

CHAPTER 5: Integration of Methodology of How to Care

1. Introduction

The previous Chapter explored the emotional stories which were narrated by co-researchers. This chapter served as a platform to create an avenue of emotional ventilation. The co-researchers managed to tell their stories while achieving healing for themselves at the same time. It emerged that they had arrived at the moment they had been longing for. The subject matter was treated under the following headings:

- The Advent of the Western System.
- An Undisturbed Traditional System of Communalism among Aboriginal Africans.
- Redressing the Ills Created by Colonialism.
- Interviews:
- Interviews with Three Women from Pentecostal Church.
- Interviews with Two Women from Mainline Church.
- An Analysis of the Stories
- Preliminary Conclusion.

The meaning of story-telling, as it relates to widows, was discussed at length. A much more contextual implication of the stories and their significance to an aboriginal African people was considered. The subject further elucidated the jeopardy of the imported Western system and its detrimental results to the supposed meaning which an African people attribute to words and symbols.

The present chapter will embark on the integration of the methodology of how to care, which will be analysed under the following titles:

- Analysis of Various Methodologies of Caring
- Creating a Synergy of a Range of Methods.
- Integration of the Caring System Currently Available within the Pentecostal Churches.
- Natural Endowment with Force and Power to Sustain Life
- Preliminary Conclusion.

Knowledge should be sought and regarded as power. Anything to the contrary amounts to what Rose declares as: “But by renouncing knowledge as power, we are then only able to demand expiation for total domination, for we have disqualified by possible investigation into the dynamics of the configuration and reconfiguration of power-which is our endless predicament” (Rose 1996:21)

Rose clearly indicates that knowledge should be sought as the base of justification for any situation we intend to configure. In this particular chapter, we will attempt to configure the integration of the methodology of how to care. This is a critical step if the healing that encompasses the whole being is sort for. In so doing, it will be ascertained beyond measure that the clergy widows’ desired healing is derived at in a much more holistic and most scientific manner. This is the manner that provides a measurable system of investigation and finally leads to a conclusion which can be qualified and quantified.

2. Analysis of Various Methodologies of Caring:

In an attempt to analyse various methodologies of caring, it becomes important to outline a few methods presently applicable in the discipline. These are credible methods which will be used to finally assist in the creation of a synergy of

methods. It appears that the basis to assist in dealing with an acceptable methodology has to address the fundamental issues such as the culture and surrounding of the intended recipients of the desired care displayed Nolan in the following way: “The issue of culture is raised with reference to Western individualism, African *ubuntu* and so forth...Culture is not simply a theological debate about how to develop a more truly African expression of our faith, but it is also an issue of values-learning values, living values and celebrating values. If the church is called upon to influence the values of people in South Africa today, then it will have to do so in and through the language of culture” (ed Pityana & Villa-Vicencio 1995:154).

The authorities, here, present a pragmatic route into the core of the whole exercise of caring. The author agrees that if this practice is to be credible and goal-oriented, it has to address elementary issues related to the culture of a people and the wealth inherent in their own indigenous languages.

The author equally observed that some of the widows, especially those from the Pentecostal churches, felt important and better relieved when one threw a word or two in English. He strongly felt at this stage that there is a strong liberation exercise required to be embarked upon within this sector. Finally, the author succumbed to the proposal elucidated by Biko implying that: “The potent weapon in the hands of the oppressed is the mind of the oppressed himself (sic)” (Biko 1978)

The author could not agree any further with Biko. It emerged without any qualms that the methodology of care for the widows should start first in their own self acceptance of who they are as well as the aching realities in which they exist.

They should adjust to the truthfulness of their immutable circumstances. This is the widow's desired consciousness which will finally lead to the aspired synergized methodology of caring. Professor Moutlana, the Principal and Vice-Chancellor of the Vaal University of Technology quoted Michiavelle during the launch of the institution's Healing, Reconciliation and Transformation Advisory Forum of which the author is Acting Chairman, in "The Prince" (1961:27) asserting the following: "It must be realized that there is nothing more difficult to plan, more uncertain of success, or more dangerous to manage than the establishment of a new order of things or events): for he who introduces (change) (transformation) makes enemies of all those who derived advantage from the old order, and finds but lukewarm defenders among those who stand to gain from the new one" (Moutlana's Launch Speech on the 26 August 2010). This heavily loaded statement suggests the following premises:

1. The first group resists change because it threatens their state of enjoying the current benefits.
2. The second group resists change because it will deprive them future benefits.

The author agrees with Michiavelle as quoted by Moutlana in that the first group symbolizes the ecumenical beneficiaries who derive maximum benefits out of the state of the widows' ignorance of their rights, benefits and privileges in the body of Christ, like any ignorant people would forfeit their due rights and benefits.

The second group equally has vested interests in the ignorance of the widows in that they enjoy the freedom of monopolizing them, hence the outcry which was displayed by the widows during the interviews. There seems to be a rather clear indication that there is an inherent resistance by the ecclesiastical body to be

transformed towards the wellbeing of the widows; hence the clergy widows' fate is defined by the death of their spouses.

The currently haphazard as well as an indefinable caring system existing within Pentecostalism evident in the interviews of the clergy widows, stands at the brink of a great challenge which calls for serious improvement in the care of this unfortunate group. The author qualifies his argument by noting with great emphasis that there is an even greater need to liberate the people's mindsets if the methodology of care is to be attained. This paradigm shift portrays the aspirations of a conscientization escapade viewed by Paulo Freire in his treatment of "conscientizing as a Way of Liberating" in the following way: "A discussion of conscientization calls for a number of preliminary remarks, and I would like to begin today by telling where that great mouthful of a word 'conscientization' came from. Many people, especially in Latin America and the United States, insist that I invented that strange word, because it is a central idea in my thoughts on education. But I didn't. The word was born during a series of round table meetings of professors at the Brazilian Institute of Higher Studies (ISEB), which was created after the "liberating" revolution of 1964, under the wing of the Ministry of Education" (Hennely 1990:5).

The author would love to pledge his uncompromised camaraderie with the utterances by Freire in Hennely, Michiaville as quoted by Moutlana and Biko. He argues that in order to establish an effective base of analysing the care of the widows, it should be equally noted that such should be done with the view to liberate the mindset of all the role players in the enterprise geared at creating a methodology of the care for the widows.

The challenge is therefore that there is a requirement to revisit the way caring is presently generally conducted within the church and the Pentecostal movement with emphasis on the clergy widows in particular.

2.1. Caring within the Pentecostals Church

It is extremely important to note from the outset that the Pentecostal Church is characterized by the distinct methodology of caring subscribing to what Houten conceptualizes in the following way: “To experience the power of God working in us is something longed for by Christians since our Lord promised it to us as he left this world” (Papers of the Res Conferences Harare, Zimbabwe 1988:3). The author notes with great interest that the underlying principle of ultimate healing and hope in this school of thought finds its trail in nothing else but the power of God.

Providing an almost equivalent expression of assurance to this notion is Gilbert and Brock who uttered it thus: “How to communicate adequately, and, as a result, to know that what has been perceived, sensed, or felt is genuinely the Spirit of God, depends on another factor: personal commitment to and communication with God. True, the Spirit of God may utilize those who are not spiritually sensitized to accomplish His purposes, but consistent demonstration of the Spirit in one’s life depends upon a continual association with Him and a willingness to be used by Him within the process of discovery and healing” (*ed* Gilbert & Brock 1985:262-263).

