THE TRAUMATIZED AFRICAN CLERGIES DEALING THERAPEUTICALLY WITH TRAUMATIZED AFRICAN FAMILIES.

BY

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DECLARATION

I.   Solomzi Ferguson Sotobe hereby declared that this research is my own original work, and that this research has never been submitted to any other University.

Signature **(student)** _____Date _____2013

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SUMMARY OF THE RESEARCH

Theology was referred to the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them**.** Theology was applied within the context of religious experience. Practical theology is the hermeneutics of God's encounter with human beings and their world. It was often referred to as a theology of crisis and practical oriented science and the task of maintaining the connections between the varied stories of life and grounding the stories of Christian Community

Practical theology could also be summarised as follows (1) as having its roots in the practice of research methodology. Methodology had developed practical theology into various phases, namely: (1) A personality –oriented moral model. (2) The official model, (3) the so-called application model. (4) An empirical model; (5) A phenomenological model, and (6) a last development called the ecclesiological model.

Epistemology, in this project, is referred to the branch of philosophy that studied issues, related to knowledge. It is an empirical (deriving knowledge from experience alone) theory that enabled the practical theology to be referred to as the empirical theology. In this case, it was a scientific knowledge to address the question how do traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves?

The post-modern world was using the epistemology framework which was based on narrative hermeneutical emancipatory relationships that was critical of power relationships of modern books. The writer here had adopted narrative hermeneutical emancipatory relationships-structural approach to use for both in obtaining information from the organisational structures of the church and the dual church of democracy and theocracy for the emancipation of traumatised African clergies therapeutically dealing with traumatised African families. .

The narrative hermeneutical emancipatory relationships discourses were used to solve the problem of traumatised African clergies and traumatised African families through conference approach. Practical theology also strived to understand this experience as a place where gospel of love towards others, were grounded and lived out. Grief was generally viewed as having psychological and social repercussions (driven back) to the status of traumatised African clergies. It was also a significant spiritual condition of sleeplessness, and anxiety, in that, it impacted on relationships with God, self, and others.

 Pastors, therefore, had a key role to play in the well being of people within the Christian

communities; including other pastors who suffered from different traumatic experiences. God created them with spirit, soul and body to function, not in exclusion, but included them as one in human body. It was in the light of this understanding that the body of a human being needed to be balanced well with the three (spirit, soul and body), in order to function fruitfully within the community of God.

The human being was not a fragmentation but a complete entity, needing healing for his or her whole being: spiritually, socially, psychologically and in relationship with his or her environment. The African clergies did stand in need of healing in order to redirect their lives; following their traumatic experiences. They needed to be healed so that they could carry on with their tasks as pastoral care giving.

In traditional African society, health was conceived as more than physical well-being. It was a state that entailed mental, physical, spiritual social and environmental (cosmic) harmony. It was associated with all that were positively valued in life. It was also a sign of a correct relationship between people and their environment, with one another and with the supernatural world. Health was understood both in a social and in a biological sense. When the physical was ill the body was reluctant to help in social life and when the loved some was dead the social life was affected in grief and the body became weak. Pastoral care had the potential to bring healing and hope; through good shepherding.

Pastoral care and counselling was historically concerned with healing of the broken-hearted and liberating the people of God in order for them to develop self-esteem. In most of the African churches, the hierarchy of the church tended to treat problems of pastors as personal problems and as having no bearing to the church as an institution at all. Personal problems of pastors were hostility from Christians, lack of money and mismanagement of church funds; inferiority complex; rejection by community, some pastors were favoured, and some were rejected because of their background, misunderstood by church members. In many instances, pastors left their church due to the lack of support and encouragement. At times, it was the church that disowned them on the basis of churches discriminatory practices and personal challenges that distracted such as planning other clergies outside the region from their pastoral duties.

Even though the church was not perceived as a building, but as people who worshipped God in the church building, it was beyond that. It was the people, including its pastors that were ministering to people of God in it that constituted a church. The perception was that the church

had no problem to solve, had to be dismissed without any condition.

Many pastors experienced and suffered rejection from churches discriminatory practices. God's general call to all Christians was to serve: the truth that everybody served a master either the devil or God ((Matt.6:24; John 8: 34-36; John 15:19; Romans 6:6-22; James 4:4; 1John 2:15-17; 4:4-6); there was no middle ground. We were either under the dominion of sin and the devil, or we had been ransomed by Jesus Christ of Nazareth and we were then His servants (Galatians 1:10). Pastors before they were called to leadership of God, they were also among those Christians who were called to serve either the devil or God.

A shepherd was referred to one employed in tending, feeding and guarding the people of God who were metaphorically known as the flock of God that were under his care and service as an overseer. Shepherding was applied to the pastor, in the fivefold ministry gifts of Jesus of Nazareth, and as means of shepherding the flock of God in the Church. The traumatised African pastors were included in this shepherding.

The remedy to the traumatised African clergies and traumatised African families was chosen to be the dual church government of theocracy and democracy; as we intended to reach the eternity of the true God, the creator of the Zoe and Bios Universe, the dual church government of democracy and theocracy of God was regarded as the solution to the churches discriminatory practices through the conference approach. Churches who tried to unite and fight against apartheid's discriminatory practices were: The Methodist Church of Southern Africa; the Congregational Assembly; the Anglican Church of South Africa; Presbyterians of S A and the Assemblies of God in South Africa. Churches adopted a neutral stance: Evangelical movements were: three types of Evangelical churches, namely: (1) Fundamentals (2) Conservative Evangelical (3) New Evangelicals. The Apostolic Faith Mission (AFM) stood as an example of the evangelical or Pentecostal Movement.

These churches used conference approach to destroy apartheid discriminatory practices of the then Apartheid Government of South Africa. But the assumption was that the local churches were affected by these discriminatory practices, hence after apartheid they adopted the same discriminatory practices used against their traumatised local African clergies. As they were affected they also needed individual counseling. Pastoral counselling should be always there to address the needs and feelings of priests through seminars, workshops, and fellowship. Members of the church –the elders should be involved in these workshops to present the feelings

of the congregation towards the priest's conduct.

The Blacks saw apartheid discriminatory practices as "unchristian" apartheid. Therefore when leaders of churches saw the apartheid discriminatory practices as unchristian, the dual church government of democracy and theocracy of God had seen discriminatory practices as unchristian and might be thrown out of the Church by conference approach of the BTGM:

The leadership of the Assemblies of God Back to God Movement was the BTGEXCO, BTGTT and the Evangelistic arm the BTGTT, BTGCNC, each committee of the Church normally fell under the supervision and guidance of these above named highest levels in the church hierarchy. The following middle levels were RDCCs, RMFs, BTGCRC and the lower-levels were Elders and deacons or Church Boards and Trans-local Ministries in the low-level in the hierarchy.

The leadership of the BTGTT was vision, empowering and releasing people (employing called people: RMFs in middle level, Elders & Deacons and Trans-local Ministries in lower- level. The BTGTT leadership was in leadership similar to Aaron and Levities, Jesus of Nazareth and the 12 Apostles and 70 disciples of Jesus of Nazareth: The BTGCNC in highest hierarchy and BTGCRC in the middle level. The BTGEXCO was the highest level in the hierarchy of elected committees, RDCCs middle-level and Local Church Boards and delegates in lower-level.

The hermeneutical emancipatory relationships which were very critical of power relationship that had been used in conference approach to destroy churches discriminatory practices would no longer be used in dealing with individual traumatised African clergies and traumatised African families. Pastoral counselling would use a narrative approach to address the needs and feelings of pastors through seminars, workshops and fellowships to agree that we still live in relationships with the post-modern society well known only in engaging one another in solving problems of the post-modern world.

ACRONYMS

A.D-	Anno Domini
A.F.M-	Apostolic Faith Mission
AI	Age information
AOG	Assemblies of God
AOGBTGTT	AOG of God Back to God Teaching Team
AOGM	Assemblies of God Movement
AOGMEXCO	AOGM Executive Committee
BA HONS THEOL.	Bachelor of Arts Honours in Theology
BE	Basic education
BI	Background information
BS	Bible Studies
BSAT	Bible Study and Training
BTGEXCO	Back to God Executive Committee
BTGCNC	Back to God Crusade National Committee
BTGCRCs	Back to God Crusade Regional Committees
BTGTT	Back to God Teaching Team
CB	Category background
CBTGEXCO	Confer. Back to God Executive Committee
CJEXCO	Council in Jerusalem Executive Committee
CM	Committee member
CRCM	Crusade regional committee member
DC	District Council
RDCC	Regional District Council Committee
RDCCs	Regional District Councils Committees
DEAs	deacons
DIP Theol.	Diploma in Theology
EXCO	Executive Committee
EAD	Elders and deacons
ELDs	Elders
GOG	Government of God
IMs	Itinerant Ministries
LA	Local Assembly
LAs	Local assemblies
LCs	Local churches
LCDs	Local churches Deacons

LCEs	Local churches Elders
LR	Literature Review
M Admin	Master of Administration
MA Theol.	Master of Arts in Theology
MNCC	Mothers National Convention Committee
MRCCs	Mother Regional Convention Committees
Matt.	Matthew
MF	Ministers Fellowship
Mo	Mode
NBH	Nicholas Bhekinkosi Humphrey
NT	New Testament
Occu	Occupation
OP	On pension
OT	Old Testament
PAA	Post Ascension Apostles
PA	Public Administration
PP	pages
PP	present position
PTS	post-traumatic stress
PTSD	post-traumatic stress disorder
RDCCs	Regional Districts Council Committees
RDCOs	Regional District Council Offices
RDLCCs	Regional District local churches committees
R MFs	Regional Ministers' Fellowships
RSSO	Regional Sunday School Organiser
R10	Ten Rand
Rev	Reverend
TAC	Traumatised African clergy
TAFs	Traumatised African Families
T-LMs	Trans-local Ministries
TLMPs	Trans-local ministries' Pastors
TT	Teaching Team
UP	University of Pretoria
Vs	Verses
YICS	Years in church service

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CHAPTER ONE

1.1INTRODUCTION TO THE RESEARCH

This chapter was an introductory forinvestigation of thisstudy problem and to provide some background to this study. It outlined the aims, objectives and relevance of this study. The final section of the chapter contained a brief overview of all the chapters designed for the thesis. This was a studyfor a thesis exploring (travelling to) the concept of trauma around which was experienced by traumatised African clergiestherapeutically dealing with traumatised African families. The aim of this travelling was to find the cause of this trauma. The type of methodology to be followed was a triangulation (three) (hermeneutical emancipatory, relationships) by abductive (leading) narrative approach to discourses in contextual conference broader forum.

> To Louw (2000) *"This relationship should be understood as a hermeneutic of pastoral care endeavours to establish an encounter which, metaphorically speaking is an embodiment of the presence of God. This encounter (ukuqubisana in Xhosa) is also an event which takes place within the context of culture and history and should be understood contextually."*
>
> (Louw 2000: 81)

The question to be answered in this study was: How do traumatised African clergies therapeutically deal with traumatised African families, while being affected, themselves? The basic understanding of this question was a relationshipbased on a hermeneutic of pastoral care trying to establish an encounter (ukuqubisana) using an embodiment (equka in Xhosa) of the presence of God. This encounter here was also an event which took place within the context (circumstances in which an event occurs) of churches discriminatory practices and church government history and this should be understood contextually. The contextuality was central to this study which was using Gerkin's hermeneutic methodology and Seaman's model of study scheduled interview questions in exploring the participants' experiences and focused specifically, on their point of view, ideas, motives, beliefs and feelings.

The methodology which was applied wasthe qualitative methodology in orientation and in-depth interviews were carried out/ conductedfor the solution of this problem. The participants, in this study, were from the province of the Eastern Cape, in the OR Tambo district and elsewhere in the

nine provinces of South Africa. The research questions involve exploring the participants' experiences and focused specially, on their point of view, ideas, motives, beliefs and feelings. In this thesis, the writing of the research report shown chapters and their main Headings Show Organisation outline as indicated by headings in their documents. Theseshow their centered chapters and their headings in uppercase capital letters and their free standing subheadings were in capitals and lowercase letters, others also used free standing subheadings in uppercase free standing subheadings on the left side. This was Harvard style methodology shown written style by the four professors:

(1) Muller J C (1999:1) "CONTENTS: THE STORY OF THE STORY: CHAPTER 1 STORIES (THE JOURNEY)" Department of Theology, UNIVERSITY OF PRETORIA, PRETORIA (2) Marias Sandra (1998:1) "Department of sociology: Chapter 6: GEORGE SIMMEL: UNIVERSITY OF SOUTH AFRICA, PRETORIA" (3) Masango M J (2012) MASTERS AND PHD PROGRAM: ALEX CONTACT April 16-19 2012 and CHAPTERS in the centre. Department of Theology, UNIVERSITY OF PRETORIA, PRETORIA (4) Dreyer Y (2010:1): TRAUMA THEORY MA PRACTICAL THEOLOGY: INTRODUCTION, DEFINITIONS, MASTERS PROGRAM: UNIVERSITY OF PRETORIA, PRETORIA. All four professors followed Harvard methodology style of write. After them, the writer had followed the same Harvard methodology style of writing:

1.2 What is Research and Planning

In this study, research is a collection of data in a controlled situation for the purpose of analysing and interpreting data to solve the problem of traumatised African clergy and traumatised African families and nothing more and nothing less. This thesis used study instead of research.

> To Treece & Treece (1977)*"Research is a collection of data in a rigorously controlled situation for the purpose of prediction or explanation. Every discipline relies heavily on research. Barnes says that "research is a way of dealing with ideas. It is nothing more than this, and it is nothing less" (Treece & Treece 1977:3). In McMillan & Schumacher (1993) "Research is briefly defined as a systematic process of collecting and logically analysing information (data) for some purpose."*

(McMillan & Schumacher1993:8)

The research planning, here, refers to the design and structure of investigation used to obtain evidence to answer research questions. The plan described the procedures for conducting the study, including when, from whom, under what conditions the data would be obtained. The plan indicated how the research was set up: what happened to the subjects and what methods of data were used?

The purpose of this research plan was to provide the most valid, accurate answers to research questions. The research plan was a very important part of the investigation: since, there were limitations ininterpreting of the results related to each plan should be determined how the data analysis should be analysed. There were many types of designs, but this design of planning had been matched with the question how do traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves?

> McMillan & Schumacher (1993) define a research plan *"as a research design refers to the plan and structure of the investigation used to obtain evidence to answer research questions. The design describes the procedures for conducting the study, including when, from whom, and under what conditions the data will be obtained. In other words, design indicates how the research is set up: What happens to the subjects and what methods of data collection are used.*
> *The purpose of a research design is to provide the most valid, accurate answers possible to research questions. Since there are many types of research questions and many types of designs, it is important to match the design with the question. Research design is a very important part of an investigation, since certain limitations and cautions in interpreting the results are related to each design, and also because the research design determines how the data should be analysed."*
>
> (McMillan & Schumacher 1993:31)

1.3 Determination of each Plan

In this study, the formulated problem was a specific researchable problem, namely, traumatised African clergies therapeutically dealing with traumatised African families. This plan became a design of guidelines of this study: (1) The introduction included (a) a statement of the problem; (b) definition of terms and concepts on the topic; (c) purposes and objectives of this study. (1.2) the preliminary historical background to this study (1.3) importance of the problem (i) beneficiaries of research (ii) implications for the study; (1-4) assumptions: (i) limitations of the study (a) weaknesses and strength; (ii) Delimitations; (1-5) research gap; (1-6)design, methodology and epistemology of this study; (1-7) literature review of the related important secondary and primary studies: (a) identifying of theories; (1-8) instruments, data collection, analysis and interpretation; (1-9) communicating research findings; (1-10)the organisation of the remainder of the study. Summary of findings and recommendations would deal with in chapter five (See Figure 1: as the

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plan how to communicate, in this research in appendix A.)

> For Seaman (1986) *"During phase 1, the student completes most, if not all, of the following steps: (1) Identify a researchable problem (2) formulate the research proposal; (3) define concepts and variables; (4) state objectives or hypotheses; (5) examine possible ethical implications of the research proposal; (6) review of pertinent literature; (7) identify the theory, assumptions and limitations of the proposal; (8) describe the research design; (9) describe the methods of research, including sampling, data collection, instruments to be used, method of data analysis; (10) obtaining informed consent from the subjects to be studied in the pilot study; (11) conduct the pilot study and revise the proposal in the light of the findings; and (12) plan how to communicate the findings (Fig. 6.2): Each of these steps will now be examined"(Seaman 1986: 109). For McMillan &Schumacher (1993) "Historical and Legal Research Proposal:" 1. Introduction (a) General Problem Statement; (b) Preliminary literature review; (c) Specific research historical questions or Legal issues; (d) Significance of the proposal study. II. Design and Methodology: (a) Case study Design (b) Sources search, Selection, Criticism; (c) Inductive data analysis; (d) Limitations of design: III References or Bibliography IV appendix :Guidelines for historical research proposal 1. Introduction: The introduction consists of a general problem statement, literature review, the specific historical question and the potential significance of the study"*(McMillan &Schumacher 1993:577-578).See figure 1.1 in Appendix 2.

The two authors presented their guidelines proposals indifferent ways and approaches. Seaman covered both the quantitative and qualitative research while McMillan & Schumacher covered only the qualitative approach which was relevant to this project but their presentation or guidelines differed from this project. This study had adopted some of their contributions to this project. The style sample proposal for a research project was adopted from Appendix A of Leedy 1989:263-265. See the plan of this project from above.

1.4 THE PROBLEM AND ITS SETTING

The writer was to investigate the causes of the trauma and how to solve the said problem in a practical situation and personal experiences within local churches including utilising some of the church's procedures to stop church discriminatory practices. The writer, instead of contacting each clergy individually, used the church governing conference structures of the Assemblies of God as holistic broader structure which could help in healing the traumatised African clergies therapeutically deal with traumatised African families. The said broader structures were: (1) the conference, (2) the regional district councils and (3) delegates from local churches. These could

handle the situation and bring about a solution to both traumatised African clergies and traumatised African families. The questions to be involved, in this research are in the problem statement.

1.4.1   The Statement of the Problem

- The problem statement formulated, in this research, was based on a question "How do traumatised African clergies therapeutically deal with traumatised African families, while being affected, themselves?
- Is there any pastoral method in ministry that one can use to heal oneself, as minister, prior to healing others?
- What is the role of the church in the healing process of their pastors?
- What are the causes of the traumatised African clergies?
- What should be a solution for the traumatised African clergies and African families?
- What were the causes of their traumas? How to address their traumas?
- Why churches fought against discriminatory practices of apartheid government of South Africa, and succeeded in destroying them, but later after the destruction of apartheid discriminatory practices, allowed their churches to practice discriminatory practices against their fellow Black church members to the extent of causing pains and traumas to them and some of them committed suicides?
- Who must be blamed for the causes of traumas of African clergies and African families, is it

God or leaders of the church?

The writer was to investigate the causes of the trauma and how to solve the said problem in a practical situation and personal experiences within local churches includingutilising some of the church's procedures to stop church discriminatory practices. The writer, instead of contacting each clergy individually, used the church governing conference structures of the Assemblies of God as holistic broader structure which could help in healing the traumatised African clergiestherapeutically deal with traumatised African families. The said broader structures were: (1) the conference, (2) the regional district councils and (3) delegates from local churches. These could handle the situation and bring about a solution to both traumatised African clergies and traumatised African families. The questions involved, in this research, would be

Leedy (1989) explains *"The statement of research problem must indicate that, for resolution of*
the problem, thinking on the part of the researcher will be required. Such analytical thinking which squeezes meaning out of the mere accumulation of fact, is what we call the interpretation of data. For those who read the statement of the research problem, there must

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be an explicit indication that at the summit of the research there will be a dispassionate analysis of the accumulated galaxy of fact to discern what those facts say in terms of the resolution of the problem" Leedy 1989:47).
For McMillan & Schumacher "Problems are identified initially as general topics, the general topic is focused as a specific research problem. Where does one begin to find even general topics? The most common sources are causal observations, deductions from theory, review of the literature, current social issues, practical situation, and personal experiences and insights"(McMillan & Schumacher1993:74).

1.5 What is Trauma and Triangulation?

Trauma, in this study, refers to a spiritual wound in the soul of man/woman and it is a spiritual event when man/woman is experiencing loss of faith, loss of hope, loss of trust, loss of meaning, loss of innocence. When the spiritual wound was being healed spiritually, it could only be whole when psychiatrists could deal with neurology and psychologists could address the mind, loss of memories and feelings and social workers were involved in addressing societal matters and economical events.

> *Yvonne Retief (2004) defines "trauma as a spiritual wound in the soul of a person." (Retief 2004:13 &15).Terr (1991) defines "trauma as sudden extra-ordinary and external event." (Terr 1991: 1). Figley (1985) identifies trauma "as an emotional state of discomfort and stress resulting from memories, catastrophic experience." (Figley 1985: xviii).*To Hermann (1992) "*a traumatic event is an experience that occurs in a situation of physical violence, personal violation and extreme violence, it can also occur when witnessing a violent death*" (Herman1992:40)

In this study, triangular or triangulation refers to the combination of various methods to ensure that the results are valid. Or it refers to the use of different approaches to find answers to research questions. Or (a group of three) or the situation exists when two persons were both in love with a third person, this referred to the use of hermeneutical - here the truth is constructed by people as they go along and we live in relationships and relationships changed us, in postmodern society. Emancipatory – this meant we might be careful of relationships because there were power differences. The method used was abductive (theory and practice in dialogue all the time) as Postmodern Practice and theory affecting one another. The combination of various methods to ensure validity was based on (1) Gerkin's (1997) Narrative hermeneutical methodology for doing practical theology in pastoral care and counselling individuals.

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Louw's (2000) Research Methodology covered *"pastoral and practical theology methodology included qualitative/quantitative research as well as the epistemological tension between deduction and induction. Further, it forces theory formation to pay attention to the relationship between pastoral care and human sciences."* (Louw 2000:100). Wilson (1993) refers to triangular "*as the use of different, but complementary approaches to find answers to research questions. In the same manner, measuring a complex concept such as quality of life calls for development different measures indicators of the concept"*(Wilson 1993:23)

1.6 What are African Clergies?

In this thesis, African clergies (in many groups) refer to ordained ministers who operate in Africa and exercise spiritual guidance to congregations in the continent; irrespective of colour or race. Clergy, (in one group), is referred to representative of one meaning the body of all persons ordained for religious duties. Clergy (in many groups) are also referred to symbols and representatives, spiritual and moral guardians of God's love to and for humanity. In other words, clergy is a collective noun that can be used both in plural and in singular, according to Waruta &Kinoti 2005:243-344.

> For Mwikamba, Waruta and Kinoti (2005) *defines clergy as a representative [of] one meaning the body of all persons ordained for religious duties. Hence, the clergy are symbols and representatives, spiritual and moral guardians of God's love to and for humanity. . . Christian religious leaders are referred to priests, pastors, and clerics (clergy). . . In this chapter the terms 'pastor' 'priest' 'clerics' and 'clergy' will be used interchangeably, referring to a person or persons officially recognised by church as such through training and ordination. A pastor is a minister in charge of a congregation and is a person who exercises spiritual guidance in a given community or communities."* (Waruta and Kinoti, 2005: 243-344). For Conner (2007) *"Paul recognised the powers that be as ordained of God and called them the ministers of God "(Romans 13:4, 6). So the ascension gifts of the risen Lord are ministers of the gospel of Jesus Christ. Judas fell from this ministry (Acts 1:17). . . We are ministers of the New Covenant (2 Corinthians 3:6)" (*Conner 2007:209).

Within the African context, religious leaders were referred to as priests, pastors, clergy, bishops, and ministers of God. This respect made it difficult for many people when a minister was in a traumatic situation, because they thought God would help them. The understanding was that, ministers guide the community in many ways as pastoral care- givers. They set the moral code or principles of living; as guided by God.

1.7 What is Therapeutic Dimensions of Sufferings from Discriminatory Churches' practices?

> For Louw (2000) *"the therapeutic dimension (measurement) of faithJackson refers to medical science's new attitude towards the role of religion in the process of healing and cure . . .The connection between Jesus' therapeutic work and God's promises regarding the suffering of humankind is important"* Matt. 8:16-17 clearly illustrates this connection"(Louw, 2000: 450 & 42)

Gerkin's narrative hermeneutical model was developed in response to the popular psychotherapeutic pastoral care model. The model had since become part of both the western and African pastoral care model. This model recognised and appreciated the importance of human needs in pastoral care. To Gerkin (1997) *"It is my conviction, however, that although the psychotherapeutic pastoral model has many strengths that need to be preserved, it is inadequate to meet the needs and address the issues that confront pastoral care practice today"*(Gerkin1997:98).

1.8 What are African Families?

In this study, African families are defined as families comprise each one husband and one wife and their children in a family life in each umzi in Xhosa which means home in English. The Xhosas (from where the researcher came) were patrilineal people who traced descent against this background a specific research problem was formulated and shown as traumatised African clergiestherapeutically dealing with traumatised African families. The families referred to here were Christians who were converted from embedded wider structure of lineage of generations.

> Hammond-Tooke (1975) defines this in this way*: "African families as embedded in a wider structure of lineage, of five or six generations of depth which mediates succession to status, inheritance of lineage property (main stock) and the all-important ritual matters."* (Hammond-Tooke 1975:17)

1.9 Purpose and Objectives

The purpose was to empower the traumatised African clergies to seek individual counselling as one the objectives of this study and the second objective would structural approach to solve both the problem of the traumatised African clergies and African families. This purpose would help on the reasons why this study was undertaken? In Treece & Treece (1977) *"Problems are the what! Of research, and purposes are the why of research"* (Treece &Treece1977:56).

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The objectives of this study were: (1) not to counsel the traumatised African clergies and traumatised African families, but to empower the governing bodies of the church to use their structures in solving the problems of their traumatised African clergies and traumatised African families through the their broader structures such the conference, BTGEXCO, BTGTT, NBTGCC, RDCCs, RMFs, RBTGCCs, LCE&DBS; LCBs and delegates from Local churches Delegates.
(2) To empower these structures to train counsellors in local churches and pastors in the trans-local churches on the basis of narrative counselling; (3) to enable the conference to return the church to its previous dual church government introduced by both pioneer leaders, Nicholas Bhengu and James Mullan in 1944 and 1945 in Port Elizabeth in the Eastern Cape. (4) to choose one doctrine of the church between the unidentified Jesus, Jesus Christ and the identified Jesus of Nazareth, Jesus Christ of Nazareth to stop the ongoing divisions in the Church; (5) to clarify the differences between the basis of dual church government in local churches between elders and pastors as described the Holy Scriptures based by previous leaders Nicholas Bhengu and James Mullan in 1937 in special meeting in Tzaneen. (6) to empower the governing structures to agree on the previous doctrine of the two leaders that separated elders and pastors by a doctrine of the dual church government led by the identified Jesus Christ of Nazareth: that was based on the fivefold ministry gifts as described in Ephesians 4:10-13; Romans 12:6-8; 1 Corinthians 12:27-30; (7) to train local pastors to operate on the basis of the these the said gifts using all the members of the church including the traumatised African clergies in all churches' national conventions, regional conventions; Easter conventions and quarterly district worship and business services; (8) todevelop Christian relationship that is based on divine love of one another identified with four stages identified as relationships to the Christian families, these were: covenant, grace,empowerment and intimacy.

The form of the government of the church was an important part for the conference to agree to change when the church was proving cumbersome problems and discover and agree on matters of common interests to work on them. The conference could establish the principles that could address the problems of traumatised African clergies and traumatised African families for local assemblies to address them effectively under the fivefold ministry gifts in co-operation with the local churches elders and deacons.

The leadership was an important part of God's order for mobilising members of the church to

achieve God's purposes on earth. When a local church had all five Ephesians 4:11ministries operated effectively within it. It could know an experience of the fullness of Christ. The difference between the body gifts and Ephesians 4:11 ministries and the congregational ministries (mentioned in Romans 12:6-8 and in 1 Corinthians 12:27-30) and these two had distinct differences in function and authority; but were equal important in regard to their necessity and significance in God's church.

> For Watt (1992)*"The form of church government the Assemblies of God had up to that point was proving cumbersome as the church rapidly developed into a multi-group movement. . . During this period James Mullan invited Nicholas Bhengu to Tzaneen for special meetings. While they were together, they discovered that they agreed on the matter of church government and they planned to form partnership. . . Their agreement was Mullan would go to the Whites and Bhengu to the Blacks.*
> *The conference in 1938 had established the principle that the Assemblies of God comprised a church consisting of groups. It also made it possible for people to branch out in order to establish their own groups. In June 1944 James Mullan left Tzaneen for Port Elizabeth . . . Six months later in January 1945, Nicholas Bhengu joined him and Nicholas Bhengu's work grew dramatically in a short space of time with thousands of Blacks being converted in a short space of time. 39-40*
> *….In 1944, James Mullan and Nicholas Bhengu agreed to work in co-operation with each other on the basis of their shared understanding of the ministry and assembly life. The teaching of Mullan is preserved in a little book called "Gifts Ministries of the Ascended Christ Ephesians 4:11: It must be borne in mind that Nicholas Bhengu generally shared these viewpoints"* (Watt1992:39-40 &85).
> Gordon & Fardouly (1990) explain *"Leadership is very important part of God' order for mobilising it to achieve His purposes on earth. The church needs leaders with variety of gifts in order to achieve this for God. . . However when a local church has all five Ephesians 4:11 ministries operating effectively within it, it can know an experience of the fullness of Christ. The differences between body gift and Ephesians 4: 11 ministries and congregational ministries (mentioned in Romans 12: 6-8 and in 1 Corinthians 12: 27-30 (not all these). These two have distinct differences in function and authority, but are equally important in regard to their necessity and significance in God's church'* (Gordon & Fardouly1990:143-144)

1.10 THE PRELIMINARY HISTORICAL BACKGROUND TI THIS STUDY

The setting of this story was in the Eastern Cape Province, in the O R Tambo District Municipality, at King Sabata Dalindyebo Municipality, in Mthatha from June, 2011: The concern was about the traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves. When the writer wrote this story, in the Eastern Cape, this reminded him

being affected, himself by similar case of traumatised African clergy therapeutically dealing with traumatise African families. This meant both traumatised African clergies and traumatised African families were affected by the burial of their loved ones before and after the burial of their loved ones. The traumatised clergies were discriminated by the churcheswhich involved the traumatised African families, hence, the trauma for both was reciprocal and both needed counselling and no one of them was exempted as they were both traumatised with same traumas. All pastors in committees and those not in committees were affected and the only remedy for this problem was the use of the church governing structures of democracy and theocracy to reverse the discriminatory practices of churches in a conference forum (public place of meetings).

1.11 The historical background to this Study

The historical background of this study was practical theology as a field ofpastoral care that prided itself on taking human experience seriously. It strived to understand this experience as a place where the gospel of love towards others was grounded and lived out. The goal of theology was to restore the life of the people of God within the community.

Ackermann and Bons-Storm (1998) defined practical theology as a *"discipline which is essentially involved with living, communicating and practicing the life of faith"* (Ackermann & Bons-Storm 1998: 1). To Swinton & Mowat (2007) *"The goal of this theology was to restore the life of people of God faithfully within the community. . . Practical theology locates itself within the diversity of human experience, making its home in the complex web of relationships and experiences that form the fabric of all that we know"* (Swinton & Mowat 2007: 3). In summary, practical theology, therefore, helped to understand and experience human experience in order to care for the individuals involved as people of God. Willows and Gordon (2000) suggested that *"stories create order and meaning out of the scattered fragments of human existence."* (Willows & Gordon 2000: 181)
The case study provided below, some of the difficulties the African clergies were faced.

Case study

The writer who is telling the story is Solomzi Ferguson Sotobe, a first born male child of the late Samson Sikefukefu and Maggie Phuphuma Sotobe. I grew up in Qeqe Administrative area of

Butterworth. I was born on 17 September 1929 of poor parents. We were seven children within Sotobe family; four girls and three boys.

The writer, at the age of six (6) was sexually abused by his elderly cousin brother. The elderly cousin brother after his circumcision's ritual occasion, he became "ikrwala" a Xhosa word which meant newly circumcised man. He would invite me to go with him to the forest to cut wood with him for fencing the kraal. In the process of cutting wood he would grab me and put his genital between my thighs and would leave me after he had ejaculated. That he did often until he went back to the mines where he subsequently died.

Unfortunately with the writer, he never disclosed this matter to anyone. But as he did his pastoral care and house visitations, a similar case came to his attention and as it unfolded, the whole picture of his cousin during his childhood, came back and brought a lot pain and trauma as he was trying to heal this person. The writer had vowed, never to reveal this to anyone; as he feared that this would bring a lot shame to him. But this similar case that was presented to his attention, as pastor, left him with no choice but to flash back. For many years, he had even avoided thinking about his elderly cousin brother and he did not know that was a trauma experienced through denial; although he was unaware that he was suffering from traumatic syndromes the experience he met reminded him to disclose the forgotten event. The one that was most challenging when dealing with these situations, he lost the focus of the story and became personally involved because one also furred the same experience and he had never found closure properly.

To Morgan (2000) *"The therapists often find that this is a useful way to help people separate the person from the problem" by naming the problem, for example, "depression"* (Morgan 2000:19-20).

When the writer realised that the problem was not his and named it inyala in Xhosa meaning filthy in English, and the internalised trauma or inyala was externalised from the writer when he confessed he confessed to the Lord Jesus Christ of Nazareth to save him from the trauma. He was then freed from anxiety, denial, experiencing helplessness and loss of control; and from blaming other people. This enabled him to journey with the similar persons who had similar problem by advising them to externalise their problems because this could also be found in other people and they must give it a name as means of its externalisation so that the counselee and the counsellor might journey together in dealing with the similar problem. The writer's separation from the problem resulted to his understanding of the name of the Son of God as Jesus of

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Nazareth according to the scriptures and Saviour and Lord who died on the cross for the sins of the world (Acts 2:22; 10:38). Those who grew through and beyond trauma did so in part by forging a spiritual framework for what was called post-traumatic growth. Not knowing when or how they would come out, they nevertheless were freed to take steps toward greater freedom. It was to one such framework that I then turned to the Lord Jesus Christ of Nazareth to experience his company I took these steps not knowing when and how I would come out. Healing began when I confessed my sins to the Lord Jesus Christ of Nazareth and confessed the Lord Jesus Christ of Nazareth to the people as my personal Saviour and Lord. I needed the love of God, the support, respect, and understanding of caring others. I grew through and beyond trauma by forging a spiritual framework for post-traumatic growth in the kingdom of God after a long journey not knowing how would I come out but by grace of God I was liberated from the very kingdom of darkness into the kingdom of heaven and my sins were forgiven.

> For van Deusen Hunsinger & Combe (2011) *"Trauma people are unable to overcome the anxiety of their experience. They remain overwhelmed by the event, defeated and terrified. Virtually imprisoned by their fear, they are unable to re-engage in life. . Three key phrases need to be underlined here: First, whatever we are afraid of requires our attention , Second, we need to experience it in the company of another, third, we take these steps not knowing if and how we will come out.. .*
> *"Trauma survivors need to choose life over death, not once many a time, reaching out with the fragile hope that the trauma can be healed or transformed, that the pain will abate or that some kind of normalcy will return. Some try to take their lives. Tragically, many succeed, despairing that nothing can stop eternal recurrence of the trauma. Each person needs the love, the support, respect and understanding of caring others. Those who grow through and beyond trauma do so in part by forging a spiritual framework for what is called post-traumatic growth. Not knowing if or how they will come out, they nevertheless are freed to take steps toward greater freedom. It is to one such framework that I now turn"*
> (VanDeusenHunsinger& Combe 2011/09/07: 2 of 10-5of10).

1.12 THE IMPORTANCE OF THE PROBLEM

The importance of this problem was (1) todevelop knowledge (2) implications of further research and practical theology linked to churches as fields of practice and clinical fields to upgrade their standard. In their practice they would deal with "what was it and was not legitimate to do and it would be concerned with the anticipated meaning or value that could be derived from data and through them, the writer could explain the findings, potential influence on the future research and

knowledge. Therefore, importance of the problem, of traumatised African clergiestherapeutically deal with traumatised African families, here, involved beneficiaries and implications.

Beneficiaries of Research

The beneficiaries of this research were academics and scientific community, the churches and religious scholars, and Universities and individuals who will read thesis. The future researchers would be associated with dual church government of theocracy of God and democracy of the people and would alsoknow that the contemporaries of Jesus and the early church apostles knew Jesus as Jesus of Nazareth and early Christians used the name Jesus of Nazareth as their personal Saviour and Lord in his human identity nature name Jesus of Nazareth and Jesus Christ of Nazareth as his divine nature name.

The human nature was important for our salvation from our sins Luke 24: 45-48; Acts 2:22 –; 10: 38- ; 22: 8; John 18:4-5; for his divine nature Matt. 16:19-20; Acts 4: 12 &10; John 1:12-1; Ephesian 4:8-13. Under His identified name all churches would in unity of faith and knowledge Him and there should no differences in Christianity. The name Jesus and Jesus Christ without identity was associated with and identified as the antichrist in 2 Corinthians 11:3-4; 1 John 4:2-3.

> For Tenney, Barabas &de Visser (1963) *'Nazarene is word derived from Nazareth. . . Jesus was often called a Nazarene used by his friends, it had a friendly meaning (Acts 2:22; 3:6; 1:38;Jesus applied the title to Himself Acts 22:8; used by his enemies and it was a title of scorn (Matthew 26:71;Mark 14:67; It is not altogether certain what Matthew intended in the words "That it might be fulfilled which was spoken through the prophets that he should be called a Nazarene" (Matthew 2:23)"* (Tenney, Barabas & de Visser 1963:578).To Parrish (2001)*"Jesus embodies the Ministry Gifts . . . They are listed in Ephesians 4:11: "And He Himself gave some to be apostles, some to be prophets, some evangelists, some pastors and evangelists and teachers"* (Parrish 200:14).

1.13 The Significance of this Problem

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The Pentecostal churches were governed by democracy and other types of churches had an Episcopal type'schurch government and almost all churches were giving lip service to theocracy.The dual church government of democracy or Episcopal of the people controlled by a theocracy of God would form a dual church government chosen by God to rule in earth.

The examples of dual church governments that were chosen by God firstly, in the Garden of Aden (Genesis 1: 26-28); secondly, the government of the Nation Israel: democracy led by Moses (Numbers 11:16-17); theocracy led by Aaron (Leviticus 28 &29); dual church government under Jesus of Nazareth theocracy led by 12 apostles of Lamb (Matt. 10) and democracy led by 70 disciples (Luke 10).

12 apostles on the side of theocracy (Matthew 10); on the side of democracy, He called, chose and appointed 70 disciples to represent Him in church administration (Luke 10).

Under the NT church Acts 6:1-7 democracy led by 7 elected deacons and theocracy led by 12 apostles of the Lamb; after the apostles of the Lamb were the Post Ascension Apostles Ephesians 4:10-11 theocracy led by post ascension apostles and Acts 20:28-38elders and deacons for democracy.

> Conner (2007) describes *"The kingdom of God in Eden: Genesis 1-2. God created Adam and Eve giving them dominion and rulership over the earth. In and through them God desired to rule and reign: His kingdom was to be established in the earth, in Adam's race. Israel was a theocracy: Democracy =government of the people by the people – it is worthy to note that Laodicea means mass rule' or 'rule of the people (Revelation 3:12-2). Christ the Head of the church was sadly outside His own Church seeking admission. Theocracy in Israel: (a) Moses sovereignty called and chosen of God to rule His people (Exodus 3; Exodus 1-40); (b) Aaron –sovereignty called and chosen by God to be High Priest in Israel (Exodus 28, 9; read Numbers 17 also" In NT Paul called for the elders of the church of Ephesus and said they were "overseers" (Acts 20: 17, 28 telling them to feed the church of God . . Jesus ordained Twelve before sending them out to preach (Mark 3:14; John 15:16)"* (Conner 2007:31, 83-85; 106,118).
>
> Gordon & Fardouly (1990) explain *"Eldership in Old Testament times originally referred to those who were together regarded as the representatives of Israel; they were probably the heads of the families (Exodus 3:16, 18; 18:12; 19:7; Numbers 11:16, 17judicial and governmental role (Deuteronomy 25:7-10; Joshua 20:4; - - - (Ezra 10:14) The Jewish elders in the gospels were members of the Sanhedrin the council of seventy (composed of chief priests and teachers of the law Matthew 16:21"* (Gordon & Fardouly 1990:154).
>
> McMillan & Schumacher (1993) *state that "The potential significance of the proposed study note the importance of in terms of (1) the development of the knowledge and (2) the implications of further research and educational practices. The researcher discusses how the results of the study could add to the theory and knowledge in the area identified in the general problem statement. Implications for further research are stated"* (McMillan &Schumacher1993: 670).

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1.14 Implications

The implications concerning these implications were: (1) the writer would use inductive reasoning on his approach to the problem; (2) potential influence on the future research and knowledge;(3) the anticipated or value that could be derived from data could help solving the problem of the traumatised African clergies and traumatised African families; (4) through these implications writer could explain the findings; (5) determineimplications and the findings.The writer would definitely interpret the story of the counselee before we departto allow the counselee to correct the counsellor.

Treece and Treece (1977) *refer to Implications as "concerned with the anticipated meaning or value that can be derived from data. Through them, the researcher can explain the findings, potential influence on the future research and knowledge and can give suggestions for using knowledge. . .The researcher will to use inductive or deductive reasoning on his approach to the problem . . . determining implications and conclusions from the findings"* (Treece & Treece1977: 286-287 & 47).

1.15 ASSUMPTIONS

1. The first assumption was to explore and formulate a specific researchable problem which became the traumatised African clergiestherapeutically dealing with traumatised African families.

2. The second assumption was to formulate a statement of the problem which became a question how do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves?

3. The third assumption was to formulate supporting questions n the following manner:

- Is there any pastoral method in ministry that one can use to heal oneself, as minister, prior to healing others?
- What is the role of the church in the healing process of their pastors?
- What are the causes of the traumatised African clergies?
- What should be a solution for the traumatised African clergies and African families?
- What were the causes of their traumas? How to address their traumas?

- Why churches fought discriminatory practices against apartheid government of South Africa, and succeeded in destroying the, but later after the apartheid allowed them to cause pains and traumas to their Black church members to the extent of some of members committed suicides within their churches?

- Who must be blamed for the causes of traumas of African clergies and African families, is it God or leaders of the church?

4. The fourth assumption was the grounding of the topic concepts to create new concepts suitable to this research;

5. The fifth assumption was to create research purposes and objectives for this study;

6. The sixth assumption was to develop the preliminary historical background of this study and it was a case study;

7. The seventh assumption was to show the importance of this problem

1.16 Limitations of the Study

The limitations in the problem statement implied that (1) individual counselling of the traumatised African clergies and African families would be impossible since their problems were caused by the type of church government, the church was following; (2) all nine provinces of South Africa could only be addressed by a broader structure – the conference in solving the problem of the traumatised African clergies and traumatised African families (3) traumas of these individuals needed a peaceful environment which could be provided by a dual church government; therefore it was a long way to address them as individuals; (4) when it were to deal with them individually, the scope of information available about the topic and the problem under study should considered as meaning many years to fulfill all of them. (5) Therefore, writer cited those that could be identified at that time: the scope of the study, the design and methodology. The specific historical questions, when well stated, implied the scope limitations.

In Treece & Treece (1977) *"There are certain limitations that must be recognised in doing research. First are the limitations of individual researcher; Second, the scope of knowledge or information available about the topic and the problem under study must be considered; Third, the tools of measurements may be inadequate or entirely lacking."*(Treece &Treece1977:7-8).According to Leedy (1989) *"We need to know with equal can do precisely what the researcher*

does not intend to do. What the researcher intends to do is stated in the problem; what the researcher is not going to do is stated in the delimitations" (Leedy 1989:58).

1.17 Delimitations

In this study delimitations are restrictions that the author places in the topic. The clergies' wives were excluded in this research. The study would confine itself in the OR Tambo District Municipality, and interviews were restricted ten clergies on the basis of their five ministry gifts and administrative categories of placements: BTGEXCO, BTGTT, RDCCS, RBTGCC, RMFs: two from each category; the traumatic matters would not be discussed, in this research, only their sources would be discussed, namely, the churches discriminatory practices and the remedy to it was regarded as the dual church government and its identified Head s Jesus of Nazareth.

1.18 RESEARCH GAP

Trauma as a concept found in many social studies, had been researched before and consisted of many subjects or topics. The existing research contained valuable information relating to trauma, its consequences and healing processes. The focus in literature was mainly on traumatised African clergies. It therefore, addressed the gap by looking into the experience of the African clergiestherapeutically dealingwith traumatised African families the writer had to consult Google, and University of Pretoria library to find out as to whether traumatised African clergies therapeutically dealing with traumatised African families were ever researched.
The studiesshowed that, in the Universities of South Africa, similar cases had been done so far and Google showed what had been done by scholarly articles for traumatised African clergies as follows: (1) one research was therapeutically dealing with traumatised African clergies killers' guidance for pastors and congregations; (2) the sexual abuse of women by members of the clergies; (3) the experiences of convictions of homicides (4) the writer in Master's degree dealt with Loss and Grief in African families: A Narrative Pastoral Counselling; (5) The traumatised impact imposed by African culture; (6) Traumatic Experience of domestic violence. Therefore, nothing had

been done for the traumatised African clergiestherapeutically dealing with traumatised African families.

1.19 DESIGN, EPISTEMOLOGY AND METHODOLOG OF THIS STUDY

In this study, a research design refers to a plan and structure of the investigation used to obtain evidence to answer the question how do traumatised African clergy deal therapeutically with traumatised African families while being affected, themselves? The research design was described as qualitative descriptive historical type of research methodology or framework.

For McMillan & Schumacher (1993) *"The research design refers to the plan and structure of the investigation used to obtain evidence to answer research questions* (1993: 31). According to Seaman (1986) *"The research design is often described in a single paragraph that indicates whether the design is qualitative or quantitative, historical, experimental, partially experimental, a survey, or another type"* (Seaman1986:134).
Research design also was referred to comparable glue that held a research project together thought of as a structure of the research that told how elements of research could fit together. It was needed as an initial stage in an introduction to this study.

According to Buffel (2007) *"a research design is comparable to the glue that holds a research project together"* (Buffel 2007: 75). In emphasising the importance of a research design, Hakim (1987) states that, *"before a building of any consequence is built, there is a need of an initial stage"* (Hakim1987:1).

1.20 What is Epistemology?

Epistemology, in this study, is the branch of scientific knowledge directed to the realities or ontology of social life. It is a scientific knowledge addressing the question how do traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves? What is the knowledge of other writers concerning with this question in literature review? How this knowledge was acquired? How the writer could know what he knows is in reality? The epistemology of qualitative research related to the particular theory of knowledge that under-pined this approach.

McLeod (2001) states *"It, therefore, addresses questions such as:*
*   *What is our knowledge of the other?*
*   *How is knowledge acquired?*

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* *How do we know what we know?* (McLeod, 2001: 3). For Swinton and Mowat (2007) *"the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach"* (Swinton and Mowat 2007: 32).

Again epistemology,in this study, was regarded as (1) the empirical knowledge to practical theology a range or scope of operation to cover the affected ground and this case to cover the traumatised African clergies who therapeutically deal with traumatised African families while being affected themselves. (2) Epistemology was held as a function of interpretation, which focused on our consciousness and subjective understanding of the related literature review of important publications to address the traumatised African clergy and this view of knowledge was accessible through methods Christology functions as hermeneutical key to pastoralepistemology. Knowledge regarding the destiny of the traumatised African clergy was knowledge about salvation from the discriminatory practices of churches against them. The Church having the keys of the kingdom (Martthew16:19) and the key of knowledge (Luke 11:52) to open for the believer to enter the kingdom of heaven, [this] is a significant power and authority to open and shut doors, to let people in or lock them out, to lock or unlock that which is closed. How traumatised African clergies under churches discriminatory practices could have access to Christology functions as hermeneutical key to pastoral epistemology? The need for the dual church government to address the churches discriminatory practices was inevitable.

> In Appelbaum *"interpretive implies an epistemologies position in which knowledge is held to be a function of interpretation, consequently, this view of knowledge claims that knowledge is only accessible through methods which focus on our consciousness and subjective understanding"* (2001: 9). For Louw, *"Christology thus functions as a hermeneutical key to a pastoral epistemology: knowledge regarding our destiny is knowledge about our salvation"* (2000: 153). According to Conner (2007) *The Church having the keys of the kingdom"* *(Matthew16:19) and the key of knowledge (Luke 11:52) to open for the believer to enter the kingdom of heaven, [this] is a significant power and authority to open and shut doors, to let people in or lock them out, to lock or unlock that which is closed"* (Conner 2007:260)

1.21 What is Research Methodology?

In this research, research methodology is defined as merely an operational framework within which facts are placed to interpret the meaning of the framework and the results of findings are being

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analysed and interpreted. The researcher's methodology, in this study, was Gerkin (1997)'s model of pastoral leader as shepherd of the flock and narrative hermeneutical model schematised [project] (Gerkin1997:27& 111). Leedy defines *"methodology as merely an operational framework within which the facts are placed so that their meaning may be seen more clearly: A review of any standard research text- books will reveal a broad spectrum of methodological terminology"* (Leedy 1989: 88-89). To Giddens *describes "Research methodology as to do with the logic (science) of interpreting results and analysing findings"* (Giddens 1993:676).

Gerkin's model here referred to the structure of pastoral leader as narrative hermeneutical model of framework in relationship with the other supportive models chosen in the real world of the traumatised African clergy and traumatised African families. The methodological approach would allow participants to relate their experiences in their own words and from their own point of view. This would enable them to offer new ways of understanding and interpreting the world.

For Riggs (1964) "*A model refers to any structure of symbols and operating rules which we think has a counterpart in the real world. . . If the model is well chosen, it helps us understand the phenomena to which it is applied, if poorly chosen, it leads to misunderstanding"* (Riggs 1964:5).

1.21 Research Methods

In this study, the methods were referred to as the actual techniques of investigation used to study the social world, to collect data whether by observation, questioning or measuring. The instruments might be used included historical documents, secondary and primary documents, the scheduled interview questions as means studying the participants.

 For Giddens (1993*) "Research methods are the actual techniques of investigation used to study the social world (Bulmer 1984). They include the use of questionnaire, interviews, participant observation or fieldwork within a community being studied, together with the interpretation of official statistics and historical documents"* (Giddens 1993:676) . To seaman (1986) *"The researcher reports the method to be used to collect data whether by observation, questioning, measuring or combination of the three"* (Seaman1986:135).

1.22 IDENTIFICATION OF IMPORTANT SECONDARY AND PRIMARY LIERATURE REVIEW

The review of literature, in this study, involved the identification of the problem, the definition of concepts, the theoretical section, the research design and methods these were presented in chapter three. The review identified pertinent studies about what was known and what remained to be learned. It provided a background of the problem to be studied and convinced the reviewer that the writer had explored significant studies and had a grasp of the theory and research findings relevant to the proposed studied.

The writer identified the secondary and primary literature to be reviewed in chapter three. This was a basic format to be followed in chapter three to solve the problem of traumatised African clergies therapeutically dealing with traumatised African families. The identified books and periodicals would be the subject area of this thesis which originated from practical theology then spread across the artificial academic boundaries in pursuit of the factual data needed to solve the above quoted problem. The identified important publications were regarded as the package designed to be researched in chapter three (see 6.4 Appendix E).

> For Seaman (1986) "*The review of literature may either be interwoven into the identification of the problem, the definition of concepts, the theoretical section, the research design and methods; or it may be presented in a section of its own. The review should identify pertinent studies about what is known and what remains to be learned. It should provide a background of the problem to be studied and convince the reviewer that the researcher has explored significant studies and has a grasp of the theory and research findings relevant to the proposed research*" Seaman (1986:133). According to Leedy (1989) "*All research has a basic format. No matter what academic discipline gives rise to research endeavour, the broad figuration of research procedure is fundamentally the same. Research is not parochial (isikwenene in Xhosa) and the search for facts to solve a problem seldom fits into the neatly packaged academic disciplines represented by arrangement of subject area in a college catalogue. . . The research that originates in one academic area may more often than not spread across the artificial academic boundaries in pursuit of the factual data needed to solve the problem. . .The ramifications of the problem may lead the researcher into fields far from that of the original problem*" (Leedy1989:81)

See the preliminary bibliography for secondary books and primary periodical literature. For trauma, narrative theory, narrative therapy, African clergies, African families, shepherding; pastoral theory, pastoral therapy, pastoral care, and counselling; fivefold ministry gifts, levels of apostles; types of governments in the world, types of church government, church discriminatory practices , the dual church government of theocracy and democracy as solution to the traumatised African clergies therapeutically dealing with traumatised African families.

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For Leedy (1989) *"All research has a basic format. No matter what academic discipline gives rise to research endeavour, the broad figuration of research procedure is fundamentally the same. Research is not parochial (isikwenene in Xhosa) and the search for facts to solve a problem seldom fits into the neatly packaged academic disciplines represented by arrangement of subject area in a college catalogue. . . The research that originates in one academic area may more often than not spread across the artificial academic boundaries in pursuit of the factual data needed to solve the problem. . .The ramifications of the problem may lead the researcher into fields far from that of the original problem"* (Leedy1989:81).

1.23 DATA COLLECTION, ANALYSIS AND INTERPRETATION

Data collection was by literature review and scheduled interview questions on the basis of qualitative research, and inductive method. By observation of books and interview scheduled questions and summarising what had been observed.

McMillan &Schumacher (1993) *"Early in the study, the qualitative researcher, regardless of the data collection technique, develops a way to organise, code, and retrieve collected data for formal data analysis (Phase 5). Transcripts of field notes or interviews and investigator's records of documents are often thousands of typed pages"*(McMillan & Schumacher 1993: 384). Data collection was based on qualitative techniquesapproaches/arts field research: such as comparative-historical documents (books); journal articles, circulars and conference reports and constitutions and scheduled interview questions. The thesis focused on the method of pastoral care focusing on the traumatised African clergies as they continued in their ministry. The writer would employ a qualitative research method. The use of the historical methods involved the identified literature concerning the causes of trauma. The use of a qualitative methodology also allowed the writer to establish rapport with the participants and create an atmosphere which was conducive to the sharing of sensitive and emotional material. The qualitative approach also allowed the participants to relate their processes together with the writer in re-construction of realities.
In Neuman (1997) *"Data collection qualitative techniques are field research: comparative –historical documents (books), newspapers, journal articles) and interviews"*(Neuman 1997: 32-33). To du Plooy (2000) *"We answer this question by first considering the how measuring is used to collect data? Secondly, we deal with questioning can be used to collect data. Thirdly, we focus on how researchers use observation as a method of collecting data"* (DuPlooy 2000:168).

1. **Informed consent***:* in it, I should include a full description of:

    - The purpose of this project and its general value;

    - All procedures used in this research and why;

- The subject's part in the research included the amount of time and energy the research should take;

- Any possible pain, discomfort, stress or loss of dignity should be made known;

- How privacy, confidentiality and anonymity should be guarded;

- The manner in which data would be used.

For Seaman (1986) *"Ethics is defined as what is or is not legitimate to do and I would look at some of the following therapeutic practices as situating myself, listening and asking questions, practice accountability to my interviewers, externalising negative conversations, reflecting practices and relationship practices, counteract hierarchy and acknowledge the effects of relationships on us as researcher and the responder. The researcher will definitely interpret the story of the counselee before we depart so that she/he may correct me. The following ethical principles will apply, namely:*
1. Informed consent: in it, I will include a full description of:
1.1 The purpose of this project and its general value
1.2 All procedures used in this research and why.
1.3 The subject's part in the research including the amount of time and energy the research will take.
1.4 Any possible pain, discomfort, stress or loss of dignity will be made known.
1.5 How privacy, confidentiality and anonymity will be guarded;
1.6 The manner in which data will be used:" (Seaman1986:23)

1.24 What is Data Analysis and Interpretation?

This study data analysis was content and discourse analysis of data. The data were organised into categories by content analysis and the use of various processes for analysis and interpretations. Data analysis was to do with the proceeds in relevant orderly required self –discipline, an organised mind and perseverance.The data would be organised into categories by content analysis and would be used in various processes to analyse and interpret it.

McMillan & Schumacher (1993) state *"Data analysis begins as soon the first data is gathered and runs parallel to data collection because each activity informs and drives the other activities. Data analysis, like data collection, proceeds in a relatively orderly manner and requires self-discipline, an organised mind, and perseverance"* (McMillan & Schumacher1993: 482).

Data interpretation is an analytical thinking that squeezes meaning out of the accumulation of facts to discern them in terms of the resolution of the problem for the traumatised African clergy through the dual church government of theocracy and democracy. The visible ruler would the Lord Jesus Christ of Nazareth.

> To Leady (1989) *"The statement of the research problem must indicate, for the resolution of the problem, thinking on the part of the researcher will be required. Such an analytical thinking, which squeezes meaning out of the mere accumulation of fact, is what we call the interpretation of the data. For those who read the statement of the problem, there must be an explicit indication that at the summit of the research there will be a dispassionate analysis of the accumulated galaxy of fact to discern what those facts say in terms of resolution of proble."* (Leedy1989:47).

 Validation:

Validity, in this study, will be derived from relevant literature, narrative life stories of the people and will be done to relevant literature, primary and secondary data, scientific community, and my own analysis as experienced clergy since 1964.

> According to Seaman (1986) *"Construct validation is an indirect approach that estimates the extent to which a subject actually possesses the characteristic presumed to be reflected by a particular scale or test"* (Seaman1986:317).

In this study, the writer used construct validation as an indirect approach to the relevant related literature and life stories of the people.

1.25 COMMUNICATIING RESEARCH FINDINGS

Chapter one research findings were, first, the topic of this study, the traumatised African clergies therapeutically dealing with traumatised African families and the second was the problem statement, which was a question "How do the traumatised African clergies therapeutically deal with traumatised Africa families, while being affected, themselves?" The key concepts involved in the topic were: trauma, African clergies; therapeutic (healing); and African families and these were defined to become relevant theories to this study. The aim was to empower the traumatised African clergies to seek individual counselling and to develop the structural approach to solve both the problem of the traumatised African clergies and traumatised African families.

The objectives were: (1) to empower the governing bodies of the Assemblies of God church to solve the problems of their traumatised African clergies and traumatised African families , (2) to

use their structures of the conference, BTGEXCO, BTGTT, NBTGCC, RDCCs, RMFs, RBTGCCs, LCE&DBS; LCBs and delegates from Local churches Delegates in solving this problem; (3) To empower these structures to train counsellors in local churches and pastors in the trans-local churches on the basis of narrative counselling; (4) to enable the conference to return the church to its previous dual church government introduced by both pioneer leaders.

