly the one the old mother in question came from is of a palindromes’ nature. It is read the same whether going forward or backward in an attempt to apprehend the notion of the care of widows within the particular church.

2. Problem Statement

The problem that arises from the background provided above highlights whether the widows are given the care, treatment and protection they should be enjoying from the ecclesiastical bodies in which they fellowship. Hightower entrusts the responsibility of the care upon every believer in the following way: “The ministry of the Church is shared by all who name Jesus as Lord. This doctrinal view is called the priesthood of all believers. We both have direct access to God and we are called to function as priests before God. A part of the priestly task is to care for

all persons. Pastoral ministry (caring for folks from birth to death) is more than a function for ordained clergy; it is every Christian's task" (Hightower 1999:177)

The central focus of the purpose for a Church is echoed by Hasel as follows: "Many Protestants and Catholic scholars recognize in Jesus Christ the centre of the NT" (Hasel 1978:155). In aligning himself with the above authorities, the author supports the doctrinal stance as espoused by Hasel which calls for the recognition of the Christocentric Theology. He believes it is this point of departure which will necessitate an even intense consideration for the widows as Hightower proposes that the ministry of caring is every believers' role.

It is in the light of the pastoral nature of theology advocated by Elford that the author would love to establish answers to the care provided to widows. Whether it is the care that satisfies the biblical imperatives Elford portrays as follows: "Pastoral actions, like moral ones, are expressions of human nature which arise spontaneously out of genuine concerns people have for the wellbeing of others individually and collectively" (Elford1999:1)

There is definitely no way the ministry of the Church can be complete without the morally acceptable demonstration of the care for the widows. In his treatment of the subject of morality and care, Elford supports the foregoing argument by the author as follows: "From the point of view of Christian pastoral theology the first account of moral goodness that comes to mind is that of love. Not love in general, but the love of God in Jesus which is referred to in the New Testament and throughout subsequent Christian history as agape" (1999:151)

The focal point which the author will attempt to address, therefore, addresses whether the widows are treated in the most divine way the biblical dictates so spell

out for the ecclesiastical institution. The delimiting scope will enable the author to focus on the clergy widows in particular.

First and foremost, the particular Pentecostal Church which will be considered is the movement whose primary belief evolves on the speaking in tongues as their foundational tenet of faith. The reason for choosing this particular denomination is that, this is the movement from which the widow who prompted the author to consider the topic comes from. Furthermore, the focus will be narrowed down to the Province of Gauteng in South Africa. Such widows will be drawn from the backgrounds of African descent.

It is important to indicate from the onset that the author intends to investigate the notion of care for the widows in the holistic approach. This suggests that, as it will appear in Chapter 5, caring will be interrogated in its various compartments such as the social, spiritual, financial, and emotional care. The approach will address such faculties of a human being to finally provide a holistic care of the widows.

3. Research Methodology

3.1. Empirical Study

The study will be conducted in and around the Gauteng Province. The clergy widows in the Pentecostal churches will be the co- researchers as well as interviewees. The reason the author chose to conduct a study on Pentecostal widows evolves on the rationale presented by Clark and Lederle as follows: “If the church of Christ is in truth a homogenous body, then one tradition cannot appropriate for itself the role of *primus inter pares*. Brotherhood must be accepted, and the various traditions must communicate with one another. The members of the body have no mandate to rend the body. It is time that other church traditions

offer a helping hand to Pentecostalism, and that they also learn at the same time from the energy and flexibility of the younger movement, so that their ancient bones can be revitalised” (Clark Lederle *et al* 1989:152).

The author is labouring under the conviction that there is no denomination which is the absolute custodian of the eternal and divine mysteries of God. It is for this same reason he makes a humble submission that reasons out that Pentecostalism does truly need a bit of input from men and women who studied the word with the intention to correctly divide the Word of truth, stemming from other schools of thoughts.

In an attempt to bring about the desired solution to what appears to be the neglect of widows within Pentecostalism, the author will interview three clergy widows from the Pentecostal movement and two from more advanced congregations in terms of the care of widows. The integral approach of the study will carry a qualitative approach which will be carried as follows:

- The author will interview the widows through questionnaires which they will complete and respond to (see Appendix B on page 299).
- The widows will engage in story-telling as a way of narrating their own encounters.

The technical methodology structure will take the following format:

- (i) Five widows will be interviewed through questionnaires.
- (ii) Three of the widows will be from the concerned Pentecostal churches.
- (iii) Two of the widows will be from the mainline churches. (The reason for this diversity is to be able to establish a sound comparison on how each of the churches carries their carrying method for the widows).

- (iv) The widows will also tell their stories both as a way of data collection as well as a way of allowing them to vent out their long time bottled emotions.

The data submitted through the questionnaires will serve the following purpose:

- To assist in terms of analysing the similarities and the differences in the caring systems of the involved churches.

- (v) Story-telling will help with the analysis and understanding of how individuals internalize and interpret their various encounters differently.

The emphasis will ultimately be to assist the ecclesiastical movement to refocus in terms of realigning its entire purpose which cannot be divorced from its responsibilities. In order to correct the fallacious practices and misconceptions, it must first be established where the people have gone wrong. Mayer provides the following proposition as a point of departure to the churches' shortfall: "Research reveals that there are two ways in which Christian communities over the centuries have forced Jesus Christ out of his central position. One way is by stressing his deity at the expense of his humanity; the other way is the reverse-stressing his humanity so strongly that his true deity is deemphasized or even lost altogether. In either case, the result is the same: the community loses its basic Christian character and ceases to perform a Christian service to the world" (Mayer 1979:302)

The author will use Gerkin's Shepherding model with Wimberly's Moving from Shame to Self-Worth. He will also employ Wimberly's Claiming God Reclaiming Dignity. The integration of these authorities in Pastoral Counselling and care giving is of paramount importance in that:

- Christ will be portrayed as the Chief Shepherd of the flock wherein, the widows are the sheep.

- The need to move from the sense of Shame to that of Self-Worth will be presented since this holistic restoration of the widow to the position of acceptable human dignity, is of pivotal importance.
- The affected personhood dignity will be healed and given its rightful position in the church, society, family and elsewhere by journeying with the widow through the journey of Claiming God and Reclaiming dignity.

The abovementioned movement is best summed up by Wimberly who presents it thus: “I defined shame as feeling unlovable, that one’s life has a basic flaw in it. ...The cure for shame, I insisted, is finding relationships with significant others in which we experience some resemblance of nurture and care without having to turn ourselves inside out, in ways that only increase our shame, in order to meet people’s expectation” (Wimberly 1999:11)

It is precisely the intention of the author to finally lead and guide the ecclesiastical gathering to allowing Christ to be in the centre of His mission. It is this repositioning of the Master in His rightful place that will be instrumental in instilling the conscience that will be sensitive to the care of widows.

Though the study is on widows, the *modus operandi* and the approach which the author will be pursuing is not confined to the person of the widow, but goes rather beyond the person to engage the diagnosis employed in the Pastoral Care, Pastoral Method, Pastoral Theology and the Proposal of the Methodology of the Care as well as the Theology of caring itself.

This, therefore, means that the analysis will not be on how widows mourn, how they dress and anything along the cultural widowhood practices, but rather on the Pastoral Care praxis itself.

All of the above reflections point to the envisaged integrated approach which will speak to the Theology of Caring. The intention of the author is to assess the truism of the care of the surviving widows whether it is done within the scope of the expected Biblical standards and the expected standards of love-which is a prerequisite for believers. Chapter 3 will reveal in detail the integration of the Theology of Caring as it is anticipated to be exercised to the widows. The submitted trends of thought will be converged to formulate the basis of the Theology of caring for the widows.

3.2. Literature Study

The study will engage an intensive analysis of widowhood from various perspectives and schools of thought. This will be undertaken through literature review.

In the final analysis, for the benefit of the study undertaken, literature review calls for the discovery of new life best explained by Clinebell as follows: “Only those who have discovered new life in their own depths can become spiritual obstetricians, aiding the birth of new life in individuals and in the church” (Clinebell 1966:15). The author agrees with Clinebell that only those who have discovered their own depths can be best instruments to benefit others. Literature is the best tool to lead us to this discovery, hence the need to interrogate various kinds of literature in order to come up with an informed conclusion.

Within the church circles, the study and focus of the desired and aspired solution should find its pathway in the literature that teaches on the whole purpose for the being of the church. The rationale backing this reasoning is best echoed by Carr as follows: “Finally, therefore, believers are invited both by God and by their neighbours to accept without being distressed the often strange roles which people assign them. But this gives the believer the opportunity to embody the presence of God, thus losing himself and to finding life” (Carr 1989:96)

The approach which the author will use to interrogate literature is finally aimed at eliciting the very conduct depicted by Carr that the ultimate purpose for the being of the church; namely, the embodiment of the presence of God in such a way that the recipient of the mercies of the Christian service can glorify God.

The literature will engage various theological trends of thinking ranging from the Black Theology, Liberation Theology, Contextual Theology, Pentecostal Theology and the wealth of cultural knowledge incumbent in the African Traditional Theology.

3.3. Epistemology

The epistemological position will be spelt out in the clearest terms. This will be of great value in providing the necessary apprehension of the subject in discussion. In the words of Scheurich, this rationale is provided as follows: “Epistemology is the study of how we know or of what the rules for knowing are. From my perspective how I see (my epistemology) must precede what I see (my ontology) because how I see shapes, frames, determines, and even creates what I see” (Scheurich 1997:29).

The author would love to align himself in no uncertain terms, with Scheurich's provision on his perception of epistemology. It is true that what one sees is preceded by how one sees the same concept. The author's own view or epistemological position of the care for the widows is that such care should be done in the most sensitive Biblical standards which fulfil the very purpose of the existence of the ecclesiastical body. What informs this epistemological stance which the author strongly advocates, are the following three basic principles:

3.3.1. Motives inducing change to us and others:

Speaking on this important subject Van Klinken states the following: "Important motives that can change the situation of others and have implications for the motivated are:

- Solidarity
- Justice and compassion for all mankind" (Van Klinken 1989:12).

