

THE EFFECTS OF THE SPLIT IN THE BAPTIST
DENOMINATION ON THE AYETON
CONGREGATION

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ABSTRACT

This thesis contains and deals with chapters on research methodology on psychological trauma in a single Baptist Congregation. This is the trauma of untold stories of individual church members through conflict, division and split. The author will also in his final analysis evaluate the psychological, pastoral counseling methods applied, care and healing of the clients of Ayeton Baptist church in Pretoria. Those who are deeply affected by emotional hurting actions are members towards other members including the executive and the pastor. C.V. Gerkin's book on An Introduction to Pastoral Care and A,V Campbell on Rediscovery of Pastoral Care could be of great help on pastoral counselors, as well as in caring for the flock of God.

The design will be as follows:

Methods used in the study

Skills

Essential elements

Human needs

J Jeffrey Means in Trauma and Evil (2000:129) says: "We are hurt by other people and we depend on others for healing" quoting Carroll Wise saying: "The crucial fact of life is this: we are hurt by other persons, we are made sick through our relationships with other persons, and we are cured through other persons. The healing process is partly a process that affects relationship" (Means 1998:211). Women's on reflection of forgiveness (2008:1) says, "In the cause of human relationships, it is virtually impossible to avoid hurting others and being hurt by them". This assumption that forgiveness is beneficial to individual and relationships, even when it is not stated explicitly, it is implicitly in much of the research investigating its correlates, antecedents, deterrents, and consequences. While others have argued that forgiveness may be beneficial to mental and physical health of individuals (e.g., Mauger et al; 1992; McCullough 2000)

All stories told by clients were out of their hearts' will; voluntarily and also out of their very own languages without prejudice.

Such stories as related by members were in most sensitive and heart breaking

Some of the clients told their stories inter related to some, whereas some were independent as well as individual

Stories told, by clients, are as Means (2000) say that stories are that of individual telling someone to know him or her as he or she is about.

Stories revealing dangerous and harmful people to others are found

Sad stories on divorce are also told as Ruben Benjamin Kitchen (2008:66) says, 4.4.7 Dilemmas facing the church. "If the church wants to address the pain of evil in the world effectually, it must address the issues as described interrelation ally, the untouchables with theology of involvement. According to Means, this will include the following three areas: (1) "The vitality and life of the church: (2) The extent to which the church will be a place that offers care and support to those who have being hurt by violence and abuse (divorce), and (3) The extent to which the church will offer an environment of healing for those elements within people that set them up to interact with others in hurtful ways" (2000:179).

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Abbreviation of terms

AABF= All Africa Baptist Fellowship

BWA= Baptist World Alliance

BAC= Baptist Alliance Church i.e. Baptist for Colored's

BASA= Baptist Alliance of Southern Africa

BCSA= Baptist Convention of South Africa

BBCA= Bantu Baptist Convention of South Africa

BBC= Bantu Baptist Church

BC= Baptist Convention

BCYD= Baptist Convention Youth Department

BCE= Baptist Convention Executive

BWD= Baptist Women Departments

BWA= Baptist Women Association

BU= Baptist Union

BUSA= Baptist Union of Southern Africa

BUE= Baptist Union Executive

BNA= Baptist Northern Association

CBWISA= Chinese Baptist work in South Africa

CTBA= Central Transvaal Baptist Association

FNTBA= Far Northern Transvaal Baptist Association

BMD= Baptist Men's Departments

BMA= Baptist Men's Association

NTBA= Northern Transvaal Baptist Association

NIBWISA= Natal Indian Baptist in South Africa

IBM= Indian Baptist Mission

EE3= Evangelism Explosion 3

STBA= Southern Transvaal Baptist Association

DECLARATION

I Tshitshimezane Nathaniel Mahlangu hereby declare that this dissertation is my original work, which has not been submitted to any other university for any degree.

Signature

Date..... September 2010

Promoter Professor.....M J Masango.....

Signature.....

Date.....September..... 2010

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The summary of the study

A study was made of psychological trauma caused by conflicts, divisions and splits in a single Baptist congregation in Pretoria. Attentive listening, questions and storytelling [also Masango and Dreyer] were used to address the trauma. Following this, an attempt was made to heal the trauma, by discussing with the church members, two shepherding methods namely, the traditional superficial spiritual approach to psychological problems and thereafter utilizing Gerkin and Campbell's deep psychological counseling.

The findings include details of the conflicts in Ayeton Baptist church and in the denomination at large, as well as identifying the trauma experienced and evaluating the two counseling methods. Deep psychological counseling was found to be more effective. The deep psychological counseling was deemed to be more biblical. Final conclusions regarding Ayeton Baptist and the denomination as whole are drawn.

AN EVALUATION OF

PASTORAL CARE METHODS IN DEALING WITH

PSYCHOLOGICAL TRAUMA IN A SINGLE PRETORIA BAPTIST

CONGREGATION

FOLLOWING A SPLIT IN THE BAPTIST DENOMINATION IN SOUTH AFRICA

Chapter 1

1.1 Introduction

The researcher is an ordained Baptist pastor for the past twenty five years. He is knowledgeable about the life and history of the Baptists. From 1974 to 1980 he was a member of the Ayeton congregation. He experienced the blessings, good life and joys of the congregation in those days. Since then however there have been disagreements, strife and splits and many members have been left with deep psychological scars, due to conflicts in both the congregation itself and the denomination. Denominational conflicts and in fact the whole socio-political situation in South Africa, inevitably had an effect on happenings within the local church.

In his early days with the Baptists, apartheid practices were apparently accepted by clerics and church members alike, especially those who were oppressed. He personally found them deplorable and unacceptable. This was a new and unacceptable experience with the author as his former church is that of the African tradition that had nothing to do or say about the whites. Though they went along with apartheid it was not only unacceptable to him alone but contrary as well to Parnell in *Mixing Black and White* where he and Norman and one of the Chinese Baptist Church members say that they could not buy the psychology of their renowned Dr HF Verwoerd known to have been the architect of separate and development also a prime minister, who believed that he was doing a best thing possible for black people as well as whites by his separate development (Parnell 1993:15).

The white *Mongameli* or Superintendent of the South African Baptist Missionary Society working among Africans was highly respected, although it was recognised that such men had their shortcomings. An instance of the above is that Black clerics did not enter the missionaries' houses or eat from their regular dishes. Bread would be served by hand and tea in tin mugs. Yet, Missionaries preached the love of God, while they practised a different way of living. The researcher was at that time highly critical of such socio-political practices, although the senior clerics apparently accepted it and gathered around the *Mongameli* [Superintendent] to share their personal needs, problems and their disagreements as black clerics [the Nguni saying goes, *Ikhuwa lisihlahla so muntu onzima* i.e. for a black person to succeed he needs a white person]. These concepts affected blacks as they sought to have a good Christian life. There was apartheid practiced in our churches. For example, the low stipends and poor standard of education of the Black clerics were part of the socio-economics of that era, which contributed to the creation of a dependency syndrome within the black church and its leadership. There was a chaotic end of one of the Convention leadership meetings in the central Transvaal Baptist Association (Centrabasso) in the 1980's. The reason this is called the convention leadership summit is because it comprised of some members of

the national body, ministers of fraternity and also of members of the single congregation in Pretoria.

Now the chaotic situation occurred on the ensuing Saturday morning after three days meeting of the association of ministers' fraternity which met in one of the schools in the North East of Pretoria. There, the confidential agreed upon issues by the fraternity were been leaked to the members of the Baptist Man Ministry (BMM) who arrived at the conference on Saturday, these were some members of the leadership. The already arranged men on arrival have surprised and divided the clergy men who secretly had revealed all the names of the participated clergy who had been harassed and fingers pointed at. They were also provoked with words that lowered their dignity, and caused them to doubt their self esteem.

That leakage of information to such clergy did not only surprise or disappoint to the dignity of the clergy but risked and threatened their lives, who were at stake because of the chaotic approach and situation caused by the leadership. The author was also included. That did not create doubts only, but a sign of conflict, division and split, that showed that any Baptist church influenced by such chaotic backgrounds including Single Congregation, would have a cracking foundation which in *Nguni* is stated as follows: *isisekelo sizawuba no of hekeko or sisekelo sizokuba ne sasambo isasasambeki ibeiwe*, which is the foundation will have crack, pastor did live their churches in cracks and crumbles. This influenced many churches to distrust their pastors. Means in his *Therapeutic Processes in Trauma and Evil* says, "It is important to clarify that persons need not be terribly traumatized for their internal world and psychological structure to be split and or divided in some profound ways. Normal life experiences of pain, loss, and disappointment can create such divisions and partitions within persons when they live within persons, when they live within none responsive and neglectful environments where support and nature are lacking, and/or within environments that actively discouraged integration and wholeness. Significant others,

institutions, and the culture itself can reinforce naturally occurring tendencies to split and divide experience and persons” (Means 2000:123). The good example of this is that one rural church had administrative work being taken from her regional sister churches to a far region, because of the autonomy of the local church though such a church had had a long and good relationship with her sister churches in the region except that, situational and in the general administration things were falling apart.

The Nguni saying states: “*Isimo nezinga lekambiso mazombe besibheda.*” So that thing encouraged the viewing of self and others in terms of part self, rather than whole-self in that, the mental processes being described here can be created and sustained within persons not only by violence and abuse perpetrated by other persons, but also by forces and attitudes within a culture, which push in the direction of increased divisiveness and lack of acceptance and one supported and encouraged by influence of significant and powerful persons, alliances, or subgroups within that culture; see (Tonne 1998, and Ross (1989;178-179) These cultural forces are also encompassed in view of evil.

He also experienced what segregation meant in the denomination. He worked as a mine evangelist and preacher for the Baptist Union. An unqualified white cleric was made the leader of three accredited Baptist ministers. This man was still studying through extension in order to become a qualified minister, yet he supervised the qualified black clergy. Senior African ministers went along with this practice. Within White churches Black pastors were generally not privileged or allowed to preach. Missionaries however would be welcomed into Black services and homes in contrast to how black clerics were treated. This was an example of the Colour Bar extending into church activities. Apartheid was alive and well within the denomination, although we were told to be brothers in the Lord. In practice however, we were treated as second

class citizens.

The researcher also recalls the way in which he found joy and stability among the Blacks, be it at a prayer meeting or at youth camps and reunions, conferences, weddings and funerals. How they would worship and praise the Lord together! Such gatherings used to be blessed by the Lord as the Psalmist declares. “How good and pleasant it is when brothers live together in unity!” (Psalm 133:1). This could be witnessed by any African Baptist and was even mentioned by others such as Apostolic Faith Mission pastors. Even under apartheid there was also good fellowship and coming together at times between Black and White. An example of this is that of the daughter of a missionary couple celebrating her wedding in an African way in the researcher’s own congregation. His congregation also regularly visited a White church for joint services and luncheons. This was so different from the divisions experienced at present, both between Black and White and even within Black churches.

In Ayeton church itself in those days there were hidden sins. As a young believer I became a train evangelist. One day I wished to introduce a highly respected Ayeton Baptist church leader to the “compartment congregation.” I was shocked when one of the listeners interrupted me, saying they would not allow their ears be polluted by a polygamist who was sitting there with a modern, enlightened wife while back in the country his other wife was suffering. This hidden sin came to light again during the conflicts which later developed in the Ayeton congregation.

Martin in his book *House Divided* [1999:17] discusses cultural differences, in the American context between generations, and how the church must both be sensitive to these and yet hold fast to Biblical teaching. The same situation was playing itself out in

that train compartment between the old style polygamist and the man who was informed about Biblical principles. Sadly also, even among some Blacks, segregation and discrimination were practiced. For instance at the Baptist Bible Institute the practice of non-Xhosa staff and students were to segregate themselves from the Xhosas. They got better food and had dinner parties alone, being led in this by a non-Xhosa staff member. It was even said at that time that the Xhosas were not properly saved, seeing they observed their traditional custom of circumcision. [The Xhosas' motivation for this was that they otherwise would not be accepted by their own people]. The staff member concerned was one of those who later strongly objected to segregation between black and white in the church. This hypocrisy disturbed the investigator. Some of these black Christians clearly did not live a Christian life which reflected Christ.

The above discrimination made many students lose their self-esteem, especially those who were Xhosa-speaking. When I challenged the practice I found myself in danger not only of losing self-esteem, but in addition my theological diploma was in jeopardy! The pressures were high on me by students as well as some but not all staff. Within the Convention, that is, among the black churches, there were also problems such as in matters of administration. The Assembly meetings were not always run in an orderly way. At times politically minded young people would interrupt the proceedings. Ordination Certificates were at times not ready at the time of ordination. In fact one pastor received his Ordination Certificate 21 years later. Suspicions and false accusations arose when for instance; ministers from Johannesburg arrived at an abruptly called meeting at Barkley West, only to find that no accommodation and hospitality had been arranged for them. At a denominational Assembly in the Cape, the Executive suddenly proposed a political protest at Pollsmoor prison where Mr Mandela was incarcerated. Delegates said they had no mandate from their congregations to engage in political activity, so the visit was not successful. Similarly in Limpopo, Executive mooted a visit by the 300 strong Assemblies to the Zion Christian Church Headquarters. The researcher, as a previous member of that denomination, had to

warn against the possible dangers involved if such a large number suddenly descended without warning on *Moria*. Such incidents led to escalating levels of conflict within the denomination. The leadership was not able to guide members during such times of conflict.

There were other causes of psychological trauma experienced in Black Baptist congregations during this period, such as the discrimination against female theologians and clerics. One pastor's wife mentioned that they were a voiceless group in the Baptist denomination.

Concerning silent women

Ortega in her *Womens' Reflections* states that: "Any discussion of the church in Africa as an institution should start from the basic observation of the numerical preponderance of women in all the churches, both African instituted church and those established by the Western Missionaries over a century ago. Whether these women who are always seen in church buildings and gatherings in their numbers have a voice in the church is quiet another issue. They are really the pillars of the church but they are the silent ones' (Ortega1995:3). Ortega continues to say that, "The presence of the silent majority of women in the hierarchical structures of many churches in Africa is a shameful contradiction of the Christian faith. Theologically the church is the chosen community and a gift of God. In this community all people, woman and men young and old, should feel very much at home as equal creatures of God. All the member of the church, the whole fellowship of believers shares a common service of witnessing to the love of God in Jesus Christ and building *koinonia*. At the same time, the diversity of talents and gifts in the church should be affirmed, and there is a need to emphasize that all in this community are empowered through the Holy Spirit to use their diverse gifts to participate equally, to share in and build the church as the community of the people of God.

“Despite this ideal,” says Ortega, “It is the considered view of many African women that the organization of the church has reflected a predominantly male bias in its structure and in its process of decision making. Some attempts have been made to modify this general situation, but much remains to be done”. (1995:13) I agree with Ortega where she says that it is on all African Missionary orientated churches that, “It is the considered view of many African women that the organization of the church has reflected a predominantly male bias in its structure and in its process of decision making.

Though I do not agree with her where she says that, “The presence of the silent majority of women in the hierarchical structures of many churches in Africa is a shameful contradiction of the Christian faith”. I believe it is so because of a man made and a purposed thing for them to be so silent, but not God’s aim, purpose and will, because God’s purpose is that His people should share (1995:3). As also Fiorenza, In *Memory of Her*, says, “The differences between a social historical and a feminist historical reading comes to the fore not so much in the interpretation of historical texts but in the perspective brought to such a reading” (1983:142-143). The following assertion of Schottruff can illustrate this, ‘A poor woman has become the mother of Israel’s Messiah, in whose Name the messengers proclaim the beginning of the kingdom of God.’ She further says, ‘she represents the hope of the poor men and women, not just solely the hope of women.’ I completely agree with this interpretation, but I will qualify it with ‘she represents this hope as a woman.’ Only such a qualification would authenticate such a statement as feminist. I am not quibbling here merely with words, but am arguing against a whole direction of Christian theology, which allowed women ‘to identify’ with general [male] categories and groups, for example, the poor, the lonely, the brothers, the priests, but has not allowed them to identify themselves as women in solidarity with other women. The self alienation of women promoted by Christian generic language will

continue an exegetical tradition that keeps poor women as women invisible.”

Sophisticated, affluent African women furthermore tended to despise the often poorly educated pastors' wives. These did not receive stipends as their husbands did and were therefore considered underprivileged. At times the more sophisticated women would dominate the conversation with the pastor, ignoring his wife completely or would invite the pastor for a meal, while not including the wife. This was a case of women discriminating against each other. These happenings were taking place against the backdrop of the increasingly harsh application of the Apartheid doctrine in South Africa. Certain categories of work were reserved for Whites. Schools were segregated. Black and White were discouraged from and in many respects prohibited from communication with their fellow countrymen. Mixed gatherings were prohibited. Social intercourse was suspected by the authorities as subversion. Public protests were suppressed by force. Politicians organising to overthrow the White government were charged with treason and sentenced to long term jail sentences. Black and Communist political organisations were banned. Fear came into the church, especially in those who believed that the church should not be involved in politics.

In all these ordinary citizens were seeking to do right and they strove to maintain friendly relationships while obeying the laws of the land. Christian organisations such as mission societies continued their work under increasing restrictions. Denominations, including the Baptists regularly complained to the government about the various aspects of Apartheid. But White Christians, having grown up under Apartheid and forming part of the White community, increasingly took over their community's stereotype of blacks as an unthinking, unfeeling race of people, liable to be stirred up to violence against their neighbours.

In the Black section of the population, there is a long history of revolts from white

dominated denominations, stretching back over the whole twentieth century. The above caused the formation of Independent, Black and African counterparts, stretching from Independent Catholic to Black Baptist, Zionist and Apostolic churches. Many of these lacking formal organisation emerged as a motley of groups addressing apartheid laws. Rev Pudi and Matume senior members of BC agree on these issues. Matume also said that as a result the BC was born outside the BU kraal. The Bantu Baptist Church (SABMS) decided to constitute a new body to replace a Bantu Baptist Church, and it was to be called the Bantu Baptist Convention and be a recognised association of the Baptist Union entitled as a representation at the BU assembly. So it was known as the Bantu Baptist Convention of the South African Missionary Society of the Baptist Union of Southern Africa. The following BU's actions through its representative Dr Sparrow at Ayeton Church of the BC caused some members to think that the union had ulterior motives towards its rivalry and self conscious BC. The long time holding of BC by the BU as its wing and/or association under the (SABMS) confirms that the two bodies had never been one at all before; this is also confirmed by Rev Ndaba of the BC. The despond of Dr Sparrow and some of Ayeton members to marry one of the members questions as to why now and not then, that the Union's promises of finances to BC Churches, that will remain with the BU.

The Church buildings and other structures' title deeds to be handed over, of which Rev Ndabandaba of the BC's comments on such black churches, is that they are of a match box sizes when compared to those of their counter parts: the whites of BU. They are of the international class and standard. The imposition and introduction of the Baptist Northern Association of the BU (BNA) on the BC's already existing associations, says Thabang of the BC, and for him to learn from Dr Sparrow that there were two Baptist Churches; a black and white in South Africa, which was news to him. The promise of the luxurious salary by the EE3 to Pastor Alph, says Vuyo of Ayeton, was a sign of separate, and/or segregation development towards black pastors of BC. All these characterized the long standing divide and rule policy of the previous apartheid and

segregation region being applied by the BU, which predominately is known to have been the Euro extract church, mainly of the English and Germans. That is why there had been what is called Afrikaanse Baptiste Kerk of the Afrikaners, of which Ndaba says it openly that it refused the BU's call to dismantle and be one with it. The following churches that finally resolved to join the BU are Alliance Baptist Church of the Coloureds, the Chinese Baptist Work, the Indian Missions and the Natal Indian Baptist Work. The BC than for it to merge with the BU finally chose parting of ways with it. I therefore, say that segregation seemed to have been a good and acceptable thing to the BU. As Parnell indicates, a Chinese member of our church who says that Dr H. F Verwoerd the architect of apartheid and segregation said that it has been good for both blacks and whites in South Africa.

The South African Baptist Missionary Society was organised in the last decade of the nineteenth century by BU, in order to channel the evangelistic efforts of the largely black congregations. Particularly in the Apartheid years this evangelism and the establishment of black churches became mainly the work of the Society, which catered for the needs of simple believers emerging out of tribalism. Finally contact between white and black congregation was regulated to take place through the Mongameli, who as indicated above, fitted in with the segregationist practices of the day. The black churches were organised under the Baptist Convention, headed up by the Mongameli (Superintendent) while the white congregations associated with each other in the more democratic Baptist Union.

In the 1970's and 1980's both black and white Baptists woke up to the fact of their sub-Biblical association with each other. Blacks protested against unchristian discrimination against them. The whites with their stereotypical views of blacks tended to regard them as "problems" that had to be fitted in somehow. Debate became more acrimonious and

degenerated to the level of seeking spiritual control and material advantage. The schism became final between 1984 and 1987 with the Convention declaring itself an independent denomination. In the process there was much recrimination between the groups and between black church leaders and members. Many suffered severe psychological trauma as a result.

All the above matters played a role in the splits and trauma experienced in the congregation of Ayeton. There were also influences within the congregation which the researcher investigated and will be recorded in later chapters. Means says “It is important to clarify that persons need not to be terribly traumatized by their internal world and psychic structure to be split and/or divided in some profound ways. Normal life experiences, pain, loss and disappointment can create divisions and partitions within persons” (Means 2000:13)

The writer himself was for a number of years caught up in this strife within the denomination and with some members of the congregation which he pastored in his own home village. He suffered great psychological trauma because of the insensitive attitudes, quarrelling, name-calling and intolerance of fellow pastors and of church executive members. For a decade and more he felt himself to be in a spiritual wilderness. His ministry and his family suffered. He lived in poverty due to poor support by his congregation. Means in his book, *Trauma and Evil* says, “We are hurt by people and we need other people to be healed” (2000:130)

The executive or leadership of the Convention refused to explain to the author the reasons for their violent, abusive verbal attack. They also refused to accept his follow up

For making right as Christians, even when it was made in writing. They left him half dead in emotional and spiritual hurts. Means says, “When a member of the human

community is hurt, it is the responsibility of another member to offer shelter, care and assistance. To stem the tide of evil, we must continue to search for effective ways to respond to the hurts of others and to heal the divisions.”(2000:189). this is what Professor Masango did for the writer in the University of Pretoria Trauma class.

In God’s good time the author received deep psychological counselling, discovering the need, not only to assent to Christian teaching, but to apply it to his own psychological and spiritual wounds. He confessed his bitterness of soul. He faced up to the fact that he had been wronged by fellow Christians and received grace to forgive unconditionally. He since has been taking active steps to reconcile with his estranged brethren. As a result of these things he is again experiencing the peace of God and renewed vigour in his life and ministry.

Because of this and because he was aware of the deep divisions and unhappiness in the Ayeton Baptist Church, he accepted the task of bringing deep psychological and spiritual counselling to some of its members. The process and its results have been documented in this dissertation. It has been conducted under the supervision of the Department of Practical Theology of the University of Pretoria and specifically under the guidance of Professor M Masango of that department. Deep appreciation is felt for all this.

1.2 Problem statement

Several questions emerged as a result of the splits in the Ayeton congregation. How did the happenings in the congregation and in the denomination traumatise the clerics and laity? Will deep psychological counselling effectively relieve their continued suffering?

1.3 Aims and objectives of the study

The aim is to investigate the causes of psychological trauma in the Baptist congregation at Ayeton and to bring spiritual healing to those who have been traumatised. The results of the pastoral care methods used will be evaluated. Both the traumatic events and this pastoral care will be considered in the light of psychological and spiritual principles in order to draw lessons from them for the Baptist denomination as a whole and for the church at large in Southern Africa.

1.4 The Research Gap

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1.5 Methodology

The main method to be used is that of combined structured interview and spontaneous story-telling and counselling with past and present Ayeton members, past and present Ayeton pastors and a number of other pastors and senior members of the Baptist Convention and the Baptist Union. A list of questions has been drawn up for each of the main groups [see Appendix A]. From the narratives and answers to questions a picture of the conflicts in Ayeton Baptist Church and the denomination will be built up and examined to determine the causes of the psychological trauma experienced in this congregation.

Counselling skills such as listening, prayer, faith, spiritual and deep psychological counselling will be employed to bring deep healing to suffering church members. The results will be analysed to provide lessons in Christian living, church leadership and pastoral counselling methods.

Various ethical issues such as the right to privacy and the recognition of interviewees' or co-researchers' contributions to the study will be addressed.

Participants will be asked to grade the relative value of the methods used. Scores given for each of the methods will be averaged to provide a quantitative assessment of the value of each method. In addition the researcher will give his own qualitative assessment of the success of the methods.

Deep psychological counselling will be employed following the methodology described by C V Gerkin in his *Introduction to Pastoral Care Ministry*, (1997) as well as Kraft (1993), Campbell (1993) and Waruta and Kinoti (2005). This will be supplemented by material found in other books and journals.

1.6 Conclusion

The main method to be used is that of combined structured interview and spontaneous story-telling and counselling with past and present Ayeton members, past and present Ayeton pastors and a number of other pastors and senior members of the Baptist Convention and the Baptist Union. A list of questions has been drawn up for each of the main groups [see Appendix A]. From the narratives and answers to questions a picture of the conflicts in Ayeton Baptist Church and the denomination will be built up and examined to determine the causes of the psychological trauma experienced in this

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Having dealt with his personal experiences within the Ayeton, BC, BU and the apartheid experienced there in this chapter, the author intends to introduce the methodology of the study in the following chapter.

CHAPTER 2:

Methodology of the study

2.1 Introduction

The methods of counselling used in this study will include both qualitatively and quantitatively. Qualitative analysis implies the researcher's own assessment of the methods applied and comparing these with views expressed in the literature. Quantitative assessment will be done through requesting the counselees to score the relative values of the methods. From these will be derived mean scores which will indicate the general acceptance of the various methods.

In this methodology will be other additional necessary helping tools of counselling such as skills, essential elements and or aspects and human needs. These will be dealt with in the following sections 2.3 and 2.4. Before this in Section 2.2 we will at a deeper level consider the method used to achieve the aim and objective of my counselling, namely of bringing interviewees to confession of sin, acceptance that they had been sinned against and thus wounded, and then unconditionally forgiving the perpetrators and taking steps to obtain reconciliation with them. The counselling methods for this, here termed deep psychological counselling, form the substance of this following Section.

This chapter deals with the methodology of deep psychological counselling as a method of approaching deeply felt psychological trauma. Skills such as story-telling, the use of questions and spiritual counselling in general were well known to me from previous pastoral training and experience in pastoral work. This new approach to trauma counselling however is something I have recently discovered from the literature and in my own experience. I am accepting it because I realise it can strengthen the known methods of dealing with people's hurts. I wish to evaluate this new approach to the

situation in Ayeton, where there had been severe intra-congregational conflict.

2.2 Essential aspects and or elements of counselling method

2.2.1 Faith

The message of faith or rather known as emotions of God, sent to the Baptist through Ayeton trauma surviving clients. I agree with Anderson who helps here and heals. “This dichotomy between faith and an intellectual grasp of Logos, or the adjective word of God and the effective element of faith as experiences of self and God, has led to a distortion in our understanding of God as well as to a repression of subjective life of the self in the faith experiences. From the Christian theologians up to the present times, the doctrine of the impossibility of God has been held with various degrees of emphasis as orthodox theology. That God should have passion and should be affected by anything outside God’s own being was intolerable to the unchangeably and eternally serene character of God. Only recently have theologians begun to question this doctrine and argue that God indeed experiences ‘pain and suffering as well as pleasure and joy” Wendy Fanly (1990) and Maltmann (1974), Clark Pinock (2001) and Anderson (2003:13).

2.2.2 Prayer

The message of prayer to Baptists through Ayeton experiences of trauma and freedom from its pain. I agree with Kraft where he speaks of advice, blessing and prayer: “Any good way to conclude any counselling session would be in a prayer and blessing” (1993:177-178). We can speak freedom to people from such things as root problems, habits and curses. Furthermore, we speak God’s strength to them in order to help them

accept and forgive themselves as God does. We can ask the Lord to work with them to bridge old habits of self rejection and any patterns of envy, bitterness, anger, and unforgiveness that they project to others. We can bless them with the ability to love self and others in anyway that has never before been possible.

It is important further more to advice to take charge of their self-talk. They need to practice speaking truth of God's acceptance. They should be a blessing to themselves even looking themselves in the mirror and speaking their love to themselves against which they have a particular grudge. We end this chapter with a quote from John Brand showing a helpful book "Healing the Shame that Bides You.

2.2.3 Relating

The message of relating to the Baptists through the unity of the Come Together of Ayerton Baptist empowered present members. I say, Baptist now need to relate in good faith as will do the empowered Come Together for worship Ayerton Baptist trauma surviving members.

I agree with Anderson who shares the idea of theory and Practical Theology working together. He says, "At the centre of the discussion of the nature of practical theology is the issue of the relation of theory to practise. If theory precedes and determines practice, then practise turns to be concerned primarily with method techniques and strategies for ministry to lacking theological substance. If practice takes priority over theory, ministry tends to be based on pragmatic results rather than prophetic revelation. A practice approach does not ignore theory but develops theory into interaction model

with process. All good practice includes theory" (2003:4)

2.2.4 Truth

The message of truth to Baptists through Ayerton's traumatised members through the speaking of truth at all times to everyone could help to discover and face the reality. I agree with Craft who comes in and helps here as he says, "Our God is a God of truth and most of our battle with the enemy is in one way or another battle over truth. Whatever is there must be confronted and worked through, if there is to be freedom. Ignoring or bypassing anything is allowing this enemy to continue his harassment. When the issue is sin every sin must be admitted, confronted and confessed to God (1 Jn 1:9). When the issue is abuse and the abuser's reaction to it must be accepted as a fact and worked through, in the presence and power of Jesus.

When it is power or emotional damage through abuse, we need to own our history and honestly deal with it. Our God does not shift any difficulty that happens to us. His protection of us and His acceptance of us, with our present burden are God's provision for our release to freedom" (Kraft 1993:191-192).

2.2 Counselling skills

These following methodical skills are being applied in this study: Listening, storytelling, discussion, super facial spiritual counseling, and the deep psychological counseling.

2.2.1. Listening skill

Listening skill has been one of the most important counselling methods applied in this research, and is also linked together with others. Listening as a skill helps one to understand the discussion of the stories and leads to the proper questioning for clarity's sake where the listener may not have caught up with what the client is bringing across. With this, we see the importance of this skill. Importance of this skill is that the client's heart-rending stories are well communicated through. G Egan in his book *Attending, listening and understanding* [1991] comes helpful in here. *Active Listening, Effective Attending* could help us in a position to listen to what people are saying both verbally and non-verbally. Listening carefully to a client's concerns seems to be a concept so simple to grasp and so easy to do that one may wonder why it is given such explicit treatment here. Nonetheless it is amazing how people often fail to listen to one another.

How many times have you heard someone exclaim, 'You are not listening to what I am saying?' When the person accused of not listening answers, almost predictably, 'I am listening; I can repeat everything you have said,' the accuser is not comforted. What people look for in attending is not the other person's ability to repeat their words. A tape-recorder does that perfectly. People want more than physical presence in human communication, they want the other person to be present psychologically, socially and emotionally [ibid1991:65]." The author having read Egan is moved whereby he says "effective attending, puts helpers in a position to listen carefully to what clients are saying both verbally and non-non-verbally. This listening to a case study of two elderly ladies namely; Sophy and Sartjie who when interviewed would listen attentively to the helpers presentation up to the point of questioning and answering or their response.

They would be quite a bit and then lift their eyes and in a deeply respectful soft voice ask, "Is it my time to respond?" This they did separately and were a challenge to the helper. Their effective attending and listening would give the helper a positive attitude

as he will be in the probing activity. They would not just respond but would first wait and ask, “Are you through?” In return the helper would be expected to do the same to them. If not so they would pat the helper’s shoulder, drawing his attention to carefully listen to their story and ask in their own language, “ ikaba oa nkutloa?” or could it be that you really hear me as you listen? These women’s attitude taught the helper a lesson and a good approach. Quoting Moore, in his book, Hidden Spring says “Moore is right in saying there are many human problems, we cannot cure, but I would say, let us cure the ones we can, with the assurance that our efforts coincide with God’s own” (Spring 2002:150). I agree with him although that sometimes the helper can walk along with people in their suffering, supporting them in their suffering while God and they bring out of it all possible good. I like his idea of listening carefully for the voice of the soul as people lay out what troubles them. Egan says “Nonetheless, it is amazing how often people fail to listen to one another” (Egan 1991:65). As it may be in Ayeton’s interviewing sessions, where the discussions might be too lengthy, Sophy and Sartjie would prefer a break whether for tea or lunch. This would be to refresh our minds to be able to attentively listen to their stories. Dr Matthys M de Kock in his book Power 2000 says, “For two people to communicate, both parties must listen and give each other the opportunity, that is time to convey [tell or ask] what the other person has on his or her mind, that is understandable ... Often we do not hear or listen to what is said” (de Kock 2000:418)

The helper in getting to Ayeton should aim at being with the trauma stricken individuals with full intention of listening to their narratives. Such listening will bring back the painful memories and address them in order to heal them permanently. It will be much valued by the clients. Egan continues to say, “How many times have you heard someone exclaim, ‘you have not listened to what I am saying!’ when the person accused of not listening answers, almost predictably, I am listening; I can repeat everything you have said,’ the accuser is not comforted. What people look for in attending and listening is not the other person’s ability to repeat their words. People want to be carefully attended to

in their stories. This will give them confidence that finally hope is found.

Egan states: “People want more that human presence in human communication. They want the other person to be psychologically, emotionally and socially attending and listening to their pains (Egan 1991:61). Kraft equally reasons (1993:123) “We should listen with the hunger of Jeremiah, ‘when your words came, I devoured them.’ (Jer.15:16)” (Kraft 1993:123). The interaction that will take place between Ayeton’s help-seekers and the help-giver during the interview session will be nothing else, but a single opportunity at their disposal to be grasped and utilised as best possible, to bear fruit in ultimate healing. Therefore everyone’s words whether in asking or telling, should be devoured as Jeremiah says.

I say I would wish that the Ayeton visits for interviews should as optimal as possible and be remembered as a complete listening experience. Egan speaks about four things in listening stated as follows:

‘First, listening to and understanding the client’s verbal message.’ This I say, not try to read the client’s mind and jump to conclusions, but see to it that he or she clearly and fearlessly brings his/her verbal message across, in hope and being at home with his/her hurting story.

Secondly, “Observing and reading the client’s non-verbal behaviour, posture, facial expression, tone of voice, movements and the like.” A person like Sophie started trembling and burst into tears when reminded in the interview of the verbal abuse she had received. This was non-verbal behaviour that required sympathy.

The third, “Listening to the context that is to the whole person in the context of the social setting of his or her life.” This is true, particularly of Sophy and Sartje who have experienced much of life’s social pattern. Sophy for instance was an elderly widow,

illiterate and ignorant of the tensions in the church, a dedicated and reliable person. She was dependent on her children and pension fund. She had a cautious and sensitive personality. What she said should be judged against this background. Whenever troubles came, she was much affected socially and spiritually. Sartjie is a humble, loyal, middle-aged divorcee, semi-illiterate and unemployed; is a seller of vendor of soft drinks and snacks at a nearby school and depends further on support from her children. She was very sensitive to discord in the church and did her best to restore peace in it. When asked questions she would close her eyes, breathe deeply and look sad. Due to the church conflict she lost her marriage and her daughter developed post-traumatic stress disorder. So both these women needed to be treated with special sympathy.

Fourthly, he says we should be “listening for sour notes that may be challenged at least eventually” (Egan 1991:65). By this he means stories, untrue, unloving or unrealistic ideas people express that do not contribute to the solution of their problems here the helper needs to use positive deconstruction (see Nick Pollard above) attempting to lead the client to more effective ways of solving problems. A good example of sour notes heard during counselling is again Sophy. She tended to be critical of other people and even said that trouble causers should be sorted out for ever from the good people in the church. These sentiments do not help very much to find solutions for the church. Very gently such people should be led to look for more realistic solutions to church problems and for their own traumatised feelings.

In view of the above structured questions for the members will be could follow the pattern suggested by Brunner and Mazel, who emphasize that questions of troubled people should follow the structural pattern in this way:

New client questions

What is the presenting problem?

How does the presenting problem affect the client's life?

These questions will be in two ways flow i.e.

The help giver may ask the question from the help seeker with the aim to find clarity during the probing period when the help seeker also may ask question from the probing help giver in turn in case he or she is not well vested in a kind of question.

History and development of this concern (trauma presentation)

If the client cites a traumatic experience as the problem the following material may have to be collected over an extended period of time, as the client comes to trust the therapist enough to talk with the therapist about what happened.

Exactly what happened? In cases of childhood abuse, it will be important for the client eventually to be able to explain in detail what happened. This however, may not have happened until well into the therapy process

When? How old was the client, how long ago, how often and for how long a period of time especially with respect to childhood abuse did the event take place?

If abuse, was it for ongoing multiple episodes or was it onetime?

If an adult client is currently being abused the therapist should attempt to access the client's safety and need for protection

With a child client legal requirements for reporting should be observed.

Who was/ were the perpetrator (s)? Here the therapist should be aware of the possibility of multiple victimizations

History and development of these concerns

When did the problem begin?

Under what circumstances?

What does the client believe produced it?

What treatment has been tried?

What does the client hope to gain by coming to therapy?

Did your brothers treat you like as slave?

Is that what you feel about yourself?

What was that like for you?

(Brunner/Mazel stress series no 21:103-107).