Nicholas Bhengu and James Mullan, in 1944 and 1945, in Port Elizabeth at the Eastern Cape;(5) to choose one doctrine of the church out of the two doctrines (1) the unidentified Jesus, Jesus Christ; and (2) the identified Jesus of Nazareth, Jesus Christ of Nazareth to stop the ongoing divisions in the Church; (6) to clarify the differences between the elders and pastors on the basis of dual church government in local churches that were described by previous leaders Nicholas Bhengu and James Mullan in 1937 in special meeting in Tzaneen; the dual church government, (7) to empower the governing structures to agree on the previous doctrine of the two leaders that separated elders and pastors by a doctrine of the dual church government led by the identified Jesus Christ of Nazareth: which was based on the fivefold ministry gifts as described (1) in Ephesians 4:10-13; and (2) in the Romans 12:6-8; 1 Corinthians 12:27-30; (8) to train local pastors to operate on the basis of the fivefold ministry gifts in Ephesians 4:11 and the elders on the basis of Romans 12:6-8 and 1Corinthians 12: 27-30.

The said gifts were to use all the members of the church including the traumatised African clergies in all churches' national conventions, regional conventions; Easter conventions and quarterly district worship and business services; (9) to develop African families that would be identified with Christianity in the divine love of one another and in four stages in relationships to the Christian families, these were: (1) covenant, (2) grace, (3) empowerment and (4) intimacy.

The setting of this study was in the Eastern Cape Province, in O R Tambo District Municipality at King Sabata Dalindyebo Municipality. The research gap showed that the topic was unique and the other similar topics were different in aims and objectives from this topic. The methodology and design were qualitative, historical and descriptive in nature. The research followed Gerkin's methodology which focused on pastoral leader as shepherd of the flock and narrative model hermeneutical narrative on the basis of relationships. The research deign was a qualitative approach to investigate how do traumatised African clergies therapeutically deal with traumatised African families, while being affected, themselves?

The importance of this problem was in the development of the knowledge in practical theology which linked to the churches as fields of practice and clinical fields to upgrade their standard. In their practice; they would be concerned with the anticipated meaning or value that could be derived from data and through the researchers who could explain the findings, potential influence on the future research and knowledge.

The beneficiaries were academics and scientific community, the churches and religious scholars, and Universities and individuals who could read thesis. The future researchers would be associated with dual church government of theocracy of God and democracy of the people and would also know that the contemporaries of Jesus and the early church apostles knew Jesus as Jesus of Nazareth and early Christians used the name Jesus of Nazareth as their personal Saviour and Lord in his human identity nature name Jesus of Nazareth and Jesus Christ of Nazareth as his divine nature name.

The human nature was important for our salvation from our sins Luke 24: 45-48; Acts 2:22 –; 10: 38- ; 22: 8; John 18:4-5; for his divine nature Matt. 16:19-20; Acts 4: 12 &10; John 1:12-1; Ephesian 4:8-13. Under His identified name all churches would in unity of faith and knowledge Him and there should no differences in Christianity. The name Jesus and Jesus Christ without identity was associated with and identified antichrist in 2 Corinthians 11:3-4; 1 John 4:2-3.

The significance of this problem was neither (1) in the Pentecostal churches governed by democracy nor (2) other types of churches that had Episcopal types of church government which were also significant and almost all churches were giving lip service to theocracy of God because the dual church government of democracy or Episcopal of the people was not controlled by a theocracy of God forming a dual church government chosen by God to rule on earth.

The significance of this problem was the bringing back of the dual church government of democracy and theocracy of God to throw out of the church the discriminatory practices and restore faith, hope and love.

The examples of dual church governments that were chosen by God firstly, were : (1) in the Garden of Aden (Genesis 1: 26-28); (2) secondly, in the government of the Nation Israel: democracy led by Moses (Numbers 11:16-17); theocracy led by Aaron (Leviticus 28 &29); (3) thirdly, was in the dual church government of Jesus of Nazareth led by 12 apostles on the side of theocracy (Matt. 10);

on the side of democracy, led by called, chose and appointed 70 disciples to represent Jesus of Nazareth in church administration, democracy (Luke 10).

Fourthly, in the NT church led by the 12 Apostles of the Lamb representing theocracy and seven elected deacons in administration, representing democracy in (Acts 6:1-7). Fifthly, after the death of the apostles of the Lamb, there was Post Ascension Apostles Ephesians 4:10-11given by the risen Christ to representing theocracy and the elders and deacons in Acts 20:28-38 representing democracy.

The implications were (1) the writer would use inductive reasoning on his approach to the problem; (2) there should be potential influence on the future research and knowledge; (3) the anticipated or value that could be derived from data could help in solving the problem of the traumatised African clergies and traumatised African families; (4) through these implications the writer could explain the findings; could determine the implications and the findings.

The writer should definitely interpret the story of the counselee before we depart to allow the counselee to correct the counsellor.

1. The first assumption was to explore and formulate a specific researchable problem which became the traumatised African clergies therapeutically dealing with traumatised African families.

2. The second assumption was to formulate a statement of the problem which became a question how do traumatised African clergies therapeutically deal with traumatised African clergy while being affected, themselves?

3. The third assumption was to formulate supporting questions in the following manner:
- Is there any pastoral method in ministry that one can use to heal oneself, as minister, prior to healing others?
- What is the role of the church in the healing process of their pastors?
- What are the causes of the traumatised African clergies?
- What should be a solution for the traumatised African clergies and African families?
- What were the causes of their traumas? How to address their traumas?
- Why churches fought discriminatory practices against apartheid government of South Africa, and succeeded in destroying the, but later after the apartheid allowed them to cause pains and traumas to their Black church members to the extent of some of members committed suicides within their churches?
- Who might be blamed for the causes of traumas of African clergies and African families,

was it God or leaders of the church?

4. The fourth assumption was the grounding of the topic concepts to create new concepts suitable to this research;

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5. The fifth assumption was to create research purposes and objectives for this study;

6. The sixth assumption was to develop the preliminary historical background of this study and it was a case study;

7. The seventh assumption was to show the importance of this problem

The limitations in the problem statement implied that (1) individual counselling of the traumatised African clergies and traumatised African families would be impossible since their problems were caused by the type of church government, the church was following; (2) all nine provinces of South Africa could only be addressed by a broader structure – the conference in solving the problem of the traumatised African clergies and traumatised African families (3) traumas of these individuals needed a peaceful environment which could be provided by a dual church government; therefore it was a long way to address them as individuals; (4) it were to deal with them individually, the scope of information available about the topic and the problem under study should considered as meaning many years to fulfill all of them.(5) Therefore, writer cited those that could be identified at that time: the scope of the study, the design and methodology. The specific historical questions, when well stated, implied the scope limitations.

The delimitations were regarded as restrictions that the writer placed in the topic. The clergies' wives were excluded in this research. The study confounded itself in the OR Tambo District Municipality, and interviews would be restricted ten clergy on the basis of their five categories of placements: BTGEXCO, BTGTT, RDCCS, RBTGCC, RMFs: two from each category; the traumatic matters would not be discussed, in this study, only their sources would be discussed, namely, the churches discriminatory practices and the remedy to it as the dual church government and the identity as its Head.

The research gap results studies showed that, in the Universities of South Africa, no similar cases had been done so far and Google showed what had been done by scholarly articles for traumatised African clergies as follows: (1) one research was therapeutically dealing with traumatised African clergies killers' guidance for pastors and congregations; (2) the sexual abuse of women by members of the clergies; (3) the experiences of convictions of homicides (4) the writer in Master's degree dealt with Loss and Grief in African families: A Narrative Pastoral Counselling; (5) The traumatised impact imposed by African culture; (6) Traumatic Experience of domestic violence.

Therefore, nothing had been done for the traumatised African clergies therapeutically dealing with traumatised African families.

The research design was referred to plan and structure of the investigation used to obtain evidence to answer the question how do traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves? The research design was described as qualitative descriptive historical type of research methodology or framework.

The research methodology that was defined as merely an operational framework within which facts were placed to interpret the meaning of the framework and the results of findings were being analysed and interpreted:

This study would do content and discourse analysis of data. The data would be organised into categories by content analysis and used various processes to analyse and interpret.

Data interpretation was defined as an analytical thinking that squeesed meaning out of the accumulation of facts to discern them in terms of the resolution of the problem for the traumatised African clergy through the dual church government of theocracy and democracy. The visible ruler would the Lord Jesus Christ of Nazareth.

Validity, in this study, would be derived from relevant literature, narrative life stories of the people and would be done to relevant literature, primary and secondary data, scientific community, and my own analysis and interpretation as experienced clergy in the field of theology since 1964.

The review of literature, in this study, involved the identification of the problem, the definition of concepts, the theoretical section, the research design and methods these were presented in chapter three. The review identified pertinent studies about what was known and what remained to be learned. It provided a background of the problem to be studied and convinced the reviewer that the writer had explored significant studies and had a grasp of the theory and research findings relevant to the proposed studied.

In this study, the methods were referred to as the actual techniques of investigation used to study the social world, to collect data whether by observation, questioning or measuring. The instruments might be used included historical documents, secondary and primary documents, the scheduled interview questions as means studying the participants. The methods of data collections, analysis and interpretations focused on the related literature review and scheduled interview questions. Data analysis and interpretations dealt with the content analysis and scheduled returned interview

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questions analysed and interpreted. The data' organisation as seen in chapter one was to be used in all chapters. The remaining chapters were organised in the following manner:

1.26 THE ORGANISATION OF THE REMAINDER OF THE STUDY

Chapter One:

Chapter one was a general introduction to the study. It determined the topic of this research, the problem statement, definition of the concepts found in the topic, introduced the problem statement, the aim and objectives of this study, the historical background, research methodology, how literature review of the important publications were to be conducted and how interviews were conducted and formulated the preliminary bibliography'.

Chapter Two

Chapter two constructed (waakhe in Xhosa) the methodology of this study in Practical Theology: The researcher chose methodology of Gerkin's (1997) as the model of this study. in pastoral care and shepherding which involved the western world culture that seemed to be different from African culture, and, therefore, a second model of Waruta & Kinoti (2005) which dealt with the clergy problems as "Challenges and problems affecting them", tohelp readers in Africa to understand pastoral care and shepherding within the African context environment; the culture of shepherds in African context they did not go in front of the sheep, but they drove them to the field and back home.

It was found that there were different models of church governments and would help the study to solve the problem of churches constitutional democratic governments alone which seemed to deviate from the dual church government of God which accommodated both democracy and theocracy. This study used Gerkin's model as the main model of this study the two models were used as the supporting models where Gerkin's model could not cover this study.

Conference model of churches was used to remove the Apartheid oppressive system government'discriminatory practices; this conference model would be adopted to remove the discriminatory practices of local churches as a solution to the traumatised African clergies and

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traumatised African families. This was done to allow the original church dual government to operate in Christianity as it was in the early church period.

Chapter Three

In Chapter three, the identified the important publications and then locate d them on the basis of their similarities for analysing and interpreting data. In other words, to review relevant literature publications, to identify and locate important publications; to analyse and compare semantic (in Xhosa: okuchazayo ukuthi) content or to establish the meaning of the content.

In other words, to review relevant literature publications, to identify and locate important publications; to analyse and compare semantic (in Xhosa: okuchazayo ukuthi) content or to establish the meaning of the content.

Chapter Four

Chapter four dealt with the interviews and the relevant questions to be answered in this study: how did traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves? Was there any pastoral method in ministry that one can use to heal oneself, as minister, prior to healing others?What was the role of the church in the healing process of their pastors?What were the causes of the traumatised African clergies? What was a solution for the traumatised African clergies and African families?

Chapter five

Chapter five cycled of the study summary that dealt with the traumatised African clergy by summarisingthe findings: how the dual church government addressed the fate of the traumatised African clergies therapeutically dealing with traumatised African families and made recommendations for future research; had to find out the reasons why they were traumatised and the solution offered to address their problem. The next chapter dealt with the design and methodology.

CHAPTER TWO

RESAERCH DESIGN, EPISTEMOLOGY AND METHODOLOGY

2.1 INTRODUCTION

Research design involved planning of the structure of an investigation before using any method of research. The epistemology was the theory and practice based on scientific knowledge contributing to the existing body of knowledge.According to Pretorius (2001)*"Epistemology refers to that branch of philosophy that studies issues, related to knowledge"* (Pretorius 2001:11).Research methodology was defined as the framework within which research deign was working.

2.1.1 What is Research Design

In this study, a research design referred to plan and structure of the investigation used to obtain evidence to answer the question how do traumatised African clergy therapeutically deal with traumatised African families while being affected, themselves? The research design was described as qualitative descriptive historical type of research methodology or framework.

> For McMillan & Schumacher (1993)*"The research design refers to the plan and structure of the investigation used to obtain evidence to answer research questions* (McMillan & Schumacher, 1993:31).According to Seaman (1986) *"The research design is often described in a single paragraph that indicates whether the design is qualitative or quantitative, historical, experimental, partially experimental, a survey, or another type."*
(Seaman 1986:134)

2.1.2 What is Epistemology?

Epistemology, in this studyis the branch of scientific knowledge directed to the realities or ontology of social life.Christology thus functioned as a hermeneutical key to a pastoral epistemology: knowledge regarding destiny of traumatised African clergies therapeutically deal with traumatised African families while being affected themselves was knowledge about their salvation. Pastoral conversation and pastoral therapy were thus connected to different epistemological systems.

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The human documents in literature review were regarded epistemology of living human documents, the life stories of the living people and their interpretation take place within the epistemological dimension. The knowledge about our salvation and eternal destination is based on epistemology of the practical theology.Through epistemology the practical theology becomes a pastoral care, in faith and life care, in suffering, and pastoral counselling, in narrative therapeutic (healing) care and eschatology. Without the aid of epistemology practical theology would not exist. The empirical know is found in literature review of primary and secondary sources and interviews.

> According to Louw (2000) *"The spiral model, in epistemology: theory- practice-theory ... reveals that an empirical dimension (umlinganiso in Xhosa) is important for pastoral theology . . . Practical theology may, because of its involvement with praxis (practice/habit), be described as empirical theology. . . It must be a certain viewpoint: the human person as a living human document and its place within an epistemology of pastoral care. . It creates a narrative milieu which, through interpretation, brings insight which leads to the reintegration of life. Such as relation-oriented and holistic therapy deals with the following anthropological presupposition regarding epistemology: a person is a source of knowledge within the work of relations. Barth questions Christology merely defines the human being by theoretical knowledge at the level of epistemology. Christology thus functions as a hermeneutical key to a pastoral epistemology: knowledge regarding our destiny is knowledge about our salvation. . .Pastoral conversation and pastoral therapy are thus connected to different epistemological systems."*
>
> (Louw 2000:87, 125, 134; 150; 153 & 377).
>
> McLeod (2001) states *"It, therefore, addresses questions such as:*
> * *What is our knowledge of the other?*
> * *How is knowledge acquired?*
> * *How do we know what we know?* (McLeod, 2001: 3). For Swinton and Mowat (2007) *"the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach."*
>
> (Swinton and Mowat
> 2007: 32).

2.1.3 What is Research Methodology?

Research methodology, in this study, is a merely an operational framework within which the facts are placed so that their meaning may be seen more clearly; but for the thesis, it is a narrative hermeneutical methodology for doing practical theology, in pastoral care and with individual counselling and in structural pastoral leadership of the Assemblies of God for doing conference pastoral care in a broader forum. It is also a discipline with its roots in both epistemology

(knowledge) and ontology (reality of social life) and practice of research. It is also described as a section this study indicates the subjects, instruments, procedures used in the thesis.

The following definitions were to be defined as definitions to be used in chapter three when discussing the problem of this study.

> **Leedy (1989)** defines *"methodology as merely an operational framework within which the facts are placed so that their meaning may be seen more clearly: A review of any standard research text- books will reveal a broad spectrum of methodological terminology"* (Leedy 1989: 88-89). To
> *2.2.8 Pretorius*(2001) defines *"methodology as a discipline which has roots in both epistemology and ontology. But also has roots in the practice of research. Methodology examines, evaluates, and prescribes methods which are used to produce knowledge which claims to be truthful or valid."*

<div align="right">(Pretorius 2001:9)</div>

The methodology examined, evaluated and in prescribed knowledge that was the epistemology of the practical theology in postmodern emancipatory relationships which claimed to be truthful or valid. This would help the writer to acquire knowledge based on social realities.

Giddens (1993)*describes "Research methodology as to do with the logic (science) of interpreting results and analysing findings."*

<div align="right">(Giddens1993:676).</div>

2.1.3.1 Gerkin(1997) defines methodology as *"a narrative hermeneutical methodology for doing practical theology, in pastoral care: and with individuals counselling and in pastoral leadership of a community of Christian people."*

<div align="right">(Gerkin 1997:18)</div>

In this thesis, methodology is defined as narrative hermeneutical structural methodology for doing practical theology, in pastoral care with individuals and with pastoral leadership of the Christian community referred to as traumatised African families and traumatised African clergies.

2.1.3.2Appelbaum (2001) *"Methodology is a discipline which has its roots in both epistemology (knowledge) and ontology (reality). But it also has roots in the practice of research. Methodology examines, evaluates, and prescribes methods which are used to produce knowledge which claims to be 'truthful' or 'valid'."*

<div align="right">(Appelbaum 2001:9).</div>

In this study, methodology is an operational framework within which the facts may be seen clearly. The methods prescribed were used to the grounding of knowledge to produce new concepts or theories to be ad   ded in the scientific community as valid truth. The knowledge discovered by means of inductive reasoning or what was called the scientific method.

This type of methodology was added to Gerkin's methodology as an operational framework within which the facts were placed to be seen more clearly under that category.

2.1.3.3 What were the objectives of Methodology?

The objectives of this Methodology were shown as the framework to think about: namely: the epistemology framework that you (a) positioned yourself within this framework and (b) emancipation (obtaining/freeing yourself) in your four corners of framework. (c) The need to know why choosing emancipation relationships –structural with practical theology, instead of, the absolute modern absolute authority. (c) Was this framework allowed, in the introduction, as this study's methodology was based on Gerkin's narrative- hermeneutical methodology – qualitative historical analysis or document analysis - narrative counselling – ethnographic –observation? This had enabled the writer to know and predict in order to control the practice

And prescribe in a professional manner each of the steps to followed in this study.

> Seaman (1986) indicates that *"The purposes of nursing research may be summarised as follows: to observe in order to know; to know in order to predict ; to predict in order to control; and to control in order to practice and prescribe in a professional manner: Each of these will be briefly examined."*
>
> (Seaman1986:5).

Gerkin's model here referred to the structure of pastoral leader as narrative hermeneutical model of framework in relationship with the other supportive models chosen in the real world of the traumatised African clergy and traumatised African families. The methodological approach would allow participants to relate their experiences in their own words and from their own point of view. This would enable them to offer new ways of understanding and interpreting the world.

> For Riggs (1964) *"A model refers to any structure of symbols and operating rules which we think has a counterpart in the real world. . . If the model is well chosen, it helps us understand the phenomena to which it is applied, if poorly chosen, it leads to misunderstanding."*
>
> (Riggs1964:5).

2.1.4 Research Methods

In this study, the methods were referred to as the actual techniques of investigation used to study the social world, to collect data whether by observation, questioning or measuring. The instruments might be used included historical documents, secondary and primary documents, the scheduled interview questions as means studying the participants.

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For Giddens (1993) *"Research methods are the actual techniques of investigation used to study the social world (Bulmer 1984). They include the use of questionnaire, interviews, participant observation or fieldwork within a community being studied, together with the interpretation of official statistics and historical documents"* (Giddens 1993:676) . To seaman (1986) *"The researcher reports the method to be used to collect data whether by observation, questioning, measuring or combination of the three."*

(Seaman1986:135).

The research methodology to be followed, in this study, was informed by (1) theological methodology of Gerkin(1997) **"***Shepherding and pastoral care based model: "Biblical Model for Pastoral Care "* and the focus was *to develop what I called anarrative, hermeneutical methodology for doing practical theology in pastoral care and counselling individuals."* (Gerkin1997:18).

The main focus was to help the traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves.

(2) The writer applied Louw's methodology model for pastoral counselling and therapy (Louw 2000:366-479); (3) Waruta & Kinoti methodology model dealing with African communities rejecting some of African pastors and favouring other (Waruta & Kinoti 2005: 243-267).This dealt with the African clergy problems. (4) Ryan (2005) methodology model dealing with the government apartheid discriminatory practices and used churchesconference approach in Africa "Beyers Naude's ministry during apartheid in South Africa (SA);(5) Wimberly 2003 methodology model dealt with both continents America-Europe and Africa and since the traumatised African clergies and the causes of their traumas were from churches discriminatory practices which needed the same methodology model of conference approach. (6) Conner (2007) methodology model dealing with dual church government based on the dual church government of democracy of the people and theocracy of God and would be the means of a solution to the problem of traumatised African clergies therapeutically dealing with traumatised African families through a conference approach.

Gerkin's (1997) methodology model *"focused on narrative hermeneutical methodology for doing practical theology in pastoral care and counselling individuals and collective groups.'*

(Gerkin1997:18).

The main focus was to help, through narrative approach and interpretation when traumatised African clergy and traumatised African families were free from churches discriminatory practices. The conference approach and the dual church government of democracy and theocracywere

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regarded as the main collective group'smodel of this study. The other methodology models wereregarded as supportive models needed to solve the problem of the traumatised African clergies.

2.2 SPIRAL RESEARCH METHODOLOGIES OF DIFFERENT IDENTIFIED AUTHORS

In this study, spiral (in the form of advancing) research methodologies of different authors helped to this study in examining, evaluating, and prescribing methods which were used to produce knowledge which claimed to be truthful or valid in addressing the problem of traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves. Themethodology touched the problem of traumatised African clergies and African families in pastoral and practical theology and it (methodology) was a discipline in both epistemology and ontology. It linked the qualitative research with the epistemological tension between deduction and induction. The focus was partly on the narrative- hermeneutical methodology for doing practical theology in pastoral care and counselling of individuals and collective groups.The spiral research methodologies of different researchers were identified in the following manner:

2.2.1 Gerkin's (1997) Research methodology:was adopted as the main or major model methodology to this study was based on "*Biblical Models for Pastoral Care"*such as "*Our most reliable source, the Bible"* (Gerkin 1997:23).This would connect the traumatised African clergies with the dual church government of democracy of the people and theocracy of God as means of solving their problem through the conference as the broader forum to destroy churches discriminatory practices. In other words, the writer opted to follow the informed Gerkin's (1997) theological methodology of**"***Shepherding and pastoral care based model: "Biblical Models for Pastoral Care."*

(Gerkin 1997:18)

The focus was partly on the narrative- hermeneutical methodology for doing practical theology in pastoral care and counselling of individuals and collective groups. The main focus was to help through conference approach based on church dual government and interpretation, traumatised African clergies dealing therapeutically with traumatised African families, while also being affected, themselves.

The other important identified publications were help to cover the grounds where Gerkin could not.

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2.2.2 Louw's (2000)Research Methodology covered "*The problem whether theory in pastoral and practical theology could be verified/ methodology include our discussion of bipolarity and how it links with qualitative/quantitative research as well as the epistemological tension between deduction and induction. Further, it forces theory formation to pay attention to the relationship between pastoral care and human sciences.*"

(Louw 2000:100)

Louw brought in theories of qualitative research using epistemologyin inductive theory instead of deductive theory of positivism and how narrative relationships between pastoral care and human sciences could be applied in counselling. This could help the writer in dealing with epistemology of practical theology.

2.2.3Waruta and Kinoti's (2005)*"Challenges and Problems of the Clergy: Some trends in Kenya: Problems with the Communities"*The challenges and problems and problems with the communities stated here were seen as problems directed to certain disfavoured traumatised African clergies whereas there were some pastors favoured some were rejected by way of discriminatory practices in favour of others. *"As to whether pastors face problems with their communities a range of comments were made: (i) some pastors are favoured; (ii) some are rejected because of their background; (iii) language of communication; (iv) rejection by community (v) misunderstood by church members; (vi) demands of the community and of the church often conflict; (vii) over dependency on the community; (viii) going against what they preach; (ix) lack of funds and support from community; (x) lack of cooperation with the community; (xi) they do not live according to the ideal expectations of the community"*. . .Their methodology wasdealingwith the "*Contextualisation,* (circumstances in which an event occurs)*the method and response.*"

(Waruta and Kinoti 2005: 243-263).

This would help the writer to know how this problem could be dealt with African cultural context whereas Gerkin's methodology was dealing with this problem in a different cultural context of the Western World.

2.2.4 Wimberly's (2003) Methodology: In addition to Gerkin's pastoral care, and Waruta & Kinoti' models of methodology: Wimberly's (2003) model of methodology in pastoral care: *"Claiming God Reclaiming Dignity: African American Pastoral Care: Responsible Grace: Partners with God in Redemption and the Practice of Conversation: Task of Pastoral Counselling.*"

(Wimberly 2003:81-125)

This methodology dealt with the pastoral care of the mixed cultures of two worlds. Therefore, an understanding of these two cultures would help the writer to connect Gerkin's methodology with Waruta & Kinoti's methodologies to solve the problem of traumatised African clergies therapeutically dealing with traumatised African families. The outcome of this research would

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enable the dual churches government structures to solve the problem of Africa, Europe and America which would based on dual church government led by the identified Jesus Christ of Nazareth.

2.2.5 Conner (2007: 85*)* Methodology model of the dual church government of Moses and Aaron

"The issue was that God's rule was through human vessels of his choice. (1) Devine Sovereignity (a) Moses – Sovereignly called and chosen of God to rule His people Israel (Exodus 3, Exodus 1-40) (b) Aaron – sovereignly called and chosen by God to rule to be High Priest in Israel (Exodus 28, 29) . Read Numbers 17 also."

(Conner 2007:83)

This methodology model would enable the writer to formulate a dual church government of democracy of the people and theocracy of God.

2.2.6 Nick Pollard (1997*) "What on earth is positive deconstruction? A problem is that many of the people with whom I spend time are simply not interested. A solution: The process is deconstruction because I am helping people to deconstruct (that is take apart) what they believe in order to look carefully at the belief and analyse it. A warning: "It seems to me that there are two big mistakes one could make with positive deconstruction. One danger is to assume that it isn't needed. It is very simple to say 'All we need to do is pray for people or all we need to do is love people."*

(Nick Pollard 1997:43-45)

The writer needed the positive deconstruction because democracy alone in the church of God could not take people to heaven, therefore, the writer was helping them to deconstruct what they believe in democracy alone to reconstruct to a dual church government of democracy of the people and theocracy of God as was in Moses and Aaron in Israel. The writer was aware that were those members of the church who were not interested in changing the government of the church to that of Bhengu and Mullan and they assumed that this was not needed and all that was needed was to pray for the people and love them. The writers objectives were that all levels or categories of the church might be involve in the solution of discriminatory practices through contextual approach based on a conference broader forum (public place for meetings).

2.2.7 Gordon &Fardouly (1990) "*A Vessel Fit for the Master's Use: The Call of God: God's General Call to All Christians: A Call to Leadership and Differences between Body Gifts and Ephesians 4:11Ministry Calling"* (in Leadership). *It is important to recognise the difference between Ephesians 4:11 ministries and congregational ministries (mentioned in Romans 12:6-8 and 1Corinthians 12:27-30."*

(Gordon & Fardouly 1990:1&143-144)

African clergies were in the general call of all Christians and then later were called by God to leadership: The question now was why some African pastors were in disfavour and rejected by the

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church? Why some were in favour and accepted by the church when all of them were called by God to leadership? That was the reason why the writer was not investigating the trauma but the source of trauma, the discriminatory practices of the churches and found a dual church government and the identified name of Jesus as a solution to this problem. The church was using the Body Gifts that appear in Romans 12:6-8; 1 Corinthians 12:27-30 and the African clergies were in ministry calling using the Ephesians 4:11 the fivefold ministry gifts. The churches here seemed to interfere with theocracy of ministry calling instead of sticking to Romans 12:6-8 and 1Corinthians 12:27-30. Conference approach would be relevant for this problem which resulted to the discrimination of the traumatised African clergies who therapeutically deal with traumatised African families while being affected, themselves.

2.2.8 Nouwen (2010) Ministry by a Lonely Minister: "*The wound of our loneliness is indeed deep. Maybe we had forgotten it, since there were so many distractions. But, our failure to change the world with our good intention: and sincere actions and our undesired displacement to the edges of life have made us aware that the wound is still there.*"

(Mouwen 2010: 93).

The writer connected the ministry by lonely Minister with the churches discriminatory practices that caused some of the African clergies to be traumatised or wounded by the said loneliness.

2.2.9 Hodges (1957) "*Build My Church: Establishing the New Testament Church 'I will build my church and the gates of hell shall not prevail against it –Matthew 16:18.*"

(Hodges 1957:11)

The connection of the writer to the said authors was because the traumatised African clergies were suffering discriminatory practices of the church because the church abandoned the dual church government of the New Testament and the objective of the writer was the church to reintroduce the dual church government as means of healing the church and traumatised African clergies.

2.2.10 Jensen (1998) "*The Church History: Leadership and government: Doctrines (1) Jesus of Nazareth is the son of God and the Messiah; (2) The resurrection of Christ; (3) the return of Christ; and (4) Repentance, water baptism, and baptism in the Holy Spirit.*"

(Jensen1998:6-7).

The connection with my problem was leadership and government and Jesus of Nazareth.

2.3 QUALITATIVE METHODOLOGY

Qualitative methodology, in this study, refers to a review of any standard research textbooks or secondary and primary documents that will reveal a broad spectrum of methodological terminology. In practice these many methodologies resolved into only four approaches, namely: Gerkin, Louw, Waruta & Kinoti, and Wimberley, by which data might be processed and fivesubcategories. The ninediscussed written records and accounts of past happenings and events and observations for whose transmission description was the best vehicle. Thefive vehicles were (1) Gordon & Fardouly (1990: 2& 56, 143-144); (2); Ryan (2005) -Masuku T &N Niemandt (2009) ;(3)Frost (1987: 2-5).(4) Conner (2007:85); (5) Frost (2001:16-17)

These covered (1) the calling of Christians; (2)the churches discriminatory practices; (3) the fivefold ministry gifts (4) the dual church government; and (5) levels of apostles in the New Testament.

> For Leedy (1989) *"It is particularly important to recognise the fact that data and methodology are inextricably interdependent. For that reason, the research methodology to be adopted for a particular problem must always recognise the nature of the data that will be amassed in the solution of that problem. A review of any standard research textbooks will reveal a broad spectrum of methodological terminology. In practice, however, these many methodologies resolve into only four approaches by which data may be processed. . . We shall discuss these two main categories under four main subcategories:*
> *1. Written records and accounts of past happenings and events (commonly called historical data; library productions (commonly known as library or critical data).*
> *2. Observations for whose transmission description is the best vehicle. These are observations that a researcher makes directly at the scene of occurrence and then relays as facts (commonlycalled normative survey or descriptive survey data).*
> *3. Observations that are quantified and exist in the form of numerical concepts. These data are expressed in the language of mathematics and must, consequently, be evaluated and interpreted by means of appropriate mathematical or statistical procedures. (Such data are commonly called analytical survey or statistical data.)*
> *4. Observations of certain differences and likenesses that arise from comparison or contrast of one set of observations with another set of similar observations. Generally, these two sets of data have been derived from observations under differing conditions or affected at subsequent time modules. (These data are usually referred to as experimental data).*
> *For simplicity, we shall keep a one –to-one correspondence between the above categories of data and methodology appropriate for each.*
> *1. The historical method is appropriate for those data that are primarily documentary in nature or library in form.*

2. the descriptive survey method or, as it is sometimes called, the normative survey method, is appropriate for data derived from simple observational situations, whether these are actually physically observed or observed through benefit of questionnaire or poll techniques."

(Leedy1989:88-89)

2.4 RESEARCH DESIGN, EPISTEMOLOGY AND METHODOLOGY

2.4.1 What is a Research Design?

In this study, a research design is one in which the writer plans to observe, discover, describe, compare and analyse the books and periodicals in the University library or in the internet. It was a process of careful, rigorous inquiry into aspects of religious and social world. The qualitative study related to the careful exploration of ways in which human beings encountered their world as an exposition that offered new ways of understanding and interpreting the world. The qualitative research was being a multi-method in focus, involving an interpretive, naturalistic approach to its subject matters.

Seaman (1986) define "*a qualitative research design as one in which the researcher plans to observe, discover, describe, compare, and analyse the characteristic attributes, themes and underlying dimensions of a particular unit."*

(Seaman1986:169).

Swinton and Mowat (2007) define qualitative research as, "*a process of careful, rigorous inquiry into aspect of social world. They continued to indicate that*, "*this definition suggests that qualitative research relates to the careful exploration of the ways in which human beings encounter their world, an exposition that offers new ways of understanding and interpreting the world.*" (Swinton and Mowat, 2007: 31). Denizen and Lincoln (1998) define qualitative research as being a, "*multi-method in focus, involving an interpretative, naturalistic approach to its subject matter.*"

(Deizen and Lincoln1998: 3).

Qualitative research recognised the world as being the locus of complex interpretive processes within which human beings worked towards making sense of their experiences. This mode of data analysis was focus on the understanding both phenomenon of trauma in, both, the clergies and the African families that they ministered to the church and to God. This study consisted of two components, namely:

- A review of relevant literature in areas (multidiscipline) pertaining the trauma research.

- Empirical research, which was qualitative in nature. The writer used a grounded theory approach, which referred to theory that was derived from data that had been systematically gathered and analysed.

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The qualitative research method utilised an inductive mode of analysis. This mode of analysis was in contrast to the quantitative research methods, which relied on deductive thinking or a process of moving from a general theory to specific observations. This study delved into the world of trauma within the African clergies families and posed open-ended questions; with the aim of eliciting in-depth, detailed responses regarding their experiences, perceptions, feelings and knowledge on the phenomenon. As the writing entered its world, it endeavoured to understand trauma from their perspective as African families.

   Swinton and Mowat (2007) define qualitative research as, "*a process of careful, rigorous inquiry into aspect of social world*. They continued to indicate that, "*this definition suggests that qualitative research relates to the careful exploration of the ways in which human beings encounter their world, an exposition that offers new ways of understanding and interpreting the world.*"
   (Swinton and Mowat, 2007: 31).

Denizen and Lincoln (1998) define qualitative research as being a, "*multi-method in focus, involving an interpretative, naturalistic approach to its subject matter.*"

(Denizen and Lincoln1998: 3).

The above quotation was helpful to this research because it described and explored the nature and reality of the traumatised African clergies, who were dealing, therapeutically, with traumatised African families. It, ultimately enabled researchers to understand the phenomenon differently in order to add new knowledge to the field.

The Qualitative research involved the utilisation of a variety of methods and approaches, which enabled the study to explore the social world in an attempt to access and understand the uniqueness that individuals and communities inhabited it. Qualitative research always began with the theory on the ground. Buffel (2007) describes this as, "*what is actually happening on the ground and in praxis.*"

(Buffel 2007: 76).

2.5 PRACTICAL THEOLOGYAND EPISTEMOLOGY SCOPE
2.5.1 What is theology?

In this study, theology is defined as the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them. In other words, theology was

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the interpretation of God's journey with His people. It was the study of God's Word-wisdom and understanding life of the work of God.

> Louw (2000) defines *"theology as a discourse about God and an interpretation of the intervention of God as well as the encounter between God and human beings" (Louw 2000:101). To Palmer theology (1969) "in a certain sense, theology itself as the historical interpreter of the biblical message is hermeneutics" (Palmer 1969:36) To de la Porte (2007) "theology is the interpretation of God's journey with His people, it is the study of God's Word-wisdom and understanding life of the work of God, he further described that it is the study of faith in God and the history of God's journey with His people" (de la Porte 20h 07) Notes 2.12. Muller also defined "theology as the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them."*

(Muller 2008) Notes 2.12)

Hornby A. S. A P Cowie & A C Gimson (1981)defines*"Scope as the range of action or observation."*

(Hornby, 1981:760)

Scope, in this study, consists of the range of action of epistemology in practical theology**.**

2.5.2 Practical Theology

In this thesis, practical theology is the hermeneutics of God's encounter (find oneself faced by (difficulties- danger etc)) with human beings and their world. It was often referred to as a theology of crisis and practical oriented science and the task of maintaining the connections between the varied stories of life and grounding the stories of Christian Community.

> For Van der Ven (1990) "*Practical theology is concerned with understanding the quality of the relationship between God and humanity* (Van der Ven 1990:29).Louw (2000) defines "*Practical theology as the hermeneutics (interpreting) of God's encounter with human beings and their world" (Louw 2000:95). Heitink (1999) defines"Practical theology as the discipline often referred to as a theology of crises and a practically oriented science (Heitink 1993: 3, 104). To Gerkin (1997) "Practical theology becomes the task of maintaining the connections between the varied stories of the life and the grounding story of the Christian Community."*

(Gerkin 1997: 111)

Practical theology could also besummarised as follows (1) as having its roots in the practice of research methodology. Methodology had developed practical theology into various phases, namely: (1) A personality –oriented moral model. This was involved in the development of priests' spirituality and the deepening of piety by means of faith exercises. (2) The official model, which were developed much later. This model implied the development of clerical offices and was focused

on establishing the church as an institution. (3) The so-called application model. This model implemented Schleiermacher's development of ministry techniques. Theology was applied within the context of religious experience.

This development, which developed parallel to the official model in reformed circles, gradually evolved into; (4) An empirical model: The understanding of dialogue as communication, when used in conjunction with the other human sciences, compelled practical theology to use the phenomenological method and to focus on human behaviour (so called communicative actions). (5) A phenomenological model, eventually, led to the praxis model which Osmer (1990) declared Situation analysis that formed important methodological framework of this model.

Practical theology thus; became a hermeneutical event: involved with the understanding and interpreting the God-human interactions. (6) A last development called the ecclesiological model; this was currently popular in many reformed circles. The focal point was not the office of clerics, as it was in the official model, the structure of the congregation and the development of koinonia. The empirical model was the method that was used for congregational analysis. Methodology touched on the problem; whether theory in pastoral and practical theology could be verified or falsified.

2.5.3 Epistemology as Scientific Knowledge

Epistemology, in this project, is referred to the branch of philosophy that studied issues, related to knowledge. It is an empirical (deriving knowledge from experience alone) theory that enabled the practical theology to be referred to as the empirical theology. In this case, it was a scientific knowledge to address the question how do traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves? Or the eepistemology is defined as the study of the body of scientific knowledge based on social realities or ontology, acquired by means of scientific methodology. But the questions were: what the sources of knowledge based on epistemological framework? Where did we find knowledge? The sources of knowledge, in study, were books, periodicals or articles, some of them were scientific, and others were not. The other questions were: What was this project framework or paradigm? What was its way of gathering knowledge? Its methods were, in line, with its data collections, theories, and models? The models for gathering information were Gerkin's hermeneutical emancipatory framework, Louw, Waruta &

Kinoti, and Wimberley and Nick Pollard (postmodern model) pastoral care based on historical models.

There were limits of scientific knowledge, in this study: As to why, this study determined to use congregation instead of individual narrative counselling the traumatised African clergies and traumatised African families? How did this study obtain its information? Where? The limits, in this study, were that individual narrative counselling could not work because of the big numbers of traumatised African clergies and traumatised African families in the nine provinces of South Africa. Then a structural approach was preferred to narrative hermeneutical emancipatory conference approach. The study obtained its information from the conference structures in the Assemblies of God in South Africa. The epistemology to be used was under qualitative approach. Epistemology, therefore, was what one needed - thought in his/her mind what he/she would need.

To think in your mind what was your paradigm if it was emancipatory approach stick to where you were in your relationship – why this paradigm was chosen – why hermeneutical approach was important to him/her?- The choice was one the emancipatory approach that dealt with relationships – narrative- structural approach

The epistemologies' position, where knowledge was held to be a function of interpretation, this view of knowledge claimed that knowledge was only accessible through methods which focused on our consciousness and subjective understanding. The church had keys of the kingdom of heaven and keys of knowledge for our salvation (Matt. 16:19; Luke 11:52) in order to open for the believers to enter into the kingdom of heaven.

> For Mason (2006) "*Qualitative research had a distinctive way of understanding the world and it was, therefore, helpful to begin by looking at the epistemology that underlied this approach to research. Epistemology, from the Greek words: 'episteme', means: (knowledge) and 'logos', means: (words/speech). "Theory of knowledge", is the branch of philosophy concerned with the nature and scope (including the limitations) of knowledge."*
> (Mason, 2006:16)

> To McLeod It, *"therefore, addresses questions such as:*
> * *What is our knowledge of the other?*
> * *How is knowledge acquired?*
> * *How do we know what we know?"*
>
> *(*McLeod, 2001: 3)

The writer was in agreement with Mason in showing distinctive way of understanding the modern world and postmodern world that would help to begin looking at the epistemology that underlied

the qualitative research approach during the periods of these two worlds. The methodology – epistemology framework you needed to know this study chose emancipation relationships because epistemology in post-modern world differed with that of modern world.

The modern world used absolute language of positivism (which extremely believed that the truth was over there and might be discovered and believe in one best way). The absolute authority (meant that there were people who had already discovered the truthsout there in the past and we should obey them without a questioning them and on top of their knowledge using structural approach, we discover a new truth adding on their truths).

The post-modern world was usingthe epistemology framework which was based on narrative hermeneutical emancipatory relationships which were critical of power relationships of modern books. The writer here had opted for narrative hermeneutical emancipatory relationships-structural approach to use both in obtaining information from the organisational structures of the church, using narrative hermeneutical emancipatory relationships.

The above questions bore some relevancies to the field of practical theology, as it dealt directly with the pain of human experience on the ground. Knowledge could be divided into a prior knowledge, or knowledge that was automatically known apart from experience and knowledge Western and African societies. However, the experience and perceptions of it differed greatly between various cultures. This study focused specifically, on the experience of the African clergies dealing therapeutically with traumatised African families, with the aim of gaining an in-depth understanding of their perceptions.

To Mowat and Swinton, *"knowledge of the other occurs when the research focuses on a particular individual or group and explores in-depth the ways in which they view and interact with the world"*

(Mowat and Swinton 2007: 33).

This study was focused on particular individuals of traumatised African clergiesand traumatised African families and the organised groups of church officials of Assemblies of God Conference to explore in-depth the ways they viewed and interactwith church as a whole from local churches elders and delegates, the regional district councils and committees, Back to God crusades regional committees, regional ministers fellowships, trans-local ministries, the executive committee, the Back to God Teaching Team, the Back to God crusade National Committee.

The writer's aim of attaining an in-depth understanding of the phenomenon: experienced by African people through gaining knowledge of the others. The essence of epistemology was fundamental to how we thought and acquired knowledge. Without some means of understanding on how we could acquire knowledge, how we relied upon our senses, and how we developed concepts in our minds, we had no coherent path for our thinking.

A sound epistemology was necessary for the existence of sound thinking and reasoning.
For Creswell (1998) *"The centerpiece of grounded theory is the development or generation of a theory closely related to the context of the phenomenon being studied."*

(Creswell 1998: 56).

In other words, the studygrounded theories related the context of traumatised African clergy and traumatised African families being studied.

In Swinton and Mowat (2007) *"the epistemology of qualitative research relates to the particular theory of knowledge that underpins this approach."*

(Swinton & Mowat 2007: 32)

Epistemology was a scope of generating knowledge parallel to qualitative research in that, it contributed a lot in collecting data from human experiences on the ground. It was essential, in this regard, to look at this mode of inquiry as a larger mechanism of collecting data for the research project.

> *Appelbaum (2001), interpretive implied to an epistemologies position in which knowledge was held to be a function of interpretation. Consequently, this view of knowledge claimed that knowledge was only accessible through methods which focused on our consciousness and subjective understanding (Appelbaum 2001:9). Louw (2000) indicates, "Christology thus functions as a hermeneutical key to a pastoral epistemology: knowledge regarding our destiny is knowledge about our salvation" (Louw 2000:153). To Conner (2007) "The Church having the keys of the kingdom (Matthew 16:19) and the key of knowledge (Luke 11:52) to open for the believer to enter the kingdom of heaven, [this] is a significant power and authority to open and shut doors, to let people in or lock them out, to lock or unlock that which is closed."*

(Conner 2007:260)

In analysis and interpretation of data, the epistemology position was held to be a function of interpretation. This view of knowledge claimed that knowledge to be only accessible through methods which focused on our consciousness and subjective understanding. That interpretation of knowledge functioned as a hermeneutical key to pastoral epistemology knowledge about our salvation. The church having the keys of the kingdom of God (Matthew 16:19): and keys of knowledge (Luke 11:52). These signified the power and authority of the church to open and shut the doors of heaven and let people in or lock them out of the kingdom of God as Peter did on the

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Pentecost Day in Acts 2: 22-42; 10:38-48. The churches might identify these keys to open for those who might believe to the kingdom of God.

2.5.4 Grounded Theory

In this project, a theory is defined as a set of interrelated constructs of ideas that consist of condensed and organised knowledge about social world whose purpose is to describe, explain, predict and prescribe.

McMillan n& Schumacher (1993) state, *"A noted scholar, Fred N. Krlinger (1986) defines theory as a set of interrelated constructs and propositions that specify relations among variables to explain and predict phenomena"* (McMillan & Schumacher 1993:7). To Seaman (1987), *"Diers defines a theory as a mental invention whose purpose is to describe, explain, predict, or prescribe."* (Diers 1979:69" in Seaman 1987:50)

2.5.4.2 What is Grounded Theory?

In this thesis, grounded theory refers to a method of discovering new theory and it is a qualitative method that uses a systematic set of procedures to develop an inductively derived theory about a phenomenon. It is an analysis which links participants to social science and suggests new concepts about human in general. It is a qualitative research method that was developed during the 1960s by two sociologists named Glazer and Strauss. In this method a theory is developed based on the data collected. The data from which the theory emerged was obtained in a systematic manner; based on social research (Glazer & Strauss 2001:1-2; Neuman 2000:146).

> Strauss & Corbin (1990) defined *"Grounded theory as a qualitative research method that uses asystematic set of procedures to develop an inductively derived theory about a phenomenon"* (Strauss and Corbin 1990:24). Neuman (2007) defines, *"It as a method for discovering new theory"* (Neuman 1997: 334). In McMillan &Schumacher's book, it is stated, that *"Grounded theory [is] a more sophisticated analysis [which] links participant's perceptions to social science and suggests new concepts or mini-theories about human in general rather than linking the findings to educational events or processes."*
> (McMillan & Schumacher1993: 95).

Grounded theory aimed to conceptualise understanding through using empirical data. In a way, grounded theory involved the process of, retrospectively, formulating new hypotheses to fit data. This theory or mode of analysis attempted to create a new understanding; which was based on the

actual experience and perceptions of the participants from the ground. The evolving theory, hopedto both add to the existing body of knowledge and practice, and to serve as a basis for further research.

> For Neuman (1997), *"The purpose of grounding theory is to build a theory that is faithful to the evidence. It is a method for discovering new theory"* (Neuman 1997: 334): While Burawoy (1991) indicates that, *"The goal of other researchers is to provide a very exacting depiction of events or settings: in order to gain insight into the larger dynamics of a society."*
>
> (Burawoy1991: 271-287)

In this thesis, the purpose of grounding a theory was to build a theory that was faithful to the evidence and method for discovering new theories and to show connections between micro and macro levels of social forces for the purpose of reconstructing new theories. The study, here, applied the existing theories to analyse specific settings which had been placed in a micro level historical context. These showed connections among micro-level events and between micro-level situations such as ministers' fellowship situations and larger DCCs, BTGEXCO and BTGTT; for the purpose of reconstructing the theory and informing the church action.

> Burawoy (1991) indicates that, *"Still other researchers apply an existing theory to analyse specific settings that they have placed in a micro level historical context: They show connection among micro-level events and between micro-level situations and larger social forces for the purpose of reconstructing the theory and informing social action"* (Burawoy 1991:271-287). To Neuman (1997), in it, *"the researcher compares, unlike phenomena with a view towards learning similarities: He /she sees micro level events, as the foundation for a more macro-level explanation."*
>
> (Neuman1997:334)

In this study, grounding theory was to analyse an existing theory placed in a micro level of historical context these showed connection between micro level and macro level social forces for the purposes of reconstructing the theory and informing social action. The writer compared unlike phenomena with a view towards learning similarities between micro-level and macro-level explanation.

The specific settings that had been placed in micro-level situations for the purpose of reconstructing the theory and compared unlike phenomena with a view towards learning similarities between the traumatised African clergies therapeuticallydealing with traumatised African families, while being affected, themselves and also looked at other identified clergy with problems and with those larger or macro RDCCs and EXCO to find similarities as to how they behaved in the situations similar to those of traumatised African clergies and traumatised African families.

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Henning (2004) defined grounded data analysis as: "*a tool for constructing substantive theories.*"

<div align="right">(Henning 2004: 114)</div>

The writer agreed with this definition, as it was reflected in one of the primary goals of this study in trying to discover data on the ground. He also adopted Elder-Avedon's definition of data analysis. As he conceptualised data analysis as, "*a dialogical, descriptive and explanatory, complex process aimed at creating an internal order, and searching for as many alternative explanations as the data allow, by extricating central themes and conceptualising them into core themes and identify typology.*"

<div align="right">(Henning 2009: 33).</div>

In other words, the process of analysing data, followed a funnel-like method (see Harry, Sturgis & Klingender, 2005: 3-13), in order to attain a clear description of the traumatised African clergies; especially in method of recovery. To Swinton & Mowat (2006) "*This analysis is a process of breaking down the data and schematising it in ways which draw out the meaning hidden within the text*" (Swinton & Mowat, 2006: 57). The first step of analysing data, in this regard, involved collecting data from the ground. During this step, in-depth interviews had been conducted with a sample that was considered to be representative of the traumatised African and those affected by trauma.

The sample was selected, in order, to allow for the understanding of their experiences and perspectives on recovery, as well as their need for pastoral care. Buffel (2007) indicates that "*The criterion for judging when to stop sampling the different groups pertinent to a category is the category's theoretical saturation.*"

<div align="right">(Buffel 2007: 86).</div>

This meant that saturation was reached when no new data was discovered. This saturation point was reached through the joint collection and immediate analysis of data. Thus; the processes of data collection and data analysis occurred simultaneously. The instruments of data collection were identified as literature review and scheduled interview questions.

2.6 METHOD OF DATA COLLECTION AND DATA ANALYSIS

In data collection method, the writer used the qualitative inductive reasoning method, literature review of the important relevant publications relevant to the traumatised African clergies therapeuticallydealing with traumatised African families and the scheduled interview questions involving all the conference structures of the Assemblies of God. To Seaman (1986) "*Methods of data collection include observing, questioning and measuring . . . data colleting using a specific method requires description of instruments being used: At times, several methods may be used simultaneously.*"

(Seaman1986:113-114).

2.6.2The Methods of Data Collection Research

This study focused on the method of pastoral care directed tothe traumatised African clergies as they continue in their ministry, and employed a qualitative research method, and historical method. The use of the historical method involved all literature review concerning the development of trauma, as a concept that was not only found in theology, but also in psychology and in psychiatry. This historical method helped in positioning the study as comprehensive, critical and contextual. The historical method also ensured that the writerwas aware of the developments in the field of trauma and pastoral care; and could position this study in terms of the existing literature.

Giddens(1993) *describes "Research procedure or strategy as relating to how research is planned and carried out: This means choosing the appropriate method of research and working out how to apply it to the area of study."*

(Giddens1993:676).

In describing research strategy or plan carried out, chapter one had already described as the methods referred to as the actual techniques of investigation used to study the social world, to collect data whether by observation, questioning or measuring. The instruments might be used included historical documents, secondary and primary documents, the scheduled interview questions as means studying the participants.

This chapter also explored the nature of qualitative research and its epistemological foundations. The sampling of data collection and data analysis methods were employed by this research, were

detailed below. Finally, ethical issues such as the welfare of the research participants were discussed.

The study also aimed to contribute new information findings to the field of pastoral care. The qualitative method was pivotal for this study because it helpedto reveal"*knowledge of the other, knowledge of phenomenon and reflexive knowing"* (McLeod, 2001: 3). This study also focused on groups of people and thus; allowed for in-depth exploration of the ways in which these groups view trauma; and thereby interact with the society.

The use of a qualitative methodology, also allowed the writer to establish rapport with the participants and create an atmosphere which was conducive to the sharing of sensitive and emotional material. The methodological approach allowed participants to relate their experiences in their own words and from their own views. This enabled them to offer new ways of understanding and interpreting the world. The qualitative approach also allows the participants to relate their processes and, together with the researcher, re-construct their realities.

In other words, the methods of collecting data, inthis study, followed a qualitative inductive reasoning method, literature review step by step to obtain or collect prior information for a single case of the traumatised African clergiestherapeutically dealing with traumatised African families experiencing loss and grief before and after the burial of their loved ones while being affected themselves and secondly, for churches discriminatory practices studied through literature review to find out the kind of government the churches were following to find the causes for the traumatisedAfrican clergies in local churches. Then the scheduled interview question: The results could be dealt with by conference broad forum of the church as a solution to the problem.

The study used open-ended and in-depth interviews were conducted. These interviews were based on previous theoretical and research constructs, whom when combined, were professionals experienced in the field of social issues and church administrators and pastors in the field of theology. The primary methods of data collection in qualitative research were:

- Observations (including document/literature review)

- Interviews

An in-depth interview was the most appropriate data collection technique for grounded theory research. This method was considered appropriate for this study; due to the focus on the phenomenon of trauma and resilience among the African clergy. Patton (2002) differentiates

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between the terms: '*data collection method' and 'data collection technique'*. He states that *on the one hand, data collection method refers to the systematic approach to data collection. And on the other hand, he says that data collection technique refers to the art of asking, listening, and interpreting* (see Patton, 2002). This study, therefore, made use of the data collection technique. This technique was helpful in a number of ways, such as:

- Helping the project in producing quality data from the ground.
- Helping and building the researcher's listening aptitude, in order to interpret data in accordance with the phenomenon.

The writer believed that the chosen techniquewould allow the generation of valid and reliable information, regarding the various strategies of resilience, would be employed after trauma. During the process of data collection, a few key principles will be observed and these are:

- The fact that this method of data collection dealt, specifically, with in-depth information, rather than numerical or statistical information.
- The data were collected from a limited number of people or individuals, rather than from a large sample.

2.6.2.3 What is Literature Review?

In this study, literature review meant, the writer read both theory and studied it,as it generated and placed the study in a broad framework (body of knowledge) and provided a foundation for further research. The types of reviews followed were the Context reviews place a specific project in the big picture; historical reviews trace the development of an issue over time; theoretical reviews compare how different theories address an issue; methodological reviews point out how methodology varies by study; integrative reviews summarizes: what was known at a point in time.

According to Neuman (1997) *"In a literature review, there are six types of review:*
1. Self-study reviews increase the reader's confidence;
2. Context reviews place a specific project in the big picture;
3. Historical reviews trace the development of an issue over time;
4. Theoretical reviews compare how different theories address an issue;
5. Methodological reviews point out how methodology varies by study;
6. Integrative reviews summarizes: what is known at a point in time."
(Neuman 1997:89).According to Seaman (1987) "*The review of literature is usually divided into two parts: first, the student locates as many of the important publications as is feasible*

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; [second] then the student reviews critically those publications of particular importance to the project."

(Seaman 1987:141)

2.6 .2.4 Interview Scheduled Questions

Interview scheduled were open –ended questions which meant the open-ended questions did not constrain the respondents' belief or opinions to express what they believed was right. The partial interview questions were useful in this clinical case, traumatised African clergies therapeuticallydealing with traumatised African families, because it allowed them to move to their interesting directions.The two partially structured interview techniques were the focus of interview and clinical interview, referred to the interviews and interpretation of the results or findings to obtain a solution of the problem of the traumatised African clergies, whowas dealing, therapeutically, with traumatised African families, while being affected, themselves (see Figure 3 in Appendix 3).

In this thesis, semi-structured scheduled interview with open-ended questions, did not constrain the respondents' beliefs or opinions to predetermined categories fully standardised methods of data collection, were designed to allow interviewers the latitude to move to interesting and productive directions.

For Wilson (1993) *"Interview schedules are open-ended questions in standardised interview schedules . . . This means that open-ended questions do not constrain the respondent's beliefs or opinions to predetermined categories as fully standardised methods of data collection must do"* (Wilson 1993:13). Regarding this, Seaman (1987) states, *"Partially structured interviews in situations where the researcher wishes to conduct a more intensive and general study on a small sample, partially interviews are useful in these cases. The interview is more fluid and allows interviewer latitude to move to interesting and productive directions: Two partially structured interview techniques are the focused interview and the clinical interview (Sample Questionnaire and Interview Forms in Appendix B."*

(Seaman 1987: 290& 417) (See appendix 3 in figure 3)

2.7 ETHICAL CONSIDERATIONS

In this case, ethical considerations were warnings to qualitative researchers to be sensitive of ethical principles because of topics and approaches to the participants as were face-to-face, interactive data collection. Therefore, the writer considered in applying ethical guideline principles such as: informed consent, confidentiality, privacy and anonymity. In this thesis, the writer considered applying ethical considerations at a particular ethics of relationship that guided the research in the use of narrative practices and should show Christian ethics of love to church members' neighbours in order to enable them to function as watch-dogs to prevent the members from sliding into the abyss of selfishness.

> McMillan & Schumacher (1993) explain that *"Qualitative researchers need to be sensitive to ethical principles because of their topic, face-to-face, interactive data collection and reciprocity with participants . . . Ethical guidelines include, informed consent, confidentiality, anonymity, privacy and no deception, and harm to subjects . . ."* (McMillan & Schumacher 1993:397).
> To Freedman & Combs (1996): *"Weopen our lens again for a larger view, looking at ethics, especially at a particular ethics of relationship that guides us in the use of specific narrative practices"* (Freedman & Combs 1996: xviii). Louw (2000) states that, *"Ethics now forms an integral part of practical theology . . . In a Christian ethics of love, our neighbour functions as a watch-dog, thereby preventing us from sliding into the abyss of selfishness.*"
>
> (Louw 2000:91& 209).

2.7.1 The confidentiality of the Research Report

1. The writer, had to treat all respondents with dignity and reduce anxiety and discomforts; had been responsible for protection of the confidentiality of data;

2. He also allowed voluntary participation by respondents. Respondents were given opportunity to agree or refuse to participate at any time;

3. The respondents were free to remain anonymous when they chose to remain unknown.

The writer, here, had assumed the responsibility of protecting the individuals as participants and protected their private information from the general public, but the type of churches governments were identified according to their denominations without mentioning individual persons.