The author agrees with Van Klinken that the important motives that induce change to us and to others that can change the situation of others and have implications for the motivated are solidarity and justice as well as compassion for all mankind. In his attempt to define and research the care of the Pentecostal clergy widows, the author immediately finds a pathway that delineates his intended subject matter as well as gives a distinct character of his position on the matter.

The above-mentioned principles clearly spell out the author's own way of seeing the subject in discussion as well as proposing the approach he will employ in his epistemological endeavour.

3.3.2. The care for the widows is accompanied by divine blessings:

Addressing such care on a sharp note is Strommen and Hardel is stated in the following way: “Congregations are blessed when they have members who invite others into their home” (Strommen & Hardel 1989:157). In the understating of Scheurich, who conceptualizes of epistemology as how one sees the matter in question, the author supports what Strommen and Hardel equally present, since their notion is agreeable to Scheurich’s. The author therefore sees such a care provided to the widows being accompanied by phenomenal blessings. This in itself necessitates the very undertaking the author has embarked upon, namely, research of the care of the clergy widows.

3.3.3. Caring for widows is a Biblical Imperative:

In his invitation to humanity to consider the care of widows, James proposes that: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress” (James 1:27).

The author immediately observes that there is some religion which God does not accept as pure and faultless. This is one which does not care for the widows and orphans. On this note, it becomes evident that the care for the widows constitutes God’s heartbeat and is as such a non negotiable requirement. This, therefore, serves as a base of justification for the author in his epistemological stance to aspire to create and road map as methodology which will ascertain that the clergy widows are taken care of henceforth.

3.4 Relationship between methodology and the epistemological position

The author will create as the basis of his argument, a strong relationship between the methodology and his epistemology. The basis of this relationship is centred on

the nature of the Shepherding methodology, which he will be employing in his research as a model of caring. Such a Shepherding method defines the inherent requirements indicated in the author's own epistemological position which suggests the following:

- (i) The data collection method indicates the qualitative nature of the research which seeks to unlock the need for the care of widows.
- (ii) The Shepherding model of caring addresses the unique pastoral counselling principles aspired to interrogate the subject i.e. the care for the clergy widows in the context of the author's research endeavour.

3.5 Research Gap

In his attempt to justify the uniqueness and originality of his work, the author went through the available work on the subject of widowhood only to discover the masterpiece of an MA thesis by Mnisi which addresses: "The African Process of Mourning for African Women- A Challenge to Pastoral Care." The author's angle is different though in that it seeks to assess the care of the surviving clergy widows within the Pentecostal circles.

Matsaneng benevolently treats the subject of: "The traumatic experience that causes women wearing black garments to be excluded from the body of Christ: a challenge to Pastoral Care." His view on how women in black are regarded is emphatically applaudable. He sees them as having no defender. They are not treated with the esteem and human dignity they apparently deserve. The gap which the author has identified though is on the extrapolation of both the methodology and theology of caring for those in pain. The author would therefore attempt to introduce a desired integrated methodology of caring.

3.6 Aims and Objectives of the Study

The aims and objectives of the study will be:

- To assess the care of widows within the Pentecostal Church.
- To investigate the adequacy of Caring Systems for widows that are in place.
- To identify the loopholes in the practice of care among the Pentecostal Churches.
- To propose a holistic methodology to the care of widows within the Pentecostal Churches.
- To create a mutually beneficial technique of care for the widows and the church.
- To create a conflict resolution tool that will address instances of differences between the church and the clergy widow.
- To provide a theology of praxis whose principles can be employable and applicable even in the secular systems of governance.

Literature will be highly engaged in an attempt to create a scholastic approach to the subject in discussion. This literature will serve as the source of justifying the validity of the arguments presented throughout the research processes. The ultimate qualification of the approach will rest on the dialogue of the trend of thought as presented by either agreeing or differing scholars.

4. Target Population

The widows will be co-researchers in this work. Three women will be drawn from three different Pentecostal churches in Gauteng (One of the nine Provinces of South Africa).

Two more widows will be drawn from the Main line churches to create an open dialogue in the approach of the two different Christian camps, with the intention to better inform the area of need. The contestation and the desire to create this platform rests on the reasoning by Mouton and Muller who state: “Since the inception in the early modern age, the epistemological and methodological status of the social sciences has been an issue on contestation. Questions about the moral and political role of the social sciences, as well as their status as “scientific disciplines”, were soon debated and continue to be a topic of debate” (Mouton & Muller 1997:1)

The author, therefore, intends exposing the importance of the social sciences and the role they can play in the political and other related disciplines in channelling change to the welfare of humanity.

5. Instrument of data collection

In order to qualify the work as following the scientific research requirements, the author will borrow from the notion of Mouton and Muller which states: “Three interlined thesis constitute the core idea of a positive science:

- The universalistic thesis (the ideal of universal theories)
- The formalistic thesis (the idea that theories are axiomatic, deductive propositional systems)
- The logistic thesis (the idea that the form of social explanation is identical to that of physical explanation)” (Mouton & Muller 1997:2)

It is on the basis of this reasoning that the author will employ the formal principle of a universal nature manifested through the instrument of a questionnaire prepared for the co-researchers.

The research will be of a qualitative sampling nature. This means that it will not be carried towards a large group of people. Better qualified in the words of Sarantakos this research methodology will reflect the following characteristics:

“Qualitative sampling is directed:

- not towards large numbers of respondents but rather towards typical cases
- not towards fixed samples but towards ones that are flexible in size, type or subjects
- not towards statistical or random sampling but towards purposive sampling
- not towards ‘mechanical’ sampling but towards theoretical sampling
- towards fewer global settings than quantitative sampling
- not towards choosing a sample before the study has started, but (often) while the study is in progress
- not towards a strictly defined size but a sample whose number will be adjusted while the study is in operation
- not towards representativeness but rather towards suitability”
(Sarantakos 1993:169)

Sarantakos further reinforces the point that: “It has quite often been argued that qualitative researchers do not use sampling procedures. This is not correct. It is more accurate to say that they employ sampling procedure that correspond to the philosophy of this type of research, and that are less structured, less quantitative and less strict than the techniques quantitative researchers employ” (Sarantakos 1993:168)

The author opted for the qualitative kind of research method because it allows what Sarantakos further buttresses as follows: “In any case, sampling procedures in qualitative research are inevitably related to a number of issues and choices, a few of which are listed below:

- Kind of people
- Time
- Kind of event
- Setting” (1993:168)

Since all the above mentioned points fulfil the nature of the method that qualify for this study method that the author would love to pursue, he will embark on such taking full cognisance of the fact that it will be a helpful method to assist him to finally engineer an instrument that will bring about a solution to the social plight of which Mouton and Muller quote Bellah as stating a conclusion that social science is inevitably and by definition a practical, moral science (Mouton & Muller 1997:3).

The technical mechanism of the instrument of data collection has been outlined in detail in point 3.1 above.

6. Classification of Chapters.

6.1. Chapter one: Introduction to the study: Proposal.

The introductory chapter of the thesis will be the proposal which will outline how the entire work is going to unfold. The compelling reasons that led to the writing of this thesis would be spelt out.

The problem statement will be articulated in explicit terms which will address the actual question that is meant to be answered and the problem which the author is

attempting to solve in his work. The research methodology which will be employed in an attempt to bring about the solution to the plight of the clergy widows will be displayed.

To establish the authenticity of the originality of his work, the author will justify that there is no other work of a likewise nature in existence which could be a duplication. Aims and objectives will be spelt out addressing the intention of the author with this work. An instrument of collecting data from the co-researchers will be explained.

The target population which will make the work distinct from any other work available on the same subject will be submitted in this chapter. The preliminary conclusion will be provided as a means of ushering in the next chapter.

6.2. Chapter two: The Theology of Caring.

Since this subject is treated within the discipline of Practical Theology, it becomes extremely imperative to attempt to create the mechanism that will be understood to be seeking practical means of engaging the subjects. The widows, being the subjects of focus, will be analysed from various milieus.

Practical theology is a very broad subject, let alone the theme of caring. Let alone the definition of theology and the various Theologies in existence. So to narrow the focus of the chapter, the author will consider what the Pastoral authorities consider to be the theology of caring.

Caring will be provided, first, in its general terms as it is understood within the Pastoral Care field. Then, the author will move to the more specific propositions

on the understanding of care as upheld in the discipline. This chapter will deliver a distinct understanding of the theology of caring as opposed to the general use of the term which could be derived from any other discipline.

6.3. Chapter three: Methodology of Caring.

This chapter will attempt to seek the most credible and reputable way in which caring can be provided. Solomon in Ecclesiastes states: “My heart has understood great wisdom and knowledge” (Eccl 1:16) This Scripture indicates that the greatest plight of human beings is in their ignorance, hence he continues by further stating that: “Counsel in the heart of man is like deep water” (Proverbs 20:5). These Scriptures expose the hidden truths that humankind should seek counsel and wisdom on in order to create new methods of survival for their own wellbeing.

Campbell reiterates the foregoing by stating that: “In Pastoral Care in Modern Hospital, Heije Faber suggests that we can compare the minister working in a hospital with the clown in the circus. ...What the minister has to offer is different in kind from the many professional skills encompassed by the health care professions” (Campbell 1986:58-59)

He defends his argument by further stating that: “The fool for Christ’s sake trusts in love and that must mean the love that lets go, not the over-protectiveness which denies reality and coddles the other person” (1986:62)

The author agrees with Campbell that the work of Pastoral Counselling should be viewed in the most serious terms. The practitioner of Pastoral Care should be confident of what s/he does. This is the same motivation that will be instrumental in helping the author to define the desired methodology of caring in this chapter.

Various authorities who argue and advocate for the methodology of caring will be presented. The preliminary conclusion will be submitted and the following chapter which deals with the samples of stories of five women, will be introduced.

6.4. Chapter four: Samples of stories of five women.

With the advent of the Western system from what was traditionally an undisturbed system of communalism among the aboriginal Africans, there has become an even greater need to redress the ills that have been created by colonialism. Rose views this situation as follows: “The post-colonial fragmentation of modern societies has given rise to diverse ‘ethnic’ communalities, based on ‘race’ religion, language, and gender constituencies” (Rose 1996:4)

The once strong traditional societies characterised by unity and oneness, have been fragmented, hence the author agrees with Rose that there is now existing diverse ethnic communalities. These apparently account for so much discord even in the care for widows in the Pentecostal Church.