Kraft is helpful here as he says often there have been unpleasant, abusive or at least misunderstood childhood experiences that provide the roots for the present problems. See point outchildren learn a language of relationship long before they learn a language of words. And painful memories of unhealthy relationships often cry out so loudly that they interfere with learning the new relationship with God. Family relationships are often involved. It is therefore, often good to question the person concerning his or her relationship with father, mother, grandparents and with relationship with authority prayers and peace. All these need be explored much (Kraft 1993:97-98)

2.2.2 Story telling as counseling skill

Story telling denotes the client relating the event of his or her stories / history of the

good times he / she might have experience, gone through or traumatic experiences in his or her life. Whatever difficulties or joys there might be. It is psychological trauma or good times in life. It be from his childhood or old age, at school, workplace by the roadside at home , given time someone may be in a position to off load his or her inside for release in his ailing and depression and good and need time to bring to the fore in a way of revealing it through narrating or telling it out . The good example of this is chapter one

Life as narrative

Says the French philosopher Ricoeur “stories are told and lived; life is lived and not told. This sounds like common sense; and yet says the French philosopher Ricoeur it is only partially true (Ricoeur 1991:425) for stories are also lived and lives are also told. The point that stories are lived is the topic of chapter 4 the topic of this chapter is the transformation of our lives as into stories.

Ricoeur finds in human experience a pre-narrative quality he sees life as and a complementary Activity and a desire in search of a narrative (all quoted emphasis is original unless noted otherwise). He suggests that we tend to see a certain of episodes in our lives as stories not yet told, stories that seek to be told (1991:434). We lend not to leave daily experience as they are but t to examine and interpret them to link them to one another. Socrates assisted that the unexamined life is not worth living. Ricouer agrees, but says in addition that to examine a life means burning into a narrative; and agrees with Socrates that a life examined is a life narrated (1991:435).

For most of us our experience does not consist of unrelated element; present, past and future seem to be interviewed. Alasdair Macintyre talks of the unity of a narrative which

links to life to death as a narrative (links) beginning to middle to end (Macintyre 1981:191) however it must be emphasizes that we have a choice about the nature of the narratives into which we transform our lives. Narrating a life means becoming the author of one's life. Although one cannot control the events in one's life completely, one has a choice how to interpret the death of one's life and how to act on the basic of that interpretation. Although we cannot absorb the overwhelming amount of information within and about us, we can distinguish between the significant and the insignificant and led by that distinction decide on our future actions. Luke author who create narrative by selecting and structuring life's data, we too can turn our experience into narrative as is explained by Willie Burger.(Ricouer 1991:1)

2.2.3. Asking questions

In the process of conflict, asking questions is an important method that leads us to seek solutions to the problems faced y people who are troubled in life. A method of probing will be helpful in digging deeper into conflicts that surround the church. Discussion groups will also be helpful.

2.2.4. Discussion as a skill of method

Discussion means talk or communication between two people talking communing such as a therapist talking or communicating with a client. Discussion actually denotes dialogic. Discussion which is dialoging in certain instances could be between a prayerful person and God at prayer time for it involves talking and listening i.e. pouring and responding whether negative or positive towards one party while community takes place that time. Nelson comes in helpful here as he speaks of dialoging, once clients have formed a loving relationship with the therapist and have centered out the various problems of themselves which are related to the changes they plan to make, dialogue between various aspects of the client's personalities may precede may to deeper levels. Usually the deeper the emotional expressive in dialogue the more change of our inner

heart will likely occur in integration. Clients therefore need assurance that they can express all kind of feeling in therapy Thomas (1972:19) while de Kock emphasizes the power of our dialogue with God (1989:418).

Do you find it difficult to talk to God?

Do you have a regular time to be alone in prayer or with God?

Do you realize how important it is to be in dialogue with God?

Our poor prayer life is a reflection of our

Poor perception of God and his almighty of our

Poor understanding of his love for us

Poor understanding his for us

Poor understanding for his purpose for our rated view of what we are over rated view of our capabilities

Programme of the power of prayer

To pray is to communicate with God / Jesus / Holy Spirit

It is not just asking or put another way. It is not just a shopping list

For two people to communicate both parties must listen and give each other the opportunity, i.e. time to convey (tell or ask) what the other person has on his or her mind i.e. understanding

Often we do not hear or listen to what is being send.....

To hear someone we have to be near him or her.....

To be near to God we have to be in the light i.e. reading his word and subjecting

Ourselves to it

Therefore to hear God is of paramount importance that we strive to obey him.....

God speaks to us through

His word.....

Other people.....

Circumstances.....

Nature his creation.....

It is therefore important that we keep our ears and eyes open all day in order that we may not miss him speaking to us. (De Kock 1989:418)

I agree with Nelson and de Kock as they say Thomas (1972:20) dialoging is continuation of a heartfelt expression of grief and anger of which Baptist can take a message of working through this process of their conflict as Luke says: "The Spirit of the Lord is upon me, because He has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, and to set at liberty those who are oppressed" (Luke 4:18). Dialoguing is the release of such powerful emotion as fear of guilt, rage, lust, doubt and despair de Kock (1989:418). God wishes to have a relationship with us that are he wished to share our joy and sorrow with him as one would with a friend. This Baptist wishes a lot to say that instead of keeping on dividing Baptist could always be with God. As de Kock (1989:419) prayer dialogue or communicating with God has two component test time: i.e. we see as to be alone with God. The rest of the day times we are busy or not alone but still with God.

2.2.5. Superficial spiritual counseling skill counseling the newly freed person Kraft can heal in here Kraft 1993:195

At the close of the inner healing session it is important that we send people out prepared to opposition. Satan undoubtedly will attempt to retake his territory. Help counselors to know and use their authority to command Satan to leave them when they are tempted to fall back into old habits. Stress with them the importance of spending time with God and establishing an intimate relationship with Him. Spending time in personal and corporate worship is crucial. Reading and studying the bible will help continue to give a person a good foundation. Help them to understand that they tasted something that the enemy has kept them from for years, freedom in new ways, the enemy will try his best to come in and knock them off course stealing from them as much as possible the deep level healing God has offered them. (Kraft 1993:1985-1996)

I agree with Kraft (1993:195) also Kraft(1993:188) where he says that Christians are often not highly motivated to work with God toward further growth of freedom because they have been misled concerning the relationship of salvation to the Christian life. They have assumed that a verse such as 2 Cor 5:17 promises almost instant total freedom. John and Mark stand for helpfully tracing such an assumption to the way salvation was presented during and after the great awakening roughly 1814-1914.

Whereas the earlier Wesleyan and renewal movements recognized that every born again believer, virtues disciplined, reshaping into Christian values, virtues and moral strength, this movement began to elevate the conversion experiences above what the bible proclaims for it.

They began to preach that whoever came to the Father would be changed totally instantly. Practically that is true; we are all made perfect in Jesus. But salvation is to be worked out experientially as well "with fear and trembling" (Phil 2:12b...)

Kraft (1993:195) has been helpful to me as I write about the conflict of Baptists who

needs to work out their own solution and salvation with fear and trembling as they deal with God's church. This process will bring growth and mental maturity within the denomination. As also God is waiting to work with them toward their further growth and freedom. And but necessarily to stand on elementary doctrines which one fit to become teachers Heb 5:12 and need be taught again by someone the riches of God

Baptist surely needs the theological reflection as seen by John Swinton Anderson (2003:11-12). Those who actually practice some form of spiritual ministry have more direct access to the primary subject of theological reflection on human nature than those who deal with abstract concept and constructs regarding person

2.2.6. Deep psychological counseling skill

Better known as unconditional forgiveness which is forgiving the perpetrator even in absentia not even counting it or reminding even expecting reward against such. Hant is helpful where he says: "And forgiving cannot be hurried in ease like this but we were both aware of Jesus teaching on forgiveness, and I know besides that hundred resentment exacts a price. It takes it's toll on the psyche and even the body. To answer his difficult question, we would have to do some puzzling out loud. First I wanted to support his feeling "you have every reason to feel as you do. And I just can't imagine Jesus or anybody else who cares about you, telling you not to feel that way or in some sympathetic fashion saying, just forgive it, Jim move on" He seemed to release as you know, it's absolutely essential to your therapy that you get blame for what happened off yourself and put it where it belongs and sins. God wants you to heal, and then God would support your anger and resentment as a step in that process. So Jesus' words can't possibly mean "stuff it all back down and go embrace those people." (2002:98-100)

"No, that would be impossible at this point anyway, so I'm left with the question, how do I live Jesus' teaching? Let's see if we can puzzle it out together, one way to begin is by

naming some things, forgiveness is not courses of action which are either impossible or unhealthy, but with which forgiveness is sometimes confused.

Well, I'm sure it can't mean condoning, or even minimizing the evil that was done. I've tried minimizing it and it won't go down".

"I agree completely"

And I don't see how it can mean forgetting. We've all heard the adage forgive and forget, but how can we forget the greatest injuries of our lives? I'd need a lobotomy.

I am with you there too, and I'd add another item, though it does not apply so much to your case, forgiveness can't mean allowing the bad behavior to continue, the way the spouses of alcoholics or battered people sometimes treat each other."

"Yes I agree with that too, actually one way your idea applies is that I'm trying not to let my parents abuse me anymore in any way, just out of respect for myself. That's wonderful and the sign of the great progress you have made.

So what is forgiving?

I think it means not holding it against them any more, not keeping them reminded of it, not trying to exact a recompense". (Hant 2002:99-100)

I don't agree with Hant where he says "And I don't see how it can mean forgetting, we've all heard the adage forgive and forget, but how forgive the great injuries of our lives. If we don't forget such injuries in our lives, it would mean not unforgiving. Kraft (1993:99)" says unforgiving is a major block to inner healing I will forgive, but I will not forget is not a Christian approach to forgiveness. If a person seeking the healing of relationship continues to experience resentment and bitterness the block may be an unforgiving heart. This is what happened in Ayeton, when Nick forgave his perpetrators in absentia. He experienced joy and power he never knew about; it also did not have a way as to how he would go about it. This is how Baptist as well can follow and will see

or experience to themselves what joy, peace and power can they ever have. Baptist need to know as (Kraft 1993:16-17) has it that people need freedom because he says that people are hurting. Just as in Jesus' day, Satan has beaten us up, he attacks us from inside, and he attacks us from the outside. Spiritually our relationship with God is often far from ideal, this is evident with the way Baptists often fight part from each other. Betray each other as also was the case Tom had been time and again in Ayeton Church and by the Eastern Baptist church pastor who betrayed not only Tom alone but his family as well because of the wealthy in-laws of his younger brother. Baptists can learn about unconditional forgiveness from the Bible Luke 23:34 where Jesus said Father forgive them for they know not what they do; (Acts 7:59-60) whereby "Stephen knelt down and prayed saying Father lay not this charge against them having said that that he felt asleep.

I support Kraft that (1993:99) real forgiveness means looking steadily at the sin, the sin that left over without any excuses, after all allowances have been made, and seeing its horror, didn't meanness and malice, and nevertheless being wholly reconciled to the man who has done it that and only that is forgiveness. It is for Baptist to listen to such forgiveness messages that the Baptist can as well take them; such unconditional forgiveness. From Jesus' Sermon on the Mount, where he says "if you forgive men when they sin against you, your heavenly Father will also forgive you yours sins" (Matt 6:14-15) in the gospel of Mark we read "when you stand praying, if you hold anything against anyone, forgive him so that your father in heaven may forgive your sins (Mk11:25) of which is unconditional forgiveness.

Bill Graham's personal experience also is a good message Baptists can take for themselves of conditional and unconditional forgiveness where he quotes on (Luke 17:3) where it says if your brother sins, rebuke him, and if he repents, forgive him. This

is conditional forgiveness what if he doesn't repent? What if he never says I'm sorry? What if he never says I'm sorry, I never did anything wrong? Are to forgive anyway? Hhttp://p: [www.truekingdomofgod.org/bible/forgiveness, htm/2008/02/20](http://www.truekingdomofgod.org/bible/forgiveness.htm/2008/02/20)).

The answer to the problem we are facing is better addressed by Graham who suggests forgiveness as a way of dealing with conflict. This agrees with Jesus in the Sermon on the Mount who states that: "If you forgive men their sin. When they sin against you, your heavenly father will also forgive you, but if you do not forgive men their sins your heavenly father will not forgive" (Matt 6:14-15). So can it or is going to be with Baptist in their unconditional forgiveness Worthington (2006:11) this could be a message to Baptist's philosophy, theologians, psychological researcher, and lay people can develop their own views about the essence of forgiveness like blind men feeling the problematic issues of conflict. As conflict escalates some of them can be adamant that they have the truth and can advice evidence to support their views. I am no different. I have my own blind spots and theoretical biases over the years. I have tried to listen to the other voices and created my own picture about the circumstances. Whether I have succeeded, or what degree, you judge. Have I fairly accounted for the complications entailed in forgiveness and used the voices clearly? At the centre of their concepts, first there are types of forgiveness, instead of treating forgiveness as an all or none, think of it's as different processes, they occur differently in different types of relationships, we forgive strangers and acquaintances differently than we do love one .

2.3 The essential human needs for both the care giver and the help seeker in Ayeton

The application of these needs may not be imposed or be compelled upon the interviewed candidates, but will vary from person to person and from time to time. When accepted, their function will sooth, encourage and strengthen the counseling excises in Ayeton. They will be appropriately utilized by the counselor as the need may be.

2.3.1 The need for hope

Nelson 1972 in his book *Christian Counseling and Psychotherapy* says: “Although this need is discussed last, it may well be the first that the counselor must help the client meet. The client must see that there is hope. No matter how down the way looks, no matter how deep the net seems to be, no matter how complicated the situation, no matter how weak the client, there must be hope.” (Nelson 1972).

The client comes primarily to hear that there may indeed be a way out. That way may be lonely and difficult, but somehow there is possibility that an answer may be found. Every counselor should be sure that early in his or her involvement with each client; the possibilities of resolution are discussed. If the counselor cannot offer the client some hope, what malination to continue with counseling remains? (Nelson 1972:62-63). The author moves with Nelson where he says that hope may well be the first need that counselor must help the client meet. This is what should happen in Ayeton where people’s hopes have been discouraged by the traumatic experiences they went through and discouragement and loss of hope have been the result. Hope will be required. Nelson says that hope is the first step. And he further says that hope promises that an answer to problems does exists somewhere, in some form (Nelson 1972:62). Such hope must be displayed in Ayeton’s help-seekers by the help-giver as Nelson says that “The client must see that there is hope. No matter how dark the way may look, no matter how deep the rift seems to be, no matter how complicated the situation, no matter how weak the client, there must be hope” (1972:62).

As in most is the aftermath of the trauma elderly people are mostly vulnerable and are pushed outside and are left hopelessly unattended to by other fellow Christians. Nelson says no matter how weak the client these must be hope. The client comes primarily to hear that indeed there may be a way out. That way may be long and difficult but somehow there is the possibility that an answer may be found. This must be the

attitude that must prevail within the clients of the researched church (Nelson 1972:63). He further says that the client must recognize that when things go wrong, they usually continue to do so for while even though the client may be seeing the counselor. Once a start is made toward making you better, they often go on getting better and better (1972:63).

I say even when you arrive on my counseling session in Ayeton for traumas experienced individuals, as Hant (2002:140) has it, I will be praying every morning, praying for each and every person. I am going to see that day holding them up to God and asking God to make me an instrument of God's grace and healing for them in sessions when I would be guiding someone through internal exercises such as for using or visualization.

Even before I arrive on my counseling sessions in Ayeton we shall seek for the needful prayer. Hart states that the "usefulness of praying together is to make explicit the faith we share and the contest in which we will be working, to give expression to what we would be feeling or hoping for and ask God to help." (Hart 2002:140). Even if things somehow go wrong for a client in Ayeton, I as a counselor must cause the client to recognize that as Nelson says, "They usually continue to do so for a while even though the client may be seeing a counselor. This recognition may help the client to work during those early days of counseling when an instant solution does not appear. Then the counselor can turn to the basic teaching of scripture, to promote the basis of hope from the life and work of Jesus Christ and the working of the Holy Spirit, (Nelson 1972:63).

2.3.2 The Need for Power to Cope

Nelson 1972 comes in helpful by stating the process of how conflict can be handled

which can help Ayeton members in their own circumstances. Grounds (1976) write that “people have problems. No statement is trite than that, yet no statement is more tragically true. Without exception, people have problems. All of us who belong to the human race are sinful creatures living East of Eden in a world under God’s curse. Frail as well as fallen, and fallen as well as frail, we are exposed to error, pain, failure, tragedy, and death. Life has its joys, to be sure, its experiences, boredom, anxiety, grief, inferiority and despair. What we need in this world is the power to cope with that, which comes our way.” (Nelson 1972:62). I agree with Nelson where he says that people have problems. Also that no statement is more trite than that, yet no statement is more tragically and true. I believe that people have problems too in Ayeton as well and as a result needs a power to cope as says Nelson (1972:62). In case psychological training amongst many Ayeton members, as I will be working amongst them and have lost hopes and do not cope with their issues. I will know that they will be in need of power to cope. I then will be in position to share with them the experiences of power to cope as Nelson says: “coping is a process of contending with the world in such a way as to maintain a healthy level of adjustment.” (1972:62). Nelson further mentions that without exception people have problems. Ayeton, in no way can or may it be exonerated from problems that may or shall have been caused by conflict, delusions and split which may be heart-breaking hurts that could have caused a need for power to cope. Nelson (1976:62) says: “fundamentally, most clients seek out a counselor because they believe that they lack this power to cope with their problems.”

Quoting Grounds (1976) Nelson (1976:62) says: “all of us as who belong to the human race are sinful creatures living East of Eden in a world under God’ curse.” Such history of human in no way could have been an effect that might have affected Ayeton. They may not have been an exception as they all belong to the human race and are sinful creatures living East of Eden in a world under God’s curse. Endless highs and the unresolved there may be in Ayeton no doubt could be the result of such history as well and so may be in search for the need for power to cope. Nelson (1976:62) says:

“Meeting the counselor may be hoping that somehow, by some magic perhaps the counselor will be able to supply to answers that will allow them to cope with life.”

I say for Ayeton members due to the need for power to cope because they may be frail because of fallenness and fallen because of frail. Anderson (2003:22) says: “Spiritual healing through self-empowerment as a word of God’s grace at the deepest core of the self restores in us what sin has destroyed and heals our relationship to God as well as others.” Nelson (1976:62) tells it thus: “But life is also plagued and blighted by loneliness, diseases, hate, depression, boredom, anxiety, grief, inferiority and despair.”

When Ayeton members may be found to be not able to cope with life because of such depressions and life stresses then, I will be in position to know that they acquire the need for power to cope as Nelson (1976:62) explains that which I also would apply there. They need to know that for them to think that a counselor present with them may be having some magic to resolve their problem. They will be notified that the counselor actually holds no kind of magic to remove the problems they may be having but, by only working together can the counselor and client attempt to resolve the difficulties that the client faces. As says Nelson (1976), “Coping is a process of contending with the world in such a way as to maintain a healthy level of adjustment.”

2.3.3 The Need for Courage

This need would be helpful if applied to Ayeton’s clients as Christians. Nelson comes in helpful here as he says: “There is a need for courage in life to overcome anxiety. Grounds (1976) write that: “Christians, unfortunately, are not automatically exempt from the anxiety which trouble their non-Christian contemporaries. The undeniable fact is that some Christians seem to worry just as much as worried non-Christians.” In patience a person needs courage to hail beneath of anxiety and fear Nelson (1976:60)

I agree with Nelson in his saying that: "There is a need for courage in life to be able to overcome anxiety". The single Pretoria Congregation that may be bombarded with life of anxiety, it means clearly they are going to seek the need for courage to be able to cope up with their daily life's difficulties. They would need to take their troubles with an ever increasing courage derived from within themselves. Grounds (1976) write that: "Christians unfortunately are not automatically exempted from the anxiety which troubles their non-Christians contemporaries." In case Ayeton Client should have to face up with the scolding of some of the members from among themselves that might have been caused by disagreement in their dogma about being born again, Nelson (1976:59) quotes Grounds (1976) to be saying: "Christians, unfortunately are not automatically exempt from the anxiety which troubles their non-Christian contemporaries.

Nelson (59), there is a need for courage in life to overcome anxiety. In many instances scolding that might be by some members to others would mean that the scolded would need to be managed by with great caution. Journard (1974:99) states that: "Anxiety differs from fears in that with the latter one can see the source of the danger, and could, perhaps, cope with it by combat or flight". Such combat and flight could happen in Ayeton. Members could mean to open combat which could be troubled by some of them as the very deep pain that is to be likened to the publicly reconciliation of Christ, as members could usually be known to have been ever fighting.

The flight there could be seen taking place among Christians caused by anxiety as say Nelson (1976:60) may be of the likes of some groups that may not be able to carry with them the daily scolding at by some fellow members who could have been brought in unaware ways by Pastor Alph. This then finally may cause the Ayeton church splitting apart, some aiming to take leave, bidding farewell and leaving the pastor, the members and the church buildings which could be the reason for the fight and scolding of members by others.

The bidding of peaceful farewell and the formation that to be known as Ayeton West of the splinter could be called the flight caused by anxiety mentioned by Nelson. Nelson (1976:60) mentions that: “When anxiety becomes strong, the person falls back into a limited mode of functioning, withdrawing from the world to a person where functioning is possible. As proper function could not find themselves and agree together anxiety would become strong and people would fall back from functionally withdrawing from the world to a position where functioning is possible.” This in Ayeton would mean the second splinter caused by the ever fighting that could have continuity day and night and would be known as Ayeton East. As Tillich (1952) has discussed, it is often necessary for a person to have someone who can encourage him or her to face life.” This to Ayeton would mean such person would be likened to the neighboring Pastor who advised Ayeton Pastors to consider calling Mulaudzi, the four Ayeton pastors and the researcher who would go and encourage people in Ayeton to continue facing life.

I speak as Nelson (1976:60) has it that when people cannot escape from anxiety or cope with it, they may develop reunited life styles. This may happen in Ayeton where people may not learn from one another. Some would doubt the protection and safety of the pastor they loved and had confidence in, while some would doubt and fear the scolding from the pastor ascending the pulpit and his friends, these should need to be addressed as they would finally result in neurosis. (2 Ozorus 1971) has it thus: “Various well documented procedures have been developed for dealing with various neurotic phobia.” Nelson (1976: 60) says in particular, a person needs courage to face basic areas of anxiety and this would need that with the situation such as this would need that the care-giver would closely work with Ayeton in order for them to be able to find ways of resolving the carrying and leave emotions which could be worrying people there.

They would need to see it as to how to steam down fears and doubts that might have grown among members and pastor, member and member, this all will begin to bring insight to both client and help-giver, to be humble before God and learn from him, as

Adams (1972:413–425) say it out, “Working with clients in this area is likely to involve the counselor and the client in mutual learning. The counselor may, in fact, some as role model for the client in this area. The Christian counselor has unaware to fear his love.” He points us to 1 John 4:18 to see that perfect love drives out fear. The love of God has provided an eternal answer to the existential anxiety of humanity. Love is to be the source of our courage in living. We now shall be perusing need for love.

2.3.4 The need for community

The need for courage had been dealt with and now we will move on the need for community in Ayeton having experienced on most of falling apart of the unity and splits caused by conflict and divisions of Trauma survivors in Ayeton, after the former pastors having come to their self realization and began to preach and teach their groupings love, peace and need for unity as Christians, pointing back to the evil past caused by previous errors. The members saw the need of coming closer to each other in what would later be called the come together for worship which would be the sign for the need for community within Ayeton splintering groups. This would confirm to the kind of good work performed by the four pastors of united pastors. Nelson (1976: 61) brings it up in this fashion: “Humans are social and desire to escape from loneliness. This Trait is another that reflects their created nature. People were created by God to have fellowship with him. Although fallen, people still show this trait of seeking out God who is able to care for His people.” Many clients who came to see a counselor are lonely. They feel rejected by others. They are afraid to establish social relationships. They believe that they are of so little significance that in the month that alters they do not want to associate with them. The counselor’s greatest resource in working with such clients is (or should be) the Church. The church is, or at least should be a carrying community. The bible teaches that each person has a gift that God will use in the fulfillment of his people. These gifts and latent are to come together in a corporate body called the church. Counselors should be able to refer their client to a church where they will be

accepted and loved. In this community they should be able to learn that others do, in fact, care for them and that they are able to care for others, Nelson (1976: 61).

The author here agrees with Nelson where he says humans are social and desire to escape from loneliness. This could be what Ayeton church will approach this need for community as they were ashamed off as they may be heard saying the storm is over, or and Ayeton Baptist will carry a bold strong testimony to other community. Telling the outer community they were ashamed off as they might have lost their noble standing through fighting restlessly at one another and traumatizing psyches through scolding and say we used to be a strong and united church, broken and fallen we became, now we will be united solid strong and united as never before.

Actually we will reassemble that church primitive apostle's church as at the first. For the Ayeton Church to escape from its old ridiculing and scolding at each other, they would need to learn from practical changes. Gerkins in his book *An Introduction to Pastoral Care* (1979) speaks of a community of Language. He says that a congregation is a community of language. He says that the members need to think and talk in certain ways about a huge range of human activities and problems. Communications make note to the development of an identity able Christians. The bible provides the language through which communication takes place in the church. Ayeton could be convenient for such, Gerkins (1979:133), and not to curse each other.

Ayeton Church could be learning to trim to be wild in their minds to always to think positive in their everyday thoughts. This, they can learn from a community of memory as Gerkins suggests: "To comfortably and meaningfully speak the language of the Christian Tradition (that is of Youth), the community of Christians must remember that

they are people whose identity is shaped by the Bible. But being a community of memory means, more than simply remembering how and when to speak the language (Gerkins 1979:123). Gerkins continues to say “It also means remembering the stories that come down to us from the history of the people called Christians.” It means the retelling of those stories and the celebration of the events and symbolic acts that remind God’s people of who they are. As Ginstam writes: “Subjective understanding comes through remembering and revealing the past Christians gain not only knowledge about the next, but in a sense participate in the past life of the Church. I agree with Nelson when he says: “Humans are social and desire to escape from loneliness” (Nelson1979:61). Ayeton clients in meeting the counselor will have to recall how loneliness could have devastated them and touché red them for not having been able to have paid visit not only to the four Ayeton Pastors who’s fellowship shall have been broken up by the ill attitude that could have been caused hate speeches and thoughts even from the pastor himself. The process of hate cuts communication among people hence they no longer greet each other as the Christian brothers and sisters. This combined by the members who exclaimed it in this way. We no longer able to visit one another or decline, except we only see each other at funerals and weddings. Whereas Tsakane and Alph witness that no longer did not greet others, but Sarintjie goes to an extent of not greetings all members, but those that were of her liking which could have been against human socialization of Humans that Nelson (1979:61) say that: “Many events who come to see to a counselor one lonely. They feel rejected by others. They are afraid to establish social relationships they feel that they are so little world that others do not want to associate with them. This kind of fear affected the hearts and minds to socialize with the others in good relationships of their groupings, this was in Ayeton. They may find it not to be easy. They found themselves to be too little to associate themselves with other Srlinters Rose say it well have been a difficult and fearful thing to can think of visiting to either Ayeton Baptist groupings. Church member Brian meant it to have been too because of the nasty political affiliation they found himself in, from the two Baptist bodies. Also, said Brian “The well affluent members, who own lug and beautiful houses look down upon those who are without legend

beautiful properties to begin to be afraid of those who are well to do, they then feel rejected by them. They believe as say Nelson (1979:61) that they are of little worth that others do not want to associate with them. I as a counselor shall be working with the church as say Nelson (1979:61) as a greatest resource also, that: “the church should be a caring community.” The invention that Ayeton should be having as a church after that the storm should be over and that they have been earned for by the counselor on caring for their trauma they interior, so show the goodness of the caring, that they too they become a carrying community. Their carrying should be among themselves as well as the many members who also had been traumatized and have disappeared.

As James Gustafson is quoted by Nelson saying that the “self participates in the meaningful history of the church, and comes to internal and understand itself in the light of those meanings.

2.3.5 The need for community

This community of inquiry intensifies the inquiry that has to do much about the pastoral leader. Ayeton too needed to have had a community of inquiry that has do deal with pastoral leader as this study deals mostly with pastoral life of Alph, the fear Ayeton pastor, nevertheless not forgetting a hinge of pastor Lucky and the line between Lucky and Alph. Gerkins comes in helpful here as he says: “To be the pastoral leader of a Christian Community means to engender in reasons both individually and as a community, a mood and habit of inquiry, most particularly inquiry into the ultimate meaning of their actions and the actions of others upon them. To come deeply for persons is to inquire with them, search with them about what event, of their lines mean at the deepest level. It also means to inquire with them into the ways in which these questions have been presented in the past how those questions have been answered, most particularly with the people of the Bible.” (Gerkins 1997:125)

The author goes along with Gerkins where he says: “To be the Pastoral leader of the Christian community means to engender in persons, both individually and as a community, a mood and habit of inquiry, most particularly inquiry into the ultimate meaning of their actions and actions of others upon them. The challenge here that faces up the Ayeton Christian community, which means to engender in Nelsons, with this, particularly in connection with the statement that says individually, ends as a community. This would mean that each and every person needs to be considered to be very important. This could have been the point with Ayeton especially during and after the tumult. The members showed not to shall have been all taken into consideration both individually and as a community. The good example of this is the statement to be uttered later by the national leader, who could not have accounted of the whereabouts of the certain individuals, due to troubles that came upon the church. Individuals and groups of them individually have left Ayeton church because of the confusion, endless combat and scolding and unclear financial management. There and then Nelson (1979:61) says: “People were created by God to have fellowship with them. He further says: “Although fallen, people still show their trust in sucking out others. I say this could have been a historical used by Ayeton. Nelson in the like of Maria and Thabang who seemed to shall have been having problems. This could have not been the problem. When their problems could have not been uttered to the members of Christian community and as a result, it led to their emotional hurt.

This issue they could not be answered to and later became the mood, and time of their problems, had the political influence in their mood which split the denomination apart. The question may had was while the union representative having to wasted Ayeton question of the nature seemed to have not probably taken in consideration. It would be while such rep by the name of Dr. Sparrow was raising points of members of the availability of the sum of many that would be issued to people or members would in

future abide and remain with the BU. That too church building shall have to be owned by such people. By then the mood was that the rumor of the convention becoming self-conscious was been heard and so would have been the rival to BU. Many questions would have been, why should such goodbye and good promises be pronounced now and not then, what could the meaning have been an awakening call to her fellow Christians in the church. If they could be hearing and seeing where the minds of the questions could have been signing at. In all these, there was response from both Dr. Sparrow and the Promises made by the Executive committee. Whether many questions could have been motivated by political perception of the time in mama's mind whether Dr. Sparrow's silence could have been also motivated by the perception of political setup of that time.

Thabang's question was invoked by the imposition of the Union's Baptist Northern Association upon the already local Baptist Northern Association. His question would be what was that? And to what could the meaning be? These questions could not be answered as people were trying to find meaning in the problems face by Dr. Sparrow nor the Ayeton Church. This led to trauma of which Gerkins says: "To be the Pastoral leader of a Christian Community means to engender in person, both individually and as community, a mood and habit of inquiry, most particularly inquiry into the ultimate meaning of their actions and actions of others upon them. To care deeply for persons is to have an inquiry with them, search them about what the events of their lives mean at the deepest level. It also means to inquire with them into ways in which their questions have been presented in the past and how those questions have been answered, most particularly with the people of the Bible." (Gerkins 1979:125). Sqhabo a member of Ayeton once asked, a question directed to Alph. He would know or want to know the difference of Spiritual gift which would interpret questions asked by Alph and Lucky.

He thoroughly explained his intention to have not accompanied the two of them. He had been used to Lucky's way of Pastoral leadership which seemed to have been more of

the shepherd whereas Alph's had been more of that of an evangelist. No secular answer would have been given to him then; except from using the pulpit as a place of ridicule instead of rebuilding them and bringing peace among them. Hence they have been named opponents who would share even confidential issues to others and consequently worsening the situation. Gerkins says: "To be a Pastoral Leader of a community of inquiry means to help people answers to these questions." (1979:126)

It means that the Pastor escalate the problem by providing information for others. In this way the Pastor sought to nurture inquiry rather to end it by presenting an authoritative response.

2.3.6 The need for love

This is one of the needs that are important in life. Ayeton clients find themselves very much in need of these needs for love. I agree with Nelson, (1979:61), as he says: "Every person has the need to be loved. Many clients seek out a counselor because the withdrawal of love has caused them to question the very meaning of existence. They seek out counseling because they have symptoms of love, self esteem, anxiety in interpersonal relationships, and perhaps, questions regarding the nature of their heavenly father. People must see that God loved them so much that he provided the solution to their anxieties.

God sent his son so that humanity might be in fellowship with them (Gala 2: 20) by example, God showed that love is self guiding and moves to others (Nelson 1976: 61). I agree with Nelson where he says; "Every person has the need to be loved, I say that the Pretoria single congregation through its experience, trauma shall cause themselves to be there alone and lonely. It needs to know that it is loved by God and by many children of God. As Nelson (1979:61) states: "God sent his son so that humanity might

be in fellowship with him.” (Gal 2:20) By example, God showed that love is self-guiding

And moves towards them.

Kraft says: “The most important mark of Christians is that they are called to be signs or instrument of God’s love.” (JN 13: 34 – 35). Jesus certainly demonstrated the use of God’s power in serving the cause of love. (1993:47). Ayeton in her long term hunting history needed such instruments of God’s love. Nelson states that many clients seek out a counselor because the withdrawal of love has caused them to question the very meaning of existence. They seek out counseling because they have symptoms of love and self-esteem. Anxiety in interpersonal relationships, and perhaps, questions regarding the nature of their heavenly father. (1979:61)

Elderly members like Sophy and Isakare through the emotional hurts such as seeking church members pointing fingers at each other at the point of fighting in Weral combating. The mere fact of being pushed backwardly so to fall down by those they had suspected to have been ever trouble causes in Ayeton. Those who were able to push elderly ladies to fall get emulated because they thought they would be manifested to Baptist Splinters. These elderly ladies, who shall be meeting the counselor, probably will be among many who shall have felt the withdrawal of the love of God in them”. I say should people such as the suffered Ayeton members who had been to and from the executives of the regional and nationals, BNA coordinator without proper resolutions and next on matters of that time, shall they find themselves relieved , they will thank God in anyway. Nelson quoting (Gal 2:20) says: “By example, God showed that love is self-inquiry and moves towards others. Again he says further once a person has recognized that he or she is the object of love, that person must learn to express himself of herself as the agent of love. A person as a created image of God has abuse need to love’. (1979:61)

Kraft says: “Jesus healed because he loved. Over and over, the gospel record that Jesus ministered to the needs of people because he felt pity or compassion for them (for example, Mt 9: 36; 14: 14; 15: 32, 20: 34).” (1993:47). The Baptist Pastor in Ayeton’s neighboring surroundings need be complimented for his actions of approaching the coordinator of B.N.A advisory that Molaudzi be called or invited into being a shepherd in Ayeton. This showed the acts of compassion to the hurting Ayeton church. I agree with Nelson that: “A person has a motivational product position to love. All the people show love to some degree. This has been warned by the fall but the need for love still exists. “This has been proved by the work started in the inquiry Pastor Molaudzi, having met the other three Pastors then love began to show fruits. Nelson says “Perhaps it is only some small and absence object that the person loves, but the love is there. To live a full life one must love God and others;” (1976: 61). This happened in Ayeton and is witnessed by Rose. One of the former youth who is heard saying that: “It would be called the thing of the past that Ayeton used to be a lonely place or hated, it is now a place of love and peace.”

One would remember hearing Nthabiseng saying it is because of Ayeton’s history of ever fighting, it has become a place of spiritual and psychological death. But through what Nelson quotes, “To live a full life one must love God and others”. This is happening precisely in Ayeton. I say all groups come together for worship and freely and willing unites with each other at random. Ayeton also after the unit of the caregiver joyfully and prayerfully say that which is quoted by Kraft “One man for whom we saw little visible change remarked, “I’ve never been prayed for like that before, from that fact he felt incredibly love as he was prayed for”. (1993: 47)

2.4.7 The need for meaning

Nelson 1972:56 and Ligon 1942:10 pointed out that achieving purpose or meaning in life is one of the best ways to promote healthy mindedness. He believed that the explanation for this was that sense of meaning brings about integration in a person's life. Powell writes in 'In the wake of the industrial revolution' man somewhere slowly lost the ability to relate this skill and knowledge to the progress of mankind, to the skill knowledge, and efforts of other men. His own work and person become devalued in his own eyes. He began to lose sense of meaning and importance of his own life. And once the sense of inner worth outer meaning go out of a man, all real values and sense of dedication also go..... Man not only loses a reason to live and a reason to die, he loses all appreciation and sense of himself (Powell 1975:39-40). When a person adopts this particular attitude life seems absorbed and incomprehensible causing symptoms" that may lead to counseling. In some cases a client will have operatively noted that the need for meaning contributes his or her problems, Powell and Reuten Beck (1964) have noted the common relationship between work and meaning. Unemployment of ten triggers the search for meaning since work has often temporarily supplied meaning to a person's life. The Christian therapist may find the client open to the possibility of turning to Jesus Christ to meet the need for meaning. Tournier points out that we all share in the divine adventure of doing something useful, which had meaning in the bringing forth fruit (John 15:15). Life is in us allowing our fruits of work all we do, feel, think and believe to repent in us (Tourniers 1976:236). The ultimate salvation solution to the search for meaning in life is to obey God. Clinebell (1976; 116-117). Points out that a real belief system concerning the purpose of existence helps provide a foundation of meaning for growth. A foundation need of each person is a need for meaning that is internalized and not subject to change due to environment variables (Nelson 1972:56).

In conclusion, I say further that in chapter 6 the counseling methods used will be evaluated. During the interviews the interviewees will be given score sheets to evaluate the relative values of the counseling methods. These will also be displayed and discussed in chapter 6.

2.3.6 The Need for Trust

The message of trust to all Christian community Baptist included.

