

**THE ABUSE OF CHURCH LEADERSHIP:
A PASTORAL CARE PERSPECTIVE.**

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DECLARATION

I, Khumoetsile Dorcas Moje, declare that this is my original work and that it has not been submitted to any other University.

Signature:.....(Student)

Date:.....

Signature:.....(Supervisor)

Date:.....

DEDICATION

This work is dedicated to all Christians who have been hurt and disappointed by bad leadership within the Pentecostal churches.

ACKNOWLEDGEMENT

I would like to thank God who gave me wisdom and understanding to commence this work; and without him I would not have made it. I'm forever grateful to people who gave me courage and have contributed a lot in my studies. These persons, whom God brought into my life, include my beloved daughter Segoo and, my son Rati who have been very supportive and encouraging throughout this journey of education, not forgetting my supervisor Professor Maake J Masango for his constructive criticism and guidance throughout this research-work.

I further acknowledge all my fellow scholars, who contributed in shaping this research-work and their guidance throughout the entire research, especially Dr Robert Munthali. I am truly grateful for all their motivation. Thank you very much and God bless you all.

ABSTRACT

The purpose of this research is to help people who have been hurt by bad leadership, and also to find out why they move from one church to the other. This is an undercover issue since in most cases the Pentecostal church family projects strength than weakness. This study deals with people who have been hurt by bad leadership that verbally attacks and curses them from the pulpit. The pulpit is already a position of power and if not handled rightly, it has negative ramification on the hearers. One of it is the mobility of membership, from one Assembly to the other in search for more understanding and encouraging atmosphere.

This particular abuse of power has been a burning issue within some of the Pentecostal churches and has been overlooked and without any redress. Therefore this thesis attempts through pastoral care approach, to deal with these issues, that have affected some church members. The problem in the study has been extensively explained and a method of helping and healing those that are hurt is also projected substantially. The different types of leadership and leadership qualities are also tabulated and explained to enable an understanding that people deserve a better approach.

Since the researcher has been in the church for a long time, and through observation has experienced how some people were verbally abused from the pulpit has motivated her to conduct a research. Specially, on how to care for those who are wounded in spirit, as she mentioned some of the members have been hurt for almost three decades, yet they are still looking for a church where they can be spiritually fulfilled. It is appropriate to make this valuable research in the field of

practical theology as the generated knowledge, shall help the people to heal the hurts and stabilize.

It is reasonable to surmise that when a miss-normal is perpetuated without any challenge it takes a toll and becomes a standard behaviour. This research refuses to remain silent and has exposed and projected a healing solution to the plight of members that the pulpit victimises whether consciously and unconsciously. The willingness of the interviewees in these case studies is also highly commended as it roots the studies in concrete realities and generates lessons that are based on real life research.

KEY TERMS

Antagonists

Conflicts

Constructive Conflicts

Disappointed

Fake

Faithful

Hurt

Leadership

Negative

Pastoral care

EXECUTIVE SUMMARY

Chapter one

The researcher brings in the general orientation and background of the topic in the thesis, problem statement, Aims, objectives, relevance of the study, the research design and methodology and the therapeutic intervention.

Chapter two

The chapter covers the research methodology in full and also application of methodology and the caring method.

Chapter three

In this chapter the researcher deals, with the research presentation of data, hermeneutical, analysis ,interpretation and reflection. The case studies and lessons drawn from the research are tabled.

Chapter four

The chapter deals with Bad leadership, leadership qualities and different types leadership, lack of motivation , fake.

Chapter five

The researcher deals with therapeutic approaches to hurting people, definition of hurt, conversation, forgiveness, knowledge is power and obedience to the Sabbath.

Chapter six

The concluding chapter deals with questionnaire and feedback, the result of the interviews, findings, recommendation, areas of study, conclusion Appendix A and lastly Bibliography.

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CHAPTER 1

1.1. Introduction and orientation

In this thesis an attempt has been made to bring to light some realities of the effect of bad church leadership which results in church membership mobility from one church to the other in search of stability. This Phenomenon, which is church leadership abuse, is the one being studied and analysed in order to bring the pastoral and therapeutic contribution to the whole body of Christ's church. This then leads the researcher to use some scholarly statements that help define leadership. There are different styles of leadership among any given community. For, wherever there are people, there must be leadership and followership. In this thesis, however, the researcher will endeavour to investigate leadership in the body of Christ; which is the ecclesia of God, a called out community to be led by the Holy Spirit in order to declare God's glory. The research will attempt to project the negative effects that ensue from the leadership; particularly among Preachers, Pastors, elders who have access to the pulpit. The research also endeavours to highlight how their preaching has contributed to the number followers or member who finds themselves moving from church to church, shopping for a spiritual home. The question that the research is trying to answer is: Can a cure for the abuse of leadership in the pulpit be found in the terrain of pastoral care and its practical theology?

The researcher therefore affirms the leadership notion by citing from one of the scholars;

“This means that there are no leaders without followers. It always involves interpersonal influence or persuasion” (Masango, 2002: 708). He further argues

that, “a leader is effective when the group performs well. Leaders are effective when their followers are satisfied. Integrity builds trust, it influences others, it facilitates high standards, it creates a solid reputation over against merely an image, and it produces credibility rather than cleverness” (Masango, 2002: 710).

It is this kind of leadership that the members are in search of as they endeavour to move from church to church. Masango further explains that, “Leadership is earned through consistently demonstrating competency, compassion, justice and wholeness. The qualities or values prove that genuine sense of care for people and an awareness of ultimate accountability. An effective leader is a person who is always caring, supportive and not controlling. As one leads, the threats diminish, and the leader becomes accepted as a member of the community. The aim of an effective or life giving leader is to uplift the community in such a way that they progress. This will help people to express their own gifts within the community. As leaders share their gift of leadership, in return the people will honour them” (Masango, 2002: 710).

1.2. Background of the Study

In this research, the focus will be on the abuse of church leadership with the perspective emphasis on pastoral care, as a therapeutic measure in addressing the brokenness and hurts that is generated by the abuse. It is therefore; appropriate to bring in the concept of leadership and how it is defined by some of the scholars, with the view of bridging it to the phenomenon that is being engaged in on this research. The following quotations define better the concept in question.

“Leadership has to do with someone who has commanding authority of influence within a group. Leadership is a group phenomenon” (Masango, 2002: 708).

Like any human related issue, leadership is prone to be subjected to abuse; this was even witnessed in the ecclesia of Christ. The above quotation creates a community of mutual trust and this builds the body of Christ. The author has been in the church for a long time and has witnessed people moving from one church to another. This issue troubled the author. It is from this premises that the research begins in its quest to search for answers to the questions that troubled people who keep moving from one Church to the other. Christians from different places visit other churches; especially when that particular church is hosting a conference, wedding, evangelism or an international speaker. They enjoy fellowship and as a result, people know each other within the circle of Christianity. Most of the time questions are asked such as, “Are you still attending church A?” The response usually is, “We are now at church B as a result of bad leadership.” In other words, the members left because they were not happy with leadership and the direction it took. One immediately asks: what is wrong with leaders who keep scattering and chasing people away from their churches?

The author has been a member of the Pentecostal church and has witnessed some family members and friends complaining about the attack from the pulpit by leadership.

At first, the author thought that they misinterpreted the word of God because the word of God is meant to prune us and to correct us, in order to be better people. After the author was verbally attacked personally by leadership, for no apparent reason or wrong doing then she realised that power is being abused by leaders.

For example, after the author relocated to another area. One of the old pastors’, Pastor Tau (not his real name), whom she has known for long, expected her to join

their church. However, she joined another church. One day the pastor was invited to a wedding where the author was also invited. The author and the pastor parked next to each other as they arrived. The pastor asked, “Are you still driving this old car?” The author replied, “Yes.” The author was shocked by the pastor’s comments as he was asked to encourage the newlyweds and that is when he began to attack her verbally, saying, “Those who join my church prosper! Some refused to join my church and they are still driving an old car after nearly two decades. Women in my church are prosperous. A man, who marries a good woman, will prosper in life.” This attack and those experienced by others, has prompted the author to research about matters of bad leadership. After several attacks the author realised that she was blinded and has not done enough to help those who brought their issues regarding bad leadership to her.

It is important to note that the church is a sacred place; where people come together in order to be nurtured, nourished and to build one another, not a place where they expect to hear gossip, backbiting or to be damaged by others. The church of God is designed to be a home and a place where people come together as a family of God in order to build one another, spiritually. A home is a place where one should feel loved and protected. When people love one another, as the children of God, the world will know that these individuals are the children of God.

Leaders also need to be pruned so that they can bear good fruits. Individuals cannot give what they do not have, which means that if the leaders’ lives are not right first with God, they will continue to damage people from the pulpit through their sermons. As a result, a person’s spirit is broken and some even start their own ministries. There are many people that I know of, who have started their own

ministries because they were not happy. The gossip and bickering, lead to damage. Bad leadership is to be blamed in this area of the church.

1.3 Problem Statement

The problem statement is in question form.

What is it that causes church leaders to use the pulpit as a platform to destroy, and damage people?

Firstly, it can also be that the bad leadership thinks that it can win people through intimidation, saying discouraging words and thus projecting its own insecurities by trying to create fear among congregants, so that people should deify them. The critical question is can the above process result in people running away from the said church in search of a safer spiritual home?

There are many questions which centre around why people move from one church to another? The author surmises that these people are searching for the meaningful of the ministry of caring. However, what they get is just the abuse of power that destroys their souls. The calling into ministry needs to be examined properly in order to attest the genuineness of this high calling. According to the Oxford Advanced Learners Dictionary fake is defined as “a person who pretends to be what they are not in order to cheat people; to make false appear to be genuine, especially in order to cheat; to pretend to have a particular feeling.” Several questions will help the author research this problem further.

The following are sub-questions which will help the research problem:

1. What causes leaders to concentrate on gossip instead of the word of God while preaching?
2. Are leaders who destroy souls called by God?
3. Are the above causing people to move from one church to another?
4. What damages people and make them shop from one church to another?
5. Why do leaders hurt and damage people?
6. Is the lack of divine calling on a leader the cause of people moving from one church to the other?

These questions will help the author in researching this problem which is affecting the Pentecostal churches.

1.4 Aim, Objectives and the Relevance of the Study

The aim of this research is to help congregants gain better understanding in order to know who they are in Christ, and to help them find out what God's plan is for in their lives, and know their purpose on earth. This process will lead in empowering them to address the problems associated with the destruction of the soul, instead of moving from one church to another.

The aim of this study is to empower those who have been hurt by bad leadership to be able to confront the leadership, in order to show the leaders where they make errors and where they are hurting them. The confrontation of leaders can have a positive effect, when it is done in love and if the leadership can also listen to the congregants' grievances.

The purpose and aim of this project is to empower the victim of abuse so that they can learn to depend upon God. God can use anyone, even people that we do not expect to act. Trust comes through our relationship and fellowship with God. Also, people need to be taught about self-capacities, which allow the individual to maintain a consistent sense of identity and positive self-esteem. These important elements would be employed in the project in order to bring restoration to people who are hurting.

The grouping of people will help them to stand strong in Lord and they should learn to overcome evil with good, they should not revenge for it is God who will avenge, as it is written in Romans, “Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible as far as it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God’s wrath, for it is written: ‘It is mine to avenge; I will repay,’ says the Lord. On the contrary: ‘If your enemy is hungry, feed him; if he is thirsty, give him something to drink. In doing this, you will heap burning coals on his head.’” Do not be overcome by evil, but overcome evil with good” (Romans 12:17-21).

1.5 The Research Design, Questions and Methodology

In this research, the question, what causes the leaders to use the pulpit to destroy and damage the followers or people, will be investigated, along with the sub questions as stated, in order to find out about the effects that results from the misuse.

Questions asked at problem statement will help this research. Some of them will help explore with members who are damaged in order to jointly discover answers of correcting the problem of bad leadership, which affect their spiritual life.

The author may ask the question such as, what causes people to move from one church to another. This study will also investigate and question the problems that exist within the church, including finding ways to correct and provide guidance.

The methodology to be applied in a research of this kind would be appropriate to use the qualitative. A qualitative approach will be used in this study. According to Thomas, Nelson and Silverman, the qualitative research method involves, “precise and detailed recording of what happens in the setting.” This includes, interpreting and analysing the data, which is done through the use of description, narratives, quotes, charts and tables. “Data will be collected by using a questionnaire. A questionnaire schedule will be used and questions will be prepared. This method is preferred as all the participants are asked the same questions in the same order” (Thomas, Nelson and Silverman, 2005: 15).

The reason being that when the data that is collected, through case studies, from persons who have been affected by the phenomenon under scrutiny, it will help in the research. This qualitative method of narrative story telling by Wimberly and Gerkin’s in their respective books will be used.

Wimberly used a method of storytelling, in order to help people to reclaim dignity after people have been damaged.

“Narrative therapy is one way of entering into the lives of troubled souls”. This method which is used by Wimberly in his book will be used as the author demonstrates how persons can be transformed by giving conversations with God paramount importance. One receives deep insight and understanding of personal value and worth” (Wimberly, 2003: 10).

“When one begins to make hopeful choices that fulfil their lives, negative lose hold of their lives. The stories that enrich one become important in their lives, as one begins to make choices that fulfil their lives. Moreover, one goes over conversations and stories that lock one in bondage, however, self-destructive conversations do not destruct one. This leads one to transformation and growing toward the image of God within us, due to the unfolding of God’s grace in our lives” (Wimberly, 2003).

In responding to Wimberly’s book, it was in the way that he was recruited into conversations that disconnected him from meaningful conversations with family and significant others. Clifford “was isolated from other people that could boost his sense of true worth because his developing sense of thought had been so defaced, certainly by the age of twelve, although it was cripple much earlier, the sense of self he had was also devalued, making him a prime candidate for further recruitment” (Wimberly, 2003: 25).

To some Christians, this is really disappointing and heart breaking. Some used to say, “what if you die and you find that there is no eternal life?” Pastoral care should revive their spirit and faith and also to help them know that there is God and there is eternal life.

1.6 Literature Review

Wimberly 2003 narrative therapy, Masango 2002 leadership, Haugk 1988 “ attacks are selfish in nature tearing than building up” Wimberly and Wimberly 2007 and Gerkin 1987 Pastoral care as in shepherding. Majority of these works are on therapy healing and pastoral care.

1.7 Data Analysis and Hermeneutical Reflections

The data was collected through interviews and questionnaires, the seven case studies have also been analysed hermeneutically and bring valuable lessons for hurting and searching people who the pulpit has wounded instead of healing their hurts. It has been pointed that when leadership is bad the members are the victims of abuse. Subsequently end up moving from church to church seeking for stability. Theories of Wimberly and Haugk and others have been extensively shared to show the pastoral therapeutic approach. The researcher also shared her own pain and hurt which she experienced as a participant observer. She engages the subject with an understanding and seeks to find a solution to the plight of many silent worshipers.

1.8 Research Gap

In most Pentecostal church it is difficult to face up with issue as articulated in this thesis. The exposure of this inside destructive abuse is a contribution to the pastoral care and practical theology. There may be other works from the Western world, but this work is African and contextual to healing and awareness to these subtle misuse of the pulpit.

1.9 Therapeutic Intervention

The author proposes therapeutic interventions such as pastoral care that will bring spiritual healing to their souls. Pastoral care is all about caring for people and helping them to build their confidence and know that they are special in the eyes of God. Then people can face the world with pride that we are all created in the image of God. He loves each one of us. He is able to take care of us.

1.10 Delimitation and Limitation of the Study

The study of this nature cannot be undertaken without setting boundaries and parameters.

There are numerous Pentecostal churches and to study them all will take a life time. The researcher therefore engaged seven case studies of church members from a diverse Pentecostal family that represent a broader spectrum. This is done within a South African Black context of the said church denomination.

1.11 Outline of the Thesis

Chapter one, brings in the general orientation and background of the topic in the thesis, problem statement, Aims, objectives, relevance of the study, the research design and methodology; therapeutic intervention. **Chapter two** covers the research methodology in full and also application of methodology and the caring method. **Chapter three** deals, with the research presentation of data, hermeneutical, analysis, interpretation and reflection. The case studies and lessons drawn from the research are tabled. **Chapter four** deals with Bad leadership, leadership qualities and different types leadership, lack of motivation, fake. **Chapter five** deals with therapeutic approaches to hurting people, definition of hurt, conversation, forgiveness, knowledge is power and obedience to the Sabbath. **Chapter six** deals with questionnaire, feedback, the result of the interviews, findings, recommendation, areas of study and conclusion Appendix A and lastly Bibliography.

1.12 Summary of the Thesis

The purpose of this research is to help people who have been hurt by bad leadership, and to find out why they move from one church to the other. This study deals with people who have been hurt by bad leadership that verbally attacks and curses them from the pulpit. The abuse of power has been a burning issue within some of the Pentecostal churches and has been overlooked and without any redress. Therefore this thesis attempts through pastoral care approach to deal with these issues, that have affected some church members. Since the researcher has been in the church for along time, the observation of how some people were verbally abused from the pulpit has motivated her to conduct a research on how to care for those who are wounded in spirit. As I mentioned some of the members have been hurt for almost three decades, yet they are still looking for a church where they can be fulfilled spiritually.