McMillan and Schumacher (1993) state that *"The researchers have a dual responsibility-protection of the participants confidence from other actors in the settings whose private information might enable them to identify them and protection of the informants from the general public."*

<div align="right">(McMillan & Schumacher 1993:399)</div>

2.8 GERKIN'S HERMENEUTIC OF PASTORAL CARE METHODOLOGY

This study was guided by the hermeneutical model developed by Gerkin (1997). The narrative hermeneutical model was developed in contrast to the psychotherapeutic pastoral care model that was dominant and common within American and Western pastoral care. Most societies viewed pastoral care as a strong and priority arm of the church. It was thus considered important that this study followed Gerkin's method of shepherding of the flock. Gerkin's biblical traditional method of shepherding involved the trialogical structure of priests; prophets; wise men and women and was based on an understanding of the way in which these individuals, collectively, took authority for shepherding God's people in the Old Testament.

This caring method of shepherding was helpful because it provides an integrated approach to healing that was inculcated in the African belief system and culture, which viewed healing as taking place within the community and not in isolation. Gerkin (1997) illustrated his point by stating that *"the depiction of Jesus as the good shepherd who knows his sheep and is known by his sheep, has painted a meaningful, normative portrait of the pastor of God's people."*

<div align="right">(Gerkin1997: 80).</div>

Gerkin's method of pastoral care would be applied as the methodology for this study because it was all encompassing. It aimed to address individual and family problems within the context of lived experience. This was an ideal method of helping people who were in need of pastoral care/therapy and this included traumatised African clergies. Gerkin stated that a good shepherd was concerned about each member of the flocks and patiently and painstakingly ensured that each one of them was safe and cared for accordingly. This meant that in the church, members and minister might bear the responsibility to look after one another in order to achieve God's desire.

The responsibilities of pastoral care were comparable to those of the shepherd, as they involved guiding others to the spring of living water. In this respect the shepherding method had a lot in

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common with the African worldview, which valued humane and communal life. This method of shepherding allowed the pastoral therapist to enter into a caring relationship with individuals in order to explore an African method for caring for other individuals.

This study found pastoral care guidance, in the narrative hermeneutical model developed by Gerkin (1997), to be useful. The design methodology was qualitative study focused on secondary and primary data; this meant the focus was on data collection and on the examination, evaluation, and description methods which were used to produce knowledge which claimed to be "truthful" or "valid". The descriptive and narrative research designed on secondary and primary data were used to collect information for the traumatised African clergies and traumatised African families. The objective was to consider how historical- comparative, descriptive and   narrative methodology could bejointly used to collect, analyse, and interpret data.

Gerkin (1997) in his book, "*An Introduction to Pastoral Care"refers to the pastoral leader as shepherd of the flock (27) and pastoral leadership of the community (180-185.*" In this thesis, pastoral care was viewed as the central metaphor of life in the Christian community. The pastor was regarded as the shepherd and that Christians were the flocks that needed to be cared for.

This methodology needed to be located within the hearts and souls of traditional African people. In terms of the present study, this meant that the shepherd (and the writer) needed to utilise this method effectively; whenhelping people cope with any emotions that were experienced as a result of the research; including feelings of shame, hopelessness and despair. The writer was convinced that this shepherding method, although it was written from a Western perspective, played a pivotal role in approaching issues which were faced by African people.

> The writer agreed with Gerkin's (1997) statement that: *"Our lord and savior Jesus Christ hath left us a commandment, whichconcerns all Christians alike - that we should render duties of humanity, or (as the scripture calls them) works of mercy, to those which are afflicted and under calamity, that we should visit the sick, endeavour to set free the prisoners, and perform other like acts of kindness to our neighbour, whereby the evils of this present time may in some measure be lightened."*
>
> (Gerkin 1997: 42)

This quotation suggested that the clergies or the shepherds should be concerned for those in special need. *"Shepherds were responsible for the physical survival: and welfare of their own or their master's flocks*" (Brimley, 1995: 463).

The shepherding motif was captured in the imagery of Psalms 23; where the lord God was depicted as the good shepherd who led the people in paths of righteousness, restoring their souls and walking

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with them among their enemies, and even into the valley of the shadow *of death. This motif illustrated that shepherding was a biblical model of pastoral care that aimed at leading.* Pastoral care, in this study, involved intervention of the dual church government, generating support from all church structures of democracy and theocracy to change the discriminatory practices of the church to represent the body of Christ, the Church of the NT saw growth as envisaged in Ephesians 4:13-16 and make decision-making on the basis of theocracy.

In Louw (2000) "Pastoral care involves intervention, generating support sources, change, renewal, growth and decision-making. If it is to perform these functions effectively, then pastoral theology must attain clarity about the uniqueness of pastoral therapy."

(Louw 2000:5).

2.8.1 Method of Data Analysis and Interpretation

Data analysis began as soon as the first data were gathered and ran parallel to data collection because each activity informed and drove the other activities. Data analysis, like data collection, proceeded in a relatively orderly manner and required self-discipline, an organised mind, and perseverance. This study analysed books, periodicals, official and unofficial documents as documentary sources viewed as the objects of this study. The documentary research analysis had been done in chapter three of this study. The data were organised into categories of data analysis, content analysis and interpretation.

> *To McMillan & Schumacher (1993) "Data analysis begins as soon as the first data are gathered and run parallel to data collection because each activity informs and drives the other activities. Data analysis, like data collection, proceeds in a relatively orderly manner and requires self-discipline, an organised mind, and perseverance" (McMillan & Schumacher 1993: 482). The analysis of documentary sources discussed by Jupp (1993) "involves discourse analysis and the type of documents include the following life histories, newspaper and magazines , letters, stories, essays, official documents and records and typology of documents , these documents are viewed as source of data and where they are viewed as the sole focus, they are viewed as the object of the research, especially the case with regard to critical analysis of text in which documents are treated as objects of inquiry in their own right."*

(Jupp 1993:110)

2.8.1.2 Method of Data Interpretation

In this study, the method of data interpretation was reasoning from data summaries, tables, graphs, and comparisons. Interpretation of data summaries meant extracting the meaning from

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data and the researcher would summarise what would be found in the important publications and interactive participants and would draw conclusions about other significance and importance of the data about for practical theology compared to other studies and would relate findings to the research problem.

> For Seaman (1986)*"Interpretation of data summaries means extracting the meaning from the data: The method of interpretation is reasoning from data summaries, tables, graphs, tests, and comparisons. The researcher summarizes what was found, draws conclusions about the significance and importance of the data about for nursing compares findings to other studies; and relates findings to the research problem, assumptions, hypotheses or existing theory."*
>
> <div align="right">(Seaman 1987: 355-357)</div>

In this study, interpretation is defined as to search and find relevant true meaning of a concept involved in the research problem. It has been regarded as the social interpretative approach (SIA) to documentary analysis in three central issues such as social constructs, context - bound and situation-bound. The study used this approach in chapter three when the analysis of documentary sources had been regarded: as the objects of this research.

> Rasmussen (1995) defines interpretation "*as to search and find the true meaning of the author, the Holy Spirit* (Rasmussen 1995:9). To Appelbaum and Pretorius *"the interpretive social scientific approach to documentary analysis also considers the three central issues, but views them as essentially social constructs that are context- bound and situation – bound. Social phenomena are not seen as separate and objective within the tradition, but as socially constructed and inter-subjectively shared. The representational model is rejected on the grounds of:*
> *1.   Serious validity problem concerning the intention, content and effect of communication*
> *2.   Rejection of the responsibility of a shared and common 'universe of discourse'. Human activity in making sense of our life worlds is stressed."*
>
> <div align="right">(Jupp & Norris in Hammersly1993: 38, 42-43)</div>

2.9 COMMUNICATING FINDINGS

The research methodology followed, in this study, was informed by theological methodology of Gerkin(1997) focused partly on the narrative, hermeneutical methodology for doing practical theology in pastoral care and counselling individuals and collective groups. The main focus was to help, traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves, through conference based on church dual government of democracy and

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theocracy. The methodology to this thesis was defined as narrative hermeneutical- structural methodology for doing practical theology, in pastoral care with individuals and with pastoral leadership of the Christian community referred to as traumatised African families and traumatised African clergies. This study of methodology was identified as a practical theology discipline whose roots were both in epistemology and ontology of pastoral care in the practice of research. The methods prescribed were used to the grounding of knowledge to produce new concepts or theories to be added in the scientific community as valid truth. The knowledge as discovered by means of inductive reasoning or what was called the scientific method. The type of methodology added to Gerkin's methodology was an operational framework within which the facts placed to be seen more clearly under that category. The objectives of this Methodology were shown as the framework to think of the epistemology framework that positioned yourself within this framework were (1) emancipation (obtaining/freeing yourself) in your four corners of framework. (2) The need to know why choosing emancipation relationships –structural with practical theology, instead of, the absolute modern absolute authority was because this time of the world was the post-modern world (3) this framework was allowed, in the introduction, as this study's methodology based on Gerkin's narrative- hermeneutical methodology – qualitative historical analysis or document analysis - narrative counselling – ethnographic –observation. This had enabled the writer to know and predict in order to control the practice

The spiral research methodologies of different authors helped this study in examining, evaluating, and prescribing methods which were used to produce knowledge which claimed to be truthful or valid in addressing the problem of traumatised African clergy therapeutically dealing with traumatised African families while being affected, themselves. Themethodology touched the problem of traumatised African clergies and traumatised African families in pastoral and practical theology and it (methodology) was a discipline in both epistemology and ontology. It linked the qualitative research with the epistemological tension between deduction and induction.

The methodology examined, evaluated and in prescribed knowledge that was the epistemology of the practical theology in postmodern emancipatory relationships which claimed to be truthful or valid. In describing research strategy or plan carried out, chapter one had already described as the methods referred to as the actual techniques of investigation used to study the social world, to collect data whether by observation, questioning or measuring. The instruments might be used

included historical documents, secondary and primary documents, the scheduled interview questions as means studying the participants.

Qualitative research recognised the world as being the locus of complex interpretive processes within which human beings worked towards making sense of their experiences. This mode of data analysis was selected based on the research's focus on understanding both the phenomenon of trauma in, both, the clergies and the African families that they minister to the church and to God. This study consisted of two components, namely:

• A review of relevant literature in areas (multidiscipline) pertaining the trauma research.

• Empirical research, which was qualitative in nature. The researcher used a grounded theory approach, which referred to theory that was derived from data that had been systematically gathered and analysed.

• The design methodology, in this study, was qualitative research focused on secondary and primary data; this meant the focus was on data collection and on the examination, evaluation, and description methods which were used to produce knowledge which claimed to be "truthful" or "valid". The descriptive and narrative research, designed on secondary and primary data and the objective of this study was to consider how historical- comparative, descriptive and narrative methodology was used to collect, analyse, and interpret data.

• In this thesis, pastoral care was viewed as the central metaphor of life in the Christian community. The pastor was regarded as the shepherd and that Christians were the flocks that needed to be cared for. This methodology needed to be located within the hearts and souls of traditional African people. In terms of the present study, this meant that the shepherd (and the writer) needed to utilise this method effectively; whenhelping people cope with any emotions that were experienced as a result of the research; including feelings of shame, hopelessness and despair. The writer was convinced that this shepherding method, although it was written from a Western perspective, played a pivotal role in approaching issues which were faced by African people.

• The shepherding motif was captured in the imagery of Psalms 23; where the lord God was depicted as the good shepherd who led the people in paths of righteousness, restoring their souls and walking with them among their enemies, and even into the valley of the shadow of death. This motif illustrated that shepherding was a biblical model of pastoral care that aimed at leading,

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the Qualitative research method utilised an inductive mode of analysis.

This mode of analysis was in contrast to the quantitative research methods, which relied on deductive thinking or a process of moving from a general theory to specific observations. This study delved into the world of trauma within the African clergies families and posed open-ended questions; with the aim of eliciting in-depth, detailed responses regarding their experiences, perceptions, feelings and knowledge on the phenomenon. As the research entered their world, it endeavoured to understand trauma from their perspective as African families.

The Qualitative research involved the utilisation of a variety of methods and approaches, which enabled the study to explore the social world in an attempt to access and understand the uniqueness that individuals and communities inhabited it.

The research methodology designed qualitative (1) planning of time, (2) grounding of concepts (3) to formulate new theories; (4) to identify the type of research design to be followed; and (5) methods of research to be used. The type of research methodology to be used was in hermeneutics of pastoral care and practical theology and the types were: (a) A basic theory (the content of pastoral care) (b) the understanding of human condition; (c) the process of interpretation and communication during counselling; (d) the effect, influence and change envisaged by pastoral care (Pastoral care involved intervention, generating support resources, change, renewal, growth, and decision-making).

 The grounding (ukufundisa izinto ezisisiseko semfundiso ethile in Xhosa) of concepts was to formulate new theories, in the research process, and different therapeutic approaches, were consulted. In other words, the grounding of the concepts was done during the research process and the type of research design had been identified and the methods of research used were qualitative data collection, analysis and interpretation, and then preliminary findings.

The dimension (format) of this research was a case study of traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves.

The study investigated two cases, namely: the traumatised African clergies experiencing both the churches discriminatory practices and lack of the dual church government. The case study would help the Executive Committee and Back to God Teaching Team to connect with other lower structures to a conference meeting of the church the problem of the traumatised African clergies

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therapeutically deal with traumatised African families experiencing loss and grief before and after the burial of their loved ones

The process of this study, (1) the first year was problem identification and description which entailed problem identification and exposition of the phenomenon of the study, research proposal and methodology; (2) the second year was methodology and design and was literature review: identification of important publications, data collection. (3) The fourth year was interviews analysis and interpretation of the returned scheduled interview question; and summary and recommendations.

Theology was defined as the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them. In other words, theology is the interpretation of God's journey with His people. It was the study of God's Word-wisdom and understanding life of the work of God.

Theology was applied within the context of religious experience. This development, which developed parallel to the official model in reformed circles, gradually evolved into; (4) An empirical model: The understanding of dialogue as communication, when used in conjunction with the other human sciences, compelled practical theology to use the phenomenological method and to focus on human behaviour (so called communicative actions).

(5) A phenomenological model, eventually, led to the praxis model. Practical theology thus; became a hermeneutical event: involved with the understanding and interpreting the God-human interactions (6) A last development called the ecclesiological model, this was currently popular in many reformed circles . . . The focal point was not the office of clerics, as it was in the official model, the structure of the congregation and the development of koinonia. The empirical model was the method that was used for congregational analysis. Methodology touched on the problem; whether theory in pastoral and practical theology could be verified or falsified.

Practical theology was the hermeneutics of God's encounter (find oneself faced by (difficulties-danger etc)) with human beings and their world. It was often referred to as a theology of crisis and practical oriented science and the task of maintaining the connections between the varied stories of life and grounding the stories of Christian Community.

Theology was found to be a study of faith in God and the history of God's journey with His people and their narrative stories about God and His journey with them.

Epistemology was defined as the study of the body of scientific knowledge on the basis of ontology, the study of social realities. The epistemologies' position was knowledge that held the function of interpretation. A sound epistemology was necessary for the existence of sound thinking and reasoning. The grounding theory was regarded as the creating of new theories from the old concepts. Theory was defined as the set of interrelated constructs to explain and predict phenomena. Data collection was regarded as the method of gathering information for the topic. The instruments used were literature review and scheduled interview questions. The ethical considerations in collecting data were informed consent, confidentiality, privacy and anonymity.

The Gerkin's hermeneutical methodology observed, in this search, pastoral care guidance, in the narrative hermeneutical model developed by Gerkin. The design methodology, in this study, was qualitative research focused on secondary and primary data; this meant the focus was on data collection and on the examination, evaluation, and description methods which were used to produce knowledge which was claimed to be "truthful" or "valid". The research was descriptive and narrative historical- comparative, descriptive and   narrative methodology.

Practical theology could also be summarised as follows (1) as having its roots in the practice of research methodology. Methodology had developed practical theology into various phases, namely: (1) A personality –oriented moral model. This was involved in the development of priests' spirituality and the deepening of piety by means of faith exercises. (2) The official model, which were developed much later. This model implied the development of clerical offices and was focused on establishing the church as an institution. (3) The so-called application model.

Epistemology was defined as the study of the body of scientific knowledge on the basis of ontology, the study of social realities. There were limits of scientific knowledge, in this study: As to why, this study determined to use congregation instead of individual narrative counsellingthe traumatised African clergies and traumatised African families? How did this study obtain its information? Where?

The limits, in this study, were that individual narrative counselling could not work because of the big numbers of traumatised African clergies and traumatised African families in the nine provinces of South Africa. Then a structural approach was preferred to narrative counselling. The study

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obtained its information from the conference structures in the Assemblies of God in South Africa. The epistemology to be used was under qualitative approach. Epistemology, therefore, was what one needed - thought in his/her mind what he/she would need.

To think in your mind what was your paradigm when it was emancipatory approach sticking to where you were in your relationship – why this paradigm was chosen – why hermeneutical approach was important to him/her?- The choice was one the emancipatory approach that dealt with relationships – narrative- structural approach

The epistemologies' position, where knowledge was held to be a function of interpretation, this view of knowledge claimed that knowledge was only accessible through methods which focused on our consciousness and subjective understanding. The church had keys of the kingdom of heaven and keys of knowledge for our salvation (Matthew 16:19; Luke 11:52) in order to open for the believers to enter into the kingdom of heaven.

Epistemology was a scope of generating knowledge parallel to qualitative research in that, it contributed a lot in collecting data from human experiences on the ground. It was essential, in this regard, to look at this mode of inquiry as a larger mechanism of collecting data for the research project.

In data collection, the writer used the qualitative inductive reasoning method, literature review of the important relevant publications to the traumatised African clergies therapeutically dealing with traumatised African families and the scheduled interview questions involving all the conference structures of the Assemblies of God.

The methods of collecting data, in this study, followed was a qualitative inductive reasoning method, literature review step by step to obtain or collect prior information for a single case of the traumatised African clergies therapeutically dealing with traumatised African families experiencing loss and grief before and after the burial of their loved ones while being affected themselves and secondly, for churches discriminatory practices and through literature review to find out the kind of government the churches are following to find the causes the traumatised African clergies in local churches. Then the scheduled interview question: The results could be dealt with by conference broad structure of the church as a solution to the problem.

In analysis and interpretation of data, the epistemology position was held to be a function of interpretation. This view of knowledge claimed that knowledge to be only accessible through

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methods which focused on our consciousness and subjective understanding. That interpretation of knowledge functioned as a hermeneutical key to pastoral epistemology knowledge about our salvation.

The church having the keys of the kingdom of God (Matt. 16:19): and keys of knowledge (Luke 11:52). These signified the power and authority of the church to open and shut the doors of heaven and let people in or lock them out of the kingdom of God as Peter did on the Pentecost Day in Acts 2: 22-42; 10:38-48. The churches might identify these keys to open for those who might believe to the kingdom of God.

The post-modern world was using the epistemology framework which based on narrative hermeneutical emancipatory relationships which was critical of power relationships of modern books. The writer here had opted for narrative hermeneutical emancipatory relationships-structural approach to use both in obtaining information from the organisational structures of the church, using narrative hermeneutical emancipatory relationships.

The above questions bore some relevancies to the field of practical theology, as it dealt directly with the pain of human experience on the ground. Knowledge could be divided into a prior knowledge, or knowledge that was automatically known apart from experience and knowledge Western and African societies. However, the experience and perceptions of it differed greatly between various cultures. This study focused specifically, on the experience of the African clergiestherapeutically dealing with traumatised African families, with the aim of gaining an in-depth understanding of their perceptions.

This study was focused on particular individuals of traumatised African clergies and traumatised African families and the organised groups of church officials of Assemblies of God Conference to explore in-depth the ways they viewed and interact with church as a whole from local churches elders and delegates, the regional district councils and committees, Back to God crusades regional committees, regional ministers fellowships, trans-local ministries, the executive committee, the Back to God Teaching Team, the Back to God crusade National Committee.

The writer's aim of attaining an in-depth understanding of the phenomenon: experienced by African people through gaining knowledge of the others. The essence of epistemology was fundamental to how we thought and acquired knowledge. Without some means of understanding on how we could

acquire knowledge, how we relied upon our senses, and how we developed concepts in our minds, we had no coherent path for our thinking.

In this project, grounded theory was defined as a qualitative research method that used a systematic set of procedures to develop an inductively derived theory about the phenomenon; and a more sophisticated analysis which linked to participant perceptions to social science and suggests new concepts about human in general. Grounded theory aimed to conceptualise understanding through using empirical data.

In a way, grounded theory involved the process of, retrospectively, formulating new hypotheses to fit data. This theory or mode of analysis attempted to create a new understanding; which was based on the actual experience and perceptions of the participants from the ground. The evolving theory, hoped to both add to the existing body of knowledge and practice, and to serve as a basis for further study.

In this study, interpretation was defined as to search and find relevant true meaning of a concept involved in the research problem. It had been regarded as the social interpretative approach (SIA) to documentary analysis in three central issues such as social constructs, context - bound and situation-bound. The study used this approach in chapter three when the analysis of documentary sources had been regarded: as the objects of this research.

CHAPTER THREE

THE LITERATURE REVIEW OF IMPORTANT PUBLICATINS

3.1 INTRODUCTION

In this study, literature review meant, that the writer read both theory and research it had generated and placed this study in a broad framework (body of knowledge and provided a foundation for further research. The types of reviews followed were the context, historical, methodological and integrative interviews.

Literature review was an essential part of the research project in revealing and examining or even excavation related information to shape this study project.The literature review examined critically the concepts of trauma as experienced by the traumatised African clergies therapeuticallydealing with traumatised African families while being affected themselves and it endevoured to offer a transformational situation. It argued that although trauma was prevalent throughout Africa, a trauma focus was less useful than a more holistic, community-based and culturally grounded approach.

The objectives of literature review (LR), in this study, were: (1) to demonstrate familiarity with the body of knowledge and establish credibility and to create a link to a developing body of knowledge reflected on traumatised African clergies; (2) to show the path of prior research and how a current researched projects were linked to it; (3) to summarise what was known in an area of the traumatised African clergies; to learn more from others and stimulate new ideas for the solution of the problem of the African clergies.

This would be dealt with in stages and first path of priority would be the identification of important publications. The writer would organise common findings together to address the most important ideas first and link their strengths and weaknesses to our findings. The important publications less directed to our purpose would be dealt with in this chapter as supportive to specific problem of the traumatised African clergies therapeutically dealing with traumatised African families.

This chapter was planned to appear in the following manner: The Identification of Important

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Publications to deal with: (1) African families; (2) traumatised African clergies and traumatised African families; (3) Christians and ministers calling of God to leadership; (4) shepherding; (5) fivefold ministry gifts; (6) types of church governments; (7) churches discriminatory practices; (8) dual church government as a solution to the causes of traumas of African clergies and African families and the identified Head of the Church, Jesus of Nazareth/Jesus Christ of Nazareth.

3.2 LITERATURE REVIEW OF THE RELATED IMPORTANT SECONDARY AND PRIMARY LITERATURE

Literature review of the related important secondary and primary studies were identified as concepts of theories of qualitative research. Qualitative methodology, in this study, refers to a review of any standard research textbooks or secondary and primary documents that would reveal a broad spectrum of methodological terminology. In practice these might be methodologies resolved into only six approaches, namely: Gerkin, Louw, Waruta & Kinoti, and Wimberley, by which data might be processed and five subcategories, such as (1) Gordon & Fardouly (1990: 2& 56, 143-144); (2)Frost (1987: 2-5); (3) Frost (2001:16-17); (4) Ryan (2005)- Masuku T &N Niemandt (2009); (5) Conner (2007:85). The ninehad been discussed as written records and accounts of past happenings and events and observations for whose transmission description was the best vehicle.

Research design methodology was qualitative planning of time, grounding of concepts to formulate new theories; to identify the type of research design to be followed and methods of research to be used. The type of research methodology to be used was in narrative hermeneutics of pastoral care in practical theology and the types were: (a) A basic theory (the content of pastoral care) (b) the understanding of human condition; (c) the process of interpretation and communication in the conference forum; (d) the effect, influence and change envisaged by pastoral care (Pastoral care involved intervention, generating support resources, change, renewal, growth, and decision-making.

3.3BACKGROUND OF THE STUDY

Theology was defined as the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them. In other words, theology is the interpretation of God's journey with His people. It was the study of God's Word-wisdom and understanding life of the work of God.

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Theology was applied within the context of religious experience. This development, which developed parallel to the official model in reformed circles, gradually evolved into; (1) An empirical model: The understanding of dialogue as communication, when used in conjunction with the other human sciences, compelled practical theology to use the phenomenological method and to focus on human behaviour (so called communicative actions). (2) A phenomenological model, eventually, led to the praxis model.

> To de la Porte (2007) *"theology is the interpretation of God's journey with His people, it is the study of God's Word-wisdom and understanding life of the work of God, he further described that it is the study of faith in God and the history of God's journey with His people"* (de la Porte 20h 07) Notes 2.12. Muller (2000) also defined *"theology as the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them."*
>
> <div align="right">(Muller 2008) Notes 2.12</div>

Practical theology is the hermeneutics (concerning interpretation) of God's encounter (find oneself faced by (difficulties- danger etc)) with human beings and their world. It was often referred to as a theology of crisis and practical oriented science and the task of maintaining the connections between the varied stories of life and grounding the stories of Christian Community. Practical theology thus; became a hermeneutical (interpreting) event: involved with the understanding and interpreting the God-human interactions (1) A last development called the ecclesiological model, this was currently popular in many reformed circles . . . The focal point was not the office of clerics, as it was in the official model, the structure of the congregation and the development of koinonia. The empirical model was the method that was used for congregational analysis. Methodology touched on the problem; whether theory in pastoral and practical theology could be verified or falsified.

The goal of practical theology was to restore the lives of the people of God, faithfully, within the community.

> Swinton and Mowat (2007) submit that *"Practical theology locates itself within the diversity of human experience, making its home in the complex web of relationships and experiences that form the fabric of all that we know"* (2007: 3). Willows & Gordon (2000) suggest that "*stories create order and meaning out of the scattered fragments of human existence"* Willows & Gordon 2000:181). Ackermann and Bons-Storm (1998) define practical theology as a "*discipline which is essentially involved with living, communicating and practicing the life of faith."*
>
> <div align="right">(Ackermann & Bons-Storm1998: 1)</div>

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It located itself within the diversity of important publications as mentioned above. Their discourses in contextual conference approach called by the dual church government of democracy and theocracy to address the discriminatory practices of the church as the cause the traumatised Africa clergies.

> Swinton and Mowat submit that *"Practical theology locates itself within the diversity of human experience, making its home in the complex web of relationships and experiences that form the fabric of all that we know"* (2007: 3). Willows & Gordon (2000) suggest that "*stories create order and meaning out of the scattered fragments of human existence"*(Willows & Gordon 2000:181)
> Louw (2000) defines "*Practical theology as the hermeneutics of God's encounter with human beings and their world" (Louw 2000:95). Heitink (1999) defines "Practical theology as the discipline often referred to as a theology of crises and a practically oriented science (Heitink 1993: 3, 104).* To Gerkin (1997) *"Practical theology becomes the task of maintaining the connections between the varied stories of the life and the grounding story of the Christian Community."*
>
> (Gerkin 1997: 111)

Practical theology could also be summarised as follows (1) as having its roots in the practice of research methodology. Methodology had developed practical theology into various phases, namely: (1) A personality –oriented moral model. This was involved in the development of priests' spirituality and the deepening of piety by means of faith exercises. (2) The official model, which were developed much later. This model implied the development of clerical offices and was focused on establishing the church as an institution. (3) The so-called application model. This model implemented Schleiermacher's development of ministry techniques. Theology was applied within the context of religious experience.

This development, which developed parallel to the official model in reformed circles, gradually evolved into; (4) An empirical model: The understanding of dialogue as communication, when used in conjunction with the other human sciences, compelled practical theology to use the phenomenological method and to focus on human behaviour (so called communicative actions). (5) Practical theology thus; became a hermeneutical event: involved with the understanding and interpreting the God-human interactions: (6) A last development called the ecclesiological model this was currently popular in many reformed circles.

The focal point was not the office of clerics, as it was in the official model, but the structure of the congregation and the development of koinonia. The empirical model was the method that was used

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for congregational analysis. Methodology touched on the problem; whether theory in pastoral and practical theology could be verified or falsified.

The Assemblies of God National Movement was regarded as the National movement of the Back to God Movement for the Blacks, the Group Movement for the Whites and the Association Movement for the Coloureds and Indians in South Africa before Apartheid system of government in 1937. James Mullan and Nicholas Bhengu understood a principle of co-operating within the Assemblies of God and a number of separate groups were first advanced in 1937 by W F Mullan and Austin Chawner and others such as H C Phillips and his Emmanuel Mission would never have joined had it not that arrangement. At that stage neither Nicholas Bhengu nor James Mullan had a group of their own. James Mullan indeed had not yet launched into his effort to build up white assemblies and Nicholas Bhengu.

> Bond (2001) explains that *"It is argued by some that the structure of the Assemblies of God came about through the policies of Nicholas Bhengu and James Mullan: The suppose that between them, James Mullan and Nicholas Bhengu created a division in the work which didn't exist before. They alleged that the present structures of the Assemblies of God are, in fact, a direct result of the philosophy of Apartheid allegedly existing in our ranks. Those who argue thus fail completely to understand that a principle of co-operating within the Assemblies of God as a number of separate groups was first advanced in 1937 by W F Mullan and Austin Chawner and others such as H C Phillips and his Emmanuel Mission would never have joined had it not that arrangement. . . And at this stage neither Nicholas Bhengu nor James Mullan had a group of their own. James Mullan indeed had not yet launched into his effort to build up white assemblies.'*

(Bond 2001: 263)

Handling problems in post-modern societies seemed to be different from that of the modern society. The worldview, in our postmodern and post-Christian culture, today's generation was emerging into a culture that was postmodern and post-Christian. It seemed to the world that that offered them no one answer, but a wide range of alternative and attractive worldviews from which they could pick and mix in any way that suited them.

The Back to God Movement had extensively worked to establish the Assemblies of God in the whole South Africa. But the handling of the traumatised African clergies on the basis of post-modern culture and the handling of this problem in the Age of Reason brought about a big change in people's thinking. The postmodern and post-Christian culture presented today's generation with a developing mosaic of worldview from which they could select. There was no one worldview on offer. There were many worldviews and Christianity was one on the list. But the handling of our

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problem here should be one out the many to be shown in the dual church government that was led by the BTGMEXCO on democracy and the BTGTT on theocracy led by the identified Jesus Christ of Nazareth.

3.4 THE AFRICAN FAMILIES AND AFRICAN CLERGIES

Before the writer could deal with the traumas of the African clergies and African families; had to introduce the African clergies and the African families as they were defined in chapter one. In this chapter the African families were explained as African lives living in the huts as men with their wives, married sons with their wives and children, and unmarried daughters. The homesteads were the senior males of their lineages in the homesteads. The Xhosas were a patrilineal people who traced descent through the male lines. The Christian African families referred to here as traumatised African families were defined as men with their wives, and children.

The Christian families differed from the referred described African families. Their relationship in Christianity was based on divine love of one another. There were four stages that were identified as relationships to the Christian families, these were: covenant, grace, empowerment and intimacy.

The problem with the traumatised African Christian families; they were neither dynamic and mature nor stagnant and dying, because, in their traumatised status, they were also involved in the churches discriminatory practices and were also mourning for the death of their loved ones.

The traumatised African clergies also mourned for their dead loved ones and also they experienced discrimination from the traumatised Christian African families, in local churches, the African clergies counselled the traumatised African families, but nobody was available to counsel them. The question was what happened to God's family relationships which involved God's covenant, grace, empowerment and intimacy which created a model of the process of family relationship as a covenant commitment that had unconditional love? See Figure 4 in appendix 4.

> *Hammond-Tooke (1975)" further explained that the African Family life, in each umzi (the hut) [is] (1): is a man with his wife, married sons with their wives and children, and unmarried daughter: The homestead-head is a senior male of his lineage in the homestead"* (Hammond-Tooke 1975:17). The Xhosas are a patrilineal people who trace descent through the male line.See also, Monica Hunter, 1979: 15; Peires, 1981: 3-4). In Magesa, *"The life of the individual can only be grasped as it is shared: A member of the tribe, clan, and the family, knows that he [sic] does not live to himself, but within the community."*

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The Christian families are built on four sequential stages involving covenant, grace, empowerment and intimacy and a model of this process of family relationship was a covenant commitment which had unconditional love at its core. The Christians are a family of God through living ancestor Jesus Christ of Nazareth who transfers believers in His name from the kingdom of darkness to the kingdom of heaven.

> *For Balswick & Balswick (2007) and Muller (2002) "A Theological Foundation for Family Relationships: "Elements in a Theological Family Relationships" "We build on the concept of covenant and propose a theology of family relationships that involves four sequential but nonlinear (not straight) stages: covenant, grace, empowerment and intimacy. We further suggest that family relationships will be either dynamic and mature or stagnant and dying. A model of this process of family relationship is a covenant commitment, which has unconditional love at its core. Out of the security provided by this covenant love, grace develops. In this atmosphere of grace, family members have the freedom to empower one another. Empowerment leads to the possibility of intimacy among family member: Intimacy then leads back to a deeper level of covenant commitment."*

(Balswick & Balswick 2007:2 and Muller 2002:106-111)

These authors had covered the holistic approach which was the part of this study roughly the patrilineal people and their tribes whocould trace their descendants through the male line and worship their God Qamata through their ancestors and the differences between the traditional families and the Christian families are the African families who were converted from their sinful nature to worship God of Abraham, Isaac and Jacob through the name of their living ancestor Jesus Christ of Nazareth.

But the majority of African peoplecould define the community as, 'relationships of individuals founded on common factor, or factors. These factors could be classified according to social experiences as defined by the group and the grid' (see, Shorter 1998:12). Therefore, pain and stress in Africa was perceived as a problem that affected the community; and not just the individual's. This was true; especially when the society failed to provide answers and support to the people who were helpless and desperate. Psychology would not be able to bring about the necessary community comfort and restoration that was required to meet the traditional African expectations.

Most of the people, in Africa, existed within networks of social relationships from which they derived their self worth, self-control, sense of belonging and sense of security. The phenomenon of trauma among rural African families did not exist in their conscious and to others, it was not known.

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Pastoral care had availed itself to the community of African people in order to help them understand their pains and sufferings; and to develop specific strategies for dealing with traumas. As African people possessed a high regard for the pastor or minister, they, therefore, relied on them for their families' crisis and personal problems. That, however, did not shift away the fact that the minister or pastor, as defined above, was an African person who $_{also}$ needed those healings during the time of difficulty.

Epistemology was defined as the study of the body of scientific knowledge on the basis of ontology, the study of social realities. The epistemologies' position was knowledge that held the function of interpretation. A sound epistemology was necessary for the existence of sound thinking and reasoning. The grounding theory was regarded as the creating of new theories from the old concepts. Theory was defined as the set of interrelated constructs to explain and predict phenomena. Data collection was regarded as the method of gathering information for the topic. The instruments used were literature review and scheduled interview questions. The ethical considerations in collecting data were informed consent, confidentiality, privacy and anonymity.

The Gerkin's hermeneutical methodology observed, in this search, pastoral care guidance, in the narrative hermeneutical model developed by Gerkin. The design methodology, in this study, was qualitative research focused on secondary and primary data; this meant the focus was on data collection and on the examination, evaluation, and description methods which were used to produce knowledge which was claimed to be "truthful" or "valid". The research was descriptive and narrative historical- comparative, descriptive and narrative methodology.

Epistemology was defined as the study of the body of scientific knowledge on the basis of ontology, the study of social realities. There were limits of scientific knowledge, in this study: As to why, this study determined to use congregation instead of individual narrative counselling the traumatised African clergies and traumatised African families? How did this study obtain its information? Where?

The limits, in this study, were that individual narrative counselling could not work because of the big numbers of traumatised African clergies and traumatised African families in the nine provinces of South Africa. Then a structural approach was preferred to narrative counselling. The study obtained

its information from the conference structures in the Assemblies of God in South Africa. The epistemology to be used was under qualitative approach. Epistemology, therefore, was what one needed - thought in his/her mind what he/she would need.

 To think in your mind what was your paradigm when it was emancipatory approach sticking to where you were in your relationship – why this paradigm was chosen – why hermeneutical approach was important to him/her?- The choice was one the emancipatory approach that dealt with relationships – narrative- structural approach

The epistemologies' position, where knowledge was held to be a function of interpretation, this view of knowledge claimed that knowledge was only accessible through methods which focused on our consciousness and subjective understanding. The church had keys of the kingdom of heaven and keys of knowledge for our salvation (Matt. 16:19; Luke 11:52) in order to open for the believers to enter into the kingdom of heaven.

Epistemology was a scope of generating knowledge parallel to qualitative research in that, it contributed a lot in collecting data from human experiences on the ground. It was essential, in this regard, to look at this mode of inquiry as a larger mechanism of collecting data for the research project.

In data collection, the writer used the qualitative inductive reasoning method, literature review of the important relevant publications to the traumatised African clergies therapeutically dealing with traumatised African families and the scheduled interview questions involving all the conference structures of the Assemblies of God.

The methods of collecting data, in this study, followed was a qualitative inductive reasoning method, literature review step by step to obtain or collect prior information for a single case of the traumatised African clergies therapeutically dealing with traumatised African families experiencing loss and grief before and after the burial of their loved ones while being affected themselves and secondly, for churches discriminatory practices and through literature review to find out the kind of government the churches are following to find the causes the traumatised African clergies in local churches. Then the scheduled interview question: The results could be dealt with by conference broad structure of the church as a solution to the problem.

In analysis and interpretation of data, the epistemology position was held to be a function of interpretation. This view of knowledge claimed that knowledge to be only accessible through

methods which focused on our consciousness and subjective understanding. That interpretation of knowledge functioned as a hermeneutical key to pastoral epistemology knowledge about our salvation. The church having the keys of the kingdom of God (Matthew 16:19): and keys of knowledge (Luke 11:52). These signified the power and authority of the church to open and shut the doors of heaven and let people in or lock them out of the kingdom of God as Peter did on the Pentecost Day in Acts 2: 22-42; 10:38-48. The churches might identify these keys to open for those who might believe to the kingdom of God.

The post-modern world was using the epistemology framework which based on narrative hermeneutical emancipatory relationships which was critical of power relationships of modern books. The writer here had opted for narrative hermeneutical emancipatory relationships-structural approach to use both in obtaining information from the organisational structures of the church, using narrative hermeneutical emancipatory relationships.

The above questions bore some relevancies to the field of practical theology, as it dealt directly with the pain of human experience on the ground. Knowledge could be divided into a prior knowledge, or knowledge that was automatically known apart from experience and knowledge Western and African societies. However, the experience and perceptions of it differed greatly between various cultures. This study focused specifically, on the experience of the traumatised African clergies dealing therapeutically with traumatised African families, with the aim of gaining an in-depth understanding of their perceptions.

This study was focused on particular individuals of traumatised African clergies and traumatised African families and the organised groups of church officials of Assemblies of God Conference to explore in-depth the ways they viewed and interact with church as a whole from local churches elders and delegates, the regional district councils and committees, Back to God crusades regional committees, regional ministers fellowships, trans-local ministries, the executive committee, the Back to God Teaching Team, the Back to God crusade National Committee.

The writer's aim of attaining an in-depth understanding of the phenomenon: experienced by African people through gaining knowledge of the others. The essence of epistemology was fundamental to how we thought and acquired knowledge. Without some means of understanding on how we could acquire knowledge, how we relied upon our senses, and how we developed concepts in our minds, we had no coherent path for our thinking.

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In this project, grounded theory was defined as a qualitative research method that used a systematic set of procedures to develop an inductively derived theory about the phenomenon; and a more sophisticated analysis which linked to participant perceptions to social science and suggests new concepts about human in general. Grounded theory aimed to conceptualise understanding through using empirical data. In a way, grounded theory involved the process of, retrospectively, formulating new hypotheses to fit data. This theory or mode of analysis attempted to create a new understanding; which was based on the actual experience and perceptions of the participants from the ground. The evolving theory, hoped to both add to the existing body of knowledge and practice, and to serve as a basis for further research.

In this study, interpretation was defined as to search and find relevant true meaning of a concept involved in the research problem. It had been regarded as the social interpretative approach (SIA) to documentary analysis in three central issues such as social constructs, context - bound and situation-bound. The study used this approach in chapter three when the analysis of documentary sources had been regarded: as the objects of this research.

3.5 NARRATIVE THEORY AND NARRATIVE THERAPY

The theory and therapy to address the individual traumatised African clergies and traumatised African families were identified in the following manner:

3.5.1 What is Narrative and Narrative Theory?
3.5.1.1 What is Narrative?
In this study, narrative is the story of our lives which consists of events, linked in sequence, across time and according to a plot or plan.

> Morgan (2002) defines a narrative "*as like a thread that weaves the events together, forming a story. It refers to the emphasis that is placed upon the stories of the people's lives and the differences that can make it through particular tellings and retellings of these stories.*"

(Morgan, 2002:5).

3.5.1.2 What is Narrative Theory?

In this thesis, narrative theory is defined as a concept that provided a framework for pastoral counselling to the traumatised African clergies and traumatised African families who experienced loss and grief before and after the burial of its loved ones. It was described as involving narrative

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principles such as (1) metacode (framework) of making sense, (2) involving postmodern suicidal constructionist paradigm; (3) people age centred as experts in their own life stories; (4) it had respectful and non-blaming approach that tended to be not so corrective instructive or persuasive; (5) narrative theory involved creativity and reflection; (6) problems were seen as separate from people, because of the assumption that people had skills, competencies, beliefs, values commitments and abilities to deal with problems.

For Neuger (2001) *"narrative theory provides the framework modelfor pastoral counselling with women. The assumption is that people's personal history consists of stories by means of which they make meaning out of the past, make sense of the present and find directions for the future."*
(Neuger 2001: 37).

Boje (1999 , White 1995, Kelley 1996 , Morgan 2000, Centre 2002, Kelly 2002 and Van Niekerk 2003) describe narrative theory *" as involving creativity and reflection and principles of narrative theory: (1) metacode (framework) of making sense, (2) involving post-modern, suicidal constructionist paradigm; (3) people are centred as experts in their own lives; (4) it is a respectful and non-blaming approach that tends to be not so corrective instructive or persuasive, (5) narrative theory involves creativity and reflection, (6) problems are seen as separate from the people, because of the assumption that people have the skills, competencies, beliefs, values, commitments, and abilities to deal with their problems*

(Herbst & de la Porte, 20006:9-10)

3.5.2 What is Narrative Therapy?

Narrative therapy, in this study, is a non-blaming of storytelling approach to counselling and community work. It was a concept based on postmodern and structuralist philosophies and it made up the main approach to personal healing and social transformation within which this research took place. Concerning the therapy process, the main claim of narrative therapy was that the problems affecting people resulted to complications in the stories that people lived by and through which they interpreted their environment around them. Pastoral care and healing ministry were closely related. In many instances, the pastor took over from the doctor –especially in caring of the terminally ill. People sick suffering fromdepression might have as its root personal faith –crisis; marriage conflicts, deep sense of loss through death of their loved ones, loss of property; poverty, financial crises, failure to achieve one's goal. These needed a holistic approach of therapists.

InMorgan (2000) Narrative therapy *"is a respectful non-blaming approach to counselling and community workwhich centres people as experts in their own lives and views problems as separate from the people"*(Morgan 2000:2).Freedman & Combs (1996) define

"Narrative therapy as the landscape on which the therapist and storyteller travel on when writing his/her own life story. It is an overview of the idea: attitude; and practices that have come to be narrative therapy in their nature" (Freedman & Combs 1996: xiv& xvii). For Neuger (2001) *Narrative therapy is based on postmodern and structuralist philosophies."*

<div align="right">(Neuger, 2001:43).</div>

Mwaura (2005) refers to *"healing as a pastoral concern in the Church in Africa today in view of the prevailing confusion concerning the belief and practice of healing. . . As such pastoral care in the Church should be holistic, attending to all levels of human caring i.e. physical (temporal) moral and spiritual. Good pastoral care does not ignore physical needs of a person or community. . . The Church in its role as 'shepherd' of God's flock must address herself to this situation by alleviating suffering and enabling the realisation of God's Kingdom. . . Pastoral care and healing ministry are closely related. The roles of doctor and pastor are complementary. In many instances, the pastor takes over from the doctor –especially in the care of the terminally ill. . . other sickness like depression may have as its root personal faith –crisis; marriage conflicts, deep sense of loss through death of loved ones, loss of property; poverty, financial crises, failure to achieve one's goal and other factors."*

<div align="right">(Mwaura in Waruta & Kinoti 2005:72 & 84-87)</div>

3.5.4 What are Traumas?

Traumas, in this study, involved trauma that could be attended in a normal way, post-trauma stress (PTS) trauma that showed abnormality; post-trauma stress disorder (PTSD) trauma that appeared to be chronic in nature.

3.5.4.1 Trauma

TheTrauma was defined spiritually as the wound in the soul of man, psychologically as an emotional state of discomfort and stress event; physically as sudden extra-ordinary and external event. The traumatised African clergies and traumatised African families were identified as having both traumas, the spiritual wounds and emotional state of discomfort and stresses resulting from memories and catastrophic experiences of churches discriminatory practices, and grief and mourning before and after the burial of their loved ones without receiving proper professional counselling before and after the death of their loved ones.

Yvonne Retief (2004)" reports that trauma is a spiritual wound in the soul of a person (Retief 2004:13 &15).Terr (1991) defined trauma as sudden extra-ordinary and external event (Terr 1991: 1): Figley (1985) identified trauma as an emotional state of discomfort and stress resulting from memories, catastrophic experience"

<div align="right">(Figley1985: xviii).</div>

3.5.4.2 Physical needs and concerns

The physical needs and concerns were typical in nature which also magnified the sensation of pain or other physical stress. The psychological needs and concerns had emotional components, such as (1) denial: characterised by the statement *"No not me'*, it cannot be true; (2) anger: feelings of anger, rage, envy, and resentment *"why me?"* (3) Depression: This stage was marked by two types of depression (ukucinezeleka in Xhosa). The first was reactive (ukuchasa in Xhosa) depression, resulting from losses that are experienced as a part of the illness.

The second was preparatory depression, which anticipated impending losses such as separation from family;(4) a threat to one's body integrity affected an individual's emotional state and was manifested in feelings of sadness, anger, helplessness, and hopelessness. Caregivers should attempt to help the dying individual understand the physical changes and deal with the ensuing emotions.

> For Cook & Oltjenbruns (1998) *"Although pain is typically regarded as physical in nature, it also has emotional and psychological components. For some individuals, fear of pain heightens a sense of anxiety which, in turn, magnifies the sensation of pain or other physical stress."*
>
> <div align="right">(Kornell 1992 in Cook & Oltjenbruns 1998:41)</div>

In this study, pain was regarded as in the spirit of man which affected his/her soul, feelings/mind and physical body.

Both spiritual moral, psychological and physical support might be given the traumatised suffering people in order to help them deal with many changes they experienced. A clergy who had discriminated might be restored to normality through a dual church government of democracy and theocracy in contextual special conference of the church to remove the church discriminatory practice. Support could be given to organise the structure of the church from delegates, elders, ministers, regional district council committees, the Teaching Team and the national executive committee in a special conference to resolve the fate of traumatised African clergies.

> Cook & Oltjenbruns (1998) explain "*Both physical and psychological support must be given to the dying in order to help them deal with the many changes they experience. A woman who has had a breast removed may be fitted with prosthesis (an artificial part supplied to remedy deficiency) or a man who has lost his hair after chemotherapy (ukunyanga ngamayeza abulala iintshologwane) may desire a hair piece. Psychological support can be given by discussing the person's perceptions of these bodily changes and how the individual is feeling about them. Open communication, together with caring physical contact and comfort, are powerful tools in overcoming potential negative changes in body image.* Viney (1984) *studied 484 persons who were severely ill and found that a threat to one's body integrity affected an individual's emotional state and was manifest in*

<div align="right">83</div>

feelings of sadness, anger, helplessness, and hopelessness, caregivers should attempt to help the dying individual understand the physical changes and deal with the ensuing emotions."

<div align="right">

*(*Cook & Oltjenbruns199842)

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Elizabeth Kubler –Ross (1969) *"has challenged professionals and nonprofessionals alike to be sensitive to the needs of the dying. In her classic book entitled "On Death and Dying, Kubler-Ross* (1969) *delineated (ucacise ngokuzoba) five stages to describe the dying person's progression towards acceptance of his/her impending death: Those stages are summarised here:*
1. Denial: This is typically the initial reaction to diagnosis of a terminal illness. It is Characterised by the statement "No not me, it cannot be true." Denial is the initial defence mechanism used to deal with news of impending death, but it is rather quickly replaced by partial acceptance.
 2. Anger: feelings of anger, rage, envy, and resentment, are experienced as the dying person attempts to answer the question," why me?"
3. Bargaining: There is an attempt to postpone the inevitable that death be delayed in return for such things as "a life in the service of the church" or similar promises.
4. Depression: This stage is marked by two types of depression (ukucinezeleka in Xhosa). The
first is reactive (ukuchasa in Xhosa) depression, resulting from losses that are experienced as a part of the illness. For example, a woman may become depressed after the loss of her breast due to a mastectomy. The second type is preparatory depression, which anticipates impending losses such as separation from family;
5. Acceptance: This stage is marked by "a degree of quiet expectation not a resigned and hopeless 'giving up" (Kubler-Ross 1969:112-113). *The individual no longer actively struggles to survive."*

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(Cook & Oltjenbruns 1998: 42)

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3.5.4.3 Psychological Needs and Concerns

Psychological needs and concerns of the dying were many and varied. Issues that would be examined closely are control and independence, contribution to other and a review of one's life.

3.5.4.3.1 Control and Independence

For Cook & Oltjenbruns(1998) "*Many individuals with life threatening illness have reported that retaining some sense of control in their lives is crucial to their emotional well-being. Since there is so much that the dying cannot control, it is crucial to permit control where it is possible. For instance they should be allowed to participate in decisions regarding their health care (such as deciding whether to continue seeking a cure or opt for palliative (ukudambisa iintlungu in Xhosa) measures only, providing input about where they prefer to die or refusing certain medications."*

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(Cook & Oltjenbruns 1998:51-52)

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The control and independence, in this study,referred to traumatised African clergies with life threatening churches discriminatory practices and death of their loved ones not receiving

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counselling before and after their death by professional counsellors to retain some sense of control in their lives as crucial to their emotional being. The traumatised African clergies should be allowed and be planned to preach in district worship services, regional and national conventions. They should be allowed to participate in decision-making in those structures and RDCCs regarding their preaching. In seeking the cure of their traumas, a dual church government of democracy and theocracy of God would relevant for the conference to remove the local churches discriminatory practices and to change the situation to be conducive accommodation of all African clergies in the Church.

In other words, trauma is a spiritual wound in the soul of man and it is a spiritual event when man was experiencing loss of faith, loss of hope, loss of trust, loss of meaning, loss of innocence. When the spiritual wound was being healed spiritually, in can only be whole when psychiatrists and psychologists and social workers were involved in addressing external; emotional and economical events.

When people were forced into extreme life-threatening situations, they experienced helplessness and loss of control; as well as an intensive fear and threat of termination. Trauma might have effects for a long period of time after the actual event. And it had a harsh effect on a person's normal reaction to danger, as it created a long-time change in the person's feelings, perception, memory, and physical activity. The wounds which had been identified were: the alienation, separation, and loneliness. These were confinements imposed to political prisoners. The church was practising the policies of apartheid government to their Black rejected ministers and dual church government of theocracy and democracy would be able to change this situation.

> Nouwen (2010) Asked "*But what are our wounds? They have been spoken about in many ways by many voices. Words such as "alienation," "separation," and "loneliness" have been used to name our wounded condition. Maybe the word "loneliness" best expresses our immediate experience and therefore, most fittingly enables us to understand our brokenness.*
> *The loneliness of ministers is specifically painful, for over and above their experience as people in modern society, they feel an added, loneliness, resulting from the changing meaningof the ministerial profession itself.*"

(Nouwen 2010: 89).

Trauma did not end with the actual event. It continued to live its own life within the person; with different consequences. Traumatic events could be related to various situations such as; participating in violence, being tortured, being raped, or in relation to political violence, including

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participation in war, being attacked or being a witness to an attack. It could also result in other events, for instance, it could lead witnessing one's home being burnt or destroyed, being evicted from one's home, or living through a life-threatening event. Common symptoms of trauma might include the persistent re-experiencing of the traumatic event, persistent avoidance of stimuli associated with the event, numbing of general responsiveness, and signs of increased arousal. In spite of the fact that all these symptoms might be observed among all traumatised people, including Africans, relying on the symptoms alone should not be the only way to assess or diagnose trauma.

> Hermann (1992) argues that *"trauma does not end with the actual event. It continues to live its own life within the person; with different consequences. Traumatic events can be related to various situations such as; participating in violence, being tortured, being raped, or in relation to political violence, including participation in war, being attacked or being a witness to an attack. It can also result in other events, for instance, it can lead witnessing one's home being burnt or destroyed, being evicted from one's home, or living through a life-threatening event. Common symptoms of trauma may include the persistent re-experiencing of the traumatic event, persistent avoidance of stimuli associated with the event, numbing of general responsiveness, and signs of increased arousal. In spite of the fact that all these symptoms may be observed among all traumatised people, including Africans, relying on the symptoms alone should not be the only way to assess or diagnose trauma.Hermann described, a traumatic event as an experience that occurs in a situation of physical violence, personal violation and extreme violence, it can also occur when witnessing a violent death."*

(Hermann 1992: 40)

Krystal (1978) *sees it "as a paralysed, overwhelming state with immobilisation, withdrawal, possible depersonalisation and as evidence of disorganisation."*

(Krystal 1978:90)

The purpose of citing these authors was to confirm that the holistic approach was not a new event but was used by counsellors of narrative of approach after the analytic approach or modern world ended after the third world war. The holistic approach was introduced at the beginning of the post-modern world.

> Treece & Treece (1977) state that *"Weiss (1966:199) compares the analytic and holistic approaches to research: In the analytic approach the researcher attempts to identify and isolate the components of the research situation, whereas the holistic approach begins with the total situation, focusing attention on the system and its internal relationships."*

(Treece & Treece 1977:6)

Trauma could be a side-effect resulting from events, that happen to both ministers and congregants; which were beyond their control. A traumatic event could be anything from a road accident or

falling down the stairs to sexual abuse or the sudden receipt of bad news. None of them could ever plan for such events and, by their very nature; they were always unprepared for them.

This should be the case with the traumatised Africa clergiestherapeutically dealing with traumatised African families. There should be both short-term and long-term consequences of traumatic events. How they were affected by them should depend on a wide range of factors: including the severity of the incident, the local circumstances, the person who was involved and their attitude towards them, their temperament, their physical fitness and resilience, their emotional well-being, their upbringing, their age, former experiences, their spirituality and personal wholeness in Christ Jesus of Nazareth. Methodology and literature review were the essential parts of the research project in revealing and examining or even excavating related information to shape the study project.

> Treece & Treece (1977) state that *"Weiss (1966:199) compares the analytic and holistic approaches to research: In the analytic approach the researcher attempts to identify and isolate the components of the research situation, whereas the holistic approach begins with the total situation, focusing attention on the system and its internal relationships" (Treece & Treece 1977:6)Krystal (1978) sees it as a paralysed, overwhelming state with immobilisation, withdrawal, possible depersonalisation and as evidence of disorganisation."*
>
> <div align="right">(Krystal 1978:90)</div>

3.5.4.2 What is Post Trauma Stress? (PTS)

In this study, post-trauma stress is referred to the normal people's reactions to events that appear to be abnormal or is a normal reaction of normal people to abnormal events. Frank Parkinson (2000) *"defines PTS as the normal reactions of normal people to events that for them are unusual or abnormal."*

<div align="right">(Parkinson 2000:30)</div>

3.5.4.3 What is Post-Trauma Stress Disorder? (PTSD)

In this thesis, post-trauma stress disorder (PTSD)is referred to the development of chronicallysymptoms following a neurological, psychological and spirituality distressing events which are outside the range of normal human experiences. It is a development of characteristic symptoms following a psychological distress event that was outside the range of normal human experience. It is an emotional disorder resulting from a traumatic event and was often characterised

by nightmares, loss of control over behaviour, emotional numbing, withdrawal, hyperallertness, recurrent and intrusive recollections of the trauma. This could also result in spiritual emptiness, Loss of hope, trust, and faith in God.

> Terr (1999) *"Post-traumatic stress disorder (PTSD) was defined "as an emotional disorder that can result from experiencing: witnessing, or being confronted by traumatic incidents"* (Terr, 1999:1). Frank Parkinson (2000) defines: *"PTSD as the American Psychiatric Association public Diagnostic and Statistical Manual of mental disorders (DSM-R) revised in 1995and as the development of certain characteristic symptoms following a psychologically distressing event that is outside the range of normal human experience."*
> *(*Parkinson 2000: 29-30).

3.5.4.4 The meaning of Trauma Debriefing

Trauma debriefing, in this thesis, is a theory or concept that is neither counselling nor therapy but a meeting to review the impressions and the reactions of people after experiencing traumatic incident. It could be helpful to the traumatised African clergies, as they had lost a sense of touch with the world.

For Roos, Du Toit & Du Toit (2002)*"physical debriefing is neither counselling nor therapy but a meeting to review the impressions and reactions of people after having experienced traumatic incidence*" (Roos, Du Toit & Du Toit 2002: 171 in Dreyer 2009:5). To Parkinson (2000) "Trauma debriefing is*Psychological debriefing meeting with one or more persons, for the purpose of which is to review the impression and interactions that survivors, helpers and others experience during or after a traumatic incident such as an accident disaster."*
(Parkinson 2000: 171).

3.6 GOD'S GENERAL CALLTO ALLCHRISTIANS AND MINISTERS' CALLING TO LEADERSHIP
3.6.1 God's Call to all Christians to Serve

In this thesis, the general call to all Christians is to be saved from the sinful nature and from eternal separation from God and gave them eternal life with Him (1 John 5: 11-12); and be transferred from the kingdom of darkness to the kingdom of heaven (1Peter 2:9). This call includes the traumatised African clergies and the traumatised African families. In the book of Matthew 22:14, it is written, "*Many are called and few are chosen"*.

> Referring to the call, Gordon & Fardouly (1990) state *"A call of God is always from something into something else. It is an invitation or summons from God to be or do something different. . . We need to know what God has called us to do for Him, so that we take our proper place in the body of Christ (Colossians 1:18) and so that we can do the work which God planned in advance for us to do (Ephesians 2:10). This the only way the*

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world-wide church (or any local church for that matter) can achieve God's purpose for it."

(Gordon & Fardouly 1990: 2)

As Christians, it was a fact that our lives should be a sign that we were the servants of Jesus Christ of Nazareth and that we sought first the kingdom of God daily, we were the servants of each other and no churches discriminatory practices should be directed to the traumatised African clergies because, in terms of Matthew 25:31 -40, they were also involved in serving of each other, as Christians.