Through this message of trust, particularly those who know that Church's ills and history as well as its frustrations because of the psychological trauma they had had some time ago. Through trust they were able to heal from such ills and to come together from the divisions and splits they already had then as a church. They were being heard saying: 'It is over'. Sayings such as these are nowhere to be found except through aspects such as faith, prayer and relating truth and trust. Ayeton Church also, among all elements,

Needed trust to hold on until it was healed from the troubles it was faced with; its Come Together for Worship Service. I agree with Brunner and Mazel on psychosocial in Esteem Schemas or disturbed Esteem Schemas.

I say therefore that, there is no reason for Ayeton not to stand up boldly and strongly to be witnesses of Christ and proclaim His Word. Nor is there any reason that many if not all Christians including Baptist cannot take it upon themselves and trust in God as did the Ayeton church that had once failed God but, did not hang or stop on to that such a failure. Yet they continued to confess, forgive, reconciled and trusted in God. The apostle Peter once deserted his Lord Jesus Christ but came up again very boldly as Kraft says in "Deep Wounds and Deep Healing: "I think it is significant that was Peter who later instructs us, "Leave all your worries with Him, because He cares (1Peter 5:7). He learned that day on the beach something freeing acceptance of his whom he had treated treacherously. It was an undeserved acceptance and trust, and it transformed life. Afterward, he could say of himself and "us...you are a chosen race, the king's priest, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you out of darkness into His own marvelous light" (1993: 1974-75)

The author having dealt with the methodology of the study in this chapter, he now is introducing in the following chapter the confession, forgiveness and reconciliation done in Ayeton Baptist church.

Chapter 3:

Confession, Forgiveness and Reconciliation in Ayeton.

3.1 Introduction

The public and private sin confession as laid down by a pastor, pastors and wives, lay man and women, and youth.

3.1.1 Alph's public sin confession

The public sin confession faced up within this section is that of pastor Alph. The source is from the reliable informers about the person of Alph's caliber as their pastor who received the first information, he never rose with the counselor when he was been interviewed. The public sin confession of Alph landed into the counselor information during the other interviewed candidates such as Amo and Sariantjie. The reason for them bringing it up was on the senses of not agreeing with the way he had played it. Much as they believed in public sin confession, they were critical as it was. They had it that it was during the time of All Ayeton Groupings Come Together for Worship. They were not being prepared, so they were not ready for it. Though their interviews were individual and separate they said it almost the same way. They would wish it not to go unchallenged by those who wish to satisfy themselves through questioning him. They would feel more comfortable to it, had it been on a special day not for him to be next to the pulpit and on the day such as that one. The response to their question and quest from the help giver was that it was his turn and wish for his public sin confession. And, since as Baptist we do not have a rule, but that is a personal and voluntary therefore it was his turn. Right as they might have been in their critique, it was advised to them to give it a chance and when time would be ripe, they could approach the officials, the Ayeton pastors to have a special day for it and that too it is done in great honor, and in the spirit of love. Everyone's will need be respected and be built in his or her dignity whoever he or she is, big or small. So it is with Alph as Ayeton pastor. He opened a way of apologizing through admitting and confessing. The Nguni saying goes "Ubemhlaha

ndlela u-lahlele induku ebandla”. This means through his public sin confession has open a way or lead by example and challenge. Whether it was through the advice, agreement, and or from the other three clergy men. That did not apologize and said I am sorry. What he did was that he opened the history of Ayeton public sin confession. And too that it was done first by the clergy man who was known to have been through his time that the trouble has come. Forest come in and help here as he says: “When we think of confession most of us think of it as among life’s most private experience and assume that private confession of sin was always the form in Christianity but in the early century confession (meaning confession of grave sin) it was public and literally .(Forest 2002:30)

I agree with Forest where he says “when we think of sin confession most of us think of it as among lives most private experience and assume that private confession of sin was always the form in Christianity.” This has been the same application and attitude with the Ayeton two clients. They had it their own way. Kraft says that “the sinner may arrive broken hearted feeling cut off from God and full of confession, shame and distress.” (1993:170). This could be the mood that Alph was in before God and men ,confronting for the first time the clergy of Ayeton’s in an All Come Together For Worship Service.

Forest says that in the early century confession (meant confession of grave sin) it was public liturgy Forest (2002:30). This was what Alph should have done at first in Ayeton . To have done it at first in Ayeton. To have said to the church and its executive, I admit, I apologize I did not intended it or meant it to be like this. I confess it to God, pardon me as God would. I repent of sin and am mending my ways right now. I am sorry. I state as Kraft that: “The specific gift of confession is this that a person can bring to sacrament all sins no matter how serious for which he is sorry; he can confess them with certainty that God forgives the sins and heals the wounds of sin and he has the assurance that confidentially is guaranteed in the sense. The person can come to the sacrament and unburden himself.” (1993:120:121).

If that be what was in Alph’s heart before the congregation of Ayeton and God, then no

one can judge it but God. Only God can be the judge in this. For He alone is omnipotent and omniscient. I say this because for many years Ayeton had been experiencing emotional heart hurts due to lack of confession. Kraft says that: “unconfessed sin will always block the peace Christ. We cannot simultaneously seek peace from the lord and at the same time hold on to the very thing which has robbed us of peace”. (1993:95). the remedy Ayeton needed most of all along was the “disappearance of the spiritual gift mainly; this of confession.” Kraft (1993:97). The good news of course is that God delights in forgiving our sin and taking away our guilt and unconfessed sin will always cause inner distress and block the flow of peace.

3.1.2 Brian Bigboy’s confession

The kind of private sin confession dealt with in this section of the chapter is that which would retrieve from Ayeton pastors and members of which will follow the work of the four Pastors and the psychological counselor as help giver. The public sin confessor would be the historical record as reported by the clients as they were done in during the counseling session. Such public sin confession would be like the one that had been done by Pastor Alph also after having met Pastor Molaudzi. In case within the Baptist setup private and public sin confession is a well accepted practice under all aspects and experienced situation particularly in terms of high crisis which affected Ayeton church. So in following this trend the single Pretoria congregation is not an exception on this, except of what Nelson says; “People have problems, people have as well fallen, and fallen as well as trail.” (1976:61). Baptists are truly the people of the “book” and based their confession on the book of (James 5:16) that says: “Therefore confess your sins one to another and pray that your sins be forgiven.” This may mean both private and public sin in the congregation so new of which Nelson says: “People will be healed once they confess their sins. Without exception, people have problems. All of us who belong to human race are sinful creations living past of Eden in a word under God’s curse. Frail as well as fallen and fallen as well as frail, we are exposed to error’s rain failure, tragedy

and death.” (1976:61). the same applies to the Baptists.

So here Baptist, because of the Holy Scripture, agrees with the Roman Catholic in this spiritual practice of confession. Forest in his book; Confession says; “As in the East, private confession was an aspect of fresh monastic life, and here too gradually, became part of the common practice of the local church as a whole, though Celtic & culture gave practice of the church as a whole, though Celtic culture gave confession a different character that it had.” (Forest 1970:30). I agree with Forest where he says “As in the East, private confession was an aspect of Irish Monastic life, and here gradually became part of the common practice of the local church as well as a whole, though Celtic culture gave a different character than in it had in the East”. In Ayeton few study cases will be nominated and mentioned in this spiritual practice of private sin. Confession will be from such as mentioned here, such mother and Amo, at their interview’s form. Mother whose hurt, had been such fellow Christians who lost confidence in the Pastor (Pastor) he had confessed in. he admitted that their attitude, intention and behavior desperately and tremendously heard her. Amo admitted and confessed that why she and other fellow Christian sisters and brothers had said and done, particularly in the years of the mid 1980s, that of ill treating other unwanted Christians and the attacks of the clergy including the author, she now repents and confesses that she shows remorse of and confess it to have been something very bad. She is saying these things need even not to be mentioned to have been done by them. She is so sorry of such and wishes that the bye gone be bye gone and that a gathering be called and told publicity and a start afresh be called.

Pertaining to Ayeton, she initially would not be involved or have taken party in, though her husband was party, because he had been a member there as well as the executive member of both local and regional aiming to be a national. She says that she had been touched by the (new pastor) Alph when he mention the man she loved and honored most, the one known as the respected by all. This hurt her most before God. As Forest

says that as in the East, private confession was an aspect of Irish monastic life, and too gradually became part of the common practice of the local church as a whole. This is what took place in the Single Pretoria congregational.

3.1.3 Thabang's confession

De Gruchy says "If that evangelical understanding of confession was upheld then, for Calvin as much as for Luther, private confession, whether pastor or another Christian, was not to be regarded as a mediator of God's grace but a minister proclaiming God's word of forgiveness." (2002:104). The Bible says "If we confess our sins our sins, God is faithful to forgive our sins and to cleanse us from all our unfaithfulness." (1 John 1:9). So these evangelical women individually and separately admitting and privately confessing their sins freely and willingly practiced their spiritual exercise based on the above influences with the help given in Ayeton counseling session Forest further says that: "In this way the Reformers provided an alternative to the confessional that recovered the central part of its original intention." (1970:104).

So Mother and Amo did that which is the original Reformation confession provided.

Nuk the Chanfern & Ayeton having welcomed the counselor in his house, during the counseling process came to a point that he has had an all along difficulty over his fellow Christian members and church officers. He did not know how and when the silence would be broken, where they had hurt him by having forced him to sign the letter of the pastor (Alph) resignation in his absence and studying abroad. This they did behind the back of the church. Such a letter had to be sent to the pastor, against his will as a chairperson though, he says to his surprised Gold who as his deputy and was present knew of the plot. After the counseling session, it dawned to him and admitted his long standing hurt and guilt of not confessing and not having known the way to confession.

He grabbed the opportunity and confessed and the freedom, joy, courage, power and refreshment as with what happened to the anonymous lady. They all stood and promised to go and face their perpetrators there and then for the final spiritual relief and freedom they needed most ever. De Grunchy says: "Confession presupposes the power to sin and to turn from sin and seek forgiveness; analysis usually presupposes passivity and importance and seeks liberation and freedom. If the confessional deals with 'willful misdeeds', analysis deals with 'involuntary misfortune.'" (2002:105). The private sin confession of the Ayeton clients that took place capacitated all who truly participated. The newness of spirituality was overwhelming and unspoken.

I say that private sin confession is very important and necessary to be practiced by any Christians particularly those who may be emotionally and psychologically traumatized by certain events that might have happened during the course of his or her life. Duncnuck states that; "If that evangelical understanding was upheld then, for Calvin as much as for Luther, encouraged." (2002:104). This practice that seems to be common among Baptist Church as evangelical, I took it upon myself that, should opportunity and need arise among Ayeton I to will go for it and apply it and so it did and I utilized it to the best possible way and it benefited the client, to their joy and capacity. The Ayeton psychological trauma through their willful, confession addressed the problem as De Grunchy says: "If the confessional deals with 'involuntary misfortune'. (2004:104) During the counseling session, clients have been counseled in relation to personal and private confession of sin as De Grunchy says: "for protestants, however, the norm became a general confession in private devotions, or maybe in none recent times, during a time of counseling dispute attempts to recover the more traditional practice within some protestant circles." (2004:104). Ayeton trauma survivors had been advised to engage in sin confession. In conclusion, most of Ayeton Baptist interviewed candidates, including persons such as Amo, Mother, Nick and many other members, personally and voluntarily committed themselves in private confession of sin.

- 3.2 Pastors' wives
 - 3.2.1 Nthabiseng's confession
 - 3.2.2 Amo's confession
 - 3.2.3 Sarintjie's confession
- 3.3 Laymen's confession
 - 3.3.1 Gold's confession
 - 3.3.2 Sello / Sqhobo's confession
 - 3.3.3 Nick's confession
- 3.4 Laywomen's confession
 - 3.4.1 Joyce's confession
 - 3.4.2 Sartjie's confession
 - 3.4.3 Sanah's confession
- 3.5 Youths' confession
 - 3.5.1 Rose's confession
 - 3.5.2 Lerato's confession
 - 3.5.3 Vuyo's confession
- 3.7 Forgiveness at Ayeton

The author intends dealing with forgiveness among Ayeton Baptist Church members. 27

out of 29 members forgave each other; the remaining two did not need to forgive. Many had contrite hearts and broken spirits. They not only wanted to forgive but also were ready even to forgive their perpetrators immediately. At first many doubted my presence, while some were sceptical of the project when introduced to them. Many wanted deeper clarity and explanation of its mission, aim and end results. It brought relief and revival though with many tears and mixed feelings, depending on how the person felt at the time. At the time of my arrival the present pastors had already done work. Many of the people had shown remorse, repentance and had confessed to God. They had accepted their previous errors though they still needed to open up to such people even though they had already been worshiping with them. My counselling method gave them a way to do this. At my counselling they realised that they needed to open up and they accepted this. The intention gave joy, liberty and power. The greatest job the local pastors had done was to prove to them that they have been previously wrong by bringing them to their senses. The errors of dividing so brought them together through their spiritual counselling; preaching and teaching were also addressed. So I too had to encourage them to hold on to what their preachers had taught them.

As Gerkins has it, that the priest's work was in the way of worship. This will help me to counsel people to continue in the worship services, receiving admonishment and being together with the saints [Hebrews 10]. The author will begin to deal with the stories and case studies of individual and several Ayeton members' forgiveness, as I now shall consider first all the pastors, the men, the pastors' wives, lay women and finally the young people of Ayeton.

Pastor Alph's forgiveness.

Having publicly confessed his sin before God, three other Ayeton pastors as well at the Come-together-for-worship from Ayeton Baptist splinter groups, he now here is laying his forgiveness openly. Having admitted that it had been a painful experience to both,

meaning the church executive and to himself, seeing many members had left the church, the denomination and had joined other local denominations, while others had disappeared into the unknown. He spelt it out that he now had forgiven them meaning those who had held private meetings in their most prominent leaders' houses. These were jealous over the offer that EE3 gave three times above that of the church.

Brian Big-boy's forgiveness.

He admitted to have been disgusted by Pastor Alph taking in and befriending himself to the unfaithful and unregenerate members and imposing him upon the faithful and trustworthy ones, a thing that forced him to leave the church, the denomination and the country and indeed had gone overseas for greener pastures. He now has completely forgiven pastor Alph a thing he had confessed.

3.11 Thabang's forgiveness

He admitted to have forgiven his brothers and sisters of Ayeton and others he had lost the worship service and fellowship for having left and joined themselves to BU, that he not only had lost fellowship with them but trust as well. He had forgiven them.

Schimmel provides healing words by stating that: "When we are hurt, we often have diffuse, undifferentiated negative thoughts and feelings. This fact makes it difficult for us to understand exactly what we are experiencing. But emotional self-understanding is a necessary first step towards dealing intelligently and constructively with our emotions and McCullough's materials excel in providing people with insight into the psychology of their emotional reactions. Participants are first taught about each of the stages in the process of experiencing interpersonal hurts which usually include shock, denial, and recognition of the offence and a cycle of negative emotions. They are then taught about the stages of forgiveness and how to prepare a way for reconciliation. The section "Nurturing the Heart" for example includes the following explanation and discussion questions [Schimmel 2002:107-108]. I agree with Schimmel where he says, "When we are hurt, we often have diffuse, undifferentiated negative thoughts and feelings." This is

a true reflection of what transpired at Ayeton Baptist Church. We learn of how Alph's feelings, flared at those whom he felt were opponents toward him and for those he felt to have been jealous over him and those who had held private meetings in prominent leaders' homes. The feelings Big-boy had had, to be disgusted by Alph's actions of befriending the unregenerate members, bringing them in the church, imposing them upon those he felt were faithful and trustworthy. Those, he said, who had run away during Alph's predecessor's time without a known reason, except it was said of them they were unregenerate at heart and unfaithful and untrustworthy and unreconciled to God. As Thabang lost not only the fellowship towards his brothers and sisters who had left for BU but also lost trust in them. Yet the three of them together say that they have forgiven their trespassing brothers and sisters. This qualifies what Schimmel suggests to be true in saying: "When we are hurt we often have diffuse, undifferentiated negative thoughts." This is how the three Ayeton pastors had felt towards Alph, Big-boy and Thabang in their thoughts and feelings. Kraft says, "The specific gift of confession is that a person can bring to the sacrament all sins, no matter how serious, for which he is sorry; he can confess them with the certainty that God forgives the sins and heals the wounds of sin; and that he has the assurance that confidentiality is guaranteed. In the strictest sense the person can come to the sacrament and unburden himself." (1993:120).

I say that as all Ayeton pastors having admitted that they were hurt by their fellow brothers and had the feelings explained by Schimmel: "Although your needs for security and significance have been threatened by the serious emotional hurts you have received, some of the effects that the hurts have had on your thought life and emotional life, my 'nature the hurts' or cause it to recycle and re-inflict damage. This may be a way your memory works in order to prevent yourself from experiencing future hurt." (2002:107-108). "Additionally," says Schimmel, "When we are hurt by the behaviour of others," as was the way Alph had been hurt by the Executive of Ayeton and Brian by Alph's behaviour and attitude of actions as well as Thabang having hurt his fellow

Christian brothers and sisters by being with the Union and so turning against Convention. Schimmel says, “We sometimes make things worse by the ways in which we act towards them. Some of our actions can create even more destruction.” Kraft says: “In the celebration we listen to the word of God; we pray for discernment; we enter into deeper sorrow for sin; we confess our sins; we receive God’s forgiveness for our sins and healing for the wounds of sins; in our purpose of amendment we promise God to do our best to avoid these sins and the occasions of sin in the future.” (1993:119). This leads to the end of Ayeton pastor’s forgiveness. The next session will be forgiveness of Ayeton men.

In this section the author is dealing with forgiveness of Ayeton men telling of their forgiveness to those who trespassed against them. One man Peter needed neither to confess nor to forgive because he was not affected.

3.12. The following stories explain or relate the issue of pastor’s wives forgiveness as Nthabiseng, Amo and Sarienkie of Ayeton.

Nthabiseng of Ayeton East forgiving

In her emotional hurts she explains it clearly that she had been emotionally hurt by the Ayeton Executive and their followers who finally left as the splinter of Ayeton West. The way in which they left hurt me greatly. The Regional and National Executives of the Baptist Convention also hurt me. Seeing Ayeton had turned into being a battlefield where spiritual, psychological and physical death occurred. The King is coming we better remind ourselves. I have forgiven them all. God loves them as He loves me. I forgive them as my brothers and sisters in the Lord.

Amo’s forgiveness.

Alph who had despised the Respected by all had hurt her. She also had been hurt by their actions, which they did while still young. She forgives herself and goes for public discussion or invitation to those that hurt. She forgave all those that went after the pastor. Amo happened to be very genuine in forgiving herself.

Sarintjie's forgiveness:

She admitted she had been hurt by the attitude of Ayeton members who fought for positions because they had been carnal and not spiritual. Pastor Alph having taken a side of greeting his friends only had also hurt her. She forgave Alph and other members who had done wrong in all the ways of wronging a person. Beals in *A Theology of Forgiveness* provides healing here as he says. "Forgiveness of sin transforms the believer's heart and mind, changing, raising that person to a higher level of relationship with God. A new, Christ-nature becomes imparted, giving spiritual life to all who receive it." (Beals 2002:68).

"When the first pair sinned, they died spiritually and eventually perished physically. From that day every child of Adam's race has entered this life with the curse of sin on him. Christ's atonement covers us during infancy cleansing our unknown by prevention grace. But when one reaches the age of accountability and chooses the way of sin, spiritual death befalls that person. The age of accountability occurs when a child becomes aware of the difference between rights and wrong. All the days of a sinner become spent in the death that separates from God's life." (Beals 2002:68). I agree with Beals where he says: "Forgiveness of sin transforms the believer's heart and mind, changing, raising that person to a higher level of relationship with God." Having experienced God, Nthabiseng says God had prepared her in her wrestling with Him and had made her a strong woman. She is ready to meet those who had split from Ayeton and the two national bodies that went astray. The Lord is coming and we had better prepare ourselves. She is ready to take the bull by the horns. Amo is ready to meet those she has hurt and say sorry for the actions they did while young. She is prepared to confess, forgive and let bye-gones be bye-gones. Sarienkie says that she has

realised that the infighting for positions is because they are still not enlightened and therefore appeals to the enlightened to lighten those who are still in darkness. She also forgave Alph in his separating in greetings and segregating by greeting others while ignoring others. As Beals says, "Forgiveness of sin transforms the believer's heart." The three Ayeton pastors' wives show to have forgiven those who transgressed against them and are also prepared to continue with the new life in Christ.

Nthabiseng of Ayeton East, Amo of Ayeton West and Sarienkie of Mountain Baptist, as pastors' wives, having forgiven their perpetrators need to know that forgiveness is important to repairing the damage that occurred as a result of hurtful interpersonal events in the workplace as they are co-workers with others. As Women in Women's reflections on the Complexities of Forgiveness state: "It has been suggested that forgiveness is important to repairing the damage that occurs as a result of hurtful interpersonal events in the workplace. In the context of relationships others have claimed that forgiveness is one of the most important factors contributing to mental longevity and satisfaction." (2004:1). This takes this section on the Ayeton pastors' wives' forgiveness to rest, and following is Ayeton's laywomen's forgiveness. One woman of Ayeton West confessed that she could not forgive. Sartjie, Sarah and Joyce will relate their stories of forgiveness individually as their personal experience.

3.13 Forgiveness as laid down by Ayeton's lay men

Gold's forgiveness

Gold in his confession admitted he indeed was hurt, particularly by those he loved most by splintering from Ayeton Baptist church because of the involvement of Pastor Alph to the movement EE3 which he supported. His deeper hurting had been because those who had left had been the majority who even had won in the votes when they voted.

They were also great financial contributors as well as tithes so the church accounts would be paid up on because the giving declined badly. He forgave them all as his brothers and sisters in Christ and still loved them dearly.

Sello / Sqhobo's forgiveness:

Admitting in his confession to having been hurt by Pastor Alph and his followers. Alph who according to Sqhabo could not accept any criticism or accusation from the Executive, hurting the Executive and other members by engaging himself to EE3 without the church's knowledge. He also called them names of being opponents because they did not agree with what he did. Seeing they could not help nor could he be helped by them because of the inflicted psychological traumas they bore each other, they then had to leave and find themselves a place of worship leaving the pastor and the place of their worship in Ayeton, worse even because the new unregenerate members he had befriended brought troubles to the church. We forgave the pastor, and all those who were affected.

Nick's forgiveness:

He confessed he had been hurt at first by other members, who as former Methodist members, where he left because of those who wanted to oust the minister in Ayeton Methodist, he joined the Baptists through Pastor Alph whom they wanted to oust at first and finally ousted him when he was out of the country and had gone to study, by the officers who did it behind the church's knowledge and then forced him to give weight to the letter by endorsing his signature as Nick being the chairperson of the church during the time Pastor Alph had been studying abroad. The Executive Committee held a caucus meeting and then sent him a letter of resignation in absentia. Gold, his deputy chair, also supported the move of chasing away Alph. This hurting action of theirs had to be unconditionally forgiven by myself, Nick, through the help of the local pastors and the visiting therapist, particularly through his deep psychological counselling, helped to

forgive my perpetrators. I did not know how or when I would have come to such an experience.

Kraft *on Healing in the Spirit* says: “Real forgiveness means looking at sin, the sin that is left over without any excuse, after allowances have been made and seeing it in all its horror, dirt, meanness and malice, and nevertheless being wholly reconciled to the man who has done it. That and only that is forgiveness. The personality that has been warped by hurts and unforgiveness can only enter into each peace by welcoming the gift of *metanoia*, of the radical conversion which brings with it a ‘re-orientation of the personality’ faced with the impasse of unforgiveness in the heart of a hurt person. We should encourage them to listen to the words of Jesus, “Father, forgive them for they know not what they are doing” and we should ask them to pray for that same grace. We should encourage the person with the assurance that he must be patient with himself and ask for the gift of the Holy Spirit.” (Kraft 1993:99-100).

The author agrees with Kraft where he says: “Real forgiveness means looking steadily at the sin, the sin that is left over without any excuse after all allowances have been made, and seeing it in all its horror, dirt, meanness and malice, and nevertheless being wholly reconciled to the man who has done it. That and that only is forgiveness.” This is the same with Ayeton men’s forgiveness. Gold who admitted indeed, that hurts took place in Ayeton, he particularly had been hurt by members of Ayeton’s first splinter who had left for Ayeton West, as Kraft says, “Real forgiveness means looking at sin, that is left over without any excuse after all allowances.” (1993:99-100). Alph’s hurts came as results of Alph and his associates who ever scolded at them and Alph calling them names of being opponents even revealing the confidential secrets between them and himself from the pulpit, airing everything until they realised they no longer could help it, be it from their side to the pastor or from himself to them. So they decided to leave for peace sake. The pastor and his friends in their church would no longer be ever hurt by them since they would be gone. As Kraft says: “The personality that has been warped

by hurts and unforgiveness.” (1993:100). As Nick had been hurt by the first splinter that had left Ayeton for Ayeton West, the second Executive that finally had in absentia resigned the pastor who had been studying abroad. In this regard Kraft says: “Unforgiveness can only enter into peace by welcoming the gift of *metanoia*, of that radical conversion which brings with it a re-orientation of personality. And seeing it [sin] in all its horror, dirt, meanness and malice and nevertheless being wholly reconciled to the man who has done it. That and that only is forgiveness.” (1993:100).

These three Ayeton men forgave those who trespassed against them from their hearts. Schimmel says: “The person recalls and describes aloud in writing or in both, a specific time that a parent, employer, teacher, friend of acquaintance offered forgiveness for a clear transgression. Then the person dwells on the sense of release, freedom and relief that was experienced upon receiving that forgiveness, as well as the gratitude that he or she has for having been forgiven.” (2002:105). I say these concerning the Ayeton forgiving men, as Gold, Sello Squabo and Nick after the history of their hurts, had forgiven those who had transgressed against them and had pronounced their forgiveness. One could ask what forgiveness is. Hunt in *Hidden Spring* says: “So what is forgiveness? ‘I think’ says Thomas Hart, “It means not holding it against them anymore, not keeping them reminded of it, not trying to exact a recompense.’ ” (2002:100). This leads to the end of Ayeton’s lay men’s forgiveness and the following section leads to the forgiveness of Ayeton pastors’ wives.

3.14 The Ayeton’s lay women’s forgiveness

Joyce’s forgiveness:

She admitted the Executive had traumatized her and their followers who had lost confidence in the pastor she had had confidence in. They did not want Pastor Alph to be their minister. Her worry is that the once very strong church had been divided and torn apart. She admits that the exhortations, spiritual counselling, preaching and teaching of

their local pastors and the coming of the psychological counsellor made her to accept the previous errors. She forgave the Executive and their followers in all their transgressions against her and that she accepted Ayeton's Come-together-for-Worship for all Ayeton's splinter groups.

Sartjie's forgiveness:

She free willingly forgave all parties who were participants in her frustration caused by the loss of the trust in the pastor she had so dearly admired. Her experiences during the period of the separation and the war in the church left painful emotional scars. She explained to the counsellor that holding the grudge about the past could only lead to immaturity and failure to admire God's forgiving grace. She did not have to be forced into forgiving and letting the by gones be by gones. She did this as a way of showing her true commitment to God and her love for the Ayeton church.

Sanah's forgiveness:

She confessed to having been emotionally and spiritually hurt by the taking sides of Convention officials in trying their cases. The church's dismissal of Pastor Lucky who without a cause had sent him off, which thing she believes to have been the result of the aftermath of their suffering so long as a God punished church. Alph's personal decision of taking Ayeton church out of the Convention to the Union when she says, there are no spiritual activities such as rallies and other conferences. Alph's friends; the unregenerated ones whose running away during Lucky's time has been unknown except it is said they are with unrepentant hearts. On their ever scorning they were forced to break away in splits to West and formed a church of their own. The divorces and diseases were caused by such conflict of heart and resulted with illnesses such as depression, heart attack and stress. All these actions hurt her badly and nevertheless through the work of Ayeton's four pastors were restored back to God and the psychotherapist that visited Ayeton was able to restore her spiritual life and had forgiven

all the trespasses unconditionally.

3.14.1 Ayeton's youth's forgiveness

Rose's forgiveness:

She explained that the carelessness of the Executive, particularly during the period between Alph and Lucky was due to poor church administration. A good example of this is a failure of preparing the church in prayer and in the process of calling the successor of Lucky. The failure of good financial management during that time and the prolonging of such a time like that. The confusing of people during the commotion, conflicting and dividing people not knowing whom to follow. The abuse of the church financial setup by the crèche couple who did not honour their word and church by not paying the money as agreed upon with the church. By holding the church crèche as if it was their own. By not returning to Ayeton's All-Come-together- for Worship as did other splinters after the conflict, particularly at this forgiveness opportunity of the church. All this hurt her all along.

Lerato's forgiveness, of Ayeton Baptist

He forgave first and foremost the church which publicly fought of which to him it showed the re-crucifixion of Christ publicly. The Executive which failed in its duties to have given Alph a written job description, a thing that prolonged their struggle between themselves, Ayeton Baptist and EE3. The refusal of the crèche couple to divulge the financial setup as agreed upon by the church, which led to them fighting and being arrested by the police and tried by the magistrate's court of law. He needed to forgive all such atrocities.

Vuyo's forgiveness:

He had to forgive Pastor Alph who at first robbed them as if, according to him, the Ayeton church officers seemed to have oppressed him by paying him half a salary, until the letter of the tripartite agreement had been called for and the truth was spelled out that such a salary had been agreed upon. The BU as such an international movement EE3 came in from their side as turn their pastor whom they had called for full-time work yet due to lucrative salary had not been able to decide between EE3 part-time job and church full-time job. The divide and rule applied by the BU which to them was nothing else but to divide the Convention to finally seek greener pastures in BU and so forsake the Blacks of which is BC, which was the way a Black church beheld the BU. He forgave them all though some of the issues he said that it is for God to intervene.

3.14.2 Reconciliation at Ayeton Baptist Church

This part of the thesis will embark on members or candidates of Ayeton Christians' reconciliation as in confession and forgiveness in reconciliation. Three members per group will be selected on behalf of the whole Ayeton congregation. They will, while representing all 27 members, show how reconciliation service has been held in Ayeton. the same members will be selected as in the previous case studies.

Pastor Alph brings his side of reconciliation

Having confessed his emotional, spiritual and psychological hurts to have been from Ayeton's officers, he forgave them and ended up his angry experiences by forgiving them. He is heard saying it is over, the storm is over. Ayeton's four splinter groups are giving a very strong Baptist testimony in that they meet together for Spiritual Come-together-for Worship. We now all have reconciled to all.

Gold's reconciliation

Gold's confession had been that he had been hurt by his fellow Christian brothers who were being hurt by Pastor Alph engaging with EE3, a thing he was for all along. Those who were against it hurt his feelings and emotions in that they had won on votes and were the majority that were tithing in their giving. They all because of the dissatisfaction and ever arguments had left as a first splinter group that had gone to Ayeton West. He already had pronounced his forgiveness to them as well as his readiness to be reconciled to them again. He also mentioned that they already had established the Ayeton splinter groups' Come-together-for-Worship quarterly.

3.1.1. Sello Sqhobo's reconciliation

He admitted to have been emotionally and spiritually troubled by Pastor Alph's engaging with EE3 and his not wanting to be criticised on this as he did it without the church's knowledge. He argued so much that things went worse so much that they saw it to be no longer of help to him and neither could it help his pastor too. He called them names of being opponents. Divulging issues of confidentiality, which were hurt, heard him speak over the pulpit. They finally had been troubled by the Executive and had left the church and had opened theirs in the West. They repented, confessed and forgave one another and then reconciled to one another.

3.1.2. The reconciliation story of Bigboy Brian

He confessed to having been disgusted by Alph's actions of taking into church membership the unregenerated men who ran away without a known reason during Lucky's time, except for saying they were known to have been unregenerated at heart and had been unfaithful and unreliable. Having confessed his heart, he forgave his perpetrations including Alph's. He therefore had been reconciled to his transgressors and also calls them his brothers and sisters.

3.1.3. The reconciliation of Thabang

He had admitted in his confession to have been emotionally disappointed by his very own black brethren and sisters who had crossed from BC to BU in whom he had not only lost his fellowship, but had also lost trust in them. He wishes to see the black and white churches being one church in South Africa which he knew it to have been from his youth. He also had been hurt by the very act of the white missionary introducing or imposing that which was called the Baptist Northern Association of BU upon the BC's already being in existence. He expressed his forgiveness towards his perpetrators as well as having reconciled with his fellow Christians whom he now calls his brothers and sisters in the Lord.

3.4 The following section will deal with the reconciliation of laymen as exemplified by Gold, Sello and Nick.

3.4. Reconciliation of Ayeton Baptist lay men

He admitted to have been hurt by Ayeton men who aimed at ousting Pastor Alph as officers. The following officers had been able to dismiss Pastor Alph in absentia. Something that hurt Nick, because such officers caucused against the Church's back, and wrote a letter of dismissal to the pastor who was studying abroad and then forced me to sign the letter in order for it to carry more weight. Gold too, my deputy had been in one accord with the group. Pater Nkoana also being the Secretary. I confessed my hurts, forgave such perpetrators, through the deep psychological counselling of my unconditional forgiveness forgiving the transgressors even in absentia as was the counselling procedure. I received it and was empowered and felt joy and liberty and then immediately dashed the same day to be reconciled with my perpetrators, for it was the thing I was all along looking for, but was kept in the dark. I immediately went to them through the therapist's assistance I was healed.

3.1.1. Nthabiseng's reconciliation

She admitted that she had been hurt by the first splinter of Ayeton West, the way in which they had left tremendously hurt her. She then forgave her former Christian members whom she had called brothers and sisters in Christ whom God loves as He loves her. She also reconciled to them. She admitted that Ayeton become a battlefield where spiritual, psychological and physical death took place.

3.1.2. The reconciliation of Amo of Ayeton West

She admitted that she had been hurt by Pastor Alph who displeased the Respected by all. And she is sorry for the things she did while still young. She appeals that there be a meeting where all can come and put matters right. She is also hurt that Christians meet at funerals and weddings only particularly the BU/BC. She has forgiven Alph and has reconciled to him.

3.1.3. The reconciliation of Sarientjie

She confessed to having been hurt by the members of Ayeton Baptist who proved to have been carnal to her by being jealous of her for the new position she was elected to as a chairperson of the local Baptist Women's Department and they envied the positions well. She too had been hurt by pastor Alph who greeted only the people of his choice. By so doing he showed not to be treating all equally alike. He needed to greet everybody. She forgave those who hurt her together with Pastor Alph, and wished that those who were in the light should assist those in the dark.

3.1.4. Sanah's reconciliation

About 1987 to 1989, we splitted from Ayeton Baptist church and opened a new place for worship at Ayeton West. The reason for our leaving was because there were endless fights. This led to many members losing their lives, because of the trauma caused by depression and stress. They died of heart diseases. We as the new Ayeton West splinter called a new pastor Zags and gave our group a name of Ayeton West. Hurts were severe in my observation as we often sat down as the church and tried to resolve ours but to no avail. While we were discussing our issues ironing out our differences, the hierarchy of the Convention showed to be taking sides, for they were often called to come and in and intervene. Their taking of sides hurt me psychologically and spiritually and I was left without healing. My remorse and worry were that our previous actions as a church were wrong in that we had decided to let go pastor Lucky without a course, which could be a thing that occurred at Ayeton. I nevertheless, have forgiven and have reconciled to all my brothers and sisters in Christ.

3.4. Reconciliation as rolled up by Ayeton youth

3.1.1. Rose's reconciliation:

She admits that her trauma had been the Church's poor running of administration and the financial management including the crèche's couple who took advantage of the conflict in the Church and no longer did they want to give their financial report nor did they want to pay anything to the Church coffers as agreed upon by the meeting. They failed also to run the crèche as of the Church's belonging but made it as if it was theirs. Having confessed all this she did not end up by forgiving them but also reconciled herself to them.

3.1.2. Lerato's reconciliation

He confessed his hurts and further forgave his perpetrators. He had been hurt by the executive's failure to give pastor Alph a written job description in time. He also had been

traumatized by the Church's literal fight in the open. The refusing of the crèche's leaders to divulge their financial income and expenditure was something that disturbed him. Vic and others as youth to be arrested and appeared before the court of law and be charged with malicious damage to property because during the fight they took out the crèche's belongings.

3.1.3. Vuyo's reconciliation:

He admitted to have being traumatized by pastor Alph's involvement with EE3. Alph's refusal to tell the truth of having agreed to the three partite resolution of his half paid salary and said that he has to see to it as to how much it wanted him paid, until the three partite letter of agreement involving the three signature's of the Executive, EE3 and himself was brought up. The divide and rule of the BU upon the BC pastor's by luring the black pastors through lucrative salaries which was greener pastures and so divide them by leaving BC and joining BU. He confessed to have forgiven them and reconciled with them.

Confession, forgiveness and reconciliation have been dealt with by the author in this chapter, now the causes of psychological trauma at Ayeton Baptist church is been introduced in the following chapter.

CHAPTER 4

CAUSES OF THE PSYCHOLOGICAL TRAUMA AT AYETON

4.1 INTRODUCTION

Having dealt with confession, forgiveness and reconciliation on the previous chapter, the author would now embark on the findings and the causes of psychological trauma at Ayeton Baptist church.

The interviews conducted in the study served several purposes. The author had to “establish an atmosphere of trust in the openness.”(Kraft 1993:174)

Then, though empathic listening as Egan has it, and questioning the interviewees or co-researchers understanding the causes of the trauma they had suffered was elicited.