The author will interview five women, three from the traditional Pentecostal churches and two from the more advanced churches in terms of their policies and practices of the care for widows. The questionnaires will be prepared to provide guiding questions and the sound direction in terms of focusing and concentration.

6.5. Chapter Five: Integration of Methodology of How to Care.

This chapter will categorically analyse the various methodologies provided in the foregoing chapters. It will create a synergy on a range of methods in an attempt to finally integrate the caring system currently available within the Pentecostal churches.

Each method of caring employed in the preceding chapters will be presented in this chapter as an independent tool which can possibly lead to the desired ultimate aim of the study, namely; to assist with the creation of a new methodology of caring for the widows within the Pentecostal circles.

One wonders why it is important to synergise the method of care for widows. The immediate response to this age old traditional question is provided by Magesa who reasons out that: “Every creature has been endowed by God with its own force of life, its own power to sustain life” (Magesa 1997:46)

The need to integrate the method of care as the author agrees with Magesa that everything revolves around the precious endowment of the force of life which humanity has been granted by God. Widows are therefore no different from any other human being; and as such deserve a just treatment from society let alone from the church.

6.6. Chapter 6: Proposal of the Theology of Caring.

This chapter will analyse various Theologies in as far as they relate to caring. The author believes that the pain, hurt, anguish and potential healing all start within the context of any given family. The much required healing of the surviving widow is depicted in this chapter as the absolute aim of the study.

The study unfolds to introduce the truism that: “The dying patient’s problems come to an end, but the family’s problems go on. Many of these problems can be decreased (by discussing them before the death of a family member)” (Kubler-Ross 1969:142)

It is this point which the author supports as it necessitates either the strength or the devastation the widow will have to live with if not properly handled. The need to encourage an early engagement between family members about death, is further attested by Solomon throughout his writings by encouraging the living to speak about death.

The author will then seek a baseline Theology which can be the model of care for the widows. It would seem that some of the conventional practices related to the care of widows need a serious ‘right-about-turn’ revolution. This chapter will categorically submit a considerable Theology for the care of widows.

6.7. Chapter 7: Findings and Recommendations.

Following the research conducted in the preceding chapters, this chapter will focus on enducing the findings categorically with the intention to submit sound recommendations. The findings will attempt to bring answers to questions such as those contained in the aims and objectives of the study. Findings will be categorized into general and specific findings. The general findings will be those informed by observation and tradition. The specific findings will be those informed by the literature content employed throughout the work.

The author believes that there is some reality that must, at some stage, surface among the African Pentecostal Christians, namely; that the deceased are part of the family. In the words of Mbiti this foregoing is portrayed as follows: “For some societies, the departed remain in the neighbourhood of their human homesteads. They are still part of the family, as we mentioned elsewhere. Their surviving relatives and friends feel that the departed are close to them, and that people may even walk on them since their graves are close at hand” (Mbiti 1975:117)

The findings of the nature displayed by Mbiti, will lead the author to propose a recommendation that speaks to the consideration to some of the basic facts of death, the process of mourning and the realities about the deceased. The argument of Mbiti is further elucidated by the scenario of the Disciples of Christ who were on their way to Emmaus, to whom He appeared (Luke 24:13-34). The author will recommend that such a presence be recognized in the light of the biblical provisions as well as the Afro-centric beliefs. This knowledge and information will be therapeutic to the surviving clergy widow, who is the subject of the research. She will live her life fully assured of the certainty of her deceased husband's presence through the spiritual connection.

Recommendations will serve as the foundational layer of the new tool the author will propose for the care of the Pentecostal clergy widows. The mechanism will be proposed on how the church can be instrumental in providing support systems that range from emotional, spiritual, social and psychological circles.

7. Recapitulation of Chapter Classification:

To recapitulate, the chapter classification is provided as follows:

- Chapter 1: Introduction to the study: Proposal.
- Chapter 2: The Theology of Caring.
- Chapter 3: Methodology of Caring.
- Chapter 4: Samples of stories of five women.
- Chapter 5: Integration of the Methodology of How to Care.
- Chapter 6: Proposal of Theology of Caring.
- Chapter 7: Findings and Recommendations.

8. Preliminary Conclusion.

Chapter one served as an introductory premise to the study undertaken by the author which attempts to address the subject of assessing the care of the surviving clergies' widows within the Pentecostal Church as a Pastoral Theology of Praxis.

The introduction and background to the study is provided. This introduction is in fact the precipitating factor that necessitated the undertaking of the study. It served as a motivation to the hunger that propelled the author desire to write about the care of the clergy widows. The problem statement is drawn and explicitly articulated whether the clergy widows are given the care, treatment and protection they should be actually enjoying in the church.

The author proposes the research methodology which he will employ to address the subject in question. This methodology will take both the empirical form as well as the literature review. The author discovered the grey area that spoke to the need for the care of the Pentecostal clergy widows since not much work has been done on the subject. The only identified work is the MA Theology Thesis by Mnisi which addressed the African process of mourning for African women as a challenge to Pastoral Care.

Following this work is the MA work by Matsaneng which addressed: "The traumatic experience that causes women wearing black garments to be excluded from the body of Christ: a challenge to Pastoral Care." Both works do not address the desired assessment methodology as well as the technical Theology of Care that such widows actually need. The author will therefore be assessing the available Caring mechanisms to the widows in his attempt to come up with a proposal for both the methodology and the theology of care for the widows.

The aims and objectives were categorically spelt out with the ultimate aim of proposing a new Theology of Praxis that speaks to the care of the clergy widows within the Pentecostal Church. There seemed to be a gross neglect of the clergy widows, which in itself is not only shameful but an act that apparently denies the brotherly love which the scriptures speak about even as Christ states: “By this all will know that you are My disciples, if you have love for one another” (John 13:35). These aims and objectives provide the roadmap which the whole academic study will focus on as well as seek answers for.

The target population is submitted as three clergy widows within the Pentecostal Church as well as two clergy widows from the Mainline Church. The method of data collection will be a questionnaire, which will serve as a guiding tool intended to help set the interviewees at ease throughout the process of the interview. This tool will help to alleviate any possible fears the interviewees might have. All the chapters of the entire work are classified in order to provide the roadmap of the whole study. They serve as a summary, right in the beginning, to indicate the potential content of the whole work.

The next chapter will analyse the Theology of Caring. The question of the sound Theology of caring is an indisputable and inseparable necessity when dealing with the widows, especially the clergy widows. Theology is indispensable in that the subject matter deals with the ecclesiastical concern. The author will engage Pastoral authorities through a broader literature dialogue of various experts.

Since caring is a very broad subject, the author will attempt to narrow it down by exploring the general meaning within the Pastoral care discipline and following this up with the more specific conceptualization of care. The whole purpose of the call for the care of widows will be systematically exposed through the stances

upheld by various authorities. Reasons for such advocacy will be given as motivation for the need to create a sound Theology which desires the good of the clergy widows.

CHAPTER 2: The Theology of Caring

1. Introduction

The previous chapter paved a way which the study will be pursuing. This way was paved by providing the outline as well as the content of the whole study. It was indicated from the outset that the care for the widows is a critical subject, a field with a phenomenally vast scope of research. The grey area identified proved that there cannot be any immediate solution in embarking on the care for the clergy widows, hence the need to create a platform of dialogue and discourse on the same subject. The author was therefore challenged to create a sound basis of the Theology of Caring for the clergy widows before even attempting to set up and formulate research methodology.

The previous chapter served as such as a window into the entire study, where the subject matter was systematically analyzed under the following headings:

- Introduction and Background to Study
- Problem Statement
- Research Methodology
 - Empirical Study
 - Literature Study
 - Epistemology
 - Research Gap
 - Aims and Objectives of Study

- Target Population
- Instrument of Data Collection
- Classification of Chapters
 - Chapter one: Introduction to the study: Proposal.
 - Chapter two: The Theology of Caring.
 - Chapter three: Methodology of Caring.
 - Chapter four: Samples of stories of five women.
 - Chapter five: Integration of Methodology of How to Care.
 - Chapter six: Proposal of the Theology of Caring.
 - Chapter seven: Findings and Recommendations.

The current chapter will therefore provide the basis of the desired Theology geared at the caring of the clergy widows.

1.1. The Theology of Caring

The Theology of Caring, as it relates to the widows, will be dealt with under the following headings:

- Analysing Widows from Various Milieus.
- General Understanding of Caring.
- Specific Propositions of the Understanding of Care.
- Distinct Understanding of the Theology of Caring.

It is however, important to lay the foundation for the entire work by giving the bird's eye view to the various kinds of widows who exist in various communities. The reason for this is uttered by Hiltner in the following way: "Healing means

becoming whole. It is a term not applicable to things or processes below the level of the organic” (Hiltner 1975:89). It becomes very evident that the primary requirement in setting up the Theology of Caring into motion, is the healing aspect thereof, especially because we are dealing with hurting, ailing and bleeding people.

1.2. The First Point of Theology

The point of departure in the theology of caring is the acknowledgement of its reason for being best put across by Elford as follows: “Theology begins with reflection on pastoral need under God in an ever developing tradition” (Elford 1999:46)

With an ever developing tradition expressed by Elford, it becomes necessary to establish means and mechanisms that are required to seek practical means of engaging the widows in matters that evolve around their own practical lives. This involvement takes various forms and states. The first point is helping the widowed woman come into grips with the realities so displayed by Hocking: “One woman wrote: “The point I want to make, which you may be able to use with many of the folk you have talked with, is that once we had both together faced the facts, we were so incredibly happy-which seems mad; but isn’t. During my husband’s last two months all the creases were ironed out and all the problems finally cleared up. What is more important, we actually said our prayers together. Once we had faced the truth we were happier than we had been for years, and I was able to see him go without bitterness but with thankfulness and great hope.” (Hocking 1977:94)

The author fully supports the philosophy of caring advanced by Hocking that the surviving widow should be given such kind of support that she can look back and utter victorious confessions such as uttered by the woman who wrote to him. This

Philosophy buttresses Elford's belief that Theology begins with the reflection of pastoral need under God.