CHAPTER 2

RESEARCH METHODOLOGY

2.1 Introduction

Qualitative method

In this chapter, the method to be employed will be qualitative. Qualitative method studies “the participants’ perspective - feelings, thought, beliefs, ideals and actions in a natural situation” (Mc Millan & Schumacher, 1993: 379). In this research, case studies of traumatised members will be narrated and the questionnaire will be used during face to face interviews. The interviewees are persons who have consented to be interviewed as they were informed that the result of the research will be used for education purposes and that the findings will be a contribution to Pastoral intervention in the quest to bring therapy to those who misuse of leadership through the pulpit. Other narrative therapy tools will be borrowed in order to bring necessary intervention. The participant observation will also be included as Reason describes it, “we can only do with persons if we engage with as persons, as co-subjects and thus as co-researchers” (Reason 1994: 10). Also, Bogdan and Taylor (1998) say that, “participant observation is characterized by an extended period of intense social interaction between a researcher and the members of a social group in the milieu of the latter” (Swinton and Mowat 2006: 137). The researcher will engage the stories/ case studies of the persons narrated. The data of the stories/ case studies will be analyzed and interpreted in order to create a new understanding of the misuse of leadership and suggest ways of redressing the maladies that have resulted thereof.

The pastoral model of Gerkin's shepherding will be used and the narrative therapy of Wimberly, who gives the theoretical basis of the research, will be used in order to those who have suffered and help them to regain their dignity, and to reconcile them with God. The Bible will also be used as a theoretical framework. Psalm will be used, it says in verse 1, "The Lord is my shepherd, I shall not be in want," and "Even though I walk through the valley of the shadow of the shadow of the shadow of death I will fear no evil" (Psalm 23:1 and 4).

2.2 Application of Methodology

Different approaches will be applied in the rest of the study, for example, the researcher will also use Haugk's method on how to deal with antagonists in the church. The author thinks that pastoral caregivers need this method in order to help those who are hurting as they also play important role in the lives of people Haugk (1988).

Other methods of dealing with antagonists are as follows:

1. "Be the best possible leader you can be, and continue to do your job effectively. Do everything in your power to continue the mission and ministry of the congregation or group you are serving" (Haugk, 1988: 124).
2. "Do not panic or bring other activities to a screeching halt while you wait for the antagonist to reveal him or herself. Don't go on a fact-finding mission or expend large amounts of energy searching out the trouble and its source" (Haugk, 1988: 124).

3. “Act confidently. An air of confidence is one’s best defence” (Haugk, 1988: 124).

Pastoral caregivers should help people who have been attacked from the pulpit, and who were disappointed by bad leadership. They need to work on forgiveness, even those who are difficult, in order to move on and find God’s purpose for their lives. If one walks in love and love their enemies, even those who are not willing to change, they will be saving their troubled souls, as they will hurt less. In order to make peace, unnecessary arguments that can cause more trouble should be ignored. Also, confidentiality is important when problems are solved, because the aim is not to expose anyone but to help one another. Also, they should not look for more mistakes to expose others but to correct one another. Instead, they should seek ways where people can find peace to worship and put their faith in God even though they have been hurt before.

“Seeking the antagonists out could cause more trouble than ignoring them would, most certainly, if serious damage occurs and people and ministry are being hurt, the antagonist must be identified and confronted. But if significant damage is being done, you will undoubtedly know who it is anyway” (Haugk 1998: 124).

Haugk wrote about how to deal with antagonists in the church and the researcher will approach it from a pastoral care perspective.

People need to have confidence in God first, then themselves, and know that they can be what God created them to be and achieve great things if they pray, work hard and have faith. Instead of meditating on negative things, when bad leadership

pulls them down and make them less human, they should meditate about the goodness of the Lord. And believe that they are special in the eyes of the Lord and they will finish the race with victory and not as victim.

Pastoral caregiver's people should create an atmosphere of peace in order to be trusted. Again, people should get assurance that when caregivers deal with their problems, they will respect their confidentiality. In that way, it can be easy for them to open up if trust is built. People feel betrayed when they find out that people talking about their problems after telling them. When people approach pastoral caregivers for help, one should be careful and sensitive because people have been hurt and caregivers should not cause more harm.

People who have been hurt need to deal with antagonists and deal with that situation that is affecting them in order to come out victorious.

“Antagonism is unhealthy conflict; however, an antagonistic behaviour is not honourable. Antagonists are individuals who, on the basis of non-substantive evidence, go out of their way to make insatiable demands usually attacking the person or performance or of others. These attacks are selfish in nature, tearing down rather than building up” (Haugk, 1988: 21).

A leader as a shepherd without understanding or character will attack others; therefore this should not be condoned. A true leader's responsibility is to take care of his or her followers. If one fails, he or she will one day stand before the Lord and account for it. A true leader will preach the truth to his or her followers, and protect them. The author thinks that bad leadership attack people because they are afraid of a challenge, and that sometimes, they don't want people who are more gifted than them. People also need to be taught the word of God, and to put their

faith in God more than human beings. Trusting leadership more than God can hurt them because hurting leaders will hurt his or her followers. In this regard, people who are hurting must know that leaders are human and that they also will do mistakes. Therefore, they should trust God more and try to approach their church's leadership when necessary. It is very important, when dealing with hurting people, to note that pastoral caregivers should listen to them because that will help them to know that God cares for them, and that there is hope.

2.3 The Caring Method

The researcher will use Wimberly's method of the caring community. Caring is very important in any relationship. People who worship together will only stay together if they know that their leader cares for them. People who care for one another walk in love, they speak words of kindness to one another and also correct one another with love. Words are powerful, if people say positive things, they can uplift others. Negative conversations break people's spirit and some end up losing their faith when they are destroyed by negative things that the leadership says. Leadership needs to work on their character and watch what they say. Most of the church members depend on leadership when they have problems or when they have lost their loved ones. This is the time when leaders need to show that they care. Everything they do or say explains a lot, if they really care or not.

“For Gaines, being human means being vitally connected to a caring community. A caring community has its central task the guidance and nurture of persons into their full development as human beings. The caring community has to be firmly grounded in a spiritual or faith tradition, although not all members will ever be at the same level of faith. To be rich in caring, communities must also have an

abundance of active symbols that impacts persons' lives. Ideally, a caring community needs the wisdom of different generations, interacting in full participation so that meaning may be continually transformed and transmitted to others. The conversations offered by caring communities are different from those of the wider society. The community's conversations reflect the fundamental value and universal worth of all people. In caring communities relationships and relationship building are primary, and the commodification of persons is discouraged" (Wimberly, 2003: 41).

Wimberly's caring method will be used to help those who have been hurt by bad leadership through nurturing and to help them to be rooted in faith and to guide them to become responsible people who care. They should also be encouraged not do the same bad things to others by harassing them about their negative conversation just as bad leadership did to them, in order to hit back. The aim is to prune them to be better people who will stop the circle of abuse.

People will also need to cultivate their faith more, and learn that faith will give them strength to carry on, even in a difficult situation. One cannot live a victorious life or stand for God without faith, therefore, people who have been hurt need faith that God will never leave them, and that they need assurance that they are special in the eyes of God and that regardless of bad leadership that insulted them, there is hope because God cares for us all.

Care is defined as "to think that something or somebody is important, so that you are interested in it, worried about it etc." (Longman Dictionary of Contemporary English, 2003: 222).

Dealing with hurting people one needs the wisdom and guidance of the Holy Spirit in order to help people restore their dignity and stop more damage. The leader who attacks people from the pulpit does not care. However, a leader who is doing the will of God will care for the people that he is leading. He will lead them in the right way because he or she knows that they represent God, who is the final authority.

Pastoral caregivers need to step in to help people who have been hurt and disappointed, by bad leadership. The role of a leader is to take care of his members, to love them and to uplift them when they are down spiritually. Also, it is to teach them the truth, which is the word of God.

“Unfortunately for Jefferson, he grew up cut off from caring community. Before he could recover God’s image within himself, he had to be loved into a caring community” (Wimberly, 2003: 43).

“Jefferson learns that to be fully human means giving oneself to others. Being human means being an engaged and valued member of a caring community that makes contributions to the growth of both self and others in relation. In this sense, Gaines follows a long-standing Christian theological tradition that allows human character to be shaped by the life and death of Jesus. Jefferson is transformed into a hero because, in the end he, like Jesus, becomes the kind of human being that gives his life for the lives of others” (Wimberly, 2003: 43).

Pastoral caregivers should contribute to the wellbeing of others, engage them, make them feel valuable and help them to be transformed into better people.

Helping others will prove that we really care and concern for others as pastoral caregivers, we are not called to condemn but to build that which was destroyed, people need to know that God cares for them. Caregivers should not support anyone who treats others bad and arrogance should not be entertained. Pastoral caregivers should give them hope and encourage them and help them realise that they shall overcome, victory lies in the hands of the Lord, and that they should have faith in His word. The book of Psalm says, “I do not trust in my bow, my sword does not bring me victory; but you give us victory over our enemies, you put our adversaries to shame” (Psalm 44:6-7).

This chapter will help people to learn how to depend upon God in order to overcome their problems, and to give them strength to overcome because without Him, one will fail, but with God, one ends up victorious. People should be taught the word of God, which will help them to know who they are in Christ. With the help of the Holy Spirit, they will discover the love of God and God’s purpose for them. Therefore, instead of focusing on the negativity of bad leadership, they should learn to focus on the goodness of the Lord.

It can be a challenge when one wants to approach the leadership, because some leaders are founders of their own ministries, yet people should not fear to confront wrong doing. Even if these leaders don’t listen, one must play his or her part and God will help them, comfort, and bless them for doing well.

2.4 Summary

In this chapter, it is described how pastoral caregivers will use the caring method to help people to be grounded in faith and not be tossed around, or led not give up

because they have been hurt. It is necessary that the caring method be used in order to nurture, to teach and empower the people who have been hurt and disappointed by bad leadership; hoping that the circle of verbal abuse will decline even when some start their own ministry. In the following chapter, the author will present case studies of people who said they had been hurt and some disappointed by bad leadership.

CHAPTER 3

RESEARCH PRESENTATION OF DATA IN CASE STUDIES AND HERMENUTICAL ANALYSIS AND REFLECTIONS

3.1 Introduction

In this chapter, the author will present case studies in order to emphasise how bad leadership damages people. These are the case studies of born again Christians who participated in this research. Some have moved from one church to the other because they were hurt and some were disappointed as a result of bad leadership. Therefore, they moved from one church to the other, in search for a caring ministry in order to avoid the negative message from bad leadership who hurt people from the pulpit. The author will also outline the caring method for them in order to overcome hurts.

The definition of hurt: “to make someone feel very upset, unhappy, sad, etc” or “to have a bad effect on someone or something by making them less successful or powerful” (Longman Dictionary of Contemporary English, 2003: 798).

3.2 Case Studies

The author met some Christians who have been hurt by bad leadership, some say they have been disappointed by bad leadership; as a result, their hopes were destroyed or dashed. For some, it seems like they had put a wall to protect themselves. Some of the co-researchers were talking more than others, it seemed as though they wanted someone to talk to, and they just did not fill in the questionnaire, but also were prepared to share their pain and stories. The author

chose to listen because it was therapeutic to them when they talked. Some of these co-researchers helped the researcher to understand how people feel about the way they were treated, by bad leadership.

3.2.1 Case Study 1

Names used in these stories are not real names to respect their confidentiality.

This is the story of Matshepo.

Matshepo is a committed Christian, she is a born again Christian and yet she said that she is not happy about the way her and others were treated by the pastor who had favourites, mostly the upper class families. She said that some of them were not attended to by the leadership when they had problems. She told the author that the leadership has lost it, and it is all about money. She also highlighted again that her leader wanted to chose a partner for them as he preached more about sex and money, than about spirituality. Matshepo's humiliation was further attributed to instruction of donations. She said that one will find four dishes in front where they had to donate for different things, like buying chairs for the church and other developments. She complained more about the fourth dish where they were told to give extra money to the pastor and she said that this money he spent on clothes while others are suffering. As a result, she left the church. Also, she said that the treasurer spent money that they donated on her personal matters instead of church improvements; as agreed. Furthermore, the pastor visited people who gave more money and not those who gave little. As a result, she and those who did not have a lot of money, they are forgotten. She said that when they had problems, their leader only attends to his favourites who gave more money. Whereas those who gave a little, he will just send someone from the church to assist. She explained that it is hurting because after telling them their problems, they make fun of them instead of

helping them. Furthermore, the people who had been sent told others about their problems. Even though she has moved to another church, she is still not happy. She said that the leaders have lost it, they do not listen to the voice of God anymore and that the power of the Holy Spirit has left them.

3.2.2 Reflection on the Case Study 1

Identity characteristics in group

1. “In group primacy can increase or decrease the influence of identity salience on the conflict behaviour of in-group members. People with low level of social identity salience show the readiness for conflict behaviour only if they have high in-group primacy and believe that the existence of an enemy unites in-group against out-group.”
2. “In cases of internal locus for self-esteem, in-group members, and have a high sense of confidence even if they do not make a favourable comparison between their group and out-groups. They show few conflict intentions and do not consider fighting with other groups. If group members need to use favourable comparisons with out-groups to increase their self-esteem, or if they do not have the opportunity to promote, develop, or revive their culture, an external locus of self-esteem usually creates a solid basis for conflicts intentions and readiness to fight with the out-groups” (Korostelina, 2007).
3. “A study of the functions of social identity can help understand the basic needs of a particular group and develop an early warning of triggering events and situations. Thus, if social status is the most important function for ethnic identity, any threat to the status of an ethnic group or its members can provoke negative reactions and conflict behaviour” (Korostelina, 2007).

In a church group, people want to feel that they belong and that they are needed, not just to add a number and their money. In this case, it seems that the leader is concentrating more on money rather than on developing people. The poor feel left out, and they feel that no one cares for them.

The issues that the researcher has noticed in relation to the above studies are as follows: Matshepo is a committed Christian, she trusted that leadership would empower her spiritually, She was expecting to be taught the word of God, she thought that leaders will hear from God and would be led by the power of the Holy Spirit and all she heard was sex and money. She also felt that the leadership was choosing life partners for them instead of letting them make their own decisions to marry the people that they loved even when they were not members of the church. She thought their leader would guide them when necessary, when they chose life partners instead of deciding for them. She was hurt because she expected the leader to be led by the power of the Holy Spirit; as they said.

“Jesus sat down opposite the place where the offering were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny. Calling his disciples, Jesus said, “I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave out of their wealth; but she, out of her poverty, put in everything all she had to live on” (Mark 12:41-44).

Jesus looked at the attitude of the heart when people give and not the amount. The author is aware that life is expensive, and also that the church needs a lot of money for maintenance. On the same token, the author has noticed that Matshepo loves to

contribute to the church but the problem is when those who contributed a little are not treated right. She had also highlighted that the treasurer was also not faithful in spending money. What the author has noticed is that she gave all from a good heart but it was never enough to get the attention of the pastor.

We have much to learn from Richard Baxter. “He modelled for us the fundamental importance of the pastor’s intimate relationship with persons, and the necessity of the pastor’s intimate relationship with persons, and the necessity of knowing the details of people’s struggle with living. From him we receive a strong admonition to treat our everyday relationships with great seriousness, shunning the temptation to allow those relationships to become simply casual and social” (Gerkin, 1997: 46).

Also, the church leadership played a biased role, because of being too concerned about making more money. As a result, they focused on those who have more money than those who gave a little. There was no caring method in a way people were treated. No care was given to those who gave a little. Instead of leadership helping them with their issues, they felt insulted and, humiliated as people who were assigned to help them were sarcastic, and were making fun of them, hence they were hurt.

The author noticed that Matshepo was very hurt, she needed someone to talk to and this was therapeutic to her. She talked more than others, not filling-in the questionnaire and left. It seems that she wanted someone to talk to, as a result, the author listened to her grievances, and when she left, she was smiling.

3.2.3 Case Study 2

This is the study of Tiro.

Tiro was very committed member of the church. He was very active, and also served within the church leadership. The researcher made an appointment to interview Tiro; he said that he was not hurt. However, he indicated that they were treated differently according to their social status or what one had, or where one lived. He told me that even as an active member of the church, serving in the church and working close with the pastor, still they were treated not the same. There was an occasion where ordinary pastors, who are not doing very well from their church and other churches, were ushered to a small tent while those from big churches with nice cars were taken to a better place to be served in a five star hotel. In addition, these pastors came late while others waited for them for hours in a hot tent. He told the author to avoid hurting others and made a comment that the leadership should have invited only those who were close to them instead of making other leaders feel less of themselves. After serving the church for many years, he resigned from the church and left for another church, because there were many issues that were disturbing him, spiritually.