It is almost like a rule of thumb among the Pentecostals that the relationship of an individual with God is characterized by the demonstrations of the Spirit in one's life which in themselves find existence in a continual association with Him.

This aforementioned relationship becomes the defining methodology among the Pentecostals which is treated by Gilbert and Brock as an integration of theory with the Holy Spirit. Fundamental to the belief of the Pentecostals is this requirement of the relationship with the Holy Spirit is further motivated by Gilbert and Brock as follows: "The Holy Spirit establishes potential in others by inspiring them to wholeness in spite of their condition. The therapist merely becomes an observer of the living documentation of the Spirit's movement" (*ed* Gilbert & Brock 1985:265).

The author agrees with Gilbert and Brock that the therapist in this Pentecostal methodology of care becomes a mere observer of the performance of the Holy Spirit. Confirming the same belief is Neuger who portrays it as follows: "One of the mandates the prophetic tradition puts upon those of us who offer pastoral care to those who have been oppressed and abused is to bear witness" (Neuger 2001: 103)

Neuger clearly indicates that the role of the pastoral care-giver entails the primary requirement of being a prophetic voice for the marginalized, which will be a helpful tool when synergizing the theology of caring. Very close to this provision is the prerequisite for the person interested in the counselling ministry. Such a person should note the importance of how others do their work since this will help him/her to "firstly learn something from what others do...and that all good counsellors share some knowledge and some method and some approach" (Hiltner 1949:171). This becomes an important avenue which crystallizes the importance of how pastoral care can be ideally practiced. The author does agree with Hiltner

that it is in learning how others operate as well as in the standardization of the methods and approaches that the efficiency of the synergy of caring can be employed efficiently.

It is important to note that this movement which was initially not recognized, became the point of conviction for the healing inherent in it as it emerged and grew sporadically. In the words of Houten it is portrayed thus: “In the first decade of this century, the Pentecostal movement as we know it was founded. Led by a black Los Angeles preacher, William Seymour, the Azusa street revival from 1906-1909 proved to be the galvanizing force that led to Pentecostal movements around the world in the second decade of our century. Although not at first accepted by other evangelicals, the Pentecostal denominations were finally given grudging acceptance after World War II” (Papers of the Res Conferences Harare, Zimbabwe 1988:9).

The author acknowledges the importance of collective caring which characterised the new Pentecostal movement and displayed the capability to usher in a new galvanizing force. This force is the very driving vehicle which vehemently distinguishes the Pentecostal movement from other groupings. It is endowed with the caring methodology in the conduct of its fellowship.

In order to create a base to analyse the various caring methodologies, the author will engage a dialogue which gives a bird’s eye view into the existing caring methodologies within both the Pentecostal as well as the Mainline Churches. This will finally serve as a window into the current systems, while providing advice in terms of the envisaged new way of caring for the clergy widows. As evident in the interviews and the stories which were narrated in Chapter 4, there is a phenomenal

assignment of education to the church, the widows themselves as well as the government about the need to take care of these unfortunate women who live in our midst.

One of the virtues of the Pentecostal Churches is the concern about the understanding of various concepts such as those echoed in the following way: “The first thing that needs to be said is that “contextualizing the faith” has been a part of the mission of the church from the beginning. If we take Pentecost, as reported in Acts 2 as the birthday of the church, we will have to note that the disciples were filled with the Holy Spirit and began to preach in such a way that “each one heard them speaking in his own language.” The faith was being contextualized” (*ed* Costa 1988:4).

It is in the contextualization of the faith that the widows in discussion can be considered as not only belonging to the church and the broader society but as legitimate human beings deserving respect as suggested by Costa: “And finally, the contextualization of the faith has always involved a vision of common humanity” (1988:5)

Caring within the Pentecostal Church finds its pathway in the power of the Holy Spirit presented by Costa as follows: “The most beautiful thing about the Pentecostals was their ability to pour themselves into the power of the Holy Spirit” (1988:138). This pivotal discovery by Pentecostals empowers them to align Theology with their aspirations especially if a methodology of caring for the widows is sought for.

2.2. Caring within the Mainline Church

The Mainline Churches are more organized in the way they conduct their business. They seem to have a structured document oriented approach to matters that require the display of accountability and care. This is evident in the way they carry their administrative affairs. The simplicity of the nature of caring provided in these institutions is observed through the existence of the documents such as the one quoted in this section. The name of this particular church shall be called the Missions Association (not real name for anonymity purposes).

2.2.1. The name of the document displaying caring

The author will extract the information related to the caring as provided in the Constitution of one of the Mainline Churches. Such organizations are better organized in terms of their provisions and pecuniary care for their widows.

2.2.2. How are contributions collected?

Though care is not distinctly spelt out as the care for the widows, the intention attributed to the collection of the funds is however supplied. Under the discussion of the duties and functions of the Poor Fund Steward such a commitment is provided in the following way:

“Section 8.11 (a) To provide for the administration of the Lord’s Supper and Love Feasts, and to make the collections on those occasions for the poor of the church.

(b) ...pay such sums as the meeting may vote for the relief of the poor or sick and keep a proper account” (Constitution of the Missions Association-not real name for the sake of anonymity, 2005:64)

The manner in which these funds are collected is provided as follows:

“Section 8.12 (a) The chief sources of the quarterly meeting income are:

1. Contributions in classes
2. The weekly effortry
3. Monthly or quarterly subscription
4. Rent collections
5. Sunday collections
6. Poor Fund collections (Constitution of the Missions Association-not real name for the sake of anonymity, 2005:65)

Though these funds are not exclusively geared at the care of the widows, the intention of the collection of such funds is equally meant for the widows who are seen as those in need and the poor in our midst. The author understands the intentions of the collection of such funds as well as its noble administrative collection method as worthwhile and educational to any ecclesiastical structure which desires to adopt a method of collection towards establishing its caring projects for the widows. Pieterse becomes an opinion in portraying the meaning of the poor of which widows are a part in the following way: “Liberation theologians believe that we should read the Bible with the bias that God opts for the poor, for whom he has special concern and compassion” (Pieterse 2001:82). The author agrees with Pieterse that God opts for the poor, hence his appreciation of the collection method of the funds by the church in discussion.

2.2.3. How are contributions disbursed?

The disbursement of the funds is presented as follows:

“Section 8.12 (b) The conference approves of the practice largely prevailing among our people of making collections in our churches every Lord’s Day on behalf of the Funds for the support of the ministry...

Section 8.14 (a) Income of this fund is derived from a levy made by conference on the circuits, stations and institution of the connexion, which levy shall be equally distributed among them and each of them

(d) The General Finance Committee shall prepare the schedules of requirements of the fund, which may be discussed by the conference and the grants shall be determined by vote of the conference itself’ (Constitution of the Missions Association-not real name for the sake of anonymity, 2005:65). The author recognizes the provisions of this meticulously submitted document as administratively viable. This furthermore provides a well thought off as well as potentially functional methodology of caring for the needy and the poor.

In the light of the plight indicated by some of the widows interviewed in Chapter 4 in as far as the lack of care within the church circles is concerned, the author does applaud the methodology practiced by the Missions Association. He further believes that if such a method could be duplicated in all relief structures of the church, the needy, poor, orphans and widows in our midst can greatly benefit.