They looked out for the interests of the others and, in turn, the churches should look out for their interests. In terms of Philippians 2:4, to discriminate against them was not in the interest of Godbut of the devil. Christians strived to please Jesus Christ of Nazareth as their Lord (2 Timothy 2:4). The members of God's churches had no right to decline what God is giving them to serve.The Christians, were the servants of God dethroned themselves and enthroned Jesus of Nazareth as their Lord of their lives and the Christians' lives should be an example to others that they were the servants of Jesus Christ of Nazareth? Some of the signs that we were acting as servants included:

- The seeking first the kingdom of God (Matthew 6:33)

- Being a servant of all (Matthew 20:26-28)

- Looking to Lord Jesus as our Master to reward us (Matthew 25: 21).

- Serving others and in doing so serving the Lord Jesus (Matthew 25:31-40).

To Gordon & Fardouly (1990)*"Servants of God are those who have dethroned themselves and everything else in their life and experience; and enthroned Jesus and made Him Lord of their life . . .When Jesus is truly Lord of our lives, we will never say no to Him when He asks us to do something for Him, no matter how costly. . .As Christians, our lives should be a sign to others that we are the servants of Jesus Christ. Some of the signs that we are acting as servants include:*

- *We will be seeking first the kingdom of God (Matthew 6:33);*
- *We be a servant of all (Matthew 20: 26-28);*
- *We will look to our Master to reward us (Matthew 25:21);*
- *We will be serving others and, in doing so, be serving the Lord Jesus Christ (Matthew 25:31 -40);*
- *We will deny ourselves, take up our cross daily and follow our Master Jesus Luke 9:23);*
- *We will give generously, because we know it is more blessed to give than to receive (Acts 20:35);*
- *We will be faithful when entrusted with something (1Corinthians 4:2);*
- *We will carry the burden of other (Galatians 6:2);*
- *We will be humble, gentle, patient, and will bear with other people in love (Ephesians*

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4:2; 1 John 3:11-24);

- *We will work for everything wholeheartedly, because we always work for the Lord and not for men (Colossians 3:23-24; Ephesians 6:6-8);*
- *We will look for the interest of others, as well as our interests (Philippians 2:4);*
- *We will want to please the Lord in all what we do (2 Timothy 2:4)."*

(Gordon & Fardouly1990:58-61).

God's general call to all Christians was to serve: the truth that everybody served a master either the devil or God (Matthew 6:24; John 8: 34-36; John 15:19; Romans 6:6-22; James 4:4; 1John 2:15-17; 4:4-6); there was no middle ground. We were either under the dominion of sin and the devil, or we had been ransomed by Jesus Christ and we were then His servants (Galatians 1:10). Pastors before they were called to leadership of God, they were also among those Christians who were called to serve either the devil or God.

> Gordon & Fardouly state that (1977) *"The truth is that everybody serves a master either the devil or God (Matthew 6:24; John 8: 34-36; 15:19; Romans 6:6-22; James 4:4; 1John 2:15-17; 4:4-6; there is no middle ground. We are either under the dominion of sin and the devil, or we have been ransomed by Jesus Christ and we are now His servants (Galatians 1:10). There is no possible way that we can pay back the Lord Jesus Christ for what He had done for us; therefore, our only recourse is to serve God with all our heart."*

(Gordon & Fardouly 1977:58)

Peter identified his Master who called him as Jesus of Nazareth, Jesus Christ of Nazareth (Acts Acts 2: 22 as Jesus of Nazareth and in Acts 10:38 and Jesus also to Saul in Acts 22: 8, Jesus Christ of Nazareth Acts 4: 10 & 12; 3:6). Peter identified his Master who called him to serve as Jesus of Nazareth. Jesus of Nazareth to his followers, but the question then was why churches were preaching unidentified Jesus and Jesus Christ against Jesus of Nazareth warning that His followers not to tell people that He was Jesus the Christ (Matthew 16:20). This warning had implications in Revelation 22:18-19 and 2 Corinthians 11:3-4; 1John 4: 2-3).

> Rasmussen (1998) *"The birth of the Church is said to be on the day of Pentecost when the first Christians, filled with power from high. . . Three people stood before the apostles under conviction, crying out. . . (Acts 2: 22-38) Testified with power ---- On Jesus the Cornerstone Acts 4: 10 & 18-19; Acts 3:6 & 12-13 the healings and miracles. Spiritual leadership in the New Testament: Ephesians 4: 8-11 apostles, prophets, evangelists, pastors and teachers; 2:20; 1Timothy 3:2-13."*
> (Rasmussen 1998: 10-11)

In this study, the general call to all Christians by God was the call out of the kingdom of darkness into God's Kingdom (1Peter 2:9). They were saved from eternal separation from God and given eternal life with Him ((1 John 5: 11-12). This call included the traumatised African clergies and the

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traumatised African families. In Matthew22:14, *it is written, "Many are called and few are chosen"*.

> For Gordon and Fardouly (1990) *"All Christians have respondent, in a general sense, to a call from God (2 Thessalonians 2:13-14). They were called from the kingdom of darkness into God's Kingdom (1Peter 2:9). They were saved from eternal separation from God and given eternal with Him (1John 5:11-12). They have been called to live as disciples of Jesus (Matthew 28:18-20) and as such they have been called by God to obey Him and to carry out the work that they alone have been created by Him to achieve (Jeremiah 1:4; Ephesians 2:10)."*
>
> <div align="right">(Gordon & Fardouly 1990:2)</div>

As Christians who were called of God, it was a fact that theirlives in the church should be a sign that they were the servants of Jesus Christ of Nazareth and that they sought first the kingdom of God daily, they were the servants of each other and no churches discriminations should be directed to the traumatised African clergies because in terms of Matthew 25:31 -40, they were also involved in serving each other as Christians.

3.6.2 The Minister's Call to Leadership

The call to leadership was referred to the Christians who received the general call of God to come out of the kingdom of darkness to the kingdom of heaven. In other words, God called some of His people to be leaders. Ministers were all under God's calling, irrespective of their denominations and were expected to serve, as leaders, in the kingdom of God. It was a fact that the leaders were not called to become lords of those who follow them, as there was only one Lord for church, the Lord Jesus Christ of Nazareth (Acts 3:6; 4:10& 12; 1Corinthians 8:6). The church leaders were the servants of God and those they led. The traumatised African clergy were referred to the clergies that led other people and were the servants of those people they led; because of their being humble, churches had instigated discriminatory practices to them as the minority within the Church.

> To Gordon & Fardouly (1990) *"In the kingdom of God leaders are not the lords of those who follow them, because everybody in that kingdom has only one Lord, Jesus Christ (1Corinthians 8:6). In the kingdom of God, those who lead other people are the servants of those people. In fact, Christian leaders should set the example of being servants of God; by, wholeheartedly, serving Him and the flock whom they are responsible for. As leaders, we need to be servants of God; we need to do the will of our Master, Jesus Christ; and we need to give ourselves humbly in service, to needs of others."*
>
> <div align="right">(Gordon & Fardouly 1990: 2-3 &58-59)</div>
>
> Burchard (1993) "*Jesus of Nazareth: Debate in Romans 1:29 –Paul reasoning Christian Board Jesus of Nazareth is the Christ . . . More Astonishing Bible Proof (Warning Atheists –This Is Adult - . . . warning . . . Christian Board www.christianityboard.com – Bible Study*

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& Disciple Forum (Burchard July 27, 2012-5 posts-3 authors and November 6, 2013:31-10 posts -1 author 5/224- BurchardChristophe :Munnech"4/220-Konrad von Boyneburg" 4/253- Hagen von Cronje" Fortsetzungfolgt.VieleGruber Mathias."

(Burchard Christoph 2013: 31).

The traumatised African clergies had received their call to leadership from God. It was a mistake and unfortunate for them to be forced by churches to be subjected toits discriminatory practices.This showed that the churches were in the state of conflict with God because every Christian leader received his/her call from God, in a different way. The traumatised African clergies were not the exceptions from this principle. They sometimes found themselves being discriminated against or even being rejected by the very Church of Godtheywere called to lead to the eternity. The traumatised African leaders bore the name of Jesus Christ of Nazareth in their hearts, that He is their Lord and Saviour (Acts 4: 12& 10).

> For Gordon & Fardouly (1990) *"God's call of His people to be leaders: Once a Christian has received a call to leadership from God (or to full-time Christian work), it not something to be taken lightly. In fact, such a call is a tremendous privilege and responsibility. It is primarily for Christians, who have received this type of call that this book is written (which book, plus clarify). [The call] is foundational to the person's life from then on. .. a true call of God sustains … In fact, all God's called leaders must bear a "word" from the Lord in their heart which affirms God's call. . . There are more four factors which need to be considered as far as a God-given call to the ministry of leadership: (i) a sense of call; (ii) a heart for work; (iii) exercise of gift; (iv) fruitfulness (1Timothy 4:14; 2 Timothy 1:6; 1 Peter 4:10). . . Every Christian leader will receive their call from God in a different way."*
> (Gordon & Fardouly (1990: 2-5)

The traumatised African clergies were servants of the Lord who needed the prayers of the church all the times in order to have strength to shoulder the whole church. Furthermore prayers also assisted them to be strong, in terms of their pastoral needs. As much as ministers provided pastoral therapy to the church members, they too needed it for their own personal and family problems that led to trauma. They could not operate or carry out the ministry of God under the traumatic experience in their lives. That meant even though they were called by God to be special people who were leading in the world with Word of God, they too had problems. The fact that they were ministers did not set them aside from experiencing human suffering.

> According to Gordon & Fardouly (1990),*"Not everyone in the body of Christ will be called to a ministry calling. We need to be clear about this distinction so that we will not strive towards something God has never called us to be. If we confuse body gifting with the ministry calling, we will cause ourselves and others great pain and disillusionment. . . God calls some of his people to be leaders. Once a Christian has received a call from God to*

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leadership (or to fulltime Christian work). . . It is a tremendous privilege and responsibility. . It is important to recognize the difference between the Ephesians 4:11 ministries and the congregational ministries (mentioned in Romans 12:6-8 and in 1 Corinthians 12:27-30 [not all of these]. These two have distinct differences in function and in authority, but are of equal importance in regard to their necessity and significance in God's church. Apostles, prophets, evangelists, pastors, and teachers are gifts of God to the whole church. Of course, they are able and need to minister in a local church setting giving inputs and encouragement, but they are also given to the wider church to bring ministry and life there as well. Congregational ministries, elders and deacons, on the other hand, function and have authority only on in one local church context as a rule. "

<div align="right">(Gordon & Fardouly 1990: 11, 44, 144-145)</div>

Rasmussen (1998) "*God-Appointed Leadership of His Church: Through the ministry gifts, God will raise the church towards perfection by His Spirit (Ephesians 4:11).*"

<div align="right">(Rasmussen 1998:8-9)</div>

Democracy in the Garden of Aden failed without God, and had also failed in Israel when the Kings were chosen at the expense of God (1 Samuel 8; 2 Chronicles 36).   God used the ministry gifts to perfect His Church.

For Gordon & Fardouly (1990), *"In the kingdom of God: the leaders are not the lords of those who follow them, because everybody in that kingdom has only one Lord, Jesus Christ (1Corinthians 8:6). In the kingdom of God, those who lead other people are the servants of those people. In fact, Christian leaders should set the example of being servants of God; by, wholeheartedly, serving Him and the people whom they are responsible for. As leaders, we need to be servants of God; we need to do the will of our Master, Jesus Christ; and we need to give ourselves humbly in service, to needs of others."*

<div align="right">(Gordon & Fardouly 1990: 2-3 &58-59)</div>

According to Ankerberg & Burroughs (2007) "What is the Big Deal about Jesus? Jesus – God- Man.
"*Who is Jesus? Is Jesus God? See the Proof that Jesus Christ is God. God and but when it comes to Jesus of Nazareth, its' not so obvious: The life of Jesus –His ability to control . . . But when it comes to Jesus of Nazareth . . . we had credentials to –*
http://biblebb.com/files/MAC/2399HTM1 .... Paul Althaus in Wolfhart Pannenberg Jesus-God and Man (London.SCM Press, 1968) p. 100 accessed at http://www.leaderu.com/everystudent/easter/articles/josh2.html6.

<div align="right">(Ankerberg & Burroughs 2007:235).</div>

The problem faced, in this study, was that when the dual church government was in place the side of theocracy would be led by people who were called by to spiritual leadership in theocracy. The leader in theocracy is the Lord Jesus Christ of Nazareth who appointed some apostles, some prophets, some evangelists, some pastors and teachers to be leaders in theocracy who would be leaders under Him. The identity of Jesus Christ was very important since there was the problem

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with much contemporary exegesis stemmed from its often unrecognized prejudice. Already in the mind was the preconception that there was a radical difference between the Jesus of history and the Christ of faith. Some theologians had put no difference between Jesus of Nazareth appointing the twelve apostles of the Lamb to lay foundation for His church after he had gone to heaven. When he was in heaven, He gave to church some apostles, some prophets, some evangelists, some pastors and teachers. Some theologians stated that Jesus of Nazareth was no longer Jesus of Nazareth but Jesus Christ. The question was why Jesus Himself answered Saul that He was Jesus of Nazareth not Jesus Christ (Acts 22:8)? Why Peter said Jesus was Jesus of Nazareth in Acts 2:22 and Acts 10:38 and in Acts 3:6; 4:10 he referred to Jesus as Jesus Christ of Nazareth? Not Jesus Christ. The researchers I Google referred to historical Jesus as Jesus of Nazareth and Peter as Jesus Christ of Nazareth combining Jesus of history and Christ of faith with His earthly identity Nazareth to make Him different from other earthly Jesus like Jesus Barabbas. The dual church government without Jesus of Nazareth would be regarded as democracy with the opposition party.

> For Christoph Burchard (1993) "*The evidence for Jesus of the Bible: In Google Books tatanology*: *Jesus of Nazareth "Live family –The Alexander Palace Time Machine Discussion Forum form.alexanderplace.org/index php? topic = 1869.15 Matthew16. 2005-15 posts. More astonishing Bible Proof (Warning-Atheists– This Is Adult www.christianityboard.com>. . .>Christian Debate Forum June 30, 2011 -30 posts- 2 authors 22 Ye men of Isral, hear these words; Jesus of Nazareth, a man . . . 1993-2003. Microsoft Corporation -13 the century traveler and pilgrim Burchard of Mount Zion refers to the via . . . http://www.christoph. . . msm-smmtin.html. . . Keep up to date with these results. Create an email alert for Christoph 1993 Jesus of Nazareth"* (Hagen von Conje&Gruber Mathias (Nov.6, 2013- 10 posts -1 author). For D Store & Schottroff (2003) *Jesus of Nazareth pdf Curriculum Vitae –Divinity School Vanderbilt University divinity.vanderbilt.edu/people/Levine ev.pdfMay 18, 2011-Duke University, Durham, NC, PhD. (Religion), 1984 . . . 2002). Select for Best Jewish Writing 2003 (Jossey-Bass) . . . http://www.teach12.com/store/professor asp? id = 1638d =Amy % 20 Jill + Levine . . . Putting Jesus where He belongs: The man from Nazareth in . . . LSchottroff Lydia's Impatient Sister. . . Who is Jesus of Nazareth? www.ask.com/Who+Is+Of+Nazareth. Find results on Ask.com has 7473 followers on Google+* (D Store && Schottroff 2011:18Many google.co.za."*

(Burchard Christoph 2013:31).

The traumatised African clergies had received their calling to leadership from God. It was a mistake and unfortunate for them to be forced by churches though the imposition of discriminatory practices on them. This showed that the churches were in the state of conflict with God because every Christian leader received his/her calling from God, in a different ways. The traumatised African

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clergy were not the exceptions from this principle. They sometimes found themselves being discriminated against or even rejected by the very Church of God;which was by God out of the kingdom of darkness into the Kingdom of Heaven.God's calling of certain people to lead to the eternity was because every Christian was saved from eternal separation from God and was given eternal life with Him. The traumatised African leaders bore the name of Jesus Christ of Nazareth in their hearts, that He was their Lord and Saviour as everybody else (Acts 4: 12& 10). This was both Jesus of history in the Bible and Jesus of faith to the Christian community and was known as the Lord Jesus Christ of Nazareth, nothing less and nothing more in terms of Revelation 22:18-19.

3.7 THE INSTITUTION OF MINISTRY

3.7.1 What is Ministry Calling?

Ministry calling, in this thesis, was different from the general call of God to all Christians (2Thess.2:13-14; John 3:16). God calls to all Christian to come out of the kingdom of darkness to the kingdom of heaven. This was known as the salvation of the mankind. Bishops calling were God's call from some of his saved people to be leaders. Once a Christian had received a call from God to leadership, it was important to recognise the difference between the Ephesians 4:11 ministries and the congregational ministries (mentioned in Romans 12:6-8 and in 1 Corinthians 12:27-30 [not all of these]. Clergies were called to lead disciples in their local churches unlike elders and deacons in their local congregations. They were called to rule and manage the local churches. Itinerant ministries and trans- local ministries in the local churches represented Jesus Christ of Nazareth, as the Head of the church.

Elders and deacons in the church represented the body. Elders were the eyes of the body and deacons were the hands body. All these were needed in the building of the body of Christ. The trans-local ministries were using the fivefold ministry gifts in Ephesians 4:11. The elders and deacons were using Romans 12:6-8 and 1 Corinthians 12:27-30.Therefore the call of itinerant ministries, trans-local ministries were different from those of elders and deacons as stated above. The itinerant ministries and trans-local ministries represented the Head of the Church Jesus Christ of Nazareth and the elders and deacons represented the church, the body of Christ.

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Jones (1986) in his Importance of calling in the Life of the Church, he has to indicate *"Disciples of Jesus should view their calling as a new beginning for life. . . When Paul wrote his last letter to Timothy, combined suffering, gospel, calling and his appointment. . . Paul viewed others as being called people and felt they should have the same purpose in their calling as he did: "For consider your calling, brethren (1 Corinthians 1:26a). It should be clear for every "called disciple" the nature and substance of the call. Paul called other men through the preaching of the Gospel (2 Thess. 2:14). . . God's calling is answered by those, who are willing to be poured out for others" (Philippians 2:17)."*

(Jones 1986: 6- 7)

For Gordon &Fardouly (1990) *"God calls some of his people to be leaders. Once a Christian has received a call from God to leadership (or to fulltime Christian work). . . In fact, such a call is a tremendous privilege and responsibilit**y . . .** Not everyone in the body of Christ will be called to a ministry calling. We need to be clear about this distinction so that we will not strive towards something God has never called us to be.*
If we confuse body gifting with the ministry calling, we will cause ourselves and others great pain and disillusionment. . .
It is important to recognise the difference between the Ephesians 4:11 ministries and the congregational ministries (mentioned in Romans 12:6-8 and in 1 Corinthians 12:27-30 [not all of these]. These two have distinct differences in function and in authority, but are of equal importance in regard to their necessity and significance in God's church. Apostles, prophets, evangelists, pastors, and teachers are gifts of God to the whole church. Of course, they are able and need to minister in a local church setting giving inputs and encouragement, but they are also given to the wider church to bring ministry and life there as well. Congregational ministries, elders and deacons, on the other hand, function and have authority only on in one local church context as a rule. "

(Gordon & Fardouly 1990: **1,**11, 44, 144-145)

3.7.2What are the Qualifications of Clergies?

They were servants of the Lord; who needed the church to pray for ministers all times, in order the ministers to have the strength to shoulder the whole church. Furthermore, prayers also assisted them to be strong; in times of their pastoral need. As much as ministers should provide pastoral therapy to members, they too needed it for their own personal and family problems to trauma. They could not operate or carry out the ministry of God under traumatic experience in their lives. This meant that, even though they were called by God to be special people who were leading the world with the word of God, they too had problems. The fact that they were ministers who did not set them aside from experiencing human suffering.

3.8 MINISTRY AS UNIQUE FIELD

Ministry was a unique field which dealt, biblically and pastorally, with the people of God. Its role was mainly to bring light, manifesting the glory of God, and healing to the people on earth. It was about caring for the community and giving new direction in pastoral care. But in African way pastoral care was different from that of the East. In the East, the shepherd moved in front of the sheep and the sheep would follow the shepherd to the field. The shepherd would move to the river and sheep would follow to the river and would lead them home and they would follow. In African way the shepherd would drive the sheep to the field. He would drive them to the river and then finally would drive them home.

Within the South African Society, power relations and social injustice had to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment was provided by the pastoral worker. It was the responsibility of the pastoral work to address patriarchal, ethnocentric and non-egalitarian religious perspectives and practices. . . This profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

- Promoting and achieving dignity, respect and equality;
- Utilising and co-operating with established structures to render services at an affordable cost;
- Standing against poverty, sexism and racism;
- Establishing multi-sectoral and multi-disciplinary community development initiatives;
- Providing access to services in communities that are under-resources, through the network of faith based communities.

From this perspective, it was clear that:

- Pastoral and spiritual work was a unique profession which requires its own professional board;
- Its focus was on social justice and healing in individuals, groups and communities, placed it in the sphere of the social services professions;

- Pastoral and spiritual work often took place in a spiritual community and enhances the functioning of that community.

Ministry provided a spiritual and value based assessment of issues in relation to power, inequality and empowerment; addressed patriarchal, ethnocentric and –egalitarian religious perspectives and practices. The profession related to and compliments social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

- Promoting and achieving dignity, respect, and equality;
- By utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.
- By establishing a dual church government that would accommodate pastoral and spiritual works for those who were elected by people to do administrative work and for those who were called by God to do the spiritual work.

From this perspective, it was clear that Pastoral work was a unique profession which requires professional government in administration that might be acquainted with the six administrative processes in order to avoid nepotism and the spiritual government. This administration was based on the fivefold ministry gifts that might be governed by the clergy; which was called to spiritual leadership and each one of them had been endowed with one of the fivefold ministry gifts in order to enable him to spiritually govern the church.

3.8.1 The church and its minister/pastors

In almost all African churches, the hierarchy of the church tended to treat problems of pastors as personal problems and as having no bearing to the church as an institution at all. In many instances, pastors left their church due to the lack of support and encouragement. At times, it was the church that disowns them on the basis of one human error or one reason. But, in essence, was this the type of church God really expected of us? Even though the church was perceived as a building, it was beyond that. It was the people including its pastors that were ministering to people of God in it. The thinking that the church had no problem to solve, had no foundation and to be dismissed without any reservation. The pastoral background of the African churches was that of inferior boy who

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looked after sheep of a rich man or family. That was the reason for lack of support and encouragement.

Many pastors experienced and suffered rejection by the church due to misunderstandings with the leadership of the church. As a result, whenever they experienced traumatic challenges in their lives, the church saw no necessity to intervene and assist them to bounce back. In the case of the studies above, other ministers were released from their ministries without any assistance and attention being given in their lives. The institution of God was being regarded as a monstrous house that was not even willing to assist servants of the Lord; during their time of needs.

In most cases, children who grew up witnessing such treatments to their parents who were pastors they ended up leaving the church due to its failures to be a compassionate church or the house of God, to the needy. Fraternal support of pastors was imperative and should actually as part of the church should give strength to one another. This would become a true and important step forward for building trust; in the restoration of the correct image of the church members towards its ministers.

This would also assist in limiting or even removing rivalries, competitions and unhealthy divisions on ministers who were in favour to be influenced by favoritisms and by the hierarchy of the church to maintain the said divisions against unwanted ministers rejected because of their background; misunderstood by church members to be inferior to others; oppressing by lacking of funds and their support as means of frustrating them to leave the church; lack of cooperation from the church so that they should appear as failures in the work of God.

Concerning pastors and elders, the problem, here, was not the hierarchy of the church, but the differences between the body gifts and ministry callings. The body gifts were referred to elders and deacons and the ministry callings were referred to pastors. The body gifs were given to members of the Body of Christ (the elders) on one hand given by the Holy Spirit andthey operated through the members of the churchto achieve God's objectives (1 Corinthians 12:7-11) andon the other hand, the ministry callings,(for pastors) the five ministry callings(or gifts) were given to them by the Lord Jesus Christ of Nazareth, in terms of Ephesians 4:11, to bear the authority of that calling within Himself at all times. The differences between the two were that those who were given the body gifts represented the Body of Christ the Church and they were the builders of the body of Christ and were answerable to the church and the Holy Spirit.

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Thosewho were in ministry callings basedin Ephesians 4:11 represented the Head of Church, Jesus Christ of Nazareth and were for theocracy and were answerable to Him alone. This could only be realised through the dual church government of democracy and theocracy of God and without the dual church government there could be no God in a local church.

> Gordon & Fardouly (1990) explain "*This is an important distinction between having a Holy Spirit gift (1Corinthians 12:7-11) which may be called a body gift, having an Ephesians 4:11 ministry calling. Body gifts are gifts given to us by the Holy Spirit in order to achieve something for God at the moment they are given. These body gifts are available to everyone in the body of Christ who has been baptised with the Holy Spirit. They operate through members of the church as they are needed and the Holy Spirit determines. Ministry callings, however, go beyond this. The person who has one of the five ministry callings bears the authority of that calling within themselves all of the time. They may or may not be operating in the body gifts, but they always live and should always function in their to their ministry calling. In fact, they will haveavailable to them all the body gifts necessary to enable their ministry calling whenever they need them.*
> *Not everyone in the body of Christ will be called to a ministry calling. We need to be clear about this distinction so that we will not strive towards something God has never called us to be. If we confuse body gifting with ministry calling, we will cause ourselves and others great pain and disillusion.*"
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> (Gordon & Fardouly 1990:144)

3.8 Ministry as Unique Field

Ministry was a very unique field dealing biblical and pastorally with the people of God. Its role was mainly on bringing light, manifesting the glory of God, healing to the people on earth. It was about caring for the community and giving new direction in pastoral care.

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•	Promoting and achieving dignity, respect and equality;

•	Utilising and co-operating with established structures to render services at an affordable cost;

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- Standing against poverty, sexism and racism;

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(3) By establishing a dual church government that would accommodate pastoral and spiritual work for those elected by people to do administrative work and for those called by God to do the spiritual work.

From this perspective it was clear that, Pastoral work was a unique profession which required professional government in administration that might be acquainted with the six administrative processes to avoid nepotism and the spiritual government that would be based on the fivefold ministry gifts that might be governed by the called, chosen and appointed clergy to spiritual leadership and each being endowed with one of the fivefold ministry gifts to enable them to govern the church spiritually.

3.9 LEVELS OF APOSTLES

The levels of apostles, this study, were four, namely: (1) the chief apostle of the Church Jesus Christ of Nazareth; (2) the twelve apostles of the Lamb; (3) the post-ascension apostles; and (4) the seventy (70) disciples of Jesus Christ of Nazareth

> In Dr Robert Frost (1987/11-12) *"Ministers: Their Calling" The Levels of Apostles in the New Testament: There are four main levels of apostolic ministry in the New Testament: Of these four classes, two are no longer active. However, these two form a basis for the present –day apostolic functions. The four main levels or classes of apostolic ministry are as follows."*

(Frost 1987:3-4)

3.9.1 Level One: Jesus Christ of Nazareth, the Chief Apostle of the church

Jesus Christ of Nazareth, in this thesis, was and is the Chief Apostle of the Church, and God sent Him to die on the cross for the sins of the world, He was sent from heaven to do His Father's will on earth (John 3:16, 20, 21). He had provided all what the church needed. He listed for the church the fivefold ministry callings in Ephesians 4:11. He Himself gave some apostles, some prophets, some evangelists, some pastors and teachers to the church. These gifts reflect the person and ministry of Christ Himself/and they considered that:

> *For Parrish (2001) BIBLEGIFTS THE FIVE MINISTRY GIFTS*
> *The Gifts ofthe Son (Ephesians 4:7-11)*
> *A. Jesus Embodies (provides) the ministry gifts . . . The five ministry gifs are supernaturally given by the lord to certain persons. These gifts reflect the person and ministry of Christ Himself.*

3.9.1 Level One of the Apostles

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1. Jesus is the Apostle (Heb 3:1). Jesus was and is the Chief Apostle.
2. Jesus is the Prophet, "Concerning Jesus of Nazareth – a Prophet mighty in deed and word before God and all the people (Luke 24:19).
3. Jesus is an Evangelist, "And I, if I am lifted up from the earth (crucified) will draw all people to myself" (John 12:32);
4. Jesus is the Pastor, "I am the good Shepherd, the good Shepherd gives His life for the sheep" (John 10:11).
5. Jesus is the Teacher, "Rabbi, we know that you are a Teacher come from God, for no one can do these signs that you do unless God is with Him"
Jesus Christ is, indeed, the Sent One. He is the apostle, the only infallible apostle and all other and lesser apostles, sought to follow and emulate Him and would be judged by Him. He is the Head of the Church and embodies (ukunika in Xhosa) the ministry gifts through the Holy Spirit, to the Apostle Prophet, Evangelist, Pastor and teacher. These were ministry gifts He had provided the church with are supernatural gifts that are given by the Lord Jesus Christ of Nazareth to certain persons.
From Wikipedia, the free Encyclopedia (2010) "*In the Christian narrative of the Passion of Jesus, Barabbas, according to Greek texts Jesus bar-Abbas (son of the father) was the insurrectionary whom Pontius Pilate freed at the Passover feast in Jerusalem. . . The penalty for Barabbas' crime was death by crucifixion . . . the Jews and the multitude in some translations –were offered a choice of whether to have Barabbas or Jesus Christ released from Roman custody. According to the closely parallel gospels of Matthew (27:15-26); Mark (15:6-15); and Luke (23:13-25); and the more divergent accounts in John (18:38-19:16) and the Gospel of Peter, the crowd chose Jesus Barabbas to be released and Jesus of Nazareth to be crucified."*
                                                    (Wikipedia, the Free Encyclopedia (2010:1 of 4)

These gifts reflected the person and ministry of Christ Himself/and consider that: (1) Jesus of Nazareth was the Apostle (Heb. 3:1). Jesus of Nazareth was and is the Chief Apostle; (2) Jesus of Nazareth was a Prophet, "*– mighty in deed and Word before God and all the people" (Luke 24:19);* (3) Jesus of Nazareth was an Evangelist, "*And He said I, if I am lifted up from the earth (crucified) will draw all people to myself"* (John 12:32); (4) Jesus of Nazareth was the Pastor, *"I am the good Shepherd, the good Shepherd gives His life for the sheep"* (John 10:11); and (5) Jesus of Nazareth was the Teacher, *"Rabbi, we know that you are a Teacher come from God, for no one can do these signs that you do unless God is with Him"* (John 3:2). Just imagine! When Jesus Christ of Nazareth was giving His body the Church, the African clergy, who speaks African languages and the

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churches, told Him: "*We don't want Him we need an African clergy who speaks English"*and then started discriminating against Him Would He not be offended by such a reaction? He is born again and he can see the kingdom of God and has entered it.

> Frost (2001) states that, *"Jesus Christ was and is the Chief Apostle: "Therefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus" (Hebrew 3: 1): He was sent from heaven to do His Father's will on earth (John 3:16, 20, 21). He came to represent His Father to us. He spoke and acted on His behalf. He was a true faithful "Ambassador" to the whole world (John 4:34; 5:19; 5: 30; 6:38; 8:28, 29, 42; 12:44, 45).*
> *"Jesus Christ the head of the Church embodies the ministry gifts: He has provided all that the church needs. This Servant-leader He has given His Church the five ministry gifts. They are listed in Ephesians 4:11 and He Himself gave some apostles, some prophets, some evangelists, some pastors and teachers. These five ministry gifs are, supernaturally, given by the Lord to certain persons. These gifts reflect the person and ministry of Christ Himself and they consider that:*
> *1.   Jesus is the Apostle (Heb 3:1). Jesus was and is the Chief Apostle.*
> *2.   Jesus is the Prophet, "Concerning Jesus of Nazareth – a Prophet mighty in deed and word before God and all the people (Luke 24:19).*
> *3.   Jesus is an Evangelist, "And I, if I am lifted up from the earth (crucified) will draw all people to Myself" (John 12:32);*
> *4.   Jesus is the Pastor, "I am the good Shepherd, the good Shepherd gives His life for the sheep" (John 10:11).*
> *5.   Jesus is the Teacher, "Rabbi, we know that you are a Teacher come from God, for no one can do these signs that you do unless God is with Him" (John 3:2)"*(Frost 2001:16).
> For Conner (2007) *"The NT shows that there were several ranks or levels of the apostolic order, namely, (1) Christ, THE Apostle (Hebrews 3:1). Christ is spoken of as "THE Apostle and High Priest of our confession." The Rabbis applied the term apostle to priesthood as well as to some of the prophets, as already noted. Perhaps the writer has this thought in mind when he combined both offices of the PRIEST and the APOSTLE in Christ, as our Apostle and High Priest. Jesus Christ is, indeed, THE Sent One. He is THE apostle, the only infallible apostle and all other and lesser apostles seek to follow and emulate Him and will be judged by Him.*
>
> *(*Conner 2007:139-140)

3.8.2 Level Two: The Twelve Apostles of the Lamb

The apostle second level was the twelve apostles of the lamb, chosen by Jesus of Nazareth after a night prayer. They ministered during the over-lapping period of dispensations between the period of the OT Prophets and the Ascension Apostles of the resurrected Jesus Christ of Nazareth. Peter, on the day of Pentecost, used the key of the kingdom of heaven that was given to him by the Lord Jesus of Nazareth. These keys were used on the Pentecost day to open for the believing 3000 Jews to enter the Kingdom of heaven. Peter used the name Jesus of Nazareth as the said key (Acts 2:22 &

38 -40). So, they entered the kingdom of heaven by that name. Peter, also opened the door of faith to the Gentiles by the same key, the name Jesus of Nazareth, and through that name, the whole Cornelius house entered into the kingdom of God (Acts 10:38; 4: 12&10).

> In Frost (2001/07-09), *"The twelve apostles were chosen by Jesus after a night of prayer. They served Jesus and were taught by Him during His earthly ministry. They are called the apostles of the Lamb and have a special place in heaven – and in eternity. Their names are recorded in the twelve foundations of the Holy City (Rev. 21:14). The twelve men marked the beginning of a new age in God's dealing with mankind (stet). The prophetic age closed, as the Church age opened (Matt.19:28).*
>
> *In the Old Testament, it was the prophets who wrote Scripture. In New Testament, Scripture was written by the apostle* (Frost 2001:16).In Conner (2007) "*The twelve apostles were especially sent to the House of Judah in a period of transition from the Old Covenant economy to the New Covenant economy. They ministered at the over-lapping of dispensations. They were more distinctly known as: "The Jewish Twelve" (Matthew 10:2; Mark 3:14; Luke 22:14). Peter, in time, opened the door of faith to the Gentiles (Acts 11:17), but he was the apostle of the circumcision (Galatians 2:7-9). They were sent "to the Jew first" (Romans 1:16; 2:9). The OT age was the age of Prophets. The NT opens with the ministry of the apostles (2 Peter 3:1-2). The reward of the twelve is to sit on 12 thrones in the generation and rule over the 12 tribes of Israel (Matt.19:28). The OT Scriptures were written primarily by inspired prophets. The NT was written, primarily, by inspired apostles but both confirmed each other. The NT apostles saw the fulfillment of the word of the OT prophets (2 Peter 3:2; 1:20-21; 1 Peter 1:10-12). It should be noted that the first ministry which was chosen by Christ, during His earthly walk, [stet] was that of apostles. No prophets, evangelists, pastors and teachers were, expressly, chosen until after His ascension. This shows a distinct change of order from the OT prophets to the order of NT apostles* (Conner 2007: 140-141).

3.8.3 Level Three: The Post Ascension Apostles

The Post Ascension Apostles, as known in the scriptures were appointed by Jesus Christ of Nazareth after His ascension to heavenly places. When He ascended in heavenly places, He gave to the church, some apostles, some prophets, some evangelists, some pastors and teachers. This group would function throughout the Church age, until the rapture or we come into the unity of faith and the same knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ (Ephesians 4:13).

These apostles were regarded as part ministry of this dispensation and when this ministry was missing, the Church would suffer from the lack of the overall leadership (I Corinthians12:26-28) in local churches eldership. These were the gifts of Christ Jesus of Nazareth to His Body, the Church in (Ephesians 4:10-11).

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In totality, we had about 28 persons mentioned in the NT, as apostles. But to us, in BTG Assemblies of God, we had 24 Back to God Teaching Team members, who regarded as the Post Ascension Apostle (PAA): (1) In NT, some of the 28 post-ascension apostles were named after Christ's ascension, and were: (1) Mathias (Acts 1: 26); (2) James, the Lord's brother (Acts 1:14; 1Corinthians 15:7; Galatians 1:19; 2: 9); (3) Paul (Acts 14:14; 22:21); (4) Barnabas (Acts 4:36; 11:22-30; 14: 1, 4; 1 Corinthians 9:6); (5) Apollos (1 Corinthians 4: 6-9); (6) Andronicus (Romans16:7); (7) Junia (Romans 16:7); (8) Epaphroditus (Philippians 2: 25 Messenger- Apostle); (9) Titus (2 Cor. 8:23); (10) Two unnamed brethren (2 Corinthians 8: 23; (11) Timothy (Acts 19: 22; 1 Thessalonians1:1; 2:6); (12) Judas (Acts 15: 23; 1 Thessalonians 2:6); (13) Silas/Silvanus (Acts 15:23; 1Thessalonians 2:6; 1:1); (14) Erastus (Acts 19:22); (15) Tychicus (2 Timothy 4:12). God has set in the Church, firstly apostles (1Corinthians 12:28).

For Frost (1987/11-12) *"The Post –Ascension apostles: as we have seen in Ephesians 4:10-11, after Jesus ascended and returned to heaven, He gave another class of apostles. This group will function throughout the Church Age until "we all come into the unity of faith and the same knowledge about the Son of God. Then we will have reached mature manhood- as it is perfectly and fully found in Christ Jesus" (Ephesians 4:13). These apostles are important part of the Body of Christ. When this ministry is missing in the Church will suffer from lack of overall leadership (1 Corinthians 12:26-28).*
The New Testament reveals a number of people who fall into this class of apostles. Our list would include:
Andronicus (Rom. 16:7)
Junia (Rom.16:7)
Barnabas (Acts 4:36)
Titus (II Cor. 8:23)
James (Gal. 1:19)
Epaphroditus (Phil. 2:25)
Timotheus (I Thess. 1:1; 2: 6)
Silvanus (I Thess. 1:1; 2:6)
Apollos (I Cor. 4:6, 9):"

(Frost 1987/11-12:40)

To Rasmussen (1998) *"When Jesus Christ of Nazareth ascended to heavenly places, "He gave some to be apostles, prophets, evangelists, pastors and teachers to the church (Ephesians 4:10-12) "For the equipping of the saints for their ministry". (1) So, the elevated "superstar ministries" have partly missed the point. (2) The faithful pastor, who works flat out day and night, letting the saints see only him and a few others work up there in front, has also missed the point. He gets stressed out and cannot cope properly with the workload –but faithfully continues until he burns out. The command and the very purpose of the leadership is to: (i) Equip the saints; ii) Give them tools; iii) help each one to find God's plan; iv) create opportunities; v) release them into their gift and ministry.*

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The elders; the deacons and the trans-local ministries served under the BTGEXCO and RDCCs; which was unscriptural and this rendered them useless in theocracy; which was headed by Jesus Christ of Nazareth and the Holy Spirit; who could not be governed by democrats, who were the groups within local churches. The scriptural way was that the apostles did not serve under the democracy of the BTGEXCO, but under the theocracy of the BTGTT, as it was during the time of Bhengu, the elder and during the times of Paul and Peter and James, in Jerusalem (Acts 15:2-21) were serving in the administration of the Church under the apostles.

3.8.4 Level Four: Those with an Apostolic Type Ministry

In this case, 70 disciples were a good example of the administrative wing of Jesus of Nazareth during His campaigns. These were ministering people; who, at the same time, had to fulfill certain apostolic functions. They might not, necessarily, be called apostles, but they were often referred to as ministers. Their main purpose, in the field, was to do the administrative work for Jesus of Nazareth, whom they followed during His campaigns (Luke 10: 1-17). The twelve apostles of the Lamb were only in theocracy, as Jesus of Nazareth did, and not administrative work (Matt.10), but the 70 disciples were ministering to both theocracy and administration.

> To Frost (2001/07-09), Apostolic Type Ministry: "*Beside those, in the first three classes above [stet], there is another apostle group. These are ministering people, who at times, fulfill certain apostolic functions. They may not necessarily be called apostles, but often minister as such [stet].*
> *A good example would be the "seventy" disciples; whom Jesus sent forth to minister (Luke 10: 1-17). They had, for a time, the same power and duties that were given to the twelve disciples. But they were not necessarily called "apostles".*
> *Unfortunately, many people in today's Church do not believe that there are modern –day apostles (or even prophets). They admit only to the gifts of evangelist, pastor and teacher; as operating within the current Church.*
> *Their reason is that once the Church was established in the first century, we no longer have the need of apostles and prophets [stet]. But does this agree with Scripture?*
> *The Bible makes [it] clear the purpose and reason for the five ministry gifts in Ephesians 4: 11-13.*
> *The passage plainly states that these five ministry gifts are to remain in function until ('till"v.13) we come to 1) the unity of faith , 2) the unity of knowledge of the Son of God, and 3) the measure and the stature (maturity) of the fullness of Christ"* (Frost 2001: 17).
> For Conner (2007)
> "*In the early Church there was [stet] ministry –teams "sent out" to various places that could be referred to as "apostolic teams" or "apostolic companies." It was not that all on*

these teams were apostles but they were "sent ones" to fulfill certain tasks in their pioneering or establishing Church.

Christ sent out the seventy two by two (Luke 10:1-20). Their commission was similar to that of the Twelve sent out. However, though they were 'sent out' (Greek "Apostella", to send) they were not "apostles".

So we may say that there are apostolic companies today though all among them are not apostles. In this manner we could speak of the entire fivefold ministry as "apostolic", in the sense that they are all "sent ones" by the risen Christ. Apostolic companies were formed by the Spirit: "The Spirit said. . ." Christ sent the Twelve in twos, as He knew they would balance each other, working together."

<div align="right">(Conner 2007:146)</div>

3.10 THE FIVE-FOLD MINISTRY GIFTS

In this study, the fivefold ministry gifts are defined as the actually extensions of Jesus Christ of Nazareth, whose ministry flows into the many-membered body of Christ, the Church. Because these gifts were given after His ascension, they were called, "post-ascension-gift ministries" (1Corinthians 12:5; Ephesians 4:8-16.

The fivefold ministry gifts, in this study, were members of His Church called by Jesus Christ of Nazareth, from His Body, the Church, chosen and appointed by Him, to become His apostles, prophets, evangelists, pastors and teachers of His Church on earth. These ministry gifts were supernaturally by the Lord to certain persons. These were gifts reflecting the person and ministry of Christ Himself. These were like fingers on the human hand and when one of them is missing, they won't work together, our abilities were weakened. They were, therefore, defining these five ministries as the actually extensions of Jesus Christ of Nazareth whose ministry flows into the many-membered body of Christ, the Church. Because these gifts were given after His ascension, they were called, "post-ascension-gift ministries.

The pastoral care followed, in this thesis, was one of the five fold ministry gifts although the design of this study followed Gerkin's model of shepherding. Jesus Christ of Nazareth when He ascended up on high, He gave to His church some apostles, some prophets, some evangelists, some pastors and teachers. For that reason, the shepherd referred to here would be the one who would use the gift of a pastor to feed the sheep of Jesus Christ of Nazareth as He commanded Peter to do so. The purpose of the pastor here was for the perfecting of the church members; for the work of ministry; for the edifying of the Body of Christ the church: Till we all came in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fullness of

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Christ (Ephesians 4: 8-13).

Watt (1992) states *"In 1944, James Mullan and Nicholas Bhengu agreed to work in cooperation with each other on the basis of the shared understanding of the ministry and assembly life. The teachings of James Mullan is preserved in a little book called Gift Ministries of the Ascended Christ, in Ephesians 4:11: the teaching of James Mullan. It must be born in mind that Nicholas Bhengu generally shared these viewpoints. James Mullan taught that when the Lord Jesus Christ ascended to Heaven He gave five ministry gifts to the church-apostles, prophets, evangelists, pastors and teachers. He distinguished these from the charismatic gifts of the Spirit by calling them gift ministries of the ascended Chris: He mentioned that these five ministry gifts were relevant from the ascension until the second coming of Christ."*

*(*Watt 1992:85)

Parrish (2001/07-09) defines "*the fivefold ministry gifs as like fingers on the human hand. When any one of them is missing or they won't work together, our abilities are weakened. . . These gifts will function properly only under the guidance, control, and empowerment of the Holy Spirit. It is the Spirit of God that applies god's grace to our lives and ministries."*

(Parrish 2001/07-09:14-15).

The working of the said fivefold ministry gift were seen in (1 Corinthians 12:5; Ephesians 4:8-16). They were His instruments for the perfecting of the Church on earth. Thus; the Son's burden, was the whole Church. The Son's gifts, to the Church, were the Holy Spirit, and the five Ascension-Gift ministries which assumed are still there.

The traumatised African clergies, including the favoured ministers, were also gifts to the body of Christ, the Church, and they should not be discriminated against practices that were imposed by churches. In the case of this study, the BTGTT and the trans-local ministries, in terms of the five-fold ministry gifts, were the gifts to the churches including the traumatised African clergy, who were being denied their right to serve God and His people.

For Conner (2007) *"When Jesus ascended up on high, He led captivity captive, and gave gifts unto men . . . And He gave some apostles, some prophets, some evangelists, some pastors and teachers; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fullness of Christ . . . (Ephesians 4: 8-13). . . He gave the five-fold-ministry mentioned in Ephesians 4:9-1. These ministries are actually extensions of Himself, His own ministry flowing into the many –membered Body of Christ, the Church. Because they were give after His ascension, they are called "post-ascension gift ministries" (1corintians 12:5; Ephesians 4: 8- 16). These are His instruments for the perfecting of the Church in earth. . . The fivefold ministry gifts are specified as apostle, prophet, evangelist, pastor and teacher."*

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The five fold ministry was a doctrine that should be followed in the dual church government of the church to allow the Holy Spirit to come back to the church as He was on the Pentecost day. The power of the Holy Spirit was based on the fivefold ministry callings. Democracy alone in the church represented the body of Christ on earth where the church committees could provide shelter, clothing and food (bios life) to the servants of God whereas theocracy provided the church a spiritual life (Zoe life) that gave eternal life to the church.

> Hammond et al (2011) state that "*The five-field ministry doctrine is derived from Ephesians 4:11 "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. "Just as little cloud . . . like a hand" (1 Kings 18:44; preceded the flooding rain, the five ministry gifting will precede the greatest outpouring of the Holy Spirit in Holiness and power that the Church of Jesus Christ has ever known . For almost two thousand years the Church has hobbled (ukungcambaza/ ukukhokhoba in Xhosa) about in self-imposed weaknesses because of her failure to recognise God's provision for her power."*

(Hammond F L et al (2011:1of2)

Without the presence of the Holy Spirit the fivefold ministry callings could not work by its self-appointments or church appointments: they were to be submitted to the Holy Spirit; the fivefold ministry caused the body of Christ to be built and for us not causing the gifts ministries to work. The Lord Jesus Christ of Nazareth is the one who uses the gifts in us to build His church. They were neither self-appointed nor church appointed.

These were just needed to be recognised and just be submitted to. These were the gifts of the people to enable the body of Christ to function in the way Christ Jesus of Nazareth intended them to function. Ephesians 4:7-16 showed how these people were gifted to the church by Jesus Christ of Nazareth order to (1) equip or prepare the Saints for effective high quality service in the kingdom of heaven. They tried to acquire the best out of the members of the church; (2) they brought God's order to His Church; (3) they discerned those who were called to a particular work in the body of Christ; prepared and developed them and then encouraged their release into the work of God.

(4) They caused the church to build up and horizontal grow numerically; (5) they gave the church a vision and direction from God; (6) they brought Christians into maturity in God, both individuals and corporately (elders and deacons); (7) united the church in faith; (8) encouraged commitment, sacrifice and right submission to both God and His delegated leadership; (9) they enabled members

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of the body of Christ to be responsible, caring, loving and supportive of one another; (10) enabled members of the body of Christ to be no longer childish, spoon-fed and self-willed; no longer stuck or stagnant in their spiritual life; no longer tossed-back and forth by waves of mood or emotion, lacking assurance and stability and no longer blown here and there by every wind of teaching that comes their way.

> For Gordon & Fardouly (1990) *"God's gifts Ephesians 4:11 to the church. They are not self-appointed or church appointed –they just need to be recognised and submitted to. These gifts of the people enable the body of Christ to function in the way God intends it to function. Ephesians 4:7-16 shows us that these people are gifted to the church by Jesus Christ in order to: (1) to equip or prepare believers for effective, high quality service in the Kingdom of God. They try to get the best out of the church members. (2) bring God's order to His church; (3) discern those who are called to a particular work in the body of Christ, prepare and develop them and then enable their release into that work; (4) caused the church to be built up and grow numerically; (5) give the church vision and direction from God; (6) bring believers into maturity in God, both individually and corporately; (7) unite the church in faith; (8) encourage commitment, sacrifice and right submission both to God and His delegated leadership; (9) enable members of the body of Christ to be responsible, caring, loving and supportive of one another ; (10) enable members of the body of Christ to be no longer childish, spoon-fed and self-willed; no longer stuck or stagnant in their spiritual life; no longer tossed-back and forth by waves of mood or emotion, lacking assurance and stability and no longer blown here and there by every wind of teaching that comes their way."*

(Gordon & Fardouly 1990:143-144)

They were His instruments for the perfecting of the Church on earth. Thus; the Son's burden, was the whole Church. The Son's gifts to the Church were the Holy Spirit, and the five Ascension-Gift ministries. The traumatised African clergies, together with the favoured ministers, were also gifts to the body of Christ, the Church, and they did not deserve the discriminatory practices that were imposed by the churches. In the case of this study, the BTGTT and the trans-local ministries, in terms of the five-fold ministry gifts, were the gifts to the churches; including the traumatised African clergies, who were being denied their right to serve God and His people.

3.11 SHEPHERD AND SHEPERDING: PASORAL THEORY AND CARE &THERAPY

3.11.1 What are the Shepherd and Shepherding?
3.11.1.1 What is a Shepherd? (It is the pattern the writer adopted from Leedy 1989)

In this study, a shepherd refers to one employed in tending, feeding and guarding the people of God who were metaphorically known as the flock of God that were under his care and service as an overseer.

> To Tenney& Barabas (1963) *"A shepherd is employed in tending, feeding and guarding the sheep"* (Tenney & Barabas1963: 599).To Gordon & Fardouly (1990) *"Shepherds are shepherds of God's flock that is under your care, serving as overseers –not because you must, but because you are willing as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Shepherd appears, you will receive the crown of glory that will never fade away (1 Peter 5:2-4)."*

(Gordon & Fardouly 1990:52)

This study, although it had taken Gerkin's model of research, the pastors here referred to all those who working under the fivefold ministry gifts in Ephesians 4:11. These pastors used the fivefold ministry gifts as their doctrine and they work under the authority of Jesus Christ of Nazareth as the post-ascension –apostles.

3.11.1.2 What is Shepherding?

Shepherding, in this study, means a boy, or a man who drives sheep/cattle to the field to graze them and during the day time, he drives to the river for them to drink. Thereafter, he would drive them home to sleep next to houses under the trees. In afternoon, he would graze them in nearby fields waiting for the sunset. After sunset, he would drive them into their kraals and would close them in.

This shepherding was not like the Eastern world shepherding whose shepherd would go to front and the sheep would follow him to the field. When he led them to the river, he would just get to the river and they would follow. He would just go home, they would follow. To African sheep he would go home alone and they would not follow. They would just go their own way and got lost.

Shepherding, in this study, was appliedto the pastor, in the fivefold ministry gifts of Jesus of Nazareth, andas means of shepherding the flock of God in the Church.The shepherding image

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incorporated not only the wisdom which was expressed in certain parables and the Sermon on the Mount, but also to elements of prophecy such as [those] found in the story of Jesus' cleansing of the Temple and His confrontations with the Pharisees and Sadducees. The Shepherd was employed totend, feed and guard the sheep.

Psalm 23 is a classic example. It states that, *"The Lord is my Shepherd I shall not want. God was the Shepherd in the context of grace, love, and security he provides within God's shepherding care.* This grace, love and security were directed towards God's sheep. But the churches' discriminatory practices showed that in God's house, there were many goats that were able to reject some shepherds in favour of others. The traumatised African clergies might be pulled out of the pool of democrats, to the side of the fivefold ministry gifts which was under theocracy in terms of Ephesians 4:11and the BTGTT.

> Magesa (2005) states that *"However, the family and community support from the communities of origin are of paramount importance if pastors are to remain 'sane' and integrated persons. . . Problems with the Committees;*
> - *Some pastors are favoured*
> - *Some are rejected because of their background*
> - *Demands of community and of church often conflicts*
> - *Misunderstood by church members*
> - *Going against what they preach*
> - *Lack of funds and support from community*
> - *Lack of cooperation with the community."*

(Magesa in Waruta &Kinoti 2005:251-253).

> Louw (2000) states that,*"The Hebrew word for "rule" was derived from the Semitic pastoral milieu: It is a shepherding metaphor, which implies sensitive and compassionate caring. God's instruction to humans corresponds with the way He takes care of the entire creation, in general, and humans, in particular. Psalm 23 is a classic example, it states that: "The Lord is my Shepherd I shall not want. . . God was a Shepherd in the context of grace, love, and security, within God's shepherding care. God regarded the king of the Israelites as a shepherd [and] He states: "I will place over them one shepherd, my servant, David, he will tend them and be their shepherd and the Lord will be their God" (Ezekiel 34:23)."*

(Louw 2000:41-42)

3.11.2 What are Pastors,and Pastoral Theory?
3.11.2.1 What is a Pastor?

A pastor, in this study, is one the fivefold ministry gifts in terms of Ephesians 4:1. He is a shepherd in terms of John 10:11 and Psalm 23:1. In other words, a pastor was one who had been made a

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pastor by Jesus Christ of Nazareth and gave him as a gift to Church to reflect the person and ministry of Jesus Christ of Nazareth Himself as the good Pastor.

> To Rasmussen (1998) *"the pastor is the shepherd of God's flock: The pastor is Poimen, in Greek, which simply means shepherd (John 21:16) . . . The pastor is one of the fivefold ministries (Ephesians 4:11-12)"* (Rasmussen 1998:32). For Frost (2001/07-08) *"Poimen: The term refers to one who tends a flock or keeps sheep – a shepherd. It is a word used ten times of actual shepherds of sheep (Matthew 9:36; 25: 32; Mark 6: 34; Luke 2: 8, 15, 18, 20; John 10: 2). It is used 8 times of Jesus as the Chief Shepherd (Matthew 26:31; Mark 14: 27; John 10: 11, 12, 14, 16; Heb. 13:20; 1Peter 2:25). It is translated only once as "pastor" as when referring to a person's ministry in the church (Ephesians 4:11). Poimaino: the term means to tend, keep, lead, and feed the flock. It is twice of used actual sheep (Luke 17:7; 1Corinthians 9:7). It is used once of Jesus as tending Israel (Matthew 2:6). It is used to describe the care that the shepherds who under the great Shepherd, Jesus, should give to the flock (John21:16; Acts 20:28; 1 Peter 5:2)."*
>
> (Frost 2001/07-08: 25).

3.11.2.2 What is pastoral theory?

Pastoral theory refers to the significant development, in pastoral care theory and practice,of the twentieth century which has come out to synthesise traditional Christian pastoral theory About human relationships and behaviour that originated fromtheology: Pastoral theory was based on the standard for a pastor (1) a pastor might be able to lead the sheep (John 10:4); (2) a pastor might be able to feed the flock (Jeremiah 3: 15; 34:1-3; Acts 20:28; 1 Peter 5:2-4); (3) the pastor might have personal relationship with the sheep (John 10:27); (4) a pastor might be willing to lay down his life for the sheep (John 10:15; 1John 3:16; Revelation 12:11).

> Gerkin (1997) defines pastoral theory *"as some of the significant developments in pastoral care theory and practice during the twentieth century have come out of efforts to synthesise traditional Christian pastoral theory and practice with theories about human relationships and behaviour that have origins outside the immediate purview of theology."*
>
> (Gerkin 1997:32)

3.11.2.3 What is a Pastoral Care and pastoral Care in General?
3.11.2.3.1 What is Pastoral Care?

Pastoral care, in this project, is about change and growth and methodology model for pastoral counselling and therapy. It means to accompany, to walk, and to travel with the counselee.

> For Henkys (1970) *"Pastoral care is indeed about change and growth"* (Henkys 1970:37) se Louw 2000:71. The writer also applied Louw's m*ethodology model for pastoral counselling and therapy* (Louw 2000:366-479). Waruta &Kinoti's model*"Challenges and Problems of the Clergy"* (Waruta &Kinoti 2005: 243-267) brought pastoral care in an African ecologies, Gordon & Fardouly (1990: 2-3) *"The Call of God"* and Conner (2007)

"Church Government" were also used to involve the dual church government as a solution to this problem. These authors tried to give direction how clergies' problems were solved. Wimberly's (2003) *"Claiming God Reclaiming Dignity: Responsible Grace and the Practice of Conversation."*

(Wimberly 2003: 81-106), formed part of the 2nd study.

3.11.2.3.2 What is Pastoral Care in General?

Pastoral care, in general, involvedinterventions, generating support resources, change, renewal, growth and decision-making in meetings. It gave caring attention concerning individuals, Christian communities, and the larger society. The pastor should be a man of prayer, and of faith, the Bible reader waiting upon God, he should think more of the sheep,teach and produce fit men for the office of elders and deacons (Luke 15:4-7).

A pastor might not neglect his own spiritual growth (Jeremiah 2:8; 1Timothy 4:15,16); might spend time with the Great Shepherd, the Lord Jesus of Nazareth (Zechariah 13:7; Matthew 26:31); might not work for a personal gain (1Timothy 3:3; 1 Peter 5:2); he/she must not seek after worldly power (Ezekiel 34:4; Luke 22:24-27; 1 Peter 5:3); might maintain biblical family priorities (Ephesians 5:25; John 15:5; Ephesians 5:33; Titus 2:4; 1Timothy 3:5; 5:8).

The pastor might had faith in order to establish a mature approach to life and foster spirituality which enfleshes God's presence in the daily lives of Christians. Pastoral care involved the pastor to give care to the needy beyond individuals to communities of both Christians and societies. It was about changes and growths within the communities. It was about prayer and reading the Bible and regarded the pastor as a man of faith and thought of sheep as they thought of themselves and had to teach elders to take care of God's flock without being compelled to do so. And to think of the lamb and sheep that the lamb would get lost than sheep would. He should have fellowship with other pastors in the field.