In that new church where he had moved to and was considering of taking membership, the pastor did not hide his interest in money. For, he told the congregation from the pulpit that all the money should come to him and he will spend it on himself. He also mentioned people's names from the pulpit, saying sensitive issues; as a result, he left before he took membership. He also bought some building material for the church, which he thought it will be a wonderful surprise. Unfortunately, instead of the pastor confronting him, he said it from the pulpit that no one should buy anything without consulting him first. The pulpit

was used to damage people who wanted to do good things for the church. After many things he said were disturbing and after attending few services, he decided not to take membership and looked for another church.

He explained that he was not hurt. However, he explained that some bad leaders give preferential treatment over those who have more material things over those who do not have. Also, that they focus on material blessings instead of knowing God. Therefore, many people do not know the basics of Christianity that is why they backslide easily, and he does not think that leaders act according to their preaching.

3.2.4 Reflection on the Case Study 2

Tiro was concerned that people were not treated with respect or dignity. In this story, the author has noticed that people want to feel valuable and that everyone wants to be treated with respect. The author agrees that people who are in authority need to be respected and treated well; hence they should not let other leaders feel less of themselves; especially when they are all in leadership. He said that it was disturbing to him to see leaders treating other leaders differently, because they were less fortunate than them. Therefore, they do not treat them as equals. This raised a concern because we are all children of God; heaven is a place for all believers. When leaders fail to live together in harmony, and fail to treat each other as people of God who are equal, how can one win people to Christ, because people will know that we are children of God only if we love one another, regardless of what one has, or what you have achieved. This made him question the integrity of the leadership, if they use others as doormats or doing things out of selfish ambitions, not as fellow co-workers who are working for the kingdom of

God, in order to win souls for Christ. When he realised that leadership is failing, he resigned from that church.

In this case study, Tiro said that he was really discouraged by bad leadership, also where he thought he will take membership. He was also embarrassed to hear the pastor mentioning people's names and saying sensitive things about other people from the pulpit. He started to question the integrity and character of the pastor, for if the leader gossiped about others, people who are listening lose trust because it shows that he will gossip about them as well. He also felt humiliated when the pastor warned him from the pulpit not to buy anything for the church without approaching him first. As a result he felt that no matter what he did, the pastor was a difficult to please. He thought he should have approached him privately. Also, he was disappointed to find that no one could advise the pastor. When people donated money, he would just in front of the people, put it in his pocket and tell them that it is his money and that he is going to spend it for himself. He is the final authority, there is no church board to discuss financial income, and he controls everything.

“In addition to retelling the old, old stories and reconstructing new stories, it is important to identify what stories are intended to do in preaching and in pastoral counselling. Today, reality is often thought of as being created or constructed primarily by the language we use and by the stories we hear. Each person and community has an orientation to reality that is deeply ingrained. This is true for people in congregation and for people who come to pastoral counselling. Consequently, the beliefs and convictions that inform people's behaviour, attitudes, feelings, and relationships are fairly well formed and must be addressed

at some level if any significant changes are to take place in their lives” (Wimberly, 1999: 15).

It is essential that leaders should think before they talk, they should watch their attitude, what they say and also show concern not to hurt the feelings of others. The issue is of leaders who are careless in dealing with people is that they are very sensitive when things hit back to them; yet they don't care about others.

This case study shows that if people are not respected or when the leadership makes them feel that they are superior or less important than them, they leave the church. Tiro, unlike others, was within the leadership and was working close with the senior leader in that particular church, yet because he was not successful like others, hence he was not treated as an equal. The author also thinks that the leadership should watch what it says from the pulpit and realise that people are not interested in the gossip and bickering that they hear from pulpit. Some leaders may try to impress their followers and may want to demonstrate that he or she has the authority. However, when one is careless with words and insulting people, they lose respect, trust on that particular leader, while they embarrass themselves. Therefore, this will affect church growth, as people will start to focus more on negativity, and the wrongs things that the leader is doing (like hurting , insulting people instead of uplifting them) and saying rather than good things. This shows that some people are not interested in hearing gossip even when is not directed at them. They want to hear the word of God.

3.2.5 Case Study 3

This is the story of Pule.

Pule has been born again for many years, when answering the questionnaire he said that he was not necessarily hurt but disappointed because of lack of excellence in general, and as a result he changed churches. He told me that there had been a situation where preachers were personal with some members of the congregation in their sermons and also that some of them preached sermons when they were not prepared. Also, there were other issues that made him shop around.

Pule was an active member of the church. During his early twenties, he organised revivals, and was hosting leaders in his home. But now, it has been almost three decades and he is still searching for the church where he can be fulfilled. Pule said that he has changed churches six times for various reasons and this were most based on the lack of spiritual fulfilment.

In this case study, he agreed that the church is not doing enough to keep its members, yet there are few churches that do a lot to keep their members, while others do very little. He answered that it is true that leaders are human beings and that they will, therefore, have flaws. There are those who are rightly unfair in dealing with congregants, who will have favourites and this should not be condoned. Pule stated that leaders do not act according to their preaching because they are human. He also believes that the emphasis should be on teaching members on how to seek God's kingdom and how to move successfully towards their God-given destiny. He said material things are not in themselves wrong but if there is much emphasis on them, and they are idolised, then that is wrong.

3.2.6 Reflection on the case study 3

The problems that the researcher has picked up regarding the above case studies is that people trusted in their leaders and they expected them to lead by an example, yet they failed them. When they treat them or others bad, some are hurt and some are disappointed. As a result, they move out. Others end up attending the church even when they are not happy because they feel that where else can they go; especially if they have changed church before. They are afraid that they will experience the same problem again and again.

In this study, it shows that Pule is not against leaders preaching about material things, he sees the problem that if money is idolised, this can make people pompous and he feels that life is unbalanced when the emphasis is on one thing. He is disappointed when leaders do not prepare sermons and demonstrate a lack excellence in what they do. As a result, this shows that leaders should seek guidance of the Holy Spirit, and that some of them need to study and educate themselves in leadership and in administration in order to run the church well. Also, there is a need for the leaders to study the word of God for themselves, first, before they can teach others, not just say things that they feel they want to say. He also showed concern when leaders attacked other people. Therefore, that they also need to work on their attitude and character, and not be arrogant.

The author thinks that it is not right, and that it is un-pastoral, immature and irresponsible when the pastor uses the pulpit to attack other people, or get personal with them. The pulpit is a place where people want to hear the word of God in order to be fulfilled, spiritually. Even when they are human and doing mistakes, like any other human being, they should be sensitive to the members of the church

and treat them as they would want others to treat them because we are all human and we have feelings. Also, the leaders who care will be sensitive to the power of the Holy Spirit and will be careful of what they say or do and how they treat other people.

Preaching should be good communication

“The preaching discussed in this book takes place mainly in the context of congregational gathering where liturgy is also celebrated. From a practical-theological point of view a congregation is a communication community. It consists of people who gather at least once a week to worship God and listen to a sermon. They are sisters and brothers in the Lord. By accepting salvation in Christ they have become part of his body. They share fellowship in faith and in everyday life. They look after each other as co-religionists. Usually they know each other. Through this commitment to each other and to the Lord they are in relationship always in communication with one other, a constant dialogue on their faith and what it means for their lives and the everyday problems and issues in the community. In this dialogue the sermon plays a major role. It links up with the on going dialogue at the various gathering and activities of the congregation and stimulates it. The sermon helps to trigger discussion and steer it by casting the light of the biblical message on the topic and thus sharing in the communication of the congregation as inspiring. This makes the congregation a celebrating (i.e. celebrating salvation in Christ in the liturgy) and a learning community. Because a congregation is a communicative community in which people are constantly learning from God and one another about their faith and their living, it follows that sermons have to be good communication to fulfil their function in congregational dialogue. The Bible and the exposition and application of its message to the lives

of people in the congregation are vital aspects of the Christian church” (Pieterse, 2001: 21).

The author agrees with Pieterse that preaching should be in a good communication. The author also believes that negative a sermon can trigger a negative discussion because people discuss what they heard after church service, others leave disappointed like Pule, whose expectations were dashed. Therefore, it is essential for leaders to preach a good sermon without spicing it with any gossip because it can motivate people to focus on the good more rather than the negativity that they could have heard.

Disappointment refers to, “A feeling of unhappiness because something is not as good as you expected, or has not happened in the way you hoped” (Longman Dictionary of Contemporary English, 2003: 442).

The word disappointment is also a strong word to hear. When people accept Jesus as the Lord and Saviour, and leaving their churches, they have expectations. They expect leaders to behave in a mature, loving, and a godly way; especially when they say they are born again. Unfortunately, when they come close, they see cracks all over, they hear things that they did not expect to hear from the born again Christian and they see some leadership behaving in a strange way. As a result, people get disappointed and their spirit is damaged when the leader preaches the wrong message, gossips and attacks others.

3.2.7 Case Study 4

This is the story of Mpho.

Mpho is now a very successful woman, yet she was not born with the silver spoon in her mouth. She has been a born again Christian for many years since she was a very young, attending youth services and was happy to serve the Lord. She is now married and has three children. This is how she responded to the interview. Mpho said that unequal treatment that is given to members and lack of respect to members by leadership has hurt her and made her to change churches. She also said that she has been treated badly by the leadership before she became financially independent. Different treatment was given to her husband than to her because he was more financially stable than she was. She believes that leaders do not act to their preaching, she also changed churches twice because he was hurt.

Again, she agrees that leaders give more respect to the people who they can benefit from and this included the money they contribute to the church, and they focus on like people who are rich or more educated. She also thinks that leaders do not act according to their preaching. Also, she is concerned that less and less focus is given on the spiritual well-being of member and more focus is given on the more affluent members of the church because the leaders can benefit from the money that they contribute to the church; thus breaking the church down.

3.2.8 Reflection of the Case Study 4

The researcher has learnt that leaders should treat people with respect even when they do not have money because they do not know what that person can become. Just like Mpho, who received a different treatment when she became financially

independent than before she had money like her husband. The author has noticed from this case that leaders treat you better if you can give money to the church and the problem is that when they neglect people because they are still students or poor they can lose respect and trust when they try to be nice because the person that they rejected is now married to the rich man in the church or when the person is now educated and financially independent. The researcher has learnt that leaders do not treat all people with the same with respect. Hence; they forget that, that little boy or girl who has nothing today can be a very successful person in the future. People should be treated with love regardless of where their background, what they give, be it small or large amounts money. It is not what one gives but the motive of the one who gives, because this can cause other people to bribe the leader to get his or her attention, instead of giving for the good reason. As a result, all people, young boys and girl, rich or poor, should be treated with love and dignity. This shows that no one knows what a person can become.

This study shows that members need to be respected regardless of who they are, their background or what they have. Also people who are successful like Mpho, show concern when others members are not cared for. And she also want leaders to focus more on the spiritual being of members than to give more focus on affluent members because the church can benefit from their money.

“Baxter’s ministry embodied three fundamental purposes:

1. To know the spiritual health of his people
2. To reveal to persons the source of their true happiness, their chief good; and
3. To acquaint with the proper means for attention to the care of the physically sick and dying.

Baxter advocated on being physically sick and dying. His intention was to offer the support of godly ministry in times of trouble and to prepare persons to face the ultimate transition into immortality” (Gerkin, 1997: 46).

The author has learnt from this case study that people want to hear the word of God more than anything else regardless of who they are or what they have. They want to be fed spiritually with good news. It seems that even some people who are successful are no longer impressed when they are treated better than others; because some have been poor before, now all of a sudden when their life improves, they graduate, work better jobs or their business flourish, the leadership becomes friendly with them in order to benefit from them. It also seems that most of the people think that leaders do not act according to their preaching. As a result, the author believes that the leaders should guide their steps, watch what they are saying or doing and also act according to the word of God and repent from their wrongs and sins.

3.2.9 Case Study 5

This is the story of Puseletso

Puseletso is a born again Christian. She attended church regularly; her husband also was committed member, serving in the church and serving in the church as home cell leader, sharing the word of God. Puseletso told me that she left the church to support her husband, who has different vision regarding soul winning or evangelising, she said she only changed a church once and she was never hurt. She also says that their church is doing enough to keep its members and they treat them according to proximity. She said the leaders act according to their preaching and the question where the author asked if the church is losing its value by focusing

more on material things and social class than on faith? Her answer was she thinks that the church is not losing its value.

3.2.10 Reflection on the Case Study 5

The author has noticed that some people when they are hurt they decide to shut their emotions. The problem is when people decide to hide the truth although they were hurt, can be a problem. People should speak the truth, and in this case study, the researcher has learnt that when people want to start their own church, they cover up the mistakes in the leadership. Their story changes, they just pretend as if everything is perfect and that can create a circle of hurting people because leaders should learn from their mistakes and the mistake of others, not to repeat them. Also, learn about the good things that other leaders are doing and break the circle of hurting people intentionally.

“But the truth of the matter is, too frequently, the stories of clergy families become submerged or go untold because, apart from fear of complaining, life seems too busy for self-disclosure. Too frequently, the stories also become submerged or go untold because of feelings that there is either no one to hear them or no safe place in which to share openly. Moreover, there is a sense in which many clergy families struggle alone or in near silence with stories of struggle alone or in near silence with stories of struggle because of perceived need to project an image of strength, or to live out a “perfect” story. These families are reticent to disclose the truth about unique life and challenges of ministry even with other clergy families because of a conscious or unconscious fear that admitting to struggles and expressing need will block the success trajectory. But, the story remains! They do not disappear!” (Wimberly and Wimberly, 2007: 19).

“Even though the pastor and family members may look forward eagerly to relocation, by its very nature, moving means leaving a place where a sense of home has been established and connectedness with others in church and community have been forged. Likewise, even when that home and connectedness were not all family desired, there is always something or someone that makes leaving either difficult or bittersweet for somebody in the family. Indeed, clergy family members tell of a number of reasons that raise anxiety and even anger in them when they are faced with the responsibility or reality of moving to another location:

- I don't have any control over the situation. I feel looked over and left out.
- I feel like a “trailing” spouse and that's not all. I'm losing my job and the loss of salary and benefits that I fear will not be replaced” (Wimberly and Wimberly, 2007: 71).

When the author reflects on this story she learned that when one partner is hurt, it can also be hurting to the spouse; especially when they change churches just to support their spouses, and if they were not ready to go.

Hurting people will hurt others people including those who are innocent. The author thinks that people should get healed before they start their own ministries, or before they get leadership positions in other churches. One will start to question the integrity of a person who once said she was hurt and when they want to start the ministry, they say that they just follow their calling which was different from where they come from. The author thinks that the spouse did not deal with her emotions honestly. She acts as if she is happy, and move forward as they relocate even when she was not. Because if one does not tell the truth or not say that he or

she is hurting, that can create a bad impression when signs of hurt start to show, and when the situation reaches boiling point.

3.2.11 Case Study 6

The case study of David.

David was a very active member in the church. He was one of the assistant leaders in the church. He said that the relationship changed when the preacher was telling the ladies that they will be married by people from x village, where he attended a higher primary. He is now married and has changed church together with his wife. He has changed churches three times yet; he said he was not hurt. He said the church is doing enough to keep its members, and also he said that leaders treat people unfairly. That they recognise God's call or talent on some and ignore others and he thinks that leaders act according to their preaching. He believes that the church is supposed to preach on material things like money and prosperity and empower the church to create wealth and improve their social class and not be mediocre.

3.2.12 Reflection on the Case Study 6

David story shows that some people when they have been hurt by bad leadership, they build a wall and are not willing to open up and tell the honest truth. The researcher has known David for nearly three decades, he loved going to church. The issue that the researcher has picked up is that some people when planned to start their own churches, they did not want to share their true story as he said that he was not hurt. The researcher has noticed that he was very bitter, angry, hurt and he was not prepared to share his story, he just answered for the sake of doing it and

because I know him. He once told the researcher that he had been hurt by bad leadership and that they were not treated the same. He and his wife are now worshipping in a particular church and they are now given a better leadership position, yet the author has noticed a strong feeling of resentment. Also, where they worship, they are given a chance to minister once in a while, though they plan to start own ministry together with his wife.

The researcher noticed that, it can create a circle of hurting people when people change what they said and say everything is going well just to protect their titles. Though they once said they were hurt by unfair treatment of leadership and their attitude. To change every situation and for leadership to improve their wrongs, one should speak the truth, the truth is not fighting people, it is to help others not to do the same mistake, and letting them know when they are hurting, and that can help them to improve their wrongs. Their statement is contradicting because they said the church is doing enough to keep its members, yet he has changed churches three times, this shows that they are still bitter, and they don't to tell the whole truth. Again, the reason he gave for leaving the church is confusing, because the author has watched him taking a long time, thinking about what to say. Because when one tell the truth, one can't take a long time to think about it. The author thinks that he shouldn't pretend to be perfect, and that he needs to deal with his emotion and anger in order to be productive.

