ASSESSING THE CARE OF THE SURVIVING CLERGY WIDOWS
WITHIN THE PENTECOSTAL CHURCH

By

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My most heartfelt acknowledgments go to my dearest and nearest, categorically spelt out as follows, in no distinct order of importance and or preference:
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DECLARATION

I hereby declare that this is both my original and unaided work which has not been submitted to any other university for any degree

_________________________   ___________________
Mpiyakhe John Kubeka   Date

_________________________   ___________________
Prof Maake Jonathan Masango   Date
(Supervisor)
SUMMARY

The study was undertaken as a response to the need existing within the church. The author’s observation of how one widow was going to board a taxi on a very cold day to attend the church service triggered the desire to research the care of the clergy widows within the Pentecostal Church.

The research is undertaken as follows:

- Chapter one:
  This Chapter introduces the study and serves as a window into the research by providing a bird’s eye view on what is fully entailed. It introduces the subject matter in the most probing and illuminating terms into the broader study which unfolds as alluded in the following subsequent chapters.

- Chapter two:
  The Chapter provides the significant meaning of what is entailed in the concept of caring as an envisaged theological tool towards addressing the needs of the clergy widows in general and the said Pentecostal clergy widow in particular, hence submitting the theology of caring. Various theologies such as the theology of brokenness, the theology of comfort and the theology of anointing the wounded are discussed in minute detail. Widows constituting various categories are presented as widows caused by God, caused by others and those caused by self.

- Chapter three:
  The methodology of caring is introduced with emphasis on how such a methodology can be practically employed as a way and means of averting the plight of the Pentecostal widows in particular. Gerkin’s Shepherding
methodology is discussed in a scholastic dialogue with Wimberly, who introduces the notion of privileging conversations with God. These two authorities are presented in a discourse with Pollard who diagnoses a theology which he calls positive deconstruction.

- Chapter four:
Three clergy widows were drawn from the Pentecostal Church and two from the Mainline Church as samples of narrated stories. Their stories managed to open a new well of information which surfaced both in their story-telling as well as in their responses to the questionnaires. The data collected both through the questionnaires as well as the stories they shared was analyzed intensely.

- Chapter five:
The integration of the methodology of caring amongst other subjects unfolded matters related to the required healing of the surviving widow, dying patient’s problems come to an end, family problems go on and the submission of a considerable theology for the care of widows. The Chapter is aimed at creating an integration of the methodology of pastoral caring.

- Chapter six:
The following theologies were submitted as proposals in developing the caring theology for the Pentecostal clergy widows:
  1. The theology of social responsibility.
  2. The theology of power.
  3. The theology of proclamation.
  4. The theology of tending the flock
- Chapter seven:
This last chapter provided findings and recommendations established throughout the entire research process. Findings discussed were as such
informed by tradition, observation, literature and interviews. Recommendations were provided as a foundational layer of the new tool for the care of clergy widows, and the Pentecostal widows in particular, hence the creation of a caring model.
Title:
Assessing the Care of the Surviving Clergy Widows within the Pentecostal Church.

Keywords:
African; Love; Pain; Pastoral; Shepherd; Widow.

Definition of terms:
In the introductory aspect of the work the critical keywords which will be the buzzwords throughout the theses are defined as follows:

**African:** 1 Native (esp. Dark-skinned) of Africa. 2 person of African descent (Allen 1969:14)

**Love:** 1 deep affection ...2 delight in; admire; greatly cherish (Allen 1969:526)

**Mainline Church:** The four major groups, the Roman Catholics, Anglicans, Methodists and the Dutch Reformed Church (ed Fraiser 1996:17)

**Pain:** 1 any unpleasant bodily sensation produced by illness, accident, etc, 2 mental suffering (Allen 1969:640)

**Pastoral:** 1 of shepherds, flocks, or herds...4 of a pastor (Allen 1969:652)

**Pentecost:** A term derived from the Greek *pentekostas*, meaning fiftieth, which was applied to the fiftieth day after the Passover. It was the culmination of the feast of weeks (Exod. 34:22; Deut. 16:10), which began on the third day after the Passover with the presentation of the first harvest sheaves to God and which concluded with the offering of two loaves of unleavened bread. In the Christian church Pentecost is the anniversary of the coming of the Holy Spirit (ed Elwell 1984:835)

**Shepherd:** 1-Person employed to tend sheep. 2- Member of the clergy in charge of a congregation (Allen 1969:839)

**Widow:** Woman who has lost her husband by death and not married again (Allen 1969:1051)
The author chose to use The Pocket Oxford Dictionary for the provision of the basic and elementary understanding of the words as they are understood in the English language. The more technical meaning applicable to the Pastoral Care discipline will surface as each concept is handled. Each word shall be defined either as the literary sources provide or as understood culturally and traditionally in the relevant sections of the thesis.
Abbreviations
The following are the author’s own invented abbreviations:
M/LCW: (Mainline Church Widow).
PCW: (Pentecostal Clergy Widow).
Semawids: (Self Made Widows).
Vivemp Widows: Viper-Vempire Widows (noun denoting the nature of the widow).
Wimas: (Widow Makers).

The following are the existing abbreviations:
SACC: South African Council of Churches
WCC: World Council of Churches
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