

**THE MISUSE OF POWER BY CHURCH WARDENS: A CHALLENGE TO
PASTORAL CARE**

BY

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DECLARATION

I Mlungiseleli Onesphorus Lunga Mangqishi hereby declare that this research is my original work, and that this research has never been published to any other university.

Signed..... Date.....

Supervisor Date

ACKNOWLEDGEMENTS

First and foremost I give thanks to God Almighty, for all the good things he has done for me ever since I was born.

I wish to express my deepest gratitude to the following persons for their support, kindness and encouragement.

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- To my co-researchers whose inputs gave weight to my assumptions
- Above all to my dearest supervisor, Prof. Maake Masango a man with a golden heart, a loving father, a friend and a mentor. Your constructive criticism has shaped this assignment up to this level.

DEDICATION

This academic exercise is dedicated to my role model: my late beloved father, Gilbert Sebenzile Hotule Mangqishi who was an Anglican dynamic preacher during his olden days. It was his influence that shaped me to be who I am today. Ndiyabonga Tata.

SUMMARY

This research seeks to reveal the misuse of power by some church wardens, who are in the upper echelon in the parish leadership of the Anglican Church, in the diocese of Mthatha. It also seeks to reveal that as a result of this power abuse, the clergy as well as parishioners who voted these church wardens into the parish administration suffer trauma. There are also ensuing results manifested by cracks and crevices that are created in the Anglican Church, which are signs of an unhealthy church.

In the endeavour to achieve his purpose, the author has embarked in conducting a research, with affected parties. Firstly, he encounters his own experiences as an incumbent of a parish. Then he approaches a parishioner who was aspiring to be admitted into the ordained ministry of the church who suffered at the hands of the churchwardens. Lastly, he approaches an ordained minister who was an incumbent of a parish who also received ill-treatment at the hands of churchwardens, as well as other clergy of various parishes whose stories could not be accommodated in this exercise because of space.

Having established that the church wardens did misuse power and exceeded their terms of reference in the exercise of their duties as shepherds of the flock of God, he embarks on devising ways to come up with positive remedies of healing this incompetent administration of lay church officials. Firstly, he seeks to curb the power the church wardens assume to have. Then he draws a church of his dreams, a healthy church, led by healthy church leaders who are not lords over God's flock but who pastorally take care of them, and leaders who are not corrupted by power, but always conscious of the fact that they are the servants of God.

This exercise demonstrates that abuse of power in any church has disastrous effects and perpetrators should be stopped, if the church which is endowed with propagating the Gospel, wishes to be effective in its mission.

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GLOSSARY

ARCHDEACON: Is the bishop's vicar for the general oversight of that part of the diocese to which he/she resides unless he/she has a license of non residence from the bishop, which is granted upon urgent cause. He/she is an Anglican clergyman ranking just below a bishop.

AYIHLANJWA NGAMANZI AYOYEBHOKHWE: Girls do not wash themselves with water only, they are not goats.

CANON: is a priest who is a member of the cathedral church, holding his/her office either ex officio or by virtue of an election.

CANON LAW: the codified laws enacted by the supreme authorities of a Christian church.

CHAPTER OF THE CATHEDRAL (CHAPTER): is a college of priests of the diocese, who are constituted as an ecclesiastical corporation, having a common seal. It is a collective body consisting of the dean of the cathedral, the archdeacons, the canons and the chancellor of the cathedral (bishop).

CHURCH WARDEN: one of two assistants of the Parish priest from the laity who administer the secular affairs of the church.

DEACON: an ordained minister ranking immediately below a priest or a lay official who assists the minister especially in secular affairs.

DEAN: is a canon, who has pastoral oversight in the cathedral church, holding his/her office by virtue of his or her appointment by the bishop in the chapter.

DIOCESE: the district under the jurisdiction of the bishop.

INCUMBENT: a licensed or instituted clergyman in at least priest's orders, appointed by the bishop to be in charge of a parish or diocesan institution, and having the cure of souls in that place.

KUTHUNYELWA AMADODA AZIWAYO: We delegate the ones we know/trust.

MISCONDUCT: Includes but not limited to, sexual misconduct, misuse of church funds/property, neglect of agreed duties, provoking dissension in the congregation, and any other misdemeanor involving pastoral care or the abuse of position of power and influence, either on the part of ordained persons or by other persons in its service.

ORDINAND: a person regarded as suitable for ordination.

PARISH: an ecclesiastical division of the diocese, of which the limits have been defined by the bishop; which parish is under the sole pastoral care of an incumbent duly licensed by the bishop.

PARISHIONER: a member of a particular parish.

PRIEST IN CHARGE: an ordained person assigned with the responsibility to act as a mediator between God and human beings in administering the sacraments, preaching, etc.

RECTOR: a clergy person in charge of the parish.

RUBRICS: a set of directions for the conduct of Anglican Christian service printed in a prayer book.

SI QUIS: a form of declaration which serves as the recommendation for an ordination candidate to be admitted to holy orders of both diaconate and priesthood.

CHAPTER 1

1.1 INTRODUCTION.

The topic of this thesis germinates from my ministerial journey experiences, as I witnessed the traumatic misuse of power exercised by church wardens. The suffering and the impact of trauma affects the clergy as well as the church members. The places affected are few parishes of the Black Anglican denomination, situated in the province of the Eastern Cape, in the diocese of Mthatha.

After my diaconate ordination, I was sent to one of the parishes within the diocese, where I was trained in diaconate spade work by one of the senior clergy. During that time of my ministry I noticed nothing about the misuse of power by church wardens. Perhaps not that there was none, but the reason could be simple that, I was not exposed to the administration of the parish, hence I didn't notice a thing.

After one year of training I was recommended for ordination to holy orders of priesthood by my mentor. I was then sent to be a priest in charge in one of the newly demarcated parishes where I became an active participant and was fully exposed to the administration of the parish, because of my new responsibilities as the priest in charge.

As a newly ordained young, energetic and ambitious priest appointed to be in charge in a new parish, by God through His servant; the diocesan bishop, (as it is usually assumed by most believers), I arrived in a new area with enthusiasm and exuberance for being appointed to be a co-worker with God in building the divine-earthly kingdom. In the Diocese of Mthatha of the Anglican Church it is the prerogative of the bishop in consultation with the Chapter to decide where a priest or a deacon is to serve. The Chapter is a body comprising of priests in senior managerial positions that advises the bishop.

I was quite aware of the fact that, where there is no appointment, there is no disappointment. In other words, when one decides to appoint someone, s/he chooses amongst the trusted ones. Those he believes that they will not disappoint him in performing the task assigned to them. As the old Xhosa saying goes: *Kuthunyelwa amadoda aziwayo* (sic). Meaning, "We delegate the ones we know/trust."

I want to believe that, no one can appoint someone without having the confidence that the appointed will execute the job properly and accordingly. In other words, we appoint those we believe they will not disappoint us. Thus I had no intentions to disappoint the bishop who sent me there with all the confidence in me that I would be able to exercise better pastoral care. Because of the above, I was ready to work and succeed in my job. I was also eager to work among the congregants.

At first, I didn't see the appointment to this position as a tough challenge, simply because my mentor was there to assist me with his advice in times of need. Shortly after my appointment, he died after a short illness. Though Clinebell believes that 'clergy are the key professionals in helping people with the crisis of bereavement (1984:218),' I was distressed by the news of his death because I was just left with no one to lean on.

My coping skills were shattered and I felt insecure because I had no one close enough to ask for advice during testing times of ministerial experiences. As my referent was no longer alive, trauma began to be part of my life in my ministerial journey. Talking about the impact of trauma Sinclair says: "trauma wipes away a lifelong accumulation of security and trust and leaves one irrevocably changed" (1979:11). At the same time the new community began to expose me to the traumatic effects of misuse of power by the laity, church wardens to be precise.

1.2 THE BACKGROUND OF THE STUDY

Having arrived in a new community I was orientated through the grapevine about the way of life of these people who live in this corner of the world, the lifestyle I was not familiar with. Everything was new. It was a new community with new habits and customs. Gerkin's words testify to this truth when he says: "newly arrived pastors come in the middle of the stories of a congregation and its individual members, not at the beginning of those stories. He goes on to say: "in a certain sense the new pastor's arrival on the scene comes as an interruption or an intrusion into whatever stories are being enacted in that place" (1997:120).

Unto me, it was a different scenario, but not that different. Technically, this was a new parish but it was seceded from an older one. This means therefore that, its parishioners were not

new. They had been Anglican parishioners for decades. Somehow, I was an interrupter/intruder in their story. Thus, I had an interest to know about them in the first place. I was informed that there is an old legacy which existed for a long time whilst they were in the great grand mother parish. This was about the permissible sexual misconduct which was practiced in this community by wardens, preachers, etc. It was bad conduct, which made some few morally, concerned married men either to withdraw their wives from going to church or to stop going to church themselves.

On the arrival of a male-priest, he was normally given a concubine amongst the unmarried women, in order to entertain him. By so doing, they were aiming at three focal points: firstly, they were intending to subjugate the administration of the parish to their own hands, so that they could mismanage the parish and its funds, without being accountable to anybody. Secondly, it was to make sure that when the incumbent is delivering a sermon, he does not go hard in breaking the scriptural-moral code, since the priest will be trapped in sexual misconduct as well.

And lastly, the rector will be unable to admonish them because of their misconduct. So they did this only for their own protection. This sexual misconduct was practiced with the approval and the blessings of these leaders to certain extent. Technically, the church warden is expected not to promote sexual misconduct, but rather to eliminate all such immoral acts, since according to the canon law they are recognized as 'the principal representatives of the people and the officers of the bishop' (canon 29: 7(a)). This therefore means that morality in the church amongst Christians is supposed to be their primary concern.

The one incident which troubled me most was of a widow who was sexually involved with one of the church wardens. This case was brought to my attention by the Archdeacon of the area, who shared with me a story about a family which had a funeral during the first weekend of my arrival. This family had laid charges and this case had already been brought to the bishop's attention. Children in the family were not comfortable with the affair of their mother and this church warden. They were accusing the church warden for being in love with their mother and they were not pleased by this affair.

I was embarrassed, shocked and surprised by these accusations, more especially when I remembered that, this warden was the programme director on that day of the funeral. I

wondered, what people said about me when I made this warden a programme director in that service? Several questions emerged in my mind as to how he could be so bold to stand in the name of the church, and execute the job allocated to him in this circumstance. These charges were laid on that same day of the funeral.

Traumatized by these accusations, I continued asking myself questions such as: How can this issue happen within such a short time of my arrival? Why did God take my mentor and introduce me into such a shocking matter? Who is going to be my referent in this case? The reader need to understand that I had no experience in ministry. Finally, how do I solve such a huge problem? These are some of the questions that led me to embark in this research, so that I may come up with a pastoral plan of caring. It is my sole responsibility as the pastor to encourage parishioners to live cordially and as good Christians as Gerkin says: “pastors must often stand in the gap between an individual parishioner and a community of faith, seeking to reconcile one to the other” (1997:31).

After revelation of this shocking news that traumatized me, I arranged a meeting with the accused warden. The aim for the meeting was to find out straight from the horses’ mouth the authenticity of these allegations. When the church warden heard about this he was so surprised and shocked about what this family had done, by denting his image and his reputation in this way. But nevertheless he did not deny his sexual engagement with their widowed mother who was accused of being in love with him. He was only concerned about his standing position within the church, since his dirty linen was now in public and the bishop and other clergy knew about his dirty secrets. He was concerned about his future as a warden. I asked myself: What is so special about being a warden? How does one deal with such a scandal especially being new in the parish as well as in the ministry?

This traumatic incident caused me to be aloof; as a result I developed a low self esteem. I was distressed by the flock I was tending. For a period of about three months from the day I heard about these disgusting news, my health became badly affected. I began to experience sleepless and restless nights, as my mind was pondering over this matter endlessly. This is what Parkinson means in saying: “stress is always with us, and usually we cope adequately. But when we meet a traumatic incident that is outside the range of our normal experiences, our reactions can be especially painful and deeply disturbing” (2000: viii).

These traumatic experiences stressed me to the extent that I began to suffer from severe headache, bearing in mind that I was young and relatively new in the ministry. Parkinson's words clearly articulate my situation when he says: "trauma disturbs our normal life beliefs and turns our world upside down, purpose in life and changes in self-image, or self esteem" (2000:41). This situation caused me to suffer from confusion, dubiety, disbelief, feelings of vulnerability, a loss of meaning and hope.

After three years I left the first parish to another. It was in this parish where I noticed some commonalities with the first one, more especially when I looked at the misuse of power and sexual immorality. There were women, who were sexually involved with wardens, and other church leaders even here. These women were not always happy about these involvements, but forced by circumstances. For instance, one woman who was a student of divinity was forced to engage in a sexual relationship with a warden, if she wanted to be ordained, failing which, her order of declaration known as the *si quis* and certificate which serves as the recommendation to the holy orders, and which is dependent on the signatures of the wardens would not be signed.

She was threatened by this cruel man. He even told her that if she fails to do so, he will rape her. If he rapes her, no one will believe her accusations if she decides to lay charges against him. He concluded by telling her that wardens exercise more powers as compared to the clergy. He said that, quoting a recent incident of firing the parish rector. It was him, (this warden) who was instrumental in initiating this exercise.

This student of divinity was perplexed and traumatized by these demands, as she knew that she had no where to go and yet this was not her lifestyle. She asked herself, how she could win the favours of the church warden without being sexually engaged with him. She surveyed the situation, but it seemed as if there was no way out.

There are many cases which varied from one to another according to the needs of the people involved. These stories mentioned above are not fairy tales. They troubled and traumatized my soul because I just knew that even in this community I will be a social misfit, and because of that I will not enjoy my vocation. My ministerial experiences persuaded me to believe Finzel's words when he says: "leadership is one long journey of constant stress (2007:14).

The above mentioned cases to me had one thing in common; the abuse of power. The first scenario falls under the indirect misuse of power, whilst the last scenario falls under the category of direct misuse of power. The church warden in the first scenario knew that most women of that locality were interested to be wives of leading figures, more especially church leaders. He therefore took advantage of that.

I soon learnt that not only was he involved with this widow, but there were many others. One case which unfolded was of a girl who terrified her mother, telling her that she must stop cheating her father by having an affair with another man. This girl was jealous because both she and her mother were sexually involved with one man, which happened to be this church warden. This church warden used his position to win their favours. He was a living example of a leader corrupted by power. One wonders how they can lead parishes with this type of behaviour or conduct.

Since, it is said that, 'behind a successful man, there is always a powerful woman;' most women in this community wanted to be that woman. This warden knowing all the Christian ethics and the morality expected of him as a deacon of the church, he didn't care much about them. He decided to womanize those vulnerable poor souls. At the same time being the preacher of the good news, it was expected of him at least to behave like a man of God.

Because of this adulterous behavior, the church became a laughing stock to non-Christians and other local denominations. They were preaching about this parish and its moral decay. It was worse for me as the pastor, because most of the congregants had adopted this adulterous lifestyle. This was a challenge to the programmes of evangelism.

It was even most horrible when one of my preachers died in the household of the widow he was involved with. As a pastor, I was traumatized not only by his death but by two other reasons: which the first one is the mere fact that he died in his immoral ways which made his death a humiliating disgrace both to his family and the church. And secondly, is the fact that I had to conduct his funeral service. This parish was moving from one humiliating disgrace to another.

These were serious concerns that needed a pastoral method of caring. My lack in pastoral care giving further traumatized me. Trauma became part of the warden's life in the first scenario too. He could not minister effectively ever since. He soaked himself in alcohol, to the extent that he was involved in two car accidents, and at one stage he was imprisoned for drunken driving.

He became financially bankrupt; to the extent that he failed to properly cater for his family. Financially, he also had to cater for his concubines as well, as the old Xhosa idiom goes: "*Ayihlanjwa ngamanzi ayoyebhokhwe*," meaning, "Girls do not wash themselves by water only, they are not goats." It's courtesy in practice for man to give girl money after he has slept with her, so that she can buy things to titivate herself. Church funds were at stake as a result of this practice. He became involved in embezzlement of funds, of the church, of the school where he was the principal and of the local burial scheme where he was the executive member. His name was in the credit bureau. His mother died due to cardiac failure after his son (church warden) was suspended by the bishop twice in three years.

How could this warden continue with his pastoral duties while having these problems? I also wondered how his wife felt. Will his marriage last? What about his fourteen year old son? Will he not inherit his father's sexual behaviour? As a pastor I was worried not only about him, but the entire family as well. Our relationship was affected as a result of his behavior. The above will be researched as a way of developing a pastoral care method, especially helping newly ordained clergy.

1.3 THE PROBLEM STATEMENT.

As I deal with the above mentioned problem, I realize that the behavior of some church wardens not only affects them, but also the parish as a whole. It also affects their families, clergy, and people they minister to. The words expressed by Spielman testify to this when he says: "the leader's core values affect the organization" (1999:259). There are questions to be asked: "What causes church wardens to misuse their powers? Are church wardens supposed to be the dictators of incumbents? Are incumbents supposed to be the door mats of church wardens? What makes them to fall in love with the parishioners?" How does a new clergy person deal with these kinds of problems? How badly does this sexual involvement affect the administration of the parish and how does it contribute to the moral decay of the

congregation? As Xhosas usually say, “*Umalusi ulahleka nomhlambi awalusayo.*” Meaning, “A shepherd gets lost with the flock he tenders.”

Several questions emerge as a result of the power abuse. How could a newly ordained clergy manage successfully traumatic situations such as these? It is also the intentions of the author, to examine how one can deal with the wardens who cause this kind of abuse amongst parishioners. Ministers need to be empowered in order to deal with traumatic experiences caused by church wardens.

1.4 AIMS AND OBJECTIVES OF THE STUDY.

My intention is in two folds. Firstly it is to empower newly ordained clergy so that they are able to work with church wardens. Secondly is to help church wardens to be good shepherds of God’s flock. I am convinced that church leaders should create a harmonious environment in the church, so that parishioners can worship freely and be cared for. I also believe that if the leadership does its assignment correctly, the whole congregation will worship joyously without experiencing any hic-cups. Peace, forgiveness, justice, reconciliation, love and healing will be felt by the congregation and they will be able to serve the community.

The aim of this study is to analyze the specified problem mentioned in the problem statement and finally come up with a pastoral method that will help newly ordained ministers. It is my assumption that, if the canon law* can be interpreted correctly, church wardens would stop manipulating parishioners and parish rectors and discouraging the prerogatives of parish rectors for their personal gains. A square bag will be on a square hole and a round bag on a round hole. There will be peace and order in the church. I do also believe that the application of coercive power in any given institution does not create good relationships amongst the people; instead it creates divisions within the executive and the institution at large.

1.5 THE SIGNIFICANCE OF THE STUDY.

What makes this academic exercise significant is the fact that it is unique and it will help newly ordained clergy in the administrative part of their congregations. It is a precious peace of contribution to practical theology since it addresses ethical and administrative challenges: a vital role in the church. It will also contribute in practical theology. The reader needs to re-read the topic, i.e., “The traumatic experience of the misuse of power by church wardens.” In one way or another, Anglican clergy is experiencing the misuse of power exercised by church wardens which traumatizes them in the Church.

I believe that, the first thing is to identify the problem, and then come up with the solution. I have already identified the problem; I will also come up with the pastoral method that will help clergy to care for parishioners. The issue at stake in this academic exercise is the misinterpretation of the canon law by church wardens which makes them assume that they are above everyone. The misinterpretation leads to the misuse of power, which leads to the immorality and conflicts, which normal badly affects the pastoral care within a parish.

1.6 THE RESEARCH GAP.

In my findings when I was researching about this topic, trying to find out if there is anyone who has written about this topic before, I have found out that no one has ever written about the abuse of power practiced by church wardens. My intention in this regard is to focus on the church wardens (laity).

I will be focusing on the issues like; mismanagement of funds, misinterpretation of canon law, manipulation, ill-treatment of church members as well as clergy, lack of respect due to variety of reasons, immoral practices, conspiracy, misleading of the flock. I want to also focus on power and authority, as well as clergy being viewed as scapegoats, by those who love their ministry but hate the ministers. What I hate the most is when a parish is not performing well, the incumbent’s efficiency is questioned; if it is flourishing the glory is given to the church wardens. What are the duties and responsibilities of church wardens?

1.7 METHODOLOGY:

The methodologies I am employing in this academic exercise is Gerkin's shepherding and Pollard's positive deconstruction models. Under shepherding I am introducing Gerkin's therapeutic model of shepherding. Since a shepherd will not always be present to take care of his flock, positive deconstruction; a therapeutic model coined by Pollard will assist in helping wardens to lead parishes harmoniously. Wardens are being helped to deconstruct their lifestyles and reconstruct them in such a way that they become good shepherds. The comprehensive study of these therapeutic models will be employed and applied in the next chapter.

1.8 PRELIMINARY CONCLUSION

This chapter serves as the background and the introduction of this academic exercise. It contains the aims and the objectives of the author. It also narrates the vision and the mission the author wants to accomplish. The author also introduces the therapeutic models he is going to employ in this academic exercise.

As the author reflects the administrative hardships he experienced in ministry, he acknowledges that to be in charge of the congregation is a challenging position. It's not only about being talented in singing, preaching and praying. These talents will never be enough for leadership. In actual fact the author has seen great preachers and or singers who have failed to serve as incumbents of parishes in their ministry. The problems of church wardens challenge us to shape a new way of caring for them as shepherds caring for the flock. In the next chapter the author will be dealing at length with the methodologies he highlighted in this chapter; the shepherding model and the positive deconstruction model, displaying how he is going to use these skills in this academic exercise.

CHAPTER 2

2. METHODOLOGY AND EPISTEMOLOGY

2.1.1. SHEPHERDING MODEL

Gerkin coins up a therapeutic model which is intrinsically and extremely important, more especially in my context. He calls this therapeutic model, shepherding. This model is the model I am familiar with. This is the portfolio I assumed when I was a little boy: the work of being a shepherd. Let me share my story.

2.1.2. THE PERSONAL EXPERIENCES OF SHEPHERDING

As a young boy living in rural areas, in most cases it meant to take care of your father's flock. A young boy was taught to take care of animals. The main aim for this was to teach the boy to be responsible, by for instance, giving him a puppy so that he starts by raising it and caring for it. The bigger responsibilities for boys were to herd the flock, to cut wood for cooking, to build kraals, to plough fields using span of oxen, etc. Let us talk about the boy's work performed in the grazing fields, i.e., herding or caring for the flock.

My father was the kind of person who loved farming, more especially having livestock. He had cattle, horses, sheep and goats. During those days these animals were valuable assets. The more the livestock a person had, the more respect he attained. Hence Taylor says: "Flocks of sheep [cattle] and goats were important possessions, just as they are in many countries today, and to have large flocks was a sign of wealth and status" (1993: 7). Having lots of them requires caring.

My father was working in Johannesburg, and it was our duty as boys to take care of his flocks. Talking about the duty of a shepherd, Taylor, summarizes this work as follows: "The work of the shepherd is guiding, feeding, and protecting the flock which was essential if the animals were to be productive and valuable to their owner" (1993:7). This is exactly what was expected of us, as shepherds of the flock. This process will be helpful in tackling the problem of empowering newly ordained ministers. These ministers need equipping so that they are able to work with difficult church wardens.

There are several ways in which shepherds are challenged while taking care of the flock. Let me name a few. The first one is that, there were wild animals which were omnivorous and carnivorous in their nature and were therefore enemies of the flocks. These wild animals are still there today. Wolves, lions, jackals, hyenas, tigers, etc, are always willing to attack the flock anywhere. Just like these wild animals, some church wardens are tearing the flock of God by their immoral behaviour. So it is our duty as shepherds to give security to those vulnerable domestic animals against those vicious wild animals; in the same way church wardens are expected to do likewise to parishioners. Newly ordained ministers are challenged to act as good shepherds among those elements that seek to destroy God's children. During their admission service, church wardens are reminded that, 'they are called to serve God by caring for his people' (1993:31).

Whilst we were herding the flock, we also tried to eliminate the wild animals by hunting. We often used dogs to hunt the less dangerous wild animals. Our presence gave security to the flock. This is what I call the ministry of presence, of which Patton says, "Carrying out a role always involves visibility and function. Visibility emphasizes the power of the role itself, however actively one accepts or plays it. Function underscores the importance of action in carrying out the role" (2005:26). To be visible provides a guide for the flock.

There were thieves also who were always there to steal these domestic animals either for quick bucks or to slaughter them for a meal, or even to own them for themselves. There was always a commonality in their actions, irrespective of their strategic moves. The commonality was self-enrichment. So, our presence gave security, even against theft of the stock. This is the way of caring for the flock, as Gerkin says: "pastoral care in the parish begins with the pastoral leadership" (1997:119).

Even the flocks we were herding were greedy for the crops planted in surrounding farms. They were eager to take any available chance to devastate and destroy those plants. These farms protected their crops in different ways. Others were well fenced, and others were not properly fenced, and/or not fenced at all. As a result they tempted the animals to come and graze.

Apart from being shepherds of the flock, it was one of our primary duties to guard them against those farms. For justice sake, it was legal for the farmer to impound them if they had

grazed his/her crops. The only way to secure their release was by paying a lot of money. With those families who could not afford paying, parents would ask the farmer to punish the shepherd because of his/her carelessness. This was regarded as neglect of caring for the flock and property of villagers.

The last reason was that, because of animals' stupidity, they could be lost in the grazing fields. They could either fail to go home on their own, or could mix up with other animals from various backgrounds and end up getting lost. When one is lost, we used to look for it for a period of time. The ending of our search was not always good. At times we searched for it to no avail. At some stages we would tell ourselves that, if it is lost, it will never be seen again, and we would start paying attention to the present ones, but we would never be at peace within ourselves. Deep down in our hearts we would never despair to look for it.

What normally stopped us from searching was when we had found the leftovers of the animal carcass. Then, we would put the closure and say to ourselves: "Indeed my father's lost sheep is dead, here is the proof." If I found it dead, I would go home and share the bad news. But, it was always good to come home with all of them alive. Gerkin shares several ways in which shepherds took care of the flock of God-In Israel, these shepherds are priests, prophets and so forth. According to him, for the community of people of God to be cared for, God saw it appropriate to assign leadership role to certain individuals. He goes on to say: "prophets spoke for Yahweh in relation to the moral issues. Priests were responsible for worship and ceremonial life, whilst wise women/men offered counsel of all sorts concerning issues of the good life and personal conduct" (1997:23). The reader will understand why the issue of wardens needs pastoral care, some of these people are troubled; as a result they trouble and disturb the life of parishioners.

As we were paying close attention to them, we were the first to notice if one needs a special therapeutic consideration, as Gerkin says: "one of the first requirements of successful pastoral care in a given place of ministry involves patient, curious, and respectful listening"... (1997:120). Patton also summarize this when he speaks about pastoral wisdom, he says: "The beginning of pastoral wisdom is noticing and describing" (2005:16). It was our responsibility to take care of the weak ones. For the newly born that were not cared for by their mother-ewes, it was our duty to make sure that they had something to eat and that they ate properly.

If one beast is sick, depending mostly on the financial stability of the owner, the type of the ailment and the expertise of the shepherd, either a traditional cure is made or a professional one purchased in favour of the sick animal. Even if it is wounded, it was our duty as shepherds to take care of it by washing, cleaning and bandaging its wounds so that it won't be infected and have maggots. So, shepherding also covers health issues. In practical terms, a shepherd also assumes the position of being the physician of the flock he tends. Gerkin is convinced that, 'the priest is the physician of the soul' (1997:39).