(Egan 1991:73)

4.1.1. The narratives and events at Ayeton church

The following narratives are based on the stories of conflicts of interests about and upon the clergy(Alph) and the officers(Church Executive)’s conducts in Ayeton. The case studies of three selected Ayeton members per ministry, be it pastors and wives, laymen and women and youth. Replies and responses given to the researcher during his interviews of 29 present and past members of Ayeton Baptist. Their names will be quoted regarding matters of Ayeton members, senior members and pastors of both BC and BU. He managed to interview most of the black Union. The brief history of Ayeton church will be shown up. Pseudonyms are being used in order to protect the identities

and dignity of both respondents and those accused.

4.1.2. The brief history of Ayeton church

Ayeton church according to pastors Mulaudzi of Ayeton and Masala a senior member of BU came in to be in the 1940's. In 1967 Pastor Lucky came to the church and had a successful ministry for many years. At a certain time comments started in the congregation questioning whether it was not time for the Pastor to move on. No specific criticism could be pointed against him said Sanna a member. Some people including the church executive and a certain respected man by all men with such a man influences, felt that he had been there too long. So in 1983 Pastor Lucky left for West Rand. Up to that time said Peter Nkoana a member of Ayeton Baptist church, there had been no spirit of division experienced among the members of the congregation.

The author agrees with Parnell where he says in Church Conflict. "Each church organization as well as the church itself should regularly and consistently express thanks to those who have given good and long service." (Parnell 1996:58)

I say that Parnell is right in saying that those who have given long services need be thanked for in Thessalonians the scripture says: "In all things give thanks for that is the will of God through Christ Jesus for you." (1 Thes. 5:18). After Lucky's departure there developed a time of confusion and disagreement about giving, tithing in financial administration and management. Parnell in Church Conflict says "Go to a well administered church and there tends to be harmony. Go to a badly administered church and there tends to be conflicts". (Parnell 1996:120)

The Ayeton church executive seemed to have been content to run the church while members were asking when the new Pastor will be introduced. After gab of several years the church without good consideration and prayerfully seeking God's will says

raised a member, extended a call to Alph. He had since his completion at the theological and ordination, worked as an evangelist in a Free State gold mine and this would be his first administrative and church Pastorate. Then, there it was where the church's fight and the Pastor had begun because of the church's bad and maladministration. Waruta and Kinoti in Pastoral Care in African Christianity (2005:17).

Where they say of a Pastor, what I was trained for teaching and preaching the fourth I can never find time to do and for what I actually must do (administer church business I received no specific training.

The causes of Trauma Analysis

The actions of the BU. The mentioning of the BU's representative Dr Sparrow at Ayeton Church for the first time ever, that there had been two Baptist denominations in South Africa a black and white one. The occupying of the white Superintendents the senior offices in black churches, and their ascending of such people's churches and houses, whereas the blacks were being denied such privileges. The despondency of Dr Sparrows as BU's delegate to Ayeton and the fellow members the asked questions, why were BU's promises of the availability of funds and of the deeds of church buildings, while their rivalry the BC was beginning to be self conscious and not to have been done then?

The engagement of Alph with EE3 without the church's knowledge. Alph's other involvement with another visiting pastor with a tent campaign. The envious executive over the pastor's offer by EE3. The holding of caucus and private meetings of members of executive and their followers in the leaders' houses. The pastor's salary. The alleged greed and love for money in Alph's heart. Pastor Alph's inconsistency with the church work. Pastor Alph's disclosing the

confidential matters over the pulpit. The likening of the crawling baby to a demon to be destroyed. The leaking of the information by the pastor to some of the church members and youth before the general meeting. The refusal of Alph to confirm the tripartite agreed upon minutes. The alleged harsh and ruddiness of the two senior executives of the BC. The taking of side of the BC hierarchy. The refusal of the pastor to choose between the EE3 part time job and the church's permanent work. The calling of names. The first split from Ayeton to Ayeton West. The way in which the first splinter had begun and left the church. Alph and his followers receiving into church membership the alleged unregenerate people. The ridiculing and the scolding of the church members by the unregenerate. The alleged self made rainbow BU Church in this democratic dispensation in South Africa. The silenced women in both the BC and BU. The negligence of the Ayeton churches executive in administration. The church executive not preparing itself and the church to have prayed for the incoming pastor. The fight in the church.

The intention of the executive's packing Alph's bags to Bloemfontein. The aim of some church members attacking members of executive and their followers with knobkerries and sjamboks. The refusal of the crèche administrators to divulge their financial statement. The taking advantage of the crèche officers by utilizing the church amenities such as buildings, telephones and water. The crèche couple using the crèche as if it was theirs contradicting the agreement reached with the church. The refusal of the crèche couple to pop out a certain amount of money to the church as agreed upon. The apology of the failed mission of the gun man to have shot the regular chair person from his sit. The weaved gun of Mr. Smith intending to shoot at Mr. Tlala the husband of the crèche. The dismissal of the pastor in absentia. The enforcement of the chairperson's signature upon the written dismissal letter of the pastor. The second split from Ayeton Baptist to Ayeton Baptist East.

4.1.3. Case of Studies of Three Ayeton Pastors

Namely; Thabang, Brian/Bigboy and Alph

Thabang's Case Study of causes of trauma

Pastor Thabang has been a young person and a member of Ayeton Baptist church, also a member of both regional and national BC

Causes of his trauma have been:

He positively responded that it was due to the BU's actions that to him had been nothing else but its ulterior motives. This happened at Ayeton church meeting where the BU's representative or delegate Dr Sparrow had been addressing.

For him to hear that there were two Baptist churches, a black and white one in South Africa, it led to his bitterness, frustration and unhappiness because of the Doctor's behavior and speech. As it had been for the first time that he heard such news, since he had become Ayeton member from youth.

Also That the Baptist Northern Association(BNA) being introduced to Ayeton church, and that Ayeton church should participate in it though they already knew the BC's Central, Far North and Great North Baptist Association(Regions) existed.

These made him suspect that it could have been for political reasons that the South African Missionary Society's white Superintendent in Sotho called (Baokamedi) in Nguni (Bangameli) to have been able to ascend the black church's pulpits, whereas the blacks were being denied such privileges, also for them to occupy most senior positions in such black churches and they could not easily access theirs including houses, nor could they eat and drink from their regular plates, as stated by the researcher in his introduction. These caused my psychological trauma, says Pastor Thabang.

Pastor Brian Case Study of causes of trauma

Being interviewed by the researcher following the causes of his trauma, Brian says: “The befriending of the new pastor (Alph) to the unregenerate members not only caused me trauma, but led me to Post Traumatic Stress Disorder (PTSD) and I was disgusted. I felt like leaving not only the church and the denomination, but the country as well. Of which I indeed left for overseas because of anger, where I found psychological schools of thought and was psychologically counseled and healed. On my return I started the Mountain Baptist Church.

These traumas were also caused by the segregation based on the previous apartheid regimes influences on both the national Baptist denominations of Southern Africa. Where the well and affluence pastors with big houses and beautiful cars of both black and white, despising and segregating the not affluent, and that all these were based on their petty party political affiliations.

Pastor Alph’s Case Study

He admitted at the researcher’s interviews that the causes of his trauma in Ayeton had been the envious executive members and their followers, who had been jealous over his offer by the EE3 for it was three times above their offer i.e. the church.

That too, such officers and their followers always held private or caucus meetings in their sophisticated and prominent leaders’ houses, this includes of course the man respected by all, by all it would mean the Ayeton church, regions and both BC and BU.

How much do you think these causes of trauma had gone into your heart asked the researcher? “Well he said: “They went deep and severe both in me as well as in them and the church. We no longer could greet or speak to one another though we are Christian brothers and sisters of the same faith and denominations.

Many members following these causes of trauma decided to leave the church and the denominations and sort for the denominations of their choices, whereas others have gone to the unknown world.

Herman in Trauma Recovery comes in and says: “The first principle of recovery is the empowerment of the survivor; he or she must be the author and a shelter of his\her or their own recovery. Others may offer advice, support, assistance, affection and care but not cure. Many benevolent and well intentioned attempts to assists the survivor found”, she said “Because this fundamental pinnacle of empowerment is not observed. No intervention that takes power away from the survivor can possibly foster his or her recovery no matter how much it appears to be in the immediate best interest”. Herman further says: “Words of an incest survivor hood of the therapist were those who really validated my experience and helped me to construct my behavior rather than trying to control me”. (Herman 1992:133)

The author agrees with Herman where she says that: “The first principle of recovery is the empowerment of the survivor.” It is true of what had happened to Pastor Thabang whose causes of trauma had been what the BU’s delegate or representative in the name of Dr Sparrow who seemed to have brought new things to Ayeton church, such as the new existence of the two black and white Baptist churches which he had never known of since his youth, the imposing and the introduction of the BNA upon the already existing and known Centrabassa, NTBAS and the Great North Region. Of all the above happenings according to Pastor Thabang, causes of his trauma came up, they aroused in him the suspicion that the ever holding of white Superintendents high positions in the black churches, was because of the political and oppressive reasons from the whites that they have inherited from the previous apartheid and segregation regime, of divide and rule which now is valued as an ulterior motives by Pastor Thabang of the BU towards its rivalry the BC, through Aye ton Baptist.

Himes is true in saying: “Under this rubric, we include feud, vendettas, gang wars and gang rumbles.” (Himes 1980:6). That was exactly the same in the Ayeton Baptist church’s conflict as there were those who were known to have been gun men, unregenerate friends of Pastor Alph who were troublesome and warlike people

whenever there was a misunderstanding.

Pastor Brian's causes of traumas as he explained them were related to the segregation of the most affluent against the not affluent of which the difference could have been that the most affluent had big houses and beautiful cars whilst the not affluent had nothing and that all these were based on their petty party political affiliations. Brian's anger, disgusting, and frustration were because of the new pastors befriending of the unregenerate members, who had run away during his predecessors' time without a known and tangible reason, except that they were unfaithful and unreliable. For Alph to have imposed such people upon the faithful and trustworthy members said Brian, it angered, disgusted and frustrated him as well as caused him the Personality stress disorder. While the above mentioned issues caused Brian's personality's stress disorder, the same Pastor Alph through whom Brian's causes of trauma came about, his causes of trauma came as result of jealous of the church Executive and their followers upon the offer from the EE3 which he said was three times above that which they as church could offer him.

Mitchell in Church Management is right here to say: "In Private conflicts such as tribal or intertribal conflicts , parties need to solve their own problems themselves. If the intervening party applies sufficient coverage or power in the form of either coercion or reward, then it may subdue or suppress the conflicting behavior of the original parties, this ending of such a violence, appears that the problem has been named and indeed it has the logical sense that the problem consisted of the violent conflict which has now ceased. In the language of conflict and theory, This is one form of settling conflict as distinct from a thorough resolution perhaps unfortunately, this kind of outcome is both unlikely to achieve stability in the long run and is undesirable" (Mitchell1996:3).

I say the causes of trauma that was found within Ayeton church members, such as of

the BU' s representative Dr Sparrow of imposing the BNA upon the existing BC's existing Associations as Thabang states. The involvement of Pastor Alph with EE3 without the church's knowledge as the members of the Executive would later on spell it out. The imposing of the unregenerate and unreliable members upon the faithful and trustworthy members as Brian puts it. The mentioned jealous members of the church and their Executive and holding of the private and caucus meetings in the prominent church members' houses as pastor Alph says. These all explain but nothing except for jealousy of which according to de Kock in Power 2000 where he says, on the power of jealousy: "When we are jealous of someone, most of us derive some satisfactory action when the person of whom we are jealous is suddenly faced with a series of setbacks e.g. loss of health or possessions, it is in our power to deny those of whom we are jealous something they wish, to have it difficult, not to do so, do we as Christians get envious of other Christians who have more glamorous gifts of God. Do we say it is not fair that he or she be allowed to inherit or be given that for which they did not work?" (De Kock 1989:4)

Jealous is most probably one of our destructive emotions (bad feeling). Peace of mind makes the body healthy but jealous is a cancer. (G.N.B Prov.14:30)

For jealousy arouses a husband' fury he will show no mercy when he takes. (Prov 6:34)

4.1.4 THE CASE STUDIES OF AYETON'S PASTORS' WIVES' CAUSES OF TRAUMA

Namely: Maria, Dolly and Sartjie

The case study of Maria's causes of trauma

Maria in her interviews with the help giver explained it that she once was hurt by her

perpetrators and that in her confession she said that she has forgiven them unconditionally and was working towards reconciling with them all.

Maria's causes of trauma have been:

Her loss of BC and Ayeton members through the parting of ways and the acrimonious conflict within the BC. This caused conferences that used to be a blessing of even change of gifts between Christian particularly among the spiritual conferences e.g. BMM, BWM and Youth Camps as well as their reunions to be no more, but the misfortunes only.

These divisions led to what she now believes the BU calls the rainbow Baptist in South Africa of which she is convinced it won't last or stand the test of time because she believes that the true biblical confessions, forgiveness and reconciliation has not taken place on the grass root level whereby everybody could have participated in. This is being confirmed by many BC members as well as senior members who understand such a belief of grass root consultation. Nthabiseng and Amo, Ayeton pastors' wives, pastor Tawana of BU and Siphosezwe a senior member of BC pastor Sphephile of BC all would appeal for the grass root consultation. Dudu one of BU's pastors' wives cries of the sheep stealing there was during the parting of ways between the two national bodies. Pastor Masala the senior member of BU complains of the craving of high positions and theft caused by love of money among his black and fellow pastors of both BC and BU, all these had an influence and impact towards Ayeton churches future conflict, division and split. He also mentioned the failure of the reconciliation held in Geriebdam held in Bloemfontein between both BC and BU leadership, as he is convinced to have left the grass root level out or to have involved them.

These caused a great psychological trauma since she no longer could access her fellow

Ayeton members she knew so much and was used to for fellowship for such a long time. This she confirmed at her house of which she last saw while still members of Ayeton in the 1970's where joy, love, peace, unity and tranquility reigned. Ramey Jr is right where he says: "Many boards lack knowledge and basic leadership principles and how they should work together." He further says: "It isn't strange that so many board members glibly respect Jesus' injunction for the leaders to become servants. Many board members seek to lord it over one another in meetings of whether who is the greatest, he that sited or he that eaten? Is it not he that eaten? But I am among you as a servant." (Luke 22:27 KJV)

Ramey says: "Most boards, have key persons who when they speak, everybody listens." (Ramey 1999:5)

The author agrees with Maria and the other fellow Christian brothers and sisters in all that they mentioned above and that these had been polarized by BC's conflict and the parting of ways of national bodies. This has been polarized by BC conflict and parting of ways of BC and BU. Such divisions mentioned above influenced and caused that the Ayeton trauma escalate for years as Sqhobo a member and Pastor Alph say that such hurts took several years so that some members had gone to the unknown world, some joining themselves to local churches and denominations, due to Ayeton leadership pastor Alph and the boards of BC and BU.

Maria's other causes of trauma though not forming part of this thesis, being in BC's BWM leadership was the none vocal position of woman folk in the denomination(BC) they were made to be silent all the way except in the Baptist woman ministry. With silence she meant in the induction which is commissioning of the Baptist charging ministers for ministry and of women clergy ordination which was forbidden, this meant that women in both BC and BU would not ascent pulpit whatsoever, this has been so

until the change of BC's modern constitution otherwise, their ailments and problems were never addressed.

Women's Reflection on forgiveness are right to heal as they say: "Aisenberg and Harrington(1988) have observed that women often prefer to in fields that are important to human experience and hence focus their research to topics with immediate relevance to daily life. In addition to knowledge from positive method that work best for incorporate both experientially based on contextualized knowledge or "truth" that varies according to the context in which it is encountered into the research methodology. (Bubbi & Benaquisto 2002) indicate that they are most likely to situate that knowledge within its cultural context. Many women resist a revolutionary's approach. One pastor's wife has said that they are a voiceless group in the Baptist denomination.

Concerning silent women, though this will not be dealt in this thesis, but only highlights of it.

Ortega in *Women's Vision* says: "Any discussion of the church in Africa as an institution should start from the basic observation of the numerical preponderance of women in all the churches, both African instituted church and those established by the Western Missionaries over a century ago. Whether these women who are always seen in church buildings and gatherings in their numbers have a voice in the church is quiet another issue. They are really the pillars of the church but they are the silent ones. Ortega continues to say that, "The presence of the silent majority of women in the hierarchical structures of many churches in Africa is a shameful contradiction of the Christian faith. Theologically the church is the chosen community and a gift of God. In this community all people, woman and men young and old, should feel very much at home as equal creatures of God. All the member of the church, the whole fellowship of believers shares a common service of witnessing to the love of God in Jesus Christ and building koinonia. At the same time, the diversity of talents and gifts in the church should be

affirmed, and there is a need to emphasize that all in this community are empowered through the Holy Spirit to use their diverse gifts to participate equally, to share in and build the church as the community of the people of God.” (Ortega 1995:3).

“Despite this ideal,” says Ortega, it is the considered view of many African women that the organization of the church has reflected a predominantly male bias in its structure and in its process of decision making. Some attempts have been made to modify this general situation, but much remains to be done. I agree with Ortega where she says that it is on all African Missionary orientated churches that: “It is the considered view of many African women that the organization of the church has reflected a predominantly male bias in its structure and in its process of decision making”.

I do not agree with her though where she says that: “The presence of the silent majority of women in the hierarchical structures of many churches in Africa is a shameful contradiction of the Christian faith”. I believe it is so because of a man made purpose for them to be so silent, but not God’s aim, purpose and will.

I agree with Fiorenza who says: “The differences between a social historical and a feminist historical reading comes to the fore not so much in the interpretation of historical texts but in the perspective brought to such a reading.” (1983:142-143). The following assertion of Schottroff can illustrate this point: “A poor woman has become the mother of Israel’s Messiah, in whose Name the messengers proclaim the beginning of the kingdom of God.’ She further says, ‘she represents the hope of the poor men and women, not just solely the hope of women.’ I completely agree with this interpretation, but I will qualify it with ‘she represents this hope as a woman.’ Only such a qualification would authenticate such a statement as feminist. I am not quibbling here merely with words, but am arguing against a whole direction of Christian theology, which allowed women ‘to identify’ with general [male] categories and groups, for example, the poor, the lonely, the brothers, the priests, but has not allowed them to identify themselves as

women in solidarity with other women. The self alienation of women promoted by Christian generic language will continue an exegetical tradition that keeps poor women as women invisible.”

Sophisticated, affluent African women furthermore tended to despise the often poorly educated pastors’ wives. These did not receive stipends as their husbands did and were therefore considered underprivileged. At times the more sophisticated women would dominate the conversation with the pastor, ignoring his wife completely or would invite the pastor for a meal, while not including the wife. This was a case of women discriminating against each other. These happenings were taking place against the backdrop of the increasingly harsh application of the Apartheid doctrine in South Africa. Certain categories of work were reserved for Whites. Schools were segregated. Black and White were discouraged from and in many respects prohibited from communication with their fellow countrymen. Mixed gatherings were prohibited. Social intercourse was suspected by the authorities as subversion. Public protests were suppressed by force. Politicians organizing to overthrow the White government were charged with treason and sentenced to long term jail sentences. Black and Communist political organizations were banned. Fear came into the church, especially in those who believed that the church should not be involved in politics.

In all this ordinary citizens were seeking to do right and they strove to maintain friendly relationships while obeying the laws of the land. Christian organizations such as mission societies continued their work under increasing restrictions. Denominations, including the Baptists regularly complained to the government about the various aspects of Apartheid. But White Christians, having grown up under Apartheid and forming part of the White community, increasingly took over their community’s stereotype of blacks as an unthinking, unfeeling race of people, liable to be stirred up to violence against their neighbors.

In the Black section of the population, there is a long history of revolts from white dominated denominations, stretching back over the whole twentieth century. The above caused a formation of Independent, Black and African counterparts, stretching from Independent Catholic to Black Baptist, Zionist and Apostolic churches. Many of these lacking formal organization emerged as a motley of groups addressing apartheid laws.

The South African Baptist Missionary Society was organized in the last decade of the nineteenth century in order to channel the evangelistic efforts of the largely white congregations. Particularly in the Apartheid years this evangelism and the establishment of black churches became mainly the work of the Society, which catered for the needs of simple believers emerging out of tribalism. Finally contact between white and black congregation was regulated to take place through the Mongameli, who as indicated above, fitted in with the segregationist practices of the day. The black churches were organized under the Baptist Convention, headed up by the Mongameli (white Superintendent) while the white congregations associated with each other in the more democratic Baptist Union.

In the 1970's and 1980's both black and white Baptists woke up to the fact of their sub-Biblical association with each other. Blacks protested against unchristian discrimination against them. The whites with their stereotypical views of blacks tended to regard them as "problems" that had to be fitted in somehow. Debate became more acrimonious and degenerated to the level of seeking spiritual control and material advantage. The schism became final between 1984 and 1987 with the Convention declaring it an independent denomination. In the process there was much recrimination between the groups and between black church leaders and members. Many suffered severe psychological trauma as a result.

All the above matters played a role in the splits and trauma experienced in the congregation of Ayeton. There were also influences within the congregation which the

researcher investigated and will be recorded in later chapters. Means says: “It is important to clarify that persons need not to be terribly traumatized by their internal world and psychic structure to be split and/or divided in some profound ways. Normal life experiences, pain, loss and disappointment can create divisions and partitions within persons.” (Means 2000:183).

Maria says regarding the BU’s rainbow Baptist church which looked very much attractive and challenging, while most members cry out and complain, wishing to see another grass root level membership meeting to level up things across the spectrum of Baptist. This had left Maria as black marks in her life and the bond of unity that is to be kept in love as Paul says in (Epees 4:3). Avis says: “Such polarization redeems the collaborations between various components through groupings of organizations; it causes the defected to be amazed and unfit for productive work it wistfully diverts energy from work to warfare, it polarizes conflicting groups or individuals in a way that takes you to overcome” (Avis 1992:120).

The causes of trauma in Amogelang

She openly declared that the causes of her trauma had been a new pastor, Alph, who despised the man respected by all at Ayeton including herself. Having being a new member of Ayeton and a newly married woman it was fit for her to be reserved and be silent this nearly caused her marriage as she was splitting with her husband who has born two caps in that he was the member of both the local church and the regional executive, to keep his cool at the local meeting and be vocal at the regional level. This has been as if I was denying him the membership rights so it led me almost to the loss of my marriage. Again she tells of her weakness of her pastime where she and others have done the unkind things to many of their fellow Christian brothers and sisters particularly Baptist members. She feels obligated and appropriate that she appeals for

the grass root level members meeting or a big comeback together where apologies, confessions and forgiveness could be made so that the bygones can be bygones. The other causes of trauma had been the no longer meeting of the Christians particularly those of Ayeton as well as BC and BU because of the conflict and parting of ways that caused Baptist's meeting places and times be at funerals and weddings only where she also had met the researcher and the other pastors and wives she longed for so much.

Waruta and Kinoti are good at healing in Pastoral Care in African Christianity as they say: "Clergies in both Roman Catholic and the Protestants churches have numerous problems and challenges. It is enriched by frank and sympathetic input of both clergy and laity. They emphasize that the clergy and pastoral care and that the challenge for pastoral care and that the challenges for the churches in Africa to organize themselves in such a way to provide effective pastoral care to both the society generally and also to its own members and workers. They further say: "Christians in Africa and abroad exercise their pastoral responsibilities to each other and to their communities and neighborhood when devotion and commitment in positive response to the biblical challenge to be keepers of our brothers and sisters." (Waruta and Kinoti 2005:13)

I agree with Waruta and Kinoti in saying that: "Clergies in both Roman Catholic and Protestants churches have numerical problems and challenges. Amogelang says: "Challenges such as this that Pastor Alph invoked in provoking her as a silent new member and newly married woman in Ayeton whose aim was not to say much or take sides but to be reserved yet ended up being hurt by her despising at the man respected by all as a minister she did not expect as Alph was taken as a spiritual leader. The BCSA Constitution, in the minister's duties state that: "The minister's duties is to regularly visit the members of his congregation and the unbelievers with the gospel." (BCSA Const pg 12:5)

Gerkin shows what the minister or carrying pastor is all about by saying: “Likewise, God’s care has from time to time being expressed in Prophetic acts of leadership and confrontation with the implications of the will and purpose of God for the natural care of the people, indeed for the care of all human affairs and for the earth itself.” (Gerkin 1997:24)

I say about Amo of Ayeton whose other causes of trauma had been the new coming pastor, pastor Alph provokable actions as well as their previous actions as youth that she believes and wishes that they are coming together as believers to sit down and put matters right with their Ayeton brothers and sisters where they could count bygones to be bygones that the true biblical confessions and forgiveness that would finally cause Ayeton church and both BC and BU members who no longer a meeting except at funerals and weddings only. That they come together as Christian brothers and sisters. Schimmel says: “Let us all accept other people’s weakness as did God to the people who wronged him”, that Pastor Alph be forgiven as people that God forgave, “Whatever evil they did”, says Schimmel, So as Amo intends to be forgiven of her past evils. “We have to distinguish between having peace of mind, feeling better on the one hand and feeling of closer when justice has been done on the other”.(Schimmel 2002:13)

Nthabiseng’s case study

She came up with her story that brought or caused her trauma, to have been the lack of trust or confidence of deacons on the new pastor knowingly that had he been new to church pastorate and administration, for since his completion from theological college and administration he had been an evangelist in Free State Gold Fields as a Mine Evangelist(the researchers previous experience) for them to have thought of him to

have had intentions of opening another Baptist work in the area by assisting another visiting pastor who was on tent campaign, which was not and never would it be true for he did that during his vocation time. She further says of the division that hurt her locally and nationally when shall we be stray though it will be difficult as I know let us come together and get our house in order for our Lord is coming.

The other hurts were of the first splinter that had left Ayeton for Ayeton West the way and manner in which they left, caused her tremendous hurt. For the no longer coming up together of Christian brothers and sisters of Ayeton church. For Ayeton church, to have become a battle field, whereby people physically, psychologically and spiritually died.

The way in which those called up Regional and National Baptist Convention Executives by the local Executive, over the disagreements there were between the local Officers and a pastor. They had been displeased of the handling on of the pastor's case, for Nthabiseng, felt that such officers have been hard, harsh and rude upon Alph, though Nthabiseng as a pastor's wife, did not in any way expect the buying up of faces nor the favoritism and/or preferences, as many of them, were known to be colleagues and friends of the pastor, whereas the local executive's displeasure and suspicions have been that, since Alph was a pastor and such national executive members were mostly pastors in a way it took side with him against them.

She also lacked the community she needed for close friendship of those that were in pastorate in order to help in times of such difficulties as birds of the same feathers flock together which is the need of community and understanding of relationship. All the above mentioned reasons of being from Free State and have come to Gauteng to introduce our new ways of doing things.

Means In Trauma and Evil comes in with healing here and says: “McWilliams review also points that tendency that has historically existed within ministry to separate (split) the pastoral care and prophetic roles, and pit one against the other. Even in the midst of talk about the need to integrate this two means of providing.” “Critical carrying” (De Marinis 1993), they are often dichotomously split from one another. While there is a trend in the direction of recognizing the wisdom of integrating these equally crucial expressions of care within our thinking and practice, there is an everlasting present inclination to emphasize one against the other.

This is true to Ayeton member and pastors’ wife Nthabiseng who wished as if there could have been trust between the ministry and pastor Alph the deaconate, they needed to have had confidence in him as well. They were supposed to have had what she called separate (split) pastoral care and prophetic roles such trust or reliance in him which would have caused them to have known the truth of his being involved with the pastor he helped during his vocation and his fulltime engagement with the church.

Augsburger says: “Critical for effective working relationship in any organization is an atmosphere of openness to sharing of negative as well as positive feelings and feedbacks.” (Augsburger 1972:25)

Nthabiseng’s facts about church’s deacons have been that, knowingly that the pastor has been a new person in church pastorate and administration as he was from the Mine Evangelism through his theological studies and ordination he never had pastored a church.

Means page 163 further says, “Even in the midst of talk to integrate these two means of providing “critical carrying” (De Marinis 1993) they often dichotomously split one from the other.” They needed to have trusted him said the pastors wife and not have distrusted him for having had intentions of establishing another Baptist work in the area, a thing that had led to anger and disturbed feelings(split) or trust / Dependency schemas as say Brunner and Mazel. “Persons with disturbances in the area of trust or dependency may reveal the following themes or life issues;

The expectation that other people would disappoint them or led them down;

The fear that others would make the fool of them;

A devaluation of themselves when they perceive themselves to be needy or demanding;

The expectation that people will hurt them if given the opportunity (Brunner and Mazel Stress Series (no 21:163))

Nthabiseng says what had hurt her was the manner and way the first splinter that defected for Ayeton West happened. For Ayeton’s people to have died spiritually, psychologically and physically as Ayeton has been known to have become a battlefield. For Ayeton members to have defected to Ayeton West.

Means continues also to say, “While there is trend in the direction of recognizing the wisdom of integrating this equally crucially expression of care within our thinking and practice, there is an ever present inclination to emphasize one over the other. For the past decade the climate seems to have favored the systematic view over and against the individual.

Herman says: “Traumatic events are extra ordinary because, not that they occur rarely but rather because they overwhelm the ordinary human adoption to. Unlike common place misfortune, integrity or close encounter with violence and death. They confront human beings with the extremist of helplessness and terror, and evoke the response and catastrophe”. (Herman 1992:33 – 34)

As the pastor’s wife, she has seen the necessity of close friendship of those in pastorate to associate, fellowship or communicate with them, help them in time of difficulties as birds of the same feathers that would fly together, in heavy moments or to relate to, in order to understand all the above, as they have been from Free State and it seemed as if they came with an aim of introducing their own ways in Gauteng. Gerkin on carrying for the community of story says: “The revised model of pastoral care proposed in the Schema of chapter three and four, asserts that pastoral care take place within the tension between the Christian community and its tradition on the other hand and the particularity of each contemporary human situation, on the other the Schema suggests that each end of the equation is to be taken seriously. Care in the Christian sense of the word always involves both care of the community and care of the persons in any situation with which the pastor is confronted. It involves the pastor both as the leader of the community of faith and symbolic representative of the Christian tradition in personal relationships.” (Gerkin 1997:15)

As Nthabiseng mentioned that the causes of trauma in her have been the mistrust of the deacons in pastor Alph, which ended up in the split that had left the pastor’s wife with much hurts.

Campbell on mentioning the trust and mistrust tells it this way: “Trust versus mistrust (Lack of trust and confidence). It is assumed that the person who develops mistrust in the covers of his or her life will have little hope”. “Hope”, says Campbell, “It is important

as it enables a person to handle new situations successfully as it is enduring belief that one can attain ones' deep(bitterness, gossip) Homo Homini Lupus , Sigmund Freud wrote of the inevitably of an aggressive instinct in human beings". (Campbell 1981:20)

4.1.5. The case study of Ayeton Baptist Laymen

They are Dips, Tom and Nick

The Case Study of Dips

Dips is one of Ayeton Baptist's past members who brought up the causes of his trauma at the interviewing session with the researcher. He said that he had been a new member and newly married man, he came to faith through the sacrificial work and testimonies of Ayeton executive members namely: Thabang, Tom as well as the man respected by all, it was not only the work of bringing him up in the faith and assisting him in his marriage but, groomed him up humanly speaking, as a young man from Free State. Also to care and cherish him up in life and goodwill which includes finding him a place of employment in a company he is working in up to date. They did him almost everything a human needs he said.

Immediately after his marriage and reception of the new pastor at Ayeton, an unending fight broke up, the reason being that pastor Alph engaged himself with EE3 without notifying the church executive in 1985. There, it was where the beginning of troubles started, that led to the splinter that caused many members' psychological trauma including myself. These caused me to wish that there could be someone from above with position from the denomination to come and cool down and call off the fights and appease the church, that we live in the spirit of calmness, peace and tranquility of which there wasn't until the church broke in two parts, with one finding itself a new place of worship and named themselves Ayeton West Baptist which I became part of. It mainly

was of the executive and their followers. I therefore could not be left behind as I was used to those who were carrying leaders. As I and the pastor were new at Ayeton. I therefore I could not have entrusted myself to him. I wanted people to rely upon. At Ayeton Baptist, fight then became the daily bread, and it caused me trauma, since no one could be humbled enough to one another for peace sake.

Bonhoeffer is helpful here, in the Cost of Discipleship where he says: “Jesus will not countenance the modern practice of putting the Decalogue on a higher level than the rest of the Old Testament law. For to him the law of the Old Testament is unity and he insists to his disciples that it must be fulfilled. The followers of Jesus live for his sake. They renounce every personal right. He calls them blessed because they are meek. If after giving up everything else for His sake, they still wanted to cling to their own right, they would then have ceased to follow him. This passage therefore is simply an elaboration of the beatitudes. In Old Testament, personal rights are protected by a divinely established system of retribution. Every evil must be requited; the aim of retribution is to heal the bridge of fellowship, to convict and overcome evil and eradicate it from the social life of the people of God. (Bonhoeffer 1937:121)

I agree with Bonhoeffer in saying, “Jesus will not countenance the modern practice of putting the Decalogue on a higher level than the rest of the Old Testament law. For to him the law of the Old Testament is unity and He insists His disciples that it must be fulfilled.” Dips as one of Ayeton Baptist’s past members brought it up at his interview session with the researcher. He told it that, he had been a new member and a newly married man; he came to faith through the sacrificial work and testimonies of Ayeton Baptist executive members, namely Thabang, Tom and a man respected by all. It had been not only and through the work of bringing him up in faith. They groomed him up humanly speaking, as a young man from Free State. It also was to care and to cherish him up in faith as well as to help him find employment together with them at a company of which he is still working up-to-date. It had been as if he owed them his whole life he

said. They did him almost everything a human being needs.

Parnell says: “People need a leader behind whom they can “unite”, as was the case with Dips, “A Paul, a Peter.” “It is true that a church needs dynamic leadership, but church leaders must be humbled in spirit and be ready at odd jobs as Paul was, if they are to be true Christian leaders.” (Parnell 1996:38-39)

Bonhoeffer says: “The followers of Jesus live for his sake. They renounce every personal right; he calls them blessed because they are meek. If after giving up everything else for his sake and they still wanted to cling to their own rights, they would then have ceased to be His followers.” (1937:121). This passage therefore is an elaboration of the attitudes”. Dips says, “Immediately after his marriage and reception of the new pastor (Alph) endless fight broke up in the church, the reason being that, soon after his induction pastor Alph, engaged himself with EE3 without the church’s knowledge and there, it was where the beginning of troubles had been, that led to the first split and of causing our psychological trauma.”

Herman in Trauma and Recovery says: “This principle of restoring central to the traumatized person has been wildly recognized. Abram Kardiner defines the role of the therapist as that of an assistant to the patient, whose goal is to help the patient completely do the job that he, is trying to do spontaneously, and to reinstate the element of the renewed central.” (1992:134)

Bonhoeffer states it that, “In the Old Testament personal rights are protected by divinely established system. Every evil must be requited. The aim of retribution is to heal the

bridge of fellowship to convict and to overcome evil and eradicate it from the social life of people of God.” Dips says: “My wish would be that there could have been someone with very high position from above, in the denominations of Baptist, who could come and calm down the conflicts and cool off the situation through his strength or powers vested in him but there wasn’t one, until the church broke up in two parts, with one finding itself a place of worship and name it Ayeton West. I became part of, seeing it mainly was of the executive members and their followers. I could not be left behind, seeing I was used to those who were my leaders and had cared and cherished me up. Because the pastor and I were new in the church so we were not used to other people as yet. Parnell in Church Conflict says: “Human are fair otherwise they make a distinction between those who belong to their family and those who do not; He further says that, “Humans have their own inner circle, we chose those members who are our families and those other who will not. That is their inner circle and those others who will not be of their inner circle.” (Parnell 1996:95)

I say that any person, whose life is confused, devastated as was Dips whose heart resulted in being hurt. He or she ends up very much confused. Means says, “When one’s life has been ravished by the evil power of human induce, trauma and neglect, the result of hurting, pain and distractions are immense so are the losses, for those of us. Those who have suffered in these ways, the breadth and depth of these losses seem utterly endless and unfathomable.” (Means 2000:142)

Tom’s Case Study

Tom is one of Ayeton Baptist’s past members and was also an executive member. He indicated in the interview session that the causes of his trauma had been the new pastor’s engagement with (EE3) without informing the church executive which had undertaken for his coming in, having taken for granted that his part time jobs they have known of, that of being a Radio and TV preacher, as was his predecessor pastor Lucky

also, had his part time jobs that did not detract him from his fulltime church work. The church officers were shocked to learn of his new part time job not long he also was involved with another visiting pastor locally, who had come in with his tent evangelist campaign. This led to executive thinking that Alph has had a mind of establishing another Baptist church in the area.

The salary problem came to the fore and the suspicions arose which also, involved the EE3 in this issue the local church Executive, they further took the problem to the church. From there, the Officers had finally decided take the matter up with the two national executives of BC which were mostly made up of pastors whom we felt pitied Alph as their fellow worker in the pastoral ministry this we did because we felt the matter was going too deep. Seeing that the pastors belonged to, and were answerable to the BC, we referred the matter to both regional and national Executives. The leakages of the information by the pastor to some of the church members and the young people. The denial of him to affirm the minutes of the three- partite agreement reached, and his taking into membership the alleged to have been unregenerate people, his refusal to choose between the church's fulltime work and the EE3 part time job. .

His calling on of names to those who did not agree to his actions and the ridiculing and scolding at of the executive and other members by his friends the so called unregenerate people. His taking of site with the unregenerate people. His revealing of the confidential matters agreed upon between him and those in agreeable with. His likening a crawling baby to a demon to be crushed and destroyed the pastors demanding the administrative books his opening charge with Ayeton CIDs. The divorcement within the church, and the unrealized or the un-acknowledgeable polygamous marriages with the church. Tom says, soon after Alph's induction at Ayeton. He was involved with the movement known as Evangelism Explosion 3 (EE3) without the concern of the church Officers. The Executive had been used to pastor Lucky part time job that did not detract from the churches fulltime job. As he says, this

was the beginning of the conflict at Ayeton church; he also was assisting another visiting pastor with a Evangelical Tent campaign this also worsened the situation and built distrust, increasing the suspicion that the pastor had an intention of beginning another Baptist church in the area. Then the executive doubted that with such part time jobs, was Alph going to be able to cope with the churches fulltime work. This brought in the sense of division within the church.