> For Louw (2000) *"Pastoral care involves intervention, generating support resources, change, renewal, growth, and decision-making. . . Pastoral care is indeed about change and growth"*(Louw 2000: 5&71). For Gerkin (1997) *"Pastoral Care in its larger meaning, is involving the pastor in giving caring attention to concerns that reach beyond the individual to community of Christians and larger society. . .Pastoral care as we know did not spring forth out of the shallow soil of recent experience. Our most reliable source regarding the beginnings of pastoral care is: of course, the Bible"* (Gerkin 1997:37&23). Bhengu (n.d.) states (1) *"A good pastor is a man of prayer, and Bible reading and waiting upon God. A pastor should be a man of faith. A pastor who is greedy for wealth, positionalism, fame, and high standard of living will not make it. We should think of the sheep more than we think of ourselves. A pastor should teach and produce fit men for the*

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office of Elders and deacons setting themselves as an example. The hope of every Assembly is production of men who reach our standards even the standard above ours. (2) A pastor should think of the lambs and the sheep. It was not lamb that was lost –it was sheep (Luke 15:4-7). Lambs do not usually get lost because they always follow their mothers. The lambs, of course, need special care – Produce Sunday school Teachers and work with them among children. A successful pastor has love and fellowship of other workers"(Bhengu n.d.:1). In Frost (2001/07- 08) *"A pastor must not neglect his own spiritual growth (Jeremiah 2:8; 1 Timothy 4:15,16); a pastor must spend time with the Great Shepherd, the Lord Jesus (Zechariah 13:7; Matthew 26:31); a pastor must not work for a personal gain (1Timothy 3:3; 1 Peter 5:2); a pastor must not seek after worldly power (Ezek. 34:4; Luke 22:24-27; 1 Peter 5:3); a pastor must maintain biblical family priorities (Ephesians 5:25; John 15:5; Ephesians 5:33; Titus 2:4; 1Timothy 3:5; 5:8)."*

(Frost 2001:07-08:27-28).

3.11.2.3.3 What is Therapy?

In this study, pastoral therapy refers to the healing of the sick. The focus, in this thesis, was on behaviour of people suffering from the Post-traumatic Stress Disorder (PTSD). The major task of therapy was to free human beings from the negative stories into which they have been recruited early in their lives so that they could find authentic ways to story they experienced in their lives more meaning and vitality.

> To Louw (2000) *"Pastoral therapy is concerned with the healing of the sick. Pastoral therapy signifies the healing dimension resulting from God's gracious action towards His people. . . Pastoral therapy is about the application of Scripture and prayer and the healing dimension of Christian faith. Pastoral therapy manifests itself as grace therapy. . .* (Louw, 2000:6-7). For De Jongh van Arkel (2000) *"Pastoral therapy is an intensive and structured form of care using long term reconstructive interventions. Pastoral therapy is in the level where pastors need the inputs of the Social sciences in the retrospective analysis of the determinants of human behaviour. The focus in the article is on behaviour of people suffering from the Post-traumatic Stress Disorder (PTSD)"* (De Jongh van Arkel 2000:87)**.** In Wimberly (2003) *"The major task of therapy is to free human beings from the negative stories into which they have been recruited early in their lives so that they can find authentic ways to story their experience in their lives more meaning and vitality."*

(Wimberly 2003:96).

3.11.2.3.3.1 The Application of Pastoral Therapy

The application of pastoral therapy was narrative based pastoral conversations following the experience of trauma and the language of trauma included the language of discourses on trauma counselling, trauma debriefing, trauma therapy, post- traumatic stress, post-traumatic stress

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disorder. The discourse should be conducted by an experienced pastoral therapist who had sound in the field of trauma; might have a certificate that tells the story of his/her qualifications; the therapist or counsellor played a not knowing position, while the counselee served as an expert in his/her life storytelling.

Trauma could be healed, when the therapist understood the following:

(1)   That trauma was wound in the soul of man (2) that it developed from acute wound to a chronic wound when it reached the stage of PTSD its language of trauma included trauma debriefing, healing which might start with debriefing process, narrative based conversations or discourses, the discourse regarded the counsellor as an expert in his/her profession and the client an expert in his/her storytelling from this position the counsellor could gather information and the client could supply information for help from the therapist, the therapist might regard her/himself staying in a not-knowing position, the Western World spoke diagnosis, we speak of assisting the client to externalise the problem and internalise positive discourses for healing purposes. We talked of deconstruction when we helped in building a new life for the client.

A Christian community was, therefore, a healing community, not because wounds were cured and pains were alleviated, but because wounds and pains became openings or occasions for a new vision. Mutual confession then became mutual deepening of hope, and share weakness became reminder to one and all of the coming strength.

In answering this question, in this study, how pastoral therapy was applied to both traumatised person and the church? The answer for us to understand how therapy was conducted when someone was sick or the church was sick, the problem was: How did traumatised African clergies therapeutically deal with traumatised African families, while being affected, themselves? You have to find out how the long traumatised African clergies had to therapeutically deal with traumatised African families while being affected, themselves?

The therapist should enquire whether their trauma was acute or chronic in their sickness condition. Then the therapist would be able to use the language following the experience of trauma affection because the sickness had resulted to traumatic situation which would need the language of trauma such as debriefing before counselling, trauma counselling when the case was found to be in post-traumatic stress disorder when it was chronic and trauma therapy would be guided by a pastoral therapist who would allow the traumatised person to tell his/her story and listen to the storyteller

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regarded as an expert in his/her life storytelling and the pastoral therapist would take a position of not knowing and the narrator of the story is not assisted by means of a prescribed system of debriefing.

The network on trauma relationships included:

- Development of therapeutic relationship

- The relationship of both the client and the therapist to what was referred to as traumatic event;

- The relations significance with others in the shadow of traumatic experiences…The concept of relational discovery had a dual nature. The first was the externalisation of negative conversations, by naming it and we journeyed together as storyteller and listener. The second, relational externalisation was the discovery of possibly harmful relationship based on denials and on agreeing that the problem was an external agent, and third the internalisation of positive conversations was necessary to prevent negative conversations from maintaining traumatic conditions and the internalisation of positive conversations, such as the acceptance of the name of Jesus Christ of Nazareth to replace negative conversations (John 1:12-13; Acts 4: 12&10) was encouraged for a healing purpose.

To the question of the church being the Christian community as the healing community not because wounds were being cured and pains were alleviated, but because wounds and pains openings for a new vision that a dual church government of theocracy of God would heal the trauma of the church and the called ministries would be led by theocracy of Post Ascension Apostles and the administration of the Church would be led by Democracy of the people or by Oligarchy, monarchy, and Gerontocracy of the people; and all these were elected by an agreement of that certain group and all of them were the product of the people excluding God and when God is included in any one of these types; God used theocracy for the benefit of the poor and the ignorance (See. Psalm 23 and Ezekiel 34:23).

What was needed from these churches to heal the wounds and pains of the traumatised African clergies was, in their church governments, to introduce a theocracy government of God led by Post-ascension Apostles on theocracy and the elected church governments might be led the Administration of the church in the organisation of the church and let the organism of the church be

led by theocracy of God government with called people in the itinerant ministries and trans-local ministries.

> *For Muller (2003) in the application of pastoral therapy, he states, "Narrative based pastoral conversations following the experience of trauma – the language of trauma includes among other things, the language of and discourses on trauma counselling, trauma debriefing, trauma therapy, and post-traumatic stress disorder. Muller describes the two discourses on trauma in the following manner:*
>
> *1.   Firstly, the discourse in which the counsellor is the expert (1) the pastoral therapist is supposed to have been a sound knowledge of the field of trauma which places him/her in a particular position of power. He/she might not have been personally involved in a trauma experience, but has a certificate that hangs on the wall that tells a story of knowledge and therefore of power. . It is from this position the pastor/counsellor can gather information about the traumatic experience and fit it into his/her professionally and personally truths. The client [or respondent] is then diagnosed and/or evaluated in terms of the various stages of trauma development. The Western educational system, which places strong emphasis on knowing the correct answers to well- formulated problems, has taught counsellors not to listen to individual's unique experiences, frustrations and needs, but to diagnose and categorize them in terms of a fixed system or theory. This discourse probably serves the counsellor and his/her powerful position better than it does the individual has had the painful experience.*
>
> *2.   "Secondly, the discourse in which the client is the expert (1) this discourse can be summarised as: "The not knowing counsellor and the client as the expert. In reaction, and as a corrective, to the above–mentioned discourse; the so called "not knowing position has developed into a new discourse to which narrative counsellors are subjected. A new language, which contains terms such as narrative intervention; has developed together with the emergence a new method entitled a narrative Intervention for Critical Events (N.I.C.E.)."*

<div align="right">(Muller 2003:2).</div>

Pastoral therapist was from the position of a pastor or a counsellor and was able to gather information about traumatic experience and fit it into his/her professionally and personally truths. The client could be diagnosed and evaluated in terms of the various stages of trauma development. The South African educational system had taught people to good listeners, and remained in a not knowing position: This discourse to which the narrative counsellors were subjected contained narrative intervention developed together with the emerging new method entitled "A Narrative Intervention for Critical Events.

The approach in trauma constituted very important corrective measures which, in the first instance, should be appreciated. But true to the narrative paradigm, that should also be recognised as a

discourse to be deconstructed. Deconstruction and reconstruction was a continuous process accompanied by a sustained sensitivity to power relations.

The relations between deconstruction with significant others in the shadow of traumatic experiences…The concept of relational discovery had a dual nature

1. Firstly, it was a form of consciousness and this form of consciousness was also maintained by a particular way of engaging a relational externalising ;

2. Secondly, relational externalisation was the discovery the possibly harmful relationship with the event itself. And a repositioning of oneself in relation to it.

That trauma was a wound in the soul (2) it developed from acute wound to a chronic wound when it reached the stage of PTSD., the language of trauma included trauma debriefing, healing which might start with debriefing process, narrative based conversations or discourses, the discourse regards the counsellor as an expert in his/her profession and the client an expert in his/her storytelling from this position the counsellor can gather information and the client can supply information for help from the therapist, the therapist must regard her/himself staying in a not-knowing position, the Western World spoke diagnosis, we spoke of assisting the client to externalise the problem and internalise positive discourses for healing purposes. We talked of deconstruction when we helped in building a new life for the client.

A Christian community was, therefore, a healing community, not because wounds were cured and pains were alleviated, but because wounds and pains became openings or occasions for a new vision. Mutual confession then became a mutual deepening of hope, and shared weakness became reminder to one and all of the coming strength.

> According to Muller (2003) *"(1) the individual that has experienced trauma is not assisted by means of diagnosis and a prescribed system of debriefing, but is assisted to assign a different meaning to her/his role in a critical event.*
> *This approach constitutes a very important corrective [measures] which, in the first instance, should be appreciated. But true to the narrative paradigm, it should also be recognised as a discourse that should also be deconstructed. Deconstruction is a continuous process accompanied by a sustained sensitivity to power relations.*
> *3. The third option the relational discovery to Muller the third option is to attempt to discover the dynamics of relationships and the effect on trauma experiences. The network on trauma relationships includes:*
> * *Development of therapeutic relationship*
> * *The relationship of both the client and the therapist to what is referred to as traumatic event; *

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- *The relations with significant others in the shadow of traumatic experiences…The concept of relational discovery has a dual nature*

3. Firstly, it is a form of consciousness and this form of consciousness is also maintained by a particular way of engaging a relational externalising ;

4. Secondly, relational externalisation is the discovery the possibly harmful relationship with the event itself. And a repositioning of oneself in relation to it. When someone describes his/her traumatic experience, The user of the words is referring to a relationship which is developing in accordance with a particular worldview The following are the examples of the words used in the context:

(i) It's too painful to talk about (ii) I am overwhelmed (iii) I am stunned (iv) I am shocked (v) I am trying not to think about (VI) I just have to focus on more important matters.

Trauma can be healed, if the therapist understands the following:

That trauma is wound in the soul (2) it develops from acute wound to a chronic wound when it reaches the stage of PTSD., the language of trauma includes trauma debriefing, healing which may start with debriefing process, narrative based conversations or discourses, the discourse regards the counsellor as an expert in his/her profession and the client an expert in his/her storytelling from this position the counsellor can gather information and the client can supply information for help from the therapist, the therapist must regard her/himself staying in a not-knowing position, the Western World spoke diagnosis, we speak of assisting the client externalise the problem and internalise positive discourses for healing purposes. We talk of deconstruction when we help in building a new life for the client."

(Muller 2003: 77-85).

In Mouwen (2010) *"A Christian community is, therefore, a healing community, not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and share weakness becomes reminder to one and all of the coming strength."*

(Mouwen 2010: 100).

In the critical event, a prescribed system of debriefing was assisted to assign a different meaning to them in a critical event, but true to the narrative paradigm. This should be recognised as a discourse that should also be deconstructed. Deconstruction was a continuous process accompanied by a sustained sensitivity to power relations. Trauma specialists were trained to pay attention to signs of distress and deliberately slow down the process. Each person needed love, support, respect and understanding of caring others.

A Christian community was a healing community because wounds and pains were opened in narrative process for Jesus of Nazareth to heal them. Understanding what was happening and why assisted healing process was because Jesus of Nazareth commanded that His followers would lay

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hands upon the sick in His name and sick would be healed. The mutual confession became a mutual deepening of hope and shared weaknesses became the means of God's healing.

To the traumatised African clergy and traumatised African families who had trauma wounds more than a month and who reached the stage of PTSD, the language was different, trauma had developed from acute wound to a chronic wound when it reached this stage of PTSD, the language used was debriefing and healing might start with debriefing process narrative based conversation regarded counsellor as an expert his/her profession and the client as an expert in his/her life storytelling and from this position the counsellor could gather information and the client could supply information for help.

3.11.3. How Does Pastoral Therapy Spiritual Healing to a complex Behaviour Ego-State?
3.11.3.1 How to Break Free from the Vicious Cycle of Trauma Impact?

Trauma people were unable to overcome the anxiety of their experience. They remained overwhelmed by events, being defeated and terrified. They were virtually imprisoned by their fear and were unable to re-engage in life. There were key phases needed to be underlined: (1) whatever we were afraid of required attention; (2) we needed to experience it, in company of other person; and (3) we took these steps not knowing when and how we should come out.

Those who sought to reclaim their lives after trauma needed to face what had happened to them. This required their attention when their nervous system was in hyper arouse state, and they needed to find as much safety place as possible. Only true safety place would provide the emotional security needed to begin the healing process commonly known as mourning.

All those experienced the terror and helplessness might be given opportunity to voice out their sense of moral outrage and personal violation, sorrow, hurt, anger and grief-became the essential first step in piecing together a coherent narrative story. None of this could happen apart from lovely presence of a caring other who was there who could bear the anguish of narrative story without minimising or denying it, without giving advice or offering strategies to overcome.

Who could listen without offering empty platitudes or switching the focus to a similar story of their own? Who had the wisdom to refrain from asking intrusive questions prompted by their own anxiety allowing the traumatised space to tell in their own way at their own space? Who could offer a compassionate, caring presence, free of pity or sympathy, free of judgment, praise or blame? (4) Healing began as traumatised began to piece together a coherent narrative, creating a web of

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meaning around unspeakable events while remaining fully connected emotionally to themselves and to their listener.

Feeling of shame; fear of judgment, extreme vulnerability were common. May talking about it would make matters worse. (5) Any kind of direct processing of traumatic experience needed to be balanced at all times with a sense of safety and commitment. Anchoring oneself in the present, feeling safe with one's listener processing one small piece at a time and mourning (ukuzilela in Xhosa) each of the profound (obubunzulu in Xhosa) losses involved, all these steps took time, patience and exquisite self-care.

Those who grew up through and beyond trauma did so in part by forging a spiritual framework for what was called post-traumatic growth. Not knowing when or how they should come out, they nevertheless were freed to take steps toward greater freedom. It was to one such framework that the writer then turned.

> For van Deusen Hunsinger & Combe (2011)*: "Trauma people are unable to overcome the anxiety of their experience. They remain overwhelmed by the event, defeated and terrified. Virtually imprisoned by their fear, they are unable to re-engage in life.... Three key phrases need to be underlined here: First, whatever we are afraid of requires our attention , Second, we need to experience it in the company of another, third, we take these steps not knowing if and how we will come out.*
> *Those who seek to reclaim their lives after trauma need to face what has happened to them. It requires their attention if their nervous system is in a hyper aroused state; they need to find as much safety as possible. (1) "Only true safety will provide the emotional security needed to begin this healing process commonly known as mourning. (2) Giving voice to all that they have experienced –the terror and helplessness, the sense of moral outrage and personal violation, the sorrow, hurt, anger and grief-become the essential first step in piecing together a coherent narrative."(3) Yet none of this can happen apart from lovely presence of a caring other who is there that can bear the anguish of narrative without minimising or denying it, without giving advice or offering strategies to overcome it? Who can listen without offering empty platitudes or switching the focus to a similar story of their own? Who has the wisdom to refrain from asking intrusive questions prompted by their own anxiety allowing the traumatised space to tell in their own way at their own space? Who can offer a compassionate, caring presence, free of pity or sympathy, free of judgment, praise or blame? (4) Healing begins as traumatised begins to piece together a coherent narrative, creating a web of meaning around unspeakable events while remaining fully connected emotionally to themselves and to their listener. Feeling of shame; fear of judgment, extreme vulnerability are common. May talking about it will make matters worse.(5) Any kind of direct processing of traumatic experience need to be balanced at all times with a sense of safety and commitment. Anchoring oneself in the present, feeling safe with one's listener processing one small piece at a time and mourning (ukuzilela in Xhosa)*

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each of the profound (obubunzulu in Xhosa) losses involved, all these steps take time, patience and exquisite self-care.
Those who grow through and beyond trauma do so in part by forging a spiritual framework for what is called post-traumatic growth. Not knowing if or how they will come out, they nevertheless are freed to take steps toward greater freedom. It is to one such framework that I now turn."

(VanDeusenHunsinger& Combe 2011: 2 of 10-5of10)

3.11.3.2 The Holy Spirit Guided Eye Desensitisation and Reprocessing

In this project, the followed assumption, was that, a human being is composed of three separate elements, namely, the physical body , the soul and the spirit (1Thessalonians 5:23).The soul could be split into three, namely: mind, will and feeling. These are vulnerable attacked by trauma and the spirit (conscience) of man when it was aligned with the Holy Spirit in Christ was able to resist the attacks of the devil and the body and soul was protected by Christ Jesus of Nazareth.

Demons attempted to corrupt the soul by using other Jesus for the salvation of souls who was not Jesus of Nazareth whom Paul, Peter and John did not preach for our salvation (see 2 Cororinthians11:3- 4; 1John 4:2-3). Jesus of Nazareth and Jesus Christ of Nazareth was preached by Paul, Peter and John (see Acts 2:22-42; 10:38-48; 22:8; 3:6; 4:10&12).

Counsellors might be aware of the "access points" demons used to afflict people. Addressed and healed the causes (of trauma) should result in freeing the victims because the demons would be using the causes. Demons were using unidentified Jesus Christ to mislead the whole world. God made sure that the Jesus He was sending on earth has an identity. God' says He would be called Jesus of Nazareth (Matthew 2:23)... Peter called him Jesus of Nazareth (Acts 2:22-24; 10: 38-43). Jesus himself said "I am Jesus of Nazareth" (Acts 22:7-8).

We healed the wounded ego-states by using the name Jesus Christ of Nazareth... Any Christian who proclaimed Jesus Christ of Nazareth as his/her Lord and personal Saviour could, by the power that residing Holy Spirit and majesty Name of Jesus Christ of Nazareth demons were expelled from afflicted people.. As soon as healing and restoration (repentance, confession and forgiveness) had taken place, the demonic influences could be expelled as they had no further "legal power" to remain there. When a person traumatised did not know Jesus of Nazareth, inform him/her. Give him/her what Peter gave a sick person.

He gave him what he had "as the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:6). In Acts 4:10&12 "Be it known unto you all and to all the people of Israel, that by the name of Jesus

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Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you well . . . Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved".

Louw (2000) states *"Experiential knowledge about Jesus of Nazareth (the historical Jesus) ultimately should not disrupt or determine the knowledge of faith, i.e. that Jesus is Christ and Lord"* (Louw 2000:375).

Mouwen (2010) states *"Jesus has given this story a new fullness by making his own broken body the way to health, to liberation and new life. Thus, like Jesus, those who proclaim liberation are called not only for their own wounds and the wounds of others, but to make their wounds into a major source of healing power. But what are wounds? They have been spoken about in many ways by many voices. Words such as:*
'Alienation', 'separation'; 'isolation' and 'loneliness' have been used to name our wounded condition. May be the word 'loneliness' best expressed our immediate experience and, therefore, most fittingly enables us to understand our brokenness: The loneliness of ministers is specially painful, for over and above their experience as people in modern society, they feel an added loneliness, resulting from the changing meaning of the ministerial profession itself. . .For a deep understanding of our pain makes it possible for us to convert our weakness into strength and to offer our experiences as a source of healing to those who are often lost in the darkness of their own misunderstood sufferings. . .: But once the pain is accepted and understood, denial is no longer necessary, and the ministry can become a healing service."

(Mouwen 2010:88-94).

Wilkinson (2010/11) *"The Wellspring Model assumptions":"Wellspring uses the Holy Spirit guided Eye Movement Desensitisation and Reprocessing (EMDR) therapy to heal Dissociative Identity Disorder (DID), multiple personalities and occultic possession clients. It includes the theophostic approach. The Wellspring model is based on a number of assumptions as set out below:*

- *A human being is composed of three separate elements ; the trichotomy of man (body/soul/spirit) must be evaluated and restored to health*
- *The soul can be split into multiple ego-states, each with its own of thinking, feeling, deciding and acting out.*
- *We are involved in a battle for our souls. Though the soul (heart and mind or emotions and intellect) is attacked, the person's spirit, if aligned to the Holy Spirit in Christ, can resist this attack and the soul and body is protected by Christ.*
- *Demonic forces attempt to corrupt the soul and can in certain circumstances become entrenched to the point that they affect the body and the spirit.*
- *Demons are always active in the lives of human beings, whether they are Christians, Muslims, Hindus, Atheists, etc. (1Peter 5:8).*
- *Counsellors must be aware of the "access points" demons use to afflict people. Address and heal the causes (trauma) that resulted in the demonisation of the person, before that demon is expelled*

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- *The "parts" or "alter-egos" are, in fact, wounded ego-states. Some of these have been wounded by trauma victim to serve the function of holding a particular trauma type or incident.*
- *Heal all wounded ego-states and expel all demons.*
- *Demons and their leader Satan are defeated enemies by Christ. Any Christian who proclaims Jesus as his/her Lord and Saviour can, by the power that resides in the holy and majesty Name of Jesus Christ of Nazareth expel demons from afflicted people.*
- *As soon as healing and restoration (repentance, confession and forgiveness) have taken place, the demonic influences can be expelled as they have no further "legal" to remain there."*

(Wikinson:2010:3)

3.11.4. What is a Pastoral Therapist?

Pastoral therapist refers to a developed professional person who is called to practice therapy from pastoral and spiritual perspective in a specialised structural setting. He was supposed to have been a sound knowledge of the field of trauma which could place him/her in a position of power. The focus was on growth, information and healing of people from a spiritual perspective.

To De Jong van Arkel (1999) *"Pastoral therapist refers to a developed professional person who is called to and practice therapy from a pastoral and spiritual perspective in a specialised, structured setting. This presupposes intensive training in therapeutic techniques and spiritual care as well as extensive supervised training (often in a clinical context): The focus is on growth, transformations and healing from a spiritual perspective."*

*(*De Jong van Arkel, 1999:1718)

For Muller (2003) *"The pastoral therapist is supposed to have been a sound knowledge of the field of trauma which places him/her in a particular position of power. He/she might not have been personally involved in a trauma experience, but has a certificate that hangs on the wall that tells a story of knowledge and therefore of power. . It is from this position the pastor/counsellor can gather information about the traumatic experience and fit it into his/her professionally and Personal truths."*

(Muller 2003:79-80).

3.12 PASTORAL CARE FOR THE SOULS

The process of healing was important as Jesus spent a significant portion of His time with His ministry caring for, feeding, healing, forgiving, and raising the dead. He did it when he was walking on the way (Mark 10: 46-52), in the Synagogue (Luke 13: 10-17), and in homes (Mark 5: 41).

For Patton John (2005) *"the pastoral attitude, perspective, or way of looking at things has most often been interpreted through the use of the biblical image of the shepherd. The shepherd is the one who cares for all, but who is particularly concerned for those who are lost or separated from the whole community to which care is extended"* (2005: 77). Patton goes on to state that, *"the*

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shepherding perspective is relational in that it is directed toward a particular person or persons, and its basic content is a tender, solicitous concern for those whom it is directed." (Patton 2005: 77).

Gerkin's model had a shepherding motif which had originated as a metaphor for the role of the king during the monarchical periods of Israelite history. It was first appropriated within the religious life of Israel as a metaphor with which to speak of the care of Yahweh for Yahweh's people.

This Shepherding motif was captured in the imagery of Psalms 23 where the Lord God was depicted as the good shepherd who led the people in paths of righteousness, restores the souls of the people, and walked with the people among their enemies and even into the valley of the shadow of death. From this motif one could say that shepherding is a biblical model of pastoral care which aimed at leading, nurturing, healing and protecting people.

As the traumatised African clergy had experienced lot of turmoil in their live, other pastors might be able to lead as a shepherd and do all the pastoral abilities in order to bring about healing and restoration. When one pastor became affected by traumatic events, the church might provide other pastors to assists and journey with the pastor being affected.

In some cases, pastors as shepherd might have to introduce life orientation sessions in their ministerial conferences, in order to teach and empower one another about how to prevent and handle issues that affected our lives directly. It would also assist pastors to know when and how to seek professional help when struck by traumatic experiences. Furthermore, Gerkin's model of shepherding connected with the ministry of Jesus Christ which was characterised by compassion. When pastors themselves were not compassionate to one another, it then opposed the ministry of Christ that was characterised by compassion to other people.

Repeatedly Jesus Christ embodied compassion in the face of ignorance, hunger, sickness, and even death. He was moved with compassion when he observed the aimlessness of the common people as "sheep without a shepherd" (Matthew 9:36; Mark 6:34), the sick and the blind among the multitudes (Matthew 14:14; 20:34), and the sorrow of those who had lost the loved ones (Luke 7:13; John 11:35). Jesus Christ's compassion also expressed itself in practical ministry.

Out of compassion, he raised the dead (John 11; Luke 7:14), taught the multitudes (Mark 6:34), and healed the sick (Matthew 14:14; 4:23; 9:35; 19:2). In ministering to the needy, Jesus Christ was not afraid to make physical contact. He took the hands of the sick (Mark 1:31; Matthew 9:29) and the demon-possessed (Mark 9:27). His fingers touched and healed blind eyes (Matthew 20:34), deaf

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ears (Mark 7:33) and silent tongues (Matthew 7:33). Most astonishing of all Jesus touched the lepers-the outcasts of his day (Matthew 8:3; Luke 5:12-13). In assuming the role of Christ, pastors might actively encourage pastoral care to reach the roots of African people (pastors included) to achieve God's purposes.

The church as a vehicle of grace might help pastors to work through the redemptive mess and find grace for each other through shepherding. Those in deep distress need their compassion and support more than judgment. When a pastor failed in his/her ministry due to trauma stresses, it was a challenge to the church and also needed for pastoral therapy that would bring healing in the life of that minister.

In the opinion of the writer, the pastoral ability was to deal with the problem and carry out the attitude of genuine caring, and this involved action and feelings, doing something and thinking about something towards people of God. The writer believed that, the term 'pastoral' was associated with the ability to do something such as listening, remembering a person's narration, and responding empathically to such situation.

The shepherd model of pastoral care also accentuated the role of a pastor in addressing the problem experienced by African people both in the church and broader society.

Gerkin's (1986) model *"recognised that human experience was essential in that it helped the pastoral caregiver to have as his starting point human experience"*
(Gerkin1986: 13).
In other words, it was a caring method thatbegan where people were emotionally and even traumatised. It responded to human experiences such as divorce in this way.

In Townsend (2000) *"Pastoral care incarnates God's loving initiative toward humans in the diversity of their life circumstances."*
*(*Townsend 2000: 148).
It was God's rule to meet people where they lived and intervened in the circumstances of their lives. It met people at their unique point of need. Traditionally, pastoral care had been guided by a metaphor of a shepherd which moved away from the comfort of the familiar and into the unknown to respond to another's distress without guarantee of certain outcome.

Lynch (2002) *"All forms of therapeutic practice, whether psychiatry, social work, counselling or pastoral care, seek to alleviate human suffering and deprivation and seek to promote human well-being.".*

Lynch continued to state that *"therapeutic practices are ideas about what constitute human suffering and well being, and these ideas are essentially value-statements about what is important about life."*

<div align="right">(Lynch 2002:9).</div>

Pastoral practitioners working in the context of African culture would be likely to witness the involvement in the extended family and the wider community as an integral part of an individual's well-being. This was another essential sign that shepherding was not only carried out by pastors alone but by the larger number of individuals including church members. It was therefore the responsibility of a pastor, to educate members of their congregation to care for one another as an integral part of ministry of God and also to return that care pastors as human beings who also were not excluded in experiencing pain and suffering.

In Waruta & Kinoti (2005) *"the human being is not a fragmentation but a complete entity, needing healing for his or her whole being; spiritually, socially, psychologically and in relationship with his or her environment."*

<div align="right">(Waruta &Kinoti 2005: 78).</div>

In harmonising with the theorist, the African clergies did stand in need of healing in order to redirect their life following their traumatic experiences. They needed to be healed so they could carry over their tasks as pastoral care- givers.

> Mwaura (2005) goes on to say: "*In traditional African society health is conceived as more than physical well-being. It is a state that entails mental, physical, spiritual social and environmental (cosmic) harmony. Having health evokes equilibrium in all this dimensions. It is associated with all that is positively valued in life. It is also a sign of a correct relationship between people and their environment, with one another and with the supernatural world. Health is understood more in a social than in a biological sense."*
> <div align="right">(Mwaura2005:78).</div>

Pastoral care had the potential to bring healing and hope through good shepherding. Pastoral care and counselling was historically concerned with healing the broken and liberating people of God to develop self-esteem. An important feature of the hermeneutical model of Gerkin (1987) was the "*recognition of the care not only of the individuals but of the whole family"*Gerkin 1987:118). Gerkin's methodology connotes the African belief of uniting families in order to cement a good relationship.

In this regard, the inclusive shepherding model of Gerkin has a lot in common with the African view, which is also inclusive. To emphasise the question of needs, Clinebell (1984) states that *"pastoral care is a response to the need that everyone has for warmth, nurture, support and caring."*

<div align="right">(Clinebell 1984: 46)</div>

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On the other hand, Hulme was in support of this when he writes:
Clinebell (1981) "*Pastoral care is a supportive ministry to people and those to them who are experiencing the familiar trials that characterise life in this world: Such as illness, surgery, incapacitation, death and bereavement.*"

(Clinebell 1981: 9)

Pastoral care, in this study, had been a response to the needs of the traumatised African clergies who therapeutically deal with traumatised African families, while being affected, themselves. Pastoral care had given a support through conference forum to address the churches discriminatory practices. This was heightened during times of personal stress and social chaos, and in the researcher's opinion, the divorced Africa men were no exceptions to the needs described above. On the other hand, Jesus of Nazareth understood himself to be a shepherd. Human 'sheep' were the reason for his coming. "*I have come that they (members of the flock) might have life and have it to the fullest*" (John 10:10).

When human sheep were to experience the abundant life Jesus promised, those who led them might know that they themselves had been 'called' to the vocation of shepherd.

As shepherding was everyone's responsibility, African people had their ways of guiding their children and community at large as a way of pasturing. This type of shepherding according to African people was the most pivotal one in understanding the roles and responsibilities of both women and men in families and societies.

3.13 CARE FOR THE CLERGY
3.13.1 Pastoral Care for Clergy

Pastoral care for clergy, in this thesis, is theologically derived from the promise of Jesus of Nazareth not to leave the Church alone: Pastoral care was never merely a theoretical point, but the journey of Jesus of Nazareth with His Church as evidently one of encouragement, guidance and correction in its daily activities. It was His pastoral care for those who have been called to leadership in fivefold ministry gifts as pastors, in Ephesians 4:11, of post-ascension apostles of the Holy Spirit.

In other words, pastoral care for the clergy is journey, accompany: walk, or travel, with a pastor in all his good life or problems. It was one of the companionship, in practical theology, which might be considered as neglected. The world regarded clergies as out of politics and social life. They saw them as theologians who deserved no food, shelter, and clothing, because God had provided them with all. They did not know what God was saying in connection with the life cited above. God is

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saying bring all tithes and voluntary offerings in the House of God for His servants to have enough food to eat and those who failed are cursed (Malachi 3:10-12).

For Magesa (2005) "*From a Christian perspective, pastoral care is never, therefore, merely a theoretical point. It is in the final analysis, an act, and a verb. In other words, for a Christian, pastoral care remains firmly in the realm of praxis. It derives, theologically, from the promise of Jesus not to leave the Church alone. . . The journey of Jesus with His Church is evidently one of encouragement, guidance and correction in its daily activities. It is his pastoral care for those who believe in his name. . . In response to "The challenge to pastors is to harmonise the spiritual vocation and family calling: One is called from a particular family to become a pastor –why then one de-link from the family, community, and cultural roots? It seems that many African pastors run the risk, if they have not already become victims, of being 'uprooted from community, family and culture. Fraternal support of clergy is important. However, the family and community support from the communities of origin are of paramount importance if pastors are to remain 'sane' and integrated persons. . . Problems with the Committees;*

- *Some pastors are favoured*
- *Some are rejected because of their background*
- *Language and communication problem*
- *Rejected by community*
- *Misunderstood by church members*
- *Pastors are seen as hypocrites*
- *Demands of community and of church often conflicts*
- *Over dependency on the community*
- *Going against what they preach*
- *Lack of funds and support from community*
- *Lack of cooperation with the community*
- *They do not live according to the ideal expectations of the community."*

(Magesa in Waruta &Kinoti 2005:219&251-253).

For Mwikamba (2005) Pastoral Care for Clergy in Churches *"However, some noted that pastoral care in the churches only takes place when there are crises. A member of the Assemblies of God stated: 'Pastoral counselling should be always there to address the needs and feelings of priests through seminars, workshops, and fellowship. Members of the church –the elders should be involved to present the feelings of the congregation towards the priest's conduct."*

(Mwikamba in Waruta & Kinoti 2005: 262)

The case study, in chapter four, referred to the minister who had gone through traumatic experience and yet continued with ministry without receiving proper care by other professionals, this posed a danger to ministry. Graham (in the case study) did not receive any treatment or care during his traumatic situations; which contributed a lot to his ministry. On the other hand, Christians did expect too much from their clergies. This was understood and even seen when one took into consideration the African religious and cultural background.

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The clergy, as a spiritual leader, who was regarded as a representative of God on earth, might also be understood in the light of a normal being whose image was the same as that of others; but acted like the servant of the Lord. In other words, he did feel the pain and could also be traumatised by human situations. The church should develop a mechanism for unearthing the problems of ministers or pastors and encourage them to see a professional counselor; as a solution to some of their problems. This would assist the minister; even when it came to preparing the word of God for the Sunday service.

To Waruta and Kinoti (2005) *"proper preparation of sermons guided by the principle of simplicity, piety and humility; and delivered with a spirit of love, concern and solidarity in the search of spiritual fulfillment are challenges that pastors should address themselves to."*

<div align="right">(Waruta & Kinoti 2005: 264).</div>

In essence, there was no humility of pastoral care offered to the minister who was ministering under a traumatic or even stressful personal situation. They ran the risk of being the elite and they might forget that they were there to serve, love, and nature the community of God. In most cases, pastors who needed psychological attention tended to use the pulpit to address issues which were not even related to the reading of the day. They normally cried out at the pulpit during Sunday services. In order to guard against such phenomena, churches might organise workshops or retreats for pastors with professional counselors to help them for the betterment of the community of God. This would enable the church to reap good fruits; due to the service that members would be receiving.

The writer concurred with the authors, that individuals constructed their life stories; which were their personal realties, as they interacted with their environment. They could produce models of understanding.

The writer agreed that trauma could be described as an experience when it was sudden, unexpected and non-normative, exceeding the individual's ability to meet its demands and distrusts the individual's frame of reference and other central psychological, physical, and spiritual needs and related schemas. Trauma could produce a paralysed, overwhelmed state of immobilisation and withdrawal which might be accompanied with possible depersonalisation and evidence of disorganisation. This could leave the affected person in isolation.

Roos & Du Toit, (2002) *"defined trauma as a wound: This is a term that is used freely for physical injury, which is caused by a direct external force and for psychological injury, which is caused by extreme emotional assault."* (Roos & Du Toit 2002:1-5; Mitchell, 1983: 814)

In this thesis, trauma was regarded as a spiritual wound in the soul of a person affecting his/her physical body, soul, and spirit, resulted to a spiritual emptiness, loss of hope, loss of trust, and loss of faith to God; loss of purpose , and loss of meaning.

The PTSD certain characteristic symptoms following a psychologically distressing event that was outside the range of normal human experience: It was an emotional disorder to a traumatic event often characterised by nightmares, loss of control over behaviour, emotional numbing, withdrawal, hyperallertness and recurrent and intrusive recollections of a trauma. The physical characteristic symptoms were caused by external force as wounds on the body.

This meant a wound that was caused by a physical external force, by psychological emotional assaults, and by moral/spiritual feelings of pains and loss of faith in God as a result of the injuries that the person had experienced. In other words, the injured clients would need physical, psychological and spiritual narrative therapy in order for them to heal their outward and inward injuries; and feelings and loss of faith in God.

Retief (2004) described*, "It as a spiritual wound in the soul of a person"* (Retief 2004:13 &15)

Trauma, in this study, was a theory that involved both the sudden external, emotional and spiritual events, which wounded the people physically, psychologically, socially and the spiritual human body, soul and spirit. In other words, when the body of a person was being wounded, physically that could paralyse the whole body, physically, psychologically and spiritually.

 In the wound of the body could affect the emotions and the soul of that person. Then, the affected people would also, usually, experience an emotional state of discomfort and stress that would come from memories and the catastrophic experiencewhich might shatter the survivor's sense of self capacity. Trauma could result in paralysed, overwhelming statecharacterised by disorganisation and spiritual wounded soul of a person; leaving the affected person unable to do anything for him/herself.

3.13.2 Contextual Approach in Pastoral Care for Clergy
3.13.2.1 What is Contextual Approach?

Contextual approach,in this study, is an address or advance from below to higher levels of the hierarchy of echelon or rank. It is pastoral and spiritual work often taking place in a spiritual

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community and enhanced the functioning of the community, without threatening the independent functioning of the said community. In this environment the contextual approach had developed partnership with all structures of the church. The pastoral and spiritual work had been seen as a human activity led by theocracy, in terms of Ephesians 4:10-11). Human nature was understood in contextuality (bathini abantu in Xhosa- what the people say) at thebeginning to an ending of life. In contextual approach, we saw the situation as it was from the beginning to an end. We integrated all the structures affected including local churches as delegates in a conference as a broader structure. The decisions made by the whole church in a conference would correct the fate of traumatised African clergies in terms of the identity of Jesus of Nazareth and the dual church government of democracy and theocracy.

> According to Williams (1986) *"Closely related to the change to shift the emphasis in spiritual formation from: What do we believe? To Who are we? . . . The postmodern culture, with its emphasis on the importance of the personal and private dimension of behaviour, offers the church the opportunity to correct this imbalance and to inverse the order of the two questions . . . this is also in accordance with a Christian understanding of human behaviour. They make decisions and act in terms of this identity. This process of identity and character formation is not merely intellectual process, but is a comprehensive process of socialisation within a community of believers. Life within the church should be structured in such a way that it offers ample opportunities for this process of socialisation and character formation."*

<div align="right">

(Williams1986:473).

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3.13.2.2 Mutual care (Lay counselling)

In the area of mutual care (lay counselling), the following authors were identified:

> For de la Porte (2007) the following authors wrote about mutual care: "*Shires R A (1983): "An Experimental Approach to Training Laity for pastoral care";*
> *Stone H (1983): "The Caring Church: A Guide for Lay Pastoral Care";*
> Southard (1975): "*Comprehensive Pastoral Care: Enabling the Laity to share";*
> Wright F (1982):"*Pastoral Care for Lay People. For de la Porte* (2007)" - unpublished document- he states:
> - "*A cursory literature overview in will also indicate the focus of pastoral and spiritual work on personal, relationship and community transformation. Issues that are addressed were:*
> - "*Personhood and dealing with everyday life problems*
> - *Life cycle (from childhood to elderly*
> - *The relational responsibility and interpersonal conflict (marriage, divorce, and relationships;*
> - *Pastoral work in clinical settings: Illness and health, life crises (suffering, death, and dying); Psychiatric illness;*

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- *Trauma*
- *Behavioral problem (e.g. substance and physical abuse)*
- *Vocation and work in the world*
- *Corporate responsibility; social justice; peace, and the future of humankind."*

(De la Porte (2007: 9-10)

The contextual approach used here was to heal traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves. This was in a pluralistic, fast changing to post-modern society, the predominant models of pastoral work and the values based on conference broad forum. It was important to assess human behaviour and thinking within a systematic network of relations. In this case, the assessment was made on the basis BTGEXCO, BTGTT; BTGCNC, RDCCs, BTGCRC; and RMFs should take into consideration:

The dual church government of democracy and theocracy of God and the identified name of the Head of the Church, Jesus of Nazareth and Jesus Christ of Nazareth as means of healing the church and traumatised African clergies therapeutically dealing with traumatised African families and through the conference empowered the laity and re-evaluation of the authority of the spiritual leaders to fundament shift in the way faith – and reorganise the communities of faith.

For de le Porte (2007) *"The contextual approach is in a pluralistic, fast changing, post-modern society, the predominant models of pastoral work and the values it was based on have been challenged. The empowerment of the laity and re-evaluation of the authority of the spiritual leader has brought a fundament shift in the way faith –communities are organised. Humanistic and secular therapies and anthropologies have challenged the view of revelation as a closed, absolute phenomenon. In this environment the contextual approach has developed. This approach moves away from theology as a pure version of God's word, fitting instead with a reflexive, social –constructionist way of theorising. Pastoral and spiritual work is seen as a human activity, which is socially constructed by people belonging to a particular group, nation, and spiritual tradition. Human nature is understood in contextual rather than individual terms."*

(de la Porte 2007:8-9).

For Louw (2000) *"In pastoral care one should always reckon with the fact that human problems are embedded within a socio –cultural context. Immediately different environmental factors come into play; our disposition displays deep seated cultural convictions. People's reactions are often a reflection of the values, norms, and taboos as shaped by their cultural environment. Contextuality is closely linked to relationality. Hence the importance to assess human behaviour and thinking within a systematic network of relations.*

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In order to enhance the appropriateness of a pastoral assessment, the following basic components of contextuality should be taken into consideration: human need-satisfaction; social structures; relationality and belief systems (thinking, ideas, convictions, values, philosophy of life, ideologies).

- *People's needs in life;*
- *The community with its social structures.*
- *Significant relationships.*
- *Significant philosophical perspectives."*

(Louw 2000:75).

In this case, the focus of pastoral and spiritual work was not on the personal relationship and community transformation, but it was also focused on a narrative – hermeneutical interpretation of pastoral and spiritual work, within the contextual approach.

The writer explored the possibility and implications of our religious and spiritual definitions; and the use of democracy to disadvantage the African clergies by our local churches; this referred to our beliefs, practices and groupings oriented to transcendental or supernatural reality that belief about using democracy instead of the Holy Spirit and His Word, the Bible. The behaviour of some of our brother's showed that democracy reigned supreme within our local churches and that younger people were in the majority; and they were the governors of our local churches by majority vote.

The theocracy that was brought through the trans-local ministries was being frustrated by a majority vote. It might be clear that trans-local ministries represent theocracy and the Head of Church Jesus Christ of Nazareth, in local churches, and that God was frustrated in our local churches, and the Holy Spirit would leave them. God could not play a second part in His Church. The BTGTT should be allowed to take the place of Rev. Bhengu in order for it to govern the church in spiritual work of the Church, as Bhengu did. The administrative work was governed by the BTGEXCO; forming a dual church government with theocracy.

The BTGEXCO and the BTGTT were called by God and although the BTGEXCO was doing pastoral work and the BTGTT should be doing spiritual work both were needed in the field of God. These were the functions of BTGEXCO in pastoral work and BTGTT in their spiritual work. The two structures should stop the injustice that was practiced (including beliefs, attitudes, and practices) and the sufferings of the traumatised African clergies and traumatised African families, within local churches.

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It should first realised, for example, the extent of the damage that could be in inner man (spirit and soul – especially the emotions); through injury or suffering of the outer man (body), that God taught us an incredibly profound healing principle. Through prayerful application of this principle, they had seen a great deal of physical healing taking place – often from the consequences of events that took place many years earlier.

For, in reality, even though they talked of the human being as comprising of spirit, soul and body, these three were deeply inter-related, and anything that happened to one would have an effect on the other. In the case of the main participants above, they could not deliver what God sent them to deliver to the people; due to problems that they carried in their hearts and shoulders. They could not deliver even a single word to the congregation. This was so, by virtue of traumatic experiences that they had met on their journey of life.

3.14 THE TYPES OF CHURCH GOVERNMENT

3.14.1 The Governments in the World

In this thesis, government in the world was referred the ordained powers by God. God had ordained that law and order be exercised and preserved, in human society, through appointed authorities and let every soul be subjected; including the clergy (Romans 13:1-8). The word government was referred to as the exercise of authority over an organisation, institution, state, district; direction, control, rule, management. It was God ordained government.

3.14.2 Types of Government in the Church

The types of church government envisaged in church were three, namely: (1) Episcopal (monarchical) (2) Presbyterian (oligarchic or aristocratic), and Congregational (democratic). Conner (2007) indicates, *"The three simple patterns that emerged paralleled the three basic systems of civil government known to the ancient world – Episkopal (monarchical), Presbyterian (oligarchic or aristocratic), and Congregational (democratic)."*

(Conner 2007:79-81).

The church history showed that there were divisions which resulted to various forms of church governments that had been tried out by the people of God after the persecutions before Constantine the great who ended those persecutions by order of Milan in 313 A D. After these State

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persecutions were ended, Constantine the Great gave the church a complete freedom of religion to Christians. Divisions started among the Christians until to date.

> Devilliers (1944)states *"Constantine the Great not only put an end to all persecutions [of the Christians], but by order of Milan in 313 A.D., he gave complete freedom of religion to the Christians, and declared himself head of the Church. After persecution by State had come to an end, the Christians began to quarrel amongst themselves, these quarrels giving rise to various heresies which divided them up into hostile groups."*
>
> (Devilliers (1944:108).

> For Conner (2007) Types of Church Governments were as follows:
> * *" Oligarchy- government by an elite few*
> * *Monarchy [Autocracy] – government by one man or woman*
> * *Gerontocracy –government by the old men*
> * *Democracy –government by large portion of the people, usually through some form of representatives.*
> * *Theocracy (e.g., hierarchy) – government by God through appointed authorities.*
> *The in speaking of church government had to state."*
>
> (Conner 2007:85)

The three simple patterns emerged paralleled the three basic systems of civil government known to the ancient world -Episcopal (monarchial); Presbyterian (oligarchy or aristocratic) and congregational (democratic); the Assemblies of God Movement (AOGM) was a Congregational Church government based on democracy and its "Constitution was the supreme document within the organisation".

The executive committee was bestowed with the highest decision-making function and the BTG Teaching Team which represented theocracy was delegated with the responsibility of overseeing the elections and their duties were prescribed in the Constitution" (Constitution of the Assemblies of God Movement 2005/07:6& 9).

> In Conner (2007) "Alex Rattroy Hay in *"The New Testament Order for Church and Missionary" (pp. 141-145) confirms the fact that among men there are three main types of government, namely: (1) Autocracy –absolute government by one man; (2) oligarchy – government by privileged group and (3) democracy –government of the by the people. Democracy is defined as a form of government in which the supreme power is vested in the people collectively, and is administered by them or by officers appointed by them."* (Conner 2007:85).
>
> For Hodges (1957) *"Any form of Church government is fraught (with meaning or in Xhosa izele yintsingiselo) with danger since human weaknesses are ever present."*
>   (Hodges 1957:39)
>
> In Conner (2007) *"A consideration of New Testament revelation shows that there was a threefold cord (umlinganiselo in Xhosa) manifested in church government. . . James Lee*

Beall in "Your Pastor, Your Shepherd (p.120) says that Anthropologists tell us that basically there are five possible types of human government, these being:

- *Oligarchy- government by an elite few*
- *Monarchy [Autocracy] – government by one man or woman*
- *Gerontocracy –government by the old men*
- *Democracy –government by large portion of the people, usually through some form of representatives.*
- *Theocracy (e.g., hierarchy) – government by God through appointed authorities. For the purpose of this discussion, we acknowledged that that these have been listed fewer than three basic systems of government (1) autocracy, (2) Oligarchy, and (3) democracy... Robert S. Paul in "The church in search of itself", in speaking of the church government says: "The three simple patterns that emerged paralleled the three basic systems of civil government known to the ancient world -Episcopal (monarchial). Presbyterian (oligarchy or aristocratic) and congregational (democratic)."*

(Conner 2007:81).

All three types of church governments, namely: (1) autocracy or Episcopal, (2) oligarchy or Presbyterian; (3) democracy or Congregational when they were run without theocracy were similar to world governments. The church government having theocracy was the dual church government of anyone of the three types, for example, the dual church government of democracy of the people based on administration in terms of Dobbins 190: 36-45; and theocracy of God based on fivefold ministry gifts in Ephesians 4:7-1.

3.15 THE CHURCHES DISCRIMINATORY PRACTICES

In this project, the churches discriminatory practices (ukusebenzisa ubandlululo in Xhosa) Could be interpreted as that the apartheid discriminatory practices which damaged the minds of the members of local churches which were like the minds of the traumatised African clergies dealing therapeutically with traumatised African families. The local churches needed professional therapist to help them heal their chronic traumas. It seemed that the conference failed to make a follow up counselling to them after destroying apartheid.

The victims of apartheid discriminatory practices were disillusioned (set free from mistaken beliefs) by the Christian faith as result of the way in which it was misused as a tool for oppression.This meant that church leaders overlooked the fact that the apartheid policies were directed local churches after banning all political groups and concentrated in banning individuals like Dr Beyers Naude a religious minister who was opposed to the government apartheid discriminatory practices.

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He influenced churches to use their conferences to destroy apartheid discriminatory practices as a tool of oppression.

The Blacks saw apartheid discriminatory practices as "unchristian" apartheid. Therefore if leaders of churches saw the apartheid discriminatory practices as unchristian why should they not also use their conference approach to destroy the apartheid discriminatory practices in local churches?   The climax of this was during the 1980s, when presence of Beyers Naude's ministry influenced the situations in which the victims of oppression found themselves being mobilised.

Archbishop Emeritus Desmond Tutu was one the front leaders who destroyed apartheid discriminatory practices, his influence in destroying local churches discriminatory practices could be of great important. The inability of democratic governments to reverse churches discriminatory practices left no choice but to influence the structures of the conference to reintroduce the dual church government of theocracy and democracy or Episcopal to end unchristian churches discriminatory practices to strike the balance between theocracy of God and democracy or Episcopal of the people to free the local churches from the apartheid discriminatory practices. After that professional counselling should follow to help traumatised families and clergies from chronic traumas.

"Martin Luther King Jr (1963) *"why His Dream for Racial Equality – King recommended faith in Jesus of Nazareth as antidotes for both –problem of racism is Jesus death on the cross . . . Him and we simply respond to Jesus Christ, I invite you to –* www.everystudent.com/feature/dream.html *He called for an end to racism in the United states. Beginning with a reference of the emancipation Proclamation which freed millions of slaves in 1963 . . . I have decided to stick to love . . . hate is too great a burden to bear."*
(Martin Luther King 28 August 1963/28/new/sid/3171155stm)
Jensen (1998) "*The Progressive Group had the viewpoint that salvation is by faith in Christ, apart from the Jewish laws. Paul and Barnabas held this point of view and 1500 years later it became the conviction of Martin Luther, which urged him to initiate the reformation.*"
(Jensen 1998:11)

Mwikamba (2005) "*Problems with the communities: As to whether pastors face problems with their communities a rage of comments were made: (i) some pastors are favoured; (ii) some are rejected because of their background; (ii) language and communication problem; (iii) rejection by community; (iv) misunderstood by church members; (v) pastors are seen as hypocrites; (vi) demands of the community and of the church often conflict; (vii) over dependency on the community; (viii) lack of funds and support from community; (ix) lack of*

cooperation with community; (x) they do not live according to the ideal expectations of the community."

<div align="right">(Mwikamba in Waruta &Kinoti 2005:253)</div>

This time of post-modern world was regarded as the time of democracy predicted by John in Revelation 3: 20-23. When John saw Jesus Christ of Nazareth being outside His Church in Laodicean:

The Laodicean local church used only democracy inside to close outside theocracy of God; which was wrong because that ended the dual church government of God; which was headed by the Lord Jesus Christ of Nazareth. The something went wrong inside was: democracy, for it was without the theocracy of God. In democracy some pastors were favoured and supported others were rejected and not supported by the Christian community. The churches discriminatory practices were the means employed by churches as a tool for oppression. The traumatised African clergies might feel oppressed, neglected and left out in favour of those pastors who had connections at higher levels of the church government.

To Ryan (2005) *"Beyers Naude's ministry during apartheid in South Africa (SA) brought a missionary dimension (umlinganiso in Xhosa) to the victims of apartheid. These victims are people who were disillusioned (set free from mistaken beliefs) by the Christian faith as result of the way in which it was misused as a tool for oppression. This element uniquely communicated the Christian message to these victims in such a way that they doubted and rejected this religion; they ultimately embraced it because he touched them through his ministry. He further states that there is another form of post-1994 victims of oppression in SA. They are made from those who feel left out by government poverty alleviation, economic development and service delivery programmes. The inability of government to strike a balance between the rich and the poor as well as corruption will always yield the "disadvantaged" section of society who may feel "oppressed", neglected and left out in favour of the few who have "connections" at higher levels of government. The victims' response will be characterized by anger which results into protest actions similar to those seen during the time of the ministry of Beyers Naude. The question posed in this study is how to minister to angry people who feel left out by government? At this time of writing this article the country is infested with service delivery protests and xenophobia related violence rekindling the scenes similar to the time of Beyers Naude. This article argues that the church fails to live up to these challenges.*
The development and from Blacks it was an "unchristian" apartheid. The climax of this was during the 1980s . . . Beyers Naude's ministry by presence was seen as in a number of situations in which the victims of oppression found themselves. Archbishop Emeritus Desmond Tutu correctly captured when he stated that:
When the negotiations came to bring an end to the injustice and oppression of apartheid, he [Naude] was among the African National Congress delegation. He was chosen as a

midwife to bring the dispensation of democracy to birth; this one has been so long
ostracized. . .
Beyers Naude appealed to the white clergy of our Afrikaans churches
. . . to come into the open and to speak, as men of God, with a prophetic voice to inform and
enlighten our Afrikaans people about what really is at stake. . He also lamented the fact
that the stance of this church on apartheid makes it difficult for its ministers to be trusted in
their Christian witness."

(Naude 2005:98 &111).

To address the situation of the traumatised African clergies, the CBTGEXCO might open the door for theocracy to come in and sup with Him; as the dual church government of God, in order to heal the traumatised African clergies; which was suffering from local churches' discriminatory practices under democracy.

Churches tried to unite and fought against apartheid's discriminatory practices. (1) Those churches which rejected apartheid discriminatory practices were:

The Methodist Church of Southern Africa; the Congregational Assembly; the Anglican Church of South Africa; and the Assemblies of God in South Africa.

(2) Churches adopted a neutral stance: Evangelical movements:

There were three types of Evangelical churches, namely: (1) Fundamentals (2) Conservative Evangelical (3) New Evangelicals. The Apostolic Faith Mission (AFM) stands as an example of the evangelical or Pentecostal Movement.

This was in contrast with the DRC (Dutch Reform Church) that adopted the government's racial policy. Despite what happened to the churches who rejected discriminatory practices of apartheid and those who were neutral, the churches were then practicing discrimination against one another.

This was from the writer's knowledge and he had chosen not to quote where the incidence happened. The remedy was the dual church government of theocracy and democracy; when we intended to reach the eternity of the true God, the creator of the Zoe and Bios Universe.

DrTertius Erasmus (2012) SAAP Chair states*, "If Christ is kept on the outside there's*
something wrong on the inside" (Erasmus November 2012:2).
 Jensen (1998) states, *"The Laodicean Period –The End Time Church: The picture of the*
Laodicean period is a gloomy one . . . from the Word we can see that Jesus expresses His
love even to a backslidden church and gives her a final warning, another call, although He
must stand outside the door and knock. The true church is glorious. Paul says this about
Christ, "That He may present unto Himself a glorious church (Ephesians 5:27). . . Before
the Philadelphia church, the Lord had set an open door, but when He comes to the

Laodicean Church, He finds a closed door, He says, "if anyone opens the door to me I will go in and I will sup with him" (Revelation 3:20)."

<div align="right">(Jensen 1998: 51)</div>

The reasons for these discriminatory practices were copied from the system of apartheid or separate development from the previous South African government and the devil plan was to take out the dual church government which was formed in theocracy of God led by the BTGTT ~~and~~ democracy led by EXCO of AOGM. Once the TT was subjected to the supreme constitution, the theocracy of God stopped as it did during Adam the male and female rule and also during the Israelites rule when they worshipped idols. They also copied from another form of post -1994 victims of oppression in SA, and most of our church members were now better educated that the majority of our ministers in some instances, the elders and men in a local church would resist the transfer of minister whose leadership they did not want.

3.16 THE DUAL CHURCH GOVERNMENT

3.13.1 The Divine Government of God

In this case, the divine government refers to the absolute rule and reign of God directly to the affairs of mankind through His Son's grace and love, Jesus Christ of Nazareth. The example of this was the traumatised African clergies therapeutically dealing with traumatised African families, while being affected, themselves. Their calling was for them serve people with love and that love made them to continue serving them even when they were traumatic affected.

To Conner (2007) *"By Divine government we mean the rule and reign of God absolutely and directly over the affairs of mankind. God Himself governed and judged Adam and Eve."*

<div align="right">(Conner 2007: 84).</div>

In other words, the divine government of God was government of God in heaven before the fall of the devil. Thedivine government of God was served by angels under the Arch Angel Lucifer (Ezekiel 28 and Isaiah 14:12).This was Government of Heaven, the universe, and angelic realm (Psalm 145:10-13): However, Lucifer rose up in rebellion against this leadership and constituted authority and caused the angelic revolt. In other words, Satan was the leader of rebellion. He sought to overthrow the government of heaven.