Because of the bond that had developed automatically on its own between the shepherd and the flock, the worst moments I used to have was when an ox was about to be slaughtered. When that knife was held high, and when it was deeply pierced at the back of its neck, when the ox was crying for mercy, and kicking those last kicks; literally, I would cry tears, because of the understanding that I am loosing a friend, in my work as a shepherd. This process of learning will contribute in shaping a shepherding model of pastoral care. One would understand why this issue of church wardens became a priority of caring.

2.1.3. GERKIN'S THERAPEUTIC MODEL OF SHEPHERDING

In his book, Gerkin introduces a therapeutic model named 'shepherding' which background is scriptural, and is deep rooted in the Jewish history. Gerkin mentions the fact that, even 'before Christianity, pastoral care was a significant aspect of the Israelite community's life and its tradition, out of which the Old Testament scriptures emerged' (1997:21).

Gerkin's therapeutic model of shepherding does not only cover pastoral care of individuals and families but it also covers the care of the Christian community and the tradition that gives the community its identity (1997:19). The perspective with which he begins his model asserts that in fundamental ways, the primary basis of care which the Christian community and its pastors offer to persons is the care that comes about by the participation in the Christian community and its world of interpreted meanings. He discloses a way of engaging issues of practical theology which, likewise have application to the broadest range of pastoral and communal practices in the life of the church and the world (1997:19).

Like Gerkin, talking about shepherding, Marshall has this to say: 'biblical shepherds may be literal or metaphorical: those in charge of the sheep: those also in divine or mortal, in charge of men' (1996:1092). He further goes on to propose that, the care exercised over fellow mortals may be either political or spiritual. Kings and governors, all leaders are often called shepherds, a usage reflected, in deeper metaphors in the bible, e.g., Ezekiel chapter 34.

'The literal shepherd pursued, and still pursues, an exacting calling, one old as Abel (Gen. 4:2). He must find grass and water in a dry and stormy land (Ps. 23:2), protect his charges from weather and from fiercer creatures (Am. 3:12), and retrieve any stray animal' (Ezek. 34:8; Mt. 18:12). 'When his duties carried him from human haunts, a bag held his necessities (1 Sam.17:40, 49), and a tent must be his dwelling (Ct. 1:8). He might use dogs to assist him, like his modern counterparts (Job. 30:1). The shepherd on duty was liable to make restitution for any sheep lost (Gen. 31:39), unless he could effectively plead circumstances beyond his foresight or control (Ex. 22:10-13). Ideally the shepherd should be strong, devoted and selfless, as many of them were.'

'Such is the honour of the calling that the Old Testament frequently delineates God as the shepherd of Israel (Gen. 49:24; Ps. 23:1; 80:1), tender in his solicitude (Is. 40:11), yet able to scatter the flock in wrath, or gather it again in forgiveness (Jer. 31:10). In the New Testament it is the Christ's mission to be shepherd, even chief shepherd (Heb. 13:20; 1Pet. 2:25; 1 Pet. 5:4). This is worked out in detail in John 10, which merits detailed comparison with Ezekiel 34.'

John's main points are: the iniquity of those who creep, and intrude and climb into the fold; the using of the door as the mark of the true shepherd; the familiarity of the sheep with the voice of their appointed leader; the teaching regarding the person of Christ, who is likened to the door; likened to the good shepherd, but contrasted with the worthless hireling. John also stresses the relationship of Christ, his followers and God; the bringing into the flock of the other sheep (v.16); and the rejection of those who are not the true sheep of Christ (1996:1093). In summary shepherding is all about taking care of someone or something; of which that is the steward's assignment. This is what is expected of church wardens, if they are to emulate Christ who is the good shepherd.

As the author has noticed above that, Gerkin's shepherding background is not based on the grazing fields with livestock, but rather it is scripturally based. The analogy he uses is that of Israel and his priests or prophets. He became exposed to pastoral care because his father was a pastor and later he also became a pastor himself.

Gerkin has this to say about pastoral care: 'There were priests who had particular responsibilities for worship and ceremonial life; the prophets who spoke for Yahweh in relation to moral issues, sometimes rebuking the community and its stated political leaders; and the wise men and women, who offered council of all sorts concerning issues of the good life and personal conduct' (1997:23). According to him these people by so doing were exercising pastoral care- caring for the flock (Israel) in the midst of danger and difficulties.

Gerkin goes further to say: 'In later times, prophecy declined and the scribes and rabbis emerged as vocational groups who carried out the functions of wise men, women and priests. Each in his or her own way was vitally concerned with the care and discipline of Yahweh's people, both as a community and as individuals. For the prophets, that meant confronting the people with their deviation from the will of Yahweh. For the priests it meant faithful and reverent observance of worship and cultic practice. For the wise men and women it meant practical moral guidance in the affairs of living together as a community.'

He believes that, 'the long story of the care of God's people has been shaped not only by wisdom, important as that has been. People have found the care of God and God's people communicated to them in the richness of ritual practice as well as in guidance. Likewise, God's care has from time to time been expressed in prophetic acts of leadership and confrontation with the implications of the will and purpose of God for the mutual care of the people, indeed for the care of all human affairs for the earth itself' (1997:24).

He is also convinced that, 'shepherding motif originated as a metaphor for the role of the king during the monarchical period of Israel history. It was never institutionalized as a designated role within the religious community, as were the prophetic, priestly and wisdom roles. It was first appropriated within the religious life of Israel as a metaphor with which to speak of the care of Yahweh for His people. This motif is most clearly captured in the imagery from psalm 23. Here the Lord God is depicted as the good shepherd who leads the people, and walks with the people among their enemies, and even into the valley of the

shadow of death. The carryover of that imagery from the care of God to the care to be provided by the human leaders of the community is not made explicit in the psalm; and evidence in lacking that the shepherd model ever attained a place of significance equal to those of the prophetic, the priestly, and the wise guide in later old testament literature, probably because it lacked an institutionalized role (1997: 27).'

“With the coming of Jesus, who, according to John’s Gospel, Identifies himself as “the Good Shepherd,” the shepherding image takes its place as a primary grounding image for ministry. Applied to Jesus’ ministry, the shepherding image incorporates not only the wisdom expressed in certain of the parables and the sermon on the mount, not only his priestly leadership in relation to his followers, but also elements of prophecy such as are found in the story of Jesus’ cleaning of the temple and his confrontations with the Pharisees and Sadducees.” The African shepherd connects beautifully with the above, especially when he carries out his duties properly.

“From early Christian times to the present the image of the pastoral leader as the ‘shepherd of the flock’ has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church. The shepherding motif appears again and again in the writings of the early church as the organizing metaphor par excellence for the work of the pastoral leader. In more recent times the metaphor has been widely appropriated as a grounding metaphor for the care giving pastor” (1997:27-28). “Pastoral care has crucial communal dimensions having to do with initiating persons into the community that nurtures the faith and with sustaining individuals in their efforts to lead faithful lives while under the strain of everyday life in a predominantly secular world” (1997:29). This shepherding model is used as a way of tackling careless ways in which some church wardens misuse their power in a parish.

According to Gerkin, pastoral care is practiced in various ways. Pastors assume different portfolios in this work of herding the flock. Care givers were classified differently; others were priests, prophets, and wise guides. They are mediators and reconcilers. Priests do pastoral care by being ritualistic leaders (1997: 79-84). With the above in mind, allow me to connect the priestly method of caring for the flock-one of the concepts adopted by Israel’s leaders as they cared the flock.

2.1.4. PRIESTHOOD

Priesthood is the class I belong to, and is also relevant to this academic exercise, since Gerkin qualified it well in his therapeutic model of shepherding. Because of its relevance, I believe it is going to be quite effective in this academic exercise. Priesthood functions are in two folds: firstly, he/she administers sacraments and then delivers sermons as a way of caring for the souls. A priest is an ordained minister acting as a mediator between God and humankind in administering the sacraments, delivering sermon, etc (2004:1189).

2.1.5. PRIESTLY FUNCTIONS AND WAYS OF GRACE COMMUNICATION

The Anglican Church's understanding of the functions of this office as portrayed in the Anglican Prayer Book is as follows: "priests are called to reach out to the heathen to convert them and make them disciples and bring them to baptism and confirmation. They are called to embrace and fulfill the great commission Jesus gave his disciples after he resurrected from the death (Mat. 28:19-20). It is also their duty to faithfully read the scripture, to proclaim the word of God and to lead the people in prayer. They are also called to preside at the Eucharist with reverence and wonder" (2005:587).The above describes how one is to function while caring for people.

Like Aaron, it is also their task to bear the names of their people on their breasts in intercession before the Lord. They are called also to teach and to encourage parishioners through the scripture and bless them in the name of God. It is also their duty to assist God's people to discover and use to his glory the gifts he has given them. Like Moses they have to gladly share the burden of leadership with others (laity in particular on a parish level).

In love and mercy they should remember their frailty; they have to rebuke sin, pronounce God's forgiveness to the penitent and absolve them in the name of Christ. Following the Good Shepherd they have to care for the sick, bring back those who have strayed, guide God's people through this life, and prepare them for death and for the life to come, that they may be saved through Christ for ever (2005:587-588).

In short the ministry of a priest is to represent Christ and his church, particularly as pastor to the people, to share with the bishop in the overseeing of the church; to proclaim the gospel and to declare pardon in the name of God (2005:433-434).

Through prayer priests talked to God about people and through sermons they talked to people about God (1998:15). Jurgensen quoted by Masenya in the book edited by Dube observes this: "in the presence of God, the prophet took the part of the people; in the presence of the people, the part of God. Their lives were lived between the two, interpreting God's ways to their people, pleading with God to ease up and give the people one more time" (2003:36).

The author is persuaded that like prophets, priests of the new testament, in the presence of God do not forget that they are human beings, hence they assume the part of humankind; and in the presence of people they don't forget to assume their responsibility of high calling, hence they assume the part of God. Their lives as well are lived between the two, interpreting God's ways to their people, pleading with God to ease up and give the people one more time.

In communicating this message they did not rely only on the scripture and prayer alone, they have also adopted numerous ways of communication. As the author has indicated above that, priests also use sacraments when they communicate with people. The Anglican prayer book describes sacraments as 'the outward and visible signs of inward and spiritual grace, given by Christ as sure and certain means by which we receive that grace (2005:438). With the above in mind, let the author now connect Pollard's method of positive deconstruction. After shepherding one needs to reconstruct the life of those who are troubled. Though shepherding is great, it does not display reconstruction of lives perfectly. This is where positive deconstruction of Pollard will help in therapeutically working with wardens who misuse their power.

2.2 THE POSITIVE DECONSTRUCTION MODEL

2.2.1 THE INTRODUCTION OF POSITIVE DECONSTRUCTION

According to Pollard: 'Positive Deconstruction is the process of helping people who are currently comfortable with their non-Christian beliefs to think again about them - and possibly become uncomfortable with them, so much so that they then want to find out about Jesus (1998:13).' Theoretically, Pollard has coined this methodology for those whose ministry is to market Jesus to the people who are non-Christians. In other words, it is designed to embrace and accommodate the evangelical programmes.

Pollard explains that, this process is called 'positive deconstruction' because it is applied in a positive way when entering the lives of those affected by pain. It is done in order to replace the belief with something better. This process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed' (1998:44).

Positive deconstruction is all about the reconstruction of what is wanted and the deconstruction of what is not needed: in other words, it is about bringing a better change. Yes, it is a new terminology which sounds unfamiliar and foreign, but truly speaking its intentions, purposes, main aims and objectives are not new at all. In actual fact, they are all the core of the gospel which is basically articulated in the gospel in accordance to Matthew. Jesus gave his disciples the great commission saying: 'go therefore and make disciples of all nations, baptizing them in the name of the father and the son and the Holy Spirit, teaching them to observe all things that I have commanded' (28: 19-20). Positive deconstruction is all about teaching people to the point of convincing them and converting them to Jesus. So, it argues against the English saying: 'if you can not beat them join them', or 'if you can not convince them confuse them.' The process of this theory is to reconstruct part of the good in us so that we may function better.

In his attempt of trying to expatiate further his theory, he gives us a vivid parabolic example of what he calls the positive deconstruction of a mechanic. He shares a story about the first car he bought. In accordance to his utterances, that car had a good chassis and most of its

body work was in good shape, but its engine was worn out, the gearbox crunched pathetically, and the suspension broken. It was only able to take him around. It was not really much good.

As it is normally said that, one man's cry, is another man's music (sic), Pollard some time later heard about a car of the same make and model which was written off in a car accident. Then he bought it. This car contained lots of new parts which were in good condition. He set about dismantling both cars completely. He stripped them and looked at each part to see whether it was of any good. If it was good, he kept it, if it was not, he threw it away. He began reconstructing a new car with parts of both cars.

He eventually put all the pieces together, started it up and found that he now had a very good car. There was not actually much left of his original car. Some parts were good enough to keep. Most of the parts were now replaced. He concluded his parable by claiming that, he was not sad, instead he was delighted-for he had something far better (1998:44-5). This process will help young pastors in order to reconstruct the lives of these troubled church wardens. It will also empower them to do their work of caring.

This method will help those church wardens who are immoral and in the process of working with them, thus create a new being, but positively feeding them with good in them. This is clearly seen in Jeremiah, the prophet (Jer. 18:1-18). When Carson does an exposition on the account of Jeremiah (Jer. 18:1-18), he says: 'the prophet Jeremiah was once commanded by God to go to the Potter's house and observe the potter at work. When the potter was displeased by the pot he was making, he did not throw the clay away, but rather he destroyed the pot and built a new one, using the same substance.

After the prophet Jeremiah had seen all this, the Lord declared that like a potter he is free to revise his intentions for Judah (6). In verses 7-10 this principle is developed and applied to any nation. If the principle is applicable to any nation, it is applicable to anyone. The crucial point however (v11) is that, even though the Lord has formed a plan to judge his people, there is still time for them to repent and avert the disaster' (2000:687). This potter's positive deconstruction resembles that of God, who always reconstruct lives of those who wandered away from him. This is also a task of a pastoral care giver.

Though this positive deconstruction model is designed for embracing the evangelical programmes the author believes that, it can be stretched further and wider to accommodate even other meanings and other programmes of other projects. In actual fact, the author believes that positive deconstruction is what we often do in our daily living, even though perhaps we might not be aware of the fact that what we are doing is positive deconstruction, and/or we may use other terms to name it: terms like fixing, patching, and so forth. Like for instance when our clothes are torn, if we still want them we either buy new linen so that we can patch them up, or tear the one we don't need that much and patch the ones we still need.

Even shepherds do this in their shepherding experiences. Like for instance if the one beast has fallen into a gorge and is either badly injured or dies, what is normally done is the skinning of its carcass and eating of its meat. Its skin is used to make ropes so that when another one finds itself in a similar situation shepherds may be in a position to pull it out by the ropes made out of other cattle's skin.' What seems less useful is changed to be most useful for the benefit of others. The examples of positive deconstruction in our daily living are endless. Gerkin challenges us when he states Luther's conception of pastoral care. He states that it involves a primary concern for those in special need, including the victims of the evils of the present time (1997:42). He goes further to say: "pastoral care is a ministry to individuals in need of care of all sorts (1997:65).

The most vivid example of positive deconstruction is what we are trying to do as preachers of good news in our daily living of our high calling. Through the act of preaching and teaching (kerygma and didache) sinners become aware of their actions that they are either godly or evil. Because of our encouragement as preachers they in turn engage themselves in self introspection which leads to self confrontation and ultimately leading to confession of sins. 'And sin is an offence against God, neighbour and so against all humanity, and it disrupts and can ultimately destroy our relationship with God. If a sinner wants to return to God in true penitence, the penitent must be cut in his/ her heart (Acts 2:37).'

Gerkin makes us aware of different ways of caring for people through functions of priests, prophets, wise women/men etc. In his argument he reveals that, for the prophets, caring for Yahweh's people meant confronting the people with their deviation from the will of God. For the priests it meant faithful and reverent observance of worship and cultic practice. For the

wise men and women it meant practical moral guidance in the affairs of living together as a community (1997:24). The author is convinced that, by design the Anglican priesthood is the combination of all these roles. Canonically, ‘incumbents are recognized as being leaders, ordained and set apart by God and his church for the oversight of the pastoral charges to which they are appointed, and particularly in regard to preaching, teaching and liturgical worship, under the authority of the bishop’ (canon 24:2).

The author is persuaded with truth contained in the words of Clinebell when he says: “one of the priestly functions and pastoral care of a priest is to serve as a channel of God’s forgiveness” (1999: 146). The person (penitent) must be sorry for his /her sinful actions. He/she should have a contrite heart and in addition there must be a willingness to open up his /her heart with all the darkness to be found there, to the light of the Holy Spirit. The penitent should have a willingness to accept the fact and the gravity of sin with no attempt to conceal it. The Anglicans prayer book states clearly that, ‘there must be a desire to live the new life in Christ. The penitent may receive God’s forgiveness and be reconciled with him in various ways. One of which is confession to God in the presence of a priest’ (2005:447-448).

Clinebell articulates this very well when he says that, if the experiences of confession, absolution, and forgiveness are to lead to ongoing transformation and reconciliation, they must be followed by restitution and responsible action, changing the destructive behaviour, attitudes, or beliefs that produced the original harm to persons. This is a process a priest can take when working with church wardens. After the first session, several others follow.

The dual focus for these sessions should be on what a penitent should do to make constructive amends to the persons who have been harmed, and on what a penitent had learned, from the whole experience that could help him/her to avoid repeating behaviour that hurts him/herself and others. As penitent implemented his/her plans, sense of reconciliation—a healed relationship with God, with the self, with some of the people from whom he/she had been self–alienated... .. gradually increase (1999:145-146). This is the positive deconstruction of negative behaviour and the positive reconstruction of a positive behaviour, and the author believes that, church warden’s behaviour should be positively deconstructed and reconstructed as well.

2.2.2. POSITIVE DECONSTRUCTION

If a person accesses the definition of positive deconstruction written above, he or she can notice that it is coined for evangelical programmes, as the author has already noticed above. This makes it to be irrelevant for this academic exercise. This irrelevancy of this model revealed by its definition is caused by the mere fact that this assignment is not evangelically orientated, but rather administrative. Even though this therapeutic model is quite evangelical, the author nevertheless believes that it could be stretched much further and wider, to embrace other projects and be made relevant to accommodate other programmes as well and by so doing assume other meanings.

In an attempt to accommodate this assignment the author coins the following definition about positive deconstruction: Positive deconstruction is to help church wardens who believe that they should abuse power, to think again and to become uncomfortable in carrying out or practicing power abuse that they would resort to harmonious leadership ways. As co-pastors with the pastors, they should pastorally lead parishioners with the pastor.

The aim here is to eliminate the powers the church wardens wrongly believe that they have, so that they could not turn to the misuse of power, but rather to use their powers godly and legitimately, which is the ultimate care for the souls and build God's church. They should rather be Servant leaders than to be authoritarian who lead or rule with iron fists, as Munroe says: "A leader is the servant of the people" (2008:10). Let's talk about the process of positive deconstruction.

2.2.3. THE PROCESS OF POSITIVE DECONSTRUCTION

According to Pollard, 'the process of positive deconstruction involves four elements: identifying the underlying worldview, analyzing it, affirming the elements of truth which it contains and finally, discovering errors' (1998:48).

2.2.4 IDENTIFICATION OF THE WORLD VIEW

The power abusive church wardens' worldview is authoritarianism. By virtue of being appointed to this leadership role, they see it as a chance for dictatorial domineering both the rector and parishioners. These church wardens believe in authoritarian leadership.

Authoritarian leadership assumes that parishioners will not do anything unless they are told to do so. The church warden sees himself/herself as indispensable because he or she is the only one who really knows what is going on and he/she alone can make decisions quickly. Because of the assumption that they have absolute powers, they dictate policies without consulting the relevant structures, like the incumbent and parish councilors.

These church wardens seldom hesitate, and move ahead independent of human feelings. They use parishioners and ride their aspirations to increase their authority. They often get their consent for decisions, but this is done by manipulation of parishioners through misinformation, hiding the accurate facts, and through the means of control and intimidation. Finzel quoting Adolph Hitler's words in his book entitled '*mein kempt*' says: "propaganda, to be effective, must operate on the level of the most stupid members of the society" (2007:28). They are too big for their shoes.

2.2.5 ANALYSIS OF THE WORLDVIEW

In the analysis of the world view of power abusive church wardens which the author has identified as authoritarianism, we are going to employ three standard philosophical tests of truth. These three standards are: coherence, correspondence and pragmatic tests. This means, basically we have to ask the three following questions: does it cohere? (That is, does it make sense?) Does it correspond with reality? Does it work? (1998:52-53).

Does it cohere? Does it correspond with reality? Does it work? Pollard says that the first question to ask 'derives from the theory that holds that, if a statement is true, it will cohere: that is, truth will make sense' (1998:53). Which truth are we talking about? The truth we are talking about is based upon the assumption of church wardens; assuming

that they are dictatorial parish leaders. How then can we prove them wrong, or right? The author believes that, this can't just be achieved blindly. By so doing we will not be doing justice. This can only be achieved by doing a thorough survey of canons and the constitution of the Anglican church of Southern Africa; surveying the two offices of church wardens and incumbents. What do the constitution and the canons say?

In the light of the canon quoted in chapter 3, church wardens' duties are that; they are the managers of parish resources, the leaders of parishioners and are the advisers of the incumbent. In actual fact, the management and the leadership of the parish is the duty of the parish council executive which is made up of the incumbent and the church wardens. All in all, the author can just say, the church wardens are the advisers of the incumbent. If they are the advisers of the incumbent, they do not have the kind of powers they assume to have or practice. All in all, their assumption does not cohere, because this assumption does not correspond with reality, and so it does not work.

2.2.6 AFFIRMATION OF TRUTH

According to the constitution and the canons of the Anglican Church of Southern Africa, church wardens are church officers who are recognized by the Anglican Church. According to the afore-quoted canon in chapter 3 they are officers of the bishop and the principal representatives of the congregations. They are also the managers of the parish resources; they are also lay leaders of the parish and are the advisers of the incumbent as well.

2.2.7 DISCOVERY OF ERRORS

According to the aforementioned quotation, church wardens are not the totalitarian leaders of the parish. They are not the sole managers of the parish resources. They are not the sole leaders of the parishioners. These duties and responsibilities are of the parish executive council which is constituted by both, the church wardens and the incumbent.

2.2.8 POSITIVE DECONSTRUCTION OF POWER ABUSE

IDENTIFY

AUTHORITARIANISM

ANALYZE

Affirming truth

Discover error

1. Cohere		Canonically, church wardens are not totalitarian leaders.
2. correspond	In this office do not theoretically correspond with reality	Their claims do not correspond with the reality.
3. work	It does not work in every parish and incumbents. Though there are incumbents whose incumbency is subjugated from them.	Does not work. For a church warden, in order to make it work, s/he should act against the canons.

FIGURE 1

2.2.9 THE CONCLUSION OF POSITIVE DECONSTRUCTION

Positive deconstruction results disprove the assumption of power the church wardens believe they have. This is achieved through the interpretation of the constitution and canons of the Anglican Church of Southern Africa and the application of the three standards of the philosophical tests of truth. On the other hand these results support the author's contention. They confirm that church wardens really do abuse power.

Nevertheless, with the understanding that the church wardens are not trained in this ministry, it will not be fair to leave them without defining their leadership. By so saying the author means to tell them what it means to be a church warden. They are now in sixes and sevens; they do not know which is which and if the author leaves them in this condition, there is no doubt in mind that they will keep doing the same mistakes the

author is trying to rectify. It is of paramount importance to draw a model of their leadership and its boundaries.

It is wise to draw this lay leadership model and its boundaries, so as not to leave them in a vacuum, something which science does not approve. Science says that air occupies space. Jesus' teaching agrees with this scientific statement when he speaks about a forced out demon, he says: "when an evil spirit comes out of man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.' When it arrives it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and then go in and live there. And the final condition of that man is worse than the initial one." (Mat. 12:43-45). This means therefore the author has an obligation to define the nature of the leadership of these lay church leaders. This is couched in shepherding. Let's see what follows.

2.3.1 THE NATURE OF THE OFFICE OF CHURCH WARDENS

In an attempt to define the church wardens' leadership, the author would like to spell out that, canonically; church wardens are recognized officials (canon 29). They are canonically recognized as the officers of the bishop and the principal representatives of the congregations. They are canonically referred to as advisers of the incumbent (canon 29:7[b] VI). They are the managers of the treasures of the parish (canon 29: 7 [b] {I}-{VI}), managing them with the incumbent (canon 29 [b]). They are also the shepherds of the flock of God, I mean parishioners (canon 29:7 [b] {v}). The above duties and responsibilities of church wardens are enormous. They become very enormous when a person thinks that in the end these people are not employed by the church but they are volunteering these services; they are just elected to take care of the lay church leadership on behalf of the congregation. Like all other occupations, this role of being a church warden requires a person to have skills, qualities and knowledge that qualifies him/her to this office.

Therefore it is the duty of the parishioners to elect somebody who can be entrusted with their mandate. Hence it is good not to elect these leaders blindly. Paul argues that: "there are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of

them in all men” (1cor. 12: 4-5). This means therefore that, it is the duty of the parishioners to discern these gifts amongst themselves and elect those they believe to have been endowed with these capabilities and at the same time who are passionate about God’s work. By virtue of their qualifications and being mandated by parishioners to execute this office; they are viewed as being called by God for a ministry such as this.

At the same time by appointing right people for this occupation we will be providing the youth with good role models, because these church wardens will set healthy lay leadership patterns. This is correctly set out in Proverbs, “Remove the wicked from the king’s presence, and his throne will be established” (25:5). It is also imperative that whosoever is elected to this position, he should be confident and passionate. Barna’s words bear witness to this truth, when he says: “when God calls a person to a task, it is imperative that he or she has conviction about it-for without a passion for that work, the chances of having a significant impact are limited. Passion for the specific ministry or calling; enables a person to transcend the inevitable obstacles and difficulties related to accomplishing God’s tasks” (2006:85).

2.3. 2. CHURCH WARDENS AS THE PASTORS OF THE FLOCK

Church wardens are the pastors of the flock. This is clearly expounded by the constitution and the canons of the Anglican Church of Southern Africa. Canonically, they are recognized as the officers of the bishop and the principal representatives of the bishop (canon 29: 7a). It is their task to see to the seating of the congregation, without respect of persons (canon 29:7vi). They are also recognized as the advisers of the incumbent (canon 29:7v). and lastly, they have a duty to complain to the bishop or archdeacon if there should be anything plainly amiss or reprehensive in the life or doctrine of the incumbent and also if there be anything contrary to order or decorum in the administration of divine service (canon 29:7c). These canons above quoted clearly spell out the position and the pastoral responsibilities that church wardens are endowed with.

In the Anglican Church, the bishop is understood as the chief pastor in a diocese, and so all forms of Ministry devolve from him, and are modeled upon his role and ministry. This means therefore, if church wardens are the officers of the chief pastor, they are pastors

themselves. But since in a parish the bishop sends a presiding priest to be an incumbent, a priest assumes a higher authority equivalent to his calling. This means therefore in a parish, the priest is the vicar of the bishop. At the same time s/he is also the senior pastor in a parish. The incumbent is assigned to execute the priestly duties that would ordinarily be done by the bishop if s/he were there in that parish present. Church wardens are co-pastors with the bishop, because by virtue of being appointed in that position, they become the officers of the bishop. So, the vicar and the officers of the bishop in a parish should work hand in hand in caring for the people of God.