The author would also love to note that this comprehensive document provides the all inclusive methodology in the decision-making processes of the organization. The decision to disburse the funds allocation is vested within the General Finance Committee. This, therefore, suggests that one can safely trust the corporate decision of the entity as well as its authenticity. In this methodology, there does not seem to be room for mismanagement, misappropriation and unfair distribution of funds. The methodology, therefore, seem to be providing the desired integrated methodology of care which can be recommended without any qualms.

From the above submission it is palpable that caring within the Mainline Church fulfils the requirements espoused by Glancy who cites Paul speaking to the Thessalonians as follows: “Introducing his advice in 4:3-8, Paul reminds his readers that “you have learned from us how you ought to live.... you know what instructions we gave you (4:1-2)”” (Glancy 2002:59). The picture of discipline and orderliness is clearly painted from what Glancy indicates. It is one picture which communicates volumes about the expectations of subservience to instructions and the regulations from those in authority. This becomes the point of departure if the methodology of care for the widows is to be established. This fundamental Biblical principle was observed in the documentation of the Missions Association.

Glancy’s proposition needs to be considered with an uncompromising vigour: “The figure of the Christian as a slave of Christ or of God is inchoate in a number of Jesus’ parables and familiar from the writings of Paul. Christian discourse figuratively plays on moments of reduction to and release from bondage” (Glancy 2002:97).

The author views what Glancy states as deserving of challenge if a sound method of caring for widows is to be set up. Such an orchestration of a new method should commence with positivism and the challenge to the slavery in which the widows find themselves entangled. It is rather unacceptable that the widows should continue inhaling the oppressive atmosphere which undermines their value and sense of self-worth.

This therefore suggests that a new paradigm shift is required as a matter of urgency to be able to redress the ill-mannered stereotypes of the past which have treated the

widows with contempt and indignation. Though some widows are silent, voices such as Lerner's argue that: "Some folks have bodies that won't let them lie. Or perhaps, more correctly, some folks are bodies that won't lie" (Lerner 1993:174). The author conceptualizes the current dispensation as one of unravelling the truth and bringing to the fore and exposure all fallacious misconceptions which have always discriminated against the clergy widows, hence creating a people who are not true to their honest feelings of shame and humiliation.

According to the author, this will be the only method to mobilize women, particularly the clergy widows, to lobby as an advocacy group for their legitimate rights. Such lobbying can be directed both to the church and the state whenever they feel violated against.

In order to set the new trend in motion, it is only advisable to consider the care observed from the practice of the Mainline Churches. This care fulfils what Lerner presents as an unfair indoctrination against women in the following way: "As women, we are taught to hate our bodies and to disconnect from them" (1993:195). The author envisions self-love by women, widows in particular as an important new move to be embarked upon through a form of a global campaign.

Contrary to the perceived fear by Lerner that women are indoctrinated to disconnect from their bodies, it is worth noting that the Mainline Church is a more organized entity believing that: "...the Church needs the corporate witness of such orders as groups within the ecclesial body politic at least as much as it needs their day-to-day services" (Kavanagh 1991:113). The author supports such a therapeutic stance which advocates for the corporate engagement of the church which in itself is instrumental in the display of the care exercised in such an entity.

3. Creating a synergy of a range of methods

A synergy of a range of methods finds its pathway in the provisions provided by Gilbert and Brock as follows: “When Christ gave His last discourse before His sufferings upon the Cross, He promised His disciples that He would send the “*paraclete*,” commonly translated as “the Comforter” (John14:16) (Gilbert & Brock 1985:266).

This message did not go out as a directionless innuendo. Its meaning was unambiguous and had only one meaning which was in itself helpful in the creation of the synergy of a range of methods. The explicit suggestion in this message is that the counsellor should acknowledge that the ultimate healing and acumen rests with the Holy Spirit. This is further demonstrated by Gilbert and Brock as follows: “It is important to contrast the inner strength of the Spirit operative within the counsellor with the external influences of the Spirit. We can recognize that the Holy Spirit is demonstrating His power through events apart from the individual (*deus ex machina*), but we must also remember that the Spirit of God is a necessary factor in ministry” (Gilbert & Brock 1985:267).

It is important to note that the Spirit of God does not consider people on the strength of their gender as indicated by Fiorenza who supports Gilbert and Brock in the following way: “The trajectory of the Pauline tradition, which demands that submission of women on theological grounds, reflects this reactionary, patriarchal evolution of the Christian church. ... Certainly, however, the theological justification of the elimination of Christian women from the leadership of the church was able to claim the authority of Paul without being challenged” (Fiorenza 1993:87).

The author supports Fiorenza who buttresses the position presented by Gilbert and Brock. He believes that if the synergy of the methodology of caring is to be achieved; the order of the dignity of people's relationship with creation has to be considered. People should be seen as equal before God, both male and female; and furthermore, the function of the Holy Spirit as an enabling principal factor has to be borne in mind at all times.

Gilbert and Brock further argue that: "The first, or primary, assumption of CT argues that our cognitions (inner thoughts) are the key to our emotions. What could be more scriptural than this? The writer of Proverbs knew the importance of our cognitions. He exhorted: "Keep thy heart (or mind) with all diligence; for out of it are the issues of life" (Prov. 4:23)...In Philippians 4:4-13, Paul clearly enunciated cognitive concepts. He said:

1 "Rejoice in the Lord alway: and again I say rejoice". He did not say we should deny the existence of problems and unpleasant circumstances.

2. Be careful for nothing," really means "don't get all uptight" or "don't work yourself up into a frenzy by spending all of your time worrying about problems; think of the solutions."

3. Then Paul related the rewards which follow this behaviour: "the peace of God, which passeth all understanding, shall keep (guard or protect) your hearts and minds."

4. Paul then exhorted that we always keep our attention centered on those things which are true, honest, just, pure, lovely, and praiseworthy" (Gilbert & Brock 1985:197).

The above citation reiterates what Gilbert; in his reasoning on the integration theory conceptualizes as follows: "Many Christians have a difficulty relating their

religious views to secular theories. To me, it is very simple. As a Christian, I start with my belief in God as Creator of the universe and Man; this is my foundation. I then examine any theory as to whether it will fit on this foundation. If it does, I consider it. If it does not, I reject it” (Gilbert & Brock 1985:196)

The ability to create a sound synergy of the methodology of caring is therefore incumbent upon the care-giver primarily. His or her knowledge as well as conviction of the notion proposed by Gilbert will be essential to ultimately create an informed methodological synergy of caring for the widows. The author would love to further indicate that the need to create a synergy of a methodology of caring for widows will never be complete whilst women are eager to establish their own ‘Women Church’ bursting loudly in tears, wailing as follows: “We pray for the women who stand face to face with a life of poverty and undernourishment, that power be given them to hold fast and open possibilities for all women” (Schillebeeckx 1985:239).

In this list of the weeping womenfolk, the author sees the widows right on top with no one to speak for them, defend them or even attempt to influence the governments of the world on their account. This position in itself becomes the driving force which propels the author to desire to expedite the methodology of caring for the clergy widows, hence this research. Such an influence should be the priority of the church organs, structures and other related organizations.

Schillebeeckx further quotes Fiorenza stating that: “For the first time in Christian history we women no longer seek to express our experience of God’s Spirit within the frameworks of an androcentric spirituality but to attempt to articulate that we have found God in our souls in such a way that this experience of her presence can

transform and break through the traditional framework of androcentric theology and patriarchal church” (Schillebeeckx 1985:239).