The author agrees with Hocking who further argues that: "It is in ministering to the dying and to the bereaved that we who are priests have a tremendous pastoral opportunity. We can bring help and comfort and hope where these things are desperately needed" (Hocking 1977:95). This is precisely the message upon which the Theology of caring is centred, namely; being available to those who need such ministry desperately.

In an attempt to understand the reasons that necessitate both the imperative and obligatory care for widows, particularly by the church, it is important to anchor our Theology first and foremost on the cause of widowhood. This will serve as a tool to help analyse widows from various milieus, and ultimately enable the display of a sound Theology of the required care. If these causes were to be painted on the wall chart, or correctly put, on the wall of time; they would leave us with a phenomenal bleeding plethora of both possibilities and probabilities. The author would therefore prefer to limit himself to the following:

2. Analysing Widows from Various Milieus

Widows come from various backgrounds and milieus. The causes of their state of affairs differ by incredible margins, one from the other. It is important to know such causes and the kind of people for whom we are seeking to create a Theology of Caring. It is incumbent upon the Pastoral Care-giver to understand the basics upheld by White: "For his real ministry in the presence of death the pastor needs more than common sense, sympathy and foresight; he (sic) needs a clear and simple pastoral theology concerning death, not indeed for discussion when the end

is near, but to arm his (sic) own mind, inform his counsel, and inspire his prayers”
(White 1976:185)

In our attempt to analyse widows from various milieus as will be spelt out, it becomes necessary to position the role of the care-giver within our discipline since the ultimate aim of our exercise is to seek mean to offer healing to the widow. White collaborates with Hall in saying: “The steward in the biblical tradition is not first of all an individual but a community. This does not imply that individuals are excluded. But it means that our personal stewardship is a participation in the stewardship of a community-a community whose corporate stewardship is in turn its participation in the still greater and more expensive work of the chief steward, Jesus” (Hall 1990:132-133)

The author supports both White and Hall that the care-giver has to be mentally prepared and informed about the importance of the assignment at hand, as well as the fact that such an assignment needs to be handled with the greatest of the care. It obviously means that an uniformed care-giver will ferment the pain and set the whole desired healing ablaze, hence the need for a sound Theology of caring. The bleeding widow needs to be told the truth about her situation in love: “The very act of ministering the truth to one another should be an exercise of love: only when a church is functioning in this way can it be said that it is being edified” (Peterson 1992:213)

The edification of the broken widow is important; since to fellowship with a broken person might ultimately impede the growth of the entire church. She should be led to the point where she accepts that: “The integrity of the self, which is at the heart of the wholeness of humanity, individual and social, is a free gift of

God. But death and resurrection are the cost of receiving the gift, nothing less than the losing of life in order to save it” (Wilson 1988:48)

The author echoes the same cliché with Wilson and Peterson that the widowed woman, like any other person, will need to be treated with the caution that points at the importance of the truth which will ultimately produce healing, particularly in the knowledge that death and resurrection are the cost of receiving the gift of God. This hope will anchor her faith in the anticipation of the actual resurrection, the futuristic therapy that her husband is most probably going to reconcile with her at some point in time.

Wilson further indicates the importance of a neighbourhood for the safety of caring of those who are hurting thus: “A caring society is composed of good neighbours first” (Wilson 1988:104). The painful situation in which the widow finds herself calls for a good neighbour whom Christ teaches about in the book of Luke: So he answered and said, “You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,” and ‘your neighbour as yourself” (Luke 10:27). Christ goes on to give an illustrious analogy of true neighbourhood in Luke 10:30-37. In support of both Christ’s and Wilson’s views of neighbourhood, the author strongly believes that widows should be treated as good neighbours in the midst of the churches they belong to. We will now look at the various causes of widowhood in order to be enabled to approach such with the deserved care.

Though the causes of widowhood are not the primary focus of the study, it is however foundationally critical to lay the platform that will lead to the better understanding of the various kinds of widows existing in families, societies and

churches. This premise will then better inform the required Theology of Care commensurate to the victim survivor.

2.1. Widowhood Caused by God

There is an age old adage that says: “Necessity knows no law.” This adage speaks of the pain that knows no endurance. This transcendental pain has an equivalent expression drawn by Campbell in him quoting Moltmann when speaking of the “human God, the ‘crucified God’ saying: “Anyone who suffers without cause first thinks that he has been forsaken by God. God seems to him to be the mysterious, incomprehensible God who destroys the good fortune that he gave. But anyone who cries out to God in his suffering echoes the death-cry of the dying Christ, the Son of God. In that case God is not just a hidden someone set over against him, to whom he cries, but in a profound sense the human God, who cries with him and intercedes for him with his cross, where man (sic) in his torment is dumb” (Campbell 1986:38)

Similarly, the Old Testament provides stories on the loss of husbands by some women as follows: “Then Elimelech, Naomi’s husband, died; and she was left, and her two sons. Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there for about ten years. Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband” (Ruth 1:3-5)

This tragedy has its replica in the New Testament portrayed by Luke as follows: “Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four, who did not depart

from the temple, but served God with fasting and prayers night and day” (Luke 2:36-37)

Both the stories in the Old and the New Testament reflect an indelible pain of dispossession of spouses by natural phenomena; the power beyond human control. The author calls this power, God. It is the power that calls for mutual discovery and mutual frustration between the one inflicted with pain and the one who has caused the infliction. The author agrees with Campbell that though one can feel left out by God, there is hope in the knowledge that He is interceding with His cross right in the middle of the pain similar to the one that must have been felt by Anna, Naomi, Orpah and Ruth.

In the narrative of Acts 3:1-10, Dittes states: “The first recorded moment of pastoral ministry in the Christian church is a moment of intense mutual frustration and a moment of joyful mutual discovery, in that frustration, of fulfilling ministry.” He further states that:

“Mutual frustration: The ministers and beggar said no to each other.

Mutual discovery: The apostles and the beggar took each other’s no seriously” (Dittes1979:70-71)

This narrative is a classical example of how the one who is the recipient of pain can internalize the pain, and yet still find the courage to live and go on in life. Life’s greatest power and force has stated its uncompromising ‘no’ by taking the loved one, and the surviving spouse lives with the pain of denial. It is this picture which illustrates that there are circumstances which have been caused by God; this no one can change except to accept and live with.

The care-giver, as such, has a phenomenal task to extricate the true meaning of religious meaning in such trying circumstances when the meaning of the pain inflicted by God is under scrutiny, best put by Graham thus: “Religion therefore carries implicit values and serves to prescribe, recreate and subvert many different aspects of our cultural practices concerning human nature, knowledge, values and meaning” (Graham 1996:111). The author views this reasoning by Graham as a challenge that calls for the subversion of a people’s beliefs to the ultimate authority of God who has either caused or allowed the death of the loved one to occur.

The ATR for example, has a view different from traditional, nominal or confessional Christianity. This difference is articulated as follows: “There is also a belief in the reality of spirits of people who died accidentally, far away from home, or harbouring grudges. Although they are not incorporated into the spiritual world, they exert a tremendous influence upon the living as legitimate or illegitimate socially approved beings. Below is a list of a few examples of such spirits as believed in among the *Shona*:

- Shavi* - Stranger/Alien spirit.
- Ngozi* - Spirit of vengeance
- Chikwambo* - Animal manifestation of the deceased’s spirit
- Madzimudzangara* - Mysterious autochthons.
- Njuru* - Mermaid/Water spirit
- Goritoto* - Ghost
- Chipoko* - Spook” (ter Haar, Moyo & Nondo 1992:8-9)

One may wonder why it is important to know such spirits by name. The author believes that it is extremely important to be exposed to these names since the ATR has a lot of common meanings and manifestations across various African ethnic groups. It is also very important to familiarize ourselves with such data to be

better enabled to deal with the pain the widow might be going through. Since African people are naturally born African before they are converted into Christianity, this information will empower the care-giver to assist the widow to assimilate the pain in the manner congruent to her traditional mannerism whilst aspiring to be a partaker in the gospel of Christ (1 Corinthians 9:23), as a religious commitment of her choice.

Whereas the study was undertaken in Zimbabwe, it is important to note the fundamental ATR tenants of faith as depicted: “Also important for ATRs in Zimbabwe are the beliefs and practices related to healing. The traditional healers are believed to work very closely with the ancestors and the other spirits. This makes the three themes of ancestors, spirit possession and healing closely related to one another. There are different ways in which healing takes place” (ter Haar, Moyo & Nondo 1992:72). When dealing with a widowed woman, it becomes necessary to note and know their rootedness to the ATR. Such knowledge helps in administering the desired care ultimately.

It becomes imperative that when opening up a process of applying the Theology of Care to the wounded or widowed, the care-giver has as his/her underlying background, the knowledge around which such theology evolves and is centred. This information will be helpful in addressing whatever questions that might be blaming:

<i>Musiki/uMdali</i>	- Creator
<i>Muvumbipasi</i>	- Moulder of the Earth
<i>Musikavanhu</i>	- Creator of Man
<i>Nyadenga</i>	- Owner of Heavens
<i>UMninimandla</i>	- Authority

UMvelingqangi

- The One whose origin is unknown (The First to be) (ter Haar, Moyo & Nondo 1992:7)

All these names of the Deity in the ATR reflect the abounding mercies inherent in each name. They represent an attribute equivalent to the expectations of the faith proponent. It, therefore, becomes necessary to understand these names to be better enabled to offer the Theology of Care which will be Afro centric where dealing with an Afrocentric widows without prejudicing them with foreign imported religious values.

2.2. **Widowhood Caused by Others**

There are people in life whose purpose is to ascertain that the day does not go down without causing a hurt to someone. Solomon describes them this way: “For they do not sleep unless they have done evil; and their sleep is taken away unless they make someone fall. For they eat the bread of wickedness, and drink the wine of violence” (Proverbs 4:16-17). The testimony to this effect is found in an account which declares: “In the morning it happened that David wrote a letter to Joab and sent it by the hand of Uriah. And he wrote in the letter, saying, “Set Uriah in the forefront of the hottest battle, and retreat from him, that he may be struck down and die” (2 Samuel 11:14-15).

This is a classical example of how someone was made a widow in an instant. As King David ordered the death of Uriah that he can take his wife for himself, we are introduced here to a Biblical instance of classical evil where widowhood was orchestrated with the intention to sabotage someone’s wife.