Figuratively, church wardens are the sheep, the members of God's flock too. But they are the sheep who have the pastoral responsibility on others. This pastoral responsibility they have is also extended even to the incumbent. They should take care of the incumbent as if they are caring for the bishop, because the incumbent is the representative of the bishop in a parish. The reason for this could be that even an incumbent is considered to be a sheep of God's flock as well. As a sheep, the incumbent does have times of being lost, traumatized and distressed and of being in need. So during these testing times, church wardens have a ministry to take care of him; that is, to pastorally cater for the incumbent.

The book entitled 'the services for parish use 1993' spells out the pastoral responsibility clearly, when it says: "you [church wardens] have a special ministry to your priest, supporting him with your friendship and advice and helping him in every way you can." It goes on to say: "if anything should go seriously wrong with his life or teaching, or with the way services are conducted, it is your duty {church wardens} in love, to inform the bishop or archdeacon so that he can minister to him (1993:33).

Talking about pastoral care, Mwikamba in the book edited by Waruta and Kinoti says: "[pastors] are in the privileged position of power and authority. The power and authority are for the betterment of life and not of the lives of pastors." (2005:264). This means therefore, church wardens are not vested with power and authority for their own benefit, but for the betterment of the parishioners they lead. So, all in all, church wardens and incumbents should work hand in hand for the pastoral care of parishioners and the management of their resources.

Theoretically, church wardens are supposed to work hand in hand with the incumbent for the glory of God. Canonically, Church wardens with the incumbent form the executive of the parish. They have the task to take rational decisions for the betterment of the flock of God, that is, parishioners. The decisions the church wardens and the incumbent take together become the parish council executive decision. If it's only the church wardens that take a decision in the absence of the incumbent, the decision becomes the church wardens' decision, and if the incumbent unilaterally takes a decision it becomes an incumbent's decision. This leads us to the administration of the parish.

Church wardens are the administrators of the parish, but of course they administer the parish with the incumbent. The parish they administer with the incumbent is not theirs. Someone somewhere is the owner and that someone is God. That is why they are considered to be stewards. A Steward is a person entrusted with something by someone. Because of this, a steward has to give an account of the use which he makes of all that is entrusted to him/her. In the Anglican Prayer Book, Christian stewardship is defined thus, "Christian stewardship is the way in which Christians exercise their duty to administer what God has entrusted to them and to serve him gladly in this church"(1989,435). According to Marshall, the word steward is used to describe the function of delegated responsibility. More profoundly, it is used for the Christian's responsibility delegated to him under Christ's kindly government of his own house. All things are Christ's, and Christians are his executors or stewards. Christians are admitted to the responsibilities of Christ's overruling of his world; so that stewardship can be referred to similarly as a dispensation (1996:1134).

Turnbull defines stewardship by giving three principles. Firstly, he says: "the word implies that someone is the owner. Jesus reminded his followers that God is not only the creator and sustainer, but he is the owner of all of life. Centuries earlier the psalmist had declared: "the earth is the Lord's and the fullness thereof, the world and they that dwell therein" (Ps. 24:1). In the second place, since God is the owner of all things; then man is a trustee of what he is and has, and can become. Man is a steward. The third principle involved in stewardship is the necessity that a steward must give an account of the use which he makes of all that is entrusted to him" (sic) (1968:331)

Church wardens as stewards of God should always be cautious of the fact that, one day they are going to give an account about their administration before God. This means therefore, they should do whatever they believe God would have done if he had to manage his possessions himself. They should not be shrewd stewards, but rather good stewards. To be good stewards is their pastoral responsibility. In their management church wardens should be faithful, and obedient to the owner. This leads us to another point about this occupation of lay parish leadership, which is servant hood. What is it then?

For Church wardens to be effective as good stewards, they should be shepherds of the flock of God: by serving God's people and by so doing they are serving God himself. Shepherds are also deacons. Deacons are servants. According to Grudem: "the word 'deacon' is a translation of Greek word 'diakonos,' which is the ordinary word for servants" (2007:918). Munroe is resolute that: "a leader is a servant" (2008:10). Church wardens are parishioners appointed by other parishioners to be their servants. Their occupation has nothing to do with greatness, but rather it has everything to do with service. They are called to serve God by serving his people. Their responsibility is to serve God's people who have given them a mandate to serve. The mandate they are given is neither to serve their selfish interests, nor to manipulate God's people. Munroe's words testify to this truth when he says: "leadership is not for you [leader], but for others. What you [leader] were born to do is to serve. Your [leadership] gift is not for you. It is there so that you can serve it to others." He goes on to say: "leadership is becoming yourself for the benefit of others. Become yourself. Leadership is not something you do; it is something you become" (2008:27).

Church wardens are the servants of God with their job clearly described in the constitution and the canons. Paul also clearly described the qualifications for deacons. Paul says: "deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be the husband of one wife and must manage his children and his

household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus” (1 Tim. 3: 8-13).

By doing this, Paul is giving us something to think about when we discern about the candidates to be elected in vestry meetings for this occupation. The author is convinced that, if the parishioners of the parishes he served as an incumbent did not turn a blind eye to these qualifications, they would have elected wardens of different calibers than those they had elected in his pastoral charge. It is true to say that a pastor must be morally sound, beyond reproach and be exemplary. Therefore these leadership qualifications should be taken with great consideration. The author believes that if these qualifications could be considered by the elective assembly, there are many good chances that the administration would have been approved much better. At this point the author is convinced that he has fully dealt with this occupation of these lay pastors, now one what is left to be done is to draw the kind of leadership they should exercise in this office and in this case we should look at servant leadership.

2. 3. 3 THE SERVANT LEADERSHIP

The author is convinced that servant leadership is the best leadership ever introduced in human history. This leadership was perfectly demonstrated by Jesus of Nazareth himself. This leadership approach is more appropriate to every office be it in the secular world or ecclesial. It also fits well with the office in question; the office of church warden; Reason being that, church wardens are not only the stewards, but they are also the deacons of the flock of God and as such, servants.

After finishing washing his disciples' feet, Jesus said: “you call me ‘Lord,’ and rightly so, for that is what I am. Now that I, your Lord and teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them” (John 13: 13-17). There is no church warden greater than the parish rector. There is no church warden greater than the parishioner who has given him/her the mandate.

Commenting about this incident and the teaching accompanying it, Boa has this to say: “there is no time [Jesus of Nazareth] more clearly modeled the virtue of servant leadership on the night prior his crucifixion.” He goes on to say: “when there was no servant to carry out the customary task of foot washing, Jesus assumed the role. The master became the servant. The greatest and highest became the least and the lowest. In one stunning act, Jesus demonstrated that in the kingdom of God, service is not the path to greatness; service is greatness” (2006:222-226).

Munroe is convinced that: “Jesus modeled consistently in word and in deed the character of servant hood. He also taught it as a fundamental principle of kingdom Life” (2007: 212). MacArthur looking at this servant hood on a shepherding perspective says: our Lord’s favorite metaphor for spiritual leadership, a figure he often used to describe himself, is that of a shepherd-one who tends God’s flock. Every church leader is a shepherd. Even the word pastor itself means, ‘shepherd.’ It is appropriate imagery. A Shepherd leads, feeds, nurtures, comforts, corrects, and protects. Those are the responsibilities of every churchman” (sic). He goes on to say: “shepherds are without status. In most cultures, the shepherds occupy the lower rungs of society’s ladder. That is fitting, too, for our Lord said, the one who is greatest among you must become like the youngest, and the leader like the servant (Luke 22:26)” (2008:10).

Nouwen’s words testify to this truth when he says: “the basic principle (is) that no one can help anyone without being involved without entering with this person into the painful situation, without taking the risk of being hurt, wounded or even destroyed in the process. The beginning and the end of all Christian leadership; is to give one’s life for others” (1979:72). This means therefore Christian leadership is sacrificial. Servant leadership rips off the blanket of glory and clothes a person with humility and modesty. It makes a person to look at his/her occupation with different eyes. It makes a leader to be more hands on in his calling. If church wardens can model their leadership, according to this model, there could be no more tussles in the Anglican Church, since every leader would be more involved in servant hood. Power hunger and power abuse would be things of the past.

2.3 PRACTICAL APPLICATION APPROACH

Being aware of the assumption that if someone wants to hide information he/she should write it down, this is assumed because of the fact that most of our black people are uneducated. And even those who are educated are not keen to read books. While the author is also aware of the fact that the main aim of writing this academic exercise is not primarily for academic achievement; but rather to try to solve the problem described in the problem statement; It is quite significant not only to research this academic exercise. For it to be effective, it has to be introduced to the newly ordained clergy and church wardens through workshops and trainings, and so forth. This process will help in reconstructing their lives.

But even before that, it is vital to first cite four targeted groups which the author is intending to reach out to, for training and workshop, which are: the youth, older congregants, church wardens as well as clergy. The youth will be targeted with the understanding that they are the future leaders of the church; hence it is a noble thing to engage them, so that when it is their turn to lead, they will know how to lead the church satisfactorily. Xhosas have a saying: *'kaloku inkunzi isematholeni,'* meaning, the bull is amongst the calves- which means, the leader is amongst the youth. I believe through programmes like 'second layer of leadership' which is usually known as 'the shadow executive,' youth will definitely get the leadership exposure they need.

The author will then prepare older congregants for the next elections so that they propose candidates who are God fearing and who will work hand in hand with the incumbent for the benefit of the church. History has shown that parishioners can elect candidates who in their campaign made it clear that they will abuse power vested in them, and in the process it is not the clergy alone who suffer but they (parishioners) also suffer as well (see the chapter 5 for full analyses this topic).

With the concurrence of the diocesan bishop, and other authorities at archdeaconry and parish levels, the author will avail himself to conduct workshops for both clergy and church wardens to make sure that they work in unison. During training programmes, at meetings like, vestries, parish councils, and executive meetings; and at workshops,

clergy schools, etc, a pulpit approach with (*kerygma and didache* i.e. teaching and preaching) will be one of the approaches to be utilized in these sessions.

Theoretically the author is persuaded that since someone, somewhere has failed to teach and train the church wardens in their ministry, the church wardens have taught, equipped and empowered themselves through observation and imitating the leadership of their predecessors. Through replication they have made some assumptions about this office. Finzel's words bear witness to this truth when he asks the following questions about leadership: "what makes leaders fail? Why are bad leadership habits perpetuated?" (2007:19). He then answers his questions by saying: "because most of us who lead have neither been formally trained nor had good role models. So we lead as we were led. We wing it (2007:19).

These assumptions will become clearer as this work progresses. Let us now deal with the process of transformation. In this process it is assumed that the information the church wardens had acquired through the University of Life, i.e. life experiences had deformed them. The question to ask is one: If then they are deformed by this information, how can we form them? By forming them, the author is convinced that we will be rescuing the church from the power abuse of these leaders. In dealing with transformation we will first look at information as the means to the end.

2.2 THE PROCESS OF TRANSFORMATION

The process of transformation covers these sub-topics: information, formation, deformation, transformation and being transformation agents. Let us deal with these sub-topics one by one.

2.2.1 INFORMATION

The author assumes that information is paramount important in the process of changing behavior of humankind, simply because information informs us. Information is the knowledge acquired through the University of Life (is that: life experiences) or study. In other words informing/educating is the programming of the mind. It influences the behavior of a person for better or for worse. In this context of leadership it gives

responses to the procedure of doing things. With the kind of information a person has and believes in, there are many good chances that, that person could shape his/her life in accordance to that information. The words of Wimberly explain this notion when he says: “as human beings we learn by internalizing certain conversations and from these conversations and stories we find direction for our lives” (2003:104).

In the context of church lay leadership, the leadership values and principles a church warden may draw for him/her would be greatly affected by the information s/he has acquired and internalized. As the English saying goes: ‘garbage in and garbage out,’ a person produces and harvests what s/he has internalized. Information informs and at the same time information deforms a person, as the author has said above. It all depends on the kind of information a person has internalized. Meaning which, if a person teaches people the right information, the teacher will produce righteous people, but if the teacher teaches bad or wrong teachings there are many chances that the author will produce ill-behaving people. See number 2(b) of figure 2 below.

The author is persuaded that, the reason why the church is led by power abusive church wardens is because the current leaders have imitated the dictatorial leadership style from their predecessors. Finzel’s words testify to this truth when he says: “today’s leaders replicate the poor leadership habits they have observed in others.” He goes further to say: “today’s leaders lack good models and mentoring” (2007:20). Perhaps these leaders have assumed that the dictatorial leadership style is the right way that a leader may adopt to prove to him/herself and to the congregation at large that they are the leaders needed.

2.4.1. FORMATION

Information also forms us. Look at the figure 2 below. The human cognizance is influenced by the kind of information a human being is exposed to. Good information is the only information that forms a person. Good information encourages people to live their lives to its fullest and unleash their potential without being afraid. It makes a church warden to acknowledge the fact that s/he is not better than other parishioners. If s/he is better s/he is made better by the parishioners who have voted him/her in and gave him/her a mandate to lead the parish. The right information gives church wardens right

directions they should follow in their leadership positions. It follows that a good leader is shaped by the correct information he receives.

Wimberly has this to say about formation: “becoming liberated from negative and limiting conversations is a long process. This process involves reviewing the conversations that have shaped one’s life, including identifying them, assessing how they have impacted our lives, and deciding to privilege other or different conversations that are more growth facilitating. Although stories shape who we are, we can transform these stories and participate in shaping the stories that impact our lives” (2003:23).

Talking about correct and incorrect information, it becomes difficult to some people to choose. The reason being, that both falsehood and truth are information. The challenge of choosing between right information and wrong information is very common in all walks of life. The reason for this difficulty is that both falsehood and truth are information. Falsehood is an inaccurate or untrue statement, whilst truth is an accurate or true statement. It depends on the worldview that dictates to a person.

The tricky part about choosing right from wrong lies in the heart of a person; hence there are people who believe that there is no absolute truth (relativism). If a person receives an untrue statement (falsehood) which seeks to deceive him/her, and believes in this statement, it becomes his/her personal truth, and vice versa. Relativism is clearly enunciated by Pollard,” It is a name given to the idea that everything is relative. It is a belief that there are no absolutes- no absolute truth, no absolute right or wrong, in fact no absolute anything. To the relativist, everything is relative, it depends upon who you are, where you are, what you are, when you are, and so on. Truth is relative, morality is relative, and religion is relative Thus deformation takes place.

2.2.3 DEFORMATION

In the Anglican Church, the office of church wardens relies upon the talent of a person elected to lead the people of God. There is neither training nor workshop for the lay leadership competence. Though they are here present in the Anglican Church, they are neglected for quality leadership training. Because of poverty in knowledge most are suffering from, they are just used by the senior leaders of the church as spies, nothing

else. They are often told that, they are ‘the eyes and the ears of the bishop.’ Their office is reduced to be that of moles, that is, spies who have infiltrated the church and its leadership and become trusted members of the senior church leaders. However the author believes that their ministry is more than that of being the eyes and the ears of the bishops: they are the pastors of the flock, I mean the co-pastors tendering the flock of God with the incumbents. As pastors of the flock, the author is convinced that, they should also be equipped in their field of operation.

For some time the office of church warden in the Diocese of the Anglican Church of Mthatha, has functioned through modeling. Modeling is one of the ancient training methods in the human history. Modeling has been used by generations from time immemorial. Eve of the bible, in the Garden of Eden is the first person in the human history who adopted modeling. Eve’s modeling is couched in these words: “when the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her and he ate it” (Gen. 3:6). In modeling a learner does not learn through being fed with information only [education], but also by seeing [observation]. Then ultimately, the observer becomes the active participant in what he has visualized. The actions of a role model influence the lives of the people in thoughts, and in actions in their surroundings.

Even with Jesus; his life was influenced and modeled by his parents and people in his environment. Baxter says: “Jesus was brought up in the usual Jewish customs. He was circumcised on the eighth day” (1998:10). The author is convinced that Jesus spoke Aramaic because it was his mother tongue (Mark 5:41). He was a carpenter (Mar. 6:3) because his father was a carpenter too (Mat 13:55). Baxter is convinced that: “often a boy became apprenticed to his father. Jesus used this picture of a son apprentice learning from his father: ‘the son can do nothing of his own accord, but only what he sees the father doing; for what he does, that the son does likewise (John 5:19)’” (:199812). Jesus himself became a role model of others. We are told that his followers were called disciples. Through discipleship he taught his disciples all the skills of influencing change in the lives of others for better.

Even though modeling appears to be effective in equipping people, it has its shortcomings. Through modeling people can be badly influenced, it only depends on the behaviour of a role model. This means therefore, the more there are bad role models, the more there is a numerical increase of bad behaviors. This also means that, the more there are good role models, the more there is a numerical increase of good behaviors.

But even though he was a role model, at some stage in his life, he became a learner when he met a faithful Canaanite woman. During their dialogue, this woman pleaded with Jesus to heal her daughter who was suffering from terrible demon-possession, Jesus refused and made a demoralizing statement, saying: “it is not right to take the children’s bread and toss it to their dogs.” The Canaanite woman persisted with a simple request. She responded back, saying: “but even the dogs eat the crumbs that fall from the master’s table.” Then, ultimately he changed his mind and granted the woman her request” (Matt. 15:25-28). That day a teacher became a learner. Because of his Jewish background, Jesus was deformed. It was through a conversation with the woman that his attitude was changed.

The author assumes that church wardens, like everyone else who is in a certain field, ask for guidance from those who have been on the field before them for the betterment of their occupation. We use these people as our mentors, or as our references. The problem concerning role modeling is that if referent church wardens are abusive in character, they produce other abusive leaders. It is a cycle. Finzel talking about the power abusive leadership chain reaction says: “the boss barks orders to the employee. The employee goes home and barks orders at his spouse. The spouse barks orders at the children. The children kick the dog and the dog chases the neighborhood cat!” (Sic) (2007:28). This has the effect that the abusive leadership reaction chain impacts negatively on those who are at the bottom of the ladder in that they also adopt the same style.

Unfortunately for this office, most church wardens’ role models are power hungry. This is what the author has experienced during my period as an incumbent. In actual fact, this is what he has been arguing about up to this far in this assignment. To prove the authenticity of his statement, there are many witnesses who would have liked to testify

on this subject, but the limited chapters of this exercise can not accommodate all their testimonies. By so saying, the author is not trying to exaggerate things.

When the author says that the leadership of most church wardens has been shaped through modeling, he is not claiming that blindly. The author knows of many church wardens who would ask for advice from those who are regarded as knowledgeable by many parishioners. If you traced their leadership style you would find out that they were the arch rivals of the clergy in their leadership and developments.

One church warden once told the author that, according to his understanding his main responsibility is to make sure that whatever that the incumbent plans, is not implemented and does not materialize. This church warden was convinced that by so doing, he was doing the right thing. Should he fail doing this; he had failed the people who had given him a mandate to be a church warden. The author knew that the cognizance of this church warden was deformed by both the information he got from the church warden of the mother parish and the misinformation he got from parishioners who assumed that they were knowledgeable in church leadership.

These church wardens of this parish the author was an incumbent in, had a referent church warden of the mother parish who was accused of power abusive throughout his occupancy as a warden. The author was told through the grape vine that, the church wardens of his parish often pay him visits, so that he could feed them with skills of working with the clergy. He was teaching skills of manipulating and subjugating the incumbent. Their power abusive leadership style was the evidence of his teachings.

So, when this church warden told the author that his duty and responsibility was to mark him so that all suggestions the author did would not materialize, he (the author) just knew that this was what this church warden was informed. The power of information is that it can form a person, or it can deform a person. At this stage the author believes that those power abusive church wardens are deformed by the information they get from their references. These references are their models that have attained their leadership style through the University of Life.

If the information a person is exposed to and internalized is bad or evil, it produces a person of such character. Meaning which, deformation, deformity, distortion and disfiguration are the results of information. This means therefore, the power abusive church wardens have internalized the information that has made them believe that the leader should be authoritative. They are applying this despite the fact that the canon that governs the church and their office does not give them the right to assume such power. Once the information encourages leaders to be oppressive and discourages freedom, that information deforms that leader.

This information on leadership they have attained is the best unto them, because they have no other information. The problem with the information they have attained is that, it did not form them, but rather has deformed them. In actual fact, this is the problem this academic exercise is trying to address. Without this problem there was no point for the author to write this academic exercise. The reason why the author is writing this academic exercise is to give a pastoral response to the power abusive church wardens. Honestly amongst them there are church wardens who have internalized the wrong assumption that they are doing the right thing by being oppressive. This can be traced by the way they use their powers.

According to figure 2 below these power abusive church wardens are in stage 2(b). If they are deformed by the information they have got, the question is one: what then can we do in an attempt to rescue them? I believe that by rescuing them, we will be saving the church-I mean the flock of God. I assume that, this can only be achieved by giving the church wardens the right leadership information that could influence them for better. This can be done through transformation. Gerkin's shepherding model can help in this instance

If deformation has taken place, in order to form that person so that s/he can be a right person according the cultural values and standards of the society s/he belongs to, reformation should take place. This reformation is what Pollard calls 'positive deconstruction.' Through this process of positive deconstruction, a new leader is made out of an old person. Because of this information the author is persuaded to say that, leaders are not born, they are made.

2.2.4. CHAIN OF TRANSFORMATION

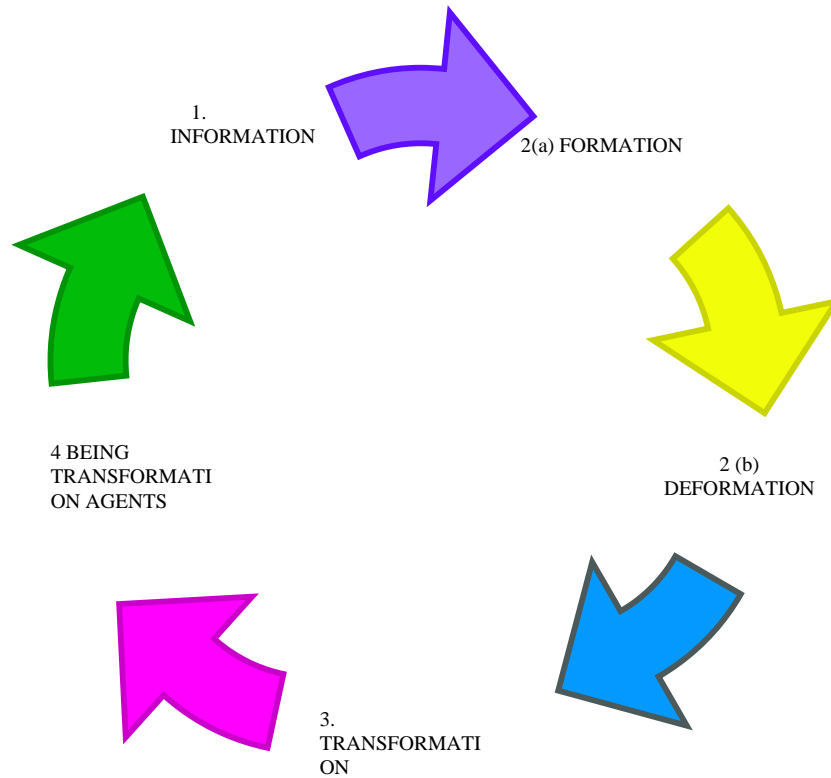


Figure 2

2.2.5 TRANSFORMATION

It is true that it is also through information that transformation takes us. Look at the figure 2 above in stage 3. The author is persuaded that without information there can be no transformation. Transformation only occurs in our lives, societies and in our churches after a person has received information that impacts in his/her life. The information to that particular person gives him/her an understanding heart. Information makes a person to acknowledge his/her wrong doings/transgressions to the extent that s/he becomes convinced that s/he has been committing mistakes. Without information there can be no transformation, hence God says: “my people are destroyed from lack of knowledge” (Hos.4:6). Information is very vital in leadership. A foolish leader is not better than a blind, but the problem is that if there are people who are rallying behind him/her s/he will

lead them astray. Jesus talking about foolish leaders, once asked: “can a blind man lead a blind man? Will they not both fall into a pit?” (Luke 6:39).

Quoted by an unknown author, Swift once said: “a man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday” (sic) (2008:88). This means therefore a foolish person can acquire wisdom by learning from his/her mistakes. By acknowledging, admitting and owning mistakes, transformation takes place, and in the process he or she becomes cleverer than yesterday.

Information leads to confession, because it opens the eyes of a person to see much clearer his/her mistakes and transgressions. It also invites a person to introspection, because it teaches and reveals iniquities of a person. A person who has failed to live in harmony with himself/herself, God, and other people, information shakes and shapes his/her conscience to the point of confession. Then through the act of confession his/her sins are forgiven, and she or he becomes a new creation.

According to Taylor, “conscience is itself formed and influenced by people’s own experiences and surroundings. Taylor goes on to say: “the values which conscience suggests are shaped by culture, customs, family, examples and education” (1983:49). This means therefore, a person knows the difference between right and wrong ways of living because of the information a person has internalized. Once a person acknowledges and owns sins, the normal response to his/her understanding is to engage in confession with the understanding of seeking forgiveness.

Confession leads to forgiveness. Forgiveness is the act of ceasing to blame someone. Patton says about it: “forgiveness is not forgetting, or condoning, or absolving those who have hurt us of all responsibility for their actions, but rather it is a discovery, the by-product of an ongoing healing process” (1999:85-86).

Tutu’s words testify to this truth when he says: “in forgiving, people are not being asked to forget. On the contrary it is important to remember, so that we should not let such [transgressions] happen again.” Tutu went on to say: “forgiveness does not mean condoning what has been done. It means taking what happened seriously and not

minimizing it; drawing out the sting in the memory that threatens to poison our entire existence. It involves trying to understand the perpetrators, and so have empathy, to try to stand in their shoes and appreciate the sort of pressures and influences that might have conditioned them” (1999:271). In other words forgiveness is the act of giving a perpetrator a second chance; so as to correct his/her mistakes and behave according to the accepted standards of living.

Forgiveness leads to reconciliation. This is when the perpetrator and the survivor shake hands and come into good terms. It is when the adversaries become friends and begin acting in ways that promote peace and friendship. But to reconcile adversaries is certainly not an easy task. Tutu bears witness to this truth when he says: “true reconciliation is not cheap. It cost God the death of his only begotten son. He goes further to say: “true reconciliation exposes the awfulness, the abuse, the pain, the degradation, the truth. It could even sometimes make things worse. It is risky understanding but in the end it is worthwhile, because in the end dealing with the real situation helps to bring real healing. Spurious reconciliation can bring only spurious healing” (1999:271).