The author scrutinizes this view with a serious consideration that speaks to the hurt which the women feel having been the subject of scorn and ridicule in theological circles; hence the need to create an all encompassing methodology of caring for clergy widows which will affirm and acknowledge their status as well.

It was observed from the pain of the lack of care which the widows suffered that: “Each woman internalized voices of contempt or blame and now can voice them herself, unprompted” (Glaz & Moessner 1991:113). The author realized that the machinery which would better inform the church about the care of widows, particularly in an attempt to create a synergy on a range of methods, is in demand now than ever as a requirement to help them out of the plight identified by Glaz and Moessner. It also became evident that this kind of plight does not only leave them possessed with indefinable rages of anger but with the burning desire to avenge, which results from the internalization of the contempt, rejection and the scorn they endured.

Articulating in affirmation to Glaz and Moessner is Boenhoeffler, who introduces the subject of costly grace in this matter. He sees the only way in which the desired healing and care could occur as operational within the ambit of grace. He conceptualizes of such grace in the following way:

- “Costly grace is the treasure hidden in the field; for the sake of it a man will gladly go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods.....

- Costly grace is the gospel which must be sought again and again; the gift which must be asked for, the door at which a man must knock...
- Costly grace is the sanctuary of God; it has to be protected from the world, and not thrown to the dogs” (Bonhoeffer 1937:38-39)

The author sees the need for creating a synergy on a range of methods as very much dependent on the highlights drawn by Bonhoeffer. In order for the approach and synergized caring method to exist and function effectively, the virtue of grace as a treasure, as a door to be persistently and patiently knocked at and as a sanctuary of God, do certainly require to be considered very seriously. It is in these attributes of grace that such care for the wounded clergy widow could be lived to represent the message and the grace derived at the cross where Jesus died for humanity. The author will now analyze the methodology proposed by the South African Council of Churches in its endeavour to establish an integrated methodology of caring for the clergy widows.

3.1. Methodology proposed by the South African Council of Churches

Speaking about the “Becoming the Ecumenical Church,” de Gruchy has this to say: “The SACC obviously has a key role to fulfil....But if we are serious about the fact that the ecumenical church has to be reborn for this new day, then it is equally true that the SACC has to be reborn... The SACC can only fulfil its role if it is an ecumenical council of churches” (*ed* Pityana & Villa-Vicencio 1995:18). De Gruchy clearly indicates that there is an even greater responsibility incumbent upon the church in as far as its role is concerned. It is only when the SACC gets to the position of being revamped in its collective thinking and performance that it can address the methodology of caring in unison whilst cherishing unity in diversity.

De Gruchy's presentation on the need for the church to define its role is attested by Rubingh who states: "And what is the focus of that kingdom encounter? On what issue do these kingdoms more and more collide? I want to posit that more and more we are realizing that the issue is power. This conflict is one of God's power meeting alien power in a very real struggle. The meeting is taking on a focus we have not known before" (Papers of the Res Conferences Harare, Zimbabwe 1988:43)

The author understands the proposition by Rubingh to mean that the baseline requirement for both efficiency and fruitfulness in the ecclesiastical delivery of its services is dependent on the endowment with power. This very power suffices to enable the kingdom bearers to attain the desired objectives thereof.

Reverberating the inherent power of the kingdom and helping in synergizing the methodology of care is Gilbert and Brock on treating the subject of integration of theory with the Holy Spirit in the following way: "Our central integration thesis is that perfect love casts out fear (1 John 4:18), RSV). This healing love causes the joyful expansion rather than the fearful constriction of the human personality" (Gilbert & Brock 1985:261). The author emphatically supports what Gilbert and Brock propose in relation to the healing love. This healing love becomes the pivotal point to consider, especially, in our subject of dealing with the widows, where the joyful expansion of the self is reinstated. The healing process exercised nullifies the incurred constriction of the human personality.

Wimberly expresses this notion in his 'Claiming God Reclaiming Dignity' in the following way: "What does it mean to be persons of worth and value in our contemporary culture? Whatever the answers; the fact that we perennially raise

questions such as these suggest that we humans are always interested in constructing meaning. But meaning comes into being through the mediation of particular communities. That is to say, through our living together, through socially constructed categories, we each, both individually and communally, construct our definition of what it means to be worthy and valued” (Wimberly 2003:15).

The author agrees that in an attempt to create a synergy of a methodology of caring, there is a collective responsibility in any given community. Once a person’s sense of self-worth is positively attended to, there is bound to be healing in the methodology of caring. Put differently, the author employs the same with the following maxim: Healthy individuals, healthy communities, hence an acceptable synergized methodology of caring.

The practical engagement of the envisaged synergy in the methodology of caring finds its pathway in what Wimberly further conceptualizes as follows: “From my African American Christian upbringing, I was taught to privilege conversations with God as the ultimate granter and guarantor of human worth and value. I was taught by my parents and my church community that God had a purpose for my life, and that life consisted of finding out what that purpose was. My task was to carry it out” (2003:18). This phenomenal conceptualization of the importance of a total self and community engagement serves as a breeding ground in an attempt to create a synergy in the methodology of caring.

Speaking on the importance of the role of the church and also exposing the uncompromising position of the SACC, Mgojo puts it this way: “First it must formulate its identity anew. Second, it must re-assess and re-define its ministry for

the current regional and global context. The church is a community of believers in Christ, bound together by his saving work on the Cross, It is also a community of solidarity for guidance, care, and loyal criticism- for the edification of the body of Christ” (*ed Pityana & Villa-Vicencio 1995:9*). Mgojo indicates the importance of the need to care by a way of redefining its ministry and identity.

The author views this position of the SACC as critical in that if the church can fully establish its distinct position as well as define its identity in the most clear and unambiguous terms, it will be able to deliver an enviable model of synergized caring method for widows, which the whole world can look upon as a solution to the current plight of the widows, the clergy widows in particular.

This desired synergized methodology of caring requires that the church should assert itself to correct the apprehension of the human status in society as proposed by Fraser in the following way: “Moreover the poor are not simply those robbed of their share of material resources which God has given for all to enjoy. They are denied voice, status, opportunities for growth and the means for creative participation in society- features of the abundant life which Jesus Christ came to give to all” (*ed Pityana & Villa-Vicencio 1995:82*). This deprivation results in various misconceptions such as those observed in other spheres of life where some people are regarded as inanimate objects because of their status. To this effect, Magesa warns strongly in the following way: “Once again sociability with all people and harmony with the universe is the guiding ethical principle” (Magesa 1997:72). The author admires the proposition by Magesa as plausible in that it acknowledges and affirms the importance of the sociability. This principle, in our context, suggests that the widows be equally treated with the respect they deserve;

and this becomes the underpinning thumb rule if the effective methodology of care for the clergy widows is to be observed.

Confirming the importance of taking care of the widows as a methodology which the church can adopt, is Job in the following way: “and I helped widows find security” (Job 29:13). These noble words by Job have to find room during the modern era somewhere in the church. The Council of Churches has, as one of its obligatory uncompromising imperatives, the desire and an urge to be the spokesperson of the voiceless as alluded to in the foregoing argument. This desire will ultimately manifest itself in the will and responsibility of protecting the widows, and their surviving families.