Here is a widow whose state of being has been caused by someone else; there is not much that she really needs theologically except the assurance that: “But I have to say that in all my experience bereaved people never raise points such as these. They long to be convinced, in general terms that we and the departed meet again. That is all they want to know” (Hocking 1977:95). The points Hocking is referring to stem from the following: “Paul Badham in his *Christian Belief in Life after Death* (Collins) raises such surprising questions as: At what age will the resurrected bodies be? Will they be the old bodies made new or new bodies which are exact replicas? Will they include our false teeth? Will they be in space? If so, is it perhaps another planet in another galaxy?” (Hocking 1977:95)

It is extremely important that these and many other questions of a likewise nature do not constitute anything closer to the theology needed by the widows. All they need is the Theology of assurance of meeting their loved ones after death in one way or the other. Whether it is Kings or ordinary citizens that have caused their beloved’s death, they need the assurance and comfort that there is hope and a possible theology of care in their circumstances.

The formation of the Theology of Practice plays a critical role in deviating the dependence syndrome from the widow. It is equally therapeutic to assist her to remove her energy from those who might have cost her such a dear loss of her spouse, and appropriate it to the rightful source on whom she can permanently depend. Dittes uses the following example: “A man say, “Get me a job. You know people in town and they’ll listen to you, if you’ll only try to help me.” “No,” a minister reply. “I am here to help you get Christ. Seek first the kingdom of heaven, and these things will be added unto you” (Dittes 1979:73)

The importance of not getting the man the job, but rather introducing him to the higher cause is of utmost therapeutic requirement. This illustration helps to indicate how a “no” can be helpful when the counselee starts to develop a sense of dependence. This becomes the point at which the Theology of Practice plays an important role. This Theology suggests that: “Practice thus emerges as the process by which social relations are generated. As a working definition, we might characterise practice as purposeful activity performed by embodied persons in time and space as both subjects of agency and the objects of history” (Graham 1996:110)

Graham further reasons that: “One of the key interpretive tasks of a pastoral theology as the study of Christian practice must be to exert close critical attention to those aspects of tradition, classic texts and contemporary social analysis which constitute the ‘sources and norms’ for authentic pastoral activity” (Graham 1996:111).

The author would love to align himself with the belief so advocated by Graham, that in the act of Practice there are processes which automatically unfold, and these are helpful in generating social relations. These can help interpret the Christian practice to ensure that a better understanding for the desired therapy of the widowed is derived. This can happen best within the context which the author supports, as purported by Dittes that encourages the desire to seek the kingdom of God first. The widow can, therefore, find solace in the knowledge that although human counsellors are around to encourage, there is an even better one who provides the ultimate healing, namely God whose kingdom we are encouraged to seek.

Affirming the rationale by Dittes is Perry who states that: “Sometimes, however things go wrong. At one end of the spectrum of attachment-separation, we encounter people who make ‘anxious attachments’ and in some cases feel that they do not exist when parted from other people. At the opposite end, we find people who seem cut-off, who seem to have severed their connections with their past, their family, and who seem unable to commit themselves to any person, group, cause denomination, etc” (Perry 1991:192)

The author would love to strongly align himself with Graham’s belief on the notion of practice and its importance, as well as Dittes’ promotion on the notion of seeking God’s kingdom first. Both these beliefs are grounded in the charge by Isaiah which stipulates: “Learn to do good, seek justice, rebuke the oppressor, defend the fatherless, plead for the widow” (Isaiah 1:17). The author also applauds the provision by Perry that sometimes things do go wrong, and people seem to be withdrawn and cut-off. It is at this point that the dependence syndrome, when dealing with the ailing widows, has to be dealt with very sensitively.

This person needs the message of hope which was spoken by Archbishop Romero, Easter Sunday, April 10, 1977: “The “kingdom of heaven” is not something that comes only after death. That will be its perfect fulfilment. But it has already been inaugurated in history, among men and women, by the Risen One, by his passage from death to resurrection” (Sobrino 1987:56)

2.3. Widowhood Caused by Self

The author has coined a terminology for this strange category of widows. He calls them the Vi-Vamp Widows, derived from both their viperfish and vampirish characteristics. In full, they would be called Viper-Vampire Widows. These self-

inflicted blood sucking widows do not mind the fact that there are beliefs such as the following in the African belief system: “Some people believe in spiritual relatives, heavenly twins of earthly souls, which guide and help their mortal counterparts. There are also tribal or clan spirits, totemic inheritances from the father or mother. These may best be understood in the setting of social relationships, without regarding them as separate souls” (Parrinder 1976:136)

This belief presupposes an intact dualistic life between the spiritual and physical which actually means that one shall bear the physical consequences of what they have done in the spiritual realm. Attesting to this, is Gehman who says: “Mystical powers, an impersonal power (*mana*) which permeates the universe, can be used for good or ill. Within ATR there is a delicate balance maintained” (Gehman 1989:78)

The author agrees with Parrinder to the effect that these widows must have missed the mark that the setting of relationships is not regarded as separate souls. He also agrees with Gehman that there is a delicate balance maintained within ATR the kind of which Uka, in his attempt to position the Theology of ATR says: “So the task of theology goes beyond the mere expression of a religious faith to that of finding explanations that really fit a phenomenon even if they are paradoxical” (*ed.* Uka 1991:155)

When dealing with an African widow, the understanding of this position of theology will be helpful to employ the frame of reference which will be understood within the value system, culture and healing processes of an African people. This will finally help the care-giver to engage in the therapeutic Theology of Care.

Stories such as the following are common in all forms of media including but not limited to the courts of law as well.

2.3.1. Killing husband as a result of jealousy

The author would love to submit a shortened version of the story of this self-made widow which was covered by the press. This one heartless woman went to the press and reported her husband to be promiscuous. Little did she realize that her prognostication would ultimately serve to inform the investigation with the basic information related to the husband's death. She is quoted, thus in the press: "A high-profile murder case shrouded in a web of alleged sex binges, infidelity, conspiracy, revenge and big money began in the Cape Town magistrate's court yesterday. Glamorous businesswoman Thandi Maqubela, 55, and medical doctor Vela Mabhena, 45, appeared in court with the murder of her husband, acting Judge Patrick Maqubela" (Sowetan Tuesday March 30, 2010, 5).

Speaking about this kind of blind love King Solomon says: "For love is as strong as death, jealousy as cruel as the grave; its flames are flames of fire, a most vehement flame. Many waters cannot quench love, nor can the floods drown it" (Songs of Solomon 8:6-7). Whilst the author apprehends Solomon's position, he takes a totally condemning stance to the brutality of the act committed by the woman who is reported to have killed her husband.

2.3.2. Killing husband as a result of greed

It seems like the popular upheld belief that women from economically deprived families are dangerous. They display this dangerous bestial character in various ways such as captured in the press medium in the following way: "Celiwe Mbokazi

was yesterday found guilty of killing her husband Franz Ritcher. Johannesburg high court Judge Piet Meyer convicted Mbokazi, 35, of murder and armed robbery after he found that the state had proved beyond a reasonable doubt that she was involved in the killing” (Sowetan Friday March 5,2010, 4).

This monstrous betrayer could at the least have left the old man alone than to entangle him in her deceptive hullabaloo. All in the name of making some quick cash as well as the false hope that she would acquire the estate, she orchestrated an evil plot which was to be exposed in due time. She hired the services of a hit-squad for someone who had apparently set his love aside to love the probable unlovable.

It appears from the motivation provided by the media that the causes for these brutal murders of spouses are almost the same. These heartless bestial women seem to have drunk from the same well of brutality only known to themselves and to what the author calls the daughters of sedition or women of darkness.

The author does however, admits straightaway, that there could even be worse horrendous activities carried by the male folk who are self-inflicted widowers. The apparent reason he will not disclose or even attempt to enter into such a territory is that such does not fall within the scope of this research work. The work is focussing on widows as opposed to widowers. This could be an avenue to be undertaken by someone else.

Whilst employed by the National Broadcasting Corporation as the producer of the African Traditional Religion, the author came across some shocking information during his programmes research. One Traditional Healer (*Inyanga uDlephu*), not a

real name for anonymity, shared with him some methods women employ to kill their husbands which include:

- *Ukucupha*: The woman intercourses with the *inyanga* or its agent and the poison will be automatically trans-imposed to the husband during the intercourse. The poor husband has the maximum of two days to live. This is also called '*Usuku mbili*' meaning (In two days)
- *Ukulumba*: The transport of the husband will be bewitched such that he will be involved in an accident in which he will most probably die on the spot.
- *Isibindi sengwenya*: This is the food poisoning method which will be used to kill the husband instantly, and no form of posthumous examination can trace the cause of death since the properties of the poison do not comply with the legitimate known scientific properties.
- Hit squads: There are countless stories of women who choose to employ a special task force of a hit squad to eliminate their husbands. They all belong to the category of self-inflicted widows.

Since most of these traditional methods do not have a known scientific base, it becomes almost impossible to trace causes of such deaths through known and existing scientific means and formulae.