Some members including Gold and Nkoana took side of Alph's engagement with EE3 based on the fact that Nkoana had been a good accountant having experience of working with numerous commercial banks in the country. He then, having counted the member church members and has come up with the conclusion to say that, the pastor would not have the living wage with that he supported him. Gold, having looked at the kind of part times Alph has had, came to a conclusion that it did not detract him from his spiritual work so he supported.

Parnell in Church Conflict heals where he says: "I am not advocating a moratorium as a pattern for churches to adopt. That was the way the Lord led the particular group of Christians to act, He may well lead others to act differently. What I feel as being important is that we should have confidence in the Lord, that He can put things right, if we only trust Him and seek to obey Him. I also feel that when we trust the Lord, it is difficult to become anxious, militant, negative or despondent" (Parnell 1996:138-139).

I agree with Parnell where he says I am not advocating a moratorium as a pattern for churches to adopt. The Ayeton situation as Tom puts it as the causes of his trauma that was not only for him alone, but for the executive and other church members who were not agreeing or accepting Alph's view; hence Parnell right in saying: "I am not advocating a moratorium as a pattern for the church to adopt." The church executive and the pastor did not agree and so with some members and other members who followed the executive, already, as some followed the pastor. The issues of the pastors

engaging with EE3, as Parnell advocates not that the church should follow the moratorium as a pattern for churches to follow”, “though it worked on some instances”, he says, “That was the way the Lord led that particular group of Christians to act, He may well lead others to act differently”, says Parnell (1996:39)

I say Ayeton church was showing some sparks of conflict or division right from the onset of their receiving Pastor Alph. So here he quotes the book of Proverbs and self discipline as he says: “We discipline ourselves to sow what we aim to reap.” “Starting a quarrel,” says de Kock also quoting the book of Proverbs is like preaching a damn, so drop the matter before a dispute breaks out.” (de Kock 1989:112). The Pastor here, seems to have lost the aim and the sense of his calling according to the (BCSA Constitution page 8-9: 9 -14).

“A gentle answer turns away a wrath, but harsh words stir up anger (Proverbs 15:1). Parnell continues to say: “I feel it is important that we should have confidence in the Lord that He can put things right if we trust Him and seek to obey Him.” Ayeton Executive seeing that they as a church failed to maintain the matters, sent for advice from the upper bodies from the regional and national executives of the BC as pastors belong to BC says the (Constitution see page 4)(E) of which Nthabiseng says that they were harsh and rude in appointing the pastors though some have been known as colleagues and friends. Sannah, says that such hierarchical BC Executives took sides. de Kock in Power 2000 says: “ingredient for acting in all these eases God trusting, despite the fact is against our logic or understanding, quoting Proverbs de Kock says (“obeying God” “ With thy heart and lean not unto thy own understanding”).(Proverbs 3:5) (de Kock 1989:111-112).

The offices decided to call the meeting of the three-partite alliance i.e. Alph, EE3, and the Executive. The three-partite agreed that the church should pay pastor half the salary

and that the remaining half, the Executive will for attending to other church's needs. That the rest will be paid up by EE3. They also decided a date to report to the church the agreement reached among the three parties. But before that date, Alph had already leaked the information to some of the church members including the youth. At the church's general meeting (business meeting) Alph refused to affirm the three-partite agreement of half of his salary, and the rest to be paid up by EE3, but rather, "let the church decide what salary to pay me and not the executive". This hurt the offices and began to doubt Alph's attitude to have been in that way, they then resorted to take the matter to the upper Executive. They then involved the whole church on their arrival, says Selepe one of the national and regional officers.

There, the three-partite agreement letter had been called from the church's secretary, and it was publicly read by one of the youth members. Having spelt out all the agreed upon details the letter, as the local Executive had put it, says Selepe, the climax of the meeting changed. Then the other church members felt sorry and pitied the officers, and they apologized for having thought that the Executive had been oppressive to the pastor, by having paid half the salary to him, other members and the youth then doubted whether Alph will do justice to the church's services, being the visits of the elderly as well as the sick members. But still, some of the members chose to follow pastor Alph, while other members doubted Alph's attitudes and behavior. The Senior Executive members then left the matter with Ayeton church to finalize the issue between themselves and Alph.

Parnell in Church Conflict heals here as he says: "Ministers salary! What a potential source of conflicts this is! If the church doesn't pay the minister so that he and his family can live like the members who are better off, says Parnell, then there is a potential for conflict in the manse family and within the leadership. If the church pays

him well, some of the church's poorer members felt that their minister and his family are not like their Master, who identified with the poor rather than the rich". (Parnell 1996: 85). The author agrees with Parnell where he speaks of the minister's salary, and say of it: "What a potential source of conflicts this is!" Tom says that, the agreement reached by the three-partite alliance of paying half the salary to Alph, that the other half salary the executive had to foresee for the other church's needs and also that the rest of the salary will be paid up by the EE3. Alph refused to affirm to the statement and rather responded that it is for the church to decide what salary to pay me and it is not for the church executive to decide my salary, at this, division was about to break. His refusal also hurt the officer. Parnell somewhere says: "Far too many problems that arise in churches relate as in families and in business, to money". (Parnell 1996:78:89)

Evans in "The Great Doctor of the Bible says, (a)"Ecclesia" from two Greek Words Meaning "To call out from"-this word is used in all about 111 times in the New Testament. It is used in a circular sense (Acts 19:39) (acts 7:38) and of the assembly, of Israel in the wilderness (Matthew 16:18) (b). Kureakon- That which belongs to the Lord. So we have (The Super of the Lord) ("1Cor 11:20). The Day of the Lord (Rev 1:10) (Luke 22:25) (Romans 14:8, 9) is illustrating that over which the Lord has dominion and authority."(Evans 19:12-182). Tom mentions Alph's refusal to choose between the full time church's work and the EE3 part time job. The Executive have realized that the pastor had many part time jobs and no longer could he service the full time necessary obligations he actually had been called for. He also refused to comment on this issue except to have said that he does the job that God had called him to do. Complains flared particularly from youth Ministry saying: "We no longer see him at church and youth services," said Vuyo. Elderly people including those who at that time of interviewing had already passed on, this would mean a man respected by all and other ladies, when responding to a question of Sophy, one elderly church member, what could the cause of troubles in our church be? Can't you see? It is because you are on Alph's side. Can't you see, the love for money that is in the pastor's heart? That EE3

pays him, the radio and TV also, we are paying him as well and give him the traveling allowance of which he does not visit our elders and the sick. The BCSA Constitution spells it out very clear that a pastor's salary need not be withheld because of any church disputes. (Model Church Constitution pg 7-8(10)).

The minister's duties are vividly pointed out which is, to visit the unbelievers, (outside the church) and the members of his congregation with the gospel pg 8(5).

I say that Ayeton church including Tom, had been most unfortunate as one member Sana says that such misfortunes must have been due to the fact that Ayeton church had dismissed pastor Lucky who serviced them very good and for a long time for no apparent reason, seeing this ever pressing troubles on Ayeton church. Rose, a young person says that it has been because the church executive never had sought the Lord' face in prayer when they were looking for Lucky's successor except they learned of him through a young member and zealous teacher who happened to have heard of pastor Alphs' strong preaching over radio and a special TV presenting programme. Herman in Trauma and Recovery says: "The first principle of recovery is the empowerment of the survivor; he or she must be the author and arbiter of her own recovery. Others may offer advice, support, assistance, affection and care but not cure."(Herman1992:133)

Tom speaks of Alph's calling names to those who were not agreeable to his lifestyle as opposition. The executive having realized that Alph's inconsistency of no longer servicing the church as agreed, they said it is because Alphs has found himself greener pastures so they called him for his failures and his inconsistencies for having failed to choose between the EE3 part time job and the church's permanent and full time duty.

They then felt he should pack his bags and return to Free State. In Afrikaans they saying goes: "Haak Vrystaad" which means get to Free State now.

Parnell is good here to say: “When the pastor’s position is under review for possibly inconsistency or any other reason, the impact on his wife and children is enormous; I don’t think I need to say more, we can all put ourselves into their situation. A dismissal from the pastorate of a church on the ground of inconsistency is far worse than in a business situation. What, other churches will accept him? And he has been pasturing not as a job, but as a calling! The churches leaders must reorganize this and treat this situation with delicacy and understanding. Their ministry to the pastor’s family must be real and heartfelt.”(Parnell 1996:118-119)

I agree with Parnell where he says: “When the pastor’s position is under review for possible inconsistency, or any other reason the impact on his wife and children is enormous, I don’t think I need to say more we can put ourselves into this situation (1996:118). Tom spoke of Alpha’s calling names on those in agreeable with as opposition, the Executive then realized that Alpha is inconsistent in serving the church as agreed. They said it was because he had found greener pastures, having failed to come and account on the alleged inconsistency, of even to have chosen between the church’s full time work EE3’sparttime job.

Mack and Himes say: “In this analysis social conflict, add several dimensions to the meaning of social conflict. They point out that conflict involves the acquisition and use of social power, i.e. the ability to resist or control the opponent”. (Himes 1980:12).

Parnell again says, “A dismissal from the pastorate of a church on the ground of inconsistency, is far worse than a business situation”, he further says: “What other churches will accept him? And he has been in pastorate, not as a job, but as a calling!” It was for that reason the Executive felt he should pack his bags and go to the Free State as the Afrikaans saying goes ‘Haak Vrystaat’; get to Free State.

Himes in Part 1 of Conflict Analysis says: “Social conflicts may be defined as a struggle over values but also to neutralize, injure, or dominate their rivals”, Himes further says that: “Conflict may occur between individuals(e.g., rivals for an academic price, a

business promotion, or a beloved's affection), between groups,(e.g.) a labor strike, a juvenile gang rumble, a political insurrection or an international war), between an individual and a group (e.g.; one policeman versus a street gang, Joan of Arc against the church, or a citizen who defies the government by refusing to fill in an income tax return)." (Himes 1980:13).

I say that the then BCSA Constitution spells it out clear as to how Ayeton as a legal body should have remembered from the onset on both the right of the church and of the clergy in charge to requite such dichotomy they find themselves in, whereby its constitution says: "Any dispute shall be referred to a Court of Arbitration, consisting of three persons, one of which shall be appointed by each party and a third by agreement between these two representatives. This court shall meet in an agreed place and its decisions shall be final and irrevocable. There the minister or church has the right to appeal to the Association (Region) of which the church is a member, should he or she or the church feel that either has been treated unjustly. (pg 7-8(10).

Parnell is right to say about the pastor's salary: "What a traumatic source of conflict this is! What a traumatic situation that both the minister and his family face! "This is where", Parnell says, "The church elders, church officers and their wives can help". (Parnell 1996:118-119). As Tom, a member of Ayeton says, seeing the unending problems, the Executive and their followers (the born-again), they no longer were giving or tithing, wanting to know what the end results of the conflict shall be. Alph realizing that they were no longer giving or/ and tithing, he reported the matter to his friends(the unregenerate people) who in turn ridiculed and scorned at the no-longer giving born-again and friends of the Executives, calling them names of born-again worms.

Bonhoeffer in Cost of Discipleship is providing healing as he says: "The right way to requite evil, according to Jesus is not to resist it. This saying of Christ removes the

Church from the sphere of politics and law. The church is not to be a national community like the old Israel had been both the chosen people of God and national community, and it was therefore His will that they should meet force with force. But with the church is different: it has abandoned political and national status, and therefore it must patiently endure aggression. Otherwise the remedy will be as bad as disease.” (Bonhoeffer 1997:121-122).

The author agrees with Bonhoeffer in saying: “The right way to requite evil, according to Jesus, is not to resist it.” As at Ayeton says Tom a member, pastor Alph, seeing that the Executive and their born-again friends, followers or reliable and faithful ones as they were called so by pastor Brian, that they withheld their giving and/ or tithing, he resorted to report the matter to his friends the unfaithful, unreliable, unregenerate, and untrustworthy as they were so called by many.

Herman in Trauma and Recovery says: “In this climate of profoundly disrupted relationships, the child faces a formidable developmental task. He or she must find,” she further says: “a way to form primary attachments to caretakers or are either dangerous or from his or her perspective, negligent. He or she must find a way to develop a sense of basic trust and safety with caretakers who are untrustworthy and unsafe. He or she must develop a sense of self relation to others who are helpless, uncaring or cruel.

I say that the Ayeton situation between pastor Alph and the church Executive (officers) seem to have forgotten the cause of their calling that of being the people of God as the church says the BCSA Constitution but rather resembled many of the African war like countries, as says Parnell: “Throughout all Africa, war has been running country after country. We must prevent civil war here.” (Parnell 1980:18). Bonhoeffer continues saying: “This saying of Christ removes the Church from the sphere of politics and law. At Ayeton Tom says the causes of his trauma had been that pastor Alph had divulged the confidential matters they had had between them and him from the pulpit, this had

been on the ground that there had been disagreements between him and us. We no longer could help the pastor in anyway neither could the pastor help us in anyway. The church Executive and their followers decided to leave the church buildings to the pastor and his followers, and to go find themselves another place of worship which will be theirs. They left, found themselves a place, they called a new pastor Zags, and called their new place Ayeton West Baptist Church and this was a first split from the Single Baptist Congregation in Pretoria (Ayeton Baptist church), caused by a conflict and division following the members' psychological trauma.

Parnell heals here as he says: "I don't know how we are going to solve these differences in the church," said the minister, "They run so deep." "I think that we will have to divide, and become two churches. In the end, that is just what happened. The breakaway church grew, and eventually became the larger of the two. There was no ill feeling that I could detect. The two groups realized that there was a potential of conflict if they remained together in the same church, so they decided to separate". (Parnell 1996:138).

I say that Ayeton church's ever conflicting situation show to have been around anger within its pastor and members that boiled for too long a time. Augsburgers says about an angry pastor: "Suddenly I realized I am angry, in fact I am ragging inside. I have no way to go with it. No one to talk to and find ones ideas. To unload it to my secretary would be unfair, especially if they disagree with all who should ever explode." (Augsburger 1979:2)

Bornhoffer goes on to say: "This saying of Christ removes the church from the sphere of politics and of law. The church is not to be a national community like old Israel, but a community of believers without political or national ties." Tom says that having sinned that day could no longer help the pastor or they be helped by the pastor or anyhow. The executive and their followers decided to leave the church buildings to the pastor and his followers. He had this to say, (I remember my first conversation with the pastoral religions committee of the church when my appointment as their pastor has been

realized. My primary memory of that meeting was the question they had pressed on me to answer. What will be your program for our church?" My response then had been to remind the committee that it was really their church, not mine."(Gerkin 1997:17).

Bonhoeffer tells it thus: "The old Israel had been both the chosen people of God and a national committee, and it has been his will that they should meet force with force." Parnel says: "In the cause of all conflicts whether in the church situation or not, things are bound to be said and done which the person on the other side consider to be unkind or unworthy this happens."(Parnel 1996:139). I say that Ayeton's conflicts and trauma causes including Tom, showed that eventual split was a necessity in order to give each group chance to heal, for there had been sufferings and hurting in people's lives and those who caused the hurts, as Means says: "Most of the person's to whom most caregivers provide care fall into this group. At the same time many of the people we work with in our various settings suffer symptoms that reflect the presence and activity of split-off dimensions within themselves. We see this in a person who suffer hurts and in those who cause it."(Means 2000:124).

Bonhoeffer says: "But with the church is different it has abandoned the political and national status." Tom says the causes of his trauma at Ayeton had been that the church executive and their followers decided to leave the church buildings to pastor Alphs and his followers and to go and start a new place of worship of their own. Mitchell and Barnes in Handbook of Conflict Resolution say: "The parties create the problem by their pursuit of interest and goals. That is when violent conflicts may occur the problem comes into being."(Mitchell and Barnes 1996:3). Again Parnell puts it this way: "In a worldly situation these short-comings are emphasized and they hinder reconciliation. When a Christian is in a conflict situation in a church he applies the spiritual principle of forgiveness." Parnell explains it the more that, "he does not see himself as a judge or

magistrate, but as a forgiven sinner, and so he overlooks the unkind words or unworldly words of those who disagree with him or her. The perpetrators he or she feels, have to answer to God and not to him.” (Parnell 1996:139)

I say that the split there was in Ayeton church seemed to have had a natural tendency within individuals to split-off and deny unacceptable and put it to good use, forces, natural or imposed could occur that this division of self as Means says: “Other cultural waves can become un-stabilized in ways that preclude a realistic and balanced view of an organization. This was vividly illustrated in the following case illustration shed in a pastoral care consultation group. A chaplain in an urban hospital with historic church connections found himself confronting forces he did not expect.

As described in the proceeding chapters there is a natural tendency within individuals to deny unacceptable parts of oneself. Instead of searching for ways to integrate the unacceptable and to put it good use, forces, natural and or imposed can occur that reinforce this division of the self so as to at least maintain the acceptability or perfection. The example shared by this Chaplain demonstrates how a similar process can occur at an organizational level.”(Means 2000:167-168)

Bonhoeffer further says: “Otherwise the remedy will be as bad as disease.” Tom also says that Alphs’ unregenerate friends ridiculed and scolding at the no longer giving and tithing members calling them names of born-again worms. Herman says: “The technical neutrality of the therapist is not the same as moral neutrality. Working with victimized people requires a committed moral stance. The therapist is called upon to be a witness to a crime at which he or she must affirm a position of solidarity with the victim.”(Herman 1992:135)

I agree with Herman where she says: “The technical neutrality of the therapist is not the same as moral neutrality. Working with victimized people requires a committed moral stance. The therapist is called upon to bear witness to a crime. At Ayeton, Alph’s

unregenerate friends ridiculing and scolding at the no longer giving and tithing members who were followers of the Executive. Parnell says: “A church’s administration ought to be better than that of any circular business.” He further says that: “So often it is much worse. Quoting one of the godly ministers Parnell says: “He warned us against ‘the tapping of typewriters’”. He pointed that the Christian body is a living organism and not a business organization. “He was right.” says Parnell, “in warning us against danger of organization overcoming and dominating spiritual life.” (Parnell 1996:139).”

“The therapist is called upon,” says Herman, to be a witness to a crime. He or she must affirm a position of solidarity with the victim.” Tom says, “Ridiculing of unregenerate members to no longer giving members had been an allegation born-again worms, this has been witnessed by doctor Kekana who said that the differences and categories of Ayeton church had been from the doctrine’s point of departure so fights came on. Parnell says, “Instances like these produce critical feelings that bear within them the potential for serious conflicts,” he further says: “Go to a well administered church and there tends to be harmony. Go to a badly administered church and there turns to be conflict”, he also says, “Some of their biggest church conflicts originate or grow from bad administration.” Whereas he says, “But the big danger that senses so many churches is not over-organization. It is poor administration.” (Parnell 1996:130-131). I say that such ridiculing and scolding at, which also was witnessed by members such as Dolly and Sana , shows that not only Tom alone has been in such causes of trauma but many members as well. Such manner of approach of Alph and his friends would crash down the already built spiritual life which grew up through many people’s ministry.

Parnell quoting Luther and Zwingli heals here and says: “Luther, in the early 1520’s felt the force of this argument, so did Zwingly, but they could not do much about it. They needed the support of the state, otherwise the all powerful Holy Roman Empire; they felt would crash the spiritual life which had grown up through their ministry. So they linked themselves with various sympathetic princes and state councils. The unforeseen end

results were war that waged relentlessly for generation after generation.” Parnell says, “And murder of thousands and thousands of innocent, humble, peace, loving, godly Christians named Ana Baptists.”(Parnell 1980:34)

Tom’s other incidents that caused him more traumas had been a divorced member, unnoticed and unacknowledged polygamous marriage within Ayeton church. A couple, says Tom, which we lived with for a long time being a family with good number of children who needed to have been cared and supported by both their parents ended up in a divorce. The husband of whom it has been alleged has been among the re-noun run-away member who later on had decided to divorce his wife and deserted his whole family and the church and had gone to an unknown world. The scriptures teach us not to forsake the assembling; nor to divorce. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another and so much the more, as ye see the day approaching.”(Heb 10:25). Mathew warns us of divorce, “Is it lawful for a man to divorce his wife for any and every any reason?” The creator made the male and the female, and said, ‘For this reason a man will leave his mother and father and be united to his wife, and the two will become one flesh’? So they are no longer two, but one. Therefore what God has joined together, let no man separate.’ “Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?” Jesus replied, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.”(Mathew 19:3-9 NIV)

The BCSA Constitution also when it comes to divorce and polygamy has a special approach. There also had been two officers of Ayeton with whom we were in office, says Tom that it has been discovered that they lived in polygamous marriages that were unnoticed and unrealized by the church.

Herman comes in and heals here in Trauma and Recovery as he says: “The ordinary

response to atrocities is to banish them from conscious. Certain violations of the social compact are too terrible to utter aloud: this is meaning of the word unspeakable.

Atrocities, however, refuse to be buried. Equally as powerful as the desire to deny atrocities is the conviction that denial does not work. Folk wisdom is filled with ghosts who refuse to rest in their grave until their story is told, murder will go out. Remembering and telling the truth about terrible events are requisites for both the restoration of the social order and for healing of the individual victims.” (Herman 1972:1). I agree with Herman where she says: “The ordinary response to atrocities is to banish them from conscious. Certain violations of social compact are too terrible to utter aloud. This is the meaning of the word unspeakable.”

The BCSA Constitution regarding this issue of divorce and polygamy mentioned by Tom says: “The church shall exercise discretion with regard to the admission of such person to church membership.” It goes on to say, “No such person shall hold any offices in the church, or is permitted to preach in an official capacity. Divorce and Polygamy (pg 6: e)

Waruta and Kinoti say: “Divorce was not common but it was possible. Hasting has observed that divorce was more difficult in matrilineal African societies where bride wealth was usually high and greatly valued, and much easier in the matrilineal societies where women, had the greater authority in determining the nature of the marriage, the protection of the children and quite often the locality of the marrying couple.” (Waruta and Kinoti 2005:105). The measure grounds justifying divorce included cruelty, charges of saucery, incompatibility, quarrelling between co-wives, laziness, and adultery and in some cases childlessness.” (Waruta and Kinoti 20005:105).

Kitchen in Masters University of Pretoria (UPMA) Theology of Traumatic or Summary of the Divorce Process: The traumatic experience of divorce and its impact on women.

“The divorce process within its various phases as identified here below with its emotions, behavior and outcome as experienced by divorcees in each phase has been discussed in each group. As divorcees worked through this phases they became aware of the impact of this traumatic discourse as we discussed the various emotions and behavior experience. One member remarks ‘it feels as if you are swimming in a wet cement’.* Is divorce really a traumatic experience or do we need to find another word describing the situation better? The group unanimously agreed to this word.* Divorcees are not ready to engage in their next relationships! “When the concept of meeting one another through the sharing, stories was explained and examples were given, the group agreed we interact in relationships through stories. (E.g. we are all divorced).*Divorcees are not ready to engage in their next relationships! When the group discussed the content of the relationships and the processes involved in the forming and dissolution in relationships. * Divorce can be over-come! The groups agreed one of the women in the group was still in the phases before divorce.” (Kitchen 2008:48 &84). Tom continues to say: “At Ayeton the other officer’s first wife stories are untold. It only was discovered when Ayeton was in conflict and atrocious revolts from the opposition or Alph’s friends, who when they scolded at the executive and their followers it was there that we learned that amongst us were polygamous married men of which one such a first woman is suffering in the extreme country side or homeland. To this it was pointed out that it was the man that was respected by all. Vuyo one of the Ayeton’s youth also witnessed this. There, men respected by all the clutched his chest, says Tom and died of heart attack, burn-out, depression and stress related diseases known as Post-Traumatic Stress Disorder. His wife grieved and mourned him for a long time, for she always was heard mentioning his passing on with deep loss and grief.” The scriptures give advice in Timothy that deacons need be husbands of one wife, ruling their children and their houses. (1 Timothy 3:12). Ayeton church seems to have gone contrary to its own constitution of the BCSA which also points it out clear that such men that are involved in polygamous marriages need not hold high offices nor shall they preach in the special capacity.(pg 6:e).

Waruta and Kinoti say: "Polygamy was an acceptable and valid form of marriage in almost all African societies and one may argue that it was probably 'preferred' form of marriage: Mbiti says, "Polygamy as practiced by Africans was not just an irresponsible in diligent custom of some morally deprived natives but, was often most being a human custom which provided a sense of belonging and security among other benefits, to many persons for whom the new Christian teaching has not provided answers."(Waruta and Kinoti 2005:105-108).

I say the polygamous marriage will always and cannot be understood by the Eastern and Western Christians, it had to do much and be well understood by Africans, as Waruta and Kinoti on Pastoral Care in African Christianity has it and say, "Thus marriage in traditional African society was not an option, everyone was expected to get married. Marriage could be monogamous or polygamous due to the cultural value for children in traditional African society, polygamy was probably the ideal form of marriage, was founded on every clear and binding rules of custom to be observed by all." (Waruta and Kinoti 2005:107). Bonhoffer again says: "But with the church it's different : It has abandoned the political and national status." Of Ayeton Tom say, "The causes of his trauma has been the church Executive and its members having realized that pastor Alph and his followers continuously were reviling, ridiculing and scolding. The church Executive and their followers having decided to leave the church building with Alph and his followers they then left and sought for the place of their own to worship. Calling the place Ayeton West Baptist and called their first pastor Zags and there ministered to them."

Mitchel and Banks say: "Therefore ambitious actions by parties create problems; not fate, not history, not some invisible and immutable characteristic of society, economy or

polity. The parties do it. They do it to all social levels; individual, small group, large group or organization, nation and state. In principle, if parties make the problem then they can unmake it. This may not be easy for a thousand reasons, including the fact that every action has consequences and conflict situations tend to become so dynamic and complicated that hardly anyone can understand what is happening. But the significant point is that parties alone, and no one else, can finally unmake the problem.”(Mitchel and Banks 1996:3)

I say that Ayeton’s conflicts and causes of trauma including those of Tom showed that eventually split was a necessity in order to give each group a chance to heal. There had been sufferings and hurting of people and those who caused such hurts as Means says: “Most of the persons to whom most care-givers provide care fall into this group. At the same time, many of the people we work with in our various settings suffer symptoms that reflect the presence and activity of split-off dimensions within themselves. We see this in persons who suffer hurts and in those who caused them.”(Means 2004:124).

I agree with Parnell where he says that the Scriptures teach that we were given new life in Christ so that we could do good work. Happenings such as those that were happening then at Ayeton Baptist church that caused psychological trauma in pastor Thabang’s life of BU’s ulterior motives through their segregation caused by apartheid of the previous regime were uncalled for, from the increased anger, disgusting, frustration as well as Post Traumatic Stress Disorder mentioned by pastor Brian the unhappiness and bitterness throughout the congregation. Parnell (1980:52) quotes William Carey, who went to Indian century previous and fought against many evils, including the common practice of burning alive the widows at the same time as the dead lady and her husband was burned. He helped to get the practice outlawed. The Baptist Union has shown to have been criticized of being with ulterior motives towards the members of Ayeton because of imposing its new BNA upon the already existing Conventions Centrabassa, Far North and the Great North Associations, also demanding Ayeton

direct involvement in it, where else they knew it already was engaged with the BC's Centrabassa. Thabang had been truly traumatized by the actions of BU through its representative in the name of Dr Sparrow having done and said such statements to a church in the likes of Ayeton Baptist, that never had had a division within herself as said some members such as Nkoana, Joyce and Thabang also shows that from his youth being a member of Ayeton it was for the first for him to learn that they were two Baptist churches in South Africa a black and a white one. The suspicion that strengthens the thought of ulterior motives is the introduction that seemed to have been an imposition of BNA of the BU upon the BC's Centrabassa. That suspicion of such an ulterior motive from the BU went further to say that it could have been the political power propagated by the previous apartheid's regimes motivated by the segregation and divide and rule being applied by the Union on Convention through its church the Ayeton and conflict, division and split would be the result caused by BU's attitude and behavior, concealing themselves to be actually aiming exactly that and only that. To Thabang and other members of the Ayeton church who also encountered such psychological trauma caused by the previous action of the BU, Nelson is good to heal where he says: "Christians too experience psychological problems. He further says it is utter nonsense to say that Christians do not experience psychological problems. All men have psychological problems." says Nelson. "They differ in degree and in kind but since the fall, all men have more or less problems psychologically." This includes the kind of psychological trauma causes that has befallen Pastor Thabang of Ayeton Baptist church.

Himes is right here to say that: "This category also includes the wide range of antireligious, interethnic, interclass, struggles that characterizes most modern societies". Let Thabang and other members whose psychological trauma that have been caused by Dr Sparrow of the BU, take it from Himes who said that: "This category also includes the wide range of antireligious, interethnic, interclass, struggles that characterizes most modern societies". (Himes 1980:6). I say that such increased of unhappiness and bitterness in the congregation were uncalled for they were against what Kniff a Baptist

missionary to Jamaica did as quotes Parnell (1980:52)

Following this, the main objective of the interviewees was attempted, namely the deep inner healing as (Kraft 1993:188) of the hurts. The present chapter describes the happenings in Ayeton and elsewhere which led to the hurts and is followed by discussion or stories of how the events affected the subjects.

Nick's case study

Nick, was a chairperson of Ayeton Baptist Church during Alph's time after first split. Having being Alph's right hand man and he witnessed Alph's living for studies abroad, his dismissal and his return from USA. He bares the Methodist church's background. He came to the rebirth faith during Billy Graham's South Africa's Evangelist tours.

His first experiences of trauma was while Alph was absent for overseas study, whereby the financial report had been tabled by the treasurer and the secretary at the church in his presence as chairperson, without the bank audited statement. The bounced cheques were only known between the treasurer and the secretary with no one permitted to query it.

The new implications to pastor Alph made by his fellow officers of showing no confidence in the pastor who have left for five years of study abroad, of which he openly had reported during his farewell. The pastor's recording of the youth choir voices, which they alleged that it has been for his personal fund raising. Seeing he no longer comes back they no longer have a pastor.

The other causes of trauma Nick encountered had been that of the officer's successful attempts of dismissing the pastor in absentia without the knowledge of the church. In drafting a dismissal letter the officers, forced me as chairperson to endorse my signature on it for formalities sake, and send it to the pastor. This blocked me for too many years, until the arrival of the therapist who researched our trauma situation in

Ayeton.

The action of having Alph packing back to Free State, was my second experience in life, as the first was done while I still was with the Methodist Church in Ayeton, which was done while I was away in country work. This led to the second split in Ayeton Church, and had caused me a deep psychological trauma.

Means in Trauma and Evil heals here as he says: “as we have seen, the healing process confronts us with a basic human dilemma. We are hurt by other people and we depend on other people for healing.”

Carol Wise made this point and number of years in a sermon entitled “To preach...To Heal”, in the chapel known as Gerrette Evangelical Theological Seminary. In the sermon Carol Wise said the following, “The crucial fact of life is this; we are hurt by other persons. We are made sick through our relationships with other persons. We are also cured through other persons.” The healing process is a process of relationships. (Means 1988: 211 and 2000:128)

I agree with Means where he says: “As we have seen, the healing process confronts us with a basic human dilemma.” Nick’s first causes at Ayeton has been while pastor Alph was absent for his overseas studies. Whereby the deputy chair, the secretary and the treasurer tabled the financial report without the bank audited statements, with bouncing cheques known among them only.

Parnell says: “No wonder Jesus spoke about ‘the fraud of the riches’ and said, to the great astonishment of his disciples, that it was very hard for a rich man to enter the kingdom of God, “the first thing to do, the first thing for a church to do with regard to money problems is to attempt to prevent arising.” How can this be done? It can be done by first creating a Christian attitude towards finance.” (Parnell 1996:78). I say that that Ayeton’s causes of trauma had been severe, but, this reminds me of the first Ayeton at its first instance, to have been satisfied by long time gap between pastor Lucky and Alph’s coming in, where the church officers looked to have been relaxed to run the

church without the pastor, though the church members were asking “when will the next pastor be called?” This needed the Ayeton church to be strong to Christian administrators not to steal the church’s money, while the next pastor had been called yet.

Parnell in Church Conflict says: “We should teach scriptures such as Ephesians, which teaches that Christians should not steal or obtain money by wrong means; that they should work hard at their jobs (“as to the Lord and not unto men”); that they should only take constructive and honorable employment, and that their purpose in working hard be that of being in a position to help the poor and needy.” (Parnell 1996:79)

Means says that: “We are hurt by other people”. At Ayeton, the new allegations and implications upon the pastor by the officers, of them no longer having confidence in him due to his five years studies abroad. That they no longer could wait, that the pastor had shown to have no commitment to his church, though he explicitly made it known at his farewell that he would be away for a long time. These causes of trauma were not only upon myself, but to the entire church.

Women’s in Reflections on the Complexities of Forgiveness say: “ It has been suggested that forgiveness is important to repairing the damage that occurs as a result of hurtful, interpersonal events in the work place, Aquino, Grave, Goldman and Folger (2003), and in the context of close relationship (Finchman and Beach, (2001).” (Women’s 2008:1).

I say, causes of trauma among human beings often are, as at Ayeton the church seemed to have forgot the sayings of Jesus on Mark regarding the repercussions he had pronounced saying: “Wow , it is unto him or her that hurts comes through, that it would have been better for him / her if the stone could be fastened around his/her and be thrown in the deep.” (Mark 18:7)

Bonhoeffer shows that, if we are trying to win popularity we are murderers. Let us see if we are not trying to win popularity by falling in with the world's hatred, its contempt and its contumely. For if we are murderers. (Bonhoeffer 1937:112)

Means continues to say: "We are hurt by other people and depend on other people for healing." Quoting Wise, he says the crucial fact of life is this, we are hurt by other persons and depend on other persons for healing". Nick tells it that he came to the rebirth faith (to be born again) during Billy Graham's visit in South Africa and he was groomed to such a faith by pastor Alph. He further says that Alph made it clear at Ayeton Church during his farewell speech that he would return to the same church and it was good for all, the allegation and implications upon him by my fellow officers had been a new thing to us of him having recorded the youth choir voices for his personal fundraising abroad.

Parnell says: "We must never forget that we are called to peace, and that being, completely humble and gentle, patient and forbearing one another in love, we are to make every effort to keep the unity of the spirit in the bond of love-the chains-the limits of peace." (Parnell 1996:22). I say that the implications made later on Alph by such officers had been collective efforts that could have been mobilized by such officers. Mitchell and Banks say: "A collective tactic may be defined as a specific collective action which mobilizes and applies social power against an opponent in the course of conflict relationship with him or her in order to initiate a charge that will facilitate attainment or retention or desired value".(Mitchell and Banks 1980:17). Means also says that: "We are made sick through our relationships with other persons". Nick says that the causes of his trauma by his fellow officers at Ayeton had blocked him for many years until the arrival of the researcher. It succeeded in the attempts of them writing a letter of dismissal against the church's background resulting in pastor Alph being

dismissed in his absence. It was where I was being forced by the same officers to endorse my signature on such a letter as chairperson of the church in order that it should carry weight to Alph abroad. That pastor Alph had shown to have had no commitment to his work for having being away for too long for studies.

Himes says: "In the conflict process the tactical operation is aimed at and interpreted in such a way that the opponent is made to understand that the relief can be purchased only or mainly by the termination or reduction of his resistance of the attacker" (Himes 1980:16-17).

I say that in life particularly within Christianity, not all who profess to be Christians are real or true Christians, de Kock in Power 2000 says: "Would we dare to say that the most so-called Christians are not true Christians, not true children of God?" Christ warned us that there would be many false Christians, wolves in sheep's clothing". (de Kock 1989:191). Means further says: "We are also cured through other persons". It is where he says that the healing process as a process of relationships. Nick in his saying that this action of the pastor's packing bags there at the Methodist Church, was done while I was out of the country working. The Ayeton's pastor Alph's packing bags has been a repeat over my previous hurt. Worthington says: "We experience our own personality characters as being stable cross-situationally endorsing organization of thoughts, images, feelings, attitudes, beliefs, and motivation that gives rise to relatively consistent behavior." (Worthington 2006:143)

I say that Nick's causes of trauma that lead to the first and second split at Ayeton that of packing Alph's bags to Free State by his previous executive, of his former fellow church members in the Methodist Church of dismissing the pastor while I was away, also that of my fellow officers who dismissed Alph in absentia. All the above psychological trauma shows that people are often heard by other people with whom they are even at workplace as Women's say and Apostle Peter in his epistle. He says: "Be self controlled

and alert. Your enemy, the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings.” (1Peter 5:8-9 NIV)

Women’s say: “In the course of human relationship, it is virtually impossible to avoid hurting and being hurt by them”. (Women’s 2008:1)

4.1.6. THE CASE STUDIES OF AYETON BAPTIST’S LAY WOMEN

Namely: Dorah, Dolly and Saartjie

DORAH’S CASE STUDY

She is one of Ayeton’s past member and Executive member. She bears the Assemblies of God background. A crèche Superintendent. She confessed that she has forgiven and reconciled herself with them, though much spiritual counseling including the deep psychological counseling remained.