The notion of caring for the clergy widows seems to be supported fully by the ecumenical body represented by the South African Council of Churches. This raises a concern to the author on the phrase once uttered by the Master Christ Jesus Himself where He was quoting the Pentateuch: “You will always have the poor people with you, but you will not always have me” (Mat 26:11)

The author challenges this phrase on the following grounds:

1. The poor are with us due to our orchestration:

The poor are always with us because this state of affairs benefits the power that be as well as those that are economically capable. Some derive leverage from the poverty of widows since they raise vulnerable children who can be cheap labour in the market place.

2. Paul says that “the Kingdom of God is a matter of peace and joy.”

If these are the virtues of God's Kingdom, there is no way such a Kingdom could be permeated by poverty. If the Kingdom of God is here on earth even as Christ taught in the Lord's Prayer: "Thy Kingdom come" (Mat 6:10), poverty should, in essence, be nonexistent.

This poverty is symbolic of the plight orchestrated by human systems to derive benefits out of the poor; hence widowhood from time immemorial is almost synonymous to poverty. It is this position which the author challenges that to create a worthwhile, and worth living climate for widows' rights in this very earth in which they are living is obligatory. The SACC has as such proposed a potentially viable concept which could be a helpful methodology of caring for the widows, once nurtured and further enhanced.

The voice of the church was further heard very clearly where she stood as the voice for the voiceless during the rife Apartheid era in South Africa. This was represented by documents such as the Kairos Document which articulated truisms such as: "The concern of Christians is that we should have in our country a just law and right order" (The Kairos Document 1986:6)

The author aligns himself with the voice which once represented the oppressed South African masses and sees a great need for the same Kairos to resurface in the favour of the widows, the sentiment which the Kairos Theologians mention as: "...these activities must be re-shaped to be more fully consistent with a prophetic faith related to the KAIROS that God is offering us today" (The Kairos Document 1986:6). It is only in the light of the need for the resurgence of a 'once-upon-a-time' revolutionary of Kairos' time that the same or new voice can represent the

widows so that they should be both empowered and benefited in the resources available in the country.

This exercise will be instrumental in setting the methodology of caring for the widows as articulated by Gerkin in the following way: “Pastors needed to become more proficient interpreters: interpreters of the Christian language and its ways of seeing and evaluating the world of human affairs, and interpreters of cultural languages that shape much of everyday life” (Gerkin 1997:76). The author agrees with Gerkin’s proposal which suggests that the effectiveness and efficiency of reaching out, as a church, rests on the church being able to interpret the world of human affairs.

In our given context, the world in discussion constitutes womenfolk, the clergy widows whom the methodology of caring is sought for. We will now consider the methodology of caring for the widows as submitted by the South African government. It is important to look into this avenue since all citizens are the subjects of the state, the clergy widows, in particular, and all other widows in general are but no exception to such citizenship and all it entails, be it liabilities and or benefits.

3.2. Methodology Proposed by the South African Government

The South African government proposes a certain approach to the care of widows as enshrined in some pieces of legislation. The two documents which the author will analyse in an attempt to create an informed synergy of the methodology of caring will be the provisions of the Department of Social Development (which disburses its services through the South African Security Services Agency known as SASSA), and the South African Constitution itself.

Widowhood does impact on the well-being of the state. Though the subject is treated within the ecclesiastical settings, its demise and effects cannot be divorced from the realities of its relationship with the other circles of the society such as the state. The author would love to take a synoptic view into how widowhood has evolved in South Africa in order to create a better base that will enable an effective recommendation, finally. Such an evolution will focus on the two already mentioned legislations.

Speaking on the subject of importance of domains and their effects in real life, Van Der Ven has the following to say: “Alongside the economic domain with its code of ‘money,’ the political domain with its code of ‘power,’ the medical domain with its code of ‘health’, the scientific domain with its code of ‘truth’, and the educational domain with its code of ‘learning’, the religious domain has developed with its code of transcendence” (Van Der Ven 1998:90-91)

The picture drawn by Van Der Ven is that of the interwoven relationship within the spheres and circles of society. This out rightly indicates that in order to create an integration of the methodology of a sound caring system, it is important to recognize the interdependence of the various societal domains of which he further states: “Two aspects of this interdependence must be distinguished; influence and relevance” (1998:91). He argues that “the term ‘influence’ means, for example, that a colonializing effect can be and is exerted by the economic domain.....The term ‘relevance’ can be understood within the context of culturalization” (1998:91). The author applauds such an informed as well as illuminating analysis of the societal domains which finally impact on the synchronization of the legislations that affect the widows in our midst.

This presentation by Van Der Ven hinges with the author's belief that although there is no distinct provision by government to dictate how widows should be cared for, the government can learn from borrowed wisdom which was exercised in Rome as spelt out by Eisen in the following way: "a Church order from the first third of the third century that is frequently cited to describe conditions at Rome, that widows were enrolled in the Church to pray for the community" (Eisen 2000:144).

Eisen further states: "Widows appear in the *Traditio Apostolica* in a twofold sense: on the one hand as widowed women enrolled by the community for Church duties (*TA 10*), and on the other hand as widows needing community support (*TA 20, 24, 30*)... It is said that they are enrolled exclusively for the purpose of prayer ...which at the same time is said to be the duty of the entire community" (2000:144). The author agrees with Eisen's submission which indicates that the responsibility of the widows' commitment to prayer was not a punitive endeavour or even an embargo from living a healthy normal life. It was rather a practice adopted by the Roman government and encouraged to be practiced by the Church.

The author notices this move as an extremely important practice if the widows are to be taken care of with the seriousness such a care deserves. The author commends what the Roman government had introduced, that the church and community should assign the primary responsibility of prayer to widows. However, he disagrees with the discriminatory practices which suggested that the hands should not be laid on them; the practice which is portrayed by Eisen as: "The directions for widows contain the reason why they are not ordained: the widows are not to receive the imposition of hands ...because they are entrusted with neither sacrament nor liturgical service" (ibid).

The author would love to spell out a sharp argument against such a prejudicial treatment of the widows by presenting the need for every person who needed to be laid hands on and would like to inquire that what would happen in case a widow needed the ministry of the laying of hands as presented by Jesus who states: “They shall lay the hands on the sick, and they shall recover” (Mark 16:18)

This discrimination against widows and the womenfolk in general was almost institutionalized. This is echoed in voices such as: “The most charitable assessment of patristic attitudes to women is that they were ambivalent. The Fathers recognized that women are capable of receiving salvation. They acknowledged that they could be endowed with spiritual gifts, including theological understanding and –exceptionally-Biblical expertise” (Edwards 1989:90)

The South African government shows a rather tolerant and accommodative viewpoint as opposed to the view which was exercised by the Fathers. The author views this as an important step towards the establishment of a methodology of caring by government which could ultimately impact on the church’s own care for the widows, the clergy widows in particular.

3.2.1. The South African Legislation

The Department of Social Development stands out as one important vehicle to inform the desired methodology of care for the widows. The primary reason such an organ of state is a helpful tool is presented by Gerkin who reasons out that the engagement of care should extend its impact on to the political spheres. It is at this platform that the care-givers can be seen both as priests and prophets. They will be priests through anointing the wounds of the hurting widows as further attested by

Gerkin with the following propositions: “We need to mark for further reflection the importance of liturgy and ritual practices for the care and healing of the people of God....

...the effects of that radical shift remain active in the relationship between church and society on our own time....