All freewill creations were tested at this point, as to whether they would serve God with their freewill or serve Satan. Thus it seemed that a third part of the angels fell. Here the doctrine of existentialism was open. *"Do your own thing."* The one third of angels followed Satan's challenge against the government of God and His authority. Satan thus fell from the position he sought to gain as the anointed cherub and garden of the throne of God.

He promised the angels who followed him position of authority in his rival kingdom. He overthrew the Covenant (II Peter 2:10; Isaiah 14:12-14; Matt. 6:6-9); there was law and order in the government of heaven. This law-order was demonstrated in the Godhead under leadership (1 Corinthians 11:1-3).

3.13.1 What is Government?

In this study, a government is defined as both The Spiritual life which is in God from all eternity and which made the whole universe, as Zoe. Bios life and had to be sure, a certain shadow or symbolic resemblance to Zoe (new life). In other words it was a dual church government created on the basis of theocracy (a Zoe life) and democracy (or a Bios life). It was an old creation based on bios life and the new creation (2Corinthians 5:17) based on Zoe life (Romans 5: 12- 6:14; 2 Corinthians 5:17).

To Conner (2007) *"The word government has been defined as the exercise of authority over an organisation, institution, state, district etc., direction, control, rule, management"* (Conner 2007:79). Government is God ordained (Romans13:1-8). Hodges (1957) states that *"the three fundamental elements of a strong indigenous church are self-propagation, self –government; and self-support (Acts 6: 1-6)."*

*(*Hodges 1957:39)

To Watt (1991) "*In James Mullan's view the overseers included elders, the resident minister and the apostle, even though the apostle was only occasionally present: In fact, the minister represented the apostle in his absence"*(Watt 1992:95)   In Lewis (1955) "*The Spiritual life which is in God from all eternity and which made the whole universe, is Zoe. Bios have to be sure, a certain shadow or symbolic resemblance to Zoe (new life).*"
(Lewis 1955:135)
This is a new creation (2Corinthians 5:17).

3.13.1.2 Human Government under God

The whole Scripture from the time when human government was first permitted till the communication of biblical history in the supreme exaltation of Jesus Christ of Nazareth had been on longest record of divine government (Isaiah 14:1-7; Daniel 2: 20-22; 6:25; Psalm 33:13-17; 107:11; 115: 6-8; Romans 13:1;1 Timothy 4:15).

> For Hammond (1961) *"The whole Scripture, from the time when human government was first permitted till the communication of biblical history (in the supreme exaltation of Christ) is one long record of divine government. See Isa.14:1-7; Daniel 2:20-22; 6:25; Psalm 33:13-17; 107:11; 115: 6-8; Rom 13:1; 1Tim/4:15."*
>
> (Hammond 1961:67)
>
> To Conner (2007) *"Government of Heaven, the universe, and angelic realm (Psalm 145:10-13): Overthrow the Covenant II Peter 2:10; Isaiah 14:12-14; Matthew 6:6-9; there is law and order in the government of heaven. This law-order is demonstrated in the Godhead under leadership (1 Corinthians 11:1-3). However, Lucifer rose up in rebellion against this leadership and constituted authority and caused the angelic revolt.*
> *Satan was the leader of rebellion. He sought to overthrow the government of heaven. All freewill creations were tested at this point, as to whether they would serve God with their freewill or serve Satan. Thus it seems that a third part of the angels fell. Here the doctrine of existentialism was open. "Do your own thing." They followed Satan's challenge against the government of God and His authority. Satan thus fell from the position he sought to gain as the anointed cherub and garden of the throne of God. He promised the angels who followed him position of authority in his rival kingdom."*
>
> (Conner 2007:80).

3.13.1.4 Government in the Home

Government of home involved husband and wife: Adam the male and Adam the female (Genesis 1:26-28). This was dual government of theocracy and democracy on the basis of Genesis 2:15-17. The man was to choose between what God's instruction not to eat or eat and die. Their choice was to die which was their democracy without God. God established His kingdom in Aden with Adam the male and female. Adam was created in the image of God, the Father, God the Word, and God the Holy Spirit (Genesis 1:26-28; 5:1-3). Man's body was formed out of the dust of the earth. His body was formed to be inhabited. The body of man was God's masterpiece in creation. Adam's body was as yet lifeless. Not one member could function or operate as God's ordained until was made alive.

God just breathed into man the breath of life and the man became a living being. In 1Thessalonians 5: 23: Paul in encouraging the Church, he indicated *"May your whole spirit, soul and body is kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful. . ."*. Before the

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fall of man in Genesis chapters 1 and 2, the kingdom of God was in Eden:God created Adam the male and the female to rule on the basis of the dual government

(Genesis 1:28). He created them as one man Adam the male and Adam the female (Genesis 1:27; 5:1) He created in His image (Genesis 2:7) as shown in 1Thessalonians 5:23 "Spirit, soul and body". This was the dual government of Adam the male and Adam the female under God's protection not to have Knowledge of good and evil, forbidding them from knowing it was covered by knowledge of God to them.

> **In Conner (2007)** *"The first Adam (Genesis 1:26, 27; 2:7; Romans 5:14: God's masterpiece was the creation of man. . . Man was made in the triune image of God. Man's body was formed out of the dust of the earth. His body was formed to be inhabited. The body of man is God's masterpiece in creation. Adam's body was as yet lifeless. Not one member could function or operate as God's ordained until made alive. God just breathed into man the breath of life [and the man became a living being]. In 1 Thessalonians 5: 23 . . . "May your whole spirit, soul and body is kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful. . . Before the fall of man in Genesis chapters 1 and 2, the kingdom of God was in Eden: God created Adam and Eve giving them dominion and ruler-ship over the earth. In and through them, God desired to rule and reign. His kingdom was to be established in the earth, in Adam's race. However, as instruments for the expression of God's kingdom, they failed because of sin and sold all their unborn generations over to Satan and the Kingdom of darkness."*

(Conner 2007: 75&32)

In Genesis chapters 1-2, God created Adam the male and female (Genesis 1:26-28): Adam the male was created in the image of God the Word/Son and he was to operate in the garden of Aden and Adam the female was created in the image of God the Father and was to advise Adam the male in his operation in the garden of Aden. The spirit in them maintained fellowship with God and good relationship with God until their fall when the Spirit of God left them naked. (Genesis 3: 8-21).

> *For Conner (2007) "The Kingdom of God in Eden –Genesis 1-2 God created Adam and Eve giving them dominion and rulership over earth. In and through them God desired to rule and reign: His Kingdom was to be established in earth, in Adam's race. However, as instruments for the expression of God's Kingdom, they failed because of sin and sold all their unborn generations over to Satan and the Kingdom of darkness. . . "Satan also brought revolt of man against God's government n Eden (Genesis 3:1-6). . . We may say that this Divine kind of government was manifested during the anti-diluvian era from Adam to Noah (Genesis 1-6). God Himself governed and judged Adam and Eve. Theocracy in Israel –Theocracy is the rule of God –Divine Sovereignty- Moses sovereignty called and chosen of God to rule His people Israel (Exodus 1-40); Aaron sovereignty called and chosen by God to be High Priest in Israel (Exodus 28;29)."*

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(Conner 2007: 32 & 79-85)

In Louw (2000) *"When God told the mankind to "rule" over the earth (Genesis 1:26), He implied that humankind should be the custodians and not the abusers of creation. The Hebrew word for "rule" was derived from the Semitic pastoral milieu. It is a shepherd metaphor, which implies sensitivity and compassionate caring. God's instruction to human corresponds with the way that He takes care of the entire creation in general and humans in particular. Psalm 23 is a classic example: "The Lord is my shepherd, I shall not want" . . . The people of the Old Testament knew that they were safe and secure within God's `shepherding care."*

(Louw 2000: 39-40).

3.13.1.5 The Kingdom of God in Israel

God was the king under a dual government of Moses heading the Administration with 70 elders (Numbers 11: 16-17 and Aaron and his sons and the Leviticus heading the spiritual life of Israel (Leviticus 28 & 29). In the nation of Israel things changed the visible things were placed under Moses and 70 elders and the Spiritual life under Aaron, his sons and the Leviticus to form a dual church government established by God in the Garden of Aden with Adam the male and female.

Moses and Aaron were both called, chosen and anointed by God, Himself for Moses to lead in democracy of 70 elders (Numbers 11:16-17). Israel was ruled by theocracy which was Moses and Aaron. Moses was sovereignly called, chosen and appointed by God to lead in the administration of Israel (Exodus 3;1-40; 19:1-6; Deuteronomy 7:6-8); while Aaron was also sovereignly called, chosen and appointed by God to become the High Priest in Israel to lead in theocracy (Exodus 28;29).

To Conner (2007) *"Exodus 19:1-6, in due time God brought forth the Nation Israel and chose it out of the midst of other nations (Deuteronorny 4-5). In this nation He established more fully His Kingdom, His laws. Israel was a theocracy. God was their King (Numbers 24:5-7; Deuteronomy 7:6-8). Theocracy in Israel: Divine Sovereignty*
(a)   Moses – sovereignly called and chosen of God to rule His people Israel (Exodus 3; Exodus 1-40);
(b)   Aaron – sovereignly called and chosen by God to be High Priest in Israel (Exodus 28; 29). Read Numbers 17 also" (Conner 2007: 85).
(c)   Conner (2007) says, Theocracy is God- rule, but how did rule Israel? He ruled through instruments of His choice, for example (a) Moses – sovereignty called and chosen of God to rule His people Israel (Exodus 3:1-40 and (b) Aaron sovereignty called and chosen by God to be High Priest in Israel (Exodus 28, 29) and read Numbers17 also" (Conner 2007:85).

3.13.2 The Dual Church Government During the Earthly Time of Jesus of Nazareth

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3.13.2.1 Jesus of Nazareth Forming Dual Government

Jesus Christ of Nazareth formed a dual church government of theocracy helped by the 12 apostles of the Lamb (Matthew 10: 1-20) and the church administrative government of 70 or 72 disciples as forming a dual church government of God catering for both Bios life and Zoe life (Luke 10:1-17). God made a covenant with Jesus Christ of Nazareth and the covenant was in His blood (1Corinthians 11:25). He formed a dual church government of theocracy helped by the 12 apostles of the Lamb (Matthew 10: 1-20) and the church administrative government of 70 or 72 disciples as forming a dual church government of God catering for both Bios life and Zoe life (Luke 10:1-17).

Like the 70 elders leading the under Moses who was not elected or appointed by but by God to lead administration on the basis of theocracy (Numbers 11: 16-17) or the 70 disciples of Jesus of Nazareth to serve on the administrative side of the theocratic government of Jesus Christ of Nazareth with His 12 apostles, remember the 70 disciples did also the work that was done by the 12 apostles (Luke 10:1-6; Matthew 10:1-12).The leadership of Jesus of Nazareth was based on grace while that of Moses was based on law.

> For Conner (2007) *"The headship of Christ- Every Government has a HEAD, without it, government could not function. This is true whether it speaks of government in the individual, the home, the Church, the nation, or the universe: There must be HEADSHIP. Headship is government. Headship is authority! It is headship that co-ordinates all the members of the body, whether naturally or collectively in people. The Scripture is clear that Christ in THE HEAD of the church and no other can usurp His Headship."*
>
> *(Conner 20007: 86).*

3:13.2.2 The Dual Church Government During the Time of Twelve Apostles of the Lamb

The dual church government continued to appear in the New Testament when Jesus of Nazareth called the 12 apostles, chose and appointed them to preach the kingdom of God and Jesus of Nazareth chose and appointed 70 disciples to administer and preach the Kingdom of God in His campaigns.

When the twelve apostles of the Lamb were left behind on earth, they saw the need for the administrators in their campaigns, and they requested the church to elect them as deacons, in Acts 6:1-7, forming the dual church government. It was necessary for the Post-Ascension Apostles to form dual church governments and they appointed elders, in all local churches:

(Titus 1: 5-7; Acts 14:23; 20: 17, 28; 1 Peter 5: 1-3; Timothy 4: 14).

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"World of Churches" with a "Central World Headquarters" whether it was the "Council of Churches" should respect the Headship of Christ: whose Headquarters is Heaven from where the fivefold ministry gifts came. Pope could be "Universal Head of the Church, but could be the Head of the Catholic Church serving under the Lord Jesus Christ of Nazareth as also was the Council of Jerusalem in Acts 15.

Only Christ whose was infallible and Divine Head, whom God had given to the Church to become its Head .Christ Jesus of Nazareth is effectively governing and directing the Church universal and local. The government of 12 apostles was universal it included the Jews and the Gentiles throughout the ancient world. The central ancient world Headquarters of twelve apostolic Church was, in Jerusalem, where Paul and Barnabas had to give report to Council of Jerusalem as church organisation Headquarters (Acts 15).

But the Universal Head of the Church was only Christ Jesus of Nazareth, the infallible and Divine Head, whom God had given to the Body, could effectively govern and direct the Church universally. In the government of the Church local, Paul states *"Government of the Church local is also by Christ Jesus. But He Himself governs the Churches in various localities through local ministries"*.

In establishing of the Church at Ephesus, we saw multiple rules in the group of Elders. Paul in Apostolic office, called for the Elders of the Church of Ephesus. He did not call "the pastor" or "the bishop" or one ruling elder, but he called for the Elders! Thus Biblical history showed that the churches were under the rule and direction of multiple leadership, and never just lead by one person, never just one elder whether is called *"Pastor" or "Bishop", or "Elder"*. It always involved plurality or a presbytery which was group of elders.

> To Conner (2007) In the Government of the Church, he states *"We come now to a consideration of the government of the New Testament Church both universally and locally. (1) The Government of the Church Universal: The government of the Church universal can only be under the Head and that is the Lord Jesus Christ. The endeavour of men, of denominations and organisations, to set up a "World Church" with a "Central World Headquarters" is centrally to scripture. It usurps the Headship of Christ. The Pope cannot be "Universal Head of the Church. . . Only Christ, the infallible and Divine Head, whom God has given to the Body, can effectively govern and direct the Church universal. (2) In the government of the Church local, he states "Government of the Church local is also by Christ Jesus. But He Himself govern the Churches in various localities though local ministries . . .In establishing of the Church at Ephesus, we . . . see multiple rule in the*

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group of Elders. Paul, in Apostolic office, called for the Elders of the Church of Ephesus. He did not call "the pastor" or "the bishop" or one ruling elder, but he called for the Elders! Thus Biblical history shows that the churches were under the rule and direction of multiple part of leadership, it has never being led by one person, never just one elder whether he is called "Pastor" or "Bishop", or "Elder". It always involved plurality or a presbytery which is group of elders."

<div align="right">(Conner 2007: 88-90).</div>

3.13.2.3 The Dual Church Government in Post-Ascension Apostles

The Epistle of the Ephesians spoke of the fivefold ministry gifts given to the body of Christ after He ascended up on High in heavenly places: He gave to the Church some apostles, some prophets, some evangelists, some pastors and teachers. These were given for the perfecting for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all came in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4: 8, 11-13).

The Son of God gave Himself for the Church (Ephesians 5: 23-27). He prayed not for the world but for His own (John 17:9).

The burden of the Son was for a glorious Church. The Son not only gave himself, but He also gave the Holy Spirit (Acts 5:32; John 16). And then, He also gave ministry gifts to perfect the Church. After His death, buried, resurrection, ascension and glorification, He gave the fivefold ministry that is mentioned in Ephesians 4: 9-11.

These ministries were, actually, extensions of Himself, His own ministry, which flowed onto the many- membered body of Christ, the Church. Because they were given after His ascension, they are called the "post-ascension-gift ministries" (1Corinthians 12:5; Ephesians 4:8-16. These are His instruments for the perfection of the Church on earth. Thus; the Son's burden was the whole Church. The Son's gifts to the Church were the Holy Spirit, and the five ascension-gift ministries.'

For Conner (2007), *"The Epistle of the Ephesians, called "The Epistle of the church, the Body of Christ" speaks of five ministries that are given to the Body of Christ for specific purposes. When He ascended up on high, He held captivity captive, and gave gifts unto men. . . And He gave some, apostles, and some, prophets, and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4: 8, 11-13). . . The Son of God gave Himself for the Church (Ephesians 5: 23-27). He prayed not for the world but for His own (John 17:9). The burden*

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of the Son was for a glorious Church. The Son not only gave himself, but He also gave the Holy Spirit (Acts 5:32; John 16). And then, He also gave ministry gifts to perfect the Church. After His death, buried, resurrection, ascension and glorification, He gave the fivefold ministry that is mentioned in Ephesians 4: 9-11. These ministries are, actually, extensions of Himself, His own ministry, which flows onto the many- membered body of Christ, the Church. Because they were given after His ascension, they are called the "post-ascension-gift ministries" (1Corinthians 12:5; Ephesians 4:8-16. These are His instruments for the perfection of the Church on earth. Thus; the Son's burden is the whole Church. The Son's gifts to the Church are the Holy Spirit, and the five ascension-gift ministries'."

(Conner 2007: 133).

The ascended Christ had given the fivefold ministry gifts to the church for a specific purpose described in Ephesians 4:12. Jesus Christ of Nazareth gave ministry gifts to certain believers not to enable them to do the work of ministry by themselves, but to enable them to prepare other believers in the body of Christ to do the work of ministry. Paul did not try to do the work of ministry by himself, but prepared Timothy and Titus to do the work of ministry and also prepare others to carry on with the work of ministry. Certain believers had the specific gifts of Apostles, Prophets, Evangelists, Pastors and Teachers, others did not have. But all believers had a ministry of to perform in building up the church and edifying the people of God. All believers would minister in all three areas of the church upward, inward, and outward. (1) The upward: ministry to the Lord-worship (Psalm 150:6; Ephesians 5:19; (2) Inward: ministry to the Body –Nature (Ephesians 4:16; Acts 2:42-46; (3) outward: Ministry to the world – Witness.

(Matt. 5:13-16; Phil. 2: 15)

For Frost (2001/07-08) *"The ascended Christ has given the five ministry gifts for a specific purpose described for us in Ephesians 4:12: "For the equipping of the saints for the work of ministry, for the edifying of the Body of Christ.". . . Christ gives ministry gifts to certain believers not to enable them to do the work of the ministry by themselves-but enable them to prepare other believers to do the work of the ministry also. Even Paul did not try to do the work of ministry by himself; in fact, he devoted three whole epistles to preparing Timothy and Titus to (a) do the work of ministry, and (b) prepare still others to carry on the work of ministry. Certain believers have the specific ministry gifts of Apostle, Prophet, Evangelist, Pastor and Teacher, other believers do not. But all believers have a ministry to perform in building up the Church and edifying the people of God. All believers should minister in all three of these areas: upward, inward, and outward. (1) Upward: Ministry to Lord – worship (Psalm 150:6; Eph. 5:19); (2) Inward: Ministry to the Body – Nurture (Eph. 4:16; Acts 2:42-46; (3) Outward: Ministry to the world – Witness (Matthew 5:13-16; Phil. 2: 15)."*

(Frost 2001:15).

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These were not self-appointed or church appointed. They might be recognised as Christ given through the Holy Spirit when one was called, chosen and appointed of God to leadership. This was inclusive of the traumatised African clergy. These gifts of the people enabled the Body of Christ to function in the way God intended it to function.

These people were gifted by the Lord Jesus Christ of Nazareth in order (1) to equip believers for effective work building the Body of Christ and to have a high quality in the Kingdom of God; (2) to bring God's order to His Church; (3) to give vision and direction from God; (4) to encourage commitment and sacrifice in the work of God; (5) to unite the church in faith; (7) to discern those who were called to participate in the body of Christ in order to help them developed and be released into the work of God; (8) to bring believers into maturity in God and enable members of the body of Christ to be caring, loving and supportive of one another.

The ministry of the apostles was one that was misunderstood by Bible interpreters closing out the period of the ascended Christ revealed in Ephesians 4:8-16. It was a ministry that had been limited to the period of transition from Old Covenant to the New Covenant. It had been relegated to the period of the book of Acts and early Church history. With the death of the Apostle John and the completion of the Old and New Testament cannon of Scriptures, it had been taught that the apostolic ministry was no longer required.

However, Ephesians Epistle distinctly says that Christ, after His ascension, gave gifts to men, and 'He gave some apostles'. This ministry, along with others, was given for a certain period of time, until the church came to unity and maturity. This had not yet come to pass.

Therefore, the church needed the apostolic ministry today. We considered the ascension –gift ministry of the apostle as would be ended by Christ when He would introduce the dispensation of His millennium Kingdom.

The said interpreters were not aware of what consequences would follow them when they chose to decrease to what was given for us in the Word of God by Christ, in Revelation 22:18-19 "*I, John, solemnly warn everyone who hears the prophetic words of this book: if anyone adds anything to them, God will add to his/her punishment the plagues described in this book. And if anyone takes anything away from the prophetic words of this book, God will take away from them their share of the fruit of the tree of life and of the Holy City, which are described in this book.*"

<div align="right">(Revelation 22:18-19)</div>

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Conner (2007) maintains that *"The ministry of the apostle is one that is much misunderstood. It is a ministry that has been limited to the period of transition from Old Covenant to the New Covenant. It has been relegated to the period of the book of Acts and early Church history. With the death of the Apostle John and the completion of the Old and New Testament cannon of Scriptures, it has been taught that the apostolic ministry was no longer required. However, Ephesians Epistle distinctly says that Christ, after His ascension, gave gifts to men, and 'He gave some apostles'. This ministry, along with others, was given for a certain period of time, until the church comes to unity and maturity. This has not yet come to pass. Therefore, the church needs the apostolic ministry today. We consider the ascension –gift ministry of the apostle."*

(Conner 2007: 138).

The writer, in this thesis, was in support of Ephesians Epistles distinctly written that Christ, after His ascension, He gave gifts to the church and these gifts were men made some apostles, some prophets, some evangelists, some pastors and teachers. These were given to the church for a certain period of time, until the church comes to unity of faith and maturity. This has not yet passed. The church still needed apostolic ministry of the post-ascension apostles to address the spiritual problems of today's church.

To watt (1992) *"Among those who opposed Mullan' teaching was his brother Fred. At the heart of his argument was the view that there were twelve apostles in the church. He taught that the ministry of apostles and prophets ceased to exist after the first generation of New Testament believers passed into history. In support of this view he cited texts such as Ephesians 2:20 which spoke of 'the foundation of the apostles and prophets'. He took this to mean that the persons of the apostles and prophets were the foundation of the church, and that, therefore, there could be no further apostles or prophets. . . However their (Fred Muller and expatriates) selective acceptance of the ministries of pastor, teacher and evangelist was based on a weak exegesis of scripture and so never made any impression on James or Bhengu. The expatriates' stream also objected to the prominence given to James Mullan and Nicholas Bhengu by their way of working. Over the years, however, the expatriates' stream found itself dealing with an ever-growing bloc under the leadership of Nicholas Bhengu and James Mullan. The influence of James Mullan and Nicholas Bhengu cannot be overemphasised. The impact of their lives and teachings has influenced the Assemblies of God to its core. Although both men were latecomers, the growth of their sections of the movement was so rapid that all else was overshadowed by them. The reasons for the growth of their work lay in their interpretation of Ephesians 4:11(particularly their understanding of the ministry of the apostle) their hard work and the dynamism of their ministries."*

(Watt 1992: 97-98)

The twelve apostles of Lamb were appointed by Jesus of Nazareth to lay the foundation of the New Testament Church they left behind when they died. The Post –Ascension Apostles were given to the New Testament Church as gifts on the basis Ephesians 4:11. They were given to the NT Church as

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apostles, prophets, evangelists, pastors and teachers and not as prophets of Old Testament and apostles of the Lamb who were laying the foundation of the New Testament Church, but as gifts to NT church from the ascended Jesus Christ of Nazareth and Jesus of Nazareth the Lamb of God. Nicholas Bhengu and James Mullan used Ephesians 4:11of the NT as means of growing their ministry work in the Assemblies of God which threatened the beacons of other denominations in South Africa. The return of their dual church government would solve the problem of the traumatised African clergies in South Africa. Both Nicholas Bhengu and James Mullan were latecomers, in the Assemblies of God, but the growth of their sections of the movement, in the assemblies of God, was so rapid that all else was overshadowed by them. The reasons for the growth of their work laid in their interpretation of Ephesians 4:11(particularly their understanding of the ministry of the apostle) their hard work and the dynamism of their ministries could be compared with those of Paul and Peter in the NT Church.

3.13.3.1 The Dual Church Government of the BTGTT and BTGEXCO as a Solution to the Traumatised African Clergies
3.13.3.1.1 The Church Government of Theocracy for the BTGTT

The Back to God Teaching Team was the itinerant ministries on a constant move and the trans-local ministries were Ephesians 4:11 ministries on transfers from assembly to assembly and they were the trans-local ministries and they were being transferred within two years time and both ministries were to lead the theocracy church. The Back to God Teaching Team governed by theocracy church together with the trans-local ministries. The local churches' elders led or governed local churches on the basis of Church management. The presence of the pastor showed the presence of theocracy and the presence of elders showed the presence of democracy, or of autocracy or of oligarchy forming a dual church government of God. This would cause the Christians to unite in God through the name of our Lord Jesus Christ of Nazareth. The dual church government was on the basis of theocracy of God and democracy of the people.

As the fivefold ministry gifts were Jesus Christ of Nazareth called chosen and appointed by Him for theocratic leadership in His Body the Church, Paul was used by Jesus Christ of Nazareth to use the above quoted post-ascension apostles. Nicholas Bhengu in 1977 used the same principle used by Paul, and forming the dual church government which was composed of the Back to God Executive Committee leading democracy.

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In 1977, the 24 Back to God Teaching Team: left behind by Rev. N B H Bhengu to lead on theocracy and he appointed the following persons: (1) Ezra Mkhize (2) Claudius Mcanyana (3) Daniel Mnyanda (4) C Majombozi (5) Hartley Qina (6) Abel Matroshe (7) Bethuel Mofokeng (8) Ben Mookapilo (9) De Winton Manzana (10) Messeniah Donda (11) Alfred Vena (12) Aaron Hlongwana (13) Andrews Camngca (14) Robert Sondishe (15) France Dlhomo (16) Mvana B Bennett (17) William Makinana (18) Wilberforce Lizo Didi (19) Victor Nkomonde (20) Knowledge Mateke (21) Fred Shabalala (22) Michael Biyela (23) Steven Mosehla, and (24) Josiah Ngonyama Donda.

> According to Gordon & Fardouly (1990*) "God chooses the people He will call into leadership and He chooses His way into which they will be called. Every Christian leader will receive their call from God in a different way. . .God's people do not need any other type of call than the one they received from Him. We should never be jealous of another person's call . . . and we should not feel condemned because our call was not as spectacular as someone else's."*

*(*Gordon & Fardouly 1999:5)

God called chose and appointed the 24 BTGTT to lead the theocratic government of the BTG Movement in the Assemblies of God through Ephesians 4:11 and the BTGTT governed the church on the basis the fivefold ministry gifts, namely, apostles, prophets, evangelists, pastors and teachers led by theocracy and the EXCO of BTG in the Assemblies of God had to lead the church government on the basis of administrative processes, namely: policy-making, provision of personnel, financing, organising, provision of work procedures and control measures. The BTGEXCO provided the church with the administrative services which needed educated professional personnel.

BTGTT needed called personnel who were either of the following gifts to the church, apostle, prophets, evangelists, pastors and teachers. Here we did not take people because they were in the assemblies of God, we baptised people with water and Jesus Christ of Nazareth baptised them with the Holy Spirit.

The five ministry gifts were given by Jesus Christ of Nazareth to those were called, chosen and appointed for the perfecting of thesaints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of faith, and the knowledge of the Son of God, until a perfect man, unto the measure of the stature of the fullness of Christ. This wasessential for the proper growth and the development of the Church.

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These were to equip the Body of Christ to: (1) minister to God in worship; (2) minister to various members through edification; (3) minister to the world around them through evangelism and good works. There are various gifts from the Trinity of God shown in three basic groupings of gifts in the New Testament, in 1Corinthians 12:4-6.

> To Parrish (2001/07-09) *"The five ministry gifts are given by God the Son and are essential for the proper growth and the development of the Church. The ministry of these five kinds of leaders is to equip the Body to: (1) minister to God in worship; (2) minister to various members through edification; (3) minister to the world around them through evangelism and good works. The various gifts from the whole trinity are shown in three basic groupings of gifts in the New Testament and all these three groupings are referred to in 1Corinthians 12:4-6: "Diversities of gifts, but the same Spirit" (v.4). These are the Manifestation gifts given and operated by the Holy Spirit that are listed in 1 Corinthians 12: 8- 10.*
> 1.   *"Differences of ministries, but the same Lord" (v.5). These are the Ministry Gifts given by Jesus Christ the Son of God listed in Ephesians 4:11.*
> 2.   *"Diversities of activities, but the same God" (v.6). These are the Motivational Gifts given by God the Father listed in Romans 12:6-8."*

(Parrish 2001: 3 &2).

The BTGTT members were entitled to use the trans-local Ephesians 4:11 ministries who were being transferred from assembly to assembly by the EXCO after Nicholas Bhengu had been called back to the Lord in 1985. In 1989, the BTG Conference removed the BEG Movement and replaced it by the Assemblies of God Movement. It was a mistake for the AOGM conference in 2005 to subject the Ephesians 4:11 called ministries to be under democratic elected leaders.

This was nowhere in the Bible where the ministry callings were ever been subjected to the rule of the elected committee. The Back to God Teaching Team should not be subjected to an elected executive committee, because both the trans-local ministries and the itinerant ministries were under theocracy not democracy during the time of Nicholas Bhengu. The apostles were never subjected to committees, the Post Ascension Apostles had never been under a democratic government of the Council of Jerusalem (Acts 15:1, 5, 6; Galatians. 6:12; 2 Corinthians 11:12-15.

The apostles Acts 6:1-6 did not serve in administration. "The supreme authority of the National Council rested upon that council when it was in session.

This authority was expressed by its decisions and elections, when in session and was delegated in a restricted sense to the officials to carry on when the council was not in session. When the national council was not in session, the authority of the council was delegated to the officials in the

following manner: the General Presbytery (Executive Officers with district or regional officers) was the body most representative of the general body and this was the body of the greatest authority when the entire council was not in session.

It was obvious that the Executive committee was answerable to the Conference or Council of Jerusalem on the basis of being democratically elected and the Back to God Teaching Team wasnot elected by people of the Church and answerable to God on the basis of being called by God to serve in theocracy and it was under the Holy Spirit and Jesus Christ of Nazareth Himself as the chief Shepherd.

They had been donated as gifts and leaders of the Church. The EXCO had nothing to do with the Back to God Teaching as they were not elected by the people. The administration beside itself was in need of theocracy leadership based on Ephesians 4:11 ministries calling in the building of the body of Christ.

The dual church government might be led by theocracy of the Back to God Teaching Team or Post Ascension Apostles who were supposed to be leading the trans-local ministries and ecclesiastic ministries of elders and deacons and the democratic government of elected executive to lead the administrative government of the church and this would allow Christ Jesus of Nazareth to build His Church or body as He envisaged in (Matthew 16:18-20).

> To Gordon & Fardouly (1990) *"Trans-local ministries: Ephesians 4:11 need to submit to God and to local church leadership. They have authority only as they function in their God-ordained role and as they bring God's will into the setting in which they are ministering. A local church should not submit to any one claiming such a ministry unless they recognize these things. To do so could cause the church great difficulty and lead to disunity and deception. However Ephesians 4:11 do not take orders from the local body of Christ, but conveys God's authority to it. This is because they do not receive their authority from man, but from God Himself. "In the early church, the appointment of elders was seen as very important. The scriptures suggest that elders were not selected by apostles or other trans-local ministries (Acts 14:23; Titus 1:5), but were ordained, appointed or installed them, i.e. it seems they ratified or confirmed the validity of the church's selection of men for the task and then officially appointed them."*

(Gordon & Fardouly 1990: 145 &156)

Conner (2007) *"Eldership in the New Testament: Elders ordained in every Church (Acts 14:23; 20:17. Acts 14:23 is the first mentioned of Elders in a New Testament: Elders ordained in every city (Titus 1:5."*

(Conner 2007:108)

The elders did also the work that was done by the trans-local ministries and itinerant ministries plus the administrative work. Ephesians 4:11 need to submit to God and to local church leadership. They had authority only as they function in their God-ordained role and as they bring God's will into the setting in which they were ministering.

A local church should not submit to any one claiming such a ministry unless they recognised these things. To do so could cause the church great difficulty; and could lead to disunity and deception. However Ephesians 4:11 did not take orders from the local body of Christ, but conveyed God's authority to it. This was because they did not receive their authority from man, but from God Himself.

The Back to God Teaching Team was itinerant ministries, the trans-local ministries were ordained to introduce dual church government, in local churches,to elders who belonged to Romans 12:6-8; 1 Corinthians 12:27-30. Ephesians 4:11need to submit to God not to the Executive Committee power or the constitution of democracy; but to God's theocracy led by the Holy Spirit and the Lord Jesus Christ of Nazareth.

All the elected committees of the Assemblies of both regional and district, such as quarterly services committees and regional convention committees are under the jurisdiction of the Executive (EXCO) and Regional (DCCs) Committees. But the ordained clergy served on theocracy and were under the BTGTT and not under the committees of the Conference or of the DCCs.

The EXCO or DCCs members when they could be planned to serve spiritually in these structure, the BTGTT was relevant for theocracy authority to plan them on spiritual matters. The transfers of ministers fell under the BTGTT as it was with James Mullan, Nicholas Bhengu, and Paul and Jesus of Nazareth to His twelve apostles and the 70 disciples. This instruction was from God.

3.13.3.1 .2 the Church Government of Democracy for the BTGEXCO

What is then public or Church administration? Church administration, in this study, was referred to church administrative processes, namely: policy-making, organising, financing, provision of personnel, or staffing, determination of procedures and controlling measures.

> According to Dobbins (1960) *"Administration is a detached fragment of the minister's total calling as a mistake idea. Administration constitutes the circle of which other duties are related parts. Everything that the minister does of consequence is associated with the administrative function. This is made clear by Paul's choice of the word bishop to designate the man of God."*

(Dobbins 1960:32)

For Cloete (1981) *"public administration is consisting of administrative processes: namely policy –making, organising, financing, staffing, determining work procedures and control."*

(Cloete 1981: 5)

According to Meyer (1985) *"In the organizations goal (1) must be explicitly agreed upon; and (2) the technology –the cause and effect of relationship between organisational activities and goal achievement must be understood. Despite the overwhelming evidence that the two criteria are seldom met in the public sector, the tenets continued to be applied almost universally to government organisations."*

(Meyer 1985 in Ott et al 1991:174)

It might be understood that each concept of administration demanded all the six concepts simultaneously in the process, for example when you deal with money financial policy, organising, personnel, financing, procedures and control all would be needed as operating theories. In this study, the writer was not going to discuss details of administration and only these guidelines that were made available to the reader to see that democracy needed different theories to those of theocracy and we might be honest to this when God gave administration to Adam the male, Adam the male was in theocracy to perfect administrator Adam the male who could name creatures as God knew.

Adam the female knew theocracy that was led by God the Father and she was the adviser to Adam the male. (Genesis 1:26-28; 2:1-18). When they sinned against theocracy of God they were expelled from the Garden of Aden (Genesis 3:22 "The man has then become like one of us, knowing good and evil.

He must not be allowed to eat to reach out his hand and Paul established the Church at Ephesus, and there we could see the dual church led by a local pastor or local bishop and elders, the local bishop was a trans-local ministry representing apostles and elders representing the administrative side of the local church, and when Paul called the Elders of that local church, an ordained pastor was there. The pastor or a bishop is ordained to become a presiding and teaching elder in a local church, leading the on the side of theocracy of God.

The pastor was called and anointed by God to lead a local church as a trans-local ministry on behalf of itinerant ministries who are known as Post-Ascension Apostles of the Holy Spirit. Plurality or a presbytery which was a group of elders was referred to administrative called people like elders and pastors who were elected by people whether on the basis of democracy or monarchy to serve or lead the church in administration.

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If we wanted to inherit the kingdom of Heaven and keep our salvation, let us allow the Ephesians 4:11 to lead the church on the basis of theocracy. Let us not raise our constitution to be a supreme document above the Bible and our God. This might be reversed immediately, if we want to be different from an ANC democracy & DA democracy which were outside theocracy. We might take the BTGTT out of a constitution to do itinerant ministries under theocracy as Paul and Bhengu. Nicholas Bhengu set in place as a body of itinerating teachers to move about instructing and organising the assemblies.

"*God's love toward a Radical Muslim – Mary and her child also, why was Jesus Christ fullness . . . heard that it was Jesus of Nazareth he began to shout "Jesus Son of David have . . . "7 the Lord Jesus Christ in not the"* -www.everystudent.com/wires/radical.html

In this project, trans-local ministries operatedon the basis of Ephesians 4:11 and these were ordained local pastors who represented theocracy in the local churches would lead the elders and deacons who used congregational ministries authority, in a collective manner, meaning they were using a democratic powers. Repeating, Ephesians 4:11 did not take orders from the local body of Christ' authority of elders, but conveyed God's authority to it. This was because they did not receive their authority from man, but from God Himself.

To Watt (1992) "*The white group trans-local ministries were transferred from assembly to assembly by James Mullan* and on the Back to God side the transfers of the trans-local ministries were done by Rev. Nicholas Bhengu alone. In the New testament Church Paul worked with certain identified Post-Ascension Apostles.

The Leadership Comparison of Back to God Teaching Team for Church Government Theocracy and the Executive Leadership for Church Government Democracy: The leadership of the Back to God Teaching Team (BTGTT)was not management, but "*a vision which was the picture of the future"* whereas on the side of the executive committee (EXCO) it was management essentially the stewardship of resources and its concern was with making the organisation work effectively and efficiently.

The leadership of BTGTT was based of the fivefold ministry gifts which governs church theocracy whereas in EXCO it was based on democracy and it involved itself with logics, information, people and systems. Leadership of the BTGTT produces passion in them, taking responsibility for pursuing it and people want to be led by a person with vision (Jesus talked about the kingdom of God.

ForAndrews (1984)*"The achievement of community objectives is subject to the cooperation among the people in every group. Each group of employees normally falls under the supervision and guidance of another employee who, because of exceptional performance, has been promoted to the job of supervisor. Only a few employees (normally three or four) in a specific institution reach the highest level in the hierarchy. In South Africa, this level refers to the cadre of directors, also known as top management. Both top management and supervisors who are middle and low-level managers are charged with the guidance function because they have to achieve a given objective with the assistance of one or more subordinate."*

(Andrews1984:235)

The leadership in the Assemblies of God Back to God Movement was the BTGEXCO, BTGTT and the Evangelistic arm the BTGTT, BTGCNC, each committee of the Church normally fell under the supervision and guidance of these above named highest levels in the church hierarchy. The following middle levels were RDCCs, RMFs, BTGCRC and Elders and deacons or Church Boards and Trans-local Ministries low-level in the hierarchy.

The leadership for the BTGTT was vision from Nicholas Bhengu, empowering and releasing people called by God:RMFs in middle level, Elders & Deacons and Trans-local Ministries in lower- level.

To Gordon & Fardouly (1990) "*They are connecting people, motivating and maturing people, influence people, servanthood, learning process; decision making, art of getting things gone through people;and enthusiasm.*"

(Gordon 1990:3-5)

The BTGTT leadership was similar to Aaron and Levities leadership;Jesus of Nazareth and the 12 Apostles and 70 disciples of Jesus of Nazareth. The BTGCNC in highest hierarchy and BTGCRC in the middle level: The BTGEXCO was the highest level in the hierarchy of elected committees, RDCCs in middle-level and Local Church Boards and group committees in lower-level.

There was no way that we should mix the fivefold ministry gifts: apostles, prophets, evangelists, pastors, and teachers, with the six generic church administration: policy-making, organising, provision of personnel, financing, provision of work procedures and control measures.

Adam the male was on the administrative side of the Garden of Aden and Adam the female was on the theocratic side advising Adam the male on operation. The BTGTT was on the theocratic side

advising BTGEXCO operatingon democracy on the basis administration and this could not be done without the leadership of the BTGTT. This needed a more research for further explanation.

According toConner (2007) *"Eldership in the New Testament: Elders were ordained in every Church (Acts 14:23; 20:17. Acts 14:23 is the first mentioned of Elders in a New Testament: Elders ordained in every city (Titus 1:5."*

<div align="right">(Conner 2007:108)</div>

To Gordon &Fardouly (1990) *"In the early church, the appointment of elders was seen as very important. The scriptures suggest that elders were not selected by apostles or other trans-local ministries (Acts 14:23; Titus 1:5), but were ordained, appointed or installed them, i.e. it seems they ratified or confirmed the validity of the church's selection of men for the task and then officially appointed them."*

<div align="right">(Gordon & Fardouly 1990:156)</div>

Bhengu and Mullan left behind them a big work (congregation) built on fivefold ministry gifts. The growth of their sections of the movement was so rapid that all else was overshadowed by them. The reasons for the growth of their work laid in their interpretation of Ephesians 4:11.

The ascended Christ had given the five ministry gifts to the church for a specific purpose which was described for us in Ephesians 4:12: "*For the equipping of the saints for the work of ministry, for the edifying of the Body of Christ.*"

Christ gave ministry gifts to certain believers not to enable them to do the work of the ministry by themselves-but enabled them to prepare other believers to do the work of the ministry also. Even Paul did not try to do the work of ministry by himself; in fact, he devoted three whole epistles to preparing Timothy and Titus to (a) to prepare people to do the work of ministry, and (b) prepare still others to carry on the work of ministry. Certain called chosen and appointed people had the specific ministry gifts of Apostle, Prophet, Evangelist, Pastor and Teacher, other believers do not.

But all believers had a ministry to perform in building up the Church and doing administrative work. All believers should minister in all three of these areas: upward, inward, and outward. (1) Upward: Ministry to Lord – worship (Psalm 150:6; Ephesians 5:19); (2) Inward: Ministry to the Body – Nurture (Ephesians 4:16; Acts 2:42-46; (3) Outward: Ministry to the world – Witness (Matt. 5:13-16; Philippians 2: 15).

Christ died on the cross and was buried and resurrected on third day and when He ascended to reach heavenly places He gave the Church some apostles, some prophets, some evangelists and some

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pastors and teachers (Ephesians 4:10-11). But it seemed that all church governments deviated from a dual church government of God either of the three types of church government, because of lack of understanding the significance of the fivefold gift ministries forming the Zoe side of church government and the elects forming the Bios side of the church government which was an administrative side.

3.17 COMMUNICATING FINDINGS OF CHAPTERTHREE

In this study, literature review meant, that the writer read both theory and research it had generated and placed this study in a broad framework (body of knowledge and provided a foundation for further research. The types of reviews followed were the context, historical, methodological and integrative interviews.

Literature review was an essential part of the research project in revealing and examining or even excavation related information to shape this study project.The literature review examined critically the concepts of trauma as experienced by the traumatised African clergies therapeutically dealing with traumatised African families while being affected themselves and it endevoured to offer a transformational situation. It argued that although trauma was prevalent throughout Africa, a trauma focus was less useful than a more holistic, community-based and culturally grounded approach. The objectives of literature review (LR), in this study, were: (1) to demonstrate familiarity with the body of knowledge and establish credibility and to create a link to a developing body of knowledge reflected on traumatised African clergies; (2) to show the path of prior research and how a current researched projects were linked to it; (3) to summarise what was known in an area of the traumatised African clergies; to learn more from others and stimulate new ideas for the solution of the problem of the African clergies. This would be dealt with in stages and first path of priority would be the identification of important publications. The writer would organise common findings together to address the most important ideas first and link their strengths and weaknesses to our findings. The important publications less directed to our purpose would be dealt with in this chapter as supportive to specific problem of the traumatised African clergies therapeutically dealing with traumatised African families.

This chapter was planned to appear in the following manner: The Identification of Important

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Publications to deal with: (1) African families; (2) traumatised African clergies and traumatised African families; (3) Christians and ministers calling of God to leadership; (4) shepherding; (5) fivefold ministry gifts; (6) types of church governments; (7) churches discriminatory practices; (8) dual church government as a solution to the causes of traumas of African clergies and African families and the identified Head of the Church, Jesus of Nazareth/Jesus Christ of Nazareth.

The types of literature review followed were: (1) the context, (2) historical, (3) methodological and integrative interviews. Literature review was an essential part of the study project in revealing and examining or even excavating related information to shape the study project.

The concepts of traumas were experienced by the traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves. They were affected byspiritual wounds and emotional state of discomfort and stresses resulting from memories and catastrophic experiences of churches discriminatory practices, and grief and mourning before and after the burial of their loved ones without receiving proper professional counselling.

The handling of problems in post-modern societies seemed to be different from that of modern society. The worldview, in our postmodern and post-Christian culture, today's generation was emerging into a culture that was postmodern and post-Christian. It seemed to the world that that offered them no one answer, but a wide range of alternative and attractive worldviews from which they could pick and mix in any way that suited them.

The Back to God Movement had extensively worked to establish the Assemblies of God in the whole South Africa. But the handling of the traumatised African clergies on the basis of post-modern culture and the handling in the Age of Reason brought about a big change in people's thinking. The postmodern and post-Christian culture presented today's generation with a developing mosaic of worldview from which they could select.

There was no one worldview on offer, there were many worldviews and Christianity culture was one on the list. But the handling of our problem here should be one out the many to be shown, but. in the dual church government, there should be one Christian culture led by the BTGMEXCO on democracy and the BTGTT on theocracy under the leadership of the identified Jesus Christ of Nazareth as the Head of the church.

The homesteads were identified as the senior males of their lineages in the homesteads. The Xhosas were a patrilineal people who traced descent through the male lines. The Christian African families were referred here to traumatised African families living as husband and wife and their children as Christian African communities of faith.

The Christian families differed from the referred described African families by Hammond-Tooke as a man with his wife, married sons with their wives and children and unmarried daughters. Their relationship in Christianity was based on divine love of one another.

There were four stages that were identified as relationships to the Christian families, these were: covenant, grace, empowerment and intimacy. The problem with the traumatised African Christian families; were neither dynamic and mature nor stagnant and dying, because, in their traumatised status, traumatised African clergies served African families who were also involved in localchurches discriminatory practices and were also involved in mourning for the death of their loved ones before and after their burial.

The question was what happened to God's family relationships involving God's covenant, grace, empowerment and intimacy in the created model of the process of family relationship
as a covenant commitment that involved unconditional love? See Figure 3 in appendix 3.

The causal of all these was exactly the worldview of the majority of African people. As such, they could define the community as, 'relationships of individuals founded on common factor, or factors. These factors could be classified according to social experiences as defined by the group and the grid'.

Therefore, pain and stress in Africa was perceived as a problem that affected the community; and not just the individual's. This was true; especially when the society failed to provide answers and support to the people who were helpless and desperate. Psychology would not be able to bring about the necessary community comfort and restoration that was required to meet the traditional African expectations.

Most of the people, in Africa, existed within networks of social relationships from which they derived their self worth, self-control, sense of belonging and sense of security. The phenomenon of trauma among rural African families did not exist in their conscious and to others, it was not known. Pastoral care had availed itself to the community of African people in order to help them understand their pains and sufferings; and to develop specific strategies for dealing with traumas.

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As African people possessed a high regard for the pastor or minister, they, therefore, relied on them for their families' crisis and personal problems. That, however, did not shift away the fact that the minister or pastor, as defined above, was an African person who also needed those healings during the time of difficulty.

Trauma did not end with the actual event. It continued to live its own life within the person; with different consequences. Traumatic events could be related to various situations such as; participating in violence, being tortured, being raped, or in relation to political violence, including participation in war, being attacked or being a witness to an attack.

It could also result in other events, for instance, it could lead witnessing one's home being burnt or destroyed, being evicted from one's home, or living through a life-threatening event. Common symptoms of trauma might include the persistent re-experiencing of the traumatic event, persistent avoidance of stimuli associated with the event, numbing of general responsiveness, and signs of increased arousal.

In spite of the fact that all these symptoms might be observed among all traumatised people, including Africans, relying on the symptoms alone should not be the only way to assess or diagnose trauma.Trauma could be a side-effect resulting from events, that happen to both ministers and congregants; which were beyond their control. A traumatic event could be anything from a road accident or falling down the stairs to sexual abuse or the sudden receipt of bad news. None of them could ever plan for such events and, by their very nature; they were always unprepared for them.

This should be the case with the traumatised Africa clergies therapeutically dealing with traumatised African families. There should be both short-term and long-term consequences of traumatic events. How they were affected by them should depend on a wide range of factors: including the severity of the incident, the local circumstances, the person who was involved and their attitude towards them, their temperament, their physical fitness and resilience, their emotional well-being, their upbringing, their age, former experiences, their spirituality and personal wholeness in Christ Jesus of Nazareth.Methodology and literature review were the essential parts of the research project in revealing and examining or even excavating related information to shape the study project.

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Post-trauma stress, in this study was referred to the normal people's reactions to events that appear to be abnormal or was a normal reaction of normal people to abnormal events.Post-trauma stress disorder (PTSD) is referred to the development of chronically symptoms following a neurological, psychological and spirituality distressing events which are outside the range of normal human experiences. Trauma debriefing, in this study, was a theory or concept that is neither counselling nor therapy. It could be helpful to the traumatised African clergies; as they had lost a sense of touch with the world. What was it? It was a meeting to review the impressions and reactions of people after having experienced traumatic incidence.

The theory and therapy to address the individual traumatised African clergies and traumatised African families were identified in the following manner:

In this thesis, narrative theory was defined as a concept that was providing a framework for pastoral counselling to the traumatised African clergies and traumatised African families who experienced loss and grief before and after the burial of their loved ones. It was described as involving narrative principles such as (1) metacode (framework) of making sense, (2) involving postmodern suicidal constructionist paradigm; (3) people's age centred as experts in their own life stories.

(4) It had respectful and non-blaming approach that tended to be not so corrective instructive or persuasive; (5) narrative theory involved creativity and reflection; (6) problems were seen as separate from people, because of the assumption that people had skills, competencies, beliefs, values commitments and abilities to deal with problems.

Narrative therapy was defined as a non-blaming of storytelling approach to counselling and community work. It was a concept based on postmodern and structuralist philosophies and it made up the main approach to personal healing and social transformation within which this research took place. Concerning the therapy process, the main claim of narrative therapy was that the problems affecting people resulted to complications in the stories that people lived by and through which they interpreted their environment around them.

Pastoral care and healing ministry were closely related. In many instances, the pastor took over from the doctor –especially in caring of the terminally ill. People sick suffering from depression might have as its root personal faith –crisis; marriage conflicts, deep sense of loss through death of their loved ones, loss of property; poverty, financial crises, failure to achieve one's goal. These

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needed a holistic approach of therapists.

Traumas, in this study, involved trauma that could be attended in a normal way, post-trauma stress (PTS) trauma that showed abnormality; post-trauma stress disorder (PTSD) trauma that appeared to be chronic in nature.Trauma was defined as spiritual wound in the soul of man, psychologically as an emotional state of discomfort and stress event; physically as sudden extra-ordinary and external event. The traumatised African clergy and traumatised African families were identified as having both traumas: spiritual wounds and emotional state of discomfort and stresses resulting from memories caused by catastrophic experiences of churches discriminatory practices, and grief and mourning before and after the burial of their loved ones without receiving proper professional counselling before and after the death of their loved ones.

The physical needs and concerns were typical in nature which also magnified the sensation of pain or other physical stress. The psychological needs and concerns had emotional components, such as (1) denial: characterised by the statement "No not me, it could not be true; (2) anger: feelings of anger, rage, envy, and resentment "why me?"

(3) Depression: This stage was marked by two types of depression (ukucinezeleka in Xhosa). The first was reactive (ukuchasa in Xhosa) depression, resulting from losses that are experienced as a part of the illness.The second was preparatory depression, which anticipated impending losses such as separation from family.

(4) A threat to one's body integrity affected an individual's emotional state and was manifested in feelings of sadness, anger, helplessness, and hopelessness. Caregivers should attempt to help the dying individual understand the physical changes and deal with the ensuing emotions.

The control and independence, in this study, referred to traumatised African clergies in life threatening churches discriminatory practices and death of their loved ones not receiving counselling before and after their death by professional counsellors to retain some sense of control in their lives as crucial to their emotional being. The traumatised African clergies should be allowed and be planned to preach in district worship services, regional and national conventions.

They should be allowed to participate in decision-making in those structures and RDCCs regarding their preaching. In seeking the cure of their traumas, a dual church government of democracy and

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theocracy of God would relevant for the conference to remove the local churches discriminatory practices and to change the situation to be conducive accommodation of all African clergies in the Church.

In other words, trauma was a spiritual wound in the soul of man and it was a spiritual event when man was experiencing loss of faith, loss of hope, loss of trust, loss of meaning, loss of innocence. When the spiritual wound was being healed spiritually, in can only be whole when psychiatrists and psychologists and social workers were involved in addressing external; emotional and economical events.When people were forced into extreme life-threatening situations, they experienced helplessness and loss of control; as well as an intensive fear and threat of termination. Trauma might have effects for a long period of time after the actual event. And it had a harsh effect on a person's normal reaction to danger, as it created a long-time change in the person's feelings, perception, memory, and physical activity.

The wounds which had been identified were: the alienation, separation, and loneliness. These were confinements imposed to political prisoners. The church was practising the policies of apartheid government to their Black rejected ministers and dual church government of theocracy and democracy would be able to change this situation.

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Traumatic events could be related to various situations such as; participating in violence, being tortured, being raped, or in relation to political violence, including participation in war, being attacked or being a witness to an attack. It could also result in other events, for instance, it could

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lead witnessing one's home being burnt or destroyed, being evicted from one's home, or living through a life-threatening event.

 Common symptoms of trauma might include the persistent re-experiencing of the traumatic event, persistent avoidance of stimuli associated with the event, numbing of general responsiveness, and signs of increased arousal. In spite of the fact that all these symptoms might be observed among all traumatised people, including Africans, relying on the symptoms alone should not be the only way to assess or diagnose trauma.

God's general call to all Christians was to serve: the truth that everybody served a master either the devil or God ((Matt.6:24; John 8: 34-36; John 15:19; Romans 6:6-22; James 4:4; 1John 2:15-17; 4:4-6); there was no middle ground. We were either under the dominion of sin and the devil, or we had been ransomed by Jesus Christ and we were then His servants (Galatians 1:10). Pastors before they were called to leadership of God, they were also among those Christians who were called to serve either the devil or God.

Peter identified his Master who called him as Jesus of Nazareth, Jesus Christ of Nazareth (Acts Acts 2: 22 as Jesus of Nazareth and in Acts 10:38 and Jesus also to Saul in Acts 22: 8, Jesus Christ of Nazareth Acts 4: 10 & 12; 3:6). Peter identified his Master who called him to serve as Jesus of Nazareth. Jesus of Nazareth to his followers, but the question then was why churches were preaching unidentified Jesus and Jesus Christ against Jesus of Nazareth warning that His followers not to tell people that He was Jesus the Christ (Matthew 16:20). This warning had implications in Revelation 22:18-19 and 2 Corinthians 11:3-4; 1John 4: 2-3).

In this study, the general call to all Christians by God was the call out of the kingdom of darkness into God's Kingdom (1Peter 2:9). They were saved from eternal separation from God and given eternal life with Him ((1 John 5: 11-12). This call included the traumatised African clergies and the traumatised African families. In Matthew 22:14, it is written, *"Many are called and few are chosen".*

As Christians who were called of God, it was a fact that their lives in the church should be a sign that they were the servants of Jesus Christ of Nazareth and that they sought first the kingdom of God daily, they were the servants of each other and no churches discriminations should be directed to the traumatised African clergies because in terms of Matt. 25:31 -40, they were also involved in serving each other as Christians.

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They looked after the interests of others and, in return, churches should look after their interests. In terms of Philippians 2:4, "And look out for one another's interests, not just for your own", and to discriminate them was not, in the interest of God, but of the devil. The Christians were the servants of who had dethroned themselves and enthroned Jesus of Nazareth as their Lord of their lives and the Christians' lives should be an example to others that they were the servants of Jesus Christ of Nazareth? Some of the signs that we were acting as servants included:

- The seeking first the kingdom of God (Matthew 6:33)
- Being a servant of all (Matthew 20:26-28)
- Looking to Lord Jesus as our Master to reward us (Matthew 25: 21).
- Serving others and in doing so serving the Lord Jesus (Matthew 25:31-40).

The call to leadership was referred to the Christians who received the general call of God to come out of the kingdom of darkness to the kingdom of heaven. In other words, God called some of His people to be leaders.

 Ministers were all under God's calling, irrespective of their denominations and were expected to serve, as leaders, in the kingdom of God. It was a fact that the leaders were not called to become lords of those who follow them, as there was only one Lord for church, the Lord Jesus Christ of Nazareth (Acts 3:6; 4:10& 12; 1Corinthians 8:6).

The church leaders were the servants of God and those they led. The traumatised African clergy were referred to the clergies that led other people and were the servants of those people they led; because of their being humble, churches had instigated discriminatory practices to them as the minority within the Church. Democracy in the Garden of Aden failed without God, it also failed in Israel when the Kings were chosen at the expense of God (1 Samuel 8; 2 Chronicles 36).

The traumatised African clergies had received their calling to leadership from God. It was a mistake and unfortunate for them to be forced by churches though imposing discriminatory practices on them. This showed that the churches were in the state of conflict with God because every Christian leader received his/her calling from God, in a different ways.

The traumatised African clergy were not the exceptions from this principle. They sometimes found themselves being discriminated against or even rejected by the very Church of God; which was by God out of the kingdom of darkness into the Kingdom of Heaven. God's calling of certain people to

lead to the eternity was because every Christian was saved from eternal separation from God and was given eternal life with Him.

The traumatised African leaders bore the name of Jesus Christ of Nazareth in their hearts, that He was their Lord and Saviour as everybody else (Acts 4: 12& 10).

Ministry calling, in this thesis, was different from the general call that God had bestowed on all Christians (2 Thessalonians 2:13-14; John 3:16). They were also called the kingdom of darkness into God's Kingdom. They were from eternal separation from God and given eternal life. God chose and appointed them to leadership. The leader who had received a call to leadership from God, might understand that it was important to recognise the difference between the Ephesians 4:11 ministries and the congregational ministries which were mentioned in the Romans 12:6-8 and in 1 Corinthians 12:27-30 [not all of these].

They were servants of the Lord; who needed the church to pray for ministers all times, in order to have the strength to shoulder the whole church. Furthermore, prayers assisted them to be strong; in times of their pastoral need. As much as ministers should provide pastoral therapy to members, they too needed it for their own personal and family problems to trauma. They could not operate or carry out the ministry of God under traumatic experience in their lives. This meant that, even though they were called by God to be special people who were leading the world with the word of God, they too had problems.