This means therefore, it does not help to try to heal the symptoms of an infection. A good doctor should first know the cause of infection and infection itself before attempting to cure. This means therefore to offer forgiveness before confession takes place, means to put the cart before the horse. Confession can't be achieved by buying an adversary flowers as the sign of love and regret. Flowers are good, but they become unauthentic if they are produced prematurely. Flowers should be produced later after an argument has taken place so as to seal the confession. A person must be informed so as to appreciate the wrong he has done. Even with David, God sent the prophet Nathan to inform of his iniquity, otherwise he would not have known or appreciated his wrongdoing and there would have been no cause for repentance. (2 Sam 12: 1-13)

Reconciliation leads to healing. Healing of broken relationships after turbulences of life, takes place after reconciliation. In Taylor's words: “healing helps to make people 'whole' or 'healthy' both in their physical bodies, and also in their spiritual and social attitudes and relationships. Therefore this means healing is not only the cure of souls and the cure of physical bodies, but also it covers the restoration of relationships which were

somehow badly affected by the turbulences of life. Taylor goes on to say: “the relationship between God and men is continually broken, and feelings of guilt, shame, and sorrow are real in people’s lives. Personal relationships become twisted and torn through harsh words, actions, and attitudes. But broken relationships can be restored through acceptance and forgiveness, and new relationships can be formed” (1983:31-32).

Tutu concludes his book by citing a very powerful faith based statement saying: “God wants to show that there is life after conflict and repression-that because of forgiveness there is a future” (1999:282). This is all what church wardens and incumbents should strive for. The author of this academic exercise is persuaded that always over the thralldom of this life there is love, peace, happiness and harmony after a leadership stormy day. Indeed, as it is usually cited that, there is life after death, there is good leadership after turbulences, troubles and tribulations.

2.2.6 BEING TRANSFORMATION AGENTS

The information makes us the transformers of the world. Leaders, by virtue of being in leadership, become transformers. Look at the figure above 2 in stage 4. They transform their followers in accordance with the values and the principles they have inhaled and according to the life they live. They are exemplary in all what they do. If a person is appointed to be a leader, he or she is not just given a spotlight, but he or she is given a chance to influence other people as well. By virtue of being appointed to this leadership position a leader is vested with power that he or she uses to achieve either his or her personal goals, or the goals of the group.

It is how he or she uses this influence that influences others for better or for worse. By watching and listening, those who quest for leadership make the current leaders their role models. No wonder that one of my co-researchers said that the issue of concubinage is an old legacy which started from as early as during the period of our fore fathers’ ministry regime (see chapter 5). The youth also learn these tricks from their fore fathers. In nowadays, church wardens who were the youth by then have internalized this and thought that there is no better way to entertain a minister than to give him a

concubine. The future leaders form, forge and frame their leadership patterns according to what they have internalized through visualization.

The author is convinced that if we want change it should be introduced to the church wardens that are currently in leadership. Once they are in leadership, there are good chances that they will follow suit. To counter act this, the Anglican Church should begin now to train the current leadership so as to shape them to be good leaders. If they are good leaders, definitely they will produce good learners, who will be good leaders ultimately. Good role models replicate good replicas.

It is not only the future church wardens that benefit from the good leadership, but also the entire parish. If leaders, I mean church wardens and the incumbent lead the parish with peace and harmony, there will be peace and harmony in the church of God. If leaders lead the parish with love, peace and happiness, all these three will be seen, felt and experienced by their followers. As it is often said that, 'like father like son,' this principle also applies in leadership. Exemplary leadership greatly influences the followership.

In electrical engineering there is a device called the transformer. This device transfers the alternating current from one circuit to another one or to more other circuits, usually with a change of voltage. This device does not go empty, it always has power. When an electrical problem happens in one of the circuits, it takes the blame by making itself a living sacrifice-it absorbs the power pressure, until it explodes. The assumption of the author is that, the leaders are not different from this device. They are exactly like transformers. Their power to influence decisions of others and control resources will enable them to influence their followers. By so doing they will be doing the work of transformation. As long as they are in leadership positions, they never run out of power. They should work sacrificially in building God's kingdom and should something wrong occur in a parish, during their tenure, they should take blame, as well.

This is exactly what Jesus did, when he gave his disciples the great commission. Jesus told them to go to all nations and make people disciples and baptize them and teach them to obey all the commandments he had taught them (Mat. 28:18-20). Jesus told his disciples to do this only after he had taught them for a period of time. After teaching

them lessons he believed that they had received relevant education and he gave them an instruction to go and do likewise. Jesus was convinced that his disciples will be good transformers of all nations. Then I am absolutely sure that this process will be perfect and of great help in transforming church leaders and parishioners' understanding as well. Up to this far the author has entailed perfectly what he calls the transformation process.

2.4 PRELIMINARY CONCLUSION

This whole chapter deals with two therapeutic models which are applied in this academic exercise, which are; shepherding and positive deconstruction. Both of these models will supplement each other for the good cause; the deconstruction of what is not wanted in the church warden's character of leadership, and the reconstruction of a good behaviour of the church wardens. The shepherding is chosen with the understanding that church wardens are shepherds of the flock of God, so it would be relevant to these officials. It would give them new insights by teaching them about ways of pastoral caring. Solomon says: "whatever you do, do it with knowledge, wisdom and skill" (Ecc. 2:10).

If ever pastoral care could be the priority of these church officials, the parishioners would benefit good pastoral care. All this is done only for the benefit of the church, so that the parishioners may enjoy a good leadership. In the next chapter the author will be dealing with the Anglican Church governance and the legal framework of the church wardens. So that those who are not familiar with this church office could have a better understanding of what this research is all about.

CHAPTER 3

3. THE ANGLICAN CHURCH LEADERSHIP

3.1. THE CHURCH GOVERNANCE.

Quoting Jerome's words, Shawchuck says: "There can be no church community without a leader or team of leaders" (1993:183). The Anglican Church like all other denominations has its own leadership style. Grudem notes; 'churches today have many different forms of government. The Roman Catholic Church has a worldwide government under the authority of the Pope. Episcopalian churches have bishops with regional authority and archbishops over them. Presbyterian churches grant regional authority to presbyteries and national authority to general assemblies. On the other hand, Baptist churches and many other independent churches have no formal governing authority beyond the local congregations, and affiliation with denominations is on voluntary basis' (2007: 904).

The Anglican Church hierarchy is Episcopalian. By saying 'Episcopalian' I mean, it is governed by bishops. As Shawchuck notes, "two distinct leadership groups have emerged: the pastoral staff and the governing board," (1993:183). The Anglican leadership style is made up of the ordained ministers and the laity. By design, all members of the Anglican Church both clergy and laity are partners. They are supposed to work together in the total ministry of the church. At a parish level, the Anglican Church's governing board is normally led by the incumbent. The incumbent normally assumes the position of being the chairperson of the board, whilst other lay members assume other parish executive portfolios.

Basically, this leadership is scriptural though there are canons, the constitution as well as the acts of the diocese designed to supplement the scripture for effective leadership purposes. These guides are coined and developed to suit and be relevant to the Anglican Church Episcopalian leadership style. They are codified in such a way that they are inline with the Bible. For instance, the concise dictionary gives one definition in both, the office of church wardens and deacons. This dictionary defines these terms as the offices of lay officials who assist the minister (2004:268; 374). This means therefore, that

the Church of England (as it used to be called) did not introduce a new office when the office of church wardens was introduced, instead they introduced a new term in an office which was already existing (Acts 6:2).

3.2. THE ANGLICAN CHURCH OFFICE BEARERS

The Anglican Church leadership hierarchy consists of archbishops, bishops, deans, archdeacons, Canons, rectors, priests in charge, deacons, church wardens, preachers, etc. The commonality in all these positions and portfolios is that they are all deacons. The Anglican prayer book's priesthood ordination liturgy states it clear that, 'when a person is made a deacon, s/he accepts the call to be a servant of God and his people.' Then it goes on to say: "remember that you never cease to be a deacon, and be ready to offer service when God calls" (2005:587). No one ceases to be a deacon. There are two types of deacons in the Christian church: the lay and the ordained deacons. The lay deacons are church wardens and all other church servants, whilst the ordained deacons are 'apprentice' priests, canons, archdeacons and so forth.

At this juncture the author would like to draw the Anglican leadership style, applying a top-down approach. The author deems this structure fit to be drawn out because of the understanding that, not all of the readers of this academic exercise are familiar with the Anglican leadership style and its terminology. The purpose of this is to engage all the readers irrespective of their background, so that as they read this piece of work they will understand the Anglican leadership structure.

3.3. THE ANGLICAN LEADERSHIP STRUCTURE

The Anglican Church leadership starts from chapelry level to provincial level. Chapelries or local assemblies are headed by head preachers, parishes are headed by incumbents, dioceses are headed by bishops and province is headed by archbishops. Let us tackle these levels one by one, starting from provincial level to a parish level.

3.3.1. THE PROVINCIAL ADMINISTRATION

Each province of the Anglican Church has its own administrative organization and is governed by its synod; nevertheless there are some commonalities in these provinces. The church of the Province of Southern Africa is a combination under metropolitan and synodical authority of the several Dioceses, or Districts called Dioceses in South Africa and adjacent islands. (Article xxiv: 2).

The Anglican Church hierarchy in the Province is as follows: at the top is the archbishop, who is the metropolitan of the province. After the Metropolitan, the second person in command is the Dean of the Province, who is appointed by the Metropolitan after consultation with the Bishops from the ranks of Bishops at the first meeting of the Synod of Bishops in each calendar year. 'The Dean of the Province executes all functions pertaining to the see of the metropolitan during his/her absence, or when the see is vacant. Should the Dean of the Province be unable to perform his/her duties, or should the office fall vacant for any reason whatsoever, the Diocesan Bishop senior by consecration performs the duties of the dean of the province' (canon 2:3).

The provincial synod is the present assembly of bishops, clergy, and other members who are communicants and who are the members of the church of the province of southern Africa' (article xxiv: 11). These 'members who are communicants' are normally the church wardens. When formal voting takes place at provincial synod, normally members are requested to vote in their respective houses, of bishops, priests and laity. The provincial synod serves as the legislative body of the church of the province: and every enactment of the provincial synod is law and rule of the church of the province.

3.3.2 THE DIOCESAN ADMINISTRATION

The chief of the Anglican diocese is the Diocesan Bishop, so all forms of ministry devolve from him/her, and modeled upon his/her own role and ministry. See figure 3 below. The second person in charge is the Dean of the Diocese who is the rector of the Cathedral Parish (the mother church of the diocese) and by virtue of his/her appointment is the senior priest in the diocese.

Each diocese has its own administrative organization and is governed by its diocesan synod which meets when required, and at least every three years. The diocesan synod is an assembly consisting of bishops, clergy and other members of a particular diocese of the Anglican Church (article xxiv: 14).

When formal voting takes place at synod, normally members are requested to vote in their respective houses, of bishops, priests and laity. Synod's membership is composed of the diocesan clergy, and elected lay representatives from each parish. These lay representatives are normally the church wardens.

Each diocese appoints a diocesan secretary-treasurer, who attends to the daily running of the diocese. The legal guidance is given by the diocesan chancellor and registrar. In addition, other diocesan bodies, such as the board of trustees, the diocesan finance board, etc., are elected by the diocesan synod, and meet as each diocese decrees. The work of each of these bodies is largely self explanatory through their titles.

Reference has been made to the provincial and diocesan structures because; whatever happens in the parish ends up with the diocese and province. If there is dissatisfaction in the manner in which a matter is dealt with at parish level, the complainant can take up the matter to the diocese and ultimately with the province. For instance, if the incumbent has suspended a communicant, the bishop is entitled to investigate the case (Canon 9). Then the Bishop shall enquire into the circumstances of the case in order to satisfy himself as to whether or not the Priest has acted in accordance with the will of God as disclosed in Christ, the evidence of Canon 10 Scriptures and the Canonical regulations...(Canon 10). The Bishop can either confirm or set aside the suspension. According to Canon 12, the appointment of a Church warden who has been suspended shall cease from the time of the confirmation of his suspension by the Bishop. The Bishop is advised by the advisory body when he decides on this matter. The structure will also help the reader to understand how power and hierarchy operates in the Anglican Church. When misused it hurts and destroys people.

3.3.3. THE ANGLICAN DIOCESAN-RELATIONAL ORGANOGRAM

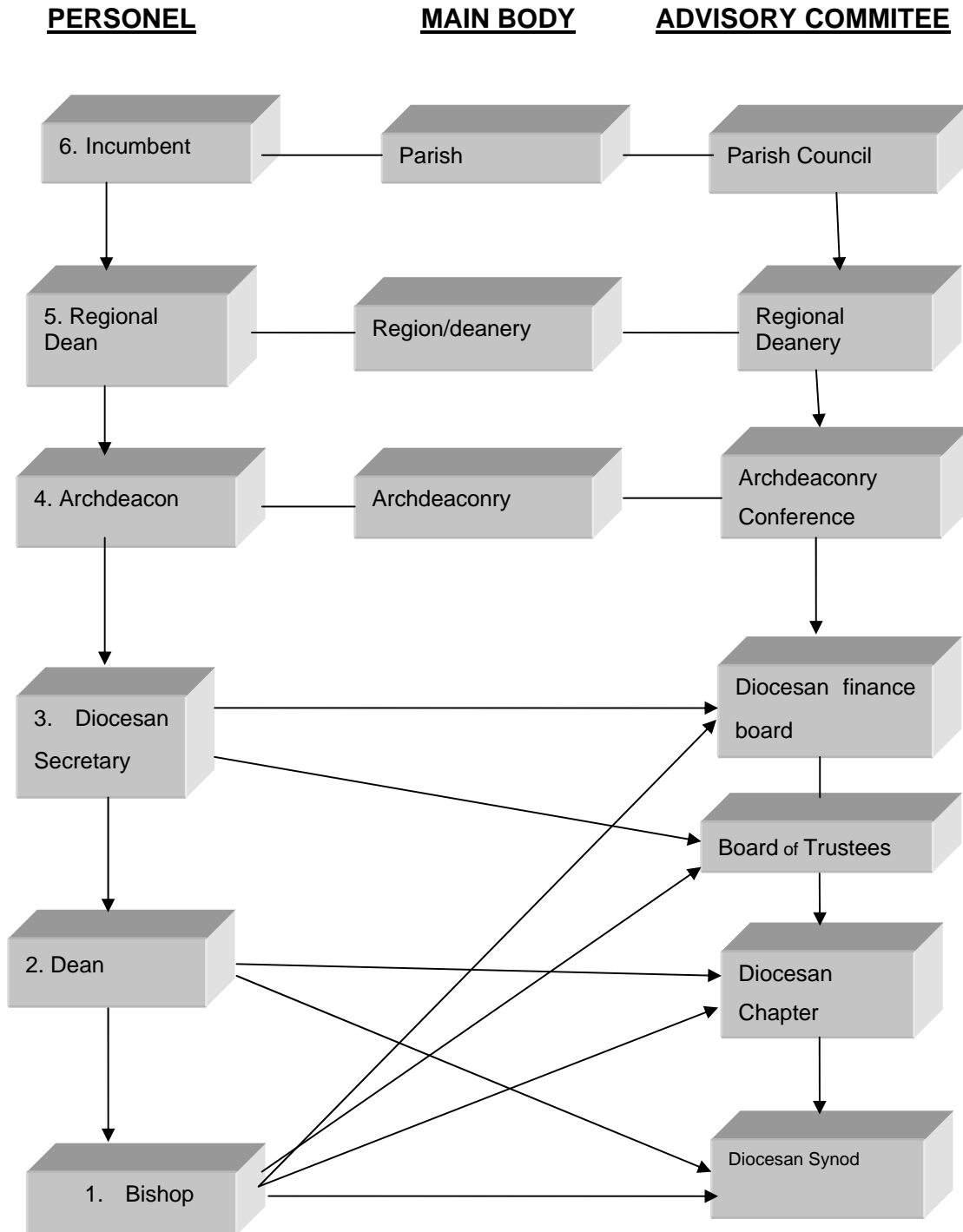


FIGURE 3

3.3.4. THE ARCHDEACONRY ADMINISTRATION

The archdeaconry is composed of several parishes within a geographic area. One of the incumbents appointed by the bishop as archdeacon becomes-by virtue of his/her office-senior priest in an archdeaconry, and a chairperson of the archdeaconry council. The archdeacon is primarily the bishop's representative in the archdeaconry, and is therefore in frequent contact with the bishop, and as a member of the cathedral chapter. The second person in charge in an archdeaconry is the rural dean. (Act V: 2, 5)

Canonically, the archdeacon's function is to 'share in the pastoral ministry and missionary leadership of the bishop in the area to which the archdeacon is appointed' (15:1); see figure 3 above. 'It is also the duty of the archdeacon to induct church wardens, parish councilors and sides men to their offices, charging them to fulfill their duties. S/he convenes conferences of the clergy and church officers in his/her archdeaconry and s/he presides over them and discusses with them matters pertaining to the welfare of the church' (canon 15:6). These archdeaconry conferences consist of parish leaders of the geographic area concerned. These parish leaders include incumbents, church wardens, parish councilors and church organization leaders. His special responsibilities are mainly of an encouraging and helping nature, while at the same time keeping an eye on the general administration of the parishes, and the fabric of the church properties.

3.3.5. THE PARISH ADMINISTRATION

The Mthatha diocese understands parish 'as an ecclesiastical division of the diocese under the sole pastoral care of an incumbent duly licensed by the bishop, and its boundaries are defined by the bishop as well' (2009:5). The parish may be composed of out stations and or chapelries. At the same time one station can be a parish by its self.

Each parish is under the parochial leadership of the incumbent (canon 23: 2). The incumbents are recognized as being leaders, ordained and set apart by God and his church for the oversight of the pastoral charges to which they are appointed, and particularly in regard to preaching, teaching and liturgical worship, under the authority of the bishop (canon 24:2).

'The incumbent works together with the parish council in the task of enabling the community of the people of God to exercise the ministry of the body of Christ. Together with the council the incumbent sees to it that the educational, evangelistic and pastoral work of the pastoral charge is carried out, and he leads the people of the pastoral charge in its social concern' (canon 25:3).

Church wardens are the church officers who are recognized to perform certain duties and responsibilities allocated to them. The incumbent together with these church wardens, constitute the executive of the parish council and have special responsibilities to perform. See figure 4 below. The constitution and the canons of the Anglican Church of Southern Africa recognize these officers as follows:

- (a) Church wardens are the officers of the bishop and the principal representatives of the congregations.
- (b) Together with the incumbent they constitute the executive of the parish council and have special responsibility in the following matters:
 - (i) To ensure that a register of all parishioners is kept.
 - (ii) To keep an inventory of all goods, ornaments and furniture belonging to the church and to deliver the same to their successors on ceasing to hold office.
 - (iii) To provide for the safety and preservation of the registers.
 - (iv) To execute the policy of the parish council relating to property and parochial finance and to be responsible for the preparation of annual estimates of revenue and expenditure and the presentation of accounts of the vestry.
 - (v) To see to the seating of the congregation, without respect of persons.

- (vi) To aid the incumbent with the information and council in all matters relating to the parish, and particularly in cases contemplated in the rubrics before the service of the Holy Communion.
- (c) Finally the canons conclude these duties by saying: it is the duty of church wardens to complain to the bishop or archdeacon if there should be anything plainly amiss or reprehensive in the life or doctrine of the incumbent and also if there be anything contrary to order or decorum in the administration of divine service (canon 29:7[a]-[c]).

3.3.6. THE ANGLICAN PARISH LEADERSHIP ORGANOGRAM

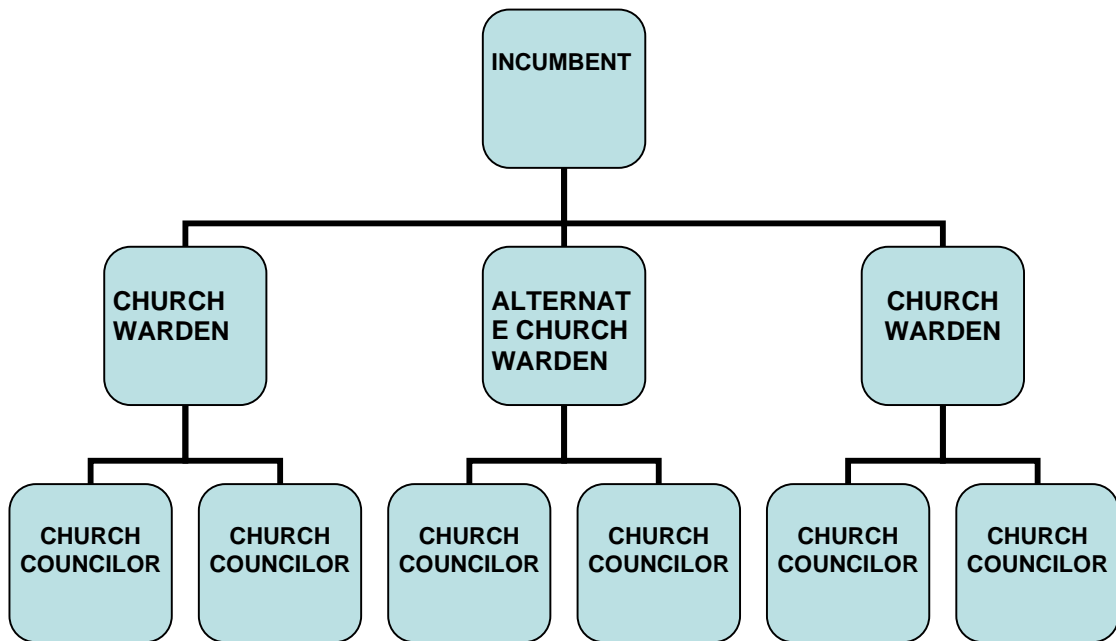


Figure 4

3.4. THE CHURCH WARDENS

3.4.1 THE OFFICE OF CHURCH WARDENS.

As I have said above that, in the Anglican Church there are church officials called the 'church wardens.' These church wardens are understood as church officers. Grudem defines 'church officer as someone who has been publicly recognized as having the responsibilities to perform certain functions for the benefit of the whole church' (2007: 905).

The title "church warden" is the combination of two words, i.e., church + warden. The author agrees with both definitions of the church which are as follows: Grudem defines the Church as 'the community of true believers of all time' (2007: 1238). On the other hand Collins concise dictionary defines it as the collective of the body of all Christians (2004:268). The term 'warden' means 'a person who has the charge or care of something, especially a building, or someone' (2004:1700).

These wardens can easily network with the local parishioners because of a few advantages. Firstly, they are their principal representatives in the parishes, archdeaconries and in the respective diocese they belong to. Secondly, they are either both the sons and/or the daughters of those parishioners and/or are related to them in a way. And lastly, they are themselves the local parishioners of those parishes; they are the sons and daughters of the soil in those communities of faith in which they exercise their ministry of being church wardens.

As the English saying goes, 'blood is thicker than water,' at times to be an outsider, serving as an incumbent in the parish which is not a home parish can be challenging. An outsider is always the one who takes the blame when something goes wrong. Strangers are the ones who are the first suspects. The incumbent in a parish is the only one who is always suspected of messing things up. He/she is always an innocent victim-a scapegoat. Knowing this truth, Girard says: "scapegoat mechanism is the sacred type of representation of persecution" (1986:114). This is exactly what Anglican clergy usually experience because of the influence of church wardens.

3.4.2 THE SCRIPTURAL BACKGROUND OF THE OFFICE OF CHURCH WARDENS

The typical offices similar to that of a church warden can be traced in biblical leadership literature. Since in leadership it is a well known fact that there is no leader who can thrive without teammates; kings in their kingships have councilors, chiefs in their chieftaincies have advisers and incumbents in their incumbencies have church wardens. Knowing this truth Munroe states: “every accomplishment in life is the result of corporate effort (2008: vii).

The Israelites exodus from Egypt to Fertile Crescent is recorded in the bible. Among crucial things happened during this journey is when Moses’ father-in-law, Jethro gave him some leadership advices. Firstly, he advised Moses to ‘teach Israelites decrees and laws and to show them the way to live and the duties they had to perform’ (Ex. 18:20). Secondly, he advised Moses to ‘select capable men from all the people-people who feared God, trustworthy men who hated dishonest gain, and appoint them as officials over Israelites’ (Ex. 18: 21).

These men were going to serve as judges over the Israelites at all times. They were given powers to decide over simple cases, but they were going to bring to Moses difficult cases. The purpose for this was to give Moses a peace of mind, as these men were going to share with him the judicial ministry with him. Moses accepted this advice of his father-in-law and implemented them.

The second typical example of this office is recorded in the New Testament. The author of the Acts of the Apostles in chapter 6 shares the story about the church growth and the difficulties that the apostles encountered. Barclay narrates this story as follows: “As the church grew, it began to encounter problems of an institution. The Jewish nation had always had this great sense of responsibility for those who were less fortunate. In the synagogue there was a routine custom. Two collectors went round the market and the private houses every Friday morning and made a collection for the needy, partly in money and partly in goods” (2003:58).

Because of distributions which were not made fairly and squarely, there were Greek-speaking Jewish widows who were neglected. The apostles felt they ought not to get themselves mixed up in a matter like this; so the disciples said: "it would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the spirit and wisdom. We will turn this responsibility over them and will give our attention to prayer and the ministry of the word" (Acts 6:2-4). So the seven deacons were chosen to find a solution to the situation and to put things right.

Biblically, the office of church wardens is derived from these typical examples. Firstly and canonically, church wardens are the advisers of the incumbent in his/her pastoral charge (canon 29:7b vi). Secondly, by so doing, they become the co-workers with the incumbent who has the pastoral oversight in his/her pastoral charge. This means therefore, that they are the co-pastors with the incumbent (canon 29:7v). The book entitled 'services for parish use 1993' states it clearly that, 'church wardens will serve God by caring for his people. This is what canons lay upon them the duty to examine the needs of the community and to take appropriate action concerning worship, evangelism, education, social responsibility and pastoral care. They also have certain responsibilities over the property and finances of the parish' (1993:31). Because of this information, the author is persuaded to believe that the office of church warden is biblical in its origin.

3.4.3. THE LEGISLATIVE FRAMEWORK

Let me share some of the framework in which wardens operate. In the Anglican Church, the affairs of the church are regulated by Canons. Collins concise dictionary defines Canons as the codified laws enacted by the supreme authorities of a Christian church (2001:217). As the author has indicated above, the incumbent of a parish in the province of the Anglican church of Southern Africa does not constitute the executive alone. He/she is supplemented by at least two or three members of the laity, elected in a vestry meeting yearly, in order to constitute a parish executive committee (the governing board).

These 'church wardens are elected in each pastoral charge by the majority of the parishioners present by voting, with the subsequent endorsement of the incumbent failing which, the appointment of the person or the persons elected shall be suspended and the

matter immediately referred by the chairperson in writing to the bishop, who shall then either confirm the appointment or set it aside and direct such other action to be taken as he may deem fit' (canon 29: 2).

The incumbent together with the two/three elected lay members assume different portfolios and positions of the executive structure. The incumbent automatically assumes the position of being the chairperson whilst one elected warden assumes the position of being the treasurer and the other one assumes the position of being the secretary.

If they are three, the third one is known as the 'alternate.' The alternate occupies no position, but he/she acts as a warden if one or both of church wardens are absent from the parish or incapacitated by illness or other causes. Also by virtue of his/her office he/she fills a casual vacancy in the office of church warden (Canon 29: 4). By casual vacancies canon law refers to the vacancies which occur through death; resignation duly accepted by the bishop; removal from office for cause deemed sufficient by the bishop after due enquiry (canon 29: 6 b). In other words the alternate church warden is an additional member of the parish executive.

3.4.4. THE ELECTION AND THE INDUCTION OF CHURCH WARDENS

The process of induction of church wardens is done at least once a year. In the Anglican Church, parishioners of a particular parish meet in a vestry meeting to elect church wardens (amongst themselves) (canon 27: 1a). If a parishioner is nominated and seconded by other parishioners, she/he should then signify his/her willingness to serve (canon 29:5).