...care also always involves giving attention to the issues and concerns of the contemporary cultural context” (Gerkin 1997:35)

The author realizes the importance of the priests who can influence the organs of the law by introducing the liturgy and ritual that can be adopted in state legislation. These care-givers would have introduced a new methodology for the care of the widows, which they will be impacting even as prophets.

They will be prophets by advocating for the cause of the defenceless through direct engagement with this living human document of which Gerkin states: “...I sought to develop what I called a narrative, hermeneutical methodology for doing practical theology in pastoral care and counselling with individuals (*The Living Human Document*) and in pastoral leadership of a community of Christian people (*Widening the Horizons and Prophetic Pastoral Practice*).” The author supports Gerkin in the most unequivocal terms in his conceptualization of the notion of widening the horizons and prophetic pastoral practice. He believes that the methodology of creating a synergy for the care of the widows can be attained through involving all role players in the affairs of the widows inclusive of the governments. This is by definition the much desired widening of the horizons and the prophetic pastoral practice which will ultimately enable the pastoral care-givers to be modern prophets in the real sense of the word.

Elford reinforces Gerkin's opinion by reasoning out that the issue of care for individuals and families should be taken outside the scope of the immediate ecclesiastical and family milieu by stating that: "Social responsibility is that responsibility incumbent upon the church as evidenced in the Early Church....The everyday transition from caring for individuals to caring about their social conditions is so commonplace that it can be taken for granted. There are, however, five stages of it which are worth noting. They commonly occur in case work and all follow from initial one-to-one contact with the cared for.

- They begin when the pastors seek help and counsel with those who may be as described as 'significant other person'.
- This is taken further when it becomes necessary to mobilize voluntary or statutory assistance such as in domiciliary care where the needs of the cared-for and immediate family are complemented by help from outside the home.
- Pressure, or self-help, groups are a further stage in the migration of pastoral care from the individual to the social sphere.
- A significantly progressive political step is next taken whenever the relief of need is seen to require a change of public attitude.
- Finally, the relief of pastoral need may well require overt social change which can only be brought about by direct political action" (Elford 1999:126-127)

The author supports the opinions by both Gerkin and Elford that the political sphere of the society has an influential role to play in as far as the care of individuals is concerned. He sees this avenue as a potentially capable wing to employ, and the attempt to attract it closer to the church as the ideal mechanism towards fulfilling the aspirations of creating a methodology of caring for the

widows. By so doing, the ecclesiastical entities can have access to even better amenities which can ameliorate the process of caring for their widows in an amenable and cost effective manner. To this end, Pieterse, has the opinion that: “If we want to communicate God’s love, grace and liberation to the poor in our country, we will have to do so by way of physical acts of upliftment. The church has to minister to the poor in deed and word” (Pieterse 2001:111)

The provision by Pieterse comes at the point where he drew a picture of a poor 80-year-old widow who “could get a government pension of R500 per month (since March 2000 R520)” (2001:110). Whilst appreciating the provision of the social grant by the government, Pieterse also believes that the church has a role of physical upliftment of the poor in the country. The author realizes a credible synergy of the care which the state provides through the instrument of social grant. This instrument presents a challenge to the church to follow suit. It is also evident that even the agents of the state have shortfalls in as far as the caring for the widows is concerned.

This coalition purports the ideal envisaged state of synergizing the methodology of caring. The commitment of the government, in an attempt to create a platform of caring for the widows, should equally take into account the primary need to define the scope of its mandate, functionality, efficiency and the acumen by its structures to deliver a reputable service. It should do this by attempting to answer what Gerkin asks in the following manner: “Where are the boundaries that govern what should and should not be done in the national interest? Are there norms for behaviour of governments that differ from norms for individuals and private groups?” (Gerkin 1991:27)

The author views Gerkin's submission as pivotal if an intelligible method of caring for the widows is to be set in place. This can only find its pathway in the government that is taking a sound stance to support such a notion of a methodology of caring for the widows. The governmental documents though (the Department of Social Development and the disbursing agency-SASSA, in particular) do not have an explicit provision which deals with the widows' social grant. The intentions of the government's goodwill to provide such grants are implied through indirect pieces of legislative provisions spelt out for children and the aged. According to the author, this assumption justifies the intention to equally care for the widows; an endeavour which can be adopted by the church in its zest to create a methodology of caring for the widows. The particular groups which the Department of Social Development spell out explicitly are the following:

- Older persons
- War veterans
- Disability
- Grant-in-aid
- Foster child
- Care dependency
- Child support grant.

The widows' pension is not explicitly mentioned except in another piece of legislation called the Income Tax Act No 21 of 1995. This Act does make mention of clauses considering the welfare of widows such as:

Section 1 (a) (c) any fund...or mainly for such a purpose and also for the purpose of providing benefits for the ****widows, children**** dependants or nominees of deceased members.

Section 1 (c) (a) a superannuation, pension, provident ****widows' or orphans' **** <<or dependants'>> fund or pension scheme established by law or any such fund
Section 1 (d) (i) ...from employment or for ****widows, children**** <<the>> dependants or nominees of deceased employees.

The author would love to point out that it was not his intention to discuss the Act; however, it is of paramount importance to indicate the South African government's goodwill, and good faith to its citizen by referring to this proximate legislation addressing issues related to widows. Through this engagement, the author would love to indisputably propose that such a position is the ideal which the church can adopt in order to create a methodology of care for its widows in general and the clergy widows in particular. The formula applied in the Act could serve as a guideline towards the creation of this envisaged instrument of care for the clergy widows. We will now interrogate the South African Constitution and find out its position with regard to caring for the widows and attempt to establish how this can be beneficial to influence the care of the widows by the church.

3.2.2. The South African Constitution

Enshrined in the South African Constitution in the most exclusive terms is the provision which states that:

“1. The Republic of South Africa is one, sovereign, democratic state founded on the following values: (a) Human dignity, the achievement of equality and the advancement of human rights and freedoms” (The Constitution of the Republic of South Africa 1996:1). The importance of these virtues is confirmed by Paul in the book of Romans who suggests that the people should respect the authority in the following manner: “Everyone must obey state authorities, because no authority

exists without God's permission, and the existing authorities have been put there by God" (Rom 13:1)

This is an indication that the authorities have an obligation to protect the wellbeing of their subjects, hence such a distinct positive portrayal in the South African Constitution. It becomes incumbent, therefore, that the subjects of the state be equally submissive since it has an obligation to their wellbeing. The constitution presents the South African government as transparent and willing to engage in dialogue with its subjects through the following provision: "People's needs must be responded to, and the public must be encouraged to participate in policy-making" (The constitution of the Republic of South Africa 1996: Chapter 10, section 195. (1) (e)).

The author views the importance of this invitation by the government to the public opinions in terms of influencing their wellbeing by participating in public policy-making. This participation presents an opportunity to lobby for the rights of the widows as well and the impact the sound integration of the methodology of caring exercised by the government towards the wellbeing of the widows.

The proposition in the constitutional provision is indicative of the need for caregivers to instil a sense of accountability portrayed by Bauckham in his quotation of the Psalms of Thomas 16 as follows: "Salome built a tower upon the rock of truth and mercy. The builders that built it are the righteous; the masons that hew stones for it are the angels. The floor (?) of the house is Truth; the beams of the roof are alms" (Bauckham 2002:255). In most certain terms the author views the need to conscientize the widows with the assurance and confidence to build their faith upon the Truth of which Christ said: "I am the way, the Truth and the life" (John

14:6), as pivotal and necessary in order to create the obligatory synthesis for the methodology of caring for the widows.