The question then becomes: Do such widows deserve pastoral care whether they escaped incarceration or happened to be behind the bars. In quoting Campbell Graham, this is what he had to say: "Campbell thus echoes the concerns of writers such as Browning in identifying a breakdown of consensus and an alienation from the historical traditions, and searches for criteria by which reconstruction of identity and purpose may be forged" (Graham 1996:121)

Continuing to admire Campbell's echoing of concerns by Browning, Graham continues: "Contemporary understandings of human personality do not resonate with older doctrines of sin, virtue and human wholeness, upon which traditional models of care were founded. The contemporary task is therefore to refashion a 'language' of pastoral care that can communicate the essence of human nature and destiny by embodying them in images which are accessible and appropriate to the modern context" (Graham 1996:121)

Taking from Graham is Perry who articulates: "Sometimes, changes are negative. There is adaptation at the expense of loss of soul; personal loss does not lead to grief but to depression; defences collapse and result in personal breakdown; attitudes harden; the new is shunned with fear; a very one-sided approach suddenly swings into its opposite with little integration taking place (like a sudden conversion of a swing from depression into mania); a person gets caught up in meaningless changes of inner life. Bitterness sets in" (Perry 1991:72)

The author supports Graham that since depression has set in, a new language has to be established which will take care of the state of depression and the bitterness that has set in as portrayed by Perry. Even this self-inflicted widow will need someone to listen to her with empathy. She will need to be listened to in the Theology which Graham discusses as a Theology of Human Story-Telling (1996:120-121). In his attempt to describe this Theology he quotes (Selby, 1983; Pattison, 1989, 1994a; Reader, 1994) as saying: "Within the British context, the re-evaluation of the identity of pastoral theology is giving rise to a discipline that is multi-disciplinary, exercised by the whole Church, and relating to the churchly and the societal context" (Graham 1996:120)

3. General Understanding of Care

Care should be viewed in the light of what it is meant to achieve. Care is meant to achieve healing effects, particularly in our subject under discussion, namely; the care for widows. There is a special gift required to exercise and encapsulate care. Care can be better understood within the frame of reference of the primary requirements for its apprehension. One such a requirement is portrayed by Fenhagen: “Discernment is a prophetic gift to the church for its battle against evil. “We have the prophetic word made more sure,” writes the author of 2 Peter. “You will do well to pay attention to this as to a lamp shining in a dark place” (1:9; RSV)” (Fenhagen 1981:55)

Where both the gift and spirit of discernment exist, there is bound to be sensitivity to the state people are in, hence an even better understanding of handling them. Assuring this premise is Eims who states: “To explain, God is a God of variety and order, while people thrive on conformity and disorder. He goes on to say: How refreshing it is, by contrast, to see the Lord at work! He loves variety...Scientists tell us that no two snowflakes are alike” (Eims 1975:65)

It is in knowing that we are a different species in texture, height, weight and gender. That we will be able to treat; accept; respect and understand those who marginally differ from us. Care is as such calling for both mental and spiritual alertness. The care-giver has to arm him/herself with sound mental skills which Eims put thus: “If leaders train themselves to think ahead, it will have two positive effects on their work. First, it will help keep them out of trouble... Second, by thinking ahead leaders can set goals for themselves and their group” (Eims 1975:64)

The author agrees with Eims that since people differ in life, it is the leaders' prerogative to think ahead and develop mechanism that can help facilitate the theology of care with sound, unbiased, as well as an unprejudiced judgement.

3.1. The Theology of Brokenness

The Theology of Caring finds its pathway in the incarnate love of God made manifest in Christ of which Campbell states: "Christ, the Wounded Healer, restores the fractured relationship between God, man (sic) and the whole universe" (Campbell 1986:38)

It is important to note that the brokenness of Christ is best symbolized in the picture of the Eucharist where Matthew states: And as they were eating, "Jesus took bread, blessed and broke it, and gave it to the disciples and said, "Take, eat; this is My body" (Matthew 26:26).

Paul goes into even deeper detail to illustrate the meaning of the kind of brokenness inherent in the existence of Christ where he also says: "For in Him we live and move and have our being" (Acts 17:28). In so far as the brokenness is concerned, he articulates: "For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me" (1Corinthians 11:23-24). Widows are in the state of brokenness emotionally, spiritually, psychologically and other wise. It is for this reason that the state of Christ's brokenness has to be ministered to them as their first Caregiver.

Paul's detailed explanation of the brokenness of Christ's body provides a cushion even in the state of brokenness in which the widows find themselves. This clearly indicates that they belong to a bigger picture of brokenness equally portrayed by Doehring as follows: "Consider, for example, a sculpture entitled *Christa*, by Edwina Sandys, which drew public attention in the late 1980s. It is in the form of a naked woman whose arms are outstretched as if she were nailed to a cross. For many viewers, the sculpture represents the suffering of female victims of violence. Its resemblance to Jesus' death on the cross conveys the meanings of this death and brings them to bear upon the particular suffering of violence" (Doehring 2006:119) Doehring further quotes Neville in expressing the theology of brokenness through what he (Neville) puts across as broken symbols. He states that: "Religious symbols arise out of the contexts of people's cultures and lives ("the biological, cultural, semiotic, and purposive nature of interpreters")" (Doehring 2006:119)

The author supports the notion of brokenness displayed by Christ, Paul and Doehring. He believes that such brokenness represents the language entailed in the pain, namely the Kingdom language explicitly expressed by Christ: "Your kingdom come, Your will be done on earth as it is in heaven" (Matthew 6:10)

To the broken widow, the place of consolation is further articulated by Christ as follows: "But seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matthew 6:33). Brokenness becomes, therefore, a mirror and a reflection of what really is metaphorically suggested by the actual encounter and cause of brokenness. Doehring quotes Neville on this theme by saying: "When symbols of a particular religious tradition are fresh and living, people, see through them to the divine. They do not notice the symbols as such any more than they notice the glass in a window or think about columns of

mercury when hearing the temperature from the TV weather announcer” (Doehring 2006:119). The position of the widow is no different from the picture drawn by Doehring’s citation of Neville. It is the position of broken hope which requires meticulous care as she attempts to purge together the fractured pieces of hope.

The symbolism of broken symbols leaves a heavy burden upon the believers and extends a call to practice the true and real religion which James describes in the following manner: “Pure and undefiled religion before God and the Father is this: “to visit orphans and widows in their trouble, and to keep oneself unspotted from the world” (James 1:27). Brokenness becomes, therefore, a passage to the will of God. This kind of theology defines God both as Sovereign and Caring. It surely does not define Him as the Being who does not identify with His creation but rather as the Creator who identifies with the brokenness of His creation, hence His instruction-to take care of orphans and widows in trouble. This theology suggests a system and level of operation far above what the current terrestrial ideologies can provide.

It becomes, therefore, incumbent upon the care-givers to embrace the task and responsibility of caring for brokenness as painted by Dittes: “To be a minister is to know the most searing grief and abandonment, daily and profoundly. To be a minister is to take as partners in solemn covenant those who are sure to renege. To be a minister is to commit, unavoidably, energy and passion, self and soul, to a people, to a vision of who they are born to be, to their readiness to share and live into that vision” (Dittes 1979:15)

The author has always opinionated that the selfless commitment encouraged by Dittes is a tool of healing for the broken widows, the notion further attested by

Hands and Fehr as follows: “It is crucial for clergy to develop and keep relationships that are personal, not professionally related. This means relationships in which they are not functioning in their role or professional responsibilities” (Hands and Fehr 1933:68). This practice best explains how the care-givers can enter the state of brokenness and identify with the wounded.

The author believes that if proper identification can be presented and demonstrated to the broken widows as Hands and Fehr propose, these women will be able to enter the annals of history with their testimonies and lifestyles; and be beneficial both to the society and the Kingdom of God. Their brokenness will be translated into an active and trans-generational energy that can impact countless generations just like the woman recorded here: “In the town of Bethany a woman anoints Jesus’ feet with her hair, an act of sacrifice, humility and humiliation. When the disciples criticize her for what they judge as extravagance and exhibitionism, Jesus responds with these memorable words: “I tell you the truth, wherever this gospel is preached throughout the world, what she has done will also be told, in memory of her” (Mt 26:13). This nameless woman of ill-repute becomes an example of devotion to Christ and a challenge to Jewish religious exclusivism” (Gibbs 1981:74)

There are many other women whose brokenness is yet to be translated into the source of life, namely; the necessary energy communicated by Doehring which state: “Postmodern approaches to theology incorporate a deep capacity for “theological empathy,” by which I mean the ability to stand in the shoes of someone theologically different from us and appreciate how, her theology can be a “home” for her in troubled, challenging times” (Doehring 2006:118). In an attempt to seek a Theology of Healing for the widow through identification with

her state of brokenness, it becomes obligatory to seek a deeper capacity of theological empathy. This Theology, the passion and the desire to work out, means to identify with the broken widow and become enough tools of healing her state of brokenness.

The author agrees with Doehring that there is an even greater need to cultivate the ability to identify with the broken empathically. This view presupposes that there is some form hurt incurred by the broken. This hurt can be equated to an ailment, as Power reasons: “The liturgical heritage relative to the meaning of the sacrament of the sick includes prayers for the blessing of oil, the ceremony of the anointing, the Masses appropriate to the occasion, and the ecclesiastical office *de infirmis*. In all these examples, there are some points which stand out and give an impression of what is expected in the sacrament of the sick.

8.1.1. Sickness is apparently experienced as a state of guilt and sinfulness.

8.1.2. One of the hardships of illness is that the sick person is withdrawn from the bosom of the community, and can longer take part in its worship.

8.1.3. The entire community is affected by the withdrawal of the sick person, must face this rupture and alienation, and take cognizance of the enigma of human infirmity and mortality.

8.1.4. The object of prayers, if not remission of sins, is often the request for health in mind and body, one being hardly envisaged without the other.

8.1.5. As indicated in number 2 above, what is expected from God as the culminating blessing, is that the person should be restored to the church and to participate in its worship.

8.1.6. The healing process is expressed in three ways:

- (a) The healing virtue of oil, and its power in the hands of God or of the church to cleanse from sin and to restore strength of mind and body.
- (b) The comfort which is guaranteed through the prayer of faith, and the forgiveness which goes with it;
- (c) The play the word “anointing” which takes in a relation to the prophets, priests, and kings of the Old Testament, to the baptism which the sick person has received earlier in life, and finally to the Anointed in the Spirit, which is Jesus Christ” (Power 1990:247-249)

The kind of guilt the widow will be injected with does require the liturgical form of healing to her brokenness. This uninvited guilt results from the shock and loss of a spouse. The wounds and the invisible scars left by the loss of the spouse so necessitate an even speedier means of comfort, and the assurance of the Anointed in the Spirit who is Christ Himself. In supporting this view which is upheld by Power, the author believes that this endeavour will bring about the desired theology of care equally drawn by Cusson in his treatment of Ignatius as follows: “Freely Christ laid down his life; freely he comes to take it up again. The one who has followed him through his Passion will have no trouble in grasping the significance of this immense joy of the Love who is “strong as death,” and who calls to life, in order to lose in himself and save in himself the soul desirous of the eternal Lord. That is the whole of the Christian life: “That I may know Christ and the power of his Resurrection, and may share his sufferings, becoming like him in his death, that if possible I may attain the resurrection from the dead” (Cusson 1990:307)

The author supports the notion that this theology of brokenness underpins the aspired wholeness as seen in the demonstration by Christ, who was broken first through laying His own life as demonstrated by Cusson. He also agrees with Power, who sees healing coming through the rituals such as prayer, that anointing with oil and full restoration from the brokenness through Christ Himself as an actual Anointing Spirit.