The Acts of the Anglican diocese of Mthatha understand a "parishioner" as a communicant of the age of eighteen years or upwards, who either resides in a parish of the diocese, or is a habitual worshipper in a church or chapel of a parish of this diocese (2009:5). In accordance to the Acts of the Diocese, this person is eligible for election.

Then after a period of some time the archdeacon of the area pays a visit to induct church wardens. In front of the archdeacon, church wardens declare their obedience to the bishop in accordance to the provincial canons and constitution (canon 30:6). They also

declare their true execution and faithfulness to the office of the warden to the best of their skills and knowledge for the furtherance of the work of God. They undertake to exercise their ministry in accordance with those standards (canon 30:5). Then, the archdeacon inducts them to the office (canon 30:6).

The qualifications to the appointment of church warden articulated in the above mentioned canon have nothing to do with educational qualifications. This means therefore even an illiterate parishioner can occupy this office only if s/he qualifies according to the qualifications afore stated and if s/he is willing to serve the church in this office and obviously if the parish mandate that person to be their representative. The only two qualifications needed have something to do with the sacrament and the age. As it is written in the canons and constitution that, 'every church warden ... within this province shall be a confirmed communicant and of the age of twenty one years and upwards' (canon 29:1).

This spells out that there is no academic qualification needed for this portfolio. There is not even experience needed for it too. Reason for the omission of educational qualifications could be either to accommodate congregants of those congregations where qualifications of this caliber are seldom found or simply because this appointment is not an employment post. Nevertheless it cannot be denied the fact that an educated church warden more especially equipped in leadership skills can lead better, as the author believe that their educational qualifications could be quite helpful in the church of God.

3.4.5 THE ASSUMPTION AND DUTIES OF THE CHURCH WARDEN

In accordance to section 3 of canon 30, the warden elect is considered invested with this office and assumes the position after 21 days from the date of election, unless the archdeacon shall rule otherwise, and should accept admission to his office and/or to make the appropriate declaration.

After this period the warden elect becomes the warden, and according to section 7 of canon 29 a "Church warden is the officer of the bishop and the principal representative of the congregation." Together with the incumbent they constitute the executive of the parish council and have special responsibility in the following matters: To execute the policy of

the parish council relating to property and parochial finance and to be responsible for the preparation of annual estimates of revenue and expenditure and the presentation of accounts to the vestry (canon 29:7b (vi)). This may be part of the problem why church wardens abuse their power, simply because some are not capable of carrying these responsibilities.

It is also their duty to aid the incumbent with information and counsel in all matters relating to the parish, and particularly in cases contemplated in the rubrics before the service of the Holy Communion. It is their duty as well to complain to the bishop or archdeacon if there is anything plainly amiss or reprehensive in the life or doctrine of the incumbent, and also if there is anything contrary to the order or decorum in the administration of divine service. The above laws are clear and should be able to guide church wardens in dispensing their duties. (Canon 29:7(c) In spite of the above we do have problems of misuse of power in this office. Let us analyze this office.

3.4.6 THE ANALYSIS

The above quoted section of this canon is articulating the election of the church wardens. It spells out the time and the procedure to conduct these elections. It says that, in each “pastoral charge church wardens should be elected by the majority of parishioners present and voting.” But all that should be done “with the subsequent agreement of the incumbent” (canon 29:2).

According to this canon-section the election of church wardens is democratically motivated. The church in this section is advocating that the parishioners should exercise their freedom of choice. Parishioners elect their favorites amongst themselves: persons they believe in and trust that they can lead the parish to its desired destination.

At times they do not elect people who have skills to exercise their ministry through this office. For example, the problem concerning the election is that more often before a vestry meeting takes place, parishioners usually conduct caucus meetings, where they discuss people they believe to be suitable for the appointment in their own view. And most of the time, parishioners who believe in themselves more than anyone else, that they are good

for the appointment, normally have themselves elected through the act of campaigning, by influencing others to elect them for this portfolio.

The process is usually ugly and done not in a good way. During this period of campaigning those parishioners who are interested to be elected in these leadership positions for the first time usually campaign at the expense of the existing executive. In one of the parishes of this diocese, one of the candidates once said that, 'the church wardens which were the part of the existing executive had been mismanaging the parish finances for their own good.' Then he said that, it was then time for the parishioners to do the right thing by electing him. This right thing he was talking about was to elect him so that he can mismanage the church funds too. He was not afraid to say that publicly.

Another story is of a teacher who was not a Christian, when he decided to join the Church he campaigned for the appointment to this position. Despite the fact that he had limited knowledge about the church leadership, and also about the church affairs, he campaigned for church leadership. He campaigned at the expense of the clergy by telling parishioners that he is there to stop clergy from mismanaging the church funds. To my surprise these two candidates were elected to be wardens in their respective parishes, irrespective of their bad campaigning strategies.

During the period of campaigning candidates even make false or empty promises, promising people with a better future. At times they promise them a pie in the sky. They promise other parishioners that they can do much better if they are given a chance to prove themselves. If they are already in these leadership positions, and are interested in being elected in the next pastoral charge, they normally promise that they can do much better if they are given a second chance to improve their administration and leadership abilities once more. One can be re-elected to this position for a period of fifteen years. This is where the process starts to produce people who misuse their power, because they have stayed long in the office.

During this period of campaigning, as I have indicated, the false promises they usually do during the rat race course usually backfire and by so doing discredit them in a way. Most of the promises they usually make have either something to do with either giving, or something to do with making disparaging remarks about the parish rector. They even

promise the parishioners that once they are elected to these positions, they will reduce the pledge and giving by a certain percentage. But most of the times they usually fail to fulfill all these promises.

It becomes difficult for the church warden who is appointed to this office after making such promises. His/her actions disqualify him/herself according to the leadership qualities Jethro advised Moses about. (Ex. 18:21). His/her actions make him/her incapable to lead appropriately. These leaders become dishonest, wicked and untrustworthy. And 'a wicked person ruling over helpless people is like a roaring lion or a charging bear' (Prov. 28:15).

These leaders normally desert their responsibilities but demand honor and respect from their subordinates. Ultimately, they blindly assume more power than the power rightfully vested to their office. This is demonstrated by the lack of allegiance they display to the higher authorities and to the parishioners who gave them a mandate to rule. In short, the process of abuse of power comes into play partly because of false promises made during campaigning and by their incapability to properly lead. Solomon's words testify to this truth when he says: "a tyrannical ruler lacks judgment, but he who hates ill-gotten gain will enjoy a long life" (Prov. 28: 16).

3.5. PRELIMINARY CONCLUSION

This chapter is all about the Anglican parish governance and its organogram applying a top-down approach. The interpretation of canons and the constitution of the Church of the Province of Southern Africa were dealt with as well as the Acts of the Diocese of Mthatha. The author tried to portray to the reader the procedures followed in the election of church wardens, their assumption of duty and induction to the office. Their duties were also looked at. In the next chapter, the author will analyze authority, power, rising to power, misuse of power by the church wardens, its effects and its impact and the suffering of clergy as well as parishioners will be the subject matter.

CHAPTER 4

4. LEADERSHIP

Historically and scripturally, it is evident that Jehovah is God who believes in leadership. Be it in a secular world or in a religion, whenever God wants to move his people forward, he appoints and anoints a leader amongst them, a person he can communicate with during the course of the journey (Ex.3:10; Josh. 1: 2-9; 1Sam. 16: 12; etc). Affirming this truth Munroe says: our leaders come from among ourselves (2008: xxi). This means therefore that God endows to some people amongst us the leadership competence so that they can lead us to God's chosen destiny.

Apostle Paul argues that 'if anyone sets his heart on being a [leader] he desires a noble task (sic) (1Tim. 3:1). Koontz defines leadership as influence, the art or process of influencing people so that they will strive willingly and enthusiastically toward the achievement of group goals (1990:344). Dubrin on the other hand testifies to this truth when he defines leadership 'as a force that inspires and energizes people and brings about change' (1994:264).

This means therefore, leadership is not merely walking in front of a group/mob, but rather it is an activity which results in the behaviour of others being changed in a desired direction. This is achieved by leaders through knowing and understanding that they, themselves are exemplary, when they are inspiring, when they stand for what they believe in and when they help the group to set goals and achieve them with the group. This exercise may be based on power, personality, and interaction or on any combination of these.

The person who is in the spotlight, the very person who is regarded as a leader should be the follower of God's map and plan. The leader should pay what is due to his/her superior. Each leadership has its own hierarchy, which everyone should observe, understand and not defy. This implies therefore, as in the Anglican diocesan leadership there is the bishop at the top, then the dean, and then the archdeacon, the canon, the regional dean, the rector, the priest in charge and the church warden; each person

should pay submission due to the calling higher than his/hers. There should be mutual respect between leaders irrespective of their positions.

Also, the importance of followership in leadership is a phenomenon that needs to be looked at, in as much as there are no leaders without followers. It can be said that a leader without being a follower, is no leader. There are no leaders without followers. Followership is very crucial in leadership. What makes the kingdom to be the kingdom is not only the presence of the king, but also that of the subjects of the king. Understanding this phenomenon, Solomon says: “a large population is a king’s glory, but without subjects a prince is ruined” (Prov. 14:28). This means therefore, there is no king without subjects. Talking about followership and leadership Olds asks these rhetorical questions: ‘can anyone lead who is not willing to follow? Can a leader who honours no calling higher than his or her own objectives truly inspire and influence others to greatness? Do leaders fail because they refuse to follow?’ (2008:3). ultimately, he then voices out his answer to these rhetorical questions by saying: ‘great leaders are great followers’ (2008:3).

Since leaders are leaders by delegation, leadership is a God given gift (Gn. 1:26). Munroe bears witness to this truth when he says: “leadership is prepared by God, not by preference” (2008:37). It is not a personal choice to be a leader, but rather it is what God had created that person to be (Ex. 4:13; Jer. 1:18). This means therefore, whenever we are reading leadership literature and/or doing administration studies we are just trying to polish up what God has already given to us, so as to equip ourselves so that we can be well versed in terms of leadership literature, qualifications, knowledge and skills.

Nevertheless, all these leadership attributes God has given to us and professions are not enough; a person should ascend to a leadership position so as to exercise his/her leadership capabilities. Weber quoted by Aurebach bears witness to this truth when he utters; “a person may have all the personal and professional attributes of leadership, but to use them effectively he or she must first rise to power” (2009:1).

A leadership position is of paramount importance because it invests a leader with power so that s/he can exercise his/her leadership and unleash his/her potential. Noticing the paramount importance of leadership Munroe is bold to say: “nothing happens without

leadership. Nothing changes without leadership. Nothing develops without leadership. Nothing improves without leadership. Nothing is corrected without leadership. Everyone, everywhere, every time is always being led. Whatever conditions, circumstances or predicament in which a person, a family, community, organization or nation may find itself, someone led it there” (2008: xvi). Leadership vests people with power. It is of paramount importance in our lives and as well as in our churches because it gives directions and the ability to make things happen.

4. 1. THE SYSTEMS OF LEADERSHIP

The process to elect leaders depends on the system in place. The system could be autocratic, democratic, shamanistic, and so forth. These systems are all different from each other. At this juncture let the author tackle only two leadership examples one by one which he believes are more prominent in the Anglican Church lay leadership. They are; democracy and autocracy; Reason being, firstly, that they are extremely different from each other. Secondly, being that their influence can be traced in the Anglican Church leadership.

4.1.1. AUTOCRACY

In autocracy all policies are determined by the leader. The leader uses power to influence followers. In autocracy the powers of a leader are derived from the position a leader occupies. Aurebach notifies that, “in the autocratic style, the leadership is mostly patriarchal fashioned. In this form of leadership, the king/prince/lord/etc., dominates his subordinates, who in turn act out of his wishes” (2009:3). In this system the voice of the leader is law or is above the law since his powers are quite unlimited. By his voice the leader draws decrees, rules and laws of his regime. Whoever does not comply is committing crime (Dan. 6:12). The leader has the power to kill or to spare, to hire or to fire, and so forth (Est. 4:11). The leader rules with the iron fist.

In the Anglican Church there is no leader, granted the autocratic power, even though the bishop is canonically granted powers to ‘veto upon acts and resolutions of the diocesan synod’ (canon 9:1). The bishop consults and takes decisions about the daily running of the diocese with the chapter. There is no other leader vested with this kind of power,

even church wardens. But nevertheless, even though they are not granted these autocratic powers there are church wardens who are despotic leaders. They practice this tyrannical type of leadership as if they are vested with these totalitarian leadership powers. This is revealed by their autocratic character in the affairs of church leadership. The lack of consulting the incumbent in the daily running of the parish is evident in those parishes.

Where do these church wardens get these powers? Aurebach is convinced that there is leadership power that 'comes from within a leader' (2009:1). This means therefore that this power is rather personal than constitutional. Charismatic church wardens use their personal charismata in order to influence parishioners so that they can achieve their desired goals even at the expense of the clergy. Secondly, since church wardens are not only the leaders of the parish, but are also the managers of the resources of the parish, the treasures they keep make them assume that they are superior to the incumbent. Koontz says: "the autocratic leader commands and expects compliance, is dogmatic and positive, and leads by the ability to withhold or give rewards and punishment" (1990:347).

4.1.2. **DEMOCRACY**

Democracy describes a form of leadership where decisions are made for the people through representation. A leader carries out the need of the group and helps to define their aspirations more sharply. The democratic leaders believe that the way to motivate subjects is to motivate them in decision making. By so doing, the leader archives goal ownership and a feeling of shared purpose. About this kind of leadership Koontz says: "the democratic leader or participative leader consults with subordinates on proposed actions and decisions and encourages participation from them. This type of leader ranges from the person who does not take action without subordinates' concurrence to the one who makes decisions but consults with subordinates before doing so" (1990:347).

The Anglican Church is not democratic in its leadership nature, though its leadership has some democratic insights. For instance, it is the canonical right of parishioners to

democratically elect their church wardens (canon 29:2). The traits of democratic insights are most common even in executive committee meetings. This is portrayed by the fact that the incumbent alone has no executive powers.

Canonically, both the incumbent and church wardens together constitute the executive of the parish church council (canon 29:7b). This means therefore that if the church wardens have taken a decision unilaterally, that decision is not an executive decision and vice versa. But somehow in numerous ways church wardens misuse this democratic rule which is normally known as ‘the majority rule.’

Since there are three wardens at parish executive meetings against one incumbent, church wardens take the advantage of this numerical advantage. Before an executive meeting takes place, they hold caucus meetings to put the agenda in shape so that they could be on the same page in arguments against the incumbent. A brilliant incumbent can read in between words that there was a meeting held somewhere before this one (the executive meeting). In actual fact what seems as an executive meeting, is not an executive meeting at all, but rather it is a meeting whereby church wardens are reporting to the incumbent their stance and their decisions in those items which appear on the agenda.

These democratic insights can also be traced even in parish church councils where the executive committee members together with the parish councilors become the council members. They are supposed to work hand in hand to put the parish in a proper perspective. Meaning, it is the responsibility of parishioners to fully exercise their rights in taking decisions that will make the parish become vibrant. The danger of this is that, the church wardens go out nicodemously to caucus on the items of the agenda and influence these council members so that they may share the same thoughts with them and argue in support of the church wardens. Unknowingly, by so doing council members will be turning their backs against the incumbent’s wishes. In order to win the dialogue, church wardens depend upon council member’s support. From here let us address the components of leadership, which the author believes are also of paramount importance. In actual fact there can be no leader without these leadership components.

4. 2. KEY COMPONENTS OF LEADERSHIP

Power and authority are the key components of leadership. They are not one and the same components of leadership. They have different meanings but yet related to each other at the same time. For an authority to be recognized and function as such, it needs to be vested with power. Aurebach, shares the same viewpoint with the author when he clarifies what he calls 'the misconception of leadership.' "A common misconception of leadership is that the terms 'power' and 'authority' are synonymous. In truth, any person can have power, whether that power comes from within or is derived from external sources. Authority on the other hand, is given to a leader by those whom he/she leads. In essence, authority is an endorsement from the governed society (2009: 1).

Ndungane's words also bear witness to this truth when he quotes Yarnold saying: "authority refers to the capacity someone has to commend free assent to another" (2003:116). He went on to say: "Yarnold stresses that the word 'free' is essential, and for this reason authority is not synonymous with power. However, the two cannot be divorced. Authority suggests the legitimate use of power. Legitimization may arise from an agreement between those who have power and those who do not; or it may arise in a less mutual way (2003:116).

Talking about power and authority Compolo's utterances also bear witness to this truth. He says that, power carries with it the ability to coerce, which, according to him, does not have to be employed. The awareness that it exists is sufficient to warrant obedience. On the other hand, authority is very different. A person who has authority is someone who has to be obeyed, making coercion is quite unnecessary. Compolo is bold to say: 'there is legitimacy to such a person that convinces his/her subjects that this person is worthy to be obeyed' (2008: 555).

This means therefore that, power is not authority and authority is not power. But both, power and authority are paramount important keys in leadership and are also related to each other. This means therefore that, there can be no leader without power and authority, be it a church leader or a leader in the secular world. Having that knowledge in mind, the author believes that it would be much better to tackle power and authority separately.

4. 2.1. AUTHORITY

Like power, authority has a vast of meanings. For instance, authority could mean the power or right to control, judge or prohibit the actions of others. It could also mean a person or a group of people having this power, such as a government, police force, etc. it could even mean a position that commands such a power or right (often in authority), or even that delegation of such a power. It could also mean the ability to control others.

Marshall defines authority (G. K. exousia) as the rightful, actual and unimpeded power to act or to possess, control, use or dispose of something or somebody. He goes on to say: ‘the uniform biblical conviction is that the only rightful power within creation is, ultimately, the Creator’s. Such authority as men (sic) have is delegated to them by God, to whom they must answer for the way they use it. Because all authority is ultimately God’s, submission to authority in all realms of life is a religious duty, part of God’s service (1996:105-106). Nee’s words testify to this truth when he says: “in the entire universe only God is authority. All other authorities are appointed by God” (1988:9).

4.2.1.1. THE AUTHORITY OF GOD

The authority of God can be explained by the creation story, which tells us that God created the whole universe out of nothing (ex nihilo) (Gen. 1:1). As the creator of the universe, he has authority over his creation. The author of the book of Genesis quotes God’s words in verbatim, saying: “let us make man in our image, in our likeness, and let him rule over the fish and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground” (Gen. 1: 26). Then the humankind was created as the result of this God’s initiative. It is quite clear that God made this proposal because he wanted to extend his kingdom. As the result of this, God wanted to put humankind in charge of His resources. Meaning which, humankind was to represent God on earth; hence Adam and Eve were created in the image of Him and were given dominion over creation. Besides the fact that God used his authority to propose the creation of human race; His authority is also revealed by the mere fact that he created human beings and gave them dominion. The understanding of the author is that’ there is no one who has no authority who can give authority to someone.

When the author is deeply meditating about this topic, 'God's authority,' he imagines a colourful mental picture of this nature: he views God as the author of the book, whose imaginations in his precious work of art are quite unlimited. This book is usually known as the 'lamb's book' (Rev 21:27) or 'the book of life' (Philippi. 4:3). When God decided to create the universe he was setting his own stage for his own creatures to act. His paper is the entire universe and his pen is his powerful voice (Ps 29).

The pages and chapters of this book authored by God himself are countless days, decades, centuries and even millenniums. He is the author of all ages; the God of all generations. In his scenes he chooses amongst us his leaders (main characters) and their subjects in each and every age (Rom. 13:1). Amongst us, the entire human race, he chooses his leaders and their subjects of his earthly kingdom in each and every age. Humankind is nothing but just the characters in God's story written in God's book (2Cor.3:2-3). We are characters with different characteristics and roles to play. These characteristics, abilities and qualities are made for the specific reason, which is for us to fit in our roles in God's play.

These imaginations of God as the author are confirmed by Butler in his article, in the magazine edited by Ndlhela. Butler in attempting to exegete David's psalm 139 notes that, David draws life as a book in which all the days of our life are written even before one of them came to be (ps.139:16). In accordance to Buttler: 'the wonderful image of us living our own story is enhanced by the awareness that the author of each story is God' (2002:68).

This therefore implies that firstly: there is no author (creator) equal to his/ her characters (creatures). This is because of this fact: the very existence of characters acting in a story solely depends upon the imaginations of the author. The author caters for all characters as long as s/he believes that their existence is of paramount importance or at least is needed. If the author feels otherwise s/he can terminate the character's existence there and then.

The Second purpose of God's creation is perfectly articulated by Grudem when he speaks about the glory of God in creation. He says: it is clear that God [author] created his people (characters) for his own glory, for he speaks of his sons and daughters as

those “whom I created for my glory, whom I formed and made” (Isa.43:7). But it was not only human beings [characters] that God [author] created for this purpose. The entire creation is intended to demonstrate God’s glory. Even the inanimate creation, the stars, the sun, the moon and the sky, testify to God’s greatness, “the heavens are telling the glory of God; and the firmament proclaims his handiwork. Day by day pours forth speech and night to night declares knowledge” (Ps. 19:1-2). The song of the heavenly worship in Revelations connects God’s creation of all things with the fact that he is worthy to receive glory from them:

“You are worthy, our lord and God,
To receive glory and honour and power,
And you have created all things
And by your will they existed and were created” (Rev. 4:11). (2007:271)

This means therefore that the artistic work of God (author) in creation (story setting) shows his great power and wisdom far above anything that one could be imagined. ‘It is God who has made the earth by his power. He has established the world by his wisdom and has stretched out the heavens at his discretion’ (Jer. 10:12). Therefore the author’s (creator) glory is his alone; he does not share it with anyone (character). We confirm this always when we pray the Lord’s Prayer saying: ‘for the kingdom, the power and the glory are yours now and for ever.’

4.2.1. 2. THE AUTHORITY OF MAN

Talking about the bible doctrines, Marshall says: “the bible teaches its readers that God created mankind (Adam) (Gn.1:27) in his own image and likeness. He created mankind out of the dust of the ground and uniquely breathed into his nostrils the breath of life, and then man (Sic.) became a living being. Adam was distinguished from the animals, because Adam was made in God’s image, given dominion over all the animals, and perhaps also because God individually breathed the breath of life into his nostrils” (1996:13). This means therefore, that there can be no creature that can hold authority tantamount or above the authority of the creator.

When Carson exegetes Genesis 1:24-31 he notices that mankind's purpose and place in God's plan is defined. God says man (Sic.) "is to be made in our image and in our likeness. This means that mankind, both male and female are God's representatives on earth." Carson goes on to say: "because human beings are created in God's image they are his representatives on earth and should rule over all earth (1:26). Rule implies lordship but not exploitation (Ps. 8:4-8). Man (sic) as God's representative, must rule his subjects, as God does, for their own good. While legitimizing human use of the world's resources, God gives no license for our abuse of creation" (2000:61). Munroe testifies to this scriptural truth when he says; "every human on this planet was created for the purpose of leadership and possessed leadership capacity and potential" (2008:14)

The scripture teaches us that we do not have authority whatsoever. The only authority we have, we have received it by delegation. In this planet we are God's representatives. This means, we are authorized by God to be his stewards. Understanding the honour, the paramount importance and responsibility of being the representative Nee makes this powerful statement; "when man (Sic.) [subject] meets these [God delegated] authorities he will meet God himself" (1988:55).

According to Trimble, the word 'steward' could mean 'entrustment' or 'responsible servant' (1999:7). Berner defines stewardship as 'the acceptance from God of personal responsibility for the faithful management of life' (1981: 229). The author is persuaded that, stewardship is the way in which people exercise their duty to manage what God commended to them and to serve him over this earth. Trimble is convinced that Jesus viewed 'a steward as the willing custodian of all that God has entrusted to us.' He goes on to say: "as Christians we do not own things. Everything belongs to God who has entrusted it to us. We are the stewards of God's possessions. On the one hand this is an honour and a blessing, and on the other hand it carries with it great responsibilities" (1997:7-8). The Anglican Prayer Book endorses what is contained in the statements above as follows, "Christian stewardship is the way in which Christians exercise their duty to administer what God has entrusted to them and to serve him gladly in his Church"(1989:435)

4.2.1.3. TYPES OF AUTHORITIES

Although there are many different forms of authority, the authority of primary concern in this academic exercise is legitimate authority. According to Weber's utterances quoted by Aurebach, there are three types of legitimate authority: rational-legal authority, charismatic authority and traditional authority. But all Weber's three forms of legitimate authority are theoretical or ideal concepts, meaning that, in reality, it is rare for an authority to be purely one type (2009:1).

Be it in the church or in the secular world, the key to leadership is legitimacy. The term legitimacy suggests that an individual can not lead without the endorsement of those he or she seeks to rule. These authorities are considered legitimate because they were not put in place through a violent coup or illegal activities. Rather, the society accepts these authorities and their regimes. In many cases the leader is re-elected, when the leader's political party experiences growth and success, and the regime is endorsed by the body politic.

- **The rational legitimate authority**, according to Weber is a form grounded in a legal structure. In this form of leadership, governance is achieved through a strict set of rules and organizational parameters. Bureaucracy is, according to him, the outcome of this type of authority, as it is a fixed, disciplined form of leadership that is initiated through a well-defined hierarchy (2009:2). In the Anglican Church context, the church warden's rational legitimacy is grounded upon the constitution and canons and the acts of the diocese. Timelines, election procedures, duties and responsibilities, authority and power vested in them are all spelt out in black and white in these documentations. These documents are what make church warden's authority to be rational and legitimate.

- **Charismatic authority** is according to Weber, a form of authority achieved on the basis of an individual's personal appeal to the citizenry. Charismatic rule centers on the individual leader who, in essence, transcends the parameters established prior to his or her ascension into authority (2009:2).

There are lay people who possess this special personal quality of charming parishioners. This charismatic gift makes them to be easily identified for election to the role of church wardens. Because of this charismata, when they speak people listen. When they sing people become intoxicated. When they preach people become inspired and moved. When they pray people become touched. In oratory they are eloquent. Their charismata inspire parishioners. The church leadership without them is no leadership at all. Normally the problem with them is that, when they fail to balance the equation of their office as they are principal representatives of the congregation and the officers of the bishop canonically, (canon 29:7a) they easily mislead the parish, and the clergy usually becomes the innocent victims. Once they stir the parish up, it becomes inflamed and becomes difficult to make it calm. People are easily taken up by their speeches because of their silver tongue.

- **The traditional authority** according to Weber quoted by Aurebach within its ruling authority is legitimized on the basis of traditions, like religious rites, or cultural histories. Leaders achieve their power simply because 'it has always been done this way.' Monarchies and religious governments both demonstrate this form of leadership. For example, a traditional authority might be a monarchy; his power is treated as a birth right passed down through family lineage (2009:2-3). This type of leadership is hereditary.

The legitimacy of a traditional government is granted with the passage of time. Changes to such leadership do not generally occur unless the society either overthrows the ruler or dismantles the political infrastructure that fosters such a system. In the universal church, the traditional authority is scripturally based. For instance, in the Old Testament, in Israel there were priests who were the descendants of Aaron and Levites who were the members of the tribe of Levi. They occupied these positions and played these roles and bore these responsibilities simply because they were their birth rights. This is what is referred to as 'shamanism.'