The Necessity of Engaging a Story-Sharing Process

“Clergy families often experience these challenges as oppressive and even as terrorizing. This is especially the case given congregations’ oft-times expectations of clergy families to be present and perfect in order that parishioners have anchors in the throes of life’s uncertainties, and other church or denominational givens. In

a sense the challenges may be viewed as non-negotiable or as unchanging part of clergy existence. Rather, it is important to discover how clergy family members have found and may yet meet the challenges in helpful, hope-filled, and wholeness affirming ways. As a clergy couple, we have discovered that the key to finding out how clergy families become resilient in the face of these gigantic challenges is found in the stories these families tell or retell. Many hidden resources surface only when we tell and retell the stories of our lives. As clergy family stories unfold, plotlines pushing and pulling the family into significance and meaning can be discerned. These plotlines can be drawn on and built upon in order to nurture the family as it seeks to carry out its many family tasks and as ordained or official clergy person(s) carry out his or her task of ministry” (Wimberly and Wimberly, 2007: 30-31).

In this research, Puseletso and David are married couple and they are the only ones who replied that leaders act according to their preaching. However, the tone of his response indicated that he is still hurting. The researcher has noticed that some people when they want to start their own churches, they do not tell the whole truth that they have been hurt in order to protect their reputation. They just say “I followed my calling which was different from where I was”. Also, they can give different reasons which will sound better, in order to maintain the respect even though they are hurting. The author thinks that people cannot overcome what they do not approach. Also that, people need to speak out and confront this situation, or else new churches will start in every street and people will continue hurting people because they are hurting within. For, putting a mask will not help. When the masks are removed, the real person will show up, some will look ugly and will result in people being scared and leaving the church again. People should deal with hurts before they can move on. Also, they should approach leaders who hurt

them to work on reconciliation, and if this fails, at least they would have tried. Most of the time people who pretend that everything is alright, they display anger and violence in their message, as a way to pouring out what hurts them within.

3.2.13 Case Study 7

This is the story of Mapule.

Mapule joined the same church where her sister was a member. She said that she has changed a church once, yet she was not hurt. She agreed that the church is not doing enough to keep its members and that people with a better financial standing are given more consideration or more attention. Also, she does not think that leaders act according to their preaching and that the church today is more focused on money than the people's spiritual well-being.

3.2.14 Reflection on the Case Study 7

“Clergy family want to make family life count. But, much like other families in our society today, family members often move in disparate directions, with limited collective time” (Wimberly and Wimberly, 2007: 25).

Mapule did not say much in this research and did not write a lot of her views in this research. It seems as though some people want to be loyal to their family, if one is hurt others will follow them to show loyalty. Whether they join another church or when they start their own church, just like this family. Mapule is a sister to Puseletso who also did not say a lot, both of them just filled in questionnaire and did not write a lot of their views. When conducting this research, the researcher has noticed that some people, even when they are hurt, they choose not to talk

about it, some will say it once and then move on. In this case, the researcher thinks that it is possible that Mapule left the church to join her sister Puseletso together with her husband when they left for another church. Also some families support each other. You touch one, you've touched them all. The author has noticed that when people leave the church, most of the time, they do not leave alone. They take some of their friends and family together with them. Puseletso also left the church to support her husband, her sister also followed them. Also, what the researcher has noticed is that if a person who was gifted leaves the church, especially if people loved him or her; there is a possibility that the church will lose a lot of members because people will follow that person and support his ministry. Also, some family members will leave the church just to support one another. As a result, the church can also loose members and the income will drop when people leave the church.

3.3 Summary

This chapter three, has tabulated all case studies that were investigated and has given the analysis and hermeneutical reflection that shows the lesson drawn from the research. This enriches the research as it creates new knowledge, thus showing that the work is rooted in real life situations as shown above. It is always necessary for a concretization of knowledge as it chatters routes in finding solutions to life complexities. It further leads us into following chapter, the author will outline the different types of bad leadership; including their characteristics.

CHAPTER 4

BAD LEADERSHIP

4.1 Introduction

In most of the Pentecostal churches, a lot of the leaders believe that they operate under the power of the Holy Spirit and claim to hear from God. Hence, most of them are the founders of their own ministries. Therefore, when the leadership within their ministries is bad, it is not easy to challenge them because, some of them will say “This is my church, if you don’t like what I do, you can leave, leave.” Some can even command people to leave the church by attacking them as they preach, as a way of expelling them. The main problem is that they are not accountable to any structures of the church, because they are the founders of their own ministries. It is their church, they call the shots; hence they damage people because they are not accountable to any structures or disciplines. They are in control of everything. The researcher will approach this issue from the side of the oppressed because they are the one who suffer most.

4.2 Definition of Bad

Bad is the opposite good. Bad is when someone does the wrong things. Bad is defined as “unpleasant or likely to cause problems” (Longman Dictionary of Contemporary English, 2003: 95).

The book of Jeremiah says, “Woe to the shepherds who are destroying and scattering the sheep of my pasture!” declares the LORD. Therefore, this is what the LORD, the God of Israel says to the shepherds who tend my people: ‘because you have scattered my flock and driven them away and have not bestowed care of

them, I will bestow punishment on you for the evil you have done,’ declares the LORD. ‘I myself will gather the remnant of my flock out of all the countries where I have driven them and will bring them back to their pasture, where they will be fruitful and increase in number. I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will they any missing,’ declares the LORD” (Jeremiah 23:1-4).

In the above quotation, God clearly states that He rejects bad leadership that leads the sheep astray.

Bad leadership is carried out when leaders do not treat people right, oppress and hurt them with their messages and scatter them as they instil fear. Verbal abuse can be dangerous and more painful than corporal punishment because in the latter, a physical scar can heal quickly while an emotional scar can last longer or oppress a person emotionally for the rest of their lives if they do not deal with it.

The above connects with an African idiom that, “Lefoko gale boe go bowa monwana,” which means that words never come back but the finger can be pulled back or when you hurt someone in other words they will never forget what you said, yet when you point a finger at that person, your finger turns back at you. Bad leadership uses strong words that destroy people and they are creative in a destructive way. Words are powerful and no one should take them for granted, as they can build you or destroy you if they are negative especially if one can entertain them in their thoughts.

Some leaders are losing respect because of the bad actions they do or say that is why they always have new people joining the church and some leaving. It is sad to see some going to church, committed; yet not happy and complaining behind the

leader's back. By stating this, the author is aware that there are people who are ungovernable and who do not have respect to the authority, yet the focal point of this study is on bad leadership which has been a burning issue within some of the Pentecostal churches.

“If a leader repeatedly shows poor judgement, even in little things, people start to think that having him as the leader is the mistake” (Maxwell, 1998: 187). Hence, they leave the church.

The problem with bad leadership is that they know how to pretend or put a mask if they know they can benefit something from a person, or if they can use the person for their own benefits or for their own selfish ambition. However, when they have what they need, they will show their true colours. Or when trouble comes, you are on your own, some say, “Out of sight, out of mind.” In the research, some were rich and were celebrated regardless of their wrongs and when they became poor, they were left alone, and it was said that they are now poor because they have sinned. Yet, when the leadership benefited from their money and gifts, they didn't care what they did in their private lives.

Most of the time if the leadership is not learning to improve its skills of leadership, or is not working in its character and attitude, it can be even more dangerous because this leadership can also be easily intimidated by those who are more knowledgeable than they are. As a result, they can attack them violently. If you are a threat to a bad leadership, they attack you more, with the one aim of destroying your soul. Those who are knowledgeable cannot be helpful if they do not practice what they have learned. Some leaders study the bible to preach and not to minister it in their lives, while some congregants think they do not act according to their preaching. In our churches, some leaders can preach the

powerful message, but application to faith is very little or not practised at all. After the service or behind their backs you will always hear “BUT”. Even some people who are very close to them, who know them are not happy, they always say “BUT....” this is a sign of hurt.

4.3 Leadership Qualities Lacking

Lack of quality in leadership presents poor pastoral care. This aspect needs to be explored.

Lee describes leadership as, “the quality, quantity, and timeliness of the leadership exercised by pastors and elected leaders of congregations” (Lee 1989: 11).

“Some speak of the crisis of leadership, pointing to perceived inadequacies of government, of business, of social and volunteer organizations, including the church. The crisis of the leadership, pointing today is the mediocrity or irresponsibility of so many of the men and women in power,” writes James Burns (cited in Lee, 1989: 12). The above affects the leadership of the church in such a way that people are damaged.

When leadership is careless with their words, church money and treating some people bad, the author believes that it indicates irresponsibility, to an extent that this signals that there is crisis in the church. Bad leadership abuse their authority, they are doing their will and not the will of God. A responsible leader is the one who is careful, responsible in dealing with people, and in managing the affairs of the church well. It is irresponsible for leaders to use the pulpit and their authority to attack people. The church and leaders are supposed to cure the souls of broken-hearted people. The author also agrees with Lee that there is crisis in the leadership, when people move from one church to the other and that this is one proof that there is crisis in the church.

The author has also realised that in many churches that she had visited, a bad leader would point fingers at other churches and other institutions, without working in their own lives first and not delivering constructive message that can create unity. Some concentrate on tithes and giving instead of studying the word and preparing a sermon in order to uplift congregants or encouraging them to better their lives.

Callahan states flatly that, “the time for leaders has come and the time for enablers has past” (Callahan, 1990).

“There has been an emphasis for the need of leadership in today’s institutions. This emphasis is also evident in the church. Bennis described management as doing things in the right way and that leadership is doing the right thing. Also in the church, doing things in the right way is important; but even greater importance is doing the right thing-the essential function of leadership” (Lee, 1989: 14).

There are many problems within the church that make people shop around for a spiritual home because some leadership, when they are intimidated by someone who is talented, they will react by oppressing that person, hurl insults at them and not give her or him a chance to use their skills or talent. This also makes some to shop around or start their own church. A damaged leader always damages others because of his/her previous experience.

“The church has often used insights from the secular world to further its cause-philosophy to interpret its message, speech to proclaim it, psychology to enhance its pastoral care and organizational development to strengthen its administration.

The leadership skills and knowledge required in other disciplines are essential the same as those required in the church. Learning may be borrowed, techniques may be transferred. Moreover, the secular world is also God's realm and where God rules" (Lee, 1989: 14).

The author supposes that if the leadership works on the quality of their lives, attitudes and character to be better leaders, or try to improve and acquire leadership skills in order to run and care for the affairs of the church effectively, or properly, they will continue to hurt people. Without wisdom and character, they cannot respect people around them. Therefore, no one can honour God and destroy people because the church, through its leadership, continues to focus not on the purpose of the church, and God's plan is lost, hence, he or she will attack others in order to feel powerful. The author thinks that a leader is powerful if he/she works on his/her flaws and leadership skills to develop and empower him/herself and his/her followers. The issue is that bad leadership members want people to worship them and they don't try to correct their weaknesses, as they always perceived themselves as being always right with all wrongs.

Attack can be avoided if people who are gifted can be celebrated. "God's gifts to the church are many and different. They are given for the common good, for the sake of the life, well being, and mission of the church. Some of the gifts are spiritual-gifts, for example, or knowledge of the Son of God. Others are what we would call talents or abilities-preaching and teaching, for example. In addition to the more obvious tasks of ministry are gifts that fall under the category of administration. God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators" (Lee, 1989: 20-21).

A leader with leadership qualities will celebrate others and will not be intimidated by people who are talented. The leader will allow them to work in areas where they have a strong potential or where they can use their talents. For example, there are people who are talented in preaching, singing, and administration and teaching. The problem is that some of them are not given the opportunity to use their gifts. Very few people are chosen and some are not involved; particularly when they are a threat to leadership. As a result, some stop to fellowship as they want to be active members in the church and not just a number.

“God has appointed leaders for the church to operate in different ways and to evoke and direct the gifts of others for the well-being of the church and its own mission. The Corinthians were not lacking in any spiritual gift, but they did lack the order and unity that would coordinate and direct the use of the many gifts God had given. In other words, they lacked leadership skills” (Lee, 1989: 21).

Hence; there was quarrelling, fighting and disunity which hurt members. The author agrees that the above has become a main problem for the Pentecostal church, and it needs to be dealt with because, to some, it is becoming a norm.

4.4 Different Types of Leadership

The author acknowledges that there are different types of leadership. Some are good and some are bad, some are productive and some are not. Here the author deals with bad leadership, which she thinks that it is the situation that needs to be dealt with in order to protect the wounded Christians.

According to Burns there are two types of leadership, namely, transactional and transformational. “These will help us in rebuilding congregations. The relation of most leaders and followers is one that is transactional, in which leaders approach followers with an eye to exchange one thing for another, for examples, jobs for votes or subsidies for campaign contributions. Such transactions comprise the bulk of the relationship among leaders and followers. Transformational leadership is more complex is and potent. The transforming leader recognizes and exploits an existing need or demand of potential follower. Furthermore, the transforming leader looks for potential motives in followers and seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that convert leaders into moral agents” (Lee, 1989: 31).

“According to Burns, transactional leaders give their followers something they want in exchange for something that they, the leaders, want- a barter of sorts. In an organization, for example, transactional leaders are those who manage the affairs, keep the wheels turning and the machinery in good pair, resulting in an organizational life that is efficient and comparatively peaceful” (Lee, 1989: 31).

When members are handled in a better way, healing take place. A leader who teaches only in order to get something in return is manipulating others. Some start the church just to enrich themselves. They demand money from people, yet they do not love or care for them. People want to be appreciated. Leaders also must be appreciated; therefore they must serve and give to others as part of service to the Lord.

“The second type of leader, the transforming leader if, is more of a motivator than a keeper of the status quo, more of a change agent than a caretaker. Burns states that transforming leaders are able to raise others to higher levels of motivation and morality. He also notes that some definitions of leadership are seen as making followers who will do what leaders want them to do. In contrast, he states, I define leadership as leaders inducing followers to act for certain goals that represent the values and the motivations ... the aspirations and expectations of both leaders and followers. And the genius of leadership lies in the manner in which leaders see and act on their own and their followers’ values and motivations” (Lee, 1989: 32).

When leadership fails to take care of their followers whether spiritual or material needs some feel demotivated. For example, some worked in the church as assistant pastors who were not paid well; therefore they left the church to start their own ministries. They carry the baggage of the hurt that was inflicted on them by senior ministers. Only the senior pastor, who is the founder of the church, gets all the benefits and this affects the way they care for others. People are fulfilled when they know that leadership cares about them and they are not just concerned about the number of members of their church. Bad leadership is concerned about church growth and money instead of spiritual growth. Some come to church, they never change or repent from their past mistakes or sins yet; they are appointed in leadership positions, and then transfer their problems into the leadership that finally hurt people. Bad leadership preach about morality, faithfulness and encourage people to live holy life while they do the opposite. They also encourage people to give while the poor are forgotten by the church, they just add the number.

“The transforming style of leadership has a significant priority in the church, for both the Old Testament prophets and Jesus were often in that role. The prophets

called for repentance and new life appealing to their hearer's identity as people of God, who were called to be a blessing to the nations of the world. When Jesus declared, 'You have heard it said... but I say unto you,' He clearly called for renewal and change, a higher level of morality and faithfulness" (Lee, 1989).

This is what is lacking among the Pentecostal churches and its leadership. A good example is that of the prophet Jeremiah who said to Hananiah, "Listen Hananiah! The Lord has not sent you, yet you have persuaded this nation to trust in lies" (Jeremiah 28:15).

These issues makes the author to question if some leadership of the Pentecostal church are really called by God or they just lie to enrich themselves because bad leadership is like a thorn in the flesh instead of being a blessing to the people. Many people have been hurt by bad leadership, they totally do the opposite from the good that they claim to be. The circle finally rotate, they also damage others.

4.5 Not Practising Servanthood

The problem that is causing bad leadership to fall from grace is because they want to be served, instead of being the servants of God. This does not mean that leadership should be treated like a door mat. They need to be respected and served because they are in authority. However, one should respect the office they are operating from. Yet in return, they must serve the people in order to be great, for example, Jesus came to serve the people, he did not abuse his power and authority and never forced people to serve him. The book of Matthew states clearly that we must serve God alone, "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You

cannot serve God and money” (Matthew 6:24). The problem with bad leadership is that they are after money more than the things of God.

Continuing with this, Greenleaf says that “to be effective, the leader must be a servant. He or she cannot be the aloof boss, but a *primus inter pares* (first among equals) who builds a team and who is able and willing to listen, heal, conceptualize, dream, unify, and implement.” He says that his thesis is “caring for persons, the more able and the less able serving each other ... the rock upon which a good society is built” (Lee, 1989: 32-33).

Greenleaf further states that the servant- leader is the most fitting style within the church. Jesus took the form of the servant, stating, “Whoever would be great among you must be your servant, and whoever would be first among you must be your slave, even as the Son of man came not to be served but to serve, and to give his life as a ransom for many” (Matthew 20:27-28), (Lee, 1989).