Whilst encouraging the widows to build their towers upon the rock of truth and mercy, the care-giver has a more serious task to educate and sensitize the government about its responsibility as a steward of God. A steward practices the wisdom that the Reverend John Wesley articulates as: “We are indebted to Him for all we have: But although a debtor is obliged to return what he has received, yet until the time of payment comes, he is at liberty to use it as he pleases. It is not so with a steward; he is not at liberty to use what is lodged in his hands as *he* pleases, but as his Master pleases” (Wesley 1703-1791:137).

It is evident that the government has a duty of serious care and stewardship towards its widowed citizens even as it is entrusted with such by the Scripture which proposes that: “the existing authorities have been put there by God” (Romans 13:1).

The author advocates strongly for the perception that the constitution was supposed to have made an explicit caring provision for the widows. He believes that as much as the constitution is meant to service the entire citizenship of the country, the widows have a privileged position of protection from the Almighty God portrayed in the following way by the Psalmist: “God, who lives in his sacred Temple, cares for orphans and protects widows” (Psalm 68:5)

The author opines that the legislation should enforce the distinct care of widows in the most explicit manner. He does, however, applaud overt provisions such as the following: “27. (1) Everyone has the right to have access to- (c) social security, including, if they are unable to support themselves and their dependents, appropriate social assistance.

(2) The state must take reasonable legislative and other measures, within its available resources, to achieve the progressive realisation of these rights” (The Constitution of the Republic of South Africa, 1996:13). The author notes with appreciation the provision of the Constitution which embodies the caring methodology of its citizens as emulated by the South African government. It is this kind of caring that the synergy of caring for the widows between the Church, state and other role players such as the Council of Churches can be appreciated. The author views the system of care which is inclusive of all participants as ideal and almost an envisaged utopia if the synergy of caring for the widows is to be attained.

4. Integration of the caring system currently available within the Pentecostal Churches

The Pentecostal movement does not have distinct policy documents like the standard catechisms utilized in the Mainline churches as well as the beautiful constitutions they utilize. This movement however, relies entirely on: “The Holy Spirit as the Bearer of truth is able to “teach us all things and bring all things to our remembrance” (John 14:26). The counsellor is then freed from the need to play God and is able to love as He does. At the same time, the counsellor recognizes personal limitations and intensifies his or her reliance upon the Holy Spirit” (Gilbert & Brock 1985:266).

Whilst depending on the work of the Holy Spirit, the care-giver is “cognizant of the fact that he (sic) is, first and foremost, an ambassador of Christ, in whose name he ministers. He (sic) is not only the servant-bearer of the pastoral concern of the Christian community, but also the harbinger of the comfort and healing of the

church's ministry to sick and suffering" (*ed* Rodd 1985:135). The author cherishes the position of comfort and healing to the heavy laden espoused by Rodd who advocates for such virtues in the strongest terms possible.

An equal concern to the one presented by Rodd in his support of Gilbert and Brock is resonated by Hickey in the following way: "The mission of the Church is also one of love, because it is an extension of the same mission of the Son. "As the Father has sent me, even so I send you" (John 20:21) (Hickey 1982:21). This position reinforces the condition under which the Church has to render its service of care. Such commitment and care becomes instrumental in displaying the required integration of the caring system within the Church.

This integration of the care in the Church which was born in Pentecost finds its origin in the acknowledgement that: "The church belongs to God. ...The true church exists wherever Jesus Christ is present in the world, wherever God calls peoples to be his body, and wherever men and women respond in faith and obedience" (Alston 2002:53). The author views the situation of responding in faith and obedience as important and a primary requirement enabling the church to fulfil its caring mission.

This point has been handled at length in point 1.1 above, where the actual operation of the Pentecostal Church has been observed. This system which has a wealth of its operation from the Scriptures can be a helpful modern day tool as it is observed in Acts 6 where there was a contention between the Greek speaking and the Hebrew speaking widows.

5. Natural Endowment with Force and Power to Sustain Life

Gilbert and Brock demonstrate this point with maximum confidence by stating: “The life force in the counselee should not be attributed to the counsellor, but rather to the activity of the Holy Spirit” (Gilbert & Brock 1985:261). This statement may come as a challenge to those who feel that they bear the responsibility to take care of other people’s lives. This force is worth noting in that it reflects the grace bestowed upon the care-givers and yet they can have no absolute claim to its functioning. The performance of the final process of caring as displayed by the method of caring inherent in the working of the Holy Spirit, is therefore, the sole function of the Holy Spirit.

It is critical to be endowed with the force and the power to sustain life. This endowment helps the care-giver to be instrumental in synergizing the legitimate and contextual method, befitting the situation at hand. The author believes that the contextual method which addresses the need of the hurting in a more personal and contextual way is the desired ideal.

This finds both its roots and origin in what Gilbert and Brock state in the following way: “Scripture abounds with examples of the Holy Spirit at work in revealing truth and assisting those who are sensitive to the truth. Solomon asked for and received an understanding heart to judge, to be able to discern between good and evil (1Kings 4:29). Elisha was observed by the Shunammite woman to be a holy man of God (2 Kings 4:9). Nehemiah discerned a false prophet (Neh. 6:12). Jesus sensed the criticism of the scribes and Pharisees (Luke 5:22), and the woman of Samaria perceived Christ to a prophet (John 4:19)...These illustrations represent the potential interaction of the Holy Spirit with Spirit-directed counsellors who,

because of faith and counsellor-training, are set apart to utilize the intuitive function of the Holy Spirit in helping others” (Gilbert & Brock 1985:267).

The author agrees with this copious citation which gives a deeper picture of the kind of counsellor/care-giver who can be instrumental to effect change in the methodology of caring. This methodology requires a complete and defenceless dependence on the works of the Holy Spirit. It suggests that to be an agent of change, in a manner which will transform the recipients of counselling, one needs this indispensable endowment with the grace and gifts of the Holy Spirit.

These gifts will enable one to discern even the hidden and obscured secrets which the counselee cannot easily articulate in words. Sometimes the counselee does the following: “It was necessary for Mrs. B to be led into the grieving process. She had avoided grieving because of a need to maintain her composure, “to be strong when everyone else needed her.” She ministered to others but suffered alone because her own wound had not been healed” (Gilbert & Brock 1985:267)

The importance of the need to be endowed with the power and force to sustain life, is evidenced in the foregoing presentation by Gilbert and Brock. This practice to allow the hurting to be truly herself and stop playing a character of a strong person is important in that the widow will display her true feelings. The real strength of character will be displayed in accepting her humanity with all its anthropological limitations, best put by Paul as follows: “For when I am weak, then I am strong” (2 Corinthians 12:10). The author indisputably agrees with the notion upheld by Paul that it is in our weaknesses that the strength of God is made manifest. The woman, Mrs. B, presented by Gilbert and Brock has to be allowed to display the extent of her hurt; and by so doing, and not bottling her feelings, she will derive at the

synergized methodology of healing resulting from the sound methodology of caring.

The author agrees that the counsellor must have his/her own wounds first attended to if the counselling session is to be effective, fruitful and meaningful. He does not conceptualize that the wounded counsellor will provide an efficient service to the counselee, hence an imperative need to be endowed with the force and power that sustains life.