Dorah’s causes of trauma:

Her causes of trauma were:

Her fellow Executive Ayeton member found to be queering the authority and authorship of the Scriptures. Pastor Alph and his followers accepting into church membership the alleged unregenerate people. Alph’s defecting to BU from BC after his return from his US studies. The Baptists living contrary to their belief and logo (as people of the book). Ayeton Baptist closing the gates against the community children who did not belong to the Baptist family. By Mr. Smith (the gun man) who wanted to shoot Mr. Tlala the husband of Dorah. The fights in the evening church service. Means is good to heal in Trauma and Evil as he says: “While we may talk of waging a battle with evil, we have seen that evil cannot be fought on its own terms. Neither can evil be eliminated. It is important, however, to make commitment to name evil wherever we encounter it and to

commit ourselves to resist it, pull and work for its transformation. The prophetic tradition, as exemplified in the Old Testament history of the Hebrews, in cooperated this type of commitment- It recognizes the importance of confrontation and the importance of holding the community and the individual accountable for right behavior ,justice, mercy and shared responsibility for one’s neighbors” .(Means.2000:169).

The author agrees with Means in saying: “While we may talk of waging a battle with evil, we have seen that evil cannot be fought on its own terms. Dorah speaks of the evil that it is in the church a man being in the leadership as the member of the executive and was heard questioning the authorship and the authority of *Scriptures*, likening and comparing it to ordinary historical book, written by ordinary people. This he denied when he was confronted and challenged by the committee and the pastor. Baptists lived contrary to their logo that says: (the people of the book) as they call themselves, yet they always are fighting among and/or within themselves, says Dorah.

Parnell says: “Look at the point he is making, (Paul).The Church is engaged in spiritual war fare, not worldly ware fare, therefore, every thought not only spoken or written sentences-must be brought captive to obey Christ. “Jesus” says Parnell, and His teachings and ways must dominate any thought we have.”(Parnell1996:135). Paul also, concerning a member of Ayeton Executive man, who queried the authority and authorship of the Scriptures, which he denied when challenged and questioned not to have said such, said, “The servant of the Lord must not strive.” (IITim.2: 24 KJV)

He again says: “But foolish and unlearned questions avoid, know that they gender strive but be gentle unto all men, apt to teach.”(IITim.2:23-24 KJV). The apostle Peter clears it thus: “Know this first” that “No prophecy of the Scriptures is of any private interpretation.

For the prophecy came not in old times by the will of man, but holy men of God spoke as they were moved by the Holy Ghost. ” (I Peter I: 20-21KJV). Concerning a man who was Ayeton Executive member yet questioning the authority and authorship of the Scriptures, I note that, “He only had needed first of all to have gone through Baptists beliefs and have observed what they believe even the BCSA Constitution and find out what and how it spells it out categorically”.(BCSA Const. ‘ pg’ 1.1.1).

Also being warned as Timothy was exhorted by Paul saying: “But evil men and seducers shall wax worse, deceiving and being deceived. But continue thou in the things which thou have learned and have been assured of, knowing of whom thou has learned them; And that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” And that “All Scripture is given by inspiration of God, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.” (II Tim.3:13-17 KJV).

Means further says: “Neither can evil be eliminated. It is important, however, to make a commitment to name evil wherever we encounter it and to commit ourselves to resist its pull and work for its transformation.”

Dorah says at Ayeton, other members forbade community children who did not belong to the Baptist family entering in by closing the gates against children such as those. They also intended to treat me unaware in my arrival says Dorah and were barred doing that by community members. A gun man, Mr. Smith weaved his gun intending to shoot my husband Mr. Tlala at the evening church business meeting even in the presence of the invited police officers says Dorah. These caused me and my family a great trauma. Herman says: “Long after the event, many traumatized people felt that a part of themselves has died. The most profoundly affiliated wish that they were dead.”(Herman 1992:49). I say that such a chaotic situation there was in Ayeton was not something

expected within the church situation where some people intended beating up either people such as those who would have battered up Dorah the church supervisor while they too as other church members had been told to do so where they were closing the gates against the community children who were not of the Baptist families, whereas Mr. Smith known as a gun man weaved his gun towards Mr. Tlala the husband of Dorah wanting to shoot him. This, as Means says: It wanted people who work with such chaotic situation, “Along with our individual need people who worked with such survivors of childhood abuse and neglect, we have also worked a great deal with chaotic and abusive couples. One or both the persons comprising these couples tend to manifest one or more of the following patterns: One person’s self feels threatened or unsupported by the other, one chief method of protecting and defending the self itself is a threat to the self and self object needs of the other; there is an attempt to place blame and responsibility outside of self onto other; there is inability or reluctance to look within self the roots of one’s difficulties with the other, there is a little respect and empathy shown for the other; there is a sense of being caught up in interactions other, which each feels little control and about which each have little understanding and at least are person feels “unlike” her or herself during times the couple experiences the greatest termed.”(Means 2000:113)

Means also says, “The prophetic tradition as example played in the Old Testament Hebrean incorporates this type of commitment. Dorah speaking of Ayeton Baptist church mentions that, Alph and his followers receiving into membership, the alleged unregenerate people. She also says that Alph’s choosing to return the church to union on his own, and that he chooses to be with BU as his historical and original umbilical place, thought BU took sides on the trial to recover members who claim the church buildings to have been their forefathers from the beginning, who also did not know to have had respect at their very representatives particularly the mediator from Baptist Northern association.

The case study of Dolly’s causes of trauma

Dolly is a past member of Ayeton Baptist and in her confession she refused to forgive and reconcile herself to pastor Alph and his friends, the unregenerate. Her trauma has been pastor Alph's involvement in the matters which he failed to disclose to the church. Means is good in healing here in Trauma and Evil and says: "While we may talk of waging a battle with evil, we have seen that evil cannot be fought on its own terms. Neither can evil be eliminated. It is important, however, to make a commitment to name evil whenever we encounter it and to commit ourselves to exist its pull and work for its transformation. The prophetic tradition, as exemplified in the Old Testament history of the Hebrews, incorporated this type of commitment. It recognizes the importance of confrontation and the importance of holding the community and individuals accountable for right behavior, justice, mercy, and shared responsibility for one's neighbors.

The author agrees with Means in saying: "While we may talk of waging a battle with evil, we have seen that evil cannot be fought on its own terms." At Ayeton Dolly speaks of the evil that is in the church of a man being in the leadership and the executive committee and I heard him question the authority and the authorship of the Scripture likening of or comparing it like any other historical book also being written by ordinary people as such books, this denied when he was openly challenged with it. The Ayeton Baptist church members led a life that was contrary to their motto "the people of the book" as they call themselves, as they always are in conflict, Parnell says: "Look at the point he is making (Paul). The church is engaged in spiritual warfare, therefore, every thought not only spoken or written sentences, must be brought captive to obey Christ Jesus says Parnell: "And his teaching and ways must dominate any thought we have." Paul also concerning a member of executive who queried the authority and the authorship of the Scripture which he denied when challenged with what he did and said. The servant of the Lord must not strive (II Tim: 2:24). Paul also says to Timothy, but foolish and unlearned questions avoid (II Tim: 2:23). Know that thy gender strives. And that the servant of the Lord must not strive, but be gentle unto all men, and up to teach (II Tim: 2:23-24). Peter says, "Known this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy

men of god spoke as they were moved by the Holy Ghost(I Pet: 1:20-21KJV).

I say concerning the one who was in the office church executives yet questioned the authority and authorship of the Scripture needed first to have first gone through Scriptures and that which the Baptist convention constitution say that Baptists believe.

As Paul reminds Timothy saying, “But evil men and seducers shall waste worse and worse, deceiving and being deceived. But continue then in the things which thou has learned and has been assured of, knowing of whom thee has learned; and that from a child thou has known the Holy Scripture, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II Tim: 3:13-17KJV).

The BCSA constitution states this concerning Scriptures in the statement of belief: “We believe in the scriptures of the Old and New Testament in them original writings as the fully inspired of God and accept them as the supreme and final authority of fault and life (BCSA Constitution 2nd statement of belief: 22:1 page 1)

Means further says: “Neither can evil be eliminated, it is important, however, to make a comment to name evil whenever we encounter it and to commit ourselves to resist its pull and work for its transformation.”

The case study of Sartjie’s causes of trauma

Sartjie confessed that she was hurt by pastor Alph and some of her fellow members. She said that she had completely unconditionally forgiven them, though much spiritual and deep psychological counseling need to be done in her life.

Her trauma has been

As explained not by herself but by her fellow member Sana, who deeply pitied her for having being divorced by her husband who it had been alleged to have disappeared to an unknown world. He had left her with a good number of children, who according to Sana one of those children lived with a traumatic stress disorder as a result of conflict division and split at Ayeton, whilst other children still needed to be looked after or to be cared for or to be supported by their biological father, spiritually and psychologically for their social well-fair. In her pitying her Sana says that Sartjie is an unemployed vendor.

Sartjie's personal causes of trauma were the fight in the church, and the arrest of the church's youth due to such fights, which she found herself pulling out of the fighting group one of the young people, because of carrying the crèche's property out of the church yard. The remaining quiet of pastor Alph at the crèche's couple who refused to divulge the crèche's financial state of affairs. The refusal of the crèche's couple to pop out certain agreed upon amount of money to the church coffers. The running of the crèche as of theirs by the couple, as contrary to other church ministries as agreed upon by the church. The taking in by the crèche's couple of the community children that did not belong to the Baptist church.

CHAPTER 5

THE ACTUAL TRAUMA AT AYETON BAPTIST CHURCH

5.1 INTRODUCTION

The author intends to go into this chapter through the analysis of actual trauma at Ayeton, which will be from selected interviewed church clients or core researchers. Ayeton's trauma has been from a different and chaotic situation because of conflict, since it was inter-personal and intra-personal inclined.

This will be three members per church ministry (department), namely, pastors and wives, lay men and women, and youth.

5.1.1 THE ANALYSIS OF ACTUAL TRAUMA AT AYETON BAPTIST CHURCH

5.1.2 THE CASE STUDIES OF AYTON'S PASTORS ACTUAL TRAUMA:

5.1.3 THE CASE STUDY OF PASTOR ALPH'S ACTUAL TRAUMA

Pastor Alph has been the successor of pastor Lucky who is alleged to have been a mine evangelist since his completion at theological college, and that Ayeton Baptist Church, of which Ayeton Baptist would be his first experience in church administration and ministerial exposure. When he was asked of his trauma it was found he had put right his wrongs with God and the church, and said that "all was well with me", so with this he did not want the psychological therapist to help him.

The causes of his trauma were as follows:

The Church Executive's not wanting him as pastor to be involved with EE3. Their jealousy or envy upon the pastor's offer by the EE3 as it was three times above their offer. The holding of private caucus meetings in their respective leader's houses.

5.1.4 THE CASE STUDY OF PASTOR BRIAN'S (Big boy) ACTUAL TRAUMA

Pastor Brian is one of the past members of the Ayeton's Baptist Church. Being disgusted by Pastor Alph acceptance of the alleged unregenerate people into church membership decided not to live the church band of the denomination only but the country as well, for overseas. On his return he established what is known as Mountain Baptist Church. He came back having been psychologically counseled by the Americans psychologists and English schools of Psychiatrists' and Psychology. So he did not need the therapists help at Ayeton.

Bonhoeffer in Cost of Discipleship comes in and here as he quotes Jesus and say: "The right way to requite evil, according to Jesus is not to resist it. This saying of Christ removes the church from the sphere of politics and law. At this point it becomes evident that when a Christian meets with injustice, he no longer clings to his right and defends

them at all costs. He is absolutely free from possessions and is bound to Christ alone. Again, his witness to this exclusive adherence to Jesus creates the only workable bases for fellowship, and leaves the aggressor for him to deal with. The only way to overcome evil is to let it run its course, so that it does not find the resistance in its looking. Resistance merely creates further evil and adds fuel to the flames. But”, say’s Bonhoeffer “When evil meets no opposition and encounters no obstacle but only patient, endurance, its sting is drawn, and at last it meets an opponent which is more than its match. Of course this can only happen the last ounce of resistance is abandoned, and the reunion on the renunciation of revenge is complete. Then evil cannot find its mark, it can breed no further evil, and is left barren.” (Bonhoeffer 1937:120-121)

5.1.6 THE case studies of Ayeton Baptist Lay women’s ACTUAL TRAUMA

5.1.7 THE CASE STUDY OF DORAH’S ACTUAL TRAUMA

Dorah’s actual trauma is one of the Ayeton women past member. She carries the Assemblies of God Church background and became a creehe superintendent.

Her actual trauma had been the questioning of the authority and the authorship of the scriptures by a church’s executive who denied it altogether when confronted to what he had previously said, that it is written merely like any other historical book.

By other members who claimed that that the church building to have been theirs from their forefathers.

By the BU for having cited with the alleged unregenerate people who at the trial time cited with the unregenerate persons

By the pastor who chose to return to the BU on his return from the USA studies

By the pastor and some members who knowingly had received the alleged

unregenerate people into church membership

By the Baptist to have lived contrary to the logo that they call themselves with 'People of the Book'.

By other church members who closed the gates against the community crèche children who did not belong to the Baptist families.

By some members who denied Alph being abroad. By Mr. Smith the gun man who wanted to shoot Mr. Tlala the husband of the crèche superintendent.

5.1.8 THE CASE STUDY OF JOYCE'S ACTUAL TRAUMAS:

Joyce is one of the Ayeton past members. Her trauma had been: The divided and fallen into two parts of the church that once was very united, strong and solid.

Other members who did not want pastor Alpha to be their pastor any longer whom she loved dearly.

5.1.9 THE CASE STUDY OF SARTJIE'S ACTUAL TRAUMA

Sartjie is a member of Ayeton Baptist church. She is alleged to have been divorced by her husband and he had gone to the unknown world, also that one of her children suffered from post traumatic stress disorder because of the conflict. Her trauma had been open fights; combat at the church where she even found herself pulling a young man amidst the fighting people.

By the crèche administrators who ran the crèche as if it was of their own, against the agreement reached to be run as other church's ministries and by being transparent in all including financial affairs, yet utilize the church buildings, electricity, telephone and water.

The crèche refused to show its financial state of affairs. The pastor's greed and love for money cast Ayeton into two splinter groups, Ayeton East and Ayeton West. The being silent of the pastor at the crèche's leadership that refused to bring its financial statement. The sudden overseas voice supposed pastor Alpha at the rear of the pure on the trial evening meeting section.

Means heals in the title 'The relationship between the wounded and healing' in Trauma and evil as he says: "All of us are traumatized, broken, and split in some manner as we go about engaging with some others and experiencing life. If it were necessary for caregivers to "have it all together in order to be helpful the world would be poorer for it. Yet being: "Wounded healer is not a simple or even a natural task". As Nauwen (1972) conceptualizes it, a wounded healer is "one who must look after his own wounds but at the same time be prepared to heal the wounds of others". (1972:82). While this concept is currently not always been the case. A brief historical excursion will put this into a better context. In the course of history, natural and culturally endorsed healers, who were also often the spiritual leaders of the community, were gradually replaced by psychotherapist and other human service professionals. Who turn towards the empirical signs of data on which to build and validate their theories? (Means 2002:214).

The author agrees with Means as he says: "All of us are traumatized, broken and split in some manner as we go about engaging with others and experiencing life". With Ayeton's traumatized church members such as Dorah, Joyce and Sartjie who it is said of them individually and severally traumatized by individuals and groups actions such as the questioning or queering the authority and authorship of the Scriptures by someone expected to have being a Scripture teacher by virtue of the office he holds. Other church members who amidst a physiological trauma benefited in material of visual and tangible immovable property such as church buildings from their forefathers from gold, whereas some hurts where of the brokenness of spiritual and physiological of individual church members. Who once were solid and very strong being one united church but now has

become divided into two parts? As the Scriptures say in Romans: 'There is no difference, for all have sinned, and come short of the glory of God (Rom 6:23 KJV). Hart in Hidden Spring, quoting Moor says: "There are many human problems we cannot cure, but," says Moor "I would say let us cure the ones we can, with the assurance that our efforts coincide with God's own". Hart says, "I agree with him though that sometimes all the helper can do is walk along with people in their sufferings supporting them in their struggle while God and they bring out of it all possible good." For this voice of the soul as people layout what troubles them." (Hart 2002: 150).

I say though there be different kinds of spiritual hurts at Ayeton church, where clients report there several kinds of hurts we need to be committed to our daily diagnosis and for them, for they love us as Anderson says: "Clients experience the person of the therapist as mediating redemptive change. Rightly or wrongly, says Anderson. "Realistically and transferentially, wholly impart, we are seen as making possible transformation of the process generates". Anderson says, "I once had a client say to me, "you are my life." "Clients," he says, are often profoundly grateful, though at times they hate us with perfect hatred." (Anderson: 161).

Means further says, "If it were necessary for caregivers, to have it all together in order to be helpful, the world would be poorer for it. Of Ayeton it is said that heartfelt trauma and troubled, helpless members were due because of BU has taken sides with the alleged unregenerate people says Dorah and while some members such as Sana felt heart moved by other members to face life at its hardest side, like the jobless with no income like Sartjie, who had to be with a post-traumatic stress disorder child when divorce had to be part of her life and it is said of her husband to probably have been one of the unregenerate members who have disappeared to the unknown world without church.

The Scripture forbids us: "Not to forsake assembling of our self's together as the manner of some of us; but exhorting one another so much the more as you see the day

approaching.” (Hebrews: 10:25).

Herman says: “Traumatic Events Call Into Question Basic Human Relationships, They Bridge the attachments of family, friendship, love and community. They shutter the construction of the self that is formed and sustained in relation to the others”. (Herman 1992:51).

I say of the heads with which some help seekers of Ayeton had to leave, they are not only heart breaking as was the situation of Sartjie and her family. Nelson in Christian Counseling and Psycho Therapy says: “The counselor’s greatest resort in working with such clients (is or should be) the Church. The Church is or at least should be a caring community”. (Nelson 1972:61).

Means also says: “Yet being a wounded healer is not a simple or even a natural task. As Norwen (1972) conceptualized it, a wounded healer is one who must look after his own wounds but at the same time he prepared to heal the wounds of others. When this concept is currently accepted in many care-givers circles, this has not always been the case.” (Means 2000:214).

Many clients as is the case of Ayeton’s traumas including Dorah and Sartjie, are being hurt by someone mostly who should have been their healer and rescuer (Alph). They each one and individually pointed out my trauma is due by the pastor who chose to return to BU. By Alph and some members who knowingly accepted into church membership the alleged unregenerate people. By the pastor who became quite and chose to be silent towards crèche leaders who blatantly refused to disclose their financial state of affairs as agreed upon by the church. Again by Alph whom it was known of him being studying abroad yet his voice was heard at the rear of the pure amidst the conflict as saying, “I wish to call the BU officers to come and close down the Ayeton Baptist Church because of these unending conflicts and divisions there.” Bonhoeffer says: “Through his choice Adam rejected the grace of God, choosing

instead to unravel the mystery of his Being for himself, to make himself what God has already made him. This was the fall of man. “Adam became as God” - Sicut dicitur- in his own way. He ruled in solitude as a created-god in a God forsaken world. There must be a complete “Transformation”, a “Metamorphosis”. (Romans 12:2; II Corinthians 3:18). If a man is too restored to the image of God, how then is that transformation to be effected?” (Bonhoeffer 1937: 192).

I say love is the best principle that God teaches us and would expect it or put it into practice whenever as Parnell says: “One of the surest ways of preventing or ending conflict is to experience Gods own love shared abroad in our hearts by the Holy Spirit He has given us. As a result the church never experiences conflict. It experiences disagreements that can be worked through and prayed through. If I love someone, then I want his or her company, I do not want to separate with. If I love someone, I try not to hurt him or her, I’ll be patient, I’ll listen , I’ll be sympathetic, I’ll strive hard to keep the friendship. If love dominates our attitudes towards those with whom we disagree, that it is likely that we’ll find a way of accommodating one another, if it is necessary, and of working together.” (Parnell 1996:141).

As it was with Ayeton Baptist Clients’ internal mental world of human beings been exposed of deep psychological and traumatized feelings as being explained by Dorah, Joyce and Sartjie when revealing their internal mind set of which some and others affected a Christian Community. Joyce cried out of other members who did not want pastor Alph to be their pastor of which she loved so much. They did not have confidence in the pastor she had confidence most in. Sartjie’s most disturbances were the literal fight at or inside the church that involved her directly where she found herself separating the fighters. Thomas says that: “Some of the problems that humans experience come from the fact that we have fallen bodies that are not functioning as

they should psychologically. Other problems may relate to our spiritual search for meaning.” (Thomas 1972:54).

I say that Ayeton members with all kinds and manner of pain they can still be grateful that they came through to God in order to heal though it was difficult, as Anderson quoting Jurgen Maltman (1985) and reminds us that: “Health is more than utopia of an ideal condition free of all pain and conflicts. He further says health can be viewed as an objective state of physical, mental and social wellbeing.” Maltman further suggests that: “Health may also be viewed as a subjective attitude on the part of the person.” He ends it up by saying that Health is thus the ability to cope with pain, sickness and death autonomously”. To put more simply: “He says Health is not the absence of malfunctioning”. Health he says is the strength to live with them in this case Health is not either, a state of general wellbeing, it is the strength to be human”. (Anderson 2003:22).

5.1.10 THE CASE STUDIES OF AYETON YOUTHS ACTUAL TRAUMA: NAMELY ROSE, LERATO AND ALVIS

5.1.10.1 THE CASE STUDY OF ROSE’S ACTUAL TRAUMA:

She admitted that having been hurt by the under mentioned happenings she forgave her perpetrators and had reconciled with all of them. She is now a full member of Ayeton Baptist Church and has a free will and movement to whatever church she wants to visit whenever without any obstacle, and this is the same to all the returned Ayeton Christians who once were caught up in the previous conflict, divisions and the splits there.

Her trauma has been due:

The church administrators (officers and/or executive) who did not care for the churches ailing during the absence of a minister to have taken prayer as a serious issue for the praying for the incoming pastor, they rather relied upon the young influential teacher's choice who chose them a pastor suitable for them (Alph). They did not care for the churches financial well-being. The crèches taking advantage of utilizing for free the churches' amenities, such as buildings, electricity, telephone and water during the time of conflict, divisions and split. The not returning to the church in the aftermath as did the other three splinters namely Ayeton East and West Baptists Churches and the Mountain Baptist Churches, who came back to the call of the three Ayeton pastors' Coming Together for Worship as it is called.

5.1.10.2 THE CASE STUDY OF LERATO'S ACTUAL TRAUMA:

Lerato had been a youth and is still a member of Ayeton Baptist Church. He admitted that he had been hurt by what happened at Ayeton during the conflict division and split he also declared it that he has forgiven those who transgressed against him and he has reconciled with his brothers and sisters and he is grateful that he is caring on well with the Lord.

His Trauma Had Been:

The open and public fight in the church. The negligence of the church executive during the intake of pastor Alph by not giving proper and wise guidance in paper work i.e. not including the written job description that spells it all out what is expected of him and what he in turn should expect from them. This he said could have helped them during the difficult times of conflict. This also cost him to lose Alph the pastor he had gained a lot from his EE3 lessons. Their being arrested and charged with the malicious damage to property by the magistrates' court, for having carried out of the church's yard the crèche property.

5.1.10.3 THE CASE STUDY OF ALVIS' ACTUAL TRAUMA:

Alvis is a former youth and Ayeton past member. He confessed that he had been hurt by what had transpired at Ayeton namely the attack of the executive and their followers by some members (Alph's followers), the weaving of a gun by Mr. Smith. He explained his unconditional forgiveness to his perpetrators and had reconciled himself to them.

His Trauma Had Been:

The intention of the church executive of aiming to take pastor Alph to Bloemfontein (Haak Vrystaat). The intention of some members on Alph's defense (Alph's followers) by aiming to attack the executive and their followers with knobkerries and sjamboks. The apology of the failed mission of the gunman (Mr. Smith) of shooting the regular chairperson from his seat.

Bonhoeffer comes in and heals as he says: "Here for the first in the Sermon on the Mount, we meet the word which sums up the whole of its message, the word "Love", Love is defined in uncompromising terms as the love of our enemies. Had Jesus only told us to love our brethren, we might have misunderstood what he meant by love, but now he leaves us in no doubt whatever as to his meaning. The enemy was no obstruction for his disciples. They knew him only too well. They came across him every day. There were those who cursed them for undermining the faith and undermining the law. There were those who hated them leaving all they had for Jesus' sake. There were those who insulted them and derided them for their weakness and humility. There were those who persecuted them as dangerous revolutionary and sought to destroy them". (Bonhoeffer 1937:126).

I agree with Bonhoeffer where he says: "Here for the first time in the Sermon on the Mount we meet the word which sums up the whole of its message (the word love). Love is defined in uncompromising terms as the love for the enemy. As in Ayeton where we

find the church youth being traumatized by what they themselves were faced with in front of them to their daily trauma caused by eventually conflict that brought them divisions and split namely; named by Rose, Lerato and Alvis as follows: the church administrators who seem not to have taken charge of the everyday church life and problems such as, church ailing for the succeeding minister after pastor Lucky. To come and care for the running of the church administration, particularly towards financial management and with no progress. Everyone did as he/she pleased on church finances, the good example of this had been the couple that came from the local Assembly of God (AOG). Who having been appointed to run the church crèche as other church ministries yet run it as if it was theirs, by taking advantage of the conflict and divisions there were in the church and for a long time, utilized the church amenities such as electricity, buildings, telephone and water for free says Rose. Also of taking into the church crèche all the community children that belonged not to the Baptist families without the churches consent. Their refusing to be transparent in their financial report as agreed upon by the church. Their running of the crèche as of theirs contrary to other church departments' per agreement with the church, declares Rose. Parnell in Church Conflicts says, "Instances like these produce critical feelings that bare within them the potential for serious conflict." He further says, "Go to a well administered church and there tends to be harmony. Go to a badly administered church and there tends to be conflicts".

I say that love had been a very necessary aspect in Ayeton Church that they needed most. For the executive to function in a good way they needed more than anything Gods love as love is displayed by God in the Lost World by sacrificing his only begotten Son. John says: "That God so loved the world that he gave his only begotten Son that who so ever believeth in him should not perish but have eternal life". (John 3:16 KJV).

Parnell says: "Jesus told his disciples: "A new commandment I give you: Love one another:" Parnell further says, "As I have loved you so you must love one another. All men will know that you are my disciples if you love one another." (Parnell 1996:140).

Bonhoeffer here shows that: “love is defined in uncompromising terms as the love for our enemy.” At Ayeton there is what is described by Lerato as an open fight by church members, he further says there also were those who were being arrested and charged at the magistrates’ court with malicious damage to property (the property that belonged to the crèche church). Alvis points it clear that there were some (Alph’s followers) in defense of the pastor who aimed at attacking with knobkerries and sjamboks the church executive and their followers and the apology of the failed mission of the gunman who weaved it, aiming to shoot the regular chairperson from his seat, I think that mostly hurt and gave a very bad and weak testimonial towards the unbelieving parents of Alvis. The graceless intention of the church executive of aiming to return the pastor to Bloemfontein where the Afrikaans saying goes ‘Haak Vrystaat’ which means get to Free State now. Without caring for the pastor and the families’ welfare as it was in winter with a little born baby, without bus or train fare and/or provision for the road but to pack his bags and go.

Thomas will apply the need for love as he says: “Every person has a need to be loved.” He further explains it thus, “Many clients seek out a counselor because the withdrawal of love has caused them to question the very meaning of existence.” (Thomas 1972:51).

I say that Ayeton church needed to be reminded of God who is love as the scriptures urge us also in the epistles as first John does. Where it says that, “God is love.” “Beloved let us love another for love is of God, and knoweth God”. “He that loveth not knoweth not God for God is love”. (1John 4:8 KJV).

“Paul”, says Parnell, stated: “Love is patient, love is kind.....it is not easily angered, it keeps no record of wrongs....It always protects, always trusts, always hopes, always preserves”. (Parnell 1996:140).

Bonhoeffer says further: “Had Jesus only told us to love our brethren, we might have misunderstood what he meant by love, but now he leaves in no doubt whatever as to his meaning.” In terms of Ayeton’s situation even where Rose says that crèche leaders took advantage of the conflicting and dividing Ayeton church, that they decided not to spend a penny on the church expenses though such crèche children were paying in contributing towards the crèches expenditures. But, they failed to pop out certain agreed upon money to the church coffers, nor did they want to explain their income and expenditure to the church, which they promised from the beginning. To run the crèche as the other church ministries on the other side fights broke out because of such crèches maladministration where gates were closed against the community children alleged not have been from the Baptist families and stood outside the gate crying and the intention of the crèche’s superintendent husband and the regular chairperson nearly been shot by the gunman (Mr. Smith) say Dorah and Alvis the young person. The Ayeton church needed a love ministry as Kraft says: “Ministering, then, through the word of God we have the power to bring people into a new experience of the healing love of God.” (Kraft 1993:91)

I say tough atrocious actions were felt by many members because of either member. Deep level healing need to be employed wrapped in the power of love as Kraft says. As show Christians have been the important monk and sign of the power of God “The most important monk of Christians is that they are called to be signs or instrument of God’s love” (John 13:34-38) says (Kraft 1993:47). Bonhoeffer explaining the love for enemy says: “The enemy was no name abstraction disciples”

They knew only too well. They came across him every day. The gun man Mr. Smith was known to Ayeton Baptist Church by the crèche couple, by Alvis, for he had to go to him and apologize for the failure of his mission he intended of shooting the regular chairman from his sit during the evening.

The attack of some of the members had planned well with their sjambok and knobkerries. The scripture spells it out clearly that we are in Roman “for if, where we are enemies, we were reconciled to God by the death of his son; much more, being reconciled we shall be saved by his life”. (Rom. 5:10). “But God commended his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8)

I say that at Ayeton, the church needed to have loved the enemies and Alvis’ unbelieving parents because he was worried by the church’s poor testimony they showed towards them by aiming to attack the executives with knobkerries and apologizing for the failed mission of shooting the chairman from his seat for the love of God constrain us because we judge, if one died for all, were all dead (II Cor.5:14) But, “ Not rendering evil for evil, or railing for railing: but contrariwise blessing knowing that ye are there called, that ye should inherit a blessing (1 Pet.3:9).

Ayeton church needed the demonstration of the love of Christ from deep level healing as Kraft say in Deep Wounds, Deep Healing: “Jesus certainly demonstrated the use of God’s power in serving the cause of love, Jesus healed because he loved”. “Over and over,” says Kraft “The Gospels record that Jesus ministered to the needs of people because he felt pity or compulsion for them for example Matt.9:36; 14:14; 13:32; 20:34).”(Kraft 1993:47).

The following analysis of people’s stories summarises the main traumatic events which affected the members of the Ayeton congregation and shows their relative importance:

Cause of the Hurts	Members affected
Pastor accepting a second job	17
Actions of local Executive	17



Troubles by caused members	13
Police intervention	6
Gun being wielded	4
Crèche problems	4
Court cases	3
Estrangements due to split in church	2
Convention Executive's interventions	2
Union Executive's interventions	2
Baptist Missionary Society's actions	1
Trouble from another pastor	1

Regarding pastor Alph and his wife, Mary, the tally is:

Cause of the Hurts	Pastor	Pastor's Wife
Pastor accepting a second job	1	1
Actions of local Executive	1	1
Troubles by caused members	1	-
Police intervention	-	-
Gun being wielded	-	-

Crèche problems	-	1
Court cases	-	-
Estrangements church split in	1	-
Convention Executive's interventions	-	1
Union Executive's interventions	-	-
Baptist Missionary Society actions	-	1
Trouble from another pastor	1	-

There is a danger of stirring up fresh trouble when memories of long past hurts are raided in sufferers minds, so grace was needed as people were interviewed. Thoughtful consideration of Ayeton's history also showed that speaking up and guidance by wise men and women during the events could have saved much heartache.

Hurts following Lucky's pastorate.

In the time between pastors, the church felt instability and longed for someone to come in and calm the situation. In her remorse about the troubles concerning Alph, Sana thought that the present situation could be a judgement because the church had dismissed Lucky without an adequate cause. Members' hurts increased after Alph's call when they thought back to Lucky's piece jobs that had not caused any hurt feelings.

Hurts following Alph's call

Sello said that Alph's call had hurt the church in that he was not as they had expected him. He also said that the pastor's behaviour caused the church to be different from what he, the pastor, had expected. A situation developed in which they could not help one another.

Alph taking on other work and disagreements over his workload

It should also be remembered that this was Alph's first pastorate. He was inexperienced and was not able to lead or serve, particularly in administration, as a more experienced man would have done. The church at first felt sympathetic about the workload Alph was giving himself and they expected him to respond to their sympathy. He affirmed that he could carry this load and when they saw he did not, it hurt them. Vuyo said they missed him at services. Dolly said the sick were not visited.

Disagreements over Remuneration

The first hurt to the executive was when Alph did not confirm the agreement on his salary. The church felt hurt because it considered the executive was being hard on Alph. Then later they found that Alph had not been fully truthful about the agreement. They felt sorry for their hard feelings against the executive, while they were disappointed in Alph. His lack of an apology also disappointed them.

The bringing in of worldly members

Brian felt bitterness over Alph's bringing back in of worldly members who had left in Lucky's time because, as he said, they were unfaithful and unreliable. He felt like

leaving the Baptists because of this and finally did leave for overseas. Dora, the crèche supervisor, was also disturbed by the pastor's receiving of these men. Dolly complained because they mocked some people as "born again worms" when they refused to give tithes. Sana mentioned the emotional hurts, illnesses, divorces and even deaths as a result of this mockery. One man was so shocked when he was accused of polygamy that he suffered a heart attack. His widow took years to get over her grief at this. Sana and Dolly left with others to join Ayeton West because they were so fed up by these men's endless fighting. The crèche supervisor was perturbed when she heard an executive member questioning the authority of Scripture at a meeting. She also left the church.

Evil speaking and violence in the church

There was hateful speech at times from the pulpit, for instance when an infant crawling on the floor was likened to a demon that had to be destroyed. At times bad language and even fighting broke out in the church. These things deeply hurt the more spiritual members.

Money

Sartjie and others stated that the pastor was accused of loving money and of greed. One realises that such an accusation was a blow to his self-esteem. The accusation also led to a growing loss of confidence in him by the members. The questions that arose around the handling of money by the crèche as well as allegations (Sartjie) that the pastor was involved in this matter, led to increasing anger following on the fights in the church. Sensitive church members faced an increasing burden of hurt. Other questions about mishandling of moneys also increased people's sorrow and demoralisation.

The first split

Gold stated that he grieved for his brothers and sisters lost to Ayeton West. Mary, the pastor's wife says the manner in which the first split left Ayeton, had enormously hurt her and left psychological scars.

Problems with the Crèche

The denial of access to the crèche of non-Baptist children and the following incidents of violence, gun threats and arrest of some of the young people was also felt very painfully by church members. There were also misgivings about the management of the crèche and particularly it's handling of money. Some young people were arrested because of carrying crèche belongings out of the church and were charged with malicious damage to property. This deeply humiliated Vic and his friends.

Alph taking study leave of absence

Peter felt that Alph's taking of study leave showed that he had no commitment to the church. This allegation worsened the rift between his supporters and opponents. Some no longer wanted to pay him while absent while Peter said: "We no longer have a pastor!" Peter said he was making money overseas because he had recorded the Youth Choir's singing. In general it can be said that it was unwise for him to have absented himself at a critical time when the church was divided.

Involvement of the Police and Courts and the growing criticism of the church by outsiders.

This caused Gladys deep shame. The people charged felt embarrassed and disgraced and lost their self-esteem.

The second split

The sharp words, the physical fight and the gun attack that led to the second split left deep scars. Wrangling about the division of church money which was settled in court and disagreement over the use of the manse by the second splinter group also worsened animosity between the groups.

The Reconciliation between the congregations

The four churches that had developed came together in reconciliation under the leadership of their pastors; (the fourth church, Mountain View Baptist, was stated by a past member when he returned from overseas). However some still felt hurt because the public confession by Pastor Alph had given no time for discussion (Amo, Sarina and Sophy). It seemed to them to be a “blanket” cover that left the actual causes of alienation unaddressed.

The hearing of all these hurts caused by selfish, lack of insight, lack of wise pastoral leadership and counselling and indeed, lack of dedication to the Lord at times filled the researcher with sorrow and near despair. However he encouraged himself in the Lord and went about his task of persuading those who were hurting to forgive and reconcile and so redeem the congregation of which they had formed part. His task was also considerably assisted by the wise leadership; the present pastors of the four Ayeton Baptist splinters had been giving.

CHAPTER 6

EVALUATION OF METHODS

6.1. INTRODUCTION: EVALUATION OF THE COUNSELLING METHODS

Each co-researcher was requested to score the five counselling methods, viz questionnaire, storytelling, discussion of the story, spiritual counselling and psychological counselling, with the scores adding up to a total of 20 marks, giving the most helpful methods the highest.

LISTENING SKILL, STORY TELLING, ASKING QUESTION, DISCUSSION, SUPER SPIRITUAL COUNSELING, DEEP PSYCHOLOGICAL COUNSELING

6.12.1. Listening Skills

Listening, though it be not evaluated nor scored by the interviewed candidates this skill is one of the important counseling methods acquired by the counselor in this project study, listening ability, while being practiced it gives way to other methods such as storytelling, discussion deeper meaning, because once people participating in the counseling, process observe that this skill is respected by participants all the way, they finally end up being encouraged in whatever counseling session is taking place it be super spiritual or and deep psychological counseling method there could be. The deep heart hurting issues easily surface and so healing reaches the troubled person. This

lives the helpers with happy hearts e.g. could be listening to the clients nonverbal messages, listening to understanding clients in context and empathic listening all by G. Egan in his book attending, listening and understanding (1991).