The author agrees with Greenleaf that leaders should serve in order to be great. Unfortunately, bad leadership just want people to give offering and tithing, and to be served. In return, they do not want to serve people. It is interesting to note that, when caring for people beautifully, they in turn will care for you.

Greenleaf addresses the church as follows, “We need a religion, and a church to husband its service, to heal the pervasive alienation and become a major building force in a new society that is more just and more loving, and that provides greater creative opportunities for its people” (Lee, 1989). This process opens up new possibilities of caring for broken souls.

“While the overall purpose of leadership is to move people and organizations toward the fulfilment of their goals, the actual functions of leaders are many-to clarify vision, to affirm values, to symbolize standards and expectations; to maintain, serve, and renew the organization. The responsibilities are sometimes carried out in transactional ways and sometimes in transforming ways, but the latter seems especially appropriate in the church, and it is particularly adaptable to Robert Greenleaf’s concept of the servant-leader” (Lee, 1989).

“Christian leaders are to be servants. None would deny that the Lord Jesus Christ was the ideal and perfect leader, but His spirit and attitude were very different from what is generally associated with leadership. He took upon Him ‘the very nature of a servant’ and we are commanded to do the same (Philippians 2:5-7). He washed the disciples’ feet and told these leaders in training that in carrying out this act He was giving them an example of leadership” (John 13:15), (Prime, 2005).

“James and John aspired to leadership, although from wrong motives. The Lord Jesus did not condemn their desire; rather He showed them the channels through which such a desire had to flow. In other words, our Lord took a pastoral approach that did not damage people. He called the disciples together and said, ‘You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them’” (Matthew 20:25), (Prime, 2005).

“In other kinds of leadership, individuals may attempt to build up spheres of personal power, but not so godly Christians. Incredible self-restraint is necessary in Christian leadership, especially if we have been accustomed to exercising responsibility in secular areas. Just as our Saviour’s leadership involved the cross,

so Christian leaders will know and accept the call to self denial and sacrifice” (Prime, 2005).

In other words, leaders are called to serve others just as our Lord Jesus Christ did. Bad leadership is more concerned about power, money and to see the number of the members of the church grow more than the well-being of the people. Thus, this discourages people when they start to realise that it is not about developing people, instead it is all about power, to be rich and the large huge number of people attending the church.

“An additional unique characteristic of Christian leadership is that Christian leaders are intended always to be teachers, ministers and givers. It would be an interesting study to enquire into the subsequent activities of those who worked both under and with the Apostle Paul. Clearly he gave a lot of time instructing them, as his letters to Timothy and Titus show, his direction to Timothy regarding a leadership succession is enlightening, ‘And the things you have heard me say in the presence of many witnesses entrust to reliable person who will also be qualified to teach others’” (2 Timothy 2:2), (Prime, 2005).

This is one clear example of how to continue this pattern of leading others through caring. One should have leadership qualities in order to lead, he or she first must be faithful to God, and then he or she will be faithful to others.

Bad leadership does not teach people the true word of God; they select messages in order to benefit from. The author has visited some churches for a long time, where teachings were all about tithes and offerings and nothing about caring. People were taught to take care of their pastor’s needs, to tithe in order to be blessed.

The author has watched the pastor standing in pulpit calling money saying “madi bazalwane, chelete” which means money friends before the author thought bazalwane means brethren. They will play instruments, sing a nice song, “siyathandaza, siyanikela” which means we give, we pray”. Elderly people gave their last cent as the song played, they will go back and give, dancing, singing. Now that some are old, they are forgotten and they invested nothing for themselves. For example, for some, the church only gave them a year calendar as a way of appreciating their loyalty. If you are doing well, giving money to the pastor, you are a true Christian, as I mentioned before they do not care about your lifestyle good or bad, they need money. To some members when they become bankrupt, it was said that, they have sinned, that’s why they lost their fortune, or you have turned away from God. Yet, the truth is that some turn away from the church because of bad leadership, if they are not given the treatment they had when they gave more money because it was affecting them when they were ignored and negative comments were made about them from the pulpit.

4.6 Bad leadership can spoil a good Plan

“In many ways, a successful urban planner is first and foremost a leader, yet far too many professionals lack the ability to lead, and ignore the importance of cultivating good leadership skills” (Vazquez, 2006).

“When it comes to learning management and leadership skills, professional planners say “I colleagues could sure use some help.” This is a problem because bad leadership is expensive. Under the watch of poor leaders and managers, staff morale declines and workers feel less committed to the organization and its

mission. That tends to lead to work of lesser quality and things done more slowly” (Vazquez, 2006).

The author has noticed that when the morale is low, people cannot perform well, some do not commit to serve in the church.

“Poor morale saps energy and contributes to an uncomfortable climate that turns petty disputes into interpersonal wars then evil has an opportunity to take over. And workers who lose their focus and commitment to quality are prone to making more mistakes. Even worse, poor leadership can stop planners from producing new ideas and solutions to problems. For example, if you’ve got a boss who constantly bullies, criticizes, or doesn’t give you your due credit, why would you want to do anything extra to make him or her look good?” This concept is emphasised by Vazquez (Vazquez, 2006).

Unhealthy conflict creates an opportunity for evil to take over. People fight more and do evil things to others when there is no peace. The problem is that when leadership is bad, people complain more after the church service because they are not motivated, they are disappointed, hurt, not fulfilled and they are not happy. The focus is on bad things that the leaders do and say when they are discouraged because their expectations were not met, therefore bad leadership discourages people.

“As with planning, the problems trace back to bad assumptions and a lack of knowledge about leadership and management. A lot of people think that you need to pay people more in order to motivate them. Wrong. There are plenty of low and no cost strategies you can use to motivate staff. Executives who want to

improve performance will bring in “tough managers” or promote the most productive staff member as a “pacesetter”. Yet, according to a study of more than 3800 executives, coercive leaders and pacesetters actually reduce the conditions that lead to better performance. Leaders and managers who know when and how to coach, build consensus, or engage in partnerships are much more likely to enhance the climate for performance. (For those of you who are not executives, this does not mean that you are not off the hook: If you manage a staff, a team or a project, you’re in a leadership position)”, (Vazquez, 2006).

The responsibilities are high and at risk if one does not respect people. Bad leadership will give some people position in the church thinking that they will stay, yet some leave when they are discouraged by being controlled by misuse of power instead of team work. Bad leadership will treat people like children and not as co-workers. They want people to listen to them and obey, while they do not listen to anyone. Even little children want their voice to be heard because they are human.

The symptoms of bad leadership can be seen in the following steps.

“Descriptions of each type of bad leadership

- **Incompetent** - The leader and at least some followers lack the will or skill (or both) to sustain effective action.
- **Rigid** - The leader and at least some of his followers are stiff and unyielding.
- **Intemperate** - The leader lacks self-control and is aided and abetted by followers who are unwilling or unable effectively to intervene.
- **Callous** - The leader and at least some followers are uncaring or unkind.

- **Corrupt** - The leader and at least some followers lie, cheat, or steal.
- **Insular** - The leader and at last some followers minimize or disregard the health and welfare of the other, that is those outside the group or organisation for which they are directly responsible.
- **Evil** - The leader and at least some followers commit atrocities. They use pain as an instrument of power. The harm done to men, women, and children is severe rather than slight. The harm can be physical, psychological, or both” (Vazquez, 2006).

The issue is that as they grow, they then displace the above hurt on other people, this leads to demotivating others.

4.7 Lack of Motivation

Most of the people perform better when they are motivated, while some people go to church dragging their feet. Some can hardly invite their neighbours to church because of their negative experiences or their personal issues with the bad leadership. Why are so many churches shrinking and not growing? Why do congregants avoid recruiting new members like neighbours and friends? Do they try to avoid embarrassment or are they trying to save them from the trauma that they experience?

It is really complicated. For, lack of motivation can also be one of the causes that lead people to misuse power. Most of the congregants are not motivated. If

leaders were willing to learn about the different types of leadership and apply the relevant one in their lives that could help them. Unfortunately, their way is the right way even when they are wrong. How can one be right with all the wrongs? Therefore, when people are harassed by bad leadership, they do not perform well. Lack of motivation causes people to stop to fellowship and some are confused and start moving from one church to the other, to search for the truth.

“People want more than profit for their efforts, more than salary increases and benefits without worth. People seek meaning in life yet they do not care for life. The source of meaning is a shared commitment to excellence in products and service. The issue here is the subject of this chapter motivation, the wellspring of action. Motivation is no simple subject. Our motives are rooted in our needs, some of them conscious and some unconscious. To make things more complex, some of our needs are physical while others are emotional. The need for air, water, food, sex, sleep, and shelter are all physical. While emotional needs include self-esteem, affection, affiliation, aspirations, and expectations. Everything we do, good or bad, effective or ineffective, painful or pleasurable, is to satisfy the powerful forces within us called needs. In church we face an especially complex challenge when it comes to motivating people. Despite the complexity of the entire subject, a key to leadership is the way in which leaders respond to the followers’ needs. Genuine leadership is inseparable from followers’ needs” (Lee, 1989).

The Pentecostal church and its leadership need to evaluate this above statement.

“The complexity of motivation sometimes leads to approaches that leave much to be desired. One of these is motivation through guilt. While guilt is a powerful motive and is used with some regularity in the church, the longer term

consequences indicate that it is best to avoid the use of guilt as a motive. One of the side effects of guilt is avoidance people tend to shy away from those who make them feel guilty. Another side effect is passiveness. This often follows the usually temporary flood of activity that may be produced by guilt, and leaves the inner person unchanged except for negative feelings” (Lee, 1989: 146).

“Another approach not recommended is to motivate people or congregants through fear. While the “fear of the Lord” may well be the beginning of wisdom, the fear we are concerned with here is not that which holds God in reverence or awe, but which threatens punishment of those who question. As a motive, fear prompts action that reduces the fear, not action that pursues a goal. Fear may even immobilize those it seeks to move. Of course some fear is necessary and may have a purpose, for instance, children need to know what will happen to them if they run into a busy street. Fear should not be ruled out as an appropriate motive to tap under any and all circumstances, but it belongs near the bottom of the list. It is generally an approach not recommended” (Lee, 1989: 146).

Some leaders instil fear on their members that they will not be blessed if they give little, and tell them that if they leave their church something wrong can happen to them. So some members stay for fear of the repercussions, not because they love the Lord.

“A third approach not recommended is motivation through manipulation. It comes in many disguises from telling half truths to deceiving another into believing falsehoods for one’s own good. Manipulation is getting a person to do something when, if that person knew what was happening, he or she would at least have serious misgivings. It is often the attempt to use or influence persons for the advantages of

someone else. In short, manipulation is a dishonest mistreatment of people. And when manipulated, people appropriately feel alienated from the person or organisation that is responsible” (Lee, 1989).

“The better approach to motivation is to respond to the needs of people. True leaders take seriously the needs of their followers and, in turn, the needs of the society and larger world. Human needs can be summarised under three headings, namely, survival, satisfaction, and self-actualisation. Behind all the varied behaviours of people is the expression of one or the other of these three inclusive needs, and often a combination of two or more. The survival need is the drive to maintain one’s self, the drive to stay alive. In general, this refers to the physical needs mentioned above the need for food, air, water, and shelter. It has to do with concern for wellness, for pay raises, possibly for faith in Christ who promised, “I will come again and take you to myself” (John 14:3). The need for satisfaction is the need to find employment and pleasure in life” (Lee, 1989: 147).

Some people rebel against leadership when they are not satisfied, they expected the church to develop them, spiritually, and, they wanted to grow in faith. It is sad for them because the church failed them. If they feel that they are not respected, they try the next church as a result of bad leadership.

Bad leadership does not take care of the needs of their followers seriously, it is all about them. They only feel powerful when their needs are met, and when they outclass other people with material things; including church growth. They have selfish ambitions and all they need is power to control congregants like their servants.

“Fulfilment of this need is sought in numerous ways from eating good food, to enjoying friends and family, to attending movies, to hearing sermons in church. As we grow and mature we seek the fulfilment of the need for pleasure and satisfaction in different ways, for our interest’s change, as do our values and ambitions. The self actualisation need is the drive to find meaning and fulfilment in life. Again, fulfilment is sought in different ways, depending on a person’s interests and opportunities. One person may take classes at a college or university, another may read the Greek philosophers, while still others may work with the homeless, run for political office, take dancing lessons, develop a more active prayer life, or participate in church activities” (Lee, 1989: 147).

This fulfilment happens when the leadership take care of their spiritual needs and physical needs.

“Psychologist Abraham Maslow, developed a theory of human motivation, based not on a study of troubled or sick people, but on a study of the healthiest, most adequate men and women he could find people who seemed close to fulfilling their potential. Maslow concluded that our many needs are hierarchical in nature, that is, some take precedence over others, and that these/must be met before those higher on the scale come into play” (Lee, 1989: 148).

“Maslow’s various needs can be arranged in hierarchical order like steps on a staircase. The physical and safety needs are what were referred to earlier as survival needs. The need for belonging moves us into the emotional category, from the survival mode into the satisfaction mode. The need for esteem is one reason why people excel on the job or write books, and for most it is higher on the scale than that of belonging. Self-actualization gets at the quest for meaning in

life. It is followed by the need for intellectual understanding and the drive for aesthetic enjoyment” (Lee, 1989: 148).

“Psychologist Frederick Herzberg takes Maslow’s hierarchy of needs another step by distinguishing between motivators and demotivators, calling them satisfiers and dissatisfiers. In his research, Herzberg discovered that the factors that make people happy with their jobs are not the opposite of those that make them unhappy. In other words, removing the dissatisfiers’ results only in less dissatisfaction, not more satisfaction. Herzberg lists five of each” (Lee, 1989: 150):

Satisfiers

- Recognition
- Achievement
- Advancement
- Growth
- Responsibility
- Job challenge

Dissatisfiers

- Working conditions
- Policies and administrative practices
- Salary and Benefits
- Supervision
- Status
- Job security
- Co-workers

(Lee, 1989: 150).

“According to Herzberg, the dissatisfiers have to do with the environment of a person’s work or activity. Changing them changes only the degree of dissatisfaction, and has nothing to do with the satisfaction level of the people, nor with their motivation or lack of it. The degree of satisfaction a person experiences is determined by the items in the satisfiers’ column. These are the motivators, for

they appeal to the needs of people. Leaders who are most successful seek ways of increasing experiences listed in the satisfiers' column" (Lee, 1989: 150).

There are many people who have moved from one church to the other, yet they are still not satisfied, they still complain, some thought change would bring some satisfaction, unfortunately some experience more problems, some are not motivated to go to church anymore.

"Also, McClelland contributed to the understanding of motivation by identifying three types of basic motivating needs, namely, achievement, power, and affiliation. The need for achievement, obviously stronger in some people than in others, is seen in the concern for excellence in performance of all kinds. Success is marked by excellent or at least by improved performance. The need for power is reflected in the desire to influence others, to have an impact on their lives or on the world as a whole. Power here is not to be seen in a negative light, for the need to have an impact is just as worthy as the need to achieve. The need for affiliation is the need for good relationships with colleagues and groups. Those with strong affiliation needs are usually considered to be people oriented, and emphasize not the achievement of the group or its impact but the relationships that result" (Lee, 1989: 151).

This is another lament that affects leadership, because leaders want to be achievers at the expense of people. Bad leadership robs them in tithes and offerings, and they are interested in their money more than the wellbeing of others. In other words, they are interested in money that the congregants pledge in the church not in serving them.

“McClelland’s views not only help us understand more about the complex subject of motivation they also provide a way to look at an organisation as a whole. The church, for example, wants to achieve its mission, wants to be of influence in people’s lives and in the world at large, and wants to be a place where affiliation needs are met. Some in the church will respond more readily to one need and others to another. Yet, taken as a whole, the church will seek to provide fulfilment experiences for all three of the needs. In turn, it will fulfil its own motives of achievement, power, and affiliation” (Lee, 1989: 151).

The above leads us to analyse leaders and how they relate to others. Bad leadership will influence people in a negative way in order to rob them and control them. Good leadership is about empowering people and it focuses on developing people.

4.8 Fake

Definition of Fake

Fake is defined as “not real and seeming to be something it is not, in order to deceive people” (Longman Dictionary of Contemporary English, 2003: 564).

Hoving describes fakebusters as “connoisseurs who have the singular ability call it a sixth or seventh sense to detect a forgery instantaneously in almost every field. These people, who are primarily not book scholars and certainly not theoreticians, describe the feelings as a pull in the gut or a warning cry from a voice deep inside them.” The talent cannot be studied and applied. It is nurtured and refined only by saturation. Bernard Berenson, the flamboyant and amoral art historian of the early twentieth century, was a natural fakebuster. He sometimes distressed his

colleagues with his inability to articulate how he could see so clearly the tiny defects and inconsistencies in a particular work that branded it either an unintelligent reworking or a fake. At one point he said, “It is very largely a question of accumulated experience upon which your spirit sets unconsciously. When I see a picture I recognize it at once as being or not being by the master it is ascribed to; the rest is merely a question of how to fish out the evidence that will make the conviction as plain to others as it is to me” (Hoving, 1996: 19).