The fact that they were ministers who did not set them aside from experiencing human suffering. Ministry was a unique field which dealt, biblically and pastorally, with the people of God. Its role was mainly to bring light, manifesting the glory of God, and healing to the people on earth. It was about caring for the community and giving new direction in pastoral care.

Within the South African Society, power relations and social injustice had to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment was provided by the pastoral worker.

It was the responsibility of the pastoral work to address patriarchal, ethnocentric and non-egalitarian religious perspectives and practices. This profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

Promoting and achieving dignity, respect and equality;

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Utilising and co-operating with established structures to render services at an affordable cost;

Standing against poverty, sexism and racism;

Establishing multi-sectoral and multi-disciplinary community development initiatives;

Providing access to services in communities that are under-resources, through the network of faith based communities.

From this perspective, it was clear that:

Pastoral and spiritual work was a unique profession which requires its own professional board;

Its focus was on social justice and healing in individuals, groups and communities, placed it in the sphere of the social services professions;

Pastoral and spiritual work often took place in a spiritual community and enhances the functioning of that community.

Ministry provided a spiritual and value based assessment of issues in relation to power, inequality and empowerment; addressed patriarchal, ethnocentric and –egalitarian religious perspectives and practices. The profession related to and compliments social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

 (1) Promoting and achieving dignity, respect, and equality;

(2) By utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.

(3) By establishing a dual church government that would accommodate pastoral and spiritual works for those who were elected by people to do administrative work and for those who were called by God to do the spiritual work.

From this perspective, it was clear that Pastoral work was a unique profession which requires professional government in administration that might be acquainted with the six administrative processes in order to avoid nepotism and the spiritual government. This administration was based on the fivefold ministry gifts that might be governed by the clergy; which was called to spiritual leadership and each one of them had been endowed with one of the fivefold ministry gifts in order to enable him to spiritually govern the church.

In almost all African churches, the hierarchy of the church tended to treat problems of pastors as personal problems and as having no bearing to the church as an institution at all. In many instances,

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pastors left their church due to the lack of support and encouragement. At times, it was the church that disowns them on the basis of one human error or one reason.

But, in essence, was this the type of church God really expected of us? Even though the church was perceived as a building, it was beyond that. It was the people, including its pastors that were ministering to people of God in it. The perception that the church had no problem to solve, had no foundation and to be dismissed without any reservations.

Many pastors experienced and suffered rejection by the church; due to misunderstandings with the leadership of the church. As a result, whenever they experienced traumatic challenges in their lives, the church saw no necessity to intervene and assist them to bounce back.

In the case of the studies above, other ministers were released from their ministries without any assistance and attention being given to their lives. The institution of God was being regarded as a monstrous house that was not even willing to assist servants of the Lord; during their time of needs.

In most cases, children who grew up witnessing such treatments to their parents who were pastors ended up leaving the church due to its failures to be a compassionate church or the house of God, to the needy.

Fraternal support of pastors was imperative and should actually as part of the church should give strength to one another. This would become a true and important step forward for building trust; in the restoration of the correct image of the church members towards its ministers.

This would also assist in limiting or even removing rivalries, competitions and unhealthy divisions on ministers who were in favour to be influenced by favoritisms and by the hierarchy of the church to maintain the said divisions against unwanted ministers rejected because of their background; misunderstood by church members to be inferior to others; oppressing by lacking of funds and their support as means of frustrating them to leave the church; lack of cooperation from the church so that they should appear as failures in the work of God.

Concerning pastors and elders, the problem, here, was not the hierarchy of the church, but the differences between the body gifts and ministry callings. The body gifts were referred to elders and deacons and the ministry callings were referred to pastors.

The body gifs were given to members of the Body of Christ (the elders) on one hand given by the Holy Spirit and they operated through the members of the church to achieve God's objectives (1 Corinthians 12:7-11) and on the other hand, the ministry callings,(for pastors) the five ministry

callings (or gifts) were given to them by the Lord Jesus Christ of Nazareth, in terms of Ephesians 4:11, to bear the authority of that calling within Himself at all times.

The differences between the two were that those who were given the body gifts represented the Body of Christ the Church and they were the builders of the body of Christ and were answerable to the church and the Holy Spirit.Those who were in ministry callings based in Ephesians 4:11 represented the Head of Church, Jesus Christ of Nazareth and were for theocracy and were answerable to Him alone. This could only be realised through the dual church government of democracy and theocracy of God and without the dual church government there could be no God in a local church.

Ministry was a very unique field dealing biblical and pastorally with the people of God. Its role was mainly on bringing light, manifesting the glory of God, healing to the people on earth. It was about caring for the community and giving new direction in pastoral care.

Within the South African Society, power relations and social injustice had to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment was provided by the pastoral worker. It was the responsibility of the pastoral work to address patriarchal, ethnocentric and non-egalitarian religious perspectives and practices.

This profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

- Promoting and achieving dignity, respect and equality;

- Utilising and co-operating with established structures to render services at an affordable cost;

- Standing against poverty, sexism and racism;

- Establishing multi-sectoral and multi-disciplinary community development initiatives;

Providing access to services in communities that were under-resources, through the network of faith based communities.

From this perspective it was clear that:

- Pastoral and spiritual work was a unique profession which requires its own professional board;

- It's focus was on social justice and healing in individuals, groups and communities, places it

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in the sphere of the social services professions;

- Pastoral and spiritual work often takes place in a spiritual community and enhances the functioning of that community.

Ministry provided a spiritual and value based assessment of issues relating to power, inequality and empowerment; addresses patriarchal, ethnocentric and –egalitarian religious perspectives and practices.

The profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

(1) Promoting and achieving dignity, respect, and equality;

(2) By utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.

(3) By establishing a dual church government that would accommodate pastoral and spiritual work for those elected by people to do administrative work and for those called by God to do the spiritual work.

From this perspective it was clear that, Pastoral work was a unique profession which required professional government in administration that might be acquainted with the six administrative processes to avoid nepotism and the spiritual government that would be based on the fivefold ministry gifts that might be governed by the called, chosen and appointed clergy to spiritual leadership and each being endowed with one of the fivefold ministry gifts to enable them to govern the church spiritually

The levels of apostles, this study, were four, namely: (1) the chief apostle of the Church Jesus Christ of Nazareth; (2) the twelve apostles of the Lamb; (3) the post-ascension apostles; and (4) the seventy (70) disciples of Jesus Christ of Nazareth.

Jesus Christ of Nazareth, in this thesis, was and is the Chief Apostle of the Church, and God sent Him to die on the cross for the sins of the world, He was sent from heaven to do His Father's will on earth (John 3:16, 20, 21). He had provided all what the church needed. He listed for the church the fivefold ministry callings in Ephesians 4:11. He Himself gave some apostles, some prophets, some evangelists, some pastors and teachers to the church. These gifts reflect the person and ministry of Christ Himself/and they considered.

The apostle second level was the twelve apostles of the lamb, chosen by Jesus of Nazareth after a

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night prayer. They ministered during the over-lapping period of dispensations between the period of the OT Prophets and the Ascension Apostles of the resurrected Jesus Christ of Nazareth. Peter, on the day of Pentecost, used the key of the kingdom of heaven that was given to him by the Lord Jesus of Nazareth.

These keys were used on the Pentecost day to open for the believing 3000 Jews to enter the Kingdom of heaven. Peter used the name Jesus of Nazareth as the said key (Acts 2:22 & 38 -40). So, they entered the kingdom of heaven by that name. Peter, also opened the door of faith to the Gentiles by the same key, the name Jesus of Nazareth, and through that name, the whole Cornelius house entered into the kingdom of God (Acts 10:38; 4: 12&10).

The Post Ascension Apostles, as known in the scriptures were appointed by Jesus Christ of Nazareth after His ascension to heavenly places. When He ascended in heavenly places, He gave to the church, some apostles, some prophets, some evangelists, some pastors and teachers. This group would function throughout the Church age, until the rapture or we come into the unity of faith and the same knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ (Ephesians 4:13).

These apostles were regarded as part ministry of this dispensation and when this ministry was missing, the Church would suffer from the lack of the overall leadership (I Corinthians12:26-28) in local churches eldership. These were the gifts of Christ Jesus of Nazareth to His Body, the Church in (Ephesians 4:10-11).

In totality, we had about 28 persons mentioned in the NT, as apostles. But to us, in BTG Assemblies of God, we had 24 Back to God Teaching Team members, who regarded as the Post Ascension Apostle (PAA): (1) In NT, some of the 28 post-ascension apostles were named after Christ's ascension, and were: (1) Mathias (Acts 1: 26); (2) James, the Lord's brother (Acts 1:14; 1Corinthians 15:7; Galatians 1:19; 2: 9); (3) Paul (Acts 14:14; 22:21); (4) Barnabas (Acts 4:36; 11:22-30; 14: 1, 4;1Corinthians 9:6); (5) Apollos (1Corinthians 4: 6-9); (6) Andronicus (Romans16:7); (7) Junia (Romans 16:7); (8) Epaphroditus (Philippians 2:25 Messenger- Apostle); (9) Titus (2 Cor. 8:23); (10) Two unnamed brethren (2 Corinthians 8: 23; (11) Timothy (Acts 19: 22; 1Thessalonians 1:1; 2:6); (12) Judas (Acts 15: 23; 1Thessalonians 2:6); (13) Silas/Silvanus (Acts 15:23; 1Thessalonians 2:6; 1:1); (14) Erastus (Acts 19:22); (15) Tychicus (2 Timothy 4:12). God has set in the Church, firstly apostles (1Corinthians 12:28).

The elders; the deacons and the trans-local ministries served under the BTGEXCO and RDCCs; which was unscriptural and this rendered them useless in theocracy; which was headed by Jesus Christ of Nazareth and the Holy Spirit; who could not be governed by democrats, who were the groups within local churches. The scriptural way was that the apostles did not serve under the democracy of the BTGEXCO, but under the theocracy of the BTGTT, as it was during the time of Bhengu, the elder and during the times of Paul and Peter and James, in Jerusalem (Acts 15:2-21) were serving in the administration of the Church under the apostles.

In this case, 70 disciples were a good example of the administrative wing of Jesus of Nazareth during His campaigns. These were ministering people; who, at the same time, had to fulfill certain apostolic functions. They might not, necessarily, be called apostles, but they were often referred to as ministers.

Their main purpose, in the field, was to do the administrative work for Jesus of Nazareth, whom they followed during His campaigns (Luke10:1-17). The twelve apostles of the Lamb were only in theocracy, as Jesus of Nazareth did, and not administrative work (Matt.10), but the 70 disciples were ministering to both theocracy and administration.

 In this study, the fivefold ministry gifts are defined as the actually extensions of Jesus Christ of Nazareth, whose ministry flows into the many-membered body of Christ, the Church. Because these gifts were given after His ascension, they were called, "post-ascension-gift ministries" (1Corinthians 12:5; Ephesians 4:8-16.

The fivefold ministry gifts, in this study, were members of His Church called by Jesus Christ of Nazareth, from His Body, the Church, chosen and appointed by Him, to become His apostles, prophets, evangelists, pastors and teachers of His Church on earth. These ministry gifts were supernaturally by the Lord to certain persons. These were gifts reflecting the person and ministry of Christ Himself.

These were like fingers on the human hand and when one of them is missing, they won't work together, our abilities were weakened. They were, therefore, defining these five ministries as the actually extensions of Jesus Christ of Nazareth whose ministry flows into the many-membered body of Christ, the Church. Because these gifts were given after His ascension, they were called, "post-ascension-gift ministries.

The pastoral care followed, in this thesis, was one of the five fold ministry gifts although the design

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of this study followed Gerkin's model of shepherding. Jesus Christ of Nazareth when He ascended up on high, He gave to His church some apostles, some prophets, some evangelists, some pastors and teachers. For that reason, the shepherd referred to here would be the one who would use the gift of a pastor to feed the sheep of Jesus Christ of Nazareth as He commanded Peter to do so. The purpose of the pastor here was for the perfecting of the church members; for the work of ministry; for the edifying of the Body of Christ the church: Till we all came in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fullness of Christ (Ephesians 4: 8-13).

The working of the said fivefold ministry gift were seen in (1 Corinthians 12:5; Ephesians 4:8-16). They were His instruments for the perfecting of the Church on earth. Thus; the Son's burden, was the whole Church. The Son's gifts, to the Church, were the Holy Spirit, and the five Ascension-Gift ministries which assumed are still there.

The traumatised African clergies, including the favoured ministers, were also gifts to the body of Christ, the Church, and they should not be discriminated against practices that were imposed by churches. In the case of this study, the BTGTT and the trans-local ministries, in terms of the five-fold ministry gifts, were the gifts to the churches including the traumatised African clergy, who were being denied their right to serve God and His people.

The five fold ministry was a doctrine that should be followed in the dual church government of the church to allow the Holy Spirit to come back to the church as He was on the Pentecost day.

The power of the Holy Spirit was based on the fivefold ministry callings. Democracy alone in the church represented the body of Christ on earth where the church committees could provide shelter, clothing and food (bios life) to the servants of God whereas theocracy provided the church a spiritual life (Zoe life) that gave eternal life to the church.

Without the presence of the Holy Spirit the fivefold ministry callings could not work by its self-appointments or church appointments: they were to be submitted to the Holy Spirit; the fivefold ministry caused the body of Christ to be built and for us not causing the gifts ministries to work. The Lord Jesus Christ of Nazareth is the one who uses the gifts in us to build His church.

They were neither self-appointed nor church appointed. These were just needed to be recognised and just be submitted to. These were the gifts of the people to enable the body of Christ to function

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in the way Christ Jesus of Nazareth intended them to function. Ephesians 4:7-16 showed how these people were gifted to the church by Jesus Christ of Nazareth order to (1) equip or prepare the Saints for effective high quality service in the kingdom of heaven.

They tried to acquire the best out of the members of the church; (2) they brought God's order to His Church; (3) they discerned those who were called to a particular work in the body of Christ; prepared and developed them and then encouraged their release into the work of God; (4) they caused the church to build up and horizontal grow numerically.

 (5) They gave the church a vision and direction from God; (6) they brought Christians into maturity in God, both individuals and corporately (elders and deacons); (7) united the church in faith; (8) encouraged commitment, sacrifice and right submission to both God and His delegated leadership; (9) they enabled members of the body of Christ to be responsible, caring, loving and supportive of one another; (10) enabled members of the body of Christ to be no longer childish, spoon-fed and self-willed; no longer stuck or stagnant in their spiritual life; no longer tossed-back and forth by waves of mood or emotion, lacking assurance and stability and no longer blown here and there by every wind of teaching that comes their way.

They were His instruments for the perfecting of the Church on earth. Thus; the Son's burden, was the whole Church. The Son's gifts to the Church were the Holy Spirit, and the five Ascension-Gift ministries. The traumatised African clergies, together with the favoured ministers, were also gifts to the body of Christ, the Church, and they did not deserve the discriminatory practices that were imposed by the churches. In the case of this study, the BTGTT and the trans-local ministries, in terms of the five-fold ministry gifts, were the gifts to the churches; including the traumatised African clergies, who were being denied their right to serve God and His people.

In this study, a shepherd refers to one employed in tending, feeding and guarding the people of God who were metaphorically known as the flock of God that were under his care and service as an overseer.This study, although it had taken Gerkin's model of research, the pastors here referred to all those who working under the fivefold ministry gifts in Ephesians 4:11. These pastors used the fivefold ministry gifts as their doctrine and they work under the authority of Jesus Christ of Nazareth as the post-ascension –apostles.

Shepherding, in this study, means a boy, or a man who drives sheep/cattle to the field to graze them and during the day time, he drives to the river for them to drink. Thereafter, he would drive them

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home to sleep next to houses under the trees. In afternoon, he would graze them in nearby fields waiting for the sunset. After sunset, he would drive them into their kraals and would close them in. This shepherding was not like the Eastern world shepherding whose shepherd would go to front and the sheep would follow him to the field.

When he led them to the river, he would just get to the river and they would follow. He would just go home they would follow. To African sheep he would go home alone and they would not follow. They would just go their own way and got lost.

Shepherding, in this study, was applied to the pastor, in the fivefold ministry gifts of Jesus of Nazareth, and as means of shepherding the flock of God in the Church. The shepherding image incorporated not only the wisdom which was expressed in certain parables and the Sermon on the Mount, but also to elements of prophecy such as [those] found in the story of Jesus' cleansing of the Temple and His confrontations with the Pharisees and Sadducees. The Shepherd was employed totend, feed and guard the sheep.

Psalm 23 is a classic example. It states that, *"The Lord is my Shepherd I shall not want. God was the Shepherd in the context of grace, love, and security he provides within God's shepherding care.* This grace, love and security were directed towards God's sheep. But the churches' discriminatory practices showed that in God's house, there were many goats that were able to reject some shepherds in favour of others. The traumatised African clergies might be pulled out of the pool of democrats, to the side of the fivefold ministry gifts which was under theocracy in terms of Ephesians 4:11and the BTGTT.

A pastor, in this study, is one the fivefold ministry gifts in terms of Ephesians 4:1. He is a shepherd in terms of John 10:11 and Psalm 23:1. In other words, a pastor was one who had been made a pastor by Jesus Christ of Nazareth and gave him as a gift to Church to reflect the person and ministry of Jesus Christ of Nazareth Himself as the good Pastor.

Pastoral theory refers to the significant development, in pastoral care theory and practice, of the twentieth century which has come out to synthesise traditional Christian pastoral theory About human relationships and behaviour that originated from theology: Pastoral theory was based on the standard for a pastor (1) a pastor might be able to lead the sheep (John 10:4); (2) a pastor might be able to feed the flock (Jeremiah 3: 15; 34:1-3; Acts 20:28; 1Peter 5:2-4); (3) the pastor

might have personal relationship with the sheep (John 10:27); (4) a pastor might be willing to lay down his life for the sheep (John 10:15; 1John 3:16; Revelation 12:11).

Pastoral care, in general, involvedinterventions, generating support resources, change, renewal, growth and decision-making in meetings. It gave caring attention concerning individuals,   Christian communities, and the larger society. The pastor should be a man of prayer, and of faith, the Bible reader waiting upon God, he should think more of the sheep,teach and produce fit men for the office of elders and deacons (Luke 15:4-7).

 A pastor might not neglect his own spiritual growth (Jeremiah 2:8; 1 Timothy 4:15,16); might spend time with the Great Shepherd, the Lord Jesus of Nazareth (Zechariah 13:7; Matt. 26:31); might not work for a personal gain (1Timothy 3:3; 1Peter 5:2); he/she must not seek after worldly power (Ezekiel 34:4; Luke 22:24-27; 1 Peter 5:3); might maintain biblical family priorities (Ephesians 5:25; John 15:5; Ephesians 5:33; Titus 2:4; 1Timothy 3:5; 5:8).

The pastor might had faith in order to establish a mature approach to life and foster spirituality which enfleshes God's presence in the daily lives of Christians. Pastoral care involved the pastor to give care to the needy beyond individuals to communities of both Christians and societies. It was about changes and growths within the communities.

It was about prayer and reading the Bible and regarded the pastor as a man of faith and thought of sheep as they thought of themselves and had to teach elders to take care of God's flock without being compelled to do so. And to think of the lamb and sheep that the lamb would get lost than sheep would. He should have fellowship with other pastors in the field.

Pastoral care refers to encompassing life and faith which means the theological theory known historically as cura animarum, the cure of the soul. It meant always seeking out the lost and heal the sick (Luke 15:4), watching for things that could harm the flock (Luke 2:8); always caring for those in need (John 10:11-13); caring and correcting those in error and pastoral care was about pastoral hermeneutics, which tried to link the story of salvation to story of mankind's misery and hope more especially caring for the traumatised African clergies who experienced mankind's misery and hopelessness.

Pastoral therapy refers to the healing of the sick. The focus, in this thesis, was on behaviour of people suffering from the Post-traumatic Stress Disorder (PTSD). The major task of therapy was to free human beings from the negative stories into which they have been recruited early in their lives

so that they could find authentic ways to story they experienced in their lives more meaning and vitality.

The application of pastoral therapy was narrative based pastoral conversations following the experience of trauma and the language of trauma included the language of discourses on trauma counselling, trauma debriefing, trauma therapy, post- traumatic stress, post-traumatic stress disorder. The discourse should be conducted by an experienced pastoral therapist who had sound in the field of trauma; might have a certificate that tells the story of his/her qualifications; the therapist or counsellor played a not knowing position, while the counselee served as an expert in his/her life storytelling.

Trauma could be healed, when the therapist understood the following:

(1`)That trauma was wound in the soul of man (2) that it developed from acute wound to a chronic wound when it reached the stage of PTSD its language of trauma included trauma debriefing, healing which might start with debriefing process, narrative based conversations or discourses. The discourse regarded the counsellor as an expert in his/her profession and the client an expert in his/her storytelling from this position the counsellor could gather information.

(3) The client could supply information for help from the therapist, the therapist might regard her/himself staying in a not-knowing position, the Western World spoke diagnosis, we speak of assisting the client to externalise the problem and internalise positive discourses for healing purposes. We talked of deconstruction when we helped in building a new life for the client.

A Christian community was, therefore, a healing community, not because wounds were cured and pains were alleviated, but because wounds and pains became openings or occasions for a new vision. Mutual confession then became mutual deepening of hope, and share weakness became reminder to one and all of the coming strength

In answering this question, in this study, how pastoral therapy was applied to both traumatised person and the church? The answer for us to understand how therapy was conducted when someone was sick or the church was sick, the problem was: How did traumatised African clergies deal therapeutically with traumatised African families, while being affected, themselves? You have to find out how the long traumatised African clergies had to deal therapeutically with traumatised African families while being affected, themselves? The therapist should enquire whether their trauma was acute or chronic in their sickness condition.

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Then the therapist would be able to use the language following the experience of trauma affection because the sickness had resulted to traumatic situation which would need the language of trauma such as debriefing before counselling, trauma counselling when the case was found to be in post-traumatic stress disorder when it was chronic and trauma therapy would be guided by a pastoral therapist who would allow the traumatised person to tell his/her story and listen to the storyteller regarded as an expert in his/her life storytelling and the pastoral therapist would take a position of not knowing and the narrator of the story was not assisted by means of a prescribed system of debriefing.

The network on trauma relationships included:

• Development of therapeutic relationship

• The relationship of both the client and the therapist to what was referred to as traumatic event;

• The relations significance with others in the shadow of traumatic experiences…The concept of relational discovery had a dual nature. The first was the externalisation of negative conversations, by naming it and we journeyed together as storyteller and listener. The second, relational externalisation was the discovery of possibly harmful relationship based on denials and on agreeing that the problem was an external agent, and third the internalisation of positive conversations was necessary to prevent negative conversations from maintaining traumatic conditions and the internalisation of positive conversations, such as the acceptance of the name of Jesus Christ of Nazareth to replace negative conversations (John 1:12-13; Acts 4: 12&10) was encouraged for a healing purpose.

To the question of the church being the Christian community as the healing community not because wounds were being cured and pains were alleviated, but because wounds and pains openings for a new vision that a dual church government of theocracy of God would heal the trauma of the church and the called ministries would be led by theocracy of Post Ascension Apostles.

The administration of the Church would be led by Democracy of the people or by Oligarchy, monarchy, and Gerontocracy of the people; and all these were elected by an agreement of that certain group and all of them were the product of the people excluding God.

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When God was included in any one of these types; God used theocracy for the benefit of the poor and the ignorance (See. Psalm 23 and Ezekiel 34:23).

What needed from these churches to heal the wounds and pains of the traumatised African clergies was, in their dual church governments, to introduce a theocracy government of God led by Post-ascension Apostles on theocracy and the elected church governments might be led the Administration of the church in the organisation of the church and let the organism of the church be led by theocracy of God government with called people in the itinerant ministries and trans-local ministries.

Pastoral therapist was from the position of a pastor or a counsellor and was able to gather information about traumatic experience and fit it into his/her professionally and personally truths. The client could be diagnosed and evaluated in terms of the various stages of trauma development. The South African educational system had taught people to good listeners, and remained in a not knowing position: This discourse to which the narrative counsellors were subjected contained narrative intervention developed together with the emerging new method entitled "A Narrative Intervention for Critical Events.

The approach in trauma constituted very important corrective measures which, in the first instance, should be appreciated. But true to the narrative paradigm, that should also be recognised as a discourse to be deconstructed. Deconstruction and reconstruction was a continuous process accompanied by a sustained sensitivity to power relations.

The relations between deconstruction with significant others in the shadow of traumatic experience: The concept of relational discovery had a dual nature:

(1)1st, it was a form of consciousness and this form of consciousness was also maintained by a particular way of engaging a relational externalising;

(2) 2nd, relational externalisation was the discovery the possibly harmful relationship with the event itself, and a repositioning of oneself in relation to it. As trauma was a wound in the soul (2) it developed from acute wound to a chronic wound when it reached the stage of PTSD. The language of trauma included trauma debriefing, healing which might start with debriefing process, narrative based conversations or discourses, the discourse regarded the counsellor as an expert in his/her profession and the client an expert in his/her storytelling.

From this position the counsellor could gather information and the client could supply information for help from the therapist, the therapist might regard her/himself staying in a not-knowing position, the Western World spoke diagnosis, we spoke of assisting the client to externalise the problem and internalise positive discourses for healing purposes. We talked of deconstruction when we externalise the negative discussions and reconstruction when we helped the client in building a new life for him/her.

A Christian community was, therefore, a healing community, not because wounds were cured and pains were alleviated, but because wounds and pains became openings or occasions for a new vision. Mutual confession then became a mutual deepening of hope, and shared weakness became reminder to one and all of the coming strength

In the critical event, a prescribed system of debriefing was assisted to assign a different meaning to them in a critical event, but true to the narrative paradigm. This should be recognised as a discourse that should also be deconstructed. Deconstruction was a continuous process accompanied by a sustained sensitivity to power relations. Trauma specialists were trained to pay attention to signs of distress and deliberately slow down the process. Each person needed love, support, respect and understanding of caring others.

A Christian community was a healing community because wounds and pains were opened in narrative process for Jesus of Nazareth to heal them. Understanding what was happening and why assisted healing process was because Jesus of Nazareth commanded that His followers would lay hands upon the sick in His name and sick would be healed. The mutual confession became a mutual deepening of hope and shared weaknesses became the means of God's healing.

To the traumatised African clergy and traumatised African families who had trauma wounds more than a month and who reached the stage of PTSD, the language was different, trauma had developed from acute wound to a chronic wound when it reached this stage of PTSD, the language used was debriefing and healing might start with debriefing process narrative based conversation regarded counsellor as an expert his/her profession and the client as an expert in his/her life storytelling and from this position the counsellor could gather information and the client could supply information for help.

Trauma people were unable to overcome the anxiety of their experience. They remained overwhelmed by events, being defeated and terrified. They were virtually imprisoned by their fear

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and were unable to re-engage in life. There were key phases needed to be underlined: (1) whatever we were afraid of required attention; (2) we needed to experience it, in company of other person; and (3) we took these steps not knowing when and how we should come out.

Those who sought to reclaim their lives after trauma needed to face what had happened to them. This required their attention when their nervous system was in hyper arouse state, and they needed to find as much safety place as possible. Only true safety place would provide the emotional security needed to begin the healing process commonly known as mourning.

All those experienced the terror and helplessness might be given opportunity to voice out their sense of moral outrage and personal violation, sorrow, hurt, anger and grief-became the essential first step in piecing together a coherent narrative story. None of this could happen apart from lovely presence of a caring other who was there who could bear the anguish of narrative story without minimising or denying it, without giving advice or offering strategies to overcome.

Who could listen without offering empty platitudes or switching the focus to a similar story of their own? Who had the wisdom to refrain from asking intrusive questions prompted by their own anxiety allowing the traumatised space to tell in their own way at their own space?

Who could offer a compassionate, caring presence, free of pity or sympathy, free of judgment, praise or blame? (4) Healing began as traumatised began to piece together a coherent narrative, creating a web of meaning around unspeakable events while remaining fully connected emotionally to themselves and to their listener.

 Feeling of shame; fear of judgment, extreme vulnerability were common. May talking about it would make matters worse. (5) Any kind of direct processing of traumatic experience needed to be balanced at all times with a sense of safety and commitment. Anchoring oneself in the present, feeling safe with one's listener processing one small piece at a time and mourning (ukuzilela in Xhosa) each of the profound (obubunzulu in Xhosa) losses involved, all these steps took time, patience and exquisite self-care.

Those who grew up through and beyond trauma did so in part by forging a spiritual framework for what was called post-traumatic growth. Not knowing when or how they should come out, they nevertheless were freed to take steps toward greater freedom. It was to one such framework that the writer then turned.

In this project, the followed assumption, was that, a human being is composed of three separate elements, namely, the physical body , the soul and the spirit (1Thessalonians 5:23).The soul could be split into three, namely: mind, will and feeling. These are vulnerable attacked by trauma and the spirit (conscience) of man when it was aligned with the Holy Spirit in Christ was able to resist the attacks of the devil and the body and soul was protected by Christ Jesus of Nazareth.

Demons attempted to corrupt the soul by using other Jesus for the salvation of souls who was not Jesus of Nazareth whom Paul, Peter and John did not preach for our salvation (see 2 Corinthians 11:3- 4; 1John 4:2-3). Jesus of Nazareth and Jesus Christ of Nazareth was preached by Paul, Peter and John (see Acts 2:22-42; 10:38-48; 22:8; 3:6; 4:10&12).

Counsellors might be aware of the "access points" demons used to afflict people. Addressed and healed the causes (of trauma) should result in freeing the victims because the demons would be using the causes.

 Demons were using unidentified Jesus Christ to mislead the whole world. God made sure that the Jesus He was sending on earth has an identity. God' says He would be called Jesus of Nazareth (Matt. 2:23). Peter called him Jesus of Nazareth (Acts 2:22-24; 10: 38-43). Jesus himself said "I am Jesus of Nazareth" (Acts 22:7-8).

We healed the wounded ego-states by using the name Jesus Christ of Nazareth... Any Christian who proclaimed Jesus Christ of Nazareth as his/her Lord and personal Saviour could, by the power that residing Holy Spirit and majesty Name of Jesus Christ of Nazareth demons were expelled from afflicted people.. As soon as healing and restoration (repentance, confession and forgiveness) had taken place, the demonic influences could be expelled as they had no further "legal power" to remain there.

When a person traumatised did not know Jesus of Nazareth, inform him/her. Give him/her what Peter gave a sick person. He gave him what he had "as the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:6). In Acts 4:10&12 "*Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you well. Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved*".

Pastoral therapist refers to a developed professional person who is called to practice therapy from pastoral and spiritual perspective in a specialised structural setting. He was supposed to have been a

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sound knowledge of the field of trauma which could place him/her in a position of power. The focus was on growth, information and healing of people from a spiritual perspective.

The process of healing was important as Jesus spent a significant portion of His time with His ministry caring for, feeding, healing, forgiving, and raising the dead. He did it when he was walking on the way (Mark10: 46-52), in the Synagogue (Luke 13: 10-17), and in homes (Mark 5: 41). Gerkin's model had a shepherding motif which had originated as a metaphor for the role of the king during the monarchical periods of Israelite history. It was first appropriated within the religious life of Israel as a metaphor with which to speak of the care of Yahweh for Yahweh's people.

This Shepherding motif was captured in the imagery of Psalms 23 where the Lord God was depicted as the good shepherd who led the people in paths of righteousness, restores the souls of the people, and walked with the people among their enemies and even into the valley of the shadow of death. From this motif one could say that shepherding is a biblical model of pastoral care which aimed at leading, nurturing, healing and protecting people.

As the traumatised African clergy had experienced lot of turmoil in their live, other pastors might be able to lead as a shepherd and do all the pastoral abilities in order to bring about healing and restoration. When one pastor became affected by traumatic events, the church might provide other pastors to assists and journey with the pastor being affected.

In some cases, pastors as shepherd might have to introduce life orientation sessions in their ministerial conferences, in order to teach and empower one another about how to prevent and handle issues that affected our lives directly. It would also assist pastors to know when and how to seek professional help when struck by traumatic experiences.

Furthermore, Gerkin's model of shepherding connected with the ministry of Jesus Christ which was characterised by compassion. When pastors themselves were not compassionate to one another, it then opposed the ministry of Christ that was characterised by compassion to other people.

Repeatedly Jesus Christ embodied compassion in the face of ignorance, hunger, sickness, and even death. He was moved with compassion when he observed the aimlessness of the common people as "sheep without a shepherd" (Matthew 9:36; Mark 6:34), the sick and the blind among the

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multitudes (Matthew 14:14; 20:34), and the sorrow of those who had lost the loved ones (Luke 7:13; John 11:35). Jesus Christ's compassion also expressed itself in practical ministry.

Out of compassion, he raised the dead (John 11; Luke 7:14), taught the multitudes (Mark 6:34), and healed the sick (Matthew14:14; 4:23; 9:35; 19:2). In ministering to the needy, Jesus Christ was not afraid to make physical contact. He took the hands of the sick (Mark 1:31; Matthew 9:29) and the demon-possessed (Mark 9:27).

His fingers touched and healed blind eyes (Matthew 20:34), deaf ears (Mark 7:33) and silent tongues (Matthew 7:33). Most astonishing of all Jesus touched the lepers-the outcasts of his day (Matthew 8:3; Luke 5:12-13). In assuming the role of Christ, pastors might actively encourage pastoral care to reach the roots of African people (pastors included) to achieve God's purposes.

The church as a vehicle of grace might help pastors to work through the redemptive mess and find grace for each other through shepherding. Those in deep distress need their compassion and support more than judgment. When a pastor failed in his/her ministry due to trauma stresses, it was a challenge to the church and also needed for pastoral therapy that would bring healing in the life of that minister.

In the opinion of the writer, the pastoral ability was to deal with the problem and carry out the attitude of genuine caring, and this involved action and feelings, doing something and thinking about something towards people of God. The writer believed that, the term 'pastoral' was associated with the ability to do something such as listening, remembering a person's narration, and responding empathically to such situation.

The shepherd model of pastoral care also accentuated the role of a pastor in addressing the problem experienced by African people both in the church and broader society.

 It was God's rule to meet people where they lived and intervened in the circumstances of their lives. It met people at their unique point of need. Traditionally, pastoral care had been guided by a metaphor of a shepherd which moved away from the comfort of the familiar and into the unknown to respond to another's distress without guarantee of certain outcome.

Pastoral practitioners working in the context of African culture would be likely to witness the involvement in the extended family and the wider community as an integral part of an individual's well-being. This was another essential sign that shepherding was not only carried out by pastors alone but by the larger number of individuals including church members.

It was therefore the responsibility of a pastor, to educate members of their congregation to care for one another as an integral part of ministry of God and also to return that care pastors as human beings who also were not excluded in experiencing pain and suffering. In harmonising with the theorist, the African clergies did stand in need of healing in order to redirect their life following their traumatic experiences. They needed to be healed so they could carry over their tasks as pastoral care- givers.

Pastoral care had the potential to bring healing and hope through good shepherding. Pastoral care and counselling was historically concerned with healing the broken and liberating people of God to develop self-esteem.This was heightened during times of personal stress and social chaos, and in the researcher's opinion, the divorced Africa men were no exceptions to the needs described above. On the other hand, Jesus of Nazareth understood himself to be a shepherd. Human 'sheep' were the reason for his coming. "*I have come that they (members of the flock) might have life and have it to the fullest"* (John 10:10).

When human sheep were to experience the abundant life Jesus promised, those who led them might know that they themselves had been 'called' to the vocation of shepherd.

As shepherding was everyone's responsibility, African people had their ways of guiding their children and community at large as a way of pasturing. This type of shepherding according to African people was the most pivotal one in understanding the roles and responsibilities of both women and men in families and societies.

Pastoral care for the clergy was to journey, accompany: to walk, or travel, with a pastor in all his good life or problems. It was one of the companionship, in practical theology, which might be considered as neglected. The world regarded clergies as out of politics and social life.

They saw them as theologians who deserved no food, shelter, and clothing, because God had provided them with all. They did not know what God was saying in connection with the life cited above. God is saying bring all tithes and voluntary offerings in the House of God for His servants to have enough food to eat and those who failed are cursed (Malachi 3:10-12).

The case study in chapter four, referred to the minister who had gone through traumatic experience and yet continued with ministry without receiving proper care by other professionals, this posed a danger to ministry. Graham (in the case study) did not receive any treatment or care during his

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traumatic situations; which contributed a lot to his ministry. On the other hand, Christians did expect too much from their clergies. This was understood and even seen when one took into consideration the African religious and cultural background.

The clergy, as a spiritual leader, who was regarded as a representative of God on earth, might also be understood in the light of a normal being whose image was the same as that of others; but acted like the servant of the Lord. In other words, he did feel the pain and could also be traumatised by human situations.

The church should develop a mechanism for unearthing the problems of ministers or pastors and encourage them to see a professional counselor; as a solution to some of their problems. This would assist the minister; even when it came to preparing the word of God for the Sunday service.

In essence, there was no humility of pastoral care offered to the minister who was ministering under a traumatic or even stressful personal situation. They ran the risk of being the elite and they might forget that they were there to serve, love, and nature the community of God. In most cases, pastors who needed psychological attention tended to use the pulpit to address issues which were not even related to the reading of the day. They normally cried out at the pulpit during Sunday services. In order to guard against such phenomena, churches might organise workshops or retreats for pastors with professional counselors to help them for the betterment of the community of God. This would enable the church to reap good fruits; due to the service that members would be receiving.

The writer concurred with the authors, that individuals constructed their life stories; which were their personal realties, as they interacted with their environment. They could produce models of understanding. The writer agreed that trauma could be described as an experience when it was sudden, unexpected and non-normative, exceeding the individual's ability to meet its demands and distrusts the individual's frame of reference and other central psychological, physical, and spiritual needs and related schemas.

Trauma could produce a paralysed, overwhelmed state of immobilisation and withdrawal which might be accompanied with possible depersonalisation and evidence of disorganisation. This could leave the affected person in isolation.

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In this case, the focus of pastoral and spiritual work was not on the personal relationship and community transformation, but it was also focused on a narrative – hermeneutical interpretation of pastoral and spiritual work, within the contextual approach.

The writer explored the possibility and implications of our religious and spiritual definitions; and the use of democracy to disadvantage the African clergies by our local churches; this referred to our beliefs, practices and groupings oriented to transcendental or supernatural reality that belief about using democracy instead of the Holy Spirit and His Word, the Bible. The behaviour of some of our brother's showed that democracy reigned supreme within our local churches and that younger people were in the majority; and they were the governors of our local churches by majority vote.

The theocracy that was brought through the trans-local ministries was being frustrated by a majority vote. It might be clear that trans-local ministries represent theocracy and the Head of Church Jesus Christ of Nazareth, in local churches, and that God was frustrated in our local churches, and the Holy Spirit would leave them. God could not play a second part in His Church. The BTGTT should be allowed to take the place of Rev. Bhengu in order for it to govern the church in spiritual work of the Church, as Bhengu did. The administrative work was governed by the BTGEXCO; forming a dual church government with theocracy.

The BTGEXCO and the BTGTT were called by God and although the BTGEXCO was doing pastoral work and the BTGTT should be doing spiritual work both were needed in the field of God. These were the functions of BTGEXCO in pastoral work and BTGTT in their spiritual work. The two structures should stop the injustice that was practiced (including beliefs, attitudes, and practices) and the sufferings of the traumatised African clergies and traumatised African families, within local churches.

It should first realised, for example, the extent of the damage that could be in inner man (spirit and soul – especially the emotions); through injury or suffering of the outer man (body), that God taught us an incredibly profound healing principle. Through prayerful application of this principle, they had seen a great deal of physical healing taking place – often from the consequences of events that took place many years earlier.

 For, in reality, even though they talked of the human being as comprising of spirit, soul and body, these three were deeply inter-related, and anything that happened to one would have an effect on the

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other. In the case of the main participants above, they could not deliver what God sent them to deliver to the people; due to problems that they carried in their hearts and shoulders. They could not deliver even a single word to the congregation. This was so, by virtue of traumatic experiences that they had met on their journey of life.

In this thesis, government in the world was referred the ordained powers by God. God had ordained that law and order be exercised and preserved, in human society, through appointed authorities and let every soul be subjected; including the clergy (Romans 13:1-8). The word government was referred to as the exercise of authority over an organisation, institution, state, district; direction, control, rule, management. It was God ordained government.

The types of church government envisaged in church were three, namely: (1) Episcopal (monarchical) (2) Presbyterian (oligarchic or aristocratic), and Congregational (democratic).

The church history showed that there were divisions which resulted to various forms of church governments that had been tried out by the people of God after the persecutions before Constantine the great who ended those persecutions by order of Milan in 313 A D.

After these State persecutions were ended, Constantine the Great gave the church a complete freedom of religion to Christians. Divisions started among the Christians until to date.

Types of Church government, in this thesis, were as follows:

- Oligarchy- government by an elite few
- Monarchy [Autocracy] – government by one man or woman
- Gerontocracy –government by the old men
- Democracy –government by large portion of the people, usually through some form of representatives.
- Theocracy (e.g., hierarchy) – government by God through appointed authorities.

The three simple patterns emerged paralleled the three basic systems of civil government known to the ancient world -Episcopal (monarchial); Presbyterian (oligarchy or aristocratic) and congregational (democratic); the Assemblies of God Movement (AOGM) was a Congregational Church government based on democracy and its "Constitution was the supreme document within the organisation". The executive committee was bestowed with the highest decision-making function and the BTG Teaching Team which represented theocracy was delegated with the responsibility of overseeing the elections and their duties were prescribed in the Constitution" (Constitution of the Assemblies of God Movement 2005:6& 9).

In this project, the churches discriminatory practices (ukusebenzisa ubandlululo in Xhosa) Could be interpreted as that the apartheid discriminatory practices which damaged the minds of the members of local churches which were like the minds of the traumatised African clergies therapeutically dealing with traumatised African families. The local churches needed professional therapists to help them heal their chronic traumas. It seemed that the conference failed to make a follow up counselling to them after destroying apartheid.

The victims of apartheid discriminatory practices were disillusioned (set free from mistaken beliefs) by the Christian faith as a result of the way in which it was misused as a tool for oppression. This meant that church leaders overlooked the fact that the apartheid policies were directed local churches after banning all political groups and concentrated in banning individuals like Dr Beyers Naude a religious minister who was opposed to the government apartheid discriminatory practices. He influenced churches to use their conferences to destroy apartheid discriminatory practices as a tool of oppression.

The Blacks saw apartheid discriminatory practices as "unchristian" apartheid. Therefore when leaders of churches saw the apartheid discriminatory practices as unchristian why should they not also use their conference approach to destroy the apartheid discriminatory practices in local churches?   The climax of this was during the 1980s, when presence of Beyers Naude's ministry influenced the situations in which the victims of oppression found themselves being mobilised.

Archbishop Emeritus Desmond Tutu was one the front leaders who destroyed apartheid discriminatory practices, his influence in destroying local churches discriminatory practices could be of great important. The inability of democratic governments to reverse churches discriminatory practices left no choice but to influence the structures of the conference to reintroduce the dual church government of theocracy and democracy or Episcopal to end unchristian churches discriminatory practices to strike the balance between theocracy of God and democracy or Episcopal of the people to free the local churches from the apartheid discriminatory practices. After that professional counselling should follow to help traumatised families and clergies from chronic traumas.

This time of post-modern world was the time of democracy predicted by John in Revelation 3: 20-23. When John saw Jesus Christ of Nazareth being outside His Church in Laodicean:

The Laodicean local church used only democracy inside to close outside theocracy of God; which was wrong because that ended the dual church government of God; which was headed by the Lord Jesus Christ of Nazareth. There was something went wrong inside: democracy, for it was without the theocracy of God.

To address the situation of the traumatised African clergies, the CBTGEXCO might open the door for theocracy to come in and sup with Him; as the dual church government of God, in order to heal the traumatised African clergies; which was suffering from local churches' discriminatory practices under democracy. Churches tried to unite and fought against apartheid's discriminatory practices.

(1) Those churches which rejected apartheid discriminatory practices were:

The Methodist Church of Southern Africa; the Congregational Assembly; the Anglican Church of South Africa; and the Assemblies of God in South Africa.

(2) Churches adopted a neutral stance: Evangelical movements:

There were three types of Evangelical churches, namely: (1) Fundamentals (2) Conservative Evangelical (3) New Evangelicals. The Apostolic Faith Mission (AFM) stood as an example of the evangelical or Pentecostal Movement.

This was in contrast with the DRC (Dutch Reform Church) that adopted the government's racial policy. Despite what happened to the churches who rejected discriminatory practices of apartheid and those who were neutral, the churches were then practicing discrimination against one another.

This was from the writer's knowledge and he had chosen not to quote where the incidence happened. The remedy was the dual church government of theocracy and democracy; when we intended to reach the eternity of the true God, the creator of the Zoe and Bios Universe.

The reasons for these discriminatory practices were copied from the system of apartheid or separate development from the previous South African government and the devil plan was to take out the dual church government which was formed in theocracy of God led by the BTGTT and democracy led by EXCO of AOGM. Once the TT was subjected to the supreme constitution, the theocracy of God stopped as it did during Adam the male and Adam the female rule and also during the Israelites rule when they worshipped idols and changed the name of their God Lord to Baal. They also copied from another form of post -1994 victims of oppression in SA, and most of our church members

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were now better educated that the majority of our ministers in some instances, the elders and men in a local church would resist the transfer of minister whose leadership they did not want.

In this case, the divine government refers to the absolute rule and reign of God directly to the affairs of mankind through His Son's grace and love, Jesus Christ of Nazareth. The example of this was the traumatised African clergies therapeutically dealing with traumatised African families, while being affected, themselves. Their calling was for them to serve people with love and that love made them to continue serving them even when they were traumatic affected.

In other words, the divine government of God was government of God in heaven before the fall of the devil. The divine government of God was served by angels under the Arch Angel Lucifer (Ezekiel 28 and Isaiah 14:12).

This was Government of Heaven, the universe, and angelic realm (Psalm 145:10-13): However, Lucifer rose up in rebellion against this leadership and constituted authority and caused the angelic revolt. In other words, Satan was the leader of rebellion. He sought to overthrow the government of heaven. All freewill creations were tested at this point, as to whether they would serve God with their freewill or serve Satan.

Thus it seemed that a third part of the angels fell. Here the doctrine of existentialism was open. "*Do your own thing.*" The one third of angels followed Satan's challenge against the government of God and His authority. Satan thus fell from the position he sought to gain as the anointed cherub and garden of the throne of God. He promised the angels who followed him position of authority in his rival kingdom. He overthrew the Covenant (II Peter 2:10; Isaiah 14:12-14; Matt. 6:6-9); there was law and order in the government of heaven. This law-order was demonstrated in the Godhead under leadership (1 Corinthians 11:1-3).

In this study, a government is defined as both The Spiritual life which is in God from all eternity and which made the whole universe, as Zoe. Bios life and had to be sure, a certain shadow or symbolic resemblance to Zoe (new life). In other words it was a dual church government created on the basis of theocracy (a Zoe life) and democracy (or a Bios life). It was an old creation based on bios life and the new creation (2 Corinthians 5:17) based on Zoe life (Romans 5:12- 6:14; 2 Corinthians 5:17).

The whole Scripture from the time when human government was first permitted till the communication of biblical history in the supreme exaltation of Jesus Christ of Nazareth had been on

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longest record of divine government (Isaiah 14:1-7; Daniel 2: 20-22; 6:25; Psalm 33:13-17; 107:11; 115: 6-8; Romans 13:1;1 Timothy 4:15).Government of home involved husband and wife: Adam the male and Adam the female (Genesis 1:26-28).

This was dual government of theocracy and democracy on the basis of Genesis 2:15-17. The man was to choose between what God's instruction not to eat or eat and die. Their choice was to die which was their democracy without God. God established His kingdom in Aden with Adam the male and female. Adam was created in the image of God, the Father, God the Word, and God the Holy Spirit (Genesis 1:26-28; 5:1-3). Man's body was formed out of the dust of the earth. His body was formed to be inhabited.

The body of man was God's masterpiece in creation. Adam's body was as yet lifeless. Not one member could function or operate as God's ordained until was made alive. God just breathed into man the breath of life and the man became a living being. In 1Thessalonians 5: 23: Paul in encouraging the Church, he indicated *"May your whole spirit, soul and body kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful. . ."*. Before the fall of man in Genesis chapters 1 and 2, the kingdom of God was in Eden:

God created Adam the male and the female to rule on the basis of the dual government (Genesis 1:28). He created them as one man Adam the male and Adam the female (Genesis 1:27; 5:1) He created them in His image (Genesis 2:7) as shown in 1Thessalonians 5:23 "Spirit, soul and body". This was the dual government of Adam the male and Adam the female under God's protection not to have Knowledge of good and evil, forbidding them from knowing it was covered by knowledge of God to them.

In Genesis chapters 1-2, God created Adam the male and female (Genesis1:26-28). Adam the male was created in the image of God the Word/Son and he was to operate in the garden of Aden and Adam the female was created in the image of God the Father and was to advise Adam the male in his operation in the garden of Aden. The spirit in them maintained fellowship with God and good relationship with God until their fall when the Spirit of God left them naked (Genesis 3: 8-21).

  God was the king under a dual government of Moses heading the Administration with 70 elders (Numbers 11: 16-17 and Aaron and his sons and the Leviticus heading the spiritual life of Israel (Leviticus 28 & 29).

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In the nation of Israel things changed the visible things were placed under Moses and 70 elders and the Spiritual life under Aaron, his sons and the Leviticus to form a dual church government established by God in the Garden of Aden with Adam the male and female.

Moses and Aaron were both called, chosen and anointed by God, Himself for Moses to lead in democracy of 70 elders (Numbers 11:16-17). Israel was ruled by theocracy which was Moses and Aaron. Moses was sovereignly called, chosen and appointed by God to lead in the administration of Israel (Exodus 3;1-40; 19:1-6; Deuteronomy 7:6-8); while Aaron was also sovereignly called, chosen and appointed by God to become the High Priest in Israel to lead in theocracy (Exodus 28;29).

Jesus Christ of Nazareth formed a dual church government of theocracy helped by the 12 apostles of the Lamb (Matthew10: 1-20) and the church administrative government of 70 or 72 disciples as forming a dual church government of God catering for both Bios life and Zoe life (Luke 10:1-17). God made a covenant with Jesus Christ of Nazareth and the covenant was in His blood (1Corinthians 11:25). He formed a dual church government of theocracy helped by the 12 apostles of the Lamb (Matt.10: 1-20) and the church administrative government of 70 or 72 disciples as forming a dual church government of God catering for both Bios life and Zoe life (Luke 10:1-17). Like the 70 elders leading the under Moses who was not elected or appointed by but by God to lead administration on the basis of theocracy (Numbers 11: 16-17) or the 70 disciples of Jesus of Nazareth to serve on the administrative side of the theocratic government of Jesus Christ of Nazareth with His 12 apostles, remember the 70 disciples did also the work that was done by the 12 apostles (Luke 10:1-6; Matthew 10:1-12). The leadership of Jesus of Nazareth was based on grace while that of Moses was based on law.

The dual church government continued to appear in the New Testament when Jesus of Nazareth called the 12 apostles, chose and appointed them to preach the kingdom of God and Jesus of Nazareth chose and appointed 70 disciples to administer and preach the Kingdom of God in His campaigns. When the twelve apostles of the Lamb were left behind on earth, they saw the need of administrators in their campaigns, and they requested the church to elect them as deacons, in Acts 6:1-7, forming the dual church government. It was necessary for the Post-Ascension Apostles to form dual church governments and they appointed elders, in all local churches (Titus 1: 5-7: Acts 14:23; 20: 17, 28; 1Peter 5: 1-3; 1Timothy 4:14).

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"*World of Churches*" with a *"Central World Headquarters"* whether it was the "Council of Churches" should respect the Headship of Christ: whose Headquarters is Heaven from where the fivefold ministry gifts came. Pope could be "Universal Head of the Church, but could be the Head of the Catholic Church serving under the Lord Jesus Christ of Nazareth as also was the Council of Jerusalem in Acts 15.

Only Christ whose was infallible and Divine Head, whom God had given to the Church to become its Head .Christ Jesus of Nazareth is effectively governing and directing the Church universal and local. The government of 12 apostles was universal it included the Jews and the Gentiles throughout the ancient world. The central ancient world Headquarters of twelve apostolic Church was, in Jerusalem, where Paul and Barnabas had to give report to Council of Jerusalem as church organisation Headquarters (Acts 15). But the Universal Head of the Church was only Christ, the infallible and Divine Head, whom God had given to the Body, could effectively govern and direct the Church universally. In the government of the Church local, Paul states "Government of the Church local is also by Christ Jesus.

But He Himself governs the Churches in various localities through local ministries". In establishing of the Church at Ephesus, we saw multiple rules in the group of Elders. Paul in Apostolic office, called for the Elders of the Church of Ephesus. He did not call "the pastor" or "the bishop" or one ruling elder, but he called for the Elders! Thus Biblical history showed that the churches were under the rule and direction of multiple leadership, never just one person, never just one elder whether he is called *"Pastor" or "Bishop", or "Elder".*It always involved plurality or a presbytery which was group of elders.

The Epistle of the Ephesians spoke of the fivefold ministry gifts given to the body of Christ after He ascended up on High in heavenly places: He gave to the Church some apostles, some prophets, some evangelists, some pastors and teachers. These were given for the perfecting for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all came in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Ephesians 4: 8, 11-13). The Son of God gave Himself for the Church (Ephesians 5: 23-27). He prayed not for the world but for His own (John 17:9).

The burden of the Son was for a glorious Church. The Son not only gave himself, but He also gave the Holy Spirit (Acts 5:32; John 16). And then, He also gave ministry gifts to perfect the Church. After His death, buried, resurrection, ascension and glorification, He gave the fivefold ministry that is mentioned in Ephesians 4: 9-11. These ministries were, actually, extensions of Himself, His own ministry, which flowed onto the many- membered body of Christ, the Church. Because they were given after His ascension, they are called the "post-ascension-gift ministries" (1Corinthians 12:5; Ephesians 4:8-16. These are His instruments for the perfection of the Church on earth. Thus; the Son's burden was the whole Church. The Son's gifts to the Church were the Holy Spirit, and the five ascension-gift ministries.'

These were not self-appointed or church appointed. They might be recognised as Christ given through the Holy Spirit when one was called, chosen and appointed of God to leadership. This was inclusive of the traumatised African clergy. These gifts of the people enabled the Body of Christ to function in the way God intended it to function.

These people were gifted by the Lord Jesus Christ of Nazareth in order (1) to equip believers for effective work building the Body of Christ and to have a high quality in the Kingdom of God; (2) to bring God's order to His Church; (3) to give vision and direction from God; (4) to encourage commitment and sacrifice in the work of God; (5) to unite the church in faith; (7) to discern those who were called to participate in the body of Christ in order to help them developed and be released into the work of God; (8) to bring believers into maturity in God and enable members of the body of Christ to be caring, loving and supportive of one another.

The ministry of the apostles was one that was misunderstood by Bible interpreters closing out the period of the ascended Christ revealed in Ephesians 4:8-16. It was a ministry that had been limited to the period of transition from Old Covenant to the New Covenant. It had been relegated to the period of the book of Acts and early Church history.With the death of the Apostle John and the completion of the Old and New Testament cannon of Scriptures, it had been taught that the apostolic ministry was no longer required. However, Ephesians Epistle distinctly says that Christ, after His ascension, gave gifts to men, and 'He gave some apostles'.

This ministry, along with others, was given for a certain period of time, until the church came to unity and maturity. This had not yet come to pass. Therefore, the church needed the apostolic

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ministry today. We considered the ascension –gift ministry of the apostle as would be ended by Christ when He would introduce the dispensation of His millennium Kingdom.

The said interpreters were not aware of what consequences would follow them when they chose to decrease to what was given for us in the Word of God by Christ, in Revelation 22:18-19 "*I, John, solemnly warn everyone who hears the prophetic words of this book: if anyone adds anything to them, God will add to his/her punishment the plagues described in this book. And if anyone takes anything away from the prophetic words of this book, God will take away from them their share of the fruit of the tree of life and of the Holy City, which are described in this book.*"

(Revelation 22:18-19).

The Back to God Teaching Team was the itinerant ministries on a constant move and the trans-local ministries were Ephesians 4:11 ministries on transfers from assembly to assembly and they were the trans-local ministries and they were being transferred within two years time and both ministries were to lead the theocracy church. The Back to God Teaching Team governed by theocracy church together with the trans-local ministries. The local churches' elders led or governed local churches on the basis of Church management. The presence of the pastor showed the presence of theocracy and the presence of elders showed the presence of democracy, or of autocracy or of oligarchy forming a dual church government of God. This would cause the Christians to unite in God through the name of our Lord Jesus Christ of Nazareth. The dual church government was on the basis of theocracy of God and democracy of the people.

As the fivefold ministry gifts were Jesus Christ of Nazareth called chosen and appointed by Him for theocratic leadership in His Body the Church, Paul was used by Jesus Christ of Nazareth to use the above quoted post-ascension apostles. Nicholas Bhengu in 1977 used the same principle used by Paul, and forming the dual church government which was composed of the Back to God Executive Committee leading democracy.

In 1977, the 24 Back to God Teaching Team: left behind by Rev. N B H Bhengu to lead on theocracy and he appointed the following persons: (1) Ezra Mkhize (2) Claudius Mcanyana (3) Daniel Mnyanda (4) C Majombozi (5) Hartley Qina (6) Abel Matroshe (7) Bethuel Mofokeng (8) Ben Mookapilo (9) De Winton Manzana (10) Messeniah Donda (11) Alfred Vena (12) Aaron Hlongwana (13) Andrews Camngca (14) Robert Sondishe (15) France Dlhomo (16) Mvana B Bennett (17) William Makinana (18) Wilberforce Lizo Didi (19) Victor Nkomonde (20) Knowledge Mateke (21) Fred Shabalala (22) Michael Biyela (23) Steven Mosehla, and (24) Josiah Ngonyama Donda.

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God called chose and appointed the 24 BTGTT to lead the theocratic government of the BTG Movement in the Assemblies of God through Ephesians 4:11 and the BTGTT governed the church on the basis the fivefold ministry gifts, namely, apostles, prophets, evangelists, pastors and teachers led by theocracy. The EXCO of BTG in the Assemblies of God had to lead the church government on the basis of administrative processes, namely: policy-making, provision of personnel, financing, organising, provision of work procedures and control measures.

The BTGEXCO provided the church with the administrative services which needed educated professional personnel. BTGTT needed called personnel who were either of the following gifts to the church, apostle, prophets, evangelists, pastors and teachers. Here we did not take people because they were in the assemblies of God, we baptised people with water and Jesus Christ of Nazareth baptised them with the Holy Spirit.