Listening and understanding clients in context Egan (72) where he says: “people are more than the sum of their verbal and nonverbal message. Listening in its deepest sense mean listening to clients themselves as influenced by the context in which they live move and have their being. Denise tries to understand Jennie verbal and nonverbal messages even the core messages, in the context of Jennie’s life. As she listen story says to her life, the helping context is also important. Denise needs to be sensitive about how Jennie might feel about from talking to a woman who is quite different from her and also needs to understand that Jennie might well have some misguided about the helping professions.”(Egan 1991:72)

1 empathic listening Egan says both empathic listening and empathic responding (Eisenberg and Strayed 1987) are important concepts and skills. However, since there is no much confusion in the psychological literature as to what empathy means (see Duan and Hill 1996) for an excellent over view, it is essential to point out how it is being used throughout this book. Empathy on her seen as an intellectual process that involves understanding correctly another person’s emotional state and point of view. I understand how distressed she feels (emotional state) because her husband won’t even talk about having another child (point of view). Empathy can also refer to empathic emotions experienced by the helper. I feel her agony and I feel for her” in this book the intellectual process is stressed. It is important that helpers understand the feeling and emotions of their clients and their meaning for their feelings and emotions of their clients and their meaning for their clients even though they might not feel along with the clients.

Egan says: “the shadow side of listening to clients active listening is not as easy as it sounds. Obstacles and destruction abound. The following kinds of ineffective of listening, as you will see from your own experience overlap with one another. Inadequate listening. In conversation it is easy for us to be distracted from what other

people are saying. We get involved with our own thoughts or we begin to think about what we are going to say in reply. At such times we may get “you’re not listening to help exclamation mentioned earlier.” (1991:75)

6.1.2. Story Telling Skills

I will wish that we be in one mind and share ideas. That the Baptist church not to be divided any more. How do you view those in the opposite? I view them as brothers and sisters in the Lord I am happy that it is over and have forgiven one other I also have reconciled to my brother and sisters. The pastors did counseling and encouraged us along and we saw our past errors we also have numerical edification of the three groups. This does not compare to the past, where we remained few in number all of us. I no longer need psychological counseling

I am well and encouraged. Did you ever voice it out to them that you forgave them? I did not know why I needed to voice it up and tell it to those who hurt me; as a result I often remember the memories history. Why then will go, confront them now so that it really could be once forever. I promise to do so.

MARTHAR’S STORY

How was it in Ayeton especially earlier in your personal experience during traumatic era? It traumatized me as an individual, in that church was separated into two groups.

It really was a long time that we went on hurting. The hurts were severe so that split emerged into two splinters. The other remained in the church building and the other went and assembled in the church member workshop service. What traumatized me most was that the group showed up their dissatisfaction and has test intents and confidence in the pastor that I had interest in. I can say it has healed up and is completely healed because; we came together in a worship service and the intimate relationship touch far beyond expectation even more than before Counseling. Tell me

your story. My desire is that we could be united as the first apostles were. One thing I am grateful of is that it has happened as I wished

It is now the thing of the most I have forgiven them I have forgiven them as God has commanded us to forgive. We have reconciled we are rejoicing. We have received counseling through preaching and teaching of masters I can say I am well and feel new and I no longer need psychological counseling. Did you have any time to place up to the representation fever and why it cut and clear to their faces, as they are hurt and sad? I forgave of your previous hurt and am as from today reconciling to you. It is for the first time I hear it now that I need to face each of these who hurt me and say I have from now on forgiven you and am ready to reconcile with you personally.

Nick, after having been psychologically counseled and the unconditional forgiveness told him he there and them had agreed to forgive them and had begun pronouncing his forgiving the perpetrator in absentia he was thrilled with the kind of joy , freedom power and peace within himself and prepared to confront them immediately, without doubt of fear and shame. Mark 11:25-26 says that and if when you stand praying, forgive if you have aught against any; that your father also which is in heaven may forgive you your trespasses

Denny says to this is added here that necessary qualification of the prevailing prayer, that we freely forgive and be in charity with all men. (vs. 25, 26).when you stand praying forgive. When we are at prayer, we must remember to pray for others, particularly for our enemies and those that have wronged us. If we have injured others before we pray, we must go and be reconciled to them, Mt v23, 24. But if they have injured us, we go a nearer way to work, and must; and from our hearts forgive them because this is a good step towards obtaining of the pardon of our own sin. Forgive; that your father may forgive you because this is the way of forgiveness and reconciliation. (Denny 1961:1392). And in the Lord's Prayer in Mt 6:12 and forgive us our debtors as we

forgive our debtors. The sermon on the MT finalizes the forgiveness thus MT 18:21, 22 Peter said Lord, how often shall my brother sin against me, and I forgive him? Till seven times? V.22 Jesus said unto him, you say not unto thee until seven times lent until seventy times seven. Peter's question concerning this matter (v 21), indicates how many times we should forgive those who trespass against us. Will it suffice to do it seven times?

1. He takes it for granted that he must forgive. He knows that he must not bear a grudge against his brother or meditate revenge, but as good a friend as ever and forget the injury. In Ayeton church Nicky made it clear that he had already forgiven and that he will never forget the hurt such as he had encountered.

2. He things it a great matter to forgive till seven times a day and that it means not only seven times in his life as Christ said in (Luke 17:4) but seven times in his life .There is a practice in our corrupt nature to stint ourselves in that which is good, and to be afraid of doing too much in religion, particularly of forgiving too much, though we have so much forgiveness in us. (Henry 1961:1397).

Ayeton's issue of first counseling seemed to have been that one of traditional superficial scripture counseling. For at the first session she meant the researcher mentioned it that she was psychologically and spiritually counseled and needed no longer counseling but he seemed to visit with the psychological counseling confronting of whether she did ever voice it to her perpetrator and said I have forgiven you, she said I did not know when it was necessary for me to confront them and voice it out in their hearing, by them she realized that she, needed to have done something she ran short of or she did not realized or whether was she knowledgeable about to bring her complete forgiveness joy, peace of mind literally and otherwise. She had not to be against them any longer. She promised she realized to confront them to their faces to finalize and do the complete job in their hearing, as did Jesus to his crucifiers before he died on the cross (Luke 19:32) and there after he died.

Hant in the hidden spring says in the issue of forgiveness. Several months had gone by and in his other therapy Jim had relived the traumatic events of his childhood in more detail, written about them, drained more of the anguish. Now the question of forgiveness began to excise his Christian mind. "What am I supposed to do about forgiving? Jesus was clear on it 70 times 7 and so forth, and he practiced what he preached. But I'm having if you'll pardon the expression; a hell of a time with it. My parents had news indicated the slightest remorse. When I tried talking with them about all this, they told me I was making a mountain of a molehill. They totally denied most of it, and expressed shock and hurt that I had such negative feelings towards them. The uncle who abused me is dead, never once while he believed, did he mention that horrible night that he violated me, and now I'm just supposed to forgive all this? It has ruined my life.

Like in Ayeton Baptist church, where Martha had been most traumatized by her pastor's opponents, who showed up their dissatisfaction and, had lost interest and confidence in the pastor she has had interest. Jim's feelings were completely just fine, and forgiveness cannot be hurried in cases like this, but we were both aware of Jesus' teachings on forgiveness, and I knew besides that had bored resentment exacts a price. It takes its toll on the psyche and even the body. To answer his difficult question, we would have to do some puzzling out loud. First I wanted to support his feelings. You have every reason to feel as you do. And just can't imagine Jesus, or anybody else cares about you, telling you not to feel that way, or someone simply saying: "Just forgive it Jim move on." He realized as you know, it is absolutely essential to your therapy that you get the blame for what had happened of yourself and put it where it belongs. And it seemed God wants you to heal, and then God would support your anger and resentment as a step in that process. So Jesus' words can't possibly mean "Stuff it all back down and go embrace these people". "No that would be impossible at this point anyway, so I'm left with the question how do I live Jesus' teaching? "Let's see if we can puzzle it out together. One way to begin is by naming something forgiveness is not courses of action which are either impossible or unhealthy, but with which forgiveness is

sometimes confused.” “Well I am sure it can’t mean condoning or even minimizing, the evil that was done, I’ve tried minimizing it, and it won’t go down” “I agree completely” “And I don’t see how I can forget, but we all heard the adage: Forgive and forget, but how can we forget the greatest injuries of our life? I’d need a long term” I am with you there too, and I’d add another item, though it does not apply so much to your case. Forgiveness can’t mean allowing the bad behavior to continue, the way the spouses of alcoholics or batterers sometimes do” “Yes, I agree with you that too, actually, one way your idea applies is that I am trying not to let my parents abuse me anymore in any way, just out of respect for myself”. “That’s wonderful, another sign of the great progress you have made” (Hont 2002:98-99).

JOYCE STORY

Joyce said that it is all right with her the pastor did counsel her. Her trauma was that the other group did not want the pastor to be their minister anymore. Now then the pastor did the counseling and encouraged them and they have seen their previous errors as a result they numerically, had been edified in that the three groups grew up wonderfully, compared in the past where they remained small and few in number. For that reason she no longer was in need of any counseling be it psychologically or spiritual one. Now in the question of deep psychological counseling as well the unconditionally forgiveness done to her seemed to have met her request. Whether she had had time to voice her forgiveness to those who had hurt her previously, it has forced not to have happened so it was started afresh. She engaged the record visit of the psychological. So the cultural traditional spiritual counseling did apply as was what they all trusted in, but in any way it showed that she needed to go a mile extra in psychological empowerment and also additional prayers were needed if she finally was grateful and realized she would free herself from a seal of carven.

So unconditional forgiveness, which is deep psychological counseling that was applied

really impressed them in Ayeton church, especially the voicing out to the perpetrator where they greatly deliberated on how they wanted to begin such a service, which would mean opening a tin of worms afresh.

Stephen in the book of Acts did it and was heard by his adversaries being stoned with stones; he knelt down and saw the Son of Man standing in the right hand. He said Father count that this charge against them not. Billy Graham also lives us with a question to be possibly answered when he confronts those who only follow those in the conditional forgiveness and only when he say: “ if your brother trespasses against you and you rebuke him with the aim of winning him back to you and he refuses to do. What if he does not say I am sorry? What if he says I never had done anything wrong? What if he says are we to forgive him anyway? The book Hidden Spring also leaves us with a question that says, so what is forgiveness and come up with a question that says “I think it means not holding it against them anymore, not keeping them reminded of it, not trying to exact a recompensed of course, I can’t do that with my, uncle anyway”. There I guess it just means letting it go, letting him dead, and leaving the whole matter to God. With my parents what you are saying sounds right. It is hard, because they have never even acknowledged that it happened. I still can’t accept that. “You know how I think it will finally happen, Jim? My church is that someday not now, now would be the wrong time someday down the road God will put it in your own heart to forgive, and you will just do it. The bad things your parents and your uncle did to you just won’t matter so much anymore. You will have healed and come to know that you are Ok and that these past events aren’t hurting you. I didn’t think you have to strain at this now. God will give it in time, and that will be final stage in your healing”.

This outer believes will also happen in the heart and minds of Ayeton people in future, believing in all their attempts. They finally will heal up completely and finally with time and become a strong church.

I don't say: "I must say it sounds perpetrators today that I will ever be able to do that, I'll have to take your word for it. I can't see that carrying around the rage. I am feeling now for the rest of my life would make all happiness impossible. But I can't seem to get rid of it now"

I was glad to hear he knew he could not hold a grudge forever. But rage holds centre stage for now, it is really holding there, and nothing would dislodge it until it burnt itself out, I can't imagine the God who designed our emotional system wanting us to do violence to the design. Nature will take its course, and it would all work out their public re- crucifying of the son man. (Hant 2006:100)

6.1.3. Asking Questions

To be able to bring out the deep psychological and hearts' feelings of the co-researchers. The helper will need to ask question to be able to tap up such emotional feelings and historical factors that shall have troubled the Ayeton seekers. The Bible questions may be used within the practice. Runner/Mazel in their book psychological trauma the adult survivor (psychological stress series (No21:106) say: "We prefer to collect the other material in instructed interview as this also provides an excellent early opportunity to learn about what is important to the client, however, putting this material into a written questionnaire certainly has value; Appelbaum and Katz (1975) showed that their written lost packet provided data that were highly comparable with both diagnosable inferences based on one to three psychiatric interviews and full psychiatric examinations, including extensive psychological testing, and that the test packet often added significant information to the other methods of data collection. Others have developed questionnaires for use with trauma survivors which one useful for structuring data collection e.g. Countoils (1988) for incest victims Kione, Faerbank, Caddell, Zimerins, Bender (1985) for Victim combat victims; Meyer Taylor (1986).

This is an 80- item questionnaire that asks respondents to note both whether they have

experienced a whole variety of traumatic life events and how much that experience distresses them now. Because of the sensitivity nature of this material, we generally do not ask clients to complete this question until a therapeutic bond exists and the client is deemed to have sufficiently well developed self capacities to tolerate any strong feelings that the questionnaire may evoke. Our preference is to have client come to a therapy session a bit early to complete the questionnaire so that resulting feelings can be addressed with the therapist (Brunner/Mazel street series No21:106). I agree with Brunner/Mazel where they say: "We prefer to collect the other material in instrument interviews as this also provides an excellent early opportunity to learn about what is important to the client. Brunner/Hazel (Stress Series No21) as structured question whereby preferred and exist in black and white on paper for the clients to be interviewed in Ayeton, we therefore shall only depend on them alone as they stand, but are, can be used, as Waruta and Kinoti say, "In recent years, professional counseling had laid emphasis on non directional, client-centered methods, based on the principle that each person should be assisted in the search for solutions to specific problem, instead of following general and prescriptive and methods." (2005:4)

Brunner/Mazel say: "However, putting this material in to a written questionnaire, certainly, has value for the helper not to be called and wonder about in the counseling process as the saying of wondering and going about not knowing what to do goes Ukubamba, Ukufuna Isitja emnyameni, it is considered that of vital importance to have valid and structured questionnaires in place and ready. According to Brunner/Mazel (105) some of the information in the suggested interview presented above may not come beneath until well into therapy. Appelbaum and Katz (1975), Brunner/Mazel (106) continues to say having to show their written test packet produced data that were highly comparable with both diagnostic interviews and full psychiatric examination, including extensive psychological testing, and that the test pocket often added significant information to the other methods of data collections.

Within the document with data information for the clients questionnaires containing most of the information necessary for the interviews, would always be available for the session. It always shall be the prerequisite for any project such as this Ayeton client probing questionnaire too would be in testing package and ready for disposal. Waruta and Kinoti state that: "Professional counselors are often persons trained in a variety of specialized psychological approaches. Among the most influential approaches is psychoanalysis or Ego-Psychological, developed from the studies of Sigmund Freud." (2005:3). others have developed questionnaire for use with trauma survivors which are useful for structuring data collection e.g. Corcos (1988) Brunner/Maizel (106).

Intending to visit Ayeton, the helper has arranged a list of questionnaires for utilization with the aim of aiding the trauma stricken single congregation in Pretoria. Such questionnaires seek to penetrate in to any or every disturbed personality or personalities finally to survive in truthfully and mainly in this life. It is Waruta and Kinoti who say that: "Counseling is the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy and meaningful survival of individuals and groups" it involves the art and skill of enabling others to live hopefully, considering that one of us can rely entirely on ourselves and survive without the support from other persons. From a personal perspective, the challenge is to discern the kinds of help that would be affective and helpful to those who need it." (2005:2)

I say that, going to such a church, not knowing I would want to depend upon the kind of questionnaires at my disposal that could rightfully probe and bring out exact and or actually the root cause of the heart hurting issues. There Brunner/Mazel (106) says: "because of the sensitive nature of this material, we generally do not ask clients to complete this questionnaire until a therapeutic bond exists and the client is deemed to

have sufficiently well-developed self capacities to tolerate only strong feelings that the questionnaire may look.”

6.1.4. Discussion Skills

Discussion the oxford Dictionary explains it the some with discourse which means talk about so as to reach a decision lack or write about a topic in detail. While, discourse means written or spoken communication or debate. In this part I will call it one of the skills used in groups that shines more between the two, is says that if someone speaks, the other or others listen. It helps bring out the hurting stories out at G. Egan 1991:87 in counteracting the hate and violence: Lucy’s sacrifice “Lucy is caught up between two male characters, her father and her labourer. They have different life stories and conflicting desires, reconciliation and peace between them seem to be unattainable. In the first story, Lucy’s land lawfully belongs to her, in the other justice demands that it be returned to Petrus, in the one, the rape was crime, in the other the restoration for women. The situation is exacerbated by Petrus’s collaborations, the rapist, will their hate that struck Lucy so forcefully; “it was so personally... it was done with such personal hatred (156). The humanity of the rapists has been narrowed down to one overwhelming emotion, normally hate towards white people. Their hate allows no room for compassion, for ethical considerations, for looking at their actions from the victim’s perspective.

All these male characters surrounding Lucy are, greater or lesser extent, caught up in their own way to end the violent conflicts and learn the right way. Lucy there is only the right to stay on the form, but it is anything about because she realizes that he would not understand her way of her thinking and would not support her course of action. (Egan 1991:87). I agree with Egan where he says, in counter acting the hate and violence. Lucy’s sacrifice. This was the situation that took place within Ayeton Baptist church.

Where the church executive because of the misunderstanding between them as the executive and the pastor, because these officers were informed of the pastors engagement with the ee3. While busy grabbling to want to get grips with the developing issue they found themselves caught up between the two dividing church groups one being on the pastor's site the other on theirs G. Egan (87) says, that "they have different life stories and conflicting desire. Such would be what would be seen a ruling character whereby the problem had been the pastor's salary that was not tabled in a good and fair time and language to the whole congregation. In that, the three polite reached agreement about the half salary that would be paid up by the church to Alph the pastor. That the other remaining salary the church could foresee its needs. Whereas the ee3 would pay up the rest of the pastor's salary. This would be the agreed upon issue among the three group been the executive officers, ee3 and Alph as the pastor. Now before the officers could table that report officially to the congregation. It would be found that such information had already licked up to some of the church group and the youth, saying that for him as a pastor to paid up half salary was not the consensus of the three parties agreement, but that, it was the executive's decision and so, they needed to come up with their decision towards his salary. This showed there was a conflictual statement particularly from the officers to have been though for so the church because having such different life stories and conflicting desires. Egan (87) says, "Lucy is denied to counter act the hate around her by love and forgiveness, she realizes that the cycle of violence will continue and intensify as long as violence is returned in kind" such continuing violated in conflicting Ayeton congregation.

The issuing violence was that, the pastor was said to have being not greeting those that were not of his likes. He continued likening one crawling child of such members to a demon that was to be destroyed. He expressed his violent by abusive language from the pulpit, calling those who were with the executive opponents even divulging the confidential discourse that took place between them and him openly behind the pulpit. Egan 87, says, "Both David and Petrus are dominating males with a lack of consideration for women. The situation is exacerbated by Petrus's collaborators, the

rapists, with their hate that struck Lucy so forcefully; it was so personal... it was done with such personal hatred” (156). The humanity of the rapists has been narrowed down to me overwhelming emotion, namely hate towards people.

Their hate allows no room for compassion, for ethical considerations, for looking at their actions from the victim's perspective. Nelson (1972:57) says, “The resolution of a conflict between Instinct and moral simply means of repression is thus unstable and debilitating and from this it followed, reasonably enough, that the showering aim therapy was to undo repression and permit sexual and hostile impulses to find freer, less encouraged routine to gratification, such a program called upon the psychoanalyst to align himself will and speak for the instincts, forces within the personalities which have instituted the repression. I say in the situation of Ayeton church though conflict which had the confidential situation though caused by sexual relation but by division and splits that left its members with sad hurting experiences as that for all guilt's are hurtful the same whether it be from whatever source or kind need be healed so I say each person must answer the questioners “what do I do with my guilt?”

Nelson (1972) on the need for forgiveness says thus; each person must answer the question, “What do I do with my guilt?” The counselor is likely to meet people with differing problems related to forgiveness and guilt. The question, that come immediately to mind are: what is guilt, from where does guilt come? Anna Freud believed that the Superego develops through an internalizing of the moral values shown to the person by people with whom that person internalizes a sense of right and wrong. When a person's behavior transgresses these internalized moral values, internally produced anxiety results in guilt feelings (Mues 1968: 26-27).

6.1.5. Super Spiritual Counseling

Superficial counseling method is of the most necessary methods applied by most of the evangelical churches including the Baptists. Though it is necessary and welcome, it needs to be improved further so that it involves other. It is basically and namely for the newly liberated persons, it in many instances cannot stand the test of time, particularly in conflictual situation which may involve the church executive and the pastor. It is part to what Christians may, call to be elementary teachings by so saying, I say it such a challenge to pastoral care that is making a high call up also to other fields of studies there are. (Waruta and Kinoti 2005:219), says, "From a Christian perspective, pastoral care means to accompany; to walk with, to travel with". Kraft (1993:193) calls counseling the new freed person comes in and heals here.

At the close of the inner healing session, it is important that we send people out prepared to meet opposition. Satan undoubtedly will attempt to retake his "territory". Help counselors to know and use their authority to command Satan to leave them when they are tempted to fall back into the old habits. Stress with them the importance of spending time with God and establishing an intimate relationship with him. Spending time in personal and corporate worship is critical. Reading and studying the Bible will help continue go give the person a good foundation. (Kraft 1993:195) I agree with Kraft (1993:195) in saying that: "it is important that we sent people out prepared to meet opposition at the close of the inner session. Satan undoubtedly will attempt to retake his "territory". In Ayeton congregation this would exactly be the situation that the members found themselves. Satan would not have corrupted into, in his attempt to retake his "territory" but went in. It be that they could not have known nor have seem him, standing as they were, he went into them not for harmony or tailed in bodily fantasy, but at day break through the people they knew relied upon and laved. Through the polite whispering gossip voice of the policy divided and rule. He went into them in monetary form.

This caught them in awareness and gotten them, through lack of experience and prayer. Kraft (1993:165), says, though we cannot blame Satan for our weakness and failures, we have to recognize, that lacks in the background, ready and waiting to take advantage of whatever is there to harass and, if possible to destroy us. (John10:10a) the thief cometh not, but to steal and to kill, and to destroy. Kraft (195) says, “At the close of the inner healing session, it is important that we send people out prepared to meet opposition Kraft (1993:195) teaches that reading and studying the Bible will help continue to give the person a good background.

I say this has been the basis of Ayeton church counseling background, which was super spiritual, as a result, nothing was been prepared for them from other fields of study, such as clinical psychological or others, as a results, during the trying times it was caught up napping and unawares. Ayeton church needed to have had to have professional counselors who would assist or have their emphasis on nondepletional client centered methods. Waruta and Kinoti (2005:4) as they say “among other approaches included in the training of professional counselors is developmental psychology, which emphasizes the role of human development from child hood to old age in shaping our lives. In recent years, professional counseling has laid emphasis on non-directional client centered methods, based on the principle that each for person should be assisted in the search for solution to specify problems, instead of following the general and prescriptive methods.

I say that Ayeton’s problems should have been avoided and long prevented should the Baptist have known of some sort of pastoral counseling of others fields of others training and that too, it needed not to have been church pastor minister Waruta and Kinoti (2005:7) a pastoral counselor need not of necessary be a pastor or a church minister- that role can be fulfilled by any person within the church who is engaged in the task of

pasturing fellow human beings to physical emotional and spiritual well being. The healing ministry of Jesus was concern with the whole some healing. Likewise, pastoral counseling need ought to engage all means available for the restoration of wholeness to suffering individual and groups. Jesus looked at the people of Jerusalem and heart was field with pity for them, because they were worried and helpless, like sheep without shepherd (Mt.9:36) that picture of Jerusalem in time of Jesus is familiar to us in our counseling societies. The church, to be worthy of its name, should be willing and prepared to confront human suffering and the conditions that cause it, follow

6.1.6. Deep Psychological Counseling

(Unconditional Forgiveness)

Three case studies will be shed to highlight this topic. Oxford Concise Dictionary says that it is to stop feeling angry or resentful towards (someone) for an offence or mistake. Colela, Libalela.: meaning to Forgive. Nick Ayeton member's Story. I joined the Baptist being from the Methodist Church of Africa in 1984 at Ayeton after the arrival of pastor Alph and before he left for his studies abroad. I was appointed or elected as chairman of the local church. During his departure abroad the pastor charged me as he chairperson with the responsibility such sacraments, deaths and other church activities there were. By then Mr. Gold was deputy chairperson in 1998. I experience that before he left already there was a sign a sign that shown unpleasantness, for the pastor's leaving, that said that pastor should to vacate the church mense-this was but a private meeting (corcus).

Such a corcuss meeting of people was led by Mr. Peter, Shacks and seeks and Gold the deputy chairperson, who showed to have interest. I remember Mr. Peter writing the letter to the pastor requesting him to resign the church, as their committee complained

that they could not wait for a pastor who would for five years study abroad. I was forced to sign the letter as a chairperson for the letter to carry wait. Against my will I had to sign a letter. That hint, traumatized me very much, such action happened while it was lence. Such things happened in their corcuss and, they would happen outside the church's knowledge which thing I will never forget. Having heard this story of the resigning of the pastor, resulted in a split.

The whole background arose from the background of their claim which said that the church premises belonged to them from their forefathers. The whole thing happened profanely. The split was caused by that some of the unhappy group, stated worshipping in the manse out of the church building. I at all time tried to reconcile the church over the split to no avail.

While half the church remained in the church building following their claim. The fight began as the chairperson, I remained in the church, as I was elected by the church and, was also instructed by the pastor to take charge and overseer, I could not leave the church reason being, some of the belongings belongs to the pastor were still in the church. Some of the accounts that needed to be paid out in my signature. I needed to wait and see all things having cleaned off everything pertaining signatures on the cheque book. For many years the treasure of the church had been Peter. During the split and divisions, while were called the inter mediation from church planting committee as well as the Baptist Northern Association of the Baptist Union that he pastor had to be called in to account for what was happening.

I found that Mr. Peter had been a treasure since time in memorial before I joined the Ayeton Baptist Church been from Methodist church under Billy Graham's visit in South Africa. After been called to account if the crises, the returned from abroad for the studied. The difficulties I encounter with, during the annual financial statement, the

treasure would not give the audited statement from the Bank but, would make his own hand written statement, there's where I found or saw that there was something fishing, that was not pleasing to me at all. I no longer recall as to how, did the financial was presented during the pastor's present but, I detected such hand written statements. After I took charge and the pastor had left I raised the issue in the church where some church members agreed while they did not listen to my questioning the treasure's financial respond. The bouncing cheques were kept and presented by the treasure to the church. The secretary knew about the financial story, the only issue during the divisions, the secretary had to leave with the recent split if Ayeton established by the pastor on his return from abroad because, he could not received back by the Ayeton Baptist church.

I remained with the church until everything was cleared, even the pastor's belongings. During the preparation of the Easter conference the remaining church wanted or intended to invite the Easter Conference, which I refused to accept and from that time, the late Rev. Chansa Rodgero, introduced to me pastor Malaudzi, who then was pastor who was looking for a job and who was invited and accepted the call, and was introduced and inducted in the church, it was then that I had to leave Ayeton Baptist for Ayeton East Baptist. Before pastor Malaudzi had been inducted officially in Ayeton. The other repeating issue that touched me was the dismissal of pastor Alph which thing that had happened in Ayeton Methodist of church of Africa. The blunder that led to the second conflict was that the pastor accepted into the church members who during the pastor's predecessor stood outside the church, for the reasons known to them.

On the arrival of the researcher, I asked what all about his was coming, what was it that he had to call me and forced to wait to see me by all means. He said nothing accept that he wanted to know me and my family better. He introduced his reason from his coming which was to know of the next history and the conflicts that led to conflicts and divisions in Ayeton. I related my hurts to him, all the sequence of the questions as he

continued and one of the question that arrested my attention was whether I knew for sure the people who hurt me, also whether could I forgive them in absentia, whether I could be able to confront them, after the therapy and deepen explanation and finally agreed and was preyed upon I pronounce openly my forgiveness of the perpetrator form now I feel relieved strongly and courageous I now am brave enough to face them there and then to tell them of my forgiveness to them and my preparedness to be reconciled to them.

JOYCE'S STORY

We were one united church but, since the hurt we were divided apart. It took long, several years before the conflict could show up. I actually could not tell what the course exactly was. There more become two parts, the most hurting grown worshipped in the church manse and the other was in the church building. What traumatized me was when they said that they no longer want the pastor to be their minister anymore.

HEALING

I say it has completely healed as we are now able to meet as different groups in Ayeton Baptist and have one worship service.

Chapter 7

Lessons to be learnt from Ayeton's experiences

Introduction

Having dealt with the evaluation of methods in the previous two chapters, the author now considers, drawing lessons from pastoring and counseling practice from them. What can be learnt from Ayeton's and the denomination's experiences will be discussed in this chapter.

Pastors and churches alike should learn the lessons and avoid the circumstances which led to so much spiritual and emotional suffering at Ayeton. This is discussed in the light of the unhappy situations that have already developed in a congregation, section 7.3. *Results of Pastoral Counseling* will show that there is hope even in seemingly hopeless cases. We should cling to hope, whatever the circumstances because things can improve as they did in Ayeton after the coming of the four pastors and the deep psychological counseling given to hurting individuals. This shows the merciful way in which God deals with his repentant children.

Lessons from Ayeton's Traumatic History:

Willful or ignorant disobedience to God's will

Perhaps the greatest lesson we can learn from Ayeton's conflicts and the resulting splits is that untold harm can be done to the church of God and his individual children by persons in the church pursuing selfish ambitions, engaging in conflicts with others, verbal abuse and violence.

This is the human solution to problems, in stark contrast to the teaching of God's word and the enablement of his Spirit.

In the time between pastors, the church felt instability and longed for someone to come in and calm the situation. They looked back nostalgically to Pastor Lucky's time when his part-time work did not cause any hurt feelings. Some even thought that the painful situation they were experiencing could be a judgment of God because the church had dismissed Lucky without adequate reason or cause. It seems that Ayeton Baptist was not sufficiently prayerful, cautious and careful in the dismissing and calling of their pastors. In fact they seemed to have left God's will out of their considerations and had acted simply as had seemed best to themselves. This information was derived from the discussions with respondents in the Study, especially from responses from the questionnaires.

We also see that healing processes in the midst of conflict are necessary and important.

Trouble started with Alph's taking on Evangelism Explosion³ [EE3] work, something which took the church by surprise. Resolution of the matter was attempted by means of a tripartite meeting between Alph, the church Executive and EE3. A letter was written to the church detailing the agreement, which was that EE3 would be responsible for half his salary and the church for the other half. Before a meeting was called to inform the church, Alph leaked some of the information to church members. At the meeting itself

he and the Executive disagreed on what had been decided. Alph apparently hoped to persuade the congregation to pay him more than half the stipend originally agreed upon. What was said at the meeting made some people suspect that the Executive was oppressing their pastor.

When the letter was read at a later meeting most members realized that the Executive's version was correct. Now people started mistrusting Alph. Others again still sided with him. The situation aptly illustrates Nelson's discussion which contends that: "People have problems." (Nelson 1972:62-63).

This difficult situation arose because various and perhaps most of the people had lost real contact with God. They were squabbling among themselves and becoming guilty of all kinds of sins, of attitude and words, against their brothers and sisters. As a result the church fell under the judgment of God and it experienced years of spiritual drought until in His mercy, He sent wise counselors and pastors to bring them back into his ways. We are not concerned now in assigning blame to anyone at Ayeton, but are seeking to learn lessons for our own conduct in our own churches.

What can we learn from Ayeton's trauma? We can learn that time and again we need to check our standing and relationship with God. We can aim at seeking the interests of others above our own. We should not make abrupt or snap judgments of others. As we go through the history we can see where the first and then further mistakes were made that could have been avoided.

What Kraft says about the Mass and people finding it boring, applies very much in situations such as Ayeton's:

"We listen to the life-changing Word of God in the first part of the Mass, the part we call the liturgy of the Word. We should listen with that hunger of Jeremiah: 'When your words came I devoured them (Jeremiah 15:16). The Mass is a privileged moment for hearing the Word of God.'" In other words God's Word provides guidance for those experiencing pain and trauma.

“People sometimes complain that the Mass is boring. After years of trying to think how to make the Mass ‘more interesting’, it dawned on me that for many people the Mass is boring because they do not listen to the Word of God.” Or rather that they are not connected in worship. One should even question whether the leaders of worship are not part of this problem.

“The person who does not listen to the proclamation of the Word of God during the ‘liturgy of the Word’ will never be able to enter into the mystery of the Mass. Listening avidly to the Word of God opens our mind and our heart to the healing which the Eucharist offers us: Just say the Word and I shall be healed.

“Hearing the Word of God enables us to respond to what God is saying to us. We have multiple responses to the Mass: prayer for mercy and forgiveness; hymns and prayers of praise and thanksgiving; prayers of interest and petition; times for silent adoration and contemplation.

“In the first part of the Mass we deal with a major barrier to inner healing, namely unrepentance. We acknowledge that we all are sinners. We ask God’s pardon. Putting our hearts into the responses deepens our faith and spiritually prepares us for the sacrifice we offer to God.

“As St Paul said: ‘I urge you then, brothers, remembering the mercies of God, to offer your bodies as a living sacrifice, dedicated and acceptable to God. That is the kind of worship for you, as a sensible people’ ” (Rom 12:1) (Kraft 1993:123-124).

This is what was needed in Ayeton in the midst of its problems, namely attentive listening to the Word of God and taking to heart both its commands and the healing that it brings. People should have said: “when your words came I devoured them [Jer 15:16].

Wise leaders and mediators

One also sees the need for experienced, mature, objective mediators working over the long term to come in and help.

Faulty approaches towards pastoral remuneration

In attempting to understand what has gone wrong in interpersonal relationships in the church, one realizes that we can know only in part and that our best understandings often fall short of the reality. Nevertheless in order to give sound counsel we must strive to understand both the facts of what happened and people's perceptions and interpretations of what they have experienced. It is in this spirit that we approach this very real problem of pastoral support faced by many Baptist and other congregations in South Africa.

Greed as apparently nurtured by Pastor Alph

Sartjie, a member of the church, says that covetousness and greed in Alph's heart had caused two to four splinters. In response to Sophy's question on what could have been the cause of the troubles, two elderly women in the church as well as the respected man mentioned in chapter 4 said to her: "It may be that you are on the pastor's side. Can't you see that the pastor loves money in that he is being paid part-time by Radio and TV? EE3 offered him some pay and we also as the church pay him a salary. We are giving him the money for traveling allowance to visit our sick and our children, which he does not do." These were some of the problems faced by the church and Alph.

Sartjie further says that the pastor paid no attention to the couple running the crèche, refusing to divulge the financial affairs of the crèche as agreed upon with the church, to run the crèche as other church departments. They even utilized the church amenities

without paying. Sartjie expressed her suspicion that this was because Alph was party to these actions. The problems of lack of transparency and of not attending to complaints further complicated the issue of spirituality and worship. As a result people became traumatized and needed healing.

Grant describes Jesus' attitudes towards material wealth in his book *A Theology for Pastoral Psychology*, saying that He was realistic about money, unimpressed by money, suspicious of wealth as an indicator of oppression, yet able to receive generous gifts graciously and to undergo extreme privation for the sake of integrity. He was respectful and challenging to both the very rich and the very poor. He retained his integrity regarding money. (Grant 2001:177)

While it is reasonable to believe that our Lord has similar expectations for those who practice and worship in His name to-day, it is consistent with His ethic for us to receive what people can afford in order to provide us with the necessities of life. We should be as wise as serpents, innocent as doves, neither accepting spurious claims of poverty nor excluding the poor from our attention.

I agree because Grant continues by saying we should also remember that Jesus did not have to cope with the expenses of graduate education, carry responsibility for the education of children, or pay substantial prices for professional books and memberships. (2001: 177-178). However we need to learn his attitudes towards and his methods of addressing problems.

Alph, for integrity sake should have learnt from Jesus to have been realistic about money. EE3 did pay him more, so he should have given it a fair amount of time. Yet he should not have neglected the poor of the church with whom he was engaged. We all need money but we need to handle it with integrity.

Money is not an answer to all things. We should not interpret this Proverb of Solomon literally. I believe Alph's approach to money showed lack of experience in pastoral ministry. He needed to have gone for advice to other senior and more experienced

pastors in the area. This I say that even if there were those in the church who were for him he should have avoided this problem, in order to avoid splits and division. He should also have forgotten about his personal wealth and money in his concern for the people he was serving. Ministry is in the first place the care for individual souls.

Envy in the church at Ayeton and lack of appreciation of Pastors' needs

This was experienced by pastor Alph where he says that troubles in Ayeton were nothing else but jealousy. He said that some members were envious of him over the offer that EE3 had made him, as it was three times above what the church was offering. Once again money became the focus and not ministry. They did not want him as pastor to have been involved with EE3, says Alph. Another church member, Peter, adds that Alph had even recorded youth choir voices in order to raise money for himself abroad. All this suggests that no one knew what was happening, especially in finance. It suggests that in the Church of Jesus Christ we need to return to the practices of honesty and openness in our intentions and plans. This will show church members that there is mutual trust between us and that we invite them to become partners with us in our endeavors.

The situation is complex. Grant and also Kinoti justify spiritual counselors seeking extra-church sources of income in order to make a livelihood. Their observations support what Alph was trying to obtain and tend to justify his accusation of envy. Church members need to know that pastors must be paid, but their stipend is connected to ministry and not business. (Grant 2001:178-179)

Grant states that while social structures were very different in Jesus' society and in ours and our situation shows interesting contrasts to His, we need to appreciate that his timeless message still applies in our times. We should understand that substantial wealth or visible social position carries the likelihood of collaboration with the oppressors and wealth and that social position in fact sets a higher standard of

stewardship and community care. One should be aware that undergoing education to qualify us for ministry and to acquire the skills that make us useful makes us different from many other members in society. It gives us a great deal in common with the wealthy and powerful. If we are good at our craft, those similarly educated will notice it. Sharing the experience of university and advanced training, we are part of a social world that often excludes the people that our commitment calls us to serve. Like Jesus, the Galilean carpenter turned healer and teacher; we are called to bridge contesting segments of our society. Our education makes us part of established power, but we are called to these circles as teachers and healers in order to influence and change the minds of people. We serve an increasingly marginalized church, and are committed to human equality which is often lacking in the broader world. Further, we bring to people the values of the psychotherapeutic experience, of self-reflection and rationality, to a population that may nominally share our religious faith, but often prefers sentimentalized, unexamined, and polarizing versions of it. We seem called to reject both Roman rule *and* violent revolution, while knowing that our educated, reflective and hopefully egalitarian stance will address the needs of the poor and oppressed. This stance makes a socio-political statement that alienates and attacks high and lowly alike.” (Grant 2001:177-178). In terms of skill, we had best be elitists, in terms of sharing resources, populism is more appropriate to people like Alph.