Bad leadership does not do what they preach, they are inconsistent in a way they say things and discipline their followers. They are hard on others and softer on their favourites, some fake not to worship ancestors while they worship them behind the scene. Some people when they find the truth and when they notice things that shows unfaithfulness amongst the leaders or not living the truth they leave the church, in other words, not holding to the truth make people leave the church. Bad leadership fakes to be the true servant of God who follows Jesus alone while the reality is, they do not speak the truth it is all fake, there is no truth in what they say and particularly in the way they live.

“The author tells of how most of the fakebusters he had interviewed, described a kind of mental rush, a flurry of visual facts flooding their minds when looking at a work of art. One fakebuster described the experience as if his eyes and sense were a flock of hummingbirds popping in and out of dozens of way stations. Within minutes, sometimes seconds, this fakebuster registered hosts of things that seemed to call out to him, “Watch out!” “I know when I scrutinize a work I can hear myself rapidly cataloguing the stylistic elements I know I should expect from the artist. And those that seem incongruous. It’s automatic, sometimes I think I’m hearing someone talking to me, making an inventory of the expected artistic

episodes and emphasizing the unexpected or inexplicable. When I describe to myself a work I begin to suspect is a fake, I find myself sometimes using obscene language” (Hoving, 1996: 20).

We live in a time where people analyse everything that you do, and what you say, especially when you say you are born again Christian. If they discover that you do not live the truth, they will not take you seriously nor will they ever believe what you say. They regard you as a fake or hypocrite. People scrutinize us more, especially when we say we are born again, they watch out every little thing we do or say if it matches what we say we are.

“There is a checklist that every curator and fakebuster has in order to reassure that a fundamental and constant technique of examination is being adhered to. Usually, the list is raced through mentally, even though in particularly cases that are puzzling, many fakebusters follow the list point by point or even go to the extreme of following it heavily in writing” (Hoving, 1996).

“The history of art forgery is crammed with self-proclaimed, characters who claim they had to turn to fakery because the sinister art world rejected their genuinely creative efforts, and it is filled by troublemakers who say they fake only to show up how stupid, blind, and pompous the art establishment is. The justifications are as phoney as the works they have fobbed on the world of art. Money is the root motive for art forgery, most forgers are money grubbing confidence men, delighted to gain up something that will get by in the rush for big profits at little expense” (Hoving, 1996).

The above can also drive some pastors to use money as a platform of faking their calling.

Fake leaders are motivated by greed; they can lie and demand money by creating a platform of faking their call, just to enrich themselves. They are very creative and they can deceive some people easily; especially those who are spiritually blind.

The author will call it “the skill of trickery”. They are not real; it is all fake in order to deceive many. Most of the time, such fake leaders are funny, charismatic, they can pretend to be nice in order to deceive innocent, ignorant people.

“According to Grafton, forgers have a limited range of tasks they must perform in order to be successful. One should impart to the work the impression of reliability and the physical appearance of something significantly older than it is. One must keep in mind what the work would have looked like when it was originally made and what it should look like now that it has been “found.” A person should also provide a reasonable explanation of where the piece came from and how it fits into the jigsaw puzzle of other surviving works by the same artist as well as similar or comparable works of the same period” (Hoving, 1996: 22).

“Grafton further writes, ‘The forger needs to give his work an air of conviction and reality, a sense of authenticity and must distract the world from the worn spots and defects that might arouse and suspicion.’ Forgery is the slipperiest game of all and the practitioners are the most indefinable of players. Their conspiracies are complex, artfully confusing, and misleading. Once a forger is unmasked, it is rare that one will confess to any misdeed at all and it is almost certain that the individual will boast of having created at least a score of works that are actually genuine. Fakebusters have two fundamental things to say about art forgery. One

the world wants to be fooled. Two the best way to learn about fakes is to get in touch with a forger” (Hoving, 1996).

The above can also be traced to bad leadership within the church; especially among some leaders when they pretend to be something which they are not and fake their true personality. When they are caught, members leave the church and are damaged spiritually.

We live in a world where people are concerned about quality things. Some people will go to an extent of asking, “How much did you buy this?” or “let me look at the brand and I will tell you if it is fake or real. Let me look at the stitches of your jeans, for I will let you know whether it is genuine?”

Leaders are also tested in different ways, through the process you will know if one is a true leader or not. For example, God will grow the church membership and people will start giving more money to the church. When the church grows, the salary of the leader will increase and the life of the leader will improve. This can help to determine if the person was a true leader or was led by greed, pretending to be good, just to rob and harm the people. If the motive is right, true leaders will serve God when they are poor and when they are rich. A bad leader will show their true colours when they have money. The attitude will change and the message will attack people, or people will be treated differently depending on what they have.

One can fake to be kind, to be a servant of God or living faithfully for Christ even when they live a different secret life. In the end, the real person is the one that will show up when he/she is tested. The real person is the person that you are when

you are under pressure. We may tell everybody that we love people; true love is what you do when your enemy has no food. When you see him stranded, in a desperate situation, the real person will show up.

People are different, leaders are not the same and therefore, there will always be different types of leadership, some good and some bad. The author believes that if a leader tries to be something else that they are not they can create a bad impression. When leadership competes with other leaders with wrong motives, they can fail hopelessly. When a leader tries to be someone else, it creates a false impression, and people get confused.

A good leader will imitate God and learn what is good from others and not to envy them because this creates jealousy and strife amongst Christians. When someone is talented, bad leadership will try to pull them down and take their position even when they are not gifted in that area. A good leader will also be faithful in taking care of the flock that God trusted him with. If God gave you ten, do your best, if God trusted you with ten thousand do your best. It is not about the number, it is about doing a great job to take care of the sheep. For on the day of judgement, God must find our flock in a good condition and well fed.

As the author has mentioned before, fake impression can be an embarrassment to an individual who is faking; especially when he or she is caught. In the church of God, when the leaders are caught faking or doing the opposite of what they preach, some members run away from the church, and some do not want to listen to them anymore. People want the truth and nothing but the truth.

“Jones, Craddock and Barker (1990) described fake as an exhibition about deception, or rather the material evidence of the myriad deceptions practised by men upon their fellows over three millennia. It is a record of human weakness, of the deceit of those who made fakes and of the gullibility of those who were taken in by them a curious subject at first sight for exhibition in the British Museum. Yet it can be argued that fakes, scorned or passed over in embarrassed silence by scholar, dealer and collector alike, are unjustly neglected; that they provide unmatched evidence of the values and perceptions of those who made them, and of those for whom they were made” (Jones et al., 1990: 11).

It is difficult to tell who is a true Christian nowadays. In our churches, we were trained to win the lost for Christ. Most of the time people will agree with the Bible, yet deny that some Christians are not true Christians including some people who are in leadership. Some have told the author that they cannot even go to church because it is all fake, because some leaders worship ancestors just like they do. They said people use the Bible just to cover up. Some say that invitations to a birthday party to some it is when they connect with their ancestors is not just an ordinary party.

For example, fake products are sold all over the country and Christianity is also regarded as fake by some. This situation can make it difficult for true Christians to win people to Christ. For, some people do not trust Christians anymore, even when they preach the truth and are not faking who they are in Christ, some people do not believe as they regard that all Christians are faking. Regardless of challenges that we are facing, Christians should not be discouraged to lead people to Christ. For if you are doing what is right, in the end, on the judgement day, God will reward all who have overcome and stood for believing in Him faithfully. While we are living

on earth, the quality of our faith will be tested. Fake can be deceptive, but in the end, people will know that it is fake and that it is not real.

“The term ‘fake’, creates an image of the cunning craftsman at work, making or marring an object, with the intent to deceive the innocent or ignorant viewer. A museum (in the modern sense of the word) is a storehouse of objects, natural or artificial; objects thus occupy the foreground of the exhibition of which this catalogue is a memorial. Whereas, deception is a much more complicated business than the making of an object. It is only the outward manifestation of a web woven of many strands of human aspiration and action, in which the deceived is as important as the deceiver. A text is textile, something woven. It too is a complex web. For if factual, the choice of what goes in and what is omitted involves deception and if it is fiction, in other words, something made or before or something invented, its success is dependent on some verisimilitude” (Jones et al., 1990: 22).

“The word ‘fake’ reveals a vagueness that underlies everything here. It has a ‘good’ sense of improvement, including a bad sense of betraying or concealing the essential nature of the object faked. Behind all this is the fact that falsehood, the underlying deception in a ‘fake’, is an abstraction. It cannot be touched, nor exhibited. Everything here is an image, a hint of something that cannot be seen. Some objects reveal the unseen more clearly than others” (Jones et al., 1990: 23).

Bad leadership can pretend to have a loving personality in order to deceive many, they teach people to obey the rules that they do not follow. They are very deceptive; sometimes it can be difficult to differentiate between a good leader and

a bad leader. They can pretend to act with kindness in order to get what they want and some easily give in because of ignorance.

“Other ‘creative forgeries’ include things that have no ‘original,’ but answer some more abstract desire or value, defeat such easy comparison. Of these, the oldest and by far the largest class is that of texts. Much more is involved here than the detection of a false object, although the creation of a false document may be an essential part of a falsified text. Beyond this, however, lies a false concept, literary, political or religious, which may itself be based on a tissue of facts and ideas, some true, others believed to be true but in fact false. The discernment of truth and the rejection of falsehood is the oldest of human intellectual activities. It is the foundation of criticism (Jones et al., 1990).”

The church had to follow this pattern in order to discern what God was saying. People are searching for the truth, but what they get is just lies. Some people are given false hope, some leaders fake who they really are and when the real person show up, people run away and leave the church. Some people are highly sensitive and can tell if someone is lying or not. When someone lies and tries to deceive people, it seems as if they undermine the intelligence of others. People go to church, yet they are still bound in sin. Some are not fulfilled, only the truth can they be set free. Leaders, who fake, destroy their spirit and deceive them. Leaders who do not live the truth deny Christ, and mislead congregants. Sometimes, the author tries to run away or hide when she meets some Christians because I know that they are going to tell me their grievances or that they will be complaining about this and that, including bad leadership. For me, this problem of not living truth by the leadership destroys and breaks people’s spirits and it is a very discouraging and a disturbing situation.

“However, not a fake at all, the brilliant faithful twentieth century replica of the seventh century Japanese Kudara Kannon is nevertheless potentially deceptive, while the jade horse’s head, once condemned as a 1930s fake, has recently been shown to be the innocent victim of deception and so has re-emerged as a masterpiece of Han sculpture. Around this group are classes of objects which are sometimes associated with fakes: copies, imitations and replicas. Fakes are sometimes thought of as copies made to deceive and copying itself has come to be regarded as an inherently second rate and potentially shady activity” (Jones et al., 1990: 29).

At times, one might be so impressed by a certain leader and in turn, they start to mimic that particular preacher. This includes copying their messages, physical actions, using their tapes and books to preach, yet you find that individual does not have any direct revelation from God nor do they have that personal time to hear from God. Wherever one visits, they copy the message of others.

Another example, as the author has mentioned before, is that some people can even go to an extent of faking their identity to commit crime, avoiding to be caught, yet most of the time they get caught. Some fake under the name of the Lord, pretending that it is God’s business; while actually it is their business. They claim to be born again and yet they are not. In God’s business, all the glory belongs to Him. All power and honour belong to Him alone. One is caught by his words and action, when they shift away from the truth, then that is fake, there is no truth in that message when a leader does not do as he or she preaches. What we say, tells a lot about us, especially when we are angry, the true person will show up. You will never know if a person is good or bad until they open their mouth. In

Setswana idiom they say “Kgomo e tshwarwa ka dinaka, motho o tshwarwa ka leleme” which means human beings are caught by what they say unlike a cow you just hold its horns to catch it.

“Paul reveals the appointment of Jesus to the position in which his power is to be exercised. Paul writes, “God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way” (Ephesians 1:22-23). The thrust of Paul’s argue it is as follows:

- Jesus lives.
- Jesus possesses ultimate power.
- Jesus is God’s gift to us appointed to be head over everything for us.”

(Richards and Hoeldtke, 1980).

“Our struggle in understanding leadership ought to begin with the recognition that in the church we are dealing with a living Christ that this Jesus acts in the present age, including the one to come. Also, it is God’s express intention that Jesus is to function as head over everything for the church, which is his body. In spite of the role human leadership may play in the church, it must not interfere into the realm of Jesus’ headship or claim His due. Jesus, and Jesus alone, is head of the body” (Richards and Hoeldtke, 1980).

“Many have neither hope nor purpose, and, apart from a personal relationship with God, all is emptiness. Yet as God’s people in the world, even in the most disastrous of circumstances, we continue confident. Our hope will puzzle those in the world around us, so we should “always be prepared to give an answer to

everyone who asks us to give the reason for the hope that we have” (1 Peter 3:15), (Richards and Hoeldtke, 1980: 67).

The role of the pastoral caregiver is to help people spiritually and emotionally with the word of God and to meet their spiritual, emotional and material needs when necessary. Jesus is the truth, the right way to follow. Pastoral caregiver must be there to listen to the people’s grievances, to help people to do the right things and give them hope when they are discouraged. When a leader destroys people because they are weak, then this is not a true leader. When one is sick, the person will go to the doctor and the doctor will give the person some medication to heal their disease and to build their immune system. The word of hope is also necessary to be shared with those who are discouraged and when they feel that all hope is gone. Testimonies from members of the church can also be used to encourage others. As they hear what God did for others, their strength can be renewed and that they are not the only one that face life’s crisis. When people share their testimonies about how God saved them from trouble, communicating, and sharing the testimonies with others, can help others to believe that God is able, God can and nothing is too hard for the Lord if one believes. Each one of us has a purpose, they need to discover the plan of God for their lives, and the things that they are called to do.

“If leaders give the appearance of leading, enjoy telling other people what to do, they will not get very far. Whereas, when they work with a clear goal of achievement and can impart something of it to those with whom they work, they will find ready co-operation and lasting progress. People will be excited at being brought on board and they in turn will excite others. People that have not been communicated with, who have no vision and enterprise do not make good leaders.

Other qualities could be added to this list, depending upon the situation we have in view, but these represent essential virtues shared by all forms of leadership” (Prime, 2005).

“Spiritual leadership is not unrelated to these primary qualities since each is necessary. However, the immediate point we must make is that decisions relating to the choice of spiritual leaders are not finally determined by any one of these factors, rather by a dynamic that has not yet been mentioned that influences each of these qualities for the good” (Prime, 2005).

“The early church had the duty of appointing people to be responsible for the assistance of the needy. The apostles instructed the Jerusalem church to consider whom they could appoint. The office was of such importance, including the delicacy of care of women and children that individuals of the highest reputation were required. Administration was a vital part of the task and people of spiritual wisdom were essential. However, even if men with these qualities were available, what was important was that they had to be men ‘full of the Spirit’” (Acts 6:3), (Prime, 2005).

The reputation of a leader is very important. It can be harmful to people to listen to someone who is full of gossip instead of the power of the Holy Spirit, yet teaching people to live right.

“Actually for a person to be ‘full of the Spirit’ is the major requirement for Christian leadership, and an essential difference from all other kinds. However, we immediately face something of a difficulty at this point. No one, we hope, would go around saying, ‘I am filled with the Holy Spirit’, although hopefully every

Christian would want that to be true. To be filled with the Spirit is not something that we should expect to feel but rather a truth we are meant to exhibit. No one is filled with the Spirit without wanting it to be the case and desiring to live a holy life. It is seen in the fruit of the Spirit the character of the Lord Jesus appearing and growing in a Christian's life, since the life and character of the Lord Jesus show us what it means to be filled with the Spirit" (Prime, 2005).

The author has been taught for long that born again Christians operates under the power of the Holy Spirit, the Holy Spirit which will guide them to do the right things. Without the Holy Spirit, there can be no truth because the Holy Spirit will condemn the conscience of a person who does wrong. The author has been taught also that people who attack others, was said to be possessed by the evil spirit. Yet, some leaders fake to be true leaders who are led by the Holy Spirit, yet they do the opposite of what they teach which makes the author to question if the true power of the Holy Spirit can lead them to destroy others and cheat them? The author thinks some leadership who fake the truth have lost it because some people are disappointed and hurt by them.

"This requirement is another way of expressing the truth that Christian leadership can be exercised in a God pleasing manner only by those who know and show their complete reliance upon God rather than upon themselves or their gifts. God's people, who have to appoint them or confirm their calling, will recognize this to be true of them since the same Holy Spirit will give them this insight to discern the fruit of the Spirit in their characters and conduct" (Prime, 2005).

"Christian leaders are to be an example to those they lead. Paul's words to Timothy are interesting at this point for after telling Timothy to 'command and

teach' both obvious activities of leadership he says, do not let anyone look down on you because you are young, but set an example for the believers in speech in life, in love, in faith and in purity' (1 Timothy 4:12), (Prime, 2005).