Even though this shamanism can be traced in some African indigenous churches, in the Anglican holy orders it is seldom found. Nevertheless this does

not deny the fact that there are priests whose fathers were priests, and at times in those families the priesthood is traced from their fore fathers. They should only call themselves fortunate that God has called them in his service. Same applies even to church wardens. There are church wardens whose occupancy of office is traced back to their fathers and fore fathers. Somehow in those families this becomes their heredity.

4.3. POWER

Like authority, the term power has a variety of meanings. Whenever it is used, its meaning depends on what a person is referring to. For instance, according to Collins Concise Dictionary, power could mean, the ability to do something; a military force; a military potential; the ability to perform work; magnification; control or dominion or a position of control or dominion; a person or group that exercises control, influence or authority and so forth (2004:1177).

Taking into account the examples of meaning of power written above in mind, in this academic exercise the one meaning the author is referring to is force or influence. Although there are many different bases of power, the power of primary concern in this academic exercise is legitimate power. This is because the author deals with the misuse of power; power which is legitimately given by parishioners to church wardens. Dubrin defines this particular power as 'the ability to influence decisions and control resources' (1994:264). In his utterances Dubrin argues that this decision influence and resource control called power could be achieved in numerous ways. He suggests that by giving his readers types of powers as follows: the legitimate power, the reward power, the coercive power, the expert power and the referent power (1994:264-266). Let's try to analyze them one by one.

4. 3. 1. TYPES OF LEGITIMATE POWER

Legitimate power as defined by Dubrin is 'the authentic right of a leader to make certain types of requests which are based on internalized social and cultural values in an organization' (1994:264). Vecchio on the other hand is convinced that it stems from the

willingness of others to accept an individual's direction. They feel it is an obligation to follow the individual's lead and submit to his authority (sic) (1995:300).

The church as an organization for instance, has its own executive, which is made up of the incumbent and church wardens. They occupy different offices within the executive; e.g. chairperson, treasurer, secretary, and so forth. These members are vested with power to function and to perform certain duties allocated to them by the church. These powers differ according to the position one occupies. These executive members obtain these powers legally, not by any violent means, thus they qualify to be called legitimate.

Reward power, according to Dubrin, 'is a leader's control over rewards of value to the group members. Exercising this power includes giving salary increases and recommending employees for promotion' (1994:265). Vecchio's words bear witness to this truth when he says: "reward power is the ability to determine who will receive particular rewards. As long as the rewards are valued, a person who is able to distribute or withhold them can enjoy strong power over others' behaviour" (1995:299).

This kind of power is exercised by church wardens more prominently in the church. Though the church is an organization with a difference, in this sense, it is not the parishioners who are paid by the church, but rather the clergy. If the incumbent has agreed with the church wardens that their voices are for as long as he stays there going to be the parish law; the incumbent will gain countless benefits.

But if he fails to comply, s/he will suffer tremendously. For example, since church wardens have control over the congregation and its resources, if they are not in good terms with the incumbent, they speak contemptuously against him/her, and deprive him/her of his/her benefits. This is achieved in numerous ways; for example if the parish has failed to pay its diocesan dues more especially the assessment, the rector won't get his/her stipend, because of the diocesan policy which deprives the rector of his stipend if the assessment has not been paid. The diocesan policy says: "no assessment no stipend." It is common for church wardens to use the diocese to achieve their goal of depriving the incumbent of his benefits with ease.

Coercive power is defined by Dubrin as a 'leader's control over punishments. Organizational punishments include assignment to undesirable working hours, demotion and firing' (1994:266). Vecchio believes that this power "stems from the capacity to produce fear in others. The threat of punishment can be a strong means of invoking compliance. The most examples of punishments are demotions, salary cuts, suspension... .. However, coercive power can also be more subtle. For example, criticism and the denial of emotional support and friendship may also be effective forms of coercion" (1995:300).

The signs of this kind of power are also prominent in church leadership between the church wardens and the clergy. There are church wardens who rule the church affairs autocratically. Their voice is the law. They do not care what the canon law or the acts of the diocese say. This reminds me about my personal experiences in the first parish of my incumbency. As I have indicated in the first chapters that, there was a legacy of providing the newly arrived priest with a concubine, after my denial problems started.

Church wardens failed to pastorally take care of my general welfare and also discouraged parishioners. They tried also to stop me from preaching the gospel. They arranged meetings with me to impose to me what to do and not to do. When they failed to convince me, they went to the archdeacon. The Archdeacon failed to judge the case in their favour, as their arguments were not convincing. It is one of my duties as a minister to preach the gospel, and no one can take that from me. They then came back to the parish to strategize. They arranged a meeting with all parishioners in my absence. The purpose was to engage the parish so as to make sure that everyone is on the same page, and to discover some conclusive evidence that could lead to my transfer. Unfortunately for them, they got nothing. I was like Daniel in Babylon.

The expert power according to Koontz 'comes from the expertness of a person or a group. This is the power of knowledge' (1990:177). In the Anglican Church context, more especially amongst the church wardens, this power is more common as well. There are people who have been in this office of church warden for more than forty years. They were in this office even before I was born. If a person has been in this office for such a

long time, s/he assumes that s/he is the only one who is knowledgeable in church affairs because of his/her service. Therefore s/he is the expert in this field. If the incumbent is inexperienced in church leadership, s/he usually becomes the innocent victim if s/he finds himself or herself in such a situation.

Referent power according to Koontz is the influence which people or groups may exercise because people believe in them and their ideas (1990:177). In Xhosa vernacular these people are often called '*izisele zenyathi*,' meaning they are well experienced. Because of their experiences, they are regarded as knowledgeable. In this regard, they are treated as references by others, who were not exposed to the leadership experiences they have.

Concerning the Xhosa culture which influences the area in which the diocese of Mthatha is located, the dangerous part about being a reference is that if a person is poor s/he can not be a reference as his/her voice cannot be heard. Understanding this phenomenon, Solomon says: "the poor are shunned even by their neighbours, but the rich have many friends" (Prov. 14:20).

It is only wealthy people who are given a chance to be in leadership positions. Communities are influenced by wealthy citizens and community meetings are chaired by them as well. Paupers have the right to attend and observe, but they do not have a right to speak. In those communities which are a little bit lenient, they are given chances to speak, but if they make a vital contribution to the subject matter, a wealthy man is appointed and asked to reshape the statement of a pauper. By so asking, the wealthy man is given a chance to own the contribution of a poor person, so as to steal the glory away from the poor contributor. Plagiarism is not a transgression at all. It is an acceptable robbery in Xhosa communities.

The assumption behind all this is that, there is nothing good that can come out of a poor person. If s/he is brilliant enough s/he should have put himself/herself into perspective and acquired wealth and perhaps build himself/herself a big beautiful mansion. Solomon supports this when he says: "diligent hands will rule, but laziness ends in slave labour" (Prov. 12 24). This means therefore, mostly reference people are wealthy people in the

Xhosa society. Though the canons of the Anglican Church state the qualifications of church wardens very clearly that, every church warden should be a communicant not younger than 21 years, in contrast parishioners go on looking for other qualifications. The author is persuaded that the reason for this is the fact that, the church is in the community and the community is in the church. The question a person may ask is this: is the church the reflection of the society, or the society is the reflection of the church. The author believes that both, the church and the society reflect each other, and there is no church without the community.

For this reason parishioners go an extra mile looking for wealthy parishioners to be their church wardens. They believe that only the wealthy person can be their voice; the voice of the voiceless. The church is undeniably affected by such practices, beliefs, customs and ideas practiced in the secular world. In their daily living, parishioner's lives are continuously coined and influenced by their surroundings, to the extent that this type of classism is extended to the church as well.

4. 4. THE LEADER'S SOURCE OF POWER

➤ GOD AND PEOPLE

Church wardens in the church of the Anglican Church of Southern Africa are vested with power after they have been canonically nominated and elected by parishioners in a vestry meeting (canon 30:3). Dubrin is convinced that, this power enables them to influence decisions and control resources (1994:264).

Through the act of nomination and election parishioners say to their elected lay church leaders (church wardens): 'we trust you, thus we entrust you with these responsibilities; be our principal representatives of this particular congregation and at the same time be the officials of the bishop' (canon 29:7b). By virtue of being elected in a vestry meeting they assume the position of being the congregation's authorities (G.K. *exousia*). Knowing the truth that, each leader in his/her leadership role is supported by the people on the ground; Newton quoted by an unknown author once made this powerful

statement: “if I have seen farther than others, it is because I was standing on the shoulders of giants” (2008:84).

Nevertheless, even though the church wardens are elected by parishioners, Paul in his epistle to Romans argues that: “there is no authority except that which God has established” (Rom. 13:1b). He goes on to say: “the authorities that exist have been established by God” (Rom. 13:1b). His statements are so inclusive. The inclusiveness of his statements make the author to believe that it also envelopes even this office of church wardens; reason being that, church wardens are also authorities as well.

Marshall is convinced that the ‘true power, the ability to exercise authority effectively, belongs to God alone (Ps. 62:11).’ According to him, ‘the power of God is shown in the creation (Ps. 148:5), the sustaining of the world (Ps. 65:5-8) (1996:945).’ He goes on to say, ‘even though this is the case ‘some of his authority is delegated to human kind (Gn. 1:26-28, Psalms. 8:5-8; 11:5-16)’ (1996:945). This places God in the position that God is God who has the absolute power over this earth. We pronounce this almightiness of God time and again when we confess the Lord’s Prayer: ‘for the kingdom, the power and glory are yours now and for ever.’

Nevertheless, our God besides his almightiness believes in delegation of authority. Marshall goes further to say that, even though he believes in delegation, ‘God actively intervenes on many occasions, showing his power in miraculous deeds of deliverance. For instance, it was with his mighty hand and outstretched arm that he brought his people out of Egypt (Ex. 15:6; Deut. 5:15, etc.), and he demonstrated his power in giving them the Promised Land.

Marshall’s utterances do not argue against the fact that leaders are appointed by people, rather he prefers to look at the other side of the same coin. If the leader is appointed by people, those people are just confirming God’s appointment. In actual fact, if a person appoints him/herself to a particular leadership position, the assumption is that it is God who anoints that particular person to that particular leadership responsibility s/he assumes. Words of Sibthorpe testify to this truth when he says: “it is God who calls. Man can appoint, [but] it is only God who anoints” (sic) (1996:11).

At this juncture for instance, the author would like to have his personal testimony: Before I decided to positively respond to my calling, I went for an Engineering Course. Whilst I was there many students would come to tell me that I am in a wrong place at a wrong time. They even told me that, I was supposed to be doing my theological studies, because that was the field of my calling. Those prophecies of my school mates would leave me speechless and astonished. I am convinced that God used them to confirm his plans about my future which he had already divulged to me even before they approached me.

God does not create us blindly; He creates us for a purpose. God creates each person distinct from another in terms of reason and purpose. Paul is convinced that, 'there are different kinds of gifts given to human beings by the same spirit, and there are different kinds of service done to worship the same Lord. He goes further to say: 'there are different kinds of working, but the same God works all of them in men (sic). In other words God makes his appointment of leaders in creation and once a person becomes a living being, people acknowledge miraculously what a particular person is created for by God, or what s/he is capable of. By so doing they are confirming the purpose of God about that particular human being. The bottom line is that God works hand in hand with the people in appointing, electing and anointing leaders.

4. 5. MISUSE OF POWER

The major problem in leadership both in the secular world and ecclesial is that power corrupts. Everyone both those who are already in leadership positions and those who are aspiring, want to be on a spotlight. In quest of power there could be some instances whereby the contender kills the favorite contender so as to ensure his or her opportunity of appointment. This reminds me about rumors propagated of a clergyman who bought his colleague a fruit juice in a sun shinny day. The colleague accepted the gift and thanked the one who bought it. Unfortunately the one who bought it syringed it just next to its cap with a dangerous poison. This was done because both were contesting for one of the church senior positions. The colleague who drank the poisoned drink died immediately.

This power corruption usually leads to the misuse of power. When the author claims that some leaders misuse their powers; he does not claim that blindly without acknowledging those who lead in their position according to the rules and regulations; but rather his focus is on those who misuse their powers. Amongst them all, the class of leaders the author is interested in are church wardens. The misuse of power the author is referring to is when a leader who has been endowed with democratic powers, but chooses to act as an autocratic leader. To qualify his/her actions, a leader assumes unconstitutional rights and even perverts the constitution. The author also means a situation where one's jurisdiction in his/her office, overlaps and acquires more powers which are irrelevant to his/her position, for example, a chairperson acts like s/he occupies both the office of chairperson and treasurer.

Throughout history some leaders have been corrupted with power. In the secular world I believe the wars that have been declared and the battles that have been fought; stem from the fact that someone somewhere has misused her/his powers, for his or her personal gain. From battles, to civil wars, world wars, apartheid, revolutions and sufferings of humankind, power was abused.

Even in church leadership the misuse of power is evident. Shawchuck is convinced that; leadership in religious organizations has fallen into greater distrust and skepticism. He quotes Nouwen saying: "One of the greatest ironies of the history of Christianity is that its leaders constantly give in to the temptation of power... even though they continued to speak in the name of Jesus, who did not cling to his divine power but emptied himself and became as we are. The temptation to consider power an apt instrument for the proclamation of the Gospel is greatest of all. ... with this rationalization, crusades took place; inquisitions were organized; Indians were enslaved; positions of great influence were desired; Episcopal palaces, splendid cathedrals, and opulent seminaries were built; and much moral manipulation of conscience was engaged in. Every time we see a major crisis in the history of the church . . . we always see that a major cause of rupture is the power exercised by those who claim to be followers of the poor and powerless Jesus" (1993:18-19)

4. 5. 1. THE CHURCH WARDEN'S MISUSE OF POWER

Watt is convinced that, 'authority must be marked by the appropriate kind of reason or justification, so that whatever lacks that reason or justification cannot be authoritative.' He goes on to say: "an official who is exceeding his authority is no longer acting authoritatively; an unreliable work of reference is not authoritative; and a charlatan, lacking the learning that he is mistakenly believed to have, cannot be called an authority on his subjects" (1982:19). Paul's words agree with this statement when he says: [a leader] 'is God's servant to do you good' (Rom. 13:4). This means therefore that, no authority is given a mandate to suppress his/her subjects. An authority is vested with power so as to serve godly his/her subordinates. Nevertheless, if there were no leaders who abused power, this academic exercise would not have been born.

Talking about the misuse of power by leaders, church wardens are not left out or spared. Like all other leaders, they are involved in the misuse of power. The author's experiences during his incumbency persuade him to be convinced that some church wardens misuse power. Even though Weber according to Aurebach tries to give types of powers; when one abuses his/her power, it becomes difficult to say this is this type of power. The reason being that; when it happens it usually becomes the mixture of some, or of them all. They are just inseparable. At this juncture the author would like to share the few experiences that qualify this assumption of church warden's power abuse.

First of all, the issue of power abuse that the church wardens find themselves in is the moral issue on its own. Misuse of power is about a leader who is too big for his/her shoes; a leader who assumes more power than the power allocated to him/her. This means therefore, the moral conduct of some church wardens is questionable once they are accused of power abuse. The Church wardens abuse power in many different spheres within the church; the field of their operation.

They abuse power financially. In parishes where they are elevated to these positions of leadership; they become involved in misappropriation of funds. In one of parishes of which the author was an incumbent, one of these church wardens had a farm. Whenever he was given church funds to bank, he used to keep that money for about three weeks or so before he deposited it to the parish bank account. When the executive members

tried to trace reasons and motives for these delays, it was discovered that he used the church money to pay his farm workers first.

Other church wardens, when they experienced financial constraints would want to be secretly loaned a certain amount from church funds. Once the incumbent refuses to have this loan granted to the church warden, s/he becomes a bad person, and his/her incumbency usually starts to be turbulent. What they expect from the incumbent is that if they ask for something the incumbent should agree with them, even if they ask for something which is absolutely unconstitutional or unbecoming.

As I have mentioned in the earlier chapters that, within the church, some church wardens at times become involved in sexual misconduct: being sexually involved with parishioners over whom they are supposed to be pastoral overseers both married and unmarried women/ men alike. I do remember of my colleague who once shared with me a story of a church warden who was sexually involved with the mother's union chairlady in his parish. One day a certain parishioner made an appointment with the incumbent after a Sunday service. This parishioner came in with the church warden and the mother's union chairlady to the incumbent. The parishioner laid charges to the rector, saying that those two parishioners (pointing at the church warden and the chairlady) were disturbing them. The rector tried to ask how the disturbance occurred, and the parishioner responded by telling him that they were in love with each other. This parishioner continued by saying that disturbs the solemnity of the church.

The parishioner also accused the mother's union chairlady, saying that she tells the mother's union members that they should not disturb her affair with her boyfriend (referring to the church warden) because there are many men within the church, one can find one for herself. Because of their sexual misconduct this particular parish was turned to be nothing more, but a place of lovers; as parishioners were encouraged by this mother's union chairlady to find for themselves lovers within the church.

In most instances, church wardens are usually lay ministers as well. Meaning they have a right and a responsibility to preach good news, conduct services without the Eucharist, funeral services, and so forth. In one of the parishes within the diocese when a new incumbent came he found himself in an unpleasant situation. The incumbent was told by

the church warden for whom the rector had the right to conduct a funeral service and for whom he could not. The rector had the right to conduct funeral services for all the guild members whilst this church warden had the right to bury all those who were not guild members and non church members.

This warden made these claims because he was not only the church warden, but also the head man, the school governing board (S. G. B.) member of both local schools; the junior secondary school and the senior secondary school. This means therefore he was not only influential in the church, but also in the community. The rector's pastoral care was restricted by this law as his rights to bury the non Christians and non-guilders were confiscated by this church warden.

One day a non Christian died. As usual the church warden went there with the intentions of conducting the funeral service. Unfortunately on his arrival he found that a local Zionist church had been there before him with the same intentions of conducting the funeral service. The conflict broke out as they were arguing about who is going to conduct the funeral service. The Zionist church had valid claims about the deceased. They claimed that he was not a non Christian, but he was their member. He was baptized by them in a river, and thus had fulfilled the ordinance which signifies that he was the member of their church. The warden had no claim whatsoever about why he thought that he had the right to demand to conduct the funeral service.

As the church warden was being proven wrong by the Zionist church leaders in that argument, he noticed that his powers of being the church warden were not helping in this instance, he resorted to his powers of being the headmen-the traditional authority. Because he was also the headman he claimed that his subordinates should listen and obey his authority of being the headman. Tempers arose as the conflict was aggravated to the climax; the vulgar language became the language of the argument. Zionist church leaders labeled Anglicans as vultures; predators who know nothing about giving therapeutic care to the sick, but who want to feed themselves on carrions. The church found herself in a disappointing state of affairs. In actual fact this was an embarrassment in its purest form not only to this church warden as a person, but also to the church at large as this church warden was an Anglican denomination figure.

This was not the only reason the parish found herself in an embarrassing state of affairs because of this church warden. This church warden was also in love with a certain woman within the parish. If an incumbent rebuked his sexual misconduct, the incumbent would not stay long in that parish. Instead of repenting from his perverted ways, he would conspire against the rector. He was not afraid to approach the bishop and ask him to relieve the incumbent from his/her duties in that parish.

This church warden took advantage of the fact that whenever a church warden speaks, s/he speaks for the parish by virtue of his/her office (canon 29:7a). If he failed to convince the bishop he would resort to intimidation. Usually, he would go at night and shoot at the rector's residence with no intentions to kill, but rather to terrorize the incumbent. He would do this with the understanding that with fear for his/her life, the rector would go to report the case to the bishop. Then the bishop would relieve the incumbent from his/her duties in the parish with the aim of rescuing him/her from the dangers that might injure him/her.

Even though it is the responsibility of the church wardens to promote the parish's care for the general welfare and accommodation of their clergy and their families and to make such provision for them when it is necessary (1993:31), to the contrary church wardens are the first to discourage parishioners to financially cater for the incumbent and his/her family. If the very person who should encourage these provisions is the one who discourages parishioners, no one will be encouraged to provide the incumbent with the general welfare of the clergy.

This reminds me about one of my colleagues who when he arrived at this parish, he found out that this parish had failed to pay diocesan assessment for a couple of months. The incumbent arranged a special parish council, where council members agreed in one accord to have a patronal festival called 'special appeal.' One member was going to contribute a R50-00 amount towards this special appeal.

The date which was set, ultimately arrived and funds amounting to R1500-00 generated. Considering the amount per individual and the number of parishioners which were more than 500 in the enrollment, the result of this special appeal was a disaster. When the contributions were taken and made known to the parishioners; the church warden took

the takings and told the incumbent to take his share which according to his understanding was the ten percent of the takings, an amount of R150-00.

The rector stood up and told the church warden in front of the whole congregation that he is not canonically entitled to get a ten percent share in the takings of a patronal festival of this nature. The main aim of the special appeal was not to enrich the rector, but rather to clear up the parish-diocesan debts, and to rescue the parish from its financial constraints condition, so that it can be financially vibrant.

After the rector had finished his speech, the church warden was disappointed to the core. To his surprise he confessed that, these were reasons why the special appeal was a failure. They discouraged parishioners because they didn't want to enrich another man. By 'another man' he was referring to the incumbent. He then asked that another special appeal be arranged, so that they can encourage parishioners to fully contribute to this special appeal. The rector was so astonished by this confession of deliberately making the special appeal a failure.

On the other hand, this revelation gave him a clear view about the parishioners he had the duty of oversight. This declaration of guilt revealed the teachings of some church wardens which discouraged parishioners to cater for the welfare of the incumbent. This was later attested to by a wealthy man of the area when one of the incumbents of that archdeaconry had a reception. As he was invited to this occasion, when it was his time to welcome the incumbent, he grumbled, telling the church wardens in front of the parishioners that they should stop inviting him in events of that nature; only when the money is raised for the parish should they invite him. As the time went by, the incumbent noticed that in patronal festivals like saint commemorations, they made huge monies; but if it's a fund-raising event like harvest, they do not even make half of the money they do in saint commemorations.

Besides the above incidents of bad behaviour and misuse of power, the author has identified above, it becomes more difficult when these church wardens are voted out of leadership by the parishioners. The author do remember two church wardens from different parishes, who decided to stay at home when they were voted out as church wardens. One came back after a period of a year, of staying at home. He came back

only after his relative approached the vestry members and pleaded with them to vote him in once again, in his absence so as to restore him back to this office. After deliberations with this relative who sympathized with the former church warden the vestry members decided to vote him back, and by so doing he came back to fellowship with these parishioners. The second former church warden was not so fortunate. He was voted out of church leadership in 2004. It's more than five years since he was voted out and he never fellowshipped in the church again ever since. These are clear incidents that demonstrate that power corrupts.

4. 6. THE PRELIMINARY CONCLUSION

This chapter is about the literature appraisal of leadership. The intention is to review scholars' understanding of leadership, the leadership components and the abuse of power by leaders. Depending on the utterances of scholars the author wants to qualify or disqualify his assumption that some church wardens really abuse power. The following chapter is about the clergy, bearing witness to the allegation that power is abused by church wardens. There is no case without a witness to testify. These are testimonies of personal experiences shared by witnesses who have observed this power abuse. These stories demonstrate trauma that my co-researchers have suffered because of this power abuse.

CHAPTER 5

5. STORIES OF CLERGY ILLTREATMENT

During my search for more written information about the clergy sufferings in their ministry, I discovered that ministers prefer to narrate their ministerial experiences on pulpits. The scarcity of written material serves as proof of these allegations. This made my research cumbersome to the extent that I had to rely on the clergy to get information. This chapter is therefore basically about clergy stories, narrated personally by them. They are used as living human documentation. These few stories contain those traumatic experiences which give the irrefutable evidence that indeed some church wardens abuse their powers and both clergy and the church members suffer tremendously from this. Let us see what follows.

5.1 THE FIRST CLERGY TESTIMONY

(One morning the author visited one of his co-researchers who was a victim of misuse of power by a church warden. On his arrival, the author found his co-researcher sitting alone in the lounge, while the helper was busy cooking in the kitchen. His wife was at a local school where she teaches and children were in distant schools where they were pursuing their dreams. After greetings and shaking of hands both the researcher and co-researcher got down to business).

The Researcher: Father, I am conducting a research on the misuse of power by church wardens which has an impact on either the clergy or parishioners and since our last conversation I thought that you might be of help.

Co-researcher: Certainly, you have come to the right person, considering my past experiences at the hands of church wardens both as a clergy and a parishioner aspiring to be ordained.

The Researcher: First of all, Father, can you tell me about your calling.

The Co-researcher: Ok. I was born by Anglican parents. Ministry was my passion. Since I was young I had this passion of becoming a minister for the rest of my life, nothing else.

The Researcher: You were so passionate about ministry, I can see that. Can you take me to your youthful days, Father? What did you do in order to fulfill your passionate dream?

The Co-researcher: To pave my way I had to be matriculated, and with God's help I went through. I then got employment at a post office as a clerk, and then after a period of about two years I got married. After these developments I pursued my dream of becoming an ordained minister.

The Researcher: What did you do, then?

The Co-researcher: I was already a lay minister at the time. I made an appointment with my home parish rector. Then I explained my intentions of joining the ministry.

The Researcher: Yes, how did your rector respond?

The Co-researcher: He was so positive; to the extent that he submitted my application to the executive and it was placed on the agenda of the parish council. Then, I was released by the parishioners to pursue my dream.

The Researcher: I should think this was a relief.

The Co-researcher: Yes, of course. This was a great relief. I was worried about the parishioner's response, even though I personally, had nothing to be worried about.

The Researcher: Then, you enrolled with the college.

The Co-researcher: Yes in the following year I registered with St. Bedes Pastoral College, where I obtained my diploma after three years.

The Researcher: Seemingly everything went well.

The Co-researcher: Yes, up to this end, everything went well. Problems started just shortly after I had obtained my diploma, I guess.

The Researcher: What was it?

The Co-researcher: It seemed as if I and church wardens were preaching different gospels. I stressed too much on repentance and practical issues in my sermons, whilst the church wardens and other lay preachers were preaching salvation without repentance.

The Researcher: So, you first encountered doctrinal problems? Did the rector address this issue?

The Co-researcher: No, he didn't. My rector was a rector by title, not by works. Though he was an accounting officer, he was not accountable at all. He sold out his incumbency. And the value and the price of his incumbency were concubines and favours.

The Researcher: What did the church wardens do? Is it not their duty to report cases of this nature to the bishop?

The Co-researcher: Church wardens do not report immorality, because they are immoral themselves. In my home parish, a clergyman on his arrival was given by church wardens a concubine to entertain him.

The Researcher: Why was this practiced?

The Co-researcher: If you remember, during old days a clergyman would go for the whole week visiting congregations under his jurisdiction. They used to sleep from place to place, since transport was scarce and congregations were scattered all over. So, provision was made to keep clergymen entertained. Where a clergyman was accommodated, a concubine was provided. So, this was done by church wardens to protect their wives so that the clergyman would not fall in love with them.

The Researcher (*surprised*): Is it? I did not know that. How did this practice affect the administration?

The Co-researcher: The fact that the rector failed to intervene in my case says it all. In actual fact I believe that he could not have been impartial in my case as he was in an adulterous situation in the same manner that the church wardens did.

The Researcher: Let's go back Father. Is this doctrinal issue the only problem that you had encountered?

The Co-researcher: No, not at all. This was just the beginning. When the Church wardens failed to stop me from preaching repentance, they decided to terminate my life.