To better empower the care-givers in an attempt to create a synergy of the methodology of caring the: “Counsellors must permit the Spirit to deal with the “self” which God imparted through creation. Counsellors are resource persons, not slaves or magicians” (Gilbert & Brock 1985:266). It should be noted that: “If our fundamental premise is correct that women and men are equal before God, it follows that both may represent their fellow human beings liturgically and pastorally” (Edwards 1989:194). Both the understanding and acceptance of this notion will enhance an unprejudicial delivery of the care of widows in our attempt to forge a synthesized methodology of care.

Furthermore, Edward reinforces the role of endowment with the power to sustain as: “To those who understand ministry in this way we would reply that a woman can ‘represent’ both Christ and God just as adequately (or inadequately) as a man. For Christ in his role as Redeemer represent all humanity and not just its male part.” (Edward 1989:195)

In support of what Edward proposes, the author would love to refer to Eisen who indicates in very distinct terms that the methodology of caring for the widows has

its origin from the earlier church sources by stating thus: “In general we may say that the widow’s field of activity was broad according to *TD*. They were entrusted (a) with the instruction and teaching of women and (b) with testing the deaconesses.... In addition to these duties of instruction, teaching, and testing, they were commissioned to (c) pray and (d) care for the sick, a duty performed with the help of one or two deacons. In addition, (e) they had duties at baptism, namely anointing the women (*TD* 2.8). The widows’ closeness to the bishop is indicated especially by the order of seating during the Eucharistic celebration (*TD* 1.19)” (Eisen 2000:150).

It is this empowerment which will enrich the performance of the caring ministry for the widows without undermining both their gender as well as state of being; hence the author believes that the need to be endowed with the power to sustain life is fundamental in the application of an effective ministry of caring for the widows. The above picture clearly draws the importance, esteem and value which were attributed to the sanctity that accompanied widowhood.

An effective natural endowment with force and power to sustain life is perfectly illustrated in Schillebeeckx’s presentation about the women in North America who organized their discontent “into a deliberative ‘Women’s Church’, a movement which intentionally accuses the patriarchal, masculine character of the church and its leaders, as, indeed, the society. This Women’s Church seeks to ‘weave’ sisterhood between all the women in the world who are oppressed in one way or another by society and the church. ...It is not so much a matter of men oppressing women; the problem is structural violence, which moreover is given an ideological legitimation by philosophy and theology. Women and slaves, the old Roman Hellenistic house code had it, are possessions of males, and therefore they are

subject to them and less than them ‘in all things’. ...Christianity took over this pagan house code, brought it within the church and, moreover, gave it theological legitimation” (Schillebeeckx 1985:236-237).

The author perceives this to be a discriminatory age old practice which has given rise to all the ills of the society; hence the public exposure of this patriarchal chauvinistic practice by feminist theologians plays a critical role in forcing it to give way to an equalitarian system of caring for the womenfolk. This exposure is in itself the natural endowment with force and power to sustain life; the voice which gives women hope; and the clergy widows the assurance that there is an advocacy sisterhood group somewhere in the world that is fighting for their legitimate right to a sound pastoral care.

The entire lament of the womenfolk is attached as Addendum C in page 303. The author would love to explicitly indicate that though he sympathizes as well as acknowledges the aesthetic poetic sentiments presented by the global womenfolk in their lament, he does have an area in which he differs with them by far greater margins, *viz*: Praying for power. The womenfolk seem to be yearning more for power than other virtues which make power a valuable and manageable asset.

The author argues that with power comes the responsibility to manage it. If the widows were to be given power to run their own distinct affairs, the question becomes: Who will lead who? The same question is buttressed by one similar to it, namely: Will such power have measurable units that have accountable mechanisms in place. Notwithstanding the acumen of women, the author is only concerned that the yearning should have been rather for grace as compared or opposed to power. Power seems to imply the desire to avenge to the opposing gender.

Arguing into the author's favour is Harnack who clearly indicates that: "As a true "people of God" the church was a "theocracy," though it is a very remarkable fact that it almost entirely rejected the theocratic forms of ancient Israel, expecting, indeed, that this form of government would be restored in the future, but living in the present almost entirely by the Spirit, by faith, and hope, and love" (Harnack 1910:142).

If widows and the entire womenfolk aspire to be endowed with force and the power that sustains life, they would need to look at it as Harnack portrays, that: 'the theocratic endowment which does not entangle itself with the worldly power, but with faith, hope, love and the Spirit.' The author views these virtues as fundamental requirements in the zest to forge and create a methodology which will endow the widows with the force that sustains life towards their care.

Whilst arguing against the conception of power in the Women's Prayer, the author does, however cherish the beauty which is inherent in this prayer represented by their acknowledgement to hand down cultural heritage of the womenfolk from their grandmothers to their own daughters. This is a magnificent achievement which the author views as true empowerment. If the care of the widows is to be exercised efficiently, the elder widows will have to teach the younger ones and encourage the tradition and practice to be handed down with caution. It will be as such ascertained that the wealth of the cultural values which has been traditionally handed down orally, can still survive modernism. The nation without such a system of caring for its own values is pathetic, hence an even in greater need to thrive for the natural endowment with the force and power to sustain life in an attempt to create a system of a sound integration methodology of caring.

6. Preliminary Conclusion:

The author analyzed the integration of the methodology of caring under the following titles:

- Analysis of Various Methodologies of Caring
- Creating a Synergy of a Range of Methods.
- Integration of the Caring System Currently Available within the Pentecostal Churches.
- Natural Endowment with Force and Power to Sustain Life
- Preliminary Conclusion.

The overall engagement created a need which inquires deeply into the wellbeing of the care for widows, the clergy widows in particular, as to whether they are given a care commensurate to the services which the particular congregation received from their deceased husbands who were their clergy, pastor, minister or priest; depending on how each church viewed or addressed this deceased shepherd.

The methods of care provided by the Mainline Churches were approached in contrast to the caring methods currently available within the Pentecostal Churches. The author provided a synergy on a range of methods where he deduced the notion of the requirement to endow all sectors involved with the force and power to sustain life, particularly the direct sector of the study being the widows themselves. This empowerment was extracted from the global sisterhood movement constituting itself as a Women Church, whose aim is to lament and solicit for women power (Schillenbeeckx 1985).

The following chapter will embark on the proposal of the Theology of Caring. This is the roadmap which both justifies as well as qualifies the study undertaken.

The author will provide a Theology as a researched proposal which should be employed within the Pentecostal circles when dealing with the surviving clergy widows. The whole purpose of the study will culminate with the recommendations in the last chapter. However, the following chapter will further serve as a hinge and bedrock for the concluding chapter.

This means that subsequent to all the preceding chapters, the study will not be substantiated if no form of Theology is proposed as a way forward, hence the value attributed to this following chapter which will be treated under the following topics:

- Analysis of Various Theologies As They Relate to Caring.
- The Commencement of a Potential Healing: Starting Within the Context of Any Given Family.
- Required Healing of the Surviving Widow.
- Dying Patient's Problems Come to an End.
- Family Problems Go On.
- Decreasing the Family Problems.
- Handling the Devastation of a Widow.
- Revolutionising Conventional Practices Related to Widows.
- Submission of a Considerable Theology for the Care of Widows.
- Preliminary Conclusion.