Some Christian leaders have failed to live according to the standard of holiness they have taught others, as a result some people despise them and look down upon them because some even their children do not follow their teachings. Some leaders and their spouses are arrogant, rude, some wild like untamed horses, they say what they want and do what they want, yet claim to be servants of God. Some tried to fake who they really are, yet it didn't last for long.

“Paul stands out as an ideal leader at this point when he writes, ‘whatever you have learned or received or heard from me, or seen in me put it into practice. And the God of peace will be with you’ (Philippians 4:9). Paul was not being proud or arrogant to write in such a way. He knew, as every Christian should know, that when one instructs others, one should do what you tell them to do. If we have the opportunity of working under a good leader for a period of time, in later years in some difficult circumstance or crisis, we will find ourselves asking, ‘What would he have done in this situation?’” (Prime, 2005).

The other problem is that bad leadership learnt good things from the Bible; to teach others to obey as a way to open a door to oppress and control them while they submit to them, yet this leadership never put it into practice for themselves and their children. Therefore, many people lose trust in their leadership when they see them doing the opposite of what they teach and this lead some of them regarding this leadership as fake or hypocrite. The other issue is that they speak about peace and kindness while they practice none of this.

“My people are fools; they do not know me. They are senseless children; they have no understanding. They are skilled in doing evil; they know not how to do good” (Jeremiah 4:22).

The aim of the study is to help people to do what is right. To practice what they have learned from the word of God. Going back to the old ways is not solving the problem and we solve the problem by doing what is right by living right according to the word of God, because each one of us will account for what we did before the Lord.

“Christian leaders should not only be able to speak of a Christian lifestyle, but also to demonstrate it in their daily living. The world’s perception of leadership is different from this. A popular contemporary view is that a person’s public office can be separated from his private life and the two do not have to go together to qualify for office or responsibility. A recent TV programme on J.F. Kennedy considered some of the secrets of his leadership. It emphasized positive aspects, namely, he was organized and purposeful; open to ideas from every quarter; impassioned in speech; warm and accessible to people; diligent in training and preparation; fearless in going to the source of a problem; capable of bringing out the best in those who worked with him; and ruthlessly analytical of difficulties and challenges. However, these good qualities were then seriously undermined by a sad feature of his leadership which was his personal life that was not a good example to people and moral misdemeanours were covered up. The main responsibility of leaders is to be examples so that even when they are dead their influence continues and their example can be imitated” (Hebrews 13.7), (Prime, 2005).

This incident shows that some leaders who possess good leadership qualities can be tainted as the result of the lifestyle of a leader who does not measure up to the good qualities that he or she portrays while preaching or addressing people. People judge the leadership more on what they do privately rather than what they say in public. Within the church, leaders are judged also by how they preach, what they do or say after church and how they handle conflicts from the pulpit. Bad leadership is jealous, proud, arrogant, and it is not accessible to people. It chooses few people who are weaker than it or who it can benefit from to come close to it. Members of this leadership are not open to new ideas. Instead of bringing the best out of those who work for them, they bring them down because they are intimidated by them.

A good leader walks the talk, and sets a good example through his or her lifestyle. A bad leader wants congregants to do what he or she says and not what he or she does. Even when conducting his or her private life, the leader should also set a good example. When a leader quarrels with people, is involved with bad company of people who are doing wrong things that are contrary to what he or she preaches and the word of God, he or she loses respect and dignity as a leader. The author has heard preachers saying that if one does not tithe, that person robs God. This is true but the irony is that the same leadership is also robbing God by spending the church's money on their personal things. The author believes that a good leader must earn a salary and the board should be involved in decision making, rather than him, alone, being the final authority on matters of the church.

As the author mentioned in the last paragraph, leaders who fail to live faithfully, lose their value; even when they look successful by driving nice cars and living in massive houses in good areas. The author has heard some people saying,

“BUT.....But ask how he got there. But ...?” The author used to protect the leadership by saying, “No, he is a person of God, he deserves it.” However, people never listen to the author, they continue saying, and “You don’t know this person.” At some point, the author noticed some extremes of prosperity that one never thought an ordinary person of God can have. One would find that even some business people did not drive cars that they drive nor did they live in houses that these leaders had. The lifestyle of their children was far beyond the preacher’s child. There were absolutely no financial constraints at all yet, some are not working. Some of these leaders are now older with children who are not working yet; they still get support from their parents. Now the author just keeps her mouth shut for one will never know a person, only God knows everyone. Talking about them behind their backs is not helping anyone because it can drain one spiritually, unless we confront them pastorally; with love in order to communicate to them that what they are doing is not right in the eyes of the Lord. Poor people are getting poorer within the church, while the leadership is enriching itself. The leadership selects a few people to give testimonies that they have been blessed, while majority of people are struggling to put food on the table.

“Christian leaders must have a sure grasp of Christian truth and the principles that are to direct the life and service of God’s people. They should regard the instruction of other potential leaders from the point of view of ensuring a godly succession a major responsibility. They should not be those who greedily hold on to office or responsibility because of the pleasure it gives, but instead should desire that others may share the privilege of office with them. This is not a natural characteristics but it is a spiritual characteristic of those ‘full of the Holy Spirit’. Even though Christian leadership has many qualities in common with other kinds of leadership, there are differentiations due to its major requirement that we should

know experimentally the power of God's Spirit. From this distinguishing experience come most of the other distinctions to which 'we have drawn attention'" (Prime, 2005).

It is sad to say that bad leadership preaches that Christians should to enjoy financial benefits from God, while they do this for the pleasure of the attention that they receive from the people and for some of these leaders, it is all about status. They are not kingdom minded, rather it is all about business; to build a big church and make more money. They fake being faithful to God.

"One should resemble the character of the Heavenly Father, to help them see how important it is to have the required qualities for spiritual leadership are. To recognise that they are qualities that all Christians, whether leaders or not, should demonstrate. By the grace of the Spirit to become more like our Lord Jesus Christ and ever more obedient to him" (Prime, 2005).

"The manner in which people seek to discover leadership potential must be that of prayer. Conceit and pride can spring up quickly and spoil one if we are not watchful. If we have any thoughts about our leadership potential, a person should ask God to show one what their potential is and maybe better still shows it to others" (Prime, 2005).

The author agrees with Prime that pride can spoil everything, if the leadership is not careful about what it does. Also, if the leadership does not concentrate on its strong points or areas where it is gifted on. Some leaders fail when they want to do everything.

“The Scriptures encourage individuals to seek understanding from God as to our best usefulness. While people are not to value exaggerated views of their abilities, they are encouraged to think their way to a moderate assessment of them (Romans 12:3). In the fear of thinking too highly of the self, a person may thoughtlessly go to the other extreme of not thinking at all. The concern to be our best and to develop our gifts in the interests of our Saviour’s kingdom is not contrary to humility” (Prime, 2005).

“God gives people faith in themselves in a way that is consistent with humility when they submit themselves to His direction for service. It is not a faith in what individuals can do on their own; instead it is a confidence as to what we may do with his help. Such a confidence develops and grows as we ask for His help and place before Him our hopes, ambitions, fears and doubts” (Prime, 2005).

The author thinks that one should have confidence in God first, and then Christians will be confident, as God’s children, to face the world as they walk with humility. Also, believers must have faith and should ask God for wisdom to lead. If a person feels good about themselves, then they will be able to help others. People should humble themselves as Christians and God will lift them up. Humility does not mean that people should turn one into a door mat. Leaders can also be humble and still be respected as leaders. If a leader has confidence in Christ, then they can have confidence in themselves because we are created in the image of God. Our faith in God can build our confidence. If believers lose their faith, their confidence will be weakened. Christians have nothing to boast about except to acknowledge the power of God and their confidence is in Him.

Bad leadership is busy with its own agenda more than doing the will of God. It is concerned about church growth, and personal achievement; more than spiritual growth. Leaders who do not live a lifestyle of prayer, and who are not faithful to God, cannot connect with God. Without character and prayer, no one can lead effectively. Leaders cannot have confidence if they do not accept who we are in Christ and that they should always remember that their confidence is stronger when they have faith in God. When leaders are strong in faith, they will have confidence that even what they pray for does not happen soon. They will know that God will answer their prayers and that His time is the perfect time. People live during times when people use remote controls to open their garage doors, gates and to watch televisions, and that microwaves have been invented in an attempt to lessen the time required to do tasks. Unfortunately, God does not always operate in that way. Sometimes God will answer a person's prayers immediately. However, at times sometimes He may provide an answer in a year, ten years or even longer. If one is not rooted in Christ, it is easy to lose one's confidence and faith. For Christians, confidence should not be attained by getting things done in their time but in Christ's time. Leadership fails when it is impatient with people and with God to get things done. As a result, some of them are tempted to rob people through tithes and offerings.

A good example is of when Israel rebelled against Rehoboam, "The king answered the people harshly. Rejecting the advice the advice given him by elders, he followed the advice of the young men and said, 'My father made your yoke heavy; I will make it even heavier. My father scourges you with whips; I will scourge you with scorpions.' So the king did not listen to the people, for this turn of events was from the Lord to fulfil the word of the Lord had spoken to Jeroboam son of Nebat

through Ahijah the Shilonite. So Israel has been in rebellion against the house of David to this day” (1 Kings 12:13-15 and 20).

This scripture shows that people want true leaders who are compassionate and not fake. Those who can listen to their problems, and also treat them well or else they will rebel against the authority

4.9 Summary

In this chapter, the author has learnt that people need to be motivated in order to come to worship. People are discouraged by fake churches and fake leaders; who are misleading and hurting people. People want their needs to be met and if the church does not meet their expectations, they lose hope as a result of bad leadership. The church environment is a very important part of motivation. It is also the atmosphere and the condition where people are working on their spiritual growth and or worship can either motivate or demotivate them. If leaders fake love and preach about faithfulness while they are not, they are deceiving themselves and discouraging people. Some pretend to be called to preach the truth and to serve people, while there is no truth in what they say as it is all fake. This leads to some worshippers, ultimately, being exhausted and then stop coming to church, while others try the church next door.

People perform better when they are motivated and when their needs are met. They also want to be given true hope from the word of God. They come to church to cultivate their faith. The issue of faith has become a problem to some because of some bad leadership who lack good leadership qualities, who fake to be the servants of God and are not honest or faithful. They treat people like their properties, instead of treating them as special people; who are created in the image

of God. They make rules for people to follow, while they go the opposite direction, this is all because they fake the truth.

The issue of power and church growth has created a problem with leadership because congregants are the ones who suffer the most as a result of bad leadership.

From this study, the author has learnt that no leadership can succeed in treating people right if the motive is wrong. When a leader fakes his or her personality, this facade can only last for a short period and when the truth come out, most of the people will be wounded, traumatised and they will leave the church or start their own ministries. Character can make a leader succeed, if she or he is well groomed, or it can break him or her, if it is bad. Therefore, a broken leader will break his or her followers. Bad leadership qualities break people's spirit and this leads some rebelling against this leadership. Does the leadership operate so bad or treat them bad because they are just after money and power? The scripture says, "I did not send this prophets, yet they have run with their message. " I did not speak to them, yet they have run with their message. I did not speak to them, yet they have prophesied" (Jeremiah 23:17).

In the following chapter, the author will explain how to deal with hurt and how not to lose faith in God.

CHAPTER 5

THERAPUETIC APPROACHES TO HURTING PEOPLE

5.1 Introduction

This research deals with people who move from one church to the other because they are hurt by bad leadership. Through this study, the author aims to help people who are hurting in order for them to be reconciled with God, and to change the negativity into the positive. People of God should learn to put their trust in God more and when they approach every negative situation with love, they will come out victorious.

5.2 Definition of Hurt

The Longman Dictionary defines hurt as the following:

- a. “To have a bad effect on someone especially by making them feel less successful or powerful” (Longman Dictionary of Contemporary English, 2003: 798).

- b. “A feeling of great unhappiness because someone, especially someone you trust, has treated you unfairly” (Longman Dictionary of Contemporary English, 2003: 798).

The author thinks that people are hurt when others treat them bad or when they are attacked with intention, verbally, in order to humiliate them and to make them feel less of themselves.

5.3 Conversation

“Human strives for meaning is never fully satisfied with negative conversations. Negative stories always impoverish a person; positive stories enhance and enrich a person. Negative stories lead us away from God and ultimately to sin and death; positive stories lead us toward a relationship with God. There is something within us that lure us to internalize positive stories and conversations that give our lives true meaning and purpose. Thus, we are never satisfied with negative conversations, although we might settle for them for a while. In all of our lives the positive conversations will always be working to surface to our awareness despite other negative conversations at work in us. Although defaced or distorted, the image of God lives within each of us. It is dynamic and thus pushes to realize itself despite the negative conversations and stories that we internalize” (Wimberly, 2003: 27).

People who are hurt, in most cases, they do not have a platform to express their views; it is people who are in leadership who have power to say what they want. The church has lost its purpose when some people are attacked unfairly through negative messages. It hurts them more when they continue to engage in negative conversation, talking about it and when it spreads around.

“Sometimes we have competing positive images taking place in our lives, but we cannot actualize one without denying the other. In such cases, it is important to make the best choice given all the circumstances and options. However, it is important to make choices that are consistent with the best options that we have realizing that life as lived is an unfolding plot. Even bad choices do not have to be disastrous when we realize that the plot thickens and twist several times before

God's purposes for our growth and development are fulfilled. When we make choices, we must make them in faith realizing that God can be part of our maturation process" (Wimberly, 2003: 27).

"Clifford's original God conversation was never completely wiped out by other conversations. It was silenced but never eliminated. Slowly, the inner drive for positive meaning re-emerged and the childhood conversation with God unfolded in growing force and power Clifford was in prison. The book about Jesus became the central focus of his life and its very presence bring to mind warm memories that reconnected him at first with his memory of his earlier conversation with God and then with direct conversation with God. Reconnecting with former memberships is called re-membership" (Wimberly, 2003: 27).

The author has observed that when people talk more to one another about people who hurt them rather than talking to God, they get more depressed and bitter than when they take it to God.

"Indeed, re-membership took place in Clifford's life, but it set off another process within Clifford. This process is called externalization. The other side of internalizing conversations is externalizing them. Such a process is not the same as psychological projection, which defends the ego from anxiety. Rather, this process is the ego looking directly at the conversation basis of one's personality. It assumes psychological or ego strength and a desire to grow. It comes when a person realizes that his or her life, up to that point, has been lived trying to avoid internal pain. Externalization is the decision to face the pain caused by privileging negative stories and conversations" (Wimberly, 2003: 27).

“Externalization refers to the process of reflection that helps persons look at ways their recruitment takes place and the impact that recruitment has on growth and development. A point of externalization is to lessen the impact of negative conversations and to promote more positive conversations through exploring one’s recruitment. Clifford’s process of externalizing negative conversations involved writing his autobiography. Writing gave him a way to review his life and map the ways he was influenced by particular conversations. Thus, his book *Death Dance* is the completion of a process of externalization. This process allowed him to explore negative conversations and to reflect on his conversations with God” (Wimberly, 2003: 27).

The author thinks that people, who learn to reflect on good things and appreciate good things that happen to them, whether big or small, can live happier and healthier rather than focus on the negative.

“Negative conversations with others affect our conversations with God. There is a long-standing psychological principle that our relationships with others colour our relationship with God. This is very true until we are put in a situation where we experience God apart from our past relationships. Our past dictates our relationship with God until we have a chance to encounter God beyond those relationships. Job helps us to understand this process” (Wimberly, 2003: 28).

The author agrees with Wimberly that negative conversations can affect our relationship with God, and with others, especially if we don’t deal with it properly.

The aim of this study is to help them know that negative conversations do not build anyone, but just destroys people and the church of God. The author thinks that

people who are negative are not happy at all because they too are hurting on the inside; as a result, they lash out on people. Joy comes when we focus on the positive, and give all things that trouble us to God. Negativity can also divide people, while positive conversations unite people and revive both the spirit and the soul. Also, people should learn to accept constructive criticism and take what is good and apply it in their lives to make their lives better.

5.4 Forgiveness

Unforgiveness can traumatise a person, unless one learns to walk in love; even when some of the events are difficult to reconcile. They should also learn that there is no victory without a fight. The author thinks that people shall always have differences in life, yet that should not take us away from the love of God.

Conflicts should make us better and not bitter, because bitterness can depress a person. If we come closer to God, when we are hurt, we can become a better people. Love can conquer evil if one believes. They should forgive those who have hurt them and pastoral caregivers should not force them to forgive. It is a journey that they take as they work with them through the process of recovering emotionally. A person who is traumatised will decide on his or her own, when the time is right to forgive.

Forgiving someone can reduce the effects of trauma. When people forgive, they release that person emotionally; even when they cannot work together. When someone holds on to a grudge, the issue that they have will depress them more. When someone forgives, they help themselves because a good heart keeps you healthy. The author also believes that two wrongs do not make one right, for each person must watch what they say. Anger should not lead them to speak evil things.