The Researcher (*surprised*): To terminate your life? Why did they want to eliminate you; for what good reason?

The Co-researcher: I do not know. I just knew that is what they wanted to do; to kill me.

The Researcher: How did they plan to execute their plan? What reason did they advance that made them take such a drastic decision?

The Co-researcher: Truly speaking, I don't know. I would be more than happy if they could make a confession. But what I know is that, they labeled me as a troublesome rebel who demonstrated no respect to them, as church leaders. They then conspired against me and planned to eliminate me. They were going to kill me during a church service.

The Researcher: Then, what happened, Father?

The Co-researcher: The day came. The rector was out of the parish, but all the church wardens were there present. Just after the sermon, during the service I was viciously attacked by a church warden while I was leading prayers.

The Researcher: How did he attack you, Father?

The Co-researcher: He took the lectern and hit me hard on my head; I then collapsed on the floor. As I was lying down, my sister who was sitting on the pews, ran towards me to protect and perhaps to give me first aid.

The Researcher: Besides your sister who was moved when he saw this brutality happening, how did other parishioners respond to this violence?

The Co-researcher: They did nothing. They sat down stiff as if this man was beating a dog. It was only my sister and few other parishioners who were my family members who tried to calm down the situation. Unfortunately, for my sister, as she was coming closer to me, she was hit too with a piece of plank of a lectern by this church warden. She was hit at her face, and her lower lip was severely torn.

The Researcher: It's unbelievable.

The Co-researcher: My family members tried successfully to calm down the situation, and then took me and my sister to the hospital for medical assistance.

The Researcher: Was this an accident? Why did this church warden do such a thing? I don't get it.

The Co-researcher: If it was an accident, it was a pre-planned accident. I was told that after I came out of hospital.

The Researcher: This must have been traumatic. Then, what did you do?

The Co-researcher: After coming back from hospital, I laid a charge against the church warden who had violently assaulted me. My only hope was to get justice outside the church because the person who was supposed to be my protector within the church had turned a perpetrator against me. The place that I thought is the place of justice demonstrated an element of injustice. My perpetrator was someone who was supposed to be my protector.

The Researcher: Did the magistrate judge the case in your favour, father?

The Co-researcher: It was hard luck after another. I found out later that the perpetrator was a friend of the magistrate. After a period of more than two years, the magistrate at the end acquitted the perpetrator despite the overwhelming evidence presented to him. I was humiliated before my home parish.

The Researcher: Did you then put a closure to this case?

The Co-researcher: No, not at all. I noted an appeal and the case was re-opened. But still things did not go well. The magistrate knew that the perpetrator was not only a church warden but also a political activist. He was the member of the African National Congress (A. N. C.) and (S. A. N. C. O.). This magistrate delayed to deliver the judgment on the case because he was afraid of the political followership of my perpetrator. The case was open ended for years, but nevertheless I was hopeful that one day justice would be done. I lost hope when I heard one day that the magistrate was involved in an accident and died on the spot. My only prayer and hope was that God would deliver a good verdict on my perpetrator in due season.

The Researcher: You were victimized by both the church and the state.

The Co-researcher: I am telling you father, over the hardships of this earth there is no justice at all.

The Researcher: Let's go back to your original dream, Father. Tell me about your ordination. I don't think that everything went smooth, in the light of what you have shared with me.

The Co-researcher: Yes, even though the diocese was willing to ordain me, because of internal parish affairs my ordination was deliberately delayed. Whenever the *si quis* was sent to the parish, the church wardens would not sign it.

The Researcher: How many times was your *si quis* not signed, father?

The Co-researcher: that is hard to tell. As these *si quis* were not read at all.

The Researcher: How did you know that the *si quis* forms were sent out then?

The Co-researcher: The diocese would write me a letter asking me to attend a retreat. This invitation is sent to the ordinand after his/her *si quis* is sent out

The Researcher: Oh! I see.

The Co-researcher: I was invited seven times to attend these retreats before I was finally ordained on the eighth occasion. That was very frustrating and distressing.

The Researcher: I can't fully understand the trauma you have experienced. I can only imagine.

The Co-researcher: It was really a painful experience. I was the victim of power abuse. My head and my sister's face have all the scars, which serve as evidence and a reminder of this malady.

The Researcher: What did the church wardens say about their failure to sign the *si quis*?

The Co-researcher: Church wardens were not afraid to make horrendous statements saying, 'whoever does not comply will suffer tremendously.'

The Researcher: This was really bad, father. Then tell me Father how did you become admitted to the Holy Orders?

The Co-researcher: Another scandal happened, which taught me to fight for my ordination. As it is said that, 'when the fight gets tougher, the pity eyes get rougher.' (This means that, as the challenging things occur, the co-researcher developed fighting spirit.) (This means therefore that, as more challenging things happened, the co-researcher developed a fighting spirit.) I knew that if I did not fight, I would never live my dream of being a clergyman.

The Researcher: What is it now, Father?

The Co-researcher: Church wardens asked the incumbent to recommend one of the lay preachers to the bishop. What frustrated me most was the statement they made that this man was recommended for ordination to replace me.

The Researcher: Was that preacher a scholar?

The Co-researcher: No, he was not a scholar. Church wardens were just doing this just to demonstrate that they are the leaders if not Lords. As the authorities they demanded to be obeyed.

The Researcher: Now, did the rector respond? Did he visit the bishop and address the issue?

The Co-researcher: Yes, he went there and gave the story. The bishop responded positively to this request, because the date was set. What disturbed me most was that, I waited for more than 20 years for my ordination, but this gentleman was going to be ordained over night. He was stealing my ordination position indeed. Above all, this man had impregnated a woman who was married to another man in the locality. Because of this adultery the marriage of this couple was on the brink of dissolution, since this woman had admitted to her in-laws and her husband that the child she gave birth to was illegitimate. Secondly he rendered pregnant a girl who was a member of a girls' guild, and this incident according to this girl happened whilst they were at a camp at Port St Johns. The children of both of these women were living evidence. In my view, the fact that he was not faithful to his wife disqualified him to be ordained as minister.

The Researcher: What did you do then, father?

The Co-researcher: I went straight to the bishop and explained myself and my concerns about the ordination of this man. I gave the bishop a reason not to ordain him.

The Researcher: How did the bishop respond to your concern Father?

The Co-researcher: He told me that if I had anything I believed could be a reason to halt his ordination, I should not be afraid to do so.

The Researcher: What did you do then?

The Co-researcher: I had no choice. On the day of ordination, when the bishop said to the congregation, 'if there is anyone who had reason to believe that there was an impediment preventing any of the ordinands from being ordained, s/he should come forward and make it known.' I marched forward to avert my adversary's ordination.

The Researcher: Then what happened father?

The Co-researcher: The dean and the canons took me to the chapel to interrogate me. I then told them all my concerns. Then after I had told them all, they reported my concerns to the bishop.

The Researcher: In the meantime what was the bishop doing?

The Co-researcher: He was doing nothing, as the service had adjourned, until the Dean and the canons came back with the report.

The Researcher: Then what happened to your adversary?

The Co-researcher: He was taken out from amongst the ordinands. Really it was a painful and humiliating moment I have ever involved myself in.

The Researcher: After this disgrace what happened?

The Co-researcher: As you know, an ordination is a great accomplishment amongst our family members and there are preparations made for the celebration of this achievement. When his grandmother was told that her grandson had not been ordained, she died suddenly. She could not take it. It was really painful to them, but to me and my family it was victory. It was not because of her death, but because at least in my life I had achieved something. And someone somewhere had listened to me. I became confident of myself. I and my family had a *braai* on that day.

The Researcher: After all this drama, was anything done by the diocese?

The Co-researcher: A Commission of enquiry was appointed and sent to investigate the authenticity of my allegations, and they were proven true.

The Researcher: What happened then, Father?

The Co-researcher: Well, the commission of enquiry recommended that the church wardens should step down with immediate effect and never to be appointed to these positions again. The incumbent was excommunicated with immediate effect. I was so excited.

The Researcher: Indeed you must have been excited, Father. Then how did the parish have its leaders?

The Co-researcher: A new rector was appointed by the bishop, and new church wardens were elected at a vestry meeting. The new executive treated me with dignity and honour like a human being.

The Researcher: Then Father, tell me what happened to your fellow preacher?

The Co-researcher: I went to the bishop and recommended that my counterpart be ordained. Fortunately, the bishop listened to my humble request. The date of his ordination was rescheduled, and then he was ordained.

The Researcher: Are you not enemies now, Father?

The Co-researcher: That is hard to answer. But what I can tell you is that, just before his ordination took place, I went to him and asked for forgiveness. I then gave him an assurance that the ordination would proceed without any obstacles, and it was really so.

The Researcher: At least that is an indication that you had a good heart. Then when did your ordination take place?

The Co-researcher: I was then ordained in the following year.

The Researcher: You really fought for your ordination Father.

The Co-researcher: I can just say so; I became a minister the hard way.

5. 1. 1. THE INTERVIEW APPRAISAL

The above records are of an interview with a co-researcher. The interview reflects perfectly that some church wardens' misuse power. It articulated how some church wardens abused their power by depriving this particular parishioner a chance to pursue his dreams. By so doing they acted against the will of the parishioners, who saw no impediment preventing the ordinand from pursuing his dream of becoming a clergyman one day.

In this research we found a young man who was so passionate about becoming an ordained minister, being discouraged in numerous ways by church wardens from fulfilling his dream. Church wardens who should have molded his faith, embarked on a course of destroying it. The very people, who should have nurtured him spiritually, negatively criticized him. By so doing they failed to encourage and build his confidence. They sent him to pursue his dream, but instead of allowing him to fulfill it, tried to destroy him with all his educational credentials. The people who were to be his pastors became his arch-rivals.

Doctrinal issues erupted because of his teachings. Heresies have been part of Christian history. Gnosticism, Arianism, monasticism, and so forth, are the historical evidence of heresies. Doctrinal contradictions have created Christian church schism. The ancient church was concerned about the heretics, but this case was different. Church wardens were not concerned about the wrongness or otherwise of the sermons which were preached by this ordinand, but rather they were concerned about good sermons which were life transforming. They felt threatened that, if the ordinand carried on preaching repentance, parishioners would come to the light. To them this had the effect that more people would come to the light, and the immoral practices would be curbed. Even

though this is good, but to them it was bad. Shakespeare articulates their attitude perfectly when he says: 'fair was foul and foul was fair' (1991:9). Even better than Shakespeare, prophet Isaiah articulates their attitude beautifully when he says: "woe to those who call evil good, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter" (5:20). These church wardens were evil-evil like the devil himself.

In order to make sure that these immoral practices do not come to an end, the agent of light should be given his concubine, and if he does not cooperate or accept he should be eliminated. This is evident when we make a survey of the administration of the incumbent and the hardships experienced by this ordinand. There is a vast difference between them. As the rector was getting his favours and enjoying his extra-marital affairs, the ordinand who was living an upright life was persecuted by church wardens. Are we that hungry, to the extent that we could sell our birth right like Esau to Jacob? (Gen. 27:1-29) If God says: "before I formed you in the womb, I knew you. Before you were born I set you apart; I appointed you..." (Jer. 1:4), this means that ministry is our birth right.

This ordinand suffered tremendously in the hands of church wardens in the presence of the parish rector. He was persecuted only for doing his work-preaching the good news. He was traumatized. Massey had this to say about trauma: "trauma affects people's lives and spirituality over the long time" (2008:262). Is it wrong to preach the good news? Is it wrong to encourage repentance? Is it not the words of God that say: "my people are destroyed for lack of knowledge" (Hos: 4:6)?" As co-pastors with the incumbent, is it not the duty and responsibility of the church wardens to ensure that the flock of God is spiritually taken care of (1993:31)?

In this interview, it is evident that what mattered most to these church wardens was not to ensure that the flock is taken care of, but rather to keep the people of God in the dark. This is revealed by the mere fact that the right doctrine was not accepted and the doctrinarian was maltreated.

It is quite disgraceful and disgusting to notice the fact that the rector failed to address the doctrinal differences. The reason is not that these differences were beyond his

intellectual capacity, but rather he had already sold his incumbency. The incumbency and the high calling which was of a high value, was worthless to him. He sold it in exchange for concubinage and favours. Church wardens, who are just the officers of the bishop, saw themselves being the vicars of the bishop. This meant therefore that the one who was more accountable was no longer accountable at all, whilst on the other hand the one who was canonically less accountable than the other, was the one who was running the parish. So, clergy should learn from these mistakes of this dear brother.

It was quite difficult for the ordinand (co-researcher) to preach the gospel in such a parish. It was more difficult when the church wardens marginalized him, and conspired against him. It was even worse when they tried to terminate his life because of the gospel he was preaching. Jesus once said: "if I said something wrong, testify to what is wrong. If I spoke the truth, why did you strike me?" (John 18: 23). This cowardly act of viciously attacking this ordinand was done whilst he was leading prayers. By violently hitting him, they were not just doing something contrary to their office, but rather were also doing something which was against the South African Constitution as well. According to section 10 of the Bill of Rights in the Constitution of South Africa, 'every one has inherent dignity and the right to have his/her dignity, respected and protected' (Constitution Act 108 of 1996). By beating him and his sister, this church warden was breaking this law and violating their rights, hence the ordinand (co-researcher) laid a charge in a court of law. He was so unfortunate that like the church even the court of law failed him too.

It is disgusting that this violence happened in the church, during the church service. Parishioners were present, but did nothing to calm down the situation, except his sister and a few family members. It is even more disgusting to know that this violent act was pre-planned. Was the parish rejecting him by so doing? Are we not supposed to live like a family in the church? Where were love, peace and happiness in this family?

It is surprising that the church wardens would stop at nothing when they want to destroy the life of a fellow parishioner. They were the killers instead of being the healers. It was definitely painful when they chose a favourable candidate to replace him in his ordination. Is an ordination candidate replaceable? My understanding about calling is that when God calls a person, He calls that person, and no one can take his position.

Church wardens wanted to make sure that the co-researcher's dreams are shattered. Though according to Apostle Paul's views in the epistle to Timothy, [a leader] should be the husband of one wife (1Tim. 3:2); they chose an adulterous lay preacher to be the ordination candidate. If this man had during his abortive ordination impregnated two women: an adulterous woman and an unmarried girl, this proved the fact that these church wardens did not care much about his adulterous behaviour. What they wanted to achieve was their goal; which was to prove that they are the authorities. They were literally turning a deaf ear to his sermons. About people who are like these church wardens, Solomon had this to say: "if anyone turns a deaf ear to the law, even his prayers are detestable" (Prov. 28:9).

It is so sad that, the grandmother died after she received news that the church had failed to ordain her grandson. May her soul, rest in peace. As it is said that 'when two bulls fight the grass suffers,' this ordinand was retaliating against the misuse of power; but his retaliation caused the death of an innocent victim. The grand mother's death is an indication that when there is misuse of power, innocent people find themselves in the firing line. The power abuse is dangerous. Words of Masango testify to this when he says: "Nebuchadnezzar at the peak of his ruling power forgot God. He was drunk with the evils of evils of power. He misused his power and destroyed Israel in such a way that God, through Daniel had to intervene" (2005:37).

5.2. 1. THE SECOND CLERGY TESTIMONY

(The researcher visited another co-researcher and fortunately he found him waiting. His wife was at work, and his children were at school. So, they were all alone chatting. After greetings they got down to business).

The Researcher: Father, I am conducting research on the misuse of power by church wardens which directly has an impact on the clergy, to the extent that they are traumatized. Father, can you please tell me about your experiences as a minister of the Anglican Church working with church wardens?

The Co-researcher: To work with church wardens causes a headache. They know nothing about their work and jurisdiction. But they assume that they know everything.

The Researcher: What do you mean, father?

The Co-researcher: Once they are appointed to these positions, they fail to deliver. This appointment to them is not about the responsibilities and duties they should execute, but it's about the power and the glory they have obtained.

The Researcher: How did you encounter problems in your incumbency?

The Co-researcher: My problems with church wardens began after the diocesan finance board decided that a parish should contribute an amount of R300-00 in the event of bereavement of the clergy and their spouses.

The Researcher: What seemed to be the problem with the church wardens of your parish concerning this decision, father?

The Co-researcher: The officers of the bishop did not approve of this decision. They were not afraid to publicly refute and even insult the whole diocesan clergy. They said that, they are tired to feed lazy people who do not want to work for themselves. They said this in front of the whole parish.

The Researcher: How did the parishioners respond, father?

The Co-researcher: The congregation saw nothing wrong because it was their money which was spared. So they were happy.

The Researcher: Then, how did you respond?

The Co-researcher: Knowing that I am obliged by canonical obedience, and I am the vicar of the bishop, I tried to persuade them, but my attempts were all in vain.

The Researcher: Then, what happened?

The Co-researcher: Because of my intolerance against canonical disobedience, I was viewed as a bad man. I lost my honour, dignity and favours. Then bad things happened.

The Researcher: What happened, father?

The Co-researcher: Because I disapproved of their canonical disobedience concerning this issue of the diocesan finance board, I was viewed as the bishop's spy.

The Researcher: You have just said father, 'bad things happened;' what were these things which happened?

The Co-researcher: Oh! Yes I can only share few stories.

The Researcher: Oh! Please. I would be very glad, father.

The Co-researcher: First of all, I would like to say that in each and every community a minister is sent to minister, he is always an outsider. What makes him/her an outsider is not the fact that s/he is not serving at home, it is his/her calling that makes a minister an outsider. Parishioners will always side with one another.

The Researcher: I was not aware about that, father.

The Co-researcher: You will notice that as you grow.

The Researcher: Ok, father. Let us go back to your experiences that taught you this wisdom.

The Co-researcher: One day when I was driving my car to town, I stopped at the traffic lights. As I was waiting for them to turn green, one of my parishioners who was in another car waiting, called me by my first name. When I looked at her, she started sneering at me and sticking her tongue out. I realized that this lady did not see me as an honorable minister.

The Researcher: That was silly.

The Co-researcher: It was disgusting and derogatory.

The Researcher: Do you have another story, father? Please tell if you do.

The Co-researcher: Yes, one morning I heard over the radio that there was a tragic accident that had happened in the early hours of the morning. Many passengers died, whilst others were badly injured. In that accident a chairlady of one of the guilds in the parish was involved in that accident and she lost her life.

The Researcher: That sounds very bad; father. May her soul, rest in peace.

The Co-researcher: Yes, may her soul rest in peace indeed father. It was a tragic accident. Thereafter eight ladies paid me a visit on the same day in the evening. They shared with me this news. I was devastated.

The Researcher: It's always so when a person dies. How much more if you know the deceased?

The Co-researcher: It was exactly like that. It was more difficult because unto me, my parishioners were more like a family.

The Researcher: What happened then, father?

The Co-researcher: After having a short meeting with these ladies, they asked to leave. I escorted them up to the backyard gate. They then asked me to escort them further. I told them that I don't escort anyone beyond the backyard gate at twilight. They then left, and I went back to the house.

The Researcher: What happened father?

The Co-researcher: I was informed by a concerned parishioner, that these ladies planned to gang rape me. Church wardens were all behind this. This was pre planned the night before they visited me. They saw the death of their chair lady as an opportune

time. If I had escorted them to their car, they would have forcefully abducted me to their prepared place, where they were going to have sexual intercourse with me by force all night. My refusal became my narrow escape.

The Researcher: How could they plan such a thing? Were these ladies so stranded?

The Co-researcher: No, they were not stranded. They just wanted to humiliate me so that I would never be able to preach the gospel the way I did. They wanted to degrade me, to the point of humiliating me to the rest of the people. I learnt that the church wardens had used their power and influenced these people to turn against me and put me into shame.

The Researcher: What happened after this?

The Co-researcher: Conditions went from bad to worse. Church wardens wanted to get rid of me. The only problem was that they had no conclusive evidence in support of their request to have me removed.

The Researcher: What made these church wardens to take such a drastic decision?

The Co-researcher: I refused to be part to their canonical disobedience. Furthermore I was preaching against their immoral behaviour, actions and decisions. I refused to be changed by the environment; I rather wanted to change the environment.

The Researcher : Indeed, father, you were experiencing some tough times.

The Co-researcher: Yes, because of the gospel, I found myself in a deep shit.

The Researcher: Yes, I know father. What then did the church wardens do thereafter?

The Co-researcher: They went to the archdeacon several times. The Archdeacon wanted to resolve the matter, but the church wardens were pigheaded. On the other hand the church wardens wanted to get rid of me, but they had no conclusive evidence.

The Researcher: I can sense father, the archdeacon was in a deep dilemma, then what happened next?

The Co-researcher: Church wardens instigated the parish through caucus meetings. They organized the whole parishioners on a particular Sunday. They agreed that they will not participate in anything during the service on that Sunday, but I was not aware. It was an insurrection Sunday.

The Researcher: Was their plan successful?

The Co-researcher: The Sunday came. Parishioners came in big numbers. In their bags they had *vuvuzelas* and other noisy musical instruments. Church wardens can be good organizers at times, you know. I was so happy to see such a full house. I thought that the battle was over. I even prayed to God, giving thanks that people came for fellowship in such big numbers.

The Researcher: You were excited.

The Co-researcher: When I came to the church hall, my jovial mood was disturbed by the fact that, there was neither a server, nor lay minister willing to be part of the procession. They all left their regalia. I proceeded alone to the altar. All parishioners set down throughout the service and participated at nothing.

The Researcher: That is disgusting.

The Co-researcher: Yes, it was. The whole service was more of a family affair, as no other parishioner participated in the proceedings in any way except my wife and children.

The Researcher: That was pretty awful.

The Co-researcher: When the time came for the Eucharist celebration, I made sure that I catered for every communicant, irrespective of their mood. I filled up three super chalices and consecrated about 500 wafers.

The Researcher: This is so interesting.

The Co-researcher: As I was celebrating the Eucharist, my parishioners were endlessly laughing at me. I did not know the reason and I did not care. After celebrating, I invited them, but they did not partake of the Holy Communion. Instead they began to chant and dance. They were singing toy-toy songs and blowing *vuvuzelas*. They even composed a new song, singing about me. In this song they were telling me that they do not want me any more. I should pack and vacate the parish with immediate effect.

The Researcher: It was chaotic, I suppose.

The Co-researcher: Very chaotic. And I was confused by the whole situation.

The Researcher: Then what did you do father?

The Co-researcher: After my wife and my children partook of the Eucharist 2 chalices and three quarters of concentrated wine was left. Fortunately we had a tabernacle; I then went to put the reserve sacrament in the tabernacle. Unfortunately to my dismay, the key was no where to be found. I looked around and tried to ask parishioners, but none were cooperative. They were amused by the predicament I found myself in and they rejoiced.

The Researcher: Then what did you do with the reserve sacrament?

The Co-researcher: I had no choice. I made myself a tabernacle. I consumed everything. As you know father, the reserve sacrament is kept in a tabernacle, otherwise you have to consume it all.

The Researcher: What kind of wine were you using?

The Co-researcher: As you know, its fermented wine.

The Researcher: Did you not get drunk, father?

The Co-researcher: I do not know. There was no time to look at myself that I am drunk or not. I had to finish up everything in a hurry. I just told my child to fetch 2 liters of water so as to drink water in-between chalices. I should think that minimized my chances of being drunk.

The Researcher: That was very disgusting. Did they not physically assault you?

The Co-researcher: No, not at all. No one was too bold to start the fight. I took my wife and my children and marched out of the church hall.

The Researcher: When you were marching out, was it easy? Where were parishioners?

The Co-researcher: No, it was not easy, as every parishioner was dancing, singing and blowing vuvuzelas. One big man was dancing just in front of me, in the aisle. I asked for permission to pass by, but he did not respond. Then, I forcefully grabbed him with his clothes and put him aside. Then after that, everyone gave me the right of way.

The Researcher: You had a bad day.

The Co-researcher: Yes, it was really a bad day. One of those days a minister will never forget for the rest of his/her life. It was even worse when I arrived at my residence.

The Researcher: What had happened to your residence?

The Co-researcher: There was neither water, nor electricity supply. Church wardens had approached the local municipal offices and arranged that these essential services be cut off with immediate effect. They wanted to destroy me and my family.

The Researcher: Then, father what did you do?

The Co-researcher: I reported the incident to the archdeacon and the bishop. The bishop gave me leave for the rest of the year. Then he sent me to another parish.

The Researcher: And then what about the parish you left without saying good bye?

The Co-researcher: I recommended to the bishop that, that parish should be closed for good, so that no other clergyman suffered the same fate.

The Researcher: Did the bishop respond positively to your recommendations?

The Co-researcher: Yes, but for a while. After 3 years he sent my successor.

The Researcher: Oh! I see. Father; thanks for your time. And thank you very much for sharing these traumatic experiences with me.

The Co-researcher: My pleasure! You are welcome.

5. 2.2. THE INTERVIEW ANALYSIS

The parish rector was in his first year as a rector in one of the parishes. He was then transferred from his comfort zone by the bishop because the church wardens of a certain parish had approached the bishop and asked him to give them another rector. The bishop appointed this fellow clergyman to be the rector of the parish. Then he was transferred towards the year ending, so as to begin with this new parish the following year.

Just in the first month of his arrival, he encountered problems. The first one was triggered by the diocesan finance board (D. F. B.) decision. The diocesan finance board decided that, each parish should contribute an amount of R300-00 in the event of bereavement in respect of the clergy and/or spouses. This was later written in black and white by the diocesan synod of 2006 (acts xv: b I ii). Church wardens being the officers of the bishop have no right whatsoever to make disparaging remarks about the bishop or to decide against the diocesan finance board's wishes. This was betrayal in its purest form. This incident displayed the un-canonical freedom the church wardens were enjoying.

All the hardships he had to endure were the consequences of the lack of cooperation between the clergyman and the church wardens. Since church wardens are the sons and daughters of the soil in their parishes and they are the parishioners' representatives,

the parishioners listened and put their trust in them more than to the rector because the rector is a stranger in the community. Ordained ministers, by virtue of being ordained are set apart. By virtue of being set apart, they are the strangers where they live, even if they live at home. No wonder that when the clergy had turbulent times with church wardens, parishioners always rallied behind the church wardens. This support was displayed in a silly way, when a certain woman sneered and stuck out her tongue.

It was worse when eight women planned to gang rape him. It is amazing to notice that during this time and age, when there are numerous sexually transmitted infections, there are women who plan to gang rape a man of God. They wanted to do this, just to degrade and humiliate him. What about their dignity and future? It is quite unbelievable to know that church wardens were all behind this. These church wardens were no longer the deacons of God, but rather the servants of demons, if not devil himself.

In accordance with the parish unwritten policy, it was designated that if a parishioner dies, the bereaved family should inform the preacher in charge of the chapelry who shall inform the church warden, who shall then inform the incumbent. But this policy made it clear that if the family wants to inform the incumbent, they should feel free to do so. Nevertheless that does not mean that they should not follow the principle. According to this policy, these ladies' actions of delivering the news were inappropriate, since they were neither the preachers in charge nor the family members. Unto him these allegations really made sense.

But this was just the beginning. Soon thereafter the situation was aggravated to the extent that they wanted this rector to be removed again like many other predecessors. Once a parish recommends that a clergy must vacate, it just becomes an infectious disease to keep on demanding that a clergy person must leave. It shows that indeed the lay leaders are in control and are exercising their leadership rights inappropriately. They approached the archdeacon time and again but they did not find the results they needed. The problem was one; they had no conclusive evidence to request for his removal. They used female parishioners to entice him, so as to get the conclusive evidence they needed. Unfortunately for them, they didn't get what they wanted.