This section was addressing the Theology of Brokenness which is a prerequisite in the quest to heal the widow. The next section will analyze the other critical aspect of dealing with a hurt widow. This will be discussed under the phenomenon of the Theology of Comfort which in itself serves to mend the broken and torn hope of the widow.

3.2. The Theology of Comfort:

This is the Theology of hope, the kind expressed by Rose which states that: “We hope to solve the political problem; we hope for the New Jerusalem; we hope for a collective life without inner or outer boundaries, without obstacles or occlusions, within and between souls and within and between cities, without the perennial work which constantly legitimates and delegitimates the transformation of power into authority of different kinds” (Rose 1996:16)

Supporting Rose in propagating the Theology of Hope is Forman, Jones and Milner who reason that: “More than simply describing a set of truths, theology describes an activity: We do theology. To theologize is to think biblically and comprehensively about an issue” (Forman, Jones & Milner 2004:197). This Theology is anticipative in nature. It speaks the words which were echoed by Isaiah when he said: “Comfort, yes comfort My people! Says your God” (Isaiah

40:1). The Psalmist further endorses the same comfort by stating: “...Your rod and Your staff, they comfort me” (Psalm 23:4)

The author agrees with the Psalmist and Isaiah about the required comfort to the wounded and broken-hearted. He also supports the notion upheld by Forman, Jones and Milter that this kind of theology is action orientated. It is something people both confess and live out. This sentiment is buttressed by what they equally reason out that: “Good theology is not only solidly founded on God’s Word; it is also actively developed in the context of the church. It is ecclesial as well as biblical. The best theology is done in community with other believers, pursuing Christ’s mission to advance God’s kingdom” (2004:197)

This is a clear indication that this kind of theology is of a collective and corporate nature. No one person anoints their own wounds and pronounces healing upon themselves. It is a group activity. The theology of comfort does not see any member as an individual; instead it sees every member as part of the whole.

This Theology of Caring submits to the basic argument that calls for pastoral counselling. Comfort is, therefore, provided with the pretext that whereas counselling is sought by an individual, it is ultimately for the good of the whole. This counselling is viewed as such by Clinebell where he state: “Pastoral counselling is an essential means by which a church is helped to be a lifesaving station and not a club, a hospital and a garden of the spiritual life-not a museum” (Clinebell 1966:14)

It becomes very evident that the activity which defines the church as a caring entity finds its point of departure in its active engagement with the holistic persona of a

human being. This very activity distinguishes the church from any other social club with the motives and intentions of bringing people together. The ultimate aim of the church is to provide them with the necessary support. This very activity on its own becomes the defining pedicle for the theology of comfort.

In his treatment of the subject of Theology and Pastoral Care, Capps provides a hermeneutical model for pastoral care. He reasons out that: “The basic rationale for this model is the similarity between texts and human action, and the potential that this similarity has for helping us to understand that form of human action we call pastoral care” (Capps 1984:37)

The impressive synergy between Clinebell and Capps stems from the common understating of what the author calls the sound Theological basis. This Theological basis is sound as it yields to the meaningful life requirements which Clinebell further reasons out as follows: “Pastoral care and counselling contribute to the continuing renewal of a church’s vitality by providing instruments for the renewal of person’s, relationships, and groups....Thus, counselling is an instrument of continuing renewal through reconciliation” (Clinebell 1966:14)

The author will attempt to narrow the understanding of care to a specific field of Theology known as Practical Theology since he is undertaking his study within this discipline. In the broader sense of the application of the concept, the subject would be inexhaustible, hence the confinement of the subject matter to the specific discipline. It is at this point where some of the terminologies will be defined. Furthermore, a few schools of thoughts will be interrogated in an effort to research a few perspectives in dealing with the balanced care of the widows from what the author alluded as a sound Theological basis.

Though this is not the primary focus of the study, it is however foundationally critical to lay the platform that will lead to the better understanding of the various kinds of widows existing in families, societies and churches. This premise will then better inform the required Theology of Care commensurate to the victim survivor. Having analyzed the Theology of Comfort in this section, the author will move to the next critical section which will treat the subject of the Theology of Anointing the Wounded. All these Theologies are important to establish in order to be able to finally create both a reputable and credible tool of caring for the clergy widows.

3.3. The Theology of Anointing the Wounded.

The Psalmist demonstrates this Theology as one founded upon the ritual of anointing the head as follows: “...You anoint my head with oil” (Psalm 23:5).

Considering the state of woundedness, the widow finds herself in, James reinforces the Psalmist’s proposal by uttering: “Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord” (James 5:14)

As the Psalmist and James express the requirements of caring, the author strongly supports their understanding of caring, further articulated by Doehring when he says: “Postmodern approaches to theology incorporate a deep capacity for “theological empathy,” by which I mean the ability to stand in the shoes of someone theologically different from us and appreciate how her theology can be a “home” for her in troubled, challenging times (Doehring 2006:118). The state of widowhood calls for absolute identification, care and support from the care-givers, hence the need for a platform of empathy.

As portrayed by Doehring, care manifests itself with the appreciation of how a widowed person's Theology can be "home" for her during the hurting moments of her life. This qualifies the responsibility of caring and the anointing of the head to be every Christians': "The Christian fellowship is a caring community: the obligation to build one another up in the faith is laid upon all Christians" (White 1976:1)

White further attests that: "The Christian cure of souls is simply the application of Christian theology to pastoral situations, bringing the gospel to bear upon individual needs and circumstances" (White 1976:1)

The theology of the anointing, especially when dealing with the womenfolk; widows on the subject under discussion, takes cognisance of the following: "Christian pastoral care is understood to be informed by prescriptions of pastoral need and by models of human development which do not reflect women's lives. This is identified in two ways: first, in terms of their contribution to pastoral ministry as agents of care; and second, out of changing priorities in terms of women's pastoral needs, hitherto obscured by androcentric practices and institutions" (Graham 1996:124)

The author then agrees with White that it is imperative to apply Christian Theology in order to finally bring about a sound cure for souls. He supports Graham too in his belief that women's contribution to pastoral ministry as agents of care is of paramount importance, hence the need to anoint their hurting wounded heads with oil when faced with widowhood.

Since the wounds spoken of here are not physically visible, it becomes a prerequisite to utilize the gift of faith in order to touch such invisible wounds. Gibbs quotes Donald Bridge and David Phipers thus: “The gift of faith is the outstanding faith given to some Christians enabling them to rely on God in a special way for the accomplishment of some specific task, or for the provision of their daily needs, or for some special demonstration of his nature and power” (Gibbs 1981:402)

This anointing takes the form which it is stated that: “It is far healthier and more promising strategy to seek to motivate people by raising their expectations rather than by imposing a sense of guilt” (Gibbs 1981:402). This is, therefore, both a call and an outcry to endeavour to offer pastoral care service of anointing the heads of the wounded widows with the care they deserve and taking into account the indelible pain of loss they are going through, at any given stage.

4. Specific Proposition of the Understanding of Care:

The author will unfold this subject matter in a nutshell under the notion of the state of widowhood as following hereunder.

4.1. The State of Widowhood:

In order to facilitate and administer pastoral care, both meaningfully and purposely, it is important to understand the state in which a widow finds herself. This exercise in itself calls for the specific understanding of the theology of care embedded in the proclamation by Doehring that: “As a pastoral caregiver listens to a careseeker articulate the values by which she is trying to live her life, he can take note of whether her embedded theology is congruent with her worldview but at odds with the theology of her religious tradition” (Doehring 2006:113). Doehring

suggests in very direct terms that the consistency of the theological base between an individual's upbringing and the acquired religious values should be noted if a sound theology is to be created in an attempt to seek both the counselling and caring approaches for the counselee.

George is the protagonist in favour of the proclamation by Doehring. He puts his own argument as follows: "Pastoral care displays the common tendency of disciplines to advance through a pattern of countervailing excess. Like a pendulum, the discipline's emphasis goes from one extreme to the other. The perspective of pastoral care, like all cultures and subcultures, has three types of orientation, one of which may be emphasized more than the others; cognitive orientations (What is reality? What is knowledge?), cathectic orientations (What feels good or bad?), and evaluative orientations (What is right? What is moral?)" (Furniss 1994:1)

In the light of the rationale provided by the two authorities, the author would align himself more with the proposal by Doehring that seeks to establish the congruency of the theology upheld by the survivor. It is important to ascertain such rationale since failure to come into grips with the frame of theology within which the survivor operates might be detrimental to the whole exercise of attempting to assist her. It is also very critical to establish the apprehension of the survivor's own orientations as spelt out by Furniss.

The specific proposition of the understanding of the care, therefore, dictates that the care-giver should understand that this person (the widow in this instance) is going through unequalled pain resulting from the terrestrially permanent loss of a spouse. This is permanent in that it is irreplaceable.

The loss has left numerous and varying kinds of wounds. These wounds are best portrayed by Campbell as follows: “A wound is an opening in the walls of our body, a breaking of the barrier between us and the world around us. James Hillman points that that such an opening is ‘a passage through which we may become infected and also through which we affect others’” (Campbell 1986:39). The specific proposition of the understanding of the theology of care, therefore, requires knowledge about the hurting survivor should be always at the consciousness of the care-giver.

Since widowhood results from the death of a spouse, the pain that goes along with that equals that of death itself. In the words of Kubler-Ross, this state is viewed as follows: “In contrast to the stage of denial, this stage of anger is very difficult to cope with from the point of view of family and staff. The reason for this is the fact that this anger is displaced in all direction and projected onto the environment at times almost at random” (Kubler-Ross 1969:44)

The author agrees with Kubler-Ross that when dealing with the widow, it becomes important to understand the emotional dynamics that can lead to displaced aggression. This understanding underpins the concept and practice of the Theology of care especially for widows. The Theology of care for the widows requires the practitioners’ sensitivity and the in-depth knowledge of where they actually stand insofar as pain, wounds and hurting are concerned. Pretence that all is normal and well when dealing with a widow, will be an abominable act.