Because of these ambiguities, complex relationships with governmental quasi-governmental structures are also inevitable especially when we take the prophetic role of the ministry. We must render unto Caesar what belongs to Caesar and to God what belongs to God. Many of us are licensed by the state to be marriage officers but our role should be focused on God. Many of us receive payments from insurance companies. Many of us provide services for medical agencies. Many of us would like not to be poor, while providing services to people who are. I agree with Grant in these statements, that we cannot serve two masters at the same time.

Every human being would not like to be poor, because we want to be rich. This so often hinders people from providing service to others. One can clearly see the problems that

developed in Ayeton congregation which made the poor to suffer. They could not receive ministry and care during these difficult times. Alph was not so poor and this contributed to the complex situation he found himself in quickly after he had arrived. But he seems to have chosen money above service.

Ayeton congregation was made up mostly of the very poor. Many were elderly people together with young people and very few rich. Alph was not so poor and this contributed to the complex situation he found himself in quickly after he had arrived. I agree with Grant, that many of us would like not to be poor, while providing services to people who are. For example, Alph needed to make a decent living but could have considered and understood the church's point of view of service and care. It is embarrassing as a pastor to be known as one is a money lover by the very congregation one is leading. Even though we need money and without which we cannot be able to do many things, we need not to be known to be only after money and not caring. In short, the focus of serving became secondary.

Ambition Drove the Pastor to make an uncompromising stand of serving mammon and not God.

Hence when conflict started he concentrated on winning, trying to win the fight and neglected service. The result was that the poor suffered. An African idiom expresses this better. It says, when two elephants fight, it is the grass that gets hurt.

I am now convinced that one cannot serve two masters at the same time. Alph's story clearly shows the tension that develops as we serve two positions.

Worldliness among Christians

The church showed that its faith had moved from Christ to the worldly life. They ought to have put their trust in the Lord.

When a church meets difficulties it need not first look for external help as other institutions do. It should focus on its calling and on prayer, seeking God's intervention.

By calling police to intervene in church matters Ayeton proved their worldliness and trust in worldly structures. Saretjie said that people who believed that the church buildings belonged to them, called in members of the South African Police Services one evening as a way of resolving God's issues. The church secretary and treasurer were also arrested by detectives, due to Alph's going to the police. Dorah, the crèche Supervisor, caused some church members including youth, who carried some of the crèche property outside the church building and yard, to be arrested. In doing this they neglected the church constitution which could have guided them in solving this problem.

They also involved magistrates' courts, to try such young people and to divide the church funds among the splitting groups. Through this process, evil prevailed and conflict escalated. The church had to be closed. The elderly and the poor people were prevented from praying.

Sarintjie says that Alph had people of his likes in the church who were the ones he greeted and that those who were not of his likes he did not.

The taking in of unbelieving members, including the gunman, into church membership, say Dorothy and Dorah, showed the worldliness there was in the church. Once again the focus was on worldly life. This was the attitude of the Israelites when leaving Egypt and during their wilderness journey. Parnell is relevant here in his book *Church Conflict*. In the chapter where he focuses on the *Spiritual Principle* he says:

"Nothing in the prevention and resolution of Church conflicts is more important than the spiritual principle. This is the overriding fundamental. This is the distinctive."

"A person may be an expert at conflict resolution, but if the spiritual principle is non-existent, it is unlikely that a church conflict will really be solved. It is good to familiarize oneself with the studies that have been done on conflict resolution and use them, but in church conflicts it is essential to address and act on spiritual principles.

"When people were dividing the church at Corinth, Paul wrote to the church: 'I, Paul,

entreat you by the meekness and gentleness of Christ, I who am humble when face to face with you, but bold to you when I am away, I beg of you that when I am present I do not have to show boldness ----- for though we live in the world we are not carrying on a worldly war, for the weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ' ” (II Cor 10:1-5) (Parnell 1996:134-135)

Observe his basic point of reference, the meekness and gentleness of Christ. This is an extremely important element of the church. Notice that Paul encouraged the church to evaluate his attitude when they met him face to face: “I who am humble when face to face with you.” (II Cor 10:1) He is however prepared to speak with boldness if it is necessary, to those who destroy the church. He shares an insight that was lacking at Ayeton. He suggests that the church is engaged in spiritual warfare, therefore every thought – not only every spoken or written sentence must be brought captive to obey Christ Jesus. His teaching and his ways must dominate any thought we have. Parnell shares the above concept as well. [ibid]

I agree with Parnell because the Word of God (I Cor 6) disagrees with Christians who when at loggerheads about spiritual or church affairs, go outside to the unbelieving judges in order to judge their disputes as was the case in Ayeton. They called in the Police officers and took their officers to the Station Commander and magistrates courts to finalize their affairs, especially their financial affairs. This was a great shame not only to Ayeton Church but to the South African Regional executives and to both the National Baptist bodies in Southern Africa. Other denominations may also learn from the Ayeton experiences. Hopefully we will change our way of dealing with conflict in the church. Paul says:

“Dare any of you having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall be judged by you, are you unwilling to judge the smallest matters? Know ye not that we shall judge angels? How

much more things that pertain to this life. If then ye have judgments of things pertaining to this life set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? No, not one that shall be able to judge between his brethren. (1 Cor. 6: 1-5).

Parnell comes to mind because he reminds us of the Spiritual Principle and of one who like Paul could speak boldly yet remain meek and gentle. Paul further explains that though we live in the world, we are not carrying on a worldly war, for the weapons of our warfare are not in the world but have divine power to destroy thoughts. We destroy arguments and every proud obstacle to the knowledge of God, and take every thought captive to obey Christ. (II Cor. 10:3-5). The focus should be on God. Ayeton Baptist unfortunately focused on worldly solutions, which separated them from each other and divided them into different parties.

Confusion and suspicion

Confusion was worsened and suspicions arose that the Union and the Convention were both competing for the support of the Ayeton Baptist Church

The Union through their Dr Sparrow imposed the newly formed Baptist Northern association (BNA) upon the already established Convention's Central Transvaal and the Far Northern Transvaal Baptist Associations. The church member, Mary, voiced this when she asked the question in a meeting as to why Dr Sparrow was on behalf of the BNA, now making promises of financial support when this had not been forthcoming before. It was one of the hurts she nurtured that other members of the church did not seem to respond to her veiled warning to look at people's motives.

The conflict began to focus attention on Black and White relationships. Members felt that black issues were being dealt with differently from those of whites, e.g. Thabang was amazed to hear people talking about two churches, that is the Black and the White,

for ever since his youth he been brought up in the Baptist family. Now he realized there were separate Baptists, the Convention and the Union, when he heard Dr. Sparrow for the first time in Ayeton in the mid 1980's introducing the Baptist Northern Association.

Estrangements within the denomination as a whole:

This started with the splitting up of the Transvaal group of churches into the Central and the Far Northern Associations. This meant that people with ties of blood and of Christian friendship were no longer able to meet in Association meetings as they had done in the past. This hurt the ordinary member who often did not understand the reason for this new arrangement.

Of even greater impact was the parting of the ways between the Convention and the Union. Not only did this reinforce all the stereotypes and old ways of thinking between black and white, but was accompanied by much evil thinking, suspicions and hard words. It was further compounded by some Black churches Choosing to follow the Convention while others elected to join the Union.

It was particularly this last factor which deeply traumatized the people of Ayeton and of the whole denomination, because the different groups at personal level was no longer speaking to one another. They no longer showed brotherly love or care for each other. People's consciences told them that this was wrong. They no longer enjoyed the peace of God in their hearts. Yet because of all the hard words spoken and yes, even vicious attitudes, against them and their group, they felt they could not reconcile.

The important lesson to learn here is that while we may feel fully justified in pursuing our agendas, such belligerence can be deeply wounding to fellow believers and destroy the work of Christ in their lives.

The practice and general atmosphere of apartheid in South Africa

This comment was supplied by Eddie Theron, past associate professor of Obstetrics at the Medical University of Southern Africa (MEDUNSA) and long-time observer of South African and church affairs.

The situation in South Africa grew out of the enmities and wars of the nineteenth century. In the early twentieth century the country settled down to relative peace and a status quo was built up of white rule. Meanwhile gradual integration of all groups was taking place, both economically and as learning of each other's languages led to better mutual understandings.

This integration accelerated as education became more widespread and detribalization occurred. It led also to a counter-current of withdrawal and separation, as people felt their traditional ways of life being threatened and, in the case of the white section of the population that their more privileged position was being jeopardized. There grew up an over-emphasis on the value of own cultures and an overlooking of the facts of increasing economic interdependence and the gradual emergence of a common culture.

This separatist tendency culminated in the returning to power in 1948 of the now defunct National Party with its ideology of apartheid. It enforced its policy rigorously and with increasing severity over the next forty years. In the early nineteen nineties the governing party suddenly made an about turn, without explaining to the nation where it had erred. It gave up its policies and allowed the African National Congress and other Freedom groupings as well as the Communist Party into the political fold. It relinquished power in the 1994 elections. Later in the decade the NP's remaining fragments crept in as ordinary members into the ANC.

Forty six years of apartheid domination left South Africa with two great negative legacies. Firstly, it cut off most communication and understanding between the race groups. Secondly, it led to untrue perceptions and prejudices on all sides. More particularly, this apartheid mindset among the whites sadly influenced White Baptists. When negotiations started regarding closer integration between white and black

churches, instead of seeing their black brethren as fellow Christians with problems very like their own, they tended to regard them as “these Blacks” who were again being difficult. They refused to generously open their hearts to them as the Lord’s children should. There were admittedly self-seekers among the Black leadership, usually the most vociferous. The Union focused on these defects, forgetting to take first the plank out of their own eyes as Jesus commanded.

In short, white Christians forgot their first duty of showing love and compassion to the brethren and in doing this, deeply hurt them. As has happened in the Ayeton congregation, which has now become four congregations cooperating together in fellowship and periodic worship, there should come a time in the denomination’s life, not of organizational adjustments, but of frank confession, forgiveness, reconciliation and renewed fellowship between brothers and sisters in Christ.

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Church Conflicts

APPENDIX A

LETTER OF REQUEST:

HOUSE 405

TJHATJHENENI SECTION

P.O. BOX 5

KWA – LETHO

0482

24/11/2006

THE SECRETARY/PASTOR

AYETON BAPTIST

44 THLAKU STREET

P.O. AYETON

0008

A request for your members to be my interviewed clients in my 2006 – 2010 MA Project. I greet you in the name of our Lord Jesus Christ. I Reverend Tshitshimezane Nathaniel Mahlangu a Masters student in the University of Pretoria. I request a support from the Church Members. You may be willing to be interviewed by myself, following the psychological trauma that had befallen the church in the mid 1980s. The other aim will also be to heal such psychological emotional and traumatised members.

This will involve the request for the street address and telecommunication numbers of the members. I will appreciate it most should my request meet your favourable consideration.

Yours faithfully

Rev. T N Mahlangu



APPENDIX B

***NUMBERING!

2.2.1 QUESTIONNAIRE FOR INDIVIDUAL CHURCH MEMBERS AT AYETON

2.2.2.1 General probing question:

Which events have traumatised individuals?

2.2.2.2 How were you affected by the hurt?

- 2.2.2.3 How did this hurting take place?
- 2.2.2.2 What actions in the conflict hurt you?
- 2.2.2.3 How have you dealt with this hurt?

2.2.3 QUESTIONNAIRE TO CLERICS

This interview is about the conflict, division and split in the Baptist denomination that has led to both individual trauma and the splintering of many Baptist Churches, including what happened at Ayeton Baptist Church.

In your own words would you share how the conflict developed?

What are the causes in the church?

2.2.3.1 What could the cause have been that led to such conflicts and Traumatic events in the church?

2.2.3.2 What happened according to your remembrance?

2.2.3.3 How much hurt do you think such happenings caused to the individual congregants in Ayeton and elsewhere?

2.2.3.4 What effect and scars did this experience leave you with?

4. What effect and scars did this experience leave within you?

2.2.3.5 Were you ever counselled for the spiritual and psychological trauma?

5. Did you attend any counselling for spiritual and psychological trauma?

2.2.3.6 Do you still need psychological and spiritual help or counselling?

2.2.4 QUESTIONS FOR SENIOR MEMBERS OF BOTH THE CONVENTION AND THE UNION

This interview is about the conflict, division and split in the Baptist denomination that led to individual trauma and to the splintering of many Baptist Churches, including what happened in Ayeton.

2.2.4.1 Is there anything you would like to share about the Baptists within

South Africa and the division between the Convention and the Union?

2.2.4.2 How do you think the happenings came about?

2. What actually caused the split?

2.2.4.3 Were there in your view any preceding causes?

3. What is the root causes of the split?

2.2.4.4 What led the church to experience these happenings?

2.2.4.5 What marks and effects have these conflicts had on your heart and soul?

2.2.4.6 How do you view the people who were involved?

2.2.4.7 Have you forgiven them?

2.2.4.8 Are you willing to reconcile and in what way will you start reconciliation?

2.3 THE OTHER COUNSELLING METHODS

These were discussed with all co-researchers:

2.3.4 Story telling. Tell me your story within the Baptist conflict.

2.3.5 Discussion of the story

2.3.6 Spiritual counselling

2.3.7 Psychological counselling

In this methodology there are three different categories of questionnaires including five counselling questions where the candidates will be scoring the interviews, giving the highest marks to the counselling method they deem most helpful. The categories of the questionnaire are as follows:

2.3.8 The Atteridgeville individual church members

2.3.9 General questions or probing questions. How did the events traumatise individuals?

2.3.10 When did this hurting begin to show up?

2.3.11 how did this hurting take place?

2.3.12 how did these actions hurt you?

2.3.13 has the hurt been healed completely?

2.4 Questionnaire to clerics

2.4.4 What could the cause have been that led to such conflicts and

Traumatic events in the church?

2.4.5 How did it go about according to your remembrance?

2.4.6 How much do you think such evens caused to the individual
Congregants in Atteridgeville and elsewhere?

2.4.7 What effect and sores did this experience leave you with?

2.4.8 Were you ever counselled for the psychological trauma?

2.4.9 Do you still need psychological and spiritual help or counselling?

2.5 Questions for senior members of both the Convention and the Union

2.5.4 Is there anything you would like to share about the Baptists in
Southern Africa and the division between the Convention and the Union?

2.5.5 How do you think the events came about?

2.5.6 Were there in your view any preceding causes?

2.5.7 What led the church to experience these events?

2.5.8 What marks and effects have these things had on your heart and soul?

2.6 Counselling Questions

2.6.4 Questions for individuals, be it in Atteridgeville, members from
Other Baptist churches, clerics, regional and National Executive
Board members, made up of senior members of the Convention and
The Union.

2.6.5 Story telling. Tell me your story.

2.6.6 Discussion of the story

2.6.7 Spiritual counselling

2.6.8 Psychological counselling

2.6.9 The score out of the total of 20 marks. The candidates are requested to give the most helpful methods the highest marks.

APPENDIX C

BY-LAWST

CONSTITUTION OF BAPTIST CONVENTION OF SOUTHERN AFRICA

REV T.N. MAHLANGU

WITLAAGTE BAPTIST CHURCH

P.O. BOX 22



APPENDIX D

BY- LAWS

AND

APPENDIX E

CONSTITUTION OF BAPTIST

CONVENTION OF SOUTHERN AFRICA

REV T.N. MAHLANGU P.O. BOHOUSE 405 TJHA TJHANEN SECTION

KWA-LITHO 0482 WITLAAGTE445

KO-SOPUTUKWANA

BY LAWS OF THE BAPTIST CONVENTION OF SOUTHERN AFRICA

Page 4

DISCIPLINE

ALTERNATIVE OF CONSTITUTION

No alternative of this constitution shall be made except by a two-thirds majority vote of the members present at the annual meeting. Due notice must be forwarded to the secret three month prior to such meeting. The secretary of the convention of South Africa Baptist missionary society shall also, at this time, be informed of the proposed alteration. All alterations must be approved by the Baptist missionary society of the Baptist union of South Africa. Certificate of removal shall be given to members leaving for another church, upon request.

DUTIES OF MEMBERS:

To share in private prayer and the reading of the scriptures.

To attend devotional services (Heb.10: 25) and any other meetings of the church and to help one another to good works. 1 Thes 5:11 and Heb. 3:13.

To dedicate their children to god and train them in the fear and admonition of the Lord, and to promote the observance of family devotions.

To seek the salvation of the unconverted by prayer and testimony and a consistent Christian life

To support the church and its work by cheerful giving, for the maintenance of a faithful ministry and the spread of the gospel.

To help the poor, the aged and sick

Discipline:

Every member shall be subject to discipline case of:

Divorce and Polygamy: The Church shall exercise discretion with regard to the admission of such persons to Church membership. No such person shall hold any office in the Church, or is permitted to preach in an official capacity.

TRANSACTION OF BUSINESS:

The Church shall function through its Executive Committee who shall act as directed by the Church in General Meeting in accordance with the rules of the Church.

The executive Committee shall be accountable to the Church for the proper implementation of all acts, and for the proper administration of all Church Funds.

MINISTERIAL RECOGNITION:

Acceptance of Candidates for Training. This shall rest with the Council of Baptist Bible Institute. It is desirable that a Candidate should have passed at least the equivalent education of Junior Certificate, and receives recommendation from Church, the Association from which he comes, and Superintendent. Every candidate must submit a Certificate of health from a qualified Medical Practitioner. He shall have been, except under exceptional circumstances, a member of a Baptist Church for at least one year. He must have had experience in Christian work and preaching. No student shall marry without the consent of the Council of the institute. The Institute shall inform the

Association, from which the man came, of the marriage.

Student Ministers: The same procedure shall be adopted and conditions fulfilled as that which applies to candidates for training at the Baptist Bible Institute. Satisfactory reasons shall be submitted for non-attendance at Bible School. They shall complete a Course of studies set by the Executive of the Baptist Convention of Southern Africa.

No Student Minister shall marry without the consent of Baptist Convention Executive.

No Probationer Minister shall serve on the Executive or be President of the Convention or any Association.

A candidate who has completed his training at another recognized Institute shall be required to spend at least 3 terms (1 & half year) at the Baptist Bible Institute, except in exceptional circumstance.

Ordination:

Ministers shall be ordained at the Assembly after having served the Probationary period of at least 2 years. They must receive the recognition of the Assembly after having been recommended by the Executive. Their names shall be submitted to the Executive by local Association after recommendation from the local Church.

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RECOGNITION OF CHURCHES OR ASSOCIATION

Applications for membership of the Convention by any Church or Association shall be in writing on the official form and shall be in hands of the Secretary at least one month

prior to the Assembly. The application shall be considered by the Executive before coming to the Assembly. Churches must have a recommendation from the local Association. Such Church shall have a minimum of 40 members.

ASSEMBLY BUSSINESS

Officers shall be elected at the first session of the Assembly. The method of procedure for the election of such Officers shall be as follows:

Nominations for the office of Vice Moderator, who shall be Moderator at the following Assembly, shall be invented from Churches and Association in membership with the Union and where affiliation fees are not in arrears.

Such nominations shall be on the form sent out by out by the General Secretary of the Convention to the Churches and Associations at least three months prior to the Assembly. On this form the Association will also notify the Secretary of the name of its Nominee, if any to the Executive.

Nominations shall reach the Secretary of the Convention at least one month prior to the Assembly. Nominations received later than the prescribed date shall be invalid. Unless Churches and/ or Association indicate that they have received the consent of their nominees, the Secretary shall obtain their consent before submitting their names to the Assembly.

Nominations for the office of Treasures, Secretaries Statistical Secretary and other officers shall be made by the Executive at the first business session of the Assembly. The members of the Assembly may then make other nominations.

Complete lists of nominations shall be prominently displayed as from the commencement of the Assembly. The time arranged for the election of such officers shall be announced by the Chairman and shall take precedence over other business after the induction of the Moderator.

Election of the officers shall be by ballot.

A clear majority shall be required for the election of the Vice Moderator and other officers, provided:

The sole nominee in respect of any office shall be declared elected thereto. In the event of the first ballot being inconclusive in respect of any office, the names of the two nominees receiving the greatest number of votes shall be submitted to a second ballot and the nominees receiving the majority of votes cast at such second ballot shall be declared elected.

(b) In addition of the abovementioned Officers, the Assembly may elect such Officer, Official and standing or other committees as it may deem necessary.

(c) Notices of Motion shall be submitted to the Secretary in writing signed by the proposed and seconded at least 30 clear days prior to the Assembly. Notices of Motion not submitted to the Secretary in this way may be considered upon permission of the Assembly granted without discussion.

(d) The Assembly may in order to facilitate specific business there at, or thereafter appoint committees to deal there therewith. The convenors and quorum of committees shall be fixed by the executive. Each committee shall elect its own chairman and minutes of business shall be recorded and upon a majority vote of the assembly be available for use in the assembly. Report of such committees shall be submitted in writing signed by the chairman and secretary.

THE EXECUTIVE

The chairman of the executive shall be the moderator of the convention who shall preside at its meetings during his term of office

Ten members of the executive shall form a quorum.

On the requisition of any seven members of the executive, the secretary shall summon a special meeting of the executive. Such notice shall set forth the business to be transacted.

DUTIES AND POWERS OF THE EXECUTIVE

The executive shall

Prepare the business and arrange the agenda of the assembly

Prepare the present to the assembly audited financial statement and general statistical reports of the year's work adoption by the assembly

Appoint honorary examiners to audit the several accounts of the convention.

Keep register of ministers, probationer ministers, and student ministers, churches, associations and lay preachers.

Appoint arbitrators or advisors for the settlement of differences submitted.

Take such initial steps for the formation of churches, associations and other bodies as it may deem necessary for the better fulfilment of the convention as defined in the constitution.

Convention is an association of union

Although the Baptist convention is an association of the Baptist union, and thus an autonomous body apart from the South Africa Baptist missionary society, it shall still be considered an integral part of the South Africa Baptist missionary society. Having representation on the South Africa Baptist missionary society executive, while the South Africa Baptist missionary society provides financial and other assistance to the Baptist convention or its constituent churches, it shall be understood that as a mark of respect and courtesy all matters such as policy changes, and unusual expenses, etc, shall be submitted to the south Africa Baptist missionary society executive for approval. The South Africa Baptist missionary society executive shall not, however use this as a means of forcing the Baptist convention to follow its dictates.

The South Africa Baptist missionary society maintains the right to open new areas of services among the African population when it sees the necessity. The society shall consult with the local association and the convention before commencing such work. It shall always be understood however that the aim will be to integrate this work into the frame work of the Baptist convention whenever and whenever possible.

THE MINISTRY:

The church shall call a pastor in consultation with the association, the superintendent, and the man concerned.

Any appointment shall be contingent upon the Pastor being a Minister or Probationer Minister or Student Minister of the Baptist Convention of Southern Africa.

In the event of the Church being subsidised by grant from the South African Baptist Missionary Society, the approval of the S.A.B.M.S. shall be sought before the pastoral change is made.

The minister's stipend shall not be withheld by the Church because any Church dispute. Any dispute shall be referred to a court of Arbitration, consisting of three persons, one of which shall be appointed by each party and a third by agreement between these two representatives. This court shall meet in an agreed place and its decision shall be final and irrevocable.

The Minister, or Church, has the right to appeal to the Association of which the Church is a member should he or the Church feel that either has been treated unjustly.

Any engagement between the Pastor and the Church shall be terminable by three month's notice, in writing, by either side unless otherwise mutually agreed.

DEACONS:

Elections- this should be made the subject of prayer for divine guidance, and only such a member should be elected whose character and devotion conform to the requirements of the word of God. A majority vote of two thirds of members present at the meeting must be given in favour of a candidate to ensure his elections. Acts 6:1-4. 1 Tim. 3:8-13)

THE AUTONOMY OF THE LOCAL CHURCH

Autonomy may be defined as the right of a Church to govern itself. Autonomy is, therefore, the right of the individual Church to govern its own affairs according to the revealed will of God as presented Scriptures by the great humility are cardinal virtues in individual Christian lives so are they as essential if the autonomous Church is to realise its freedom and blessing under God.

Autonomy is not absolute independence or isolation for no Church can ever be completely independent or isolated. The law of love forbids that. We are members one of another, only as we bear one another's burdens do we fulfil the law Christ. Nor can

autonomy ever be absolute independence for the Christian Church for its only finds it highest purpose or spirituality as it is consecrated to the to the will of God in humility and love. The will as God as revealed in Christ through the Holy Scriptures ever remains the boundary of its freedom, and the law of its first consideration.

BAPTIST CONVENTION OF SOUTHERN AFRICA

CONSTITUTION

Name: The name of the body shall be Baptist convention of southern Africa / he after to as the convention

STATEMENT OF BELIEF

We believe in the scripture of the old and New Testament in them original writings as fully inspired of god and accepts them as the supreme and final authority for faith and life. We believe in one God, eternally existing in three persons- father, Son and Holy Spirit. We believe that Jesus Christ was begotten by the Holy Spirit, and. born of the Virgin Mary. And it is true. We believe that God created man in his own image; that man sinned and thereby incurred the penalty of death, physical and spiritual; that all human beings inherit a sinful nature which issues (in case of those who reach moral responsibility) in actual transgression involving personal quilt.

We believe that the Lord Jesus Christ died for our sins, a substitution sacrifice, according to the scriptures, and that all who believe in him are justified on the ground of his shed blood. We believe in the bodily resurrection of the lord Jesus, his ascension into heaven, and his present life as our high priest and advocate.

We believe in the personal return of the Jesus Christ. We believe that all who receive the lord Jesus Christ by faith are born again of the Holy Spirit and thereby become children of god. We believe in the resurrection both of the just and unjust, the eternal

blessedness of the redeemed and the eternal banishment of those who have rejected the offer of salvation.

OBJECTIVES:

To advance the cause of the kingdom of God among the South Africans, and the evangelisation of the World's promote unity, brotherly love and spiritual progress among Christians by the cultivation of fellowship and co-operation in Christian work. To control enrolment into, and deletion from, the convention list of accredited minister, student ministers, evangelist, probationer ministers missionaries, associations and churches.

DEFITION: Such groups of churches and their ministers in the various areas of the republic of South Africa and adjacent territories which shall be constituted and approved regional association by the Baptist convention of southern Africa

Recognition - the criteria for recognition is based on purely geographic demarcations.

The Baptist women's department of the Baptist convention of south southern Africa.

The Baptist men's department of the Baptist convention of southern Africa.

The Baptist youth department of the Baptist convention of southern Africa.

Any other associations which may hereafter be recognised as such by the convention.

Churches: A church is defined as a fellowship of believers, voluntarily associated together and constituted as a Baptist church, whether meetings in one place, or more than one place in the same area , having a common membership roll and duly appointed deacons and other officials.

Delegates: A delegate to the Baptist convention assembly shall be a person appointed

by a church or association or department, of whose appointment as an accredited representative the general secretary of the convention shall be notified.

Assembly: The Baptist convention assembly shall be the national gathering or convocation of duly appointed church delegates, regional associations, departmental delegates, and ministers and their wives and full time denomination and administrative staff to review the progress of the convention and deal with related matters. Decisions and directives of the assembly shall be final and binding upon all member bodies of the Baptist convention of southern Africa.

Department: A department shall be a wing of the Baptist convention having its own constitution, administrative structure and leadership. It shall be accountable first to the local church, and then to its regional association and leadership and finally to the Baptist convention of southern Africa. Ministers and full-time personnel. A minister, probationer minister, student minister, evangelist, missionary or full-time Christian worker shall be a person who is recognised and enrolled as such in the official list of the Baptist convention of south Africa.

MEMBERSHIP: The convention shall compromise. The existing churches named in the schedule attached hereto and such association as shall be admitted to membership by vote of the assembly. Missionaries ministers and their and wives, probationer ministers, student ministers evangelist and any full-time Christian who work in the Baptist convention of southern Africa. Baptist women's dept. Of the Baptist convention of southern Africa. The Baptist men's dept. of the convention of southern Africa. The Baptist youth dept. of the convention of southern Africa. The convention shall function through its executive and its assembly.

THE EXECUTIVE COMMITTEE: The executive committee shall consist of the officers of the Baptist convention of southern Africa, the immediate ex-president and a maximum of seven additional elected members, as well as one representative from

each association and department.

The executive committee shall meet quarterly at such time and place as agreed upon by its members. The executive committee shall have power to co-opt members in order to fill vacancies that may occur between assemblies. Any member of the executive who fails to attend meetings without an acceptable apology in writing shall vacate his seat and the executive shall fill the vacancy.

THE OFFICERS: The officers of the Baptist convention of southern Africa shall be:

The president who shall preside over all assembly and executive committee meetings between assemblies he may act as representative of the convention with approval and concurrence of the executive committee.

THE PRESIDENT –ELECT who shall preside over assembly and executive committee meetings in the absence of the president or in matters concerning the person of the president. He shall automatically become president at the next assembly following his election. Should both the president and president –elect be absent the executive committee shall have power to appoint an acting chairman.

THE TREASURER who shall have charge of such funds as may become available for the working of the convention and who shall keep exact records of all financial transactions.

The GENERAL SECRETARY who shall conduct executive committee and assembly business shall undertake correspondence on behalf of the convention shall notify speakers and other of arrangements made and carry out decisions of the executive committee and assembly. The general secretary shall hold a full time position appointed for the minimum period of five years reviewable every sitting of the assembly by the

convention executive. Should there be a need to fill this position between assemblies executive shall be empowered to make a temporary appointment until the next assembly.

PROPOSED JOB DESCRIPTION FOR THE POSITION OF GENERAL SECRETARY.

Name of position: general secretary

Salary grade:

Organisational unit: central office

Directly supervised by: convention executive

Reporting to: president. Executive and convention assembly

Subordinates: typist. Administrator. Christian education worker.

DUTIES

REGULAR FUNCTIONS:

To promote the right image of the convention to the outside world by publicity good personal testimony cleanliness and orderliness of his person and office

To direct supervise and motivate all subordinate to this office towards the objectives of the convention as set out in the constitution and explained in the by-law.

To monitor lines of communication as may be set forth by the convention; inter-personally and inter-departmentally within the convention.

To attend all meetings of the convention executive committee and to participate therein.

To compile an annual statistical record in consultations with the statistical secretary.

To act as the chief administration of the convention.

THE EX-PRESIDENT, who shall obtain reliable numerical and financial statistics of the member churches of the convention from association statistical secretaries, and make reports thereof to the assembly and the executive committee as required.

THE ASSEMBLY

The assembly shall be the convention meeting for business and fellowship.

The assembly meet every year. The assembly shall consist of: All ministers and their wives, Evangelist and their wives, missionaries and full-time personnel of the convention of southern Africa. One delegate from each recognised church for the first 100 of its member, and an additional delegate for each additional 100 members or part thereof, up to a maximum of three delegates per church. The executive committee. The delegate from each regional association. Two delegates from the Baptist women's association of the Baptist convention of southern Africa. Two delegates from the Baptist men's association of the Baptist convention of southern Africa. Two delegates from the Baptist youth association of the Baptist convention. Any denominational or other personnel who may be invited to be a member of the assembly.

ELECTION OF OFFICERS

The members of the executive committee shall be elected every 2years by the annual convention assembly. The president –elect shall become president upon expiry of the period of office, death, resignation or dismissal of the president.

A member of the executive committee shall vacate his seat in the event of his suspension or expulsion from membership of his local church.

PROPERTY

The convention shall have the power to acquire, sell lease dispose of any property in its own name. All convention property shall vest in the name of the convention alone and not in the trustees or any other official of the convention.

RECOGNITION OF CHURCHES:

Churches as defined in Articles 3.3 and 4.4 shall apply for membership to the Baptist convention of southern Africa, notwithstanding the fact that they may not be completely self- supporting. The application shall be accompanied by a copy of the church's constitution, and recommendations from the regional association. The executive committee shall peruse the application and obtain further information, if necessary, and make a recommendation to the next assembly which shall decide whether to accept the church into membership of the convention.

RECOGNITION OF MINISTERS: To be recommended to the executive committee of the Baptist convention of southern Africa by the church of which he is a member, as well as the regional association. To have undertaken preparatory studies, after attaining the equivalent education of at least matriculation. Exceptional cases shall be treated on their merit.

To sign an acceptance of the following clause concerning law:

Neither party shall at any time, or in any circumstances whatsoever, have recourse to a court of law, either as to the meaning or interpretation of any clause of this constitution, or because of any dispute which shall arise between the parties, should any dispute occur which cannot be settled by mutual agreement, the same shall be referred to a court of arbitration consisting of three persons, one of whom shall be appointed by each party to this agreement who in turn, will he appoint the third person such court shall meet at a place agreed to by the arbitrators, and their decision shall be final and irrevocable and binding upon the parties hereto'.

DUTIES OF THE MINISTERS

The duties of the minister recognised by the Baptist convention of southern Africa shall be:

To preach and teach the word of god.

To exercise oversight and to see that discipline is maintained in the local church.

To administer the ordinances.

To preside over church meetings (except in cases when his person is involved)

To visit regularly the members of his congregation, and unbelievers with the gospel.

To supervise the work of preachers in his area.

THE RELATIONSHIP WITH OTHER BAPTIST BODIES

Based on the spirit of the Bloemfontein declaration of December 1984, the Baptist convention of southern Africa is committed to fostering unity amongst Baptist in southern Africa, where culture, language and ethnic differences will not be a hindrance to unity and fellowship.

CHANGE OF THE CONSTITUTION

No change to this constitution shall be made except by a two-thirds majority of the member present at assembly voting in favour of the proposed change, and unless the proposal has been previously submitted to, and sanctioned by the executive committee of the Baptist convention of southern Africa, after three months, written notice of the proposed change has been given to the member of the convention.

ORIGINS OF THE BAPTIST CONVENTION OF SOUTHERN AFRICA

Before the arrival of the 1820 settler in South Africa, this country had no Baptist witness, after their arrival then followed by the British German settlers in 1857 the Baptist community increased in this country. The arrival of these settlers in itself did not result in any formation of an organised union or convention immediately. Actually before the Baptist union was formed, which is predominantly English and German speaking Baptist was formed on basis of equal numbers in grahams town.

This is very basic. When it comes to understanding the formation of the Baptist denomination in this country. It was the Germans, and please note, not the English speaking Baptist who both belong to the Baptist union, had the vision and the burden to take the good news to black in 1892. So during that year the South Africa Baptist missionary society (SABMS) was formed to c-ordinate and directs the witness to blacks.

There came about when the number of English speaking missionaries increased in the society, so we know without doubt that the English had a very convenient reason of keeping the Bantus in their Stands. You see, it is their tradition to avoid criticism that they wouldn't integrate and let it look as it was the choice of the black people not to belong to the union.

That allegation is still dominating their arguments even today. We have ambiguous statement which claim and define the Baptist union as a multi-racial union of churches. I will understand if the statement that the Baptist union is multi-racial could be defined in these terms: that the Baptist union is multi-racial within the limits of their definition and their concessions.

It is not amazing that the South Africa government won't accept blacks in its trilateral parliament as much as the Baptist union would not accept blacks in its unity. It is

repeatedly said that we have refused to apply for membership for the Baptist union, but some of us who are engaged in the exercise of consultations have repeatedly applied for the membership of all our member churches to the union en bloc and this has met with negative response. Some of the leaders of the Baptist union have gone on record as saying that if accept us in our poverty stricken condition into their membership then those who are privileged minority will have to carry poor majority. Again, it's a number game.

We cannot agree with the statement of the book "By taking heed" written by s Hudson-reed that 'when the new structure committee recommended steps which would lead to full integration of aspect of our work in the union there was a strong plea from our black churches for the retention of the convention.'" Ever since the convention took this direction, that is now from may 1984, in Javabu, when it resolved to established itself as an organisation which will have self respect, self worth, and a dignified identity and responsibility, the convention has been accused of breaking away from the Baptist union.

The convention stated that this statement won't be toned down nor action delayed, though the Baptist union representatives claimed that the convention was divided, we need not remind this conference about this tactic of divide and rule. It was done directly and indirectly. We are here today because it's reported not for our souses, but from those of the Baptist union, that we, the convention, are divided. We have challenged the Baptist union to do what it ought to have done long ago.

TRAINING

The BU must give assistance in the field of training, not only ministerial training which, it was felt, was at a lamentably low level, but also leadership on the local church level and also leadership on a national level. It was maintained that convention leadership has always been told "what" it should do but it was never shown how to do it. Over the past ministers had too much under the influence of the superintendent.

NURTURING

This must be seen as different from superintending. The BU should see the conventions move towards independence as bringing up a child and leading them through childhood to teenage years into adulthood and their responsibility is one of nurturing them through those years.

RELEASE

The Baptist union should release its finances to the convention to enable them to function independently. To release its property. It should also release personnel. The convention should be released to enable it to walk, and work.

RECOGNISE CONVENTION

In other words, the convention should be recognised as growing, failing, maturing body. There should be trust that stems from recognition, or rather recognition that stems from trust.

RESPECT

The convention desires the Baptist union to participate in the development of convention churches on mutually agreed upon terms. At all cost one should avoid any paternalistic attitudes which so often times leads to dependency and any assistance given should only come as a result of requests from the convention.

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