These church wardens resorted to stirring the parishioners. They knew the power of the mob. They came with *vuvuzelas* and other portable noisy musical instruments. The church service ultimately changed to be more of a rally. The preachers were on strike. Servers were on strike. Church choristers were on strike.

Every parishioner was on strike. Munroe says: “nothing happens without leadership. Nothing changes without leadership. Nothing develops without leadership. Nothing improves without leadership. Nothing is corrected without leadership. Everyone, everywhere, every time is always being led. Whatever conditions, circumstances or predicament in which a person, a family, community, organization or nation may find itself, someone led it there” (2008: xvi). This gives us a clear picture that there was a leader behind this. That leader was a church warden. People do not have identical thoughts even if they are identical twins. Someone somewhere should organize something. In this instance, church wardens were the organizers of this insurrection.

It was even bad when the whole congregation did not partake of the Holy Communion. It was even disgusting when the parishioners stole the tabernacle keys. The Anglican Church norm is that remaining consecrated elements of the Holy Communion should be put in a tabernacle. But here in this situation parishioners stole the key and decided not to take part. The incumbent had to consume everything, whilst parishioners were singing and dancing. The incumbent was in a situation where he could find himself being drunk.

The truth the author is persuaded with is that, the alcoholic volume does not evaporate and vanish in the thin air after a minister has consecrated the elements. This knowledge makes the author to believe in the Lutheran view concerning Eucharist. The wine that the Anglican Church uses in the Holy Communion is fermented. Concerning the Eucharist the author is a consubstantial believer. This means that I believe in consubstantiation-the Lutheran view.

Grudem says concerning Martin Luther’s view about the Holy Communion: ‘Martin Luther believed that the wine and the bread do not change to be the blood and body of Christ. Nevertheless he believed that Christ’s words that say: “this is my body/this is my blood,” had to be taken to some sense as a literal statement. His conclusion was that the bread does not change to be the physical body of Christ. But rather the physical body of

Christ is present “in, with, and under” the bread of the Lord’s Supper’ (2007:994). If the Lutheran view is true as I suppose, the Anglican clergy is more exposed to a great risk of being drunkards because of the norms that govern Eucharistic elements to be used. This means therefore, that there is a possibility that this holy man of God could have been destroyed by the holy elements of God. In the light of the state of affairs he could have been an easy target, if the church wardens wanted to eliminate him.

5. 3. THE PRELIIMINARY CONCLUSION

This chapter is all about the case studies. These study cases are about the stories entailed by two clergymen coming from different backgrounds, but under the Anglican denomination, in the diocese of Mthatha. The first one was a candidate of ordination during his power abuse experiences, whilst on the other hand; the second one was already on the field. These stories contained different sorts of trauma; from verbally to physical trauma my co-researchers have experienced. The next chapter will be the last chapter of this exercise. The author in the conclusion will draw the church of his dreams. The church led by good pastoral leaders. The church that the author is dreaming about is a healthy church that is all embracing.

CHAPTER 6

6. THE THERAPEUTIC CHURCH

6.1 INTRODUCTION

This chapter deals with a therapeutic church. The understanding of the author is that if the parishioners that are the church, more especially the leaders are fighting with one another, the church inhales these administrative problems and ends up being affected by them, to the extent that when there are no more tussles in the church, people become bored and dejected. One parishioner once confessed that he joined the church when there was in fighting within the church. Then he said that if there is no fighting in the church; the church becomes dull and boring.

In one of the denominations neighboring the parish in which the author served as an incumbent, a story was related of a clergyman who fought literally with his circuit stewards and other leaders. This clergyman told his son before hand that if the lay leaders did something silly and made disparaging remarks as usual, he should go and fetch his stick so as to punish these silly leaders severely. He was sick and tired. When the argument became intense and when the lay church leaders started to adopt the vulgar language as they continued mocking him by making silly comments; his son did as his father had told him. He went out to fetch his father's stick and threw it at his father through the window. The clergyman took it and started beating the members of the church at the meeting. As the father was beating them behind, the son was standing aside at the door step and stabbing them with his dagger. Many leaders were badly wounded in this incident. This incident testifies to the fact that, when the power is abused, even the worm will turn.

The above written incidents show how the church is torn by leadership differences between its own members. These leadership differences could even make the healer-the one who is known as having the cure of souls, to be the killer of those to whom s/he is supposed to give a remedy. This means therefore, where there is power abuse there is no therapy. In my case, instead of blessing the people I found myself cursing them.

This was not a healthy situation. How is a therapeutic church looking like? Before we try to respond to this question, let's try to define and describe what we mean by the church.

6.2 THE CHURCH

The church is an institution with a difference. It is an only institution over this planet which is headed by Jesus Christ. It is the collective of all who believe in Him throughout the ages. The Church of the Province of Southern Africa Advisory Board defines the "church as {EKKLESIA Matt. 16:18}, a term derived from the verb [EKKLEIN] to call someone out. It is made up of people, men, women and children who are called out of the world to become a community serving God's ongoing mission in the world. This book goes on to say: God calls in order to send. We see this perfectly modeled in Jesus' own ministry-he calls Simon, Peter and Andrew (Matt. 28:19) and says go therefore and make disciples of all nations" (1995:2).

Nee's words testify to this truth when he says: "the word 'church' means "the called out ones" (1994:51). Marshall has this to say about this term: "the word 'church' is derived from the Greek adjective *kyriakos* as used in some such phrase as *kyriakon doma*, or *kyriake oikia*, meaning, the Lord's house i. e. a Christian place of worship which mostly designates a local congregation of Christians and never a building" (1996:199). On the other hand the Anglican Prayer Book defines and describes the church as follows, "the church is the community of the New Testament, which is the body with Christ as the head and of which the baptized persons are the members. It is called the people of God, the new Israel, a holy nation, a royal priesthood and the pillar and the ground of truth. It is one because it is one body, under one head, our Lord Jesus Christ. It is holy because the Holy Spirit dwells in it, consecrates its members, and guides them to do God's work. It is catholic because its members proclaim the whole faith to all God's people, to the end of time. It is also apostolic because it continues in the apostolic and fellowship of the apostles and is sent to carry out Christ's mission to all people" (2005:432).

Beer understands the church as 'people who are living every day by biblical standards and values in their homes, the work place and the world. The church is about the relationships which are formed and strengthened by meeting in homes, by commitment to and caring for one another, by being accountable to one another, by growing together

spiritually, by sharing in community projects and relating to one another in the world of work. The church began with those who broke bread in their homes and ate together with glad and sincere hearts' (Acts 2: 46). The followers of Jesus allowed the word of God to govern and direct their everyday lives, dramatically transforming their attitudes, their goals and their relationships (2001: 69). This means therefore, all the church ministries devolve from Jesus himself. He is the head and the role model of the church.

6.3. CHURCH MINISTRY

Church ministry stems directly from the ministry of Jesus incarnate. Baxter says about his ministry: "the time which Jesus spent traveling around Palestine as a teacher, is generally called his ministry, which means service. Jesus ministry was spent in serving people by preaching, teaching and healing them" (1998:30). According to Jesus himself, his ministry is summarized by the words of Isaiah the prophet. These words say: "the spirit of the sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor (Isa 61:1-2).

Jesus incarnate did his work when he was still alive. After his death and resurrection, Jesus gave his students that are usually called "disciples," permission to assume the position of being teachers and preachers of the word. He gave them his mission in what is called the Great Commission (Matt. 28:19). His disciples were to carry out Jesus' vision and mission to the ends of the earth. In other words, after his ascension his disciples were left to be his representatives on earth. Suggit says: "they were called the body of Christ (1 cor.12:27) not in the sense of an organized society of people but as those who represented (made present) the person of Christ in the world (1994: 61). This means therefore, the followers of Jesus Christ were left with the duty to carry out on the mission of the master through the ages.

The Anglican Prayer Book also spells out the mission, the procedure and the carriers of the church mission. It says: "the mission of the church is to restore all people to the unity with God and each other in Christ and the church pursues its mission as it prays and worships, proclaims the gospel and promotes justice, peace and love, and its

ministry (laity, bishops, priests and deacons) carry out this mission (2005:433). In amplification Mwaura in the book edited by Waruta and Kinoti states, "The mission of the church is one of being witness and serving the entire human community, not only in 'saving souls for heaven' but also humanizing the social life of human kind and arousing in them a sense of personal responsibility in promoting a social, political, economic and spiritual order that is in line with the divine will for the world" (2005:77). It is on that basis that the church in its mission seeks to make people whole hence the need to look at one of the tools being the cure of souls.

6.4. THE CURE OF SOULS

The church is understood as the institution which is curative in its nature. It is curative because it has the cure of souls. Its cure of souls is basically derived from the ministry of Jesus incarnate, as the author has spelled that out above. The church has carried this curative ministry through the ages. Because of this ministry the pastor is known as the physician of the soul. This church curative ministry is basically affected by the word and sacrament. Talking about the word, the author is referring to sermons, praise, prayer and worship. Gerkin has this to say about these ministries: "singing together can express care and acknowledge our mutual need for care. Praying together, can search for, and celebrate the receiving of the care that only God can provide" (1997:82).

The cure of souls through word does not only cover the ministries the author has identified above, but also the preaching, teaching and counseling ministries by which the pastor carries out healing. Through these ministries the bereaved are consoled, the broken hearted are counseled and so forth. Through these ministries the pastor brings the information that enlightens and brings about change. Beer's words testify to this truth when he says: "the church must be totally dedicated to its message, believing that the gospel has the power to change and transform people's lives. This is the point of departure in any healthy church. Unless we are totally committed to the positive effects of the gospel: we shall never get off the ground" (2001:45).

Beer goes on to say: "the gospel offers purpose, direction, fulfillment, and peace, something worth living for, principles of values to live by, acceptance and affirmation. The fundamental message of the bible is one of hope. We proclaim the God of hope

through telling stories of people in the bible. We show through both old and new testaments that God does not always take us out of the crises of life, but is with us in them and can bring us through them. People respond to such hope as long as it is not continued” (2001:46).

The cure of souls is also contained in sacraments. Gerkin is convinced that: “not all care can be expressed through the medium of conversation. Some care can be given the power of deep connection with communal meanings by way of corporate participation in the symbolic acts of receiving bread and wine, the laying of hands and the administration of water of baptism” (1997:82). These are the key ways by which a community of faith usually communicates its cure towards the community of peoples. The priests are the people who are endowed with the cure of souls. Let us now look at this order as the means of rendering healing ministry.

6.5. THE WOUNDED MINISTER AS A SOURCE OF HEALING

The ministry of priesthood is one of stressful careers in the world. Even though it is viewed as a high calling by others there are people who undermine it. By undermining it, they undermine the ministers as well. Talking about this negative attitude people have about this ministry, Swaggart says: “the congregation and board members regard the pastor as a “hired man.” He can be called and hired, as just another employee of the church.” He goes on to say: “if a church takes this attitude, the ultimate result can be nothing short of disaster. Such a church will never really grow. It will never be what it might be in the Lord, because the ministry is meant to be a high and holy calling. And even though the man may be most imperfect, the call is always the epitome of perfection” (1982; 9).

Ministers found themselves being undermined and marginalized in various ways. This assignment, especially chapter 5, testifies to this truth. Besides undermining a minister, parishioners have a tendency of fighting with him/her if s/he wants to live a holy life-the standard of his or her calling. This is against the Anglican pastoral standards which states clearly that, a minister’s life should reflect Christ, bring honor to the reputation of the church, and commend the gospel to their lifestyle (2001:10). This experience makes

it difficult to render services to the flock of God. It becomes difficult to tender the flock of God which does not appreciate the services a minister is rendering.

In the light of the fact that a minister did not choose him/herself it becomes difficult to abandon the ministry and take another career because it is God who chooses his ministers. This attitude makes a minister to perform his/her work under trauma with bitterness, and dissatisfaction. In most cases, the shepherd becomes the wolf. This is when the minister instead of praying fervently for the well being of parishioners, prays for them to die. Instead of blessing them the minister finds her/himself cursing them. This act of praying for their death and cursing the parishioners, a minister does, with the intention of fighting back. The flock he/she tenders becomes his/her enemy s/he fights against.

Being in such a state of affairs how can a minister become effective in his ministry by rendering good quality ministry to the flock of God? the response to this question can be found in the words of Nouwen when he says: “the minister is called to recognize the sufferings of his time in his own heart and make that recognition the starting point of his service (1979: xvi). This means therefore, a minister should take his/her disturbing personal experiences as lessons for the benefit of the congregation. He who teaches with experience teaches best. By so doing s/he will be making his/her broken body the way to health, just like Jesus.

The ill-treatment a minister receives from the parishioners makes him/her to be lonesome. S/he finds himself isolated. The minister becomes lonely amongst the multitudes. One of my co-researchers in chapter 5 says that what makes a minister to be an outsider in a community of faith is his/her calling. It is this calling that makes a minister different from the rest of the congregation. It is this feeling that makes a minister to be lonesome. Nouwen talking about this loneliness says: “the loneliness of the minister is especially painful; for over and above his experiences as a man in modern society, he feels an added loneliness, resulting from the changing meaning of the ministerial profession itself (1979: 83).

Nouwen goes on to say: “the minister who has come to terms with his own loneliness and is at home in his own house is a host to offers hospitality to his guests. He gives

them a friendly space, where they may feel free to come and go, to be close and distant, to rest and to play, to talk and to be silent, to eat and to fast” (1979: 92). This shows how important it is to be at peace with yourself as a minister, with the flock of God and with God himself. It makes the minister to be satisfied, and appreciate things that are inappreciable. This is the result of coming to terms with loneliness.

Nouwen goes on to say: “a minister is not a doctor whose primary task is to take away pain. Rather, he deepens the pain to a level where it can be shared. When someone comes with his loneliness to the minister, he can only expect that his loneliness will be understood and felt, so that he no longer has to run away from it, but can accept it as an expression of his basic human condition” (1979: 93).

Once the minister comes to terms with the awkward situation in his/her parish, s/he is in a good position to extend healing to the entire congregation and as a result of this the flock of God can become whole. Talking about a healthy Christian community, Nouwen has this to say: “a Christian community is therefore a healing community, not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confessions then become a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength” (1979: 94). It is a fact that despite the woundedness of a priest, his/her duty to tend the flock remains and he/she has to seek or devise ways to render his/her duty through God’s help.

6.6 JESUS CHRIST’S MODEL OF HEALING

It is an undeniable scriptural truth that Jesus was concerned about the ministry of the well being of human kind. If the church is representing Jesus Christ, it should follow suit. Talking about the therapeutic ministry of Jesus, Clinebell has this to say: “healing of sickness and other forms of human brokenness is a central motif in the new testament. Nearly one-fifth of the four gospels, deal with stories of Jesus’ healings.” Clinebell goes on to say: “his parable of the shepherd who left the ninety nine to find the one lost sheep shows his deep concern for the individual in need (Matt. 18:12-14). His response to those who criticized him for eating with sinners and with the despised tax collectors- “those who are well have no need for a physician, but those who are sick” (Mark 2: 17) -

showed the orientation of his ministry. Healing by the disciples (Mark 6:13) and in the early church were common place” (1996:61).

If the church is made up of those who are called by God, and God calls them in order to send to the world to invite the un-churched to His grace, the church should adopt the pattern from Jesus’ Christ ministry. How then can the church be therapeutic? The author believes that this can be achieved if the church’s focus is both introvert and extrovert.

6.6.1. INTROVERT FOCUS

The church focus should be on its ministry. First of all the church should focus on its leadership, and management. The administration of the institution is very important, because nothing happens without administration. A vigilant leadership gives clear directions to the followership. The ministry should be first offered to its members. If there are problems experienced by the church, the leadership should intervene to resolve the problems.

Even if the problem is within the church board, the board members should try in every way to resolve the problem amicably, with the intention of promoting peace and harmony amongst the board members and church members at large. The leaders are influential. If the differences the leaders experience are left unattended, there are good chances the administration and worship is going to be badly affected, to the extent that, that could even lead to a schism. This means therefore, the church leadership should have a problem resolving capacity. This is crucial because the church can’t function well if there are internal affairs which the leaders have failed to attend or resolve. Because of this failure the church can’t even execute its mission and ministry if the church leaders are at logger-heads. So, it is wise to first heal the church before church mission and ministry can be extended to the world.

6.6.2. EXTROVERT FOCUS

The healthy church is not only introvert, but also extrovert. Talking about this Gerkin has this to say: “the church loses its character as church when it concentrates on itself, worships itself and seeks to make love of the church the first commandment”

(1997:127). The extrovert church always takes into consideration the great commission. The great commission should not be the great omission. Parishioners should be engaged in evangelism, in order to bring people who are in darkness to light. Outreach programmes are not easy to be carried out, but they are one of the effective ways by which the church can grow. Pollard's words testify to this truth when he says: "evangelism is not just about saying certain things: It is about being a certain person, and living in a certain way" (1997: 21). This means therefore, the church should practice what she preaches, walk what she talks and say what she means, because evangelism goes hand in hand with modeling.

Gerkin's words testify to this truth when he says: "the pastor is called to lead the Christian community to better care for one another and to care for the larger world of human need. In that ministry the pastor is both prophet and priest, and the mode of her or his ministry will most often be as interpretive guide of people of the community, interpreting with them both the biblical vision of the Christian tradition and the situations that exists in the contemporary world" (1997: 128).

In addition to this, the healthy church does not keep quiet when the people of God are being victimized, suffering and abused. The church should be the mouthpiece, confronting the perpetrators of the abuse of any kind. The slogan that says: "An injury to one is an injury to all," should be the church's slogan. Masango reminds us about this when he reflects about the work done by the pastors of the United States of American churches during apartheid regime, he says: "pastors in U. S. churches became our voices and prophets. In other words, they became a voice of the voiceless. They spoke on our behalf and continued pressurizing the apartheid government through sanctions." Masango goes on to say: "as U. S. pastors addressed the issue of apartheid and its problems of violence, people around the world were sensitized to our problems through boycotts (2005:34).

The church through its leadership should condemn all acts of violence against humankind and the whole of God's creation, because we are the creation stewards. The healthy church should be the voice of the down trodden, despised and disadvantaged. Over and above it should extend the hand of support and the message of hope to those who are unfortunate. The healthy church as the agent of justice should do whatever it

believes Jesus incarnate would have done, if he were here present. If the church is healthy, there are visible signs testifying about its health. What are the signs of a healthy church?

6.7. THE SIGNS OF A HEALTHY CHURCH

6.7.1 HEALTHY LEADERSHIP

In every sector, be it ecclesial or secular, leadership is very paramount important for direction. Without leadership there can be no goals set to achieve. There can also be no group motivated to achieve goals set. Akanni is convinced that: “leadership is essential in any civilized society for without it law and order will break down and lawlessness and chaos prevail.” He goes on to say: “the purpose of leadership is primarily the welfare of the people under the leadership. Leadership is not lordship over the people, it is servant hood” (2009: 9).

This means therefore that leadership becomes healthy and effective when it serves its subordinates. It becomes even healthier when the leaders create healthy ties with one another and with the church at large. Unity becomes evident between the church members. The subordinates together with church leaders work hand in hand for the common good: the accomplishment of common group goals; building the kingdom of God. They become like a group of choristers singing without discords. Together they accomplish great things. The vigilant leaders dream dreams and share with the larger group. The group accepts them and works tirelessly to make them a reality. The difference between the possible and the impossible depends on the determination of each and every member.

6.7.2. A CARING CHURCH

The church that cares for her parishioners is a healthy church. The incumbent should be cared for by the parishioners and vice versa. The incumbent should care for the parishioners and the parishioners should return the favour. In the same breadth, parishioners should care for one another. Gerkin is convinced that: “pastoral care of the congregation is the ministry of oversight and nurture offered by a religious community to

its members, including acts of discipline, support and celebration.” He goes on to say: “more often ... active members of Christian communities experience their fellow Christians as sources of support, mutual encouragement, and comfort” (1997:126). This is not difficult in my context as an African, because we have the spirit of Ubuntu that is humanity. As Africans we believe that no person is an island, hence we say: *umntu ngumntu ngabantu*-meaning, a human being is a human being because of others. Because of this understanding we care for each other. In support of this, reference to Waruta would be appropriate, who with specific reference to counseling, suggests that, “All this tedious journey of life, we need other persons just as much as they too have need of us. The whole profession of counseling responds to the fact that human beings need each other and look for physical, emotional and spiritual support from one another, beginning with those whom we consider most significant and helpful in our own lives” (2005:1).

It is however the duty of the pastor to promote and facilitate an atmosphere of caring amongst the parishioners. Gerkin says: “the pastor nourishes and engenders a climate of mutual care in the community for which she or he seeks to provide interpretive leadership. By his or her manner of relating within the community, others are encouraged to create and participate in a community. The pastor needs to recognize that he or she is not alone in providing pastoral care in the fellowship of the community. Guiding the process of care within the community should mean facilitating and empowering the members of the community in their capacity to care for one another” (1997:127). Talking about the essence of caring, Waruta has this to say: “pastoral care is the responsibility of church ministers to be available when God’s people are suffering to help them towards the restoration of their wholeness” (2005:5).

6.7.3. GOD GLORIFICATION

The healthy church has a ministry to offer to God. This ministry is to glorify him. This act of glorifying God is done through worship. Paul directs the church at Colossae to worship God. He says: “let the word of Christ dwell in you richly as you teach and admonish one another with all the wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God” (Col. 3:16). God has destined the church and appointed it in Christ to live to the praise of his glory.

The author agrees with the words of Beer when he addresses the issue of God's glorification. He says: "a healthy church is one that draws attention to the true character of God. For many people their understanding of the character of God is directly tied to the character of the local church. Churches that are welcoming, compassionate, supportive, seeking to serve rather than be served and coping with relationships in a Christian manner, are churches that glorify God" (2001:150).

6.7.4 CHURCH UNITY

Church unity is of paramount importance. The unity amongst the church members is the sign of a healthy church. Paul talking about this church unity says: "be completely humble and gentle; bearing with one another in love. Make every effort to keep the unity of the spirit through the bond of peace" (Eph 4:2-3). Beer talking about the church unity says: "the church is not an organization, it is an organism. It is a body, a family of people drawn together by their relationship with God." He goes on to say: "the effort is honoring to Christ, and it is attractive to the world. A sign of health is when the Christians cope with conflict creatively and constructively, when they embrace the core values of forgiveness and reconciliation. Paul also says: "get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Eph. 4: 31-32).

6.7.5. MAKING DISCIPLES

It is the duty and responsibility of Christians to take the Gospel far and wide. Akanni says: "the kingdom life the divine nature of God only begins in a man by the sowing of seed and that seed is the word of God. It is incorruptible seed" (1999: 24). In the process of outreaching, non-believers are recruited to the Christian faith. Through recruiting, they become disciples and the pastors become the disciplers, with Jesus Christ as the great discipler of all times (Matt. 28: 18-20).

Akanni defines discipleship as follows: "discipleship is a process of producing or imparting the life of a teacher to a pupil. It is a life long process, a systematic and cumulative way of making some one (a student, a pupil, a trainee, an apprentice, a raw

material, a disciple) to be conformed or transformed into the image, the status and the full personality of the master (in this case, the Lord Jesus Christ). It is God's will for his church to grow numerically, spiritually and holistically. Paul says: "all over the world this Gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth" (Col 1: 16). Paul in Colossians 2:19 describes how the whole body, supported and held together by its ligaments and sinews, grows as God causes it to grow.

6.7.6. A PLACE TO GROW

The church should be a nurturing community. Paul says to the church of Corinth: I fed you with milk and not with solid food; for until now you were not able to receive It (1Cor.3; 2). He goes on to say: "if anyone is in Christ, he is a new creation, old things have passed away; behold all things have become new" (2 Cor. 5:17). Paul's understanding about Christianity is that, once a person is in Christ s/he becomes born again. As a person being born anew, s/he needs to be nurtured in order to grow in knowing the truth about Jesus Christ.

Streaty Wimberly, talking about nurturing says: "nurturing faith and hope in God evolves from the whole community's contemplation and expressions of who God is, how God acts, and what our responses to God may be" (2004: 7). This can be achieved only when the leaders and the led work hand in hand to create a spiritual home for all the congregants, for the common good; the glorification of God. Parishioners can grow in faith only if the environment is conducive for their growth. The parish should be a spiritual home to everyone. To achieve this goal, parishioners should be in one accord. Beer is convinced that, 'Christianity is relational' (2001:151).

6.7.7. INCORPORATING NEW COMERS

Newly converts should be warmly-welcomed and integrated to the older parishioners. They should view the parish as their spiritual home. This could be achieved by understanding that the converts want so tenaciously to have a community to belong to. In their search for a spiritual home, the church should open her arms to embrace them. They should see the church as a place of belonging. Beer has this to say about this

subject: “the way new comers are welcomed and incorporated in the community of the local church is one of the most identifiable signs of health in a church” (2001: 152). Anderson’s words testify to this truth when he says: “healthy churches assimilate new people into the life and leading of the congregation” (1992: 135)

6.7.8. **CONCLUSION**

This academic exercise is primarily an attempt of trying to address the shortcomings of some church wardens in their administration. The misconception they have about their office makes them assume more power than the power canonically given to them. This usually creates unhealthy relationships between the incumbent and the church wardens, or the incumbent and the church at large, or even between the incumbent, the church wardens and the entire community of faith. The incumbent and parishioners suffer tremendously because of the church wardens’ misuse of power. This usually creates vast differences to the extent that the executive members of the church council become arch enemies instead of being co-workers in building God’s kingdom.

Some church wardens behave like Prophet Elisha the successor of Prophet Elijah of the olden days, who received a double portion of power. The proof of this claim is written in black and white through the pages of this exercise. Instead of leading the people of God towards the light, they lead them towards darkness. They achieve this through manipulating them for their own personal gains. They even recruit them for immoral acts. Parishioners become their sex objects. If an incumbent tries to give a church warden a word of counsel or rebuke him for this behavior s/he will pack and leave the parish without saying good bye. Through their application of power, church wardens create irreversible and irreparable damage, to the extent that it becomes difficult to evangelize the world. The church is no longer attractive to the unchurched. The non Christian views the church with a negative eye; she is not different to other secular organizations. This is because of the power struggles that are frequently experienced within the church and observed by the outsiders.

In this attempt the author is not only identifying the problem, but he is also coming up with alternative suggestions in bringing this office to its original shape, and intentions. If church wardens can know their position, responsibilities and duties, the author is convinced that these shortcomings identified in this exercise and even those which are not identified here,

will be eliminated. In his attempt of putting a round peg in a round hole and a square peg in a square hole, he has trimmed the power the church wardens believe to have. This means therefore that, there will be no misfits and overlaps, and each executive member will be engaged in a work suitable for his office. Through this pruning the author has turned the power abusive church wardens to be the pastors of the flock of God. Because of this pruning, the author is convinced that, church wardens will stop lording over God's people and start shepherding them instead.

The church then will be in a good footing to take its mission to the world and by so doing she will be extending her boundaries. The truth should register in our minds that: "united we shall stand, divided we shall crumble." This is the truth in its purest form. At the same time we should look forward to the day when the Lord who gave humankind power to manage his resources when he will appreciate our work saying: "well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your Master's happiness" (Matt. 25: 23).

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