The author has seen some people who were fighting leadership, gossiping about them, while hurting themselves in the process. Even though they were right, they could have handled the situation in the right way. When a leader has hurt someone, it does not give that particular person the right to gossip about the leader or to humiliate the leader in any way.

5.5 Knowledge is Power

Knowledge means “the information, skills and understanding that you have gained through learning or experience” (Longman Dictionary of Contemporary English, 2003: 895). The Bible says, “My people are destroyed from lack of knowledge. Because you have rejected knowledge, I also reject you as my priests; because you have ignored the law of your God, I also will ignore your children. The more the priest increased, the more they sinned against me; they exchanged their glory for something disgraceful” (Hosea 4:6-7).

People, who start ministries because they are hurt, should pray first and enquire from God to reveal to them if they are really called to start a new church. As in most of the times, when someone is hurt by bad leadership and does not take time to recover from trauma, the hurt individual can also hurt their congregants because they are still hurting. Some can even demand money from congregants when they start the ministry because they are still under financial constraints. As a result, they can start another ministry which comprises of hurting people and spread the wounds. Some think that starting another ministry will solve their problem. Unfortunately, they find themselves experiencing more challenges and very few ministries that have started this way are doing well.

The author thinks that when people group themselves against leadership, they gain nothing and hurt themselves in return. There are also people that author has seen who will avoid conflict at all costs, and save themselves from trouble. Not fighting with leadership does not mean that people who are hurt should be silent when leadership treats them bad, they can fight a good fight by faith, knowing that vengeance comes from the Lord. “I have fought the good fight, I have finished the race, I have kept the faith” (2 Timothy 3:7).

People who fight by faith leave everything to the Lord and always come out victorious. Every Christian who is shopping around can learn to trust in God. For, when they search around for the true church, most of the time, they say they never find God and what they find is just one disappointment after another. They should learn the word of God, which is the Bible, for knowledge is power. If one knows the truth, he or she will not look around at different churches, or start the ministry because they are hurting rather they will hold onto God, who is our father. Children of God should learn to control their anger, and take their grievances to God in prayer. Some will even stop to worship and when one continues not to worship, they destroy themselves. One cannot be angry with the leadership and be angry with God. Without God, there is no life and no one can make it without Him. When human beings make mistakes, it is not God, therefore one cannot blame God.

5.6 Obedience to the Sabbath

Worship is not reserved for Sunday only, rather it is a lifestyle. Also, the Sabbath day is the day to worship the Lord; therefore Christians should make time to worship regardless of tight schedules or hurts. The author thinks that one needs to speak the word of God all the time and never be silent. One should meditate upon it day and night in order to gain strength.

Res stated that “the conscience of society is the church, and its tasks lies in other societal areas where the church ought to speak such as, where there are moral issues in politics, economic enterprises, Sabbath observance, gambling, abortion and so forth. This perspective places emphasis on the prophetic task of the church, which is to rebuke wrong-doers in social and political affairs. Also, any Biblical perspective which societal issues hold will have to come from the institutional church, particularly its theologians” (RES, 1976).

“Among many others, the church is a place in which God’s people engage communally in societal tasks in obedience to the Gospel principle of the Lordship and redemption Jesus Christ in the world” (RES, 1976).

Christians should be taught to obey the Sabbath day. There is no excuse for them not to stop whatever they are busy with to obey the law of the Lord, regardless of their negative feelings towards the leadership. This situation calls for pastoral caregivers to help them on how to confront every situation and help them to be reconciled with God and the leadership. The church of God cannot afford to lose people because of church conflicts and violence. Our body is the temple of God. If Christians can allow strife and anger to control them, it can destroy their faith.

They should learn to put their differences aside and learn to work together in harmony, for the kingdom of God. Saying this, the author does not encourage them to stand in the fire even if their rights are violated, yet every situation is different. The person who has suffered this traumatic experience is the one who will decide after he or she has been given all the resources to help them. The kingdom of God is a home for all believers and one should do good always in order to qualify. God has given us a free will, to believe or not to believe, it is important that one should make the right choices. Every Christian should choose to believe in God and in His word even when they are hurt, as we will overcome by the word of our testimonies and through our faith in God. Violence is the weapon that the devil uses to divide the children of God and if they are not watchful, they can be blinded and can destroy one another instead of uniting against the devil. We are all children of God, yet the devil is looking for those that he can use to mislead the nations and to destroy the church of God.

5.7 Summary

People who have been hurt should not stop loving one another and doing good at all times. It is important that the people of God communicate and learn the truth; which is the word of God, including obeying and doing what the word of God says, not just to study it. They should identify with Christ and never stop to worship, because no one can live without God. Where there is God, there is love always. As a result, they should put God first, and motivate themselves by thinking positively. When they come back to God, they can be better people and be good to one another. “I know that there is nothing better for men than to be happy and do good while they live” (Ecclesiastes 3:12). When believers take their humiliation and pain to God in prayer, they will receive the glory of the Lord and live a victorious

life joyfully. Whatever decisions they make, they should ask God for the guidance of the Holy Spirit; as they trust Him to recover from this traumatic experience. In this chapter, people have learnt how negative conversations can affect people badly. The author has also learned that the negative can also be turned into the positive if people can change their mindset and start to internalise their positive conversations. Knowledge is also important and the decision that one makes should be in line with the word of God. They need to learn to forgive in order to heal. Decisions that they make can affect the rest of their lives, as a result, they need time to think and pray before they take decisions. Positive thinking is also an important way to recover from trauma and one should meditate about the goodness of the Lord. Negativity can drain a person emotionally and physically, which can be traumatic in one's life. Above all, they should know that God is love and love conquers all, if one stands in faith and believes. The following chapter will look at the results of the questionnaire which were handed out to the co-researchers. Findings and recommendations were mad

CHAPTER 6

FINDINGS AND RECOMMENDATIONS

6.1 Questionnaire Feedback

The author had set out appointments to interview eight born again Christians from different denominations within the Pentecostals churches. The author chose those who lived a very successful life, the middle class and ordinary people who are not earning a lot. Some have been born again and left their church to join the Pentecostal church, some for almost three decades yet they are still not happy. The aim to take people from all levels is to find the truth, because sometimes when people live a better life and when they contribute to the church, they are treated better than before and they forget about others and do not show concern because they are at a different stage of life, even though they have been hurt some may deny it. Their story changes, they run away from the truth, they do not want to mention that they were once hurt, especially if they have been given a better position where they have moved, in a new church, and most of the time when they plan to start their own ministry, they cover up. They feel that the poor deserve to be treated lesser, they do not see anything wrong with leadership demanding more money. Some will lie that they follow their calling, to create a better impression, even though they left because they were hurt. Yet, some were able to tell the truth even when they are now treated better than before they become successful, some are also not happy about the leadership who hurt people even when is not directed to them. For example, when the author asks if they were hurt by bad leadership, one said he was not hurt but disappointed though the message was not attacking him directly, he heard some pastors been personal with some members.

The author gave each person a questionnaire to fill in and most of the answers were very open and helpful for the research, which proves that people need change in leadership. People participated willingly and were able to share their stories.

6.2 Results of the Interview

This is the result of seven Christians who participated in filling in the questionnaire.

Q1. Have you ever been hurt by your leader while they were preaching or have had bad treatment? Explain how.

Three responded that they were hurt by leadership through their sermons, one said the leader made comments about him and said sensitive issues about people from the pulpit. One said he was treated differently from her husband who was successful before she become financially independent like him. One responded that he was disappointed not actually hurt for he has had situations where preachers were personal with some members of the congregation. The other one explained that the preacher was talking to the ladies saying that they will be married by people from x village, where he attended his higher primary. One said no, she was not hurt, she left the church to support her husband. The other one said the pastor wanted to choose a life partners for them. He discouraged them to marry people who were not members of the church even though they love them. The last one said, “No,” and did not give reasons. One person was not available due to work related issues.

Q2. How many times did you change a place of worship? Write the number

One has changed six times.

Two have changed three times.

One has changed twice.

Three replied that they changed once, yet one of these three told me that he attended one church hoping he would join it. After attending few services, it was enough for him because the pastor was attacking people from the pulpit, saying sensitive issues, and mentioning their names, therefore he decided not to take membership.

Q3. Did you change church because you are hurt? Yes or No

Two just replied, “No.”

One said, “Yes.” The pastor was preaching more about sex, and the treasurer had spent money that they donated on personal things instead of church matters.

One said, “No,” she needed spiritual growth

One said, “No,” it was because sometimes leaders put more in work instead of the spiritual of the wellbeing of the flock.

The other one said, “No,” and mentioned that it was from mainline to charismatic and to the other charismatic and to the apostolic.

One explained that it was because of lack of spiritual fulfilment or lack of excellence in general.

The last one explained the unequal treatment that is given to members and the lack of respect of members by the leadership.

Q4. Do you think the church is doing enough to keep its members? Yes or No

All of them their response was, “No,” except for Puseletso who said yes the church is doing enough to keep its members, she just left the church to support her husband, who has a different calling.

Q5. Do leaders treat people unfairly not the same? Please share.

One said that leaders give more respect to the people who they can benefit from, e.g. people who are rich or educated. The author was amazed by this lady who is very successful yet not happy about the attention they get after being successful, she still shows concern for others.

One said, “Yes.” People with good financial standing are considered more or are more attended to.

One said they treat them according to proximity.

One explained that spiritual leaders are human beings and will therefore have flaws. There are those who are out rightly unfair in dealing with congregants, who will have favourites. And said this should not be condoned.

The other said, “Yes,” some leaders do treat people unfairly. They recognise God’s call on some and ignore others.

The other one said those with material things get preferential treatment over those who do not.

One said, “Leaders give more respect to people who they can benefit from,” e.g. people who are rich or more educated.”

The other one, the author had noticed that she was hurting more from the way she has been treated, she said that their leader only visits those who give him clothes and donate more money. When they have problems, he sent people to help them instead of coming and the problem is these people make fun of them, they are sarcastic and after telling them their problems, they go around telling others about their personal issues, there is no confidentiality.

“A key to connecting with others is recognizing that even in a group, you have to relate to people as individuals” (Maxwell, 1998: 96).

Q6. Do you think leaders act to their preaching? Yes or No

Only two said, “Yes.” They do not know if they want to protect their position at church or it is because they plan to start their own ministries. The author respected each person’s answer even when it has changed from what they said prior, because at first they said they have been hurt badly.

The rest responded, “No.” One explained that they do not do it on purpose. It is because they are human.

The other one said that “No” and explained that some in the night consult traditional healers, during the day they say Christ is the only healer.

Q7. Do you believe that the church is losing its value by focusing more on material things and social class than on faith? Share your reason.

The other one said he thinks so. Emphasis should be on teaching members on how to seek God’s kingdom and how to move successfully towards their God-given destiny. Material things are not in themselves wrong but if there is too much emphasis on them, and they are idolised, then that is wrong.

One just said that the church is not losing its value, she did not give her views.

One replied, “No.” The church is supposed to preach on material things like money and prosperity and empower the church to create wealth and improve their social class and not be mediocre.

One said, “Yes.” Today church is more focused on money than people spiritual wellbeing.

One said, “Yes.” They focus too much on material blessings instead of knowing God, many people don’t know the basics of Christianity that is why they backslide easily.

One said exactly what she was trying to explain. Less and less focus is given on spiritual wellbeing of members and more is given on the more affluent members of

the church because the leaders can benefit from the money they contribute to the church and thus breaking the church down.

The last one said, “The leader concentrates more on donations and tithing than listening to the voice of God. They teach that people should give to the pastor, buy him clothes, support his family yet the poor are neglected. She said that don’t earn a lot yet you will find four dishes where members are supposed to donate for different things.

6.3 Findings

The researcher has found that most of the people think that leaders are not doing enough to keep them in the church. It seems as though no one is able to stand and approach the leaders for treating them or others badly. As a result, it can create a circle of hurting people, because when one is hurt and start their own ministry, they themselves can hurt others or even if they join another church. Hurting people will hurt others. The author has noticed that when some people who are hurt leave the church and start their own church, after sometime if this person has not dealt with his or her issues, he or she will attack other people as well, including those who left with them to support them when they were leaving the church. The researcher has noticed that most of the time when one leaves the church, some members in the same church who are also not happy will join them. Most of the time, they do not leave alone, they take some friends and family.

The researcher has found that most of the people are hurt, some have said, “I’m disappointed.” People are questioning the integrity of some leaders. Yes, they are human beings and they will make mistakes, yet they fail to treat people as they want to be treated. Some complained about control, that their leader wanted to

control them, which can be disturbing for a grown-up person to be controlled instead of making their own decisions.

The question is, are leaders aware that they are hurting people? Or do they think they are fighting sin and people leave because they cannot live right?

This is complicated, one will find hundreds of people responding to the alter call that they want to be born again, yet the building is still the same even after ten years, no extension of building, no additional chairs. What does this mean? Do people enter through one door and go out the other way? Is this a monkey business?

What is church growth? The researcher considers growth to be when people are well fed spiritually, fulfilled, growing in faith, when they develop spiritual muscles and when new members join the church to stay and when young people are groomed in the church to be powerful leaders of tomorrow.

6.4 Recommendations

The researcher will like to encourage those who will be able to read this research to stand in faith and not be shaken by the storms of life. The aim is to help those who have been hurt not to turn away from God and his will, also to help those who are lost because they have been treated badly. The author believes that approach is very important; they should try to talk to leaders, and to approach them with love. For, sometimes a person needs others to tell him or her that she or he has lost it and that she or he is discouraging people because of His or her their attitude. This should not be condoned no matter if you are treated right, one should stand for the oppressed, be the voice for voiceless. If they do not listen, then one will have played his or her part and God will reward him or her for standing for the voiceless. Leaders should understand who the head of the church is, and that we

are all going to be judged one day, rich or poor, leaders and followers, we shall all stand before the Lord. People should stand in faith, be faithful to God even when they are hurt and disappointed. The word of God is designed to empower us, to guide us and to prune us in order to bear good fruits. Therefore, one must read the word of God for guidance.

The book of Jeremiah, “The shepherds will have nowhere to flee, the leaders of the flock no place to escape. Hear the cry of the shepherds, the wailing of the leaders of the flock, for the Lord is destroying their pasture” (Jeremiah 25:35-36).

Everything that we do or say explains a lot about a person and can affect people around us, positively or negatively. As a result, the people should seek ways to reconcile their differences with the leadership; they should maintain the good characters in order to win the battle. People who have been hurt must never give-up faith in Christ, and know that they are all special in the eyes of God.

6.5 Areas of Study

This study can be researched in future either on Doctorate level, to find out how pastoral care-givers can help hurting people and how they can empower and encourage themselves in order for them not to drift away from grace. And how they can contribute to build the kingdom of God and enjoy fellowship without any destructive message from bad leadership.

6.6 Conclusion

This research has touched the areas that many of us never thought can be touched, or things that people never thought could happen or can be dealt with. The truth is

that the co- researchers are from different denominations, from all walks of life, committed members of the church and some have never met yet; most of them cry about one thing. They go to church to hear the word of God, when they come back they are disturbed by destructive messages. This research will be an eye opener even to the leaders who want change, and who want to do what is right to learn from it. Also, it will open their eyes to see things differently and know that people are watching, listening and others have been hurt and disappointed. It is important for each leader to ask themselves these questions.

1. How will I like people to remember me?
2. Am I doing good enough, preaching with honesty and integrity to win a crown of victory?
3. Can God say well done, good and faithful servant?
4. Am I doing this for power or for selfish ambition?

Bad attitudes of some leaders make some people to talk bad about them; some think people are just negative or ungovernable. They do not look at themselves, their attitudes or improve their mistakes. People should be taught to move on in life and not just to dwell on the negativity around them. Concentrating on negative things can delay a person to achieve what God has in store for them and delay them to fulfil the purpose of God in their lives. People should run the race well, and follow the rules in order to win. “If you think your people are negative, then you better check your attitude” (Maxwell, 1998: 89).

The reality is that people are leaving churches, who is responsible? The author believes that people should know their God and never cease to pray, because prayer is like oxygen, we need prayer in order to a live victorious life. They must learn to forgive those who have wronged them and know that they are human.

They also need to study the word of God for themselves in order to gain courage. People should train themselves to take responsibility and to protect their spirit and soul, and stand in faith.

APPENDIX A: THE QUESTIONNAIRE

1. Have you ever been hurt by your leader while they were preaching or have had bad treatment? Explain how.

.....
.....

2. How many times did you change a place of worship? Write the number.

.....

3. Did you change church because you were hurt? Yes / No

If yes support the answer.

.....
.....

4. Do you think the church is doing enough to keep its members? Yes
/ No

5. Do leaders treat people unfairly not the same? Please share.

.....

6. Do you think leaders act according to their preaching? Yes / No

7. Do you believe that the church is losing its value by focusing more on material things and social class than on faith? Share your reason.

.....
.....

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