An engagement with this kind of person seeks true understanding and commitment, the kind declared by Campbell as follows: “Yet paradoxically our fear and nausea would be much greater if we encountered a body which could not

bleed, could not be wounded. Blood is a sign of life for us and the softness of skin and flesh reveals humanity. (Hence the poignancy of Shylock the Jew's question: 'If you prick us, do we not bleed...If you poison us, do we not die?')" (Campbell 1986:40-41)

Campbell further reasons out that: "Death is not only the token of our humanity. It is also an affront to our humanity, bringing fear, anger and loneliness in its wake. Wounds, and the vulnerability which they represent, lead to healing only when they have been uncovered and dealt with; otherwise they are festering sores which destroy our health and the health of those with whom we deal" (Campbell 1986:41)

In supporting the foregoing, the author believes that it is for that reason it has to be understood that death of a spouse precedes, necessitate and causes the label of widowhood, hence the need to uncover and deal with the wounds in order to lead the whole process of relating with the widow and to ensure healing.

5. Distinct Understanding of the Theology of Caring:

In the formulation of the Theology of Caring as well as in the attempt to create a functional distinct understanding of the Theology of Caring, it becomes necessary to listen to some of the most audible and reputable voices within the same discipline such as White who states: "The pastor's purpose is larger and deeper than physical or mental health or social rehabilitation. He (sic) seeks besides these the reconciliation of individuals to God, to each other, and to love, which not only establishes the individual in peace and lays the foundation for abiding joy, but releases within the soul such faith, hope and love as enable it to meet all demands with equanimity and resource" (White 1976:2)

Furniss is one other such important player in the creation of the sociological pastoral care model of which he says: “Pastoral care as an emergent social process can be represented by a simple five-stage model depicted as follows:

- In first stage, *defining pastoral identity*, pastoral caregivers create a set of expectations among potential care seekers and institutional co-workers about the perspective and goals of pastoral care.
- In the second stage, *pastoral assessment*, the care-giver listens carefully as the care seeker explains the problem.
- The third stage, *formulation of a pastoral plan*, involves determining a strategy for work with the care seeker or group that will be discussed with the individuals involved and revised as seems appropriate.
- In the fourth stage, *pastoral interventions*, the pastoral plan is implemented through interactions with the care seeker and significant others (Furniss 1994:144)

The brilliant presentation by Furniss indicates that ultimately, the counsellor and the care seeker have to come to the amicable understanding of the roles they each have to undertake with maximum transparency in order to enable an informed worthwhile intervention process. This becomes, therefore, pivotal in the distinct understanding of the Theology of Care.

The greatest care that can ever happen to the hurting widows requires the form of service that can only be presented by a servant leader. Distinct understanding is underpinned in Easum confession: “Before a second resurrection can occur leaders must die to themselves. That’s right. Every leader needs to put Christ first and their pretty desires second” (Easum 2007:39). The author agrees with the view upheld by Easum that there is a vital need to put Christ first in the caring work if it

has to be efficient. It is only in this context that widows can be healed with both the precise and distinct understanding of the Theology of Caring.

Easum further states: “Leaders must out aside their cultural prejudices and tastes and see the bigger picture. They must fall in love with the Kingdom movement of God in the world rather than work for the survival of their church. That’s right. The second resurrection begins when all of the leaders are willing to let their church die and trust God to resurrect it” (Easum 2007:39). This is a genuine call that appeals to the care-givers to be sure of their role and have unambiguous intentions of serving the widowed. In this service, the primary calling becomes the service first, to God through those who are hurting before anyone who considers himself or herself as of importance.

This distinct understanding of the Theology of care happens when the ecclesiastical body acknowledges the truism attested by Fenhagen in his confirming the notion of God’s kingdom propagated by Easum as: “When a man or women prays, “Thy kingdom come, thy will be done,” he or she is presupposing the direct action of God in our day-to-day experience. God does not predetermine the outcome of our lives, but he does act in the world, wooing us into relationship with him. To say that God is love is to affirm that there is “a purposeful quality running through the whole creation” seeking by the persuasive energy of love to establish that kingdom on earth in which God’s purpose for the world is fulfilled” (Fenhagen 1981:50)

The author agrees with both Easum and Fenhagen that there is a need to die to self; and that though God does not predetermine the outcome of our lives, He does anyway act to persuade us into a relationship with him. This forms the basis of the

distinct understanding of the theology of care and it is in such knowledge and acknowledgement that complete dependence in God is born.

5.1. Care for Individuals:

Group life starts with an individual. Many individuals form a sum total of the group. Therefore, a healthy individual will contribute to the healthy group life. Equally so, an unhealthy individual will be the cause of unpleasantness in the group. In his treatment of the subject of the Pastoral nature of Theology, Elford, put emphasis on the importance of an individual and the compelling need to focus on the individual as follows: “ The study and practice of care of individuals has been prominent in the Protestant tradition, so much so that this is the traditional domain of pastoral theology. However, the concept of the individual has a history. It derives from the attention the Reformers gave to the notion of individual salvation” (Elford 1999:105)

It becomes evident from this wealth of precedence left by the Church fathers that the point of departure in addressing the pain starts with the care for the individual. Some of the compelling reasons which necessitate this kind of an approach rest upon the guilt which an individual suffers, especially among those who seek counselling. The author does support this kind of rationale as it talks to the need to take care of the individuals than to treat people as a collective body with the same feelings. With this individualistic approach, the care for widows becomes a subject of personal concern.

It seems widowhood is accompanied by a sense of guilt, the indefinable kind without base, form or root of which Clinebell explains as: “Certainly guilt is the crucial factor in the problems of many of those who seek pastoral help. A pastor

encounters six types of conscience problems-conscience with appropriate guilt; conscience troubled by neurotic guilt; self-righteous conscience; underdeveloped or crippled consciences lacking appropriate guilt; underdeveloped consciences lacking in an appropriate sense of social responsibility and guilt; and consciences with value and meaning emptiness” (Clinebell 1966:141)

In considering that guilt has indelible effects, Clinebell further provides the following: “Objectively, appropriate guilt stems from any behaviour that actually damages or diminishes the wholeness of persons-oneself or others” (1966:141). The author agrees with Clinebell that the wholeness of a person will be affected by the sense of guilt and that in an attempt to create a theology of care such a sense of guilt will need to be attended through wise counsel. Since widows are heavily laden by the loss of a spouse, it is incumbent upon the care-giver to treat them with dignity and personal attention, each as an individual separate and different from the rest.

5.2. Love: The Indispensible Ingredient of the Theology.

Love is the most fundamental and critical ingredient in the Theology of Care. This is indispensable and inevitable if care, is to be exercised through the Biblical way- especially when dealing with widows. Elford supports this statement as follows: “From the point of view of Christian pastoral theology the first account of moral goodness that comes to mind is that of love. Not love in general, but the love of God in Jesus which is referred to in the New Testament and throughout subsequent Christian history as agape. This is the unstinting love of God for creation. It is virtually un-self-regarding and seeks only the total well-being of its object. The only knowledge we have of it is in the ministry of Jesus” (1999:151)

This view by Elford tallies with Aka's pronouncement that states: "The traditional African is known to be *deifocal*" that is he believes everything comes from God and all happenings and events are ultimately traceable to God. He thinks of God as the power that creates and controls all natural processes and all human destinies. God is believed to be a Supreme Being, pre-eminent in all things, the giver of life, light and sufficiency" (ed. Uka 1991:169)

The author agrees with Elford that this love of God, which is not self seeking, is made manifest in the person of Christ. This illustration is best expressed by the belief upheld by the ATR. The ATR view is inherent with the healing hope which believes the Supremacy of God. This automatically suggests that God has the best interests of His creation, and as such, healing is derived from the same knowledge.

6. Preliminary Conclusion.

In this Chapter the author analyzed the Theology of Caring with particular focus on widows. He analyzed the widows from various milieus. He looked at the general understanding of caring, the specific proposition of the understanding of care as well as the distinct understanding of the Theology of Caring. The author enlisted a few categories of widows ranging from the widows made by God, the widows made by other people as well as the widows made by self. Though the cause factor of widowhood was demonstrated as differing from one category to the other, the Theology required and necessary for the understanding of the desired care, apparently takes the same form.

The author delved intensely in the analysis of a few Theologies of Caring which took the following forms:

- The Theology of Comfort.

- The Theology of Brokenness.
- The Theology of Anointing the Wounded.

The specific proposition of the understanding the Theology of care was treated at length with the emphasis on understanding the state of widowhood. The author handled the importance of the care for individuals.

The author strongly subscribes to the notion that though He is Orderly, God is not controlled by Order. He orders it into being and reigns over it. It is for this reason He has entrusted the responsibility of care upon human beings to enact His Divine Order on earth by taking care of each other to create and recreate His desired ultimate care on earth. These words are evidenced in the Lord's Prayer where Christ teaches that: Your kingdom come, Your will be done on earth as it is in heaven (Matthew 6:10)

In this drive to espouse the manifestation of God's kingdom on earth, widows will be taken care of as an Orderly Divine Mandate. This very mandate becomes the definition of what true religion is, as articulated by James: "Pure and undefiled religion before God and the Father is this: to visit the orphans and widows in their trouble" (James 1:17)

In the next Chapter, the author will analyze the methodology of caring. The author will engage the methodology that will be employed in the care of widows since the Theology of Care has been established in the current Chapter. This Chapter will propose a few premises that can be employed to anchor the reasoning that seeks to enhance the wellbeing of the widow in an informed manner. The chapter will be analyzed under the following headings:

- Epistemology.
- The Reputable Way to Provide Caring.
- Uniqueness of the Minister's offering.
- Love: The Pivotal Point of Departure.
- Preliminary Conclusion.

The synopsis into the chapter will address the reasons for the need for the methodology which will provide care for the widows by offering an epistemological position on the subject. The reputable way to provide care for the widows will be interrogated. The minister or the care-giver has to follow a certain procedure as well as certain ethics; and these will be spelt out. Love will be provided as the medicinal ingredient to the whole subject of caring and a preliminary conclusion will be given.