The five ministry gifts were given by Jesus Christ of Nazareth to those were called, chosen and appointed for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of faith, and the knowledge of the Son of God, until a perfect man, unto the measure of the stature of the fullness of Christ. This was essential for the proper growth and the development of the Church.

These were to equip the Body of Christ to: (1) minister to God in worship; (2) minister to various members through edification; (3) minister to the world around them through evangelism and good works. There are various gifts from the Trinity of God shown in three basic groupings of gifts in the New Testament, in 1Corinthians 12:4-6.

The BTGTT members were entitled to use the trans-local Ephesians 4:11 ministries who were being transferred from assembly to assembly by the EXCO after Nicholas Bhengu had been called back to the Lord in 1985. In 1989, the BTG Conference removed the BEG Movement and replaced it by the Assemblies of God Movement. It was a mistake for the AOGM conference in 2005 to subject the Ephesians 4:11 called ministries to be under democratic elected leaders.

 This was nowhere in the Bible where the ministry callings were ever been subjected to the rule of the elected committee. The Back to God Teaching Team should not be subjected to an elected executive committee, because both the trans-local ministries and the itinerant ministries were under theocracy not democracy during the time of Nicholas Bhengu. The apostles were never subjected to

committees, the Post Ascension Apostles had never been under a democratic government of the Council of Jerusalem (Acts 15:1, 5, 6; Galatians. 6:12; 2 Corinthians 11:12-15.

The apostles Acts 6:1-6 did not serve in administration the supreme authority of the National Council rested upon that council when it was in session. This authority was expressed by its decisions and elections, when in session and was delegated in a restricted sense to the officials to carry on when the council was not in session. When the national council was not in session, the authority of the council was delegated to the officials in the following manner: the General Presbytery (Executive Officers with district or regional officers) was the body most representative of the general body and this was the body of the greatest authority when the entire council was not in session.

It was obvious that the Executive committee was answerable to the Conference or Council of Jerusalem on the basis of being democratically elected and the Back to God Teaching Team was not elected by people of the Church and answerable to God on the basis of being called by God to serve in theocracy and it was under the Holy Spirit and Jesus Christ of Nazareth Himself as the chief Shepherd. They had been donated as gifts and leaders of the Church. The EXCO had nothing to do with the Back to God Teaching as they were not elected by the people.

The administration beside itself was in need of theocracy leadership based on Ephesians 4:11 ministries calling in the building of the body of Christ. The dual church government might be led by theocracy of the Back to God Teaching Team or Post Ascension Apostles who were supposed to be leading the trans-local ministries and ecclesiastic ministries of elders and deacons and the democratic government of elected executive to lead the administrative government of the church and this would allow Christ Jesus of Nazareth to build His Church or body as He envisaged in (Matt.16:18-20).

The elders did also the work that was done by the trans-local ministries and itinerant ministries plus the administrative work. Ephesians 4:11 needed to submit to God and to local church leadership. They had authority only as they function in their God-ordained role and as they bring God's will into the setting in which they were ministering.A local church should not submit to any one claiming such a ministry unless they recognised these things. To do so could cause the church great difficulty; and could lead to disunity and deception. However Ephesians 4:11 did not take orders

from the local body of Christ, but conveyed God's authority to it. This was because they did not receive their authority from man, but from God Himself.

The Back to God Teaching Team was itinerant ministries, the trans-local ministries were ordained to introduce dual church government, in local churches, to elders who belonged to Romans 12:6-8; 1 Corinthians 12:27-30. Ephesians 4:11 need to submit to God not to the Executive Committee power or the constitution of democracy; but to God's theocracy led by the Holy Spirit and the Lord Jesus Christ of Nazareth. All the elected committees of the Assemblies of both regional and district, such as quarterly services committees and regional convention committees are under the jurisdiction of the Executive (EXCO) and Regional (DCCs) Committees.

But the ordained clergy served on theocracy and were under the BTGTT and not under the committees of the Conference or of the DCCs. The EXCO or DCCs members when they could be planned to serve spiritually in these structure, the BTGTT was relevant for theocracy authority to plan them on spiritual matters. The transfers of ministers fell under the BTGTT as it was with James Mullan, Nicholas Bhengu, and Paul and Jesus of Nazareth to His twelve apostles and the 70 disciples. This instruction was from God.

What is then public or Church administration? Church administration, in this study, was referred to church administrative processes, namely: policy-making, organising, financing, provision of personnel, or staffing, determination of procedures and controlling measures.

It might be understood that each concept of administration demanded all the six concepts simultaneously in the process, for example when you deal with money financial policy, organising, personnel, financing, procedures and control all would be needed as operating theories. Paul established the Church at Ephesus, and there we could see the dual church led by a local pastor or local bishop and elders, the local bishop was a trans-local ministry representing apostles and elders representing the administrative side of the local church, and when Paul called the Elders of that local church, an ordained pastor was there.

The pastor or a bishop is ordained to become a presiding and teaching elder in a local church, leading the on the side of theocracy of God. The pastor was called and anointed by God to lead a local church as a trans-local ministry on behalf of itinerant ministries who are known as Post-Ascension Apostles of the Holy Spirit. Plurality or a presbytery which was a group of elders was

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referred to administrative called people like elders and pastors who were elected by people whether on the basis of democracy or monarchy to serve or lead the church in administration.

If we wanted to inherit the kingdom of Heaven and keep our salvation, let us allow the Ephesians 4:11 to lead the church on the basis of theocracy. Let us not raise our constitution to be a supreme document above the Bible and our God. This might be reversed immediately, if we want to be different from an ANC democracy & DA democracy which were outside theocracy. We might take the BTGTT out of a constitution to do itinerant ministries under theocracy as Paul and Bhengu. Nicholas Bhengu set in place as a body of itinerating teachers to move about instructing and organising the assemblies.

In this project, trans-local ministries operated on the basis of Ephesians 4:11 and these were ordained local pastors who represented theocracy in the local churches would lead the elders and deacons who used congregational ministries authority, in a collective manner, meaning they were using a democratic powers. Repeating, Ephesians 4:11 did not take orders from the local body of Christ' authority of elders, but conveyed God's authority to it. This was because they did not receive their authority from man, but from God Himself.

To Watt (1992) "*The white group trans-local ministries were transferred from assembly to assembly by James Mullan,*" and on the Back to God side the transfers of the trans-local ministries were done by Rev. Nicholas Bhengu alone. In the New testament Church Paul worked with certain identified Post-Ascension Apostles. The Leadership Comparison of Back to God Teaching Team for Church Government Theocracy and the Executive Leadership for Church Government Democracy: The leadership of the Back to God Teaching Team (BTGTT)was not management, but "a vision which was the picture of the future" whereas on the side of the executive committee (EXCO) it was management essentially the stewardship of resources and its concern was with making the organisation work effectively and efficiently.

The leadership of BTGTT was based on the fivefold ministry gifts which governs church theocracy whereas in EXCO it was based on democracy and it involved itself with logics, information, people and systems. Leadership of the BTGTT produces passion in them, taking responsibility for pursuing it and people want to be led by a person with vision (Jesus talked about the kingdom of God.

The leadership of the Assemblies of God Back to God Movement was the BTGEXCO, BTGTT and the Evangelistic arm the BTGTT, BTGCNC, each committee of the Church normally fell under the supervision and guidance of these above named highest levels in the church hierarchy. The following middle levels were RDCCs, RMFs, BTGCRC and Elders and deacons or Church Boards and Trans-local Ministries low-level in the hierarchy.

The leadership of the BTGTT was vision, empowering and releasing people (employing called people: RMFs in middle level, Elders & Deacons and Trans-local Ministries in lower- level. The BTGTT leadership was in leadership as Aaron and Levities, Jesus of Nazareth and the 12 Apostles and 70 disciples of Jesus of Nazareth: The BTGCNC in highest hierarchy and BTGCRC in the middle level.The BTGEXCO was the highest level in the hierarchy of elected committees, RDCCs in middle-level and Local Church Boards and group committees in lower-level.

There was no way that we should mix the fivefold ministry gifts: apostles, prophets, evangelists, pastors, and teachers, with the six generic church administration: policy-making, organising, provision of personnel, financing, provision of work procedures and control measures. Adam the male was on the administrative side of the Garden of Aden and Adam the female was on the theocratic side advising Adam the male. The BTGTT was on the theocratic side advising BTGEXCO, the EXCO could not operate on democracy without the leadership of the BTGTT. This needed a more research for further explanation.

Bhengu and Mullan left behind them a big work built on fivefold ministry gifts. The growth of their sections of the movement was so rapid that all else was overshadowed by them. The reasons for the growth of their work laid in their interpretation of Ephesians 4:11.

The ascended Christ had given the five ministry gifts for a specific purpose which was described for us in Ephesians 4:12: "*For the equipping of the saints for the work of ministry, for the edifying of the Body of Christ.*"

 Christ gave ministry gifts to certain believers not to enable them to do the work of the ministry by themselves-but enabled them to prepare other believers to do the work of the ministry also. Even Paul did not try to do the work of ministry by himself; in fact, he devoted three whole epistles to preparing Timothy and Titus to (a) to prepare people to do the work of ministry, and (b) prepare still others to carry on the work of ministry. Certain called chosen and appointed people had the specific ministry gifts of Apostle, Prophet, Evangelist, Pastor and Teacher, other believers do not.

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But all believers had a ministry to perform in building up the Church and doing administrative work. All believers should minister in all three of these areas: upward, inward, and outward. (1) Upward: Ministry to Lord – worship (Psalm 150:6; Ephesians 5:19); (2) Inward: Ministry to the Body – Nurture (Ephesians 4:16; Acts 2:42-46; (3) Outward: Ministry to the world – Witness (Matt. 5:13-16; Philippians 2: 15).

Christ died and was buried and resurrected on third day and when He ascended to reach heavenly places He gave the Church some apostles, some prophets, some evangelists and some pastors and teachers (Ephesians 4:10-11). But it seemed all church governments deviated from a dual church government of God either of the three types of church government, because of lack of understanding the significance of the fivefold gift ministries forming the Zoe side of church government and the elects forming the Bios side of the church government which was an administrative side.

CHAPTER FOUR

EVALUATION AND ANALYSIS OF THE RETURNED SCHEDULED INTERVIEW QUESTIONS

4. 1 INTRODUCTION

The evaluation and analysis of the returned scheduled interview questions was dealt in this chapter four. The study used open-ended and in-depth interviews were conducted. These interviews were based on previous theoretical and research constructs, whom when combined, were professionals experienced in the field of social issues and church administrators and pastors in the field of theology. The primary methods of data collection in qualitative research were:

- Observations (including document/literature review)
- Interviews

An in-depth interview was the most appropriate data collection technique for grounded theory research. This method was considered appropriate for this study; due to the focus on the phenomenon of trauma and resilience among the African clergy.

Chapter four dealt with the interviews and the relevant questions answered in this study. These were how did traumatised African clergies therapeutically deal with traumatised African families while being affected, themselves? Was there any pastoral method in ministry that one can use to heal oneself, as minister, prior to healing others?What was the role of the church in the healing process of their pastors?What were the causes of the traumatised African clergies? What was a solution for the traumatised African clergies and African families? What were the causes of their traumas? How to address their traumas? Why churches fought against Chapter four dealt with the interviews and the relevant questions to be answered in this study:The writer then was to evaluate, analyse and interpret the results of the returned scheduled interview questions from the participants. `

The procedure followed in this task was as follows:

The objectives of this chapter were to focus on steps needed to prepare recorded data, for an overall description and summarisation of data from the scheduled interview questions. The writer was: (1) to define data collection from scheduled interview questions; (2) descriptive measures of frequency

distribution tables to be used here in the analyses of data and interpretation (3) and Measurement theory to be followed:

4.1.1 What is Measurement Theory?

Measurement theory refers to the name for a body of mathematical and methodological theory on reliability, validity or related topic. It is based on the idea that an empirical measure of a concept reflects to threecomponents: (1) the true construct; (2) the systematic error and (3) random error. It is a tool or a process, of assigning numerical numbers to objects, of determining or comparing, the value and level either in quantitative or in qualitative data of the BTGEXCO, BTGCC, GCCs, BTGTT, MF and TLMs categories for analysis to determine relationships, such as quantities, degrees to assume counting, ranking and comparing the results.

> To Schulze (1993) *"Measurement is the allocation of numbers to objects or events according to certain rules" (*Schulze 1993:58). Neuman (1997) *defines "Measurement theory as the name for a body of mathematical and methodological theory on reliability, validity, and related topic. . . Measurement theory is based on the idea that an empirical measure of a concept reflects three components: (1) the true construct or an absolute perfect measure of it, (2) the systematic error, and (3) random error" (*Neuman 1997:148). To McMillan & Schumacher (1993) *"Measurement in education usually involves assigning numbers to things in order to differentiate one thing from another . . . in turn, the properties, determine what psycho-metricians refer to as measurement scales, These are four measurement scales: nominal, ordinal, interval and ratio"* (McMillan & Schumacher 1993:193). *Seaman (1986) defines a measurement as a procedure whereby rules assign symbols or numerals to objects or events, in order to determine relationships, such as quantities, degrees or extent of observations, including counting, comparing and ranking."*
> *(*Seam 1986:432)

Chapter four dealt with the interviews and the relevant questions to be answered in this study: how did traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves? Was there any pastoral method in ministry that one can use to heal oneself, as minister, prior to healing others?What was the role of the church in the healing process of their pastors?What were the causes of the traumatised African clergies? What was a solution for the traumatised African clergies and African families? What were the causes of their traumas? How to address their traumas? Why churches fought against discriminatory practices of apartheid government of South Africa, and succeeded in destroying them, but later after the apartheid, allowed their churches to practice discriminatory practices against their fellow Black church members to the

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extent of causing pains and traumas to them and some of them committed suicides. Who might be blamed for the causes of traumas of African clergies and African families, is it God or leaders of the church?

There was no doubt that African Christians or African families tended to expect too much from their clergy or pastors. African people recognised a pastor or servant of the lord as a person who ministers without a sense of pain. But the point was, pastors did feel pains and they too could suffer from traumatic experience. As this study dealt with traumatised African clergiestherapeutically dealing with traumatised African families, while, being affected, themselves: it sought also to show the dangers of minister undergoing such trauma as they run the risk of losing focus and becoming unproductive.

This chapter presented a section of empirical data that explored the journey of traumatised African clergies and families and their life transition in their own words. The journeys narrated by each of them were scripted during the interview.In some cases,the transcripts were paraphrased, with their original words indicated clearly with the use of quotation marks. All names used in this research were fictitious in order to hide the participants' identities.

4.2 EXPLORING THE REALITY OF TRAUMA

There was no doubt that African Christians or African families tended to expect too much from their clergy or pastors. African people recognised a pastor or servant of the Lord as a person who without a sense of pain. But the point was that pastors did feel pain and that they, too, suffered from traumatic experiences. As this study dealt with the traumatised African clergies who were therapeutically dealing, with traumatised African families, it sought to also show the dangers of ministers' undergoing through such traumas as they ran the risk of losing focus and becoming unproductive.

 This presented section of empirical data that explored the journey of the traumatised African clergies; families and their life transition in their own words. The journeys that were narrated by each of the participants were scripted during interviews. In some cases, the transcripts were paraphrased; with their original words indicated clearly with the use of quotation marks. All names used in this search were fictitious in order to protect the participants' identities. The case study that was provided below highlighted some of the difficulties that the African clergies once faced.

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CASE STUDY ONE
Peter
4.2.1 Background
Peter was a 42-year-old separated man who lived in one of the areas in the Eastern Cape. He had been separated from his wife, Ntombikayise, for two years at the time of interview. He was working as a chaplain in one of the correctional services in his home town. He described himself as a humble person who feared God and did his duties well. As he grew up with a mentality that a woman did everything for a man; he never learned to cook for himself, or clean his own house; as his sisters used to do this for him. The interview was conducted at Peter's parents' residence.

4.2.1.1 Journey to separation led to trauma

Peter described feeling overjoyed when he married Ntombikayise, six years ago. Three years later, the couple was blessed with a daughter, who was then five-years-old. Peter felt as though things were moving well. He had cherished every moment with his family in a very remarkable way. The whole family was as supportive in his ministry as a servant of the Lord. Things turned upside down when he was involved in a terrifying car accident; which left his spinal cord paralysed. He was hospitalised for a two month period. After he was discharged from hospital, he was confined to a wheelchair. This affected not only his family but the church as well, since he could not minister as he used to do. His wife then suggested that they should get a helper to assist with house duties. The reason given to that was that, "she could not do everything in the house anymore". This, he said "included washing, ironing, cooking, cleaning and taking care of me as I could not do anything alone".

Peter continued to say, "I never had a problem, because I loved her, and so I understood everything. But this worried me a lot when she left my room to sleep in another room. I confronted her about it, and she said, "It changed not the situation". I said to her, "Your presence gives me hope and courage to be optimistic about recovery". Her response to this was, "Yes, but it did not bring back what we use to have, our sex life has changed drastically". This pained his heart tremendously as the situation got worse. "It was even more painful when the church felt there was no need to keep me in the mission house and that they should replace me with another minister." The said communication in the house was getting lesser and lesser and feelings were fading. "One day as I was sitting alone in the house, I was told that my wife was actually seeing another man outside. I could not cope up anymore as this situation put more traumas in me and so I decided to go back to my parents' place. I had been open to family members including my senior pastors as I was a junior pastor to them and

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asked them to pray for her and myself. Though they wanted to know precisely what was going on, I was embarrassed to tell them as this issue mortified my manhood, as an African and, worse, as a pastor" he said.

4.2.1.2Aftermath of departure

Following that, the only thing my memory could recall was the trauma of losing life (who was I, my ministry and my wife). The only thing I was left with was my job as a chaplain. But as time went by, I had to resign due to my condition that was deteriorating day by day. I had always wanted to be a father as an African person; I wanted to feel the sense of being a dad to someone. You know, I wanted to be that epitome to provide and protect my loved ones. For a minute, I thought I was a burden to my parents, but they were full of compassion towards me.

At home, I would just wake up and did nothing as I could not work anymore. My two uncles, aged seventy three and seventy six, advised me to get someone to talk to. I even longed for alcohol to drawn stress, but there was no one to give me. I had to face Ntombikayise in my thoughts daily. Her family tried to bring some sense in her mind but she refused telling them the similar things that she had told me.

My state was deteriorating detrimentally, and I therefore, had to go and see a professional counselor. When my friends and other colleagues visited me, I felt like running to the house; knowing that everyone might be aware of my situations. It made me feel so small and useless. But thank God for my parents and siblings; for, they became the antidote to my situation. Nevertheless, I felt uncomfortable to be around people."

4.2.1.3Peter's Views

What were notable in Peter's narration were the three major stressful events that followed each other, namely: the accident which left him on a wheelchair; the emotional turmoil in his marriage caused by lack of communication; and the message to release him from ministry. Despite all of these challenges, he found himself facing, he was able to find a sense of direction in the emotional maelstrom. This was, primarily, due to the support he had received from his family and friends.

He felt overwhelmed by the sudden change of events, which seemed to threaten the plans he had made for himself and his family. Finding himself in a wheelchair was a devastating situation that he had to face for the rest of his life. He had to find a way of accepting his condition, and start a new chapter of his life on a wheelchair; which was not simple. He needed strong support from his loved

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ones, (friends, parents, other pastors from different churches and siblings). While recovering after being discharged from the hospital, he detected a change in attitude in his wife; who took his emotions back to square one: a lack of communication and some "funny behaviour", around the house. This depressed him very much, but he felt as though he could not share it with his parents; due to feeling ashamed. Part of him wanted to confide in them, but another part of him battled with the cultural tradition that he should not speak about his experience; as it would humiliate him.

Case study two
Graham

4.2.2 Background

Graham was a 51-year-old father of two boys, aged twenty and fifteen, and was an ordained pastor who was born and raised in the rural areas of Eastern Cape Province. At the time of the interview, he had been suffering, in silence, for two years after twenty two years of marriage. This interview was conducted at his office.

4.2.2.1 Journey of problems

Before Graham moved to Pretoria, he worked in a congregation around his hometown, and his wife could just travel every day for work; since it was closer to home. The wife was a teacher by profession. Graham (the pastor) took his responsibilities as husband and father very seriously, and cared for his family in a loving way. He also cared for the congregation that he was placed or charged to look, after very well. People admired and respected him as a man of God. His wife remained behind for a while, due to lack of space for her position as a government employee. Things changed when he was moved to another congregation far away from where the wife got a job. For him, it was a good move to a higher (rich) congregation and everyone in the family was happy about this. He could now be able to live and pay all the necessary things as the head of the house.

After a year, Graham began suspecting that his wife was having an affair. The reasons for these suspicions were based on the sudden change in their sexual contact. "It's like she was not in the mood for it or never felt anything at all. It amased me, because, such things never happened, but just thought it was for that day. Few days it was good, and then it went back to her odd behaviour". Graham decided to confront her about this, checking if she was feeling physically healthy. His wife responded by saying that she will be ok. After hearing this, "I told her we must see a doctor, but she refused, saying she will be fine without a doctor". He went on to say, four months later, I went to Lesotho for a week on ministerial-related issues. I was supposed to come back on Saturday, but came

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back on Friday and moved straight to where my wife was staying after I left the first congregation and on my arrival, she was not at home."

He called her, and she then told him she was out for shopping which was ok with him. Later on that day before she arrived, he received a telephone call from someone telling him that he must come home. Luckily, he was on his way home. He got into his house late in the evening due to distance and exhaustion, and found his wife behaving amorously in Graham's bedroom with Graham's friend. As he got closer to them, the guy ran away, and the wife just said to him, "If you don't avail yourself, what must I do?" He could not hold himself in front of his kids and burst into tears.

4.2.22 Aftermath of marriage shock

This issue affected Graham's sons and they, too, were overwhelmed shock. They felt pity for their dad, and sided themselves with him. These disturbances tortured their mind, and soon they came to view their father as 'good' and their mother as 'the antagonist'. Graham found that life was rather challenging after his wife had left him; especially the way in which she had left him. He felt as though he should not marry again.

He had to adjust to so many things around the house with his sons. During a women's conference in the church, it was tradition/norm that the pastor's wife led but in his case it was different. He had to invite other pastor's wives to lead the women's conference. He said, "I had to start some of the house duties such as cleaning my bedroom and changing linens, washing my clothes (though using a machine), ironing them (sometimes my last son would do it for me) and making myself breakfast before my pastoral duties. This continued for some time, until my sister brought a person to help with domestic duties. After separation, I used to stay at work till late, as a way to dismiss the fact that I was then alone". He never trusted the so-called "friend" in his life, after what happened to him. His first son would sometimes take him to different places for a weekend in an effort to help Max forget about what happened. He was latetransferred to Pretoria where he had an opportunity to make a fresh start. "In fighting to bounce back, the leadership of the church did nothing but kept me in this congregation even though I was not productive anymore. Shame was all over me when preaching and doing my house visitation. I was so sensitive to issues relating to my issue in my pastoral care,while my children would outwardly say that they did not have any issues with their mother. It was clear that they were continuing to experience feelings of resentment, anger and even hatred towards her."

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4.2, 2.3Graham's analysis

Graham's trauma was caused by lack of communication between him and his wife regarding their marriage life. It was exacerbated when he could not even get any support from the church he was expected to deliver messages of hope and life on the pulpit. It was very rare among African pastors or ministers to actually torn minded respect on a pulpit after a horrible incident that left one traumatised. During pastoral care or house visitation, members of the church had to be careful about what they said and how they said it. It also caused the pastor to ignore some of the teachings in the bible. These included topics such as: Hatred, forgiveness, reconciliation etc.

In fact, poor communication might be seen as being poisonous to my marriage. One or both partners developed a sense of disrespect towards the other: which led to an inability to deal with and resolve issues that were affecting either party. The other partner might be clouded with careless words such as 'I don't care'. "The test of a viable marriage is the ability to successfully address of differences and conflicts:" (McCarthy & McCarthy, 2004: 6; Ark Isaac, 2002). Therefore, it was important to discuss differences and problems that might hurt the marriage, before damage caused.

CASE STUDY THREE

Richard

4.2.3Background

Richard was a 47 years old father of two girls. He was ministering in his congregation for seven years. After he got married, life or the journey of marriage was very smooth and he enjoyed it with the whole family.

4.2.3.1The marriage life

Richard married a very wonderful and God-fearing woman Sarah. She supported him all the way throughout this ministry as a pastor. She was also contributing to being a pillar in the ministry that her husband a porter. The relationship was very well between this couple and members of the community or church. At the 11th year of their marriage, Sarah got ill and was taken to the doctor. Few were examined to establish the cause of her sickness, and later, after some days, it was discovered the she suffering from "leukemia" (blood cancer).

At the time of discovering this, that leukemia had grown beyond treatment: Rirchard was by her side day and night. This made him lose focus on his responsibility as a pastor to the church. Those members who did not like Richard started talking that he was not discharging his duties anymore. A

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mobilisation of people was so strong that it affected him very much. Although, not all members were against him, the majority of them were on his side and they prayed for him, a lot.

As times went on, Sarah passed away and left a huge wound. In Richard's heart, after two months, Richard received a call from home informing him that his brother had died in a car accident. It was a horrible crash that his body was not in good shape to be seen or viewed by family members. This brought a lot of pain and trauma in Richard's life and it reminded him of the passing away of his wife. Richard never went to see a professional counselor after all these challenges but went back, after a two weeks of his brother burial, to minister in the church. He thought that doing pastoral care to the needy in houses, and hospital visitations would keep him busy that he will forget some of his problems. Shortly, a member of the church died in a car accident and the trauma of losing a wife and a brother in a short space of time, haunted him. This made him lose focus on his responsibilities as a pastor and needed a counselor fast as the situation was not good anymore. Surprisingly, his superiors did not release him on time for treatment; since he was close to a mental breakdown his family, though, was there for him and made sure he received a proper treatment.

4.2.3.2 Aftermath of life chaos

Richard was actually overwhelmed by life shock that almost knocked him down. These events followed one after the other and all of them were too much for him to bear. He felt the pain of losing a wife, brother and the pressure from some members of the church about his pastoral duties. He said "I found life and ministry to be a challenging without my wife who used to support me as a pillar. I become lonely both from my house and church as I could not enjoy my pastoral duties due to pains and frustration. On the other hand, I did not even receive any good support from my superior". During the trauma that he went through, he was assisted by his family.

Throughout the case study, Richard's overall ability to adjust positively from this adversity was because of the presence help from his family. They played an important role in reducing the level of depression and emotion by availing themselves to him and nurturing him. They were an antidote to his traumatic experience. This allowed him to regain his self-confidence as well as rebuilding his social relationship. A professional counselor also played an important role by helping him work through his symptoms of psychological disturbance, and regain his sense of self-esteem.

4.2.3.3 Analysis of the case study

Grief was, generally, viewed as having psychological and social indirect effects. It was also a significant spiritual condition, in that, it impacts on relationships with God, self, and others. Pastors have a key role to play in the well being of people within the community; including other pastors suffering from different traumatic experiences. God created them with spirit, soul and body to function, not in exclusion, but as one in body. It was inlight of this understanding that the body of a human being needed to be balanced well with the three (spirit, soul and body) in order to function fruitfully within the community of God.

> In 1 Thessalonians 5:23, *"Paul expresses that his readers should be whole in all three. While they might use the words spirit, soul and body to describe three distinct and different aspects of what God created them man, in reality whatever happened to one part affected the other. In life, they were indissolubly joined. It was only at death that the body was separated from the rest of the man's being. But God created man He created male and female and called them Adam."*
>
> <div align="right">(Genesis 1:26-27)</div>

It was impossible for one part of our humanity to experience anything which the other parts were not also involved in or affected by expression the body to be supremely fit and win a gold medal at the Olympic Games. When the medals were handed out, the neck of the body might be used to hang the medal but the person whose body had run the race received the praise. No athlete would say, "Oh, don't praise me; it's my body that did it!" The medal was actually won by a remarkable team effort of spirit, soul and body!

If we, as God's creation was so much joined together as spirit, soul and body, could the spirit and soul also not suffer the consequences of physical trauma? And could the body not begin to suffer when trauma of a different nature affects the soul? Without doubt, the answer to these very important questions is a resounding Yes.

It was when they first realised, for example, the extent of damage that there could be to the inner (spirit and soul – especially the emotions); through injury or suffering of the outer body, that God taught us an incredibly profound healing principle. Through prayerful application of this principle, they saw a great deal of physical healing take place – often from the consequences of events that took place many years earlier. For, in reality, even though they talked of the human being as comprising spirit, soul and body: these three were deeply inter-related, and anything that happened to one would have an effect on the other. In the case of the main participants above, they could not deliver what God sent them to deliver to the people due to problems that they carried in their hearts and shoulders.

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They could not deliver even a single word to the congregation. This was so by virtue of traumatic experiences that they had met on their journey of life.

CASE STUDY FOUR
Writer
4.2.4 Background
The writer made a promise in chapter one that he would narrate his case that led to investigate the fate of traumatised African clergies therapeutically dealing with traumatised African families while being affected themselves. The case started in Masters Studies when the writer and the pastor in charge of a local church were counselling a friend who mourned for the death of his wife until himhimself died without responding to our counselling. In 2006, the writer discovered that if they could apply a narrative approach in their counselling, they would save the life of their friend from his traumatic situation.

4.2.4.1Journey and Problems

When the writer arrive at Mthatha from Somerset East, and within one month attending the evening services, in 1971, he received a letter from the then District Council's Committee (DCC) secretary, discriminating him from participating in the local church worship of God. The writer was being accused of pregnanting a girl in Somerset East.

He was rejected by his black clergy in his church, because of false accusation of girl's pregnancy, in Somerset East.As Joseph was falsely accused of raping Potiphar's wifewas sentenced to a prison term (Genesis 39-40). The writer was also falsely accused and excommunicated from participating in church matters on the basis of the said false accusation based on hearsay until the intervention of Rev. Bhengu after five years later in isolation.

This was against the Assemblies of God Constitution and By-laws of the Interim Conference (1965) states,in discipline,"no anonymous charge shall be taken up against any person. Every person shall have the opportunity to answer charges brought against him/her and to summon witnesses for his/her defence" Assemblies of God Interim Conference By-Laws (1965:26-27 Section 5.4c).

4.2.4.2 Writer's Analysis of the Situation

The male local church member approached the then Transkei DCC members and falsified the said story. The then members of the DCC believed him in those lies based on false accusations and excommunicated the writer from participating in church matters.

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Despite Rev. Bhengu's Circular *"To All Assemblies, Pastors and District Councils"*, which states that *"Never pick up a talk, idle of foolish jokes, never listen to stories or tales by people about others. Be neutral and take no sides. A pastor should never judge, decide and condemn any member by himself autocratically. A good pastor discourages people from bringing cases before the Scripture has been fully followed:*
(1) When you have something against your brother Matthew 5: 23-24
(2) When you have been wronged Matthew 18: 15-17
(3) When you see a brother going astray: James 5: 16, 19-20
(4) When your brother sins 1John 5:16-17. The Transkei DCC acted from its prejudice against even this circular."

(Bhengu n.d.:1-4)

In 1982, Rev. Bhengu intervened and instructed the DCC of Transkei to renew his credential and it was renewed in 1984 after two years after Bhengu's instruction, but he was not given a church to pastor with, in any of the local assemblies. The isolation continued until the Executive members came to Mthatha to arrange for the election of elders and deacons. The chairman of the group told the meeting that the writer was not going to be included in the election of elders and deacons. When he asked why, the Executive member replied that Rev. Bhengu said that he is a pastor. Then the writer wanted to know who must give him an assembly to pastor, Excomember said it was the DCC who might give him an assembly to pastor.The DCC failed to send a secular to all local churches in the region informing them of the set aside discriminatory practice against the writer. The discriminatory practices spread to other pastors who were disliked by other local churches and the church to date. This needed now a dual church government conference to reverse the process inherited without the conference approval.
Mwikamba (2005) states *"Problems with the Communities: As to whether pastor face problems with their communities a range of comments were made (i)some pastors are favoured; (ii) some are rejected because of their background… (Iii) Rejected by community; (IV) misunderstood by church members; (v) Going against what they preach; (VI) lack of funds and support from community; (vii) lack of cooperation with the community."*

Mwikamba in Waruta and Kinoti
2005:253)

4.3 PASTORAL AND SPIRITUAL WORK AS A UNIQUE PROFESSION

In this case, pastoral and spiritual work within the church addressed $_{power}$ relations and social injustice on a continuous basis. Provided a spiritual and value based assessment of issues relating to power, inequality and empowerment; addresses patriarchal, ethnocentric and –egalitarian religious perspectives and practices.

The profession related to and complemented social services in the area of spirituality in its

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commitment to transform individuals, couples, families, communities and society by: (1) promoting and achieving dignity, respect, and equality; (2) by utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.(3) by establishing a dual church government that would accommodate pastoral and spiritual work for those elected by people to do administrative work and for those called by God to do the spiritual work. Pastor Nicholas Bhengu, in our case, left behind the BTGEXCO for church administration and the BTGTT for spiritual work and these were similar to the administrative work of Moses and spiritual work of Aaron in Exodus and Jesus of Nazareth with the 12 apostles of the Lamb for spiritual work and the 70 disciples for administrative work.

From this perspective it was clear that: (1) Pastoral and spiritual work was a unique profession which required professional government in administration that might be acquainted with the six administrative processes to avoid nepotism and the spiritual government that would be based on the fivefold ministry gifts that might be governed by the called clergy to spiritual leadership and each being endowed with one of the fivefold ministry gifts to enable him to govern the church spiritually (See diagram 1-2 in Appendix 18).

> According to de le Porte (2006) *"Within the South African Society, power relations and social injustice have to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment is provided by the pastoral worker. It is the responsibility of the pastoral work to address patriarchal, ethnocentric and non-egalitarian religious perspectives and practices. . . This profession relates to and complements social services in the area of spirituality in its commitment to transform individuals, couples,*
> *families, communities and society by:*
> - *Promoting and achieving dignity, respect and equality;*
> - *Utilising and co-operating with established structures to render services at an affordable cost;*
> - *Standing against poverty, sexism and racism;*
> - *Establishing multi-sectoral and multi-disciplinary community development initiatives;*
> - *Providing access to services in communities that are under-resources, through the network of faith based communities*
> *(See diagram 1-2 in Appendix 18)*
> *From this perspective it is clear that:*
> - *Pastoral and spiritual work is a unique profession which requires its own professional board;*
> - *It's focus is on social justice and healing in individuals, groups and communities, places it in the sphere of the social services professions;*

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- *Pastoral and spiritual work often takes place in a spiritual community and enhances the functioning of that community, without threatening the independent functioning of the community."*

(De la Porte 2006:7) (See diagram 1-2 in Appendix 18).

4.4 SUMMARY AND EVALUTING RETURNED SCHEDULED INTERVIEW QUESTIONS

The returned scheduled interview questions were nine out of ten scheduled interview questions issued out to five categories of the Assemblies of God Movement structures, namely: (1) two Assemblies of God Movement Conference Executive Committee (AOGMEXCO); (2) two Back to God Teaching Team (BTGTT); (3) two National Back to God Crusade Committee (NBTGCC); (4) (two Regional District Council Committees (RDCCs); (5) two Regional Ministers Fellowships (RMFs).

4.4.1 Summary

This study focused on steps needed to prepare recorded data for overall description and summarisation of the data from the scheduled interview questions. The writer was to make generalisation about what had been observed in each single scheduled interview question. The writer had to handle some returned interview schedules and make analysis and interpretation of each scheduled interview question: the answers from scheduled interview questions would be coded; tally tables would be produced, would construct a model in explaining findings. Step one needed to prepare recorded data as defined terms involved in this chapter; the measuring system of analysing data from the scheduled interview questions meant of finding answers to the problem the traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves.

> To du Plooy "*All researchers are trying to find answers to the social problems they investigate and to their research questions. This is why they use measurements. Measurement is the central part of analyising survey questionnaires, testing hypotheses and theoretical assumptions, summarising data obtained in field research. Measurement is when we record (or register) the value of a particular variable. Measurement is not a haphazard process. It is a process which follows certain rules and has to meet certain criteria. If measurements are to give us objective evaluations which can be verified by other researchers, the measures and scales must be valid and reliable."*

(DuPlooy 2000:169)

4.4.2 African Families and African Clergy

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The African families and African clergies before apartheid system of South Africa in 1948 were Scattered all over this area of Pondoland: one will find Maxesibe, Bacaland, Mpondomse, Tambuland, Bomvanaland, Gcalekaland and Fingoland. These were primitive areas now as developed Alfred Ndzo; O R Tambo, Chris Hani, and Amatole District Municipalities. See Figure 4.4 in Appendix 4.

4.5 DESCRIPTIVE MEASURES

The descriptive measures focused on the steps necessary to prepare recorded data from the scheduled interview questions. The ultimate aim of the writer was to make generalisation about what had been observed in a single scheduled interview questions. In this chapter, we would explain how data were prepared for reporting collective characteristics by means of the arrangement of measurement values into selective categories. The distribution of measurements was on the basis for descriptions, such as Conference Executive Committee (AOGMEXCO) and the Back to God Teaching Team (BTGTT); the Back to God National Crusade Committee (BTGNCC) did not picture here because there was not much affected of it, since the Regional Back to God Crusade Committees (RBTGCC) could represent them in the regions. The structures setting were: (1) First,the AOGMEXCO followed the Regional District Council Committees (RDCCs). (2) Second, the BTGTT followed by Regional Ministers Fellowships (RMFs) and Regional Back to God Crusade Committees (RBTGCCs). Descriptive measures, the frequency and shapes of distribution were considered first.

> Treece & Treece (1977) "*In this chapter we focus on the steps necessary to prepare recorded data for overall description. The ultimate aim of the researcher is to make generalisation about what has been observed in a single study. It is through description that both the researcher and reader gain insight into the total impact of the data. It is required, therefore that the descriptive presentation be both systematic and objective if generalisations are to be accurate and consistent.*
> *In this chapter we explain how data are prepared for reporting simple collective characteristics by means of the arrangement of measurement values into selected descriptive indexes. Since the distribution of measurements is the basis for descriptions and descriptive measures, the frequency and shapes of distribution are considered first. The three measures of central tendency show how scores tend to cluster on an ordered scale, and measures of dispersion show the degree of spread or dispersion around the central position.*"

<div align="right">(Treece & Treece 1977: 267)</div>

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Frequency distribution of groupings as against individual identities: This study had adopted the hermeneutical emancipatory– structural relationships because its objective was to use conference approach in addressing the problem of traumatised African clergies and traumatised African families. The problems of traumatised African clergieswere discriminatory of practices conducted by local churches against them and none counselling before and after the death of their loved ones. These resulted to their chronic traumatic experiences. The diagram picture was for 10 officials was designed to two BTGEXCO members, two BTGTT; two RBTGCC; two RDCCs and two RMFs. The writer needed to know their age, standard of education, their occupation, their present position and their years in church service.

4.6 FREQUENCY DISTRIBUTIONS

Frequency distribution tables would be the major way of dealing with the analysis and the interpretation of the returning scheduled interview. The frequency column lists reported numbers of returned officials involved in the categories. The said officials were listed according to their categories.

> According to Treece & Treece (1977) "*The simplest form of presenting research data is the frequency distribution table. A frequent distribution table has two columns. The lefthand column shows different qualities or attributes (izimbhalelo) of a variable, and the righthand column lists the frequency with which the attribute (ukubalela in Xhosa) or quality occurs. Note in Table 23-1 that the frequency column reports the number of registered nurses employed on February 1 each of the years under study (1950 to 1955)."*
>
> (Treece & Treece 1977: 268)

In this case, the measures of frequency distribution were the way to summarise the data from nine scheduled interview questions to make clear the overall pattern of data in them. The indicated number of cases, in the schedule, were100 in each schedule, frequency distribution was, therefore, the grouping of raw data in this study. We obtained scores on a question "How do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves? Our data set or set of scheduled interview questions consisted of scores for the five categories, namely: BTGEXCO, BTGTT, RDCCs, BTGCRC, and RLMs. The scheduled interview questions were directed to the senior, medium, and young pastors.

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4.6.1 Frequency Distributions of categories, age information, basic education, occupation; present position; and years in church service

Frequency distribution see diagram 1 in appendix 6. Here (1) the categories were shown twice as BTGEXCO, BTGTT, RBTGCC, RDCCs and RMFs; (2) age information; (3) basic education; (4) occupation; (4) present occupation; and (5) years in church service. All the information of these stages was provided in diagram 1 in appendix 6.

4.6.1.1 Collecting and Recording of the Returned Answered Scheduled Interview Questions

In sample 1 in appendix 7 the following time information of the returned scheduled interview questions were collected and recorded according to their weeks. The first arrival of the returning scheduled interview questions. (1) First arrival of the return scheduled interview questions arrived on third week of waiting, (2) Second arrival was on fourth week of waiting; (3-4) Third and Fourth arrival were on fifth week; (5) Sixth was on sixth week; (6) Sixth came eighth week; (7) Seventh on ninth week; (8) Eighth on eleventh week and (9) Ninth on 21st week. This was in the beginning of 2012. See sample 1 in Appendix 7

4.6.1.2 Frequency Distribution of Age

In age group 58 and 49 seemed to have more than one and other groups whereas others were represented by one in each. All groups were represented from 86-44. See Frequency Distribution 1 in appendix 8.

4.6.1.3 Frequency Distribution of Education

In education there were three Honours in Theology, three Diplomas and two Bible studies and one First Year Bible Studies. This helped in answering the scheduled interview questions. More especially the phenomena that involve traumatised African clergies, the dual church government based on democracy and theocracy of God. The fivefold ministry gifts; the six generic administrative processes: and the committees system of administration. See Frequency Distribution 2 in Appendix 9

4.6.1.4 Frequency Distribution of Occupation

The occupation of each official was necessary to be known to avoid interviewing people of same occupation it was needed for each incumbent to declare his/her position. Years in church service almost all of them were the experienced officials from 45-25 years. (See Frequency Distribution 3 in Appendix 10).

4.6.1.5 Frequency Distribution of Years in Church Service

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The frequency distribution of years in church service was spread from 45 years to 25 years in church service. This meant that the church had experienced clergies that could handle her problems in a responsible manner. The question was that how many clergies were not affected of the trauma affected the traumatised African clergiesand traumatised African families. The problem that affected the local churches during apartheid time and that was fought through conferences was destroyed, but its trauma was left still alive in the hearts of individual local churches members. This was a mistake because individual counselling was needed to every member of the local churches to heal their wounds.

In this study, it was seen necessary, first, to destroy the local churches discriminatory practices by conference approach, then by professional individual approach based on narrative hermeneutical emancipatory relationships of the post-modern world. The discriminatory practices of local churches were undertaken by organised regional quarterly, conventions and yearly conventions those were the reasons why the organised conference approach was relevant to this problem (see Frequency Distribution in Years of Church Service 4 in Appendix 11).

4.7 THE CONTEXTUAL AND METHOD OF RESPONSE TO THE RETURNED SCHEDULED INTERVIEW QUESTIONS

4.7.1 Contextual Methodology

Waruta & Kinoti (2005)*"The method . . . The Responses – Institutional Problems of Pastors*
According to the respondents the most frequent problems that pastors face are: (i) leadership struggles, (ii) lack of finances and resources (iii) lack of knowledge on how to administer church funds, (iv) lack of on- going education, (v) overworked and lack of personnel, (vi) grouping in the churches, (vii) emotional stress, (viii) people expect too much, (ix) strict moral code, (x) poor relations with those in authority, (xi) tribalism, (xii) lack of role definition, (xiii) corruption, (xiv) lack of uniformity.". . . This means the clergy need to cultivate the spirit of communion not only among themselves but with their communities . . . because they are related and intimately interwoven in a web of relationship –then it follows that the African clergy must ensure that they are part and parcel of the community."
<div align="right">(Waruta and Kinoti 2005: 243-265)</div>

This had helped the writer to know how to handle the African problem similar to that of Gerkin as Gerkin dealt handled the similar problem in theWestern world was of life and culture. The people in Western world had finances, knowledge, on-going education, personnel, professional counsellors,

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good relationship with those in authority and definition of roles. Wimberly was also included to show the writer how to handle that were affecting both Africa and Western world.

4.7.1.1 Wimberly's (2003) Methodology: In addition to Gerkin's pastoral care, and Waruta & Kinoti' models of methodology: Wimberly's (2003) model of methodology in pastoral care: *"Claiming God Reclaiming Dignity: African American Pastoral Care: Responsible Grace: Partners with God in Redemption and the Practice of Conversation: Task of Pastoral Counselling."*

(Wimberly 2003:81-125)

This methodology dealt with the pastoral care of the mixed cultures of two worlds. Therefore, there was an understanding of these two cultures of the two worlds: Africa and Western world. The writer would have no problem in connecting Gerkin's methodology the solution of problem of African clergies which was based on contextual approach included laity, low-level, middle-level and higher-level of the BTGM in the Assemblies of God as conference structures to address the traumatised African clergies therapeutically deal with traumatised African families while being affected themselves. Conference was Western and the problem was African. The outcome of this research would enable the dual churches government structures to solve the problem of Africa, Europe and America which would be based on dual church government led by the identified Jesus Christ of Nazareth theocracy.

4.7.2 Leadership Distribution for Conference

The structures of BTGM Assemblies of God or of the AOGM EXCO were established on the lefthand or BTGMEXCO downward to RDCCs, RDCOs, RDLCCs, RLCBs; and MRCCs; (2) on the righthand were BTGTT and NBTGCC downward to RTLMs; RBTG CCs; RMFs; LCEs; and LCDs (see table 1.2 Appendix 17).

Diagram asshownhad been the categories of the organisation structure of the Assemblies of God Movement from the Conference Executive Committee (AOGMEXCO) and the Back to God Teaching Team (BTGTT); the Back to God National Crusade Committee (BTGNCC) did not picture here because there was not much affected of it, since the Regional Back to God Crusade Committees (RBTGCC) could represent them in the regions. The setting of these was: (1) First, the AOGMEXCO followed the Regional District Council Committees (RDCCs). (2) Second, the BTGTT followed by Regional Ministers Fellowships (RMFs) and Regional Back to God Crusade Committees (RBTGCCs).

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4.8 ADOPTED PASTORAL CONFERENCE MTHODOLOGY IN THIS CHAPTER

This approach chosen here was based on contextual conference approach applied, by the South African churches during the apartheid government of South Africa and in the Bible, by God, in the Governments of Israel, in 1 Samuel Chapter 13, Samuel rebukes Saul, in Chapter 16:1 The Lord said to Samuel *how long will you mourn for Saul, since I have rejected him as a king over Israel?* God was the pastor of Israel through Samuel. The researcher was using the broader pastoral and spiritual work, in churches government, to address the causes of injustices and sufferings of the traumatised African clergies and the solution was based on the dual church government of God which might be led by a leader in democracy and a leader in theocracy in terms of the Romans 13: 1-4 and Ephesians 4:11.

In other words, the methodology adopted, in this chapter, was the pastoral conference which embraced mediation, transformation, and reconciliation within the framework of the dual church government, based on both, the fivefold ministry gifts, in Ephesians 4:11, and the six generic administrative processes in Cloete 1981:5. The problem of the unidentified Jesus and Jesus Christ should be regarded as similar to the problem of the Laodicean church replaced the dual church government of God by a majority democracy and here in Revelation 3:20 Jesus Christ of Nazareth is outside the church standing at the door and He states *"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him and he with me."* See

Jensen 1998:6-7)

When the identified Jesus of Nazareth (Acts 2:22; 10: 38 and 22:8 and Acts 4:12 &10;3:6) was outside His churches, the unidentified Jesus, Jesus Christ was in them to discriminate those who had the identified Jesus in them. The door for the identified Jesus of Nazareth to come in was the dual church government and Jesus of Nazareth would dine with them when they opened for Him to reinstall the dual church government of God which was closed in the garden of Aden (Genesis 3: 24).

> This wasan operational frameworkwithin which the facts were placed so that their meaning might be seen more clearly. According to Louw (1998) *"Pastoral conference is the methodology embraces mediation, transformation and reconciliation within the framework of the person's ethnic, cultural and traditional spiritual experience. The pastoral worker functions as facilitator within the relationship family: and small group."*

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The scheduled interview questions were distributed to the following structures: BTGEXCO, RDCCs, BTGTT, RMFs and RBTGCC.

Pastoral conference was the methodology embraced (ukuwola in Xhosa) by the highest level of authority: BTGEXCO, BTGTT, BTGCNC; the middle level authority RDCCs, RMFs, BTGCRC; low-level authority Trans-local ministries, local elders and deacons; local Church Boards,laity or delegates to form a dual church government of democracy and theocracy to address the problem of traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves. The writer could not use the four levels of pastoral work that had been identified as mutual care, pastoral care, pastoral counselling and pastoral therapy.This research could not use all these levels, but had chosen the pastoral therapy which focused on growth, transformation, and healing of the whole church through the dual church government and the bringing in of the identified Jesus Christ of Nazareth for the edification of the body of Christ. But all this might be within contextual body of knowledge or approach that connected us with God of Abraham.

4.9 THE OUTCOME OF THE RETURNED SCHEDULED INTERVIEW QUESTIONS

4.9.1 Generalisation about the Qualitative Data

Ten scheduled interview question were sent out to the following identified categories: BTGEXCO, RDCCs, BTGTT, RMFs and RBTGCC; the important questions in the scheduled interview questions are being used to collect data from the answered scheduled interview questions. Although we deal with the nine data collecting methods separately, they are being used in combination. We investigate the churches discriminatory practices, the dual church government based on democracy using the *six generic administrative processes* (Cloete 1981:5) and *theocracy using the fivefold ministry gifts, Ephesians 4:11*(Gordon & Fardouly 1990:143). The danger of use of unidentified Jesus and Jesus Christ who failed to stop the church from deviating to a Supreme Constitution over the Bible and Christ Jesus of Nazareth.

In this study, generalisation about qualitative data means the qualitative research is influenced by

particular assumptions about the nature of reality (ontology) and the nature of knowledge (epistemology), regarding the choice of explanation as being one of the most crucial decisions we can make in research. The writer looks at the case study method; the focus was on patterns theocracy and democracy which focused on unique characteristics between the BTGTT whose characteristics were spiritual and BTGEXCO whose characteristics was administrative. The writer's integrity was the grounding theory process and interpretation of the above named structures.

> According to Puttergill (2000) *"The choice between quantitative and qualitative research is influenced by particular assumptions about the nature of reality (ontology) and the nature of knowledge (epistemology). . .* Groenewald (1986) *"regards our choice of explanation as being one of the most crucial decisions we can make in research. He distinguishes between a nomothetic (one} strategy which focuses on general trends or patterns and ideographic (making up words) strategy which focuses on unique characteristics* (Groenewald 1986: 7-10 see Puttergill 2000:235).To Neuman (1997) *"We look at the six characteristics of qualitative style of research: (1) the importance of the context; (2) the case study method; (3) the researcher's integrity; (4) grounded theory; (5) process, and (6) interpretations."*
> *(*Neuman 1997: 331)

The nature of reality and the nature of knowledge were the churches discriminatory practices against traumatised African clergies and the choice of conference of explanation was regarded as being one of the most crucial decisions the writer could make in this study. This could be distinguished between individual narrative strategy which focused on individual storytelling and the conference broad forum which focused on the unique structures of the whole church. This could be done on the basis of six characteristics of qualitative style of research: (1) the importance of the context; (2) the case study method; (3) the writer's integrity; (4) grounded theory; (5) process; and (6) interpretations.

Nine scripts or scheduled interview questions were received out of ten. Most of response agreed that there were changes from what they knew during the time of Rev. Nicholas Bhengu, the attitudes and actions of our local churches were worldly and were using democracy as means of governing our Movement and the discriminatory practices was common to them as a weapon to exclude ministers they did not want in their assemblies.

4.9.2 Data Collection

The collection of data, in this case, involved the receiving of the returned answered scheduled interview questions, sorting the questions on their importance in the application: The identified

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categories that could form a dual church government were: The recording of the information found in the scheduled interview questions. First the recording of categories:

(1)   On the lefthand listed BTGEXCO, RDCCs, RDCOs, RDCCs and RLCBs and on the righthand were BTGTT, NBTGCC, RMFs RBTGCC, TLMs, RDOs, LCEs & LCDs, NWS in space between BTGEXCO AND BTGTT and their WRDOs. This is the supposed structure of the dual church government (See diagram 2-2 in Appendix 4 p.261).

The face value of the scheduled interview questions began with the background information (BI) , age information (AI) education background (BE), occupation (OCCU), present position (PP) (diagram 2-3 in appendix 5 p.262) and years in Christian service (YICS) (see Table 1-1in appendix 6 p. 263).

In collecting data, tables were also developed for listing years according to age group and years in God's services (see Table 1.1in appendix 6 p.263) (Age & Years of Service). The units in this study are centered on the lefthand column and on the righthand column are the years of their service in the field of God. The grouping had been ranked from the highest to lowest in a descending order. This was done to describe their experience and long service in the field of God.

> To Neuman (1997) Data collection qualitative techniques are field research, comparative – historical documents (books), newspapers, journal articles) and interviews (Neuman 1997: 32-33) According to du Plooy "We answer this question by first considering the how measuring is used to collect data? Secondly, questioning can be used to collect data. Thirdly, we focus on how researchers use observation as a method of collecting data."
>
> (DuPlooy 2000:168)

4.9.3 The Outcome of the Returned Scheduled Interview Questions

The pastoral and spiritual work in this case fell, inter alia, in the five spheres or categories of Back to God in the Assemblies God, the BTGEXCO, BTGTT, RDCCs, RMFs, and BTGCRCs and due to this dimension, its social scope seemed to be broader than an institution hence it had been divided into five categories as named above and two from each category. The National Back to God Crusade Committee was the evangelistic arm of the Back to God Movement in the Assemblies of God and the BTGCNC was not in the Assemblies of God. It was an independent movement aiding the Back to God Movement in the Assemblies of God.

The structures of the Back to God Movement were the BTGEXCO, BTGTT, RDCCs. RMFs and the BTGCRC was under the BTGCNC working within the theocratic government of the BTGTT (see diagram 2-2 in appendix 4 p. 261). It had its own funds raised by Mothers in the Back to God

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Movement in the Assemblies of God. According to Bond (2001) *"This crusade is the evangelistic arm of the Black Assemblies. . . The evangelistic teams were formed, each in charge of a tent"* (Bond 2001:86-87). These formed the regional BTGCRC crusades.

The listing of these workers according to their age and long services, meant that the calculation of their replies might be recorded by means of tallying which calculated in fives figures and, therefore, the calculation of the scores was made on tally basis (see Table 1-2 in Appendix 6).

And the ranking of the categories to give us percentages: (see Sample 1-1 in Appendix 8 p. 265). The first scheduled interview questions was received in the first 3 weeks, the second one in 4 weeks, the third in 5 weeks, the fourth in also in 5 weeks, the fifth in 6 weeks, the sixth in 8 weeks the seventh in 9 weeks, the eighth in 11 weeks, the ninth in 21 weeks. The response was good and the delay was made in waiting for the tenth scheduled interview questions and in vain it did not arrive to date.

4.10 ANALYSIS OF DATA

4.10.1 Pastoral and Spiritual Workers in Response to the Scheduled Interview Questions
4.10.1.1 Churches Discriminatory Practices
The victims of churches discriminatory practices, in this case, were the traumatised African clergies who were disillusioned by the Christian faith based on the unidentified Jesus and Jesus Christ who allowed the injustice to take place as the churches discrimination practices in churches. The unidentified Jesus and Jesus Christ Christian faith resulted to the misuse of the Christian faith as a tool for the oppression by the minority groups in our churches.

The inability of church democratic government to strike a balance between the minority and the majority as well as corruption would always yield the *"disadvantaged"* section of the church who might feel *"oppressed"*, neglected and left out in favour of the few who had "connections" at higher levels of church government. These victims were characterised by disbelief which could result into doubting our salvation similar to those seen during the time of the ministry of Nicholas Bhengu and James Mullan. Some of our young people had rejected the Christian faith and joined Islamic faith because the unidentified Jesus and Jesus Christ who enriched individuals who promoted him in open air places collecting huge sums of money from our poor and disadvantaged people.

According to Wikipedia (2010) "*early Greek texts, Barabbas full name was Jesus Barabbas. Later texts shorten his name to just Barabbas. Abba has been found as a*

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personal name in a First Century burial at Giv'at ja- Mivtar, and Abba also appears as a personal name frequently in Germara section of the Talmud, dating from AD 200-400. These findings support "Barabbas" being used to indicate the son of a person named Abba or Abbas (name).

Abba means "father" in Aramaic, and appears both translated and untranslated in the Gospels. A translation of Bar –Abbas would be son of the father. Jesus often referred to God as a "father", and Jesus use of the Aramaic word Abba survives untranslated in Mark 14:36 (in most English translations). This has led some authors (named below) to speculate that "bar –Abba" could actually be a reference to Jesus himself as "son of the father."

(Wikipedia, the free Encyclopedia 2010:2 of 4).

Democracy alone could not build the church, because of its other clergy exclusion in their planning because judging clergiesin terms of administrative skills instead of their fivefold ministry gifts was regarding them as being in the administration of the church and not as in theocracy which used Ephesians 4:11 gifts of calling. The government of our church was not channeled by theocracy which was used as the NT church leadership. Democracy had been put over theocracy by a constitution and Bible was no longer a supreme document of the Church. The church had been influenced by circular governments of the world. This needed to be corrected, but it would take time for believers to adjust to Biblical guiding principles and agree to return to the dual church government: of Moses and Aaron and of Jesus of Nazareth with the 12 apostles of the Lamb and the 70 disciples in administration.

According to Ryan (2005) "*Beyers Naude's ministry during apartheid in South Africa (SA) brought a missionary dimension (umlinganiso in Xhosa) to the victims of apartheid. These victims are people who were disillusioned (set free from mistaken beliefs) by the Christian faith as result of the way in which it was misused as a tool for oppression. This element uniquely communicated the Christian message to these victims in such a way that they doubted and rejected this religion; they ultimately embraced it because he touched them through his ministry. He further states that there is another form of post-1994 victims of oppression in SA. They are made from those who feel left out by government poverty alleviation, economic development and service delivery programmes. The inability of government to strike a balance between the rich and the poor as well as corruption will always yield the "disadvantaged" section of society who may feel "oppressed", neglected and left out in favour of the few who have "connections" at higher levels of government. These victims response will be characterised by anger which results into protest actions similar to those seen during the time of the ministry of Beyers Naude. The question posed in this study is how to minister to angry people who feel left out by government?"*

(Ryan 2005: v-vi, in Masuku T &N Niemandt 2009:1)

The question was why the churches fought against apartheid discriminatory practices and yet they practice the same to their people? Many African clergies were the victims of churches discriminatory practices. The victims were people disillusioned by the Christian faith similar to this world and no

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This was the unknown Jesus and Jesus Christ who had never been crucified on the Cross for our sins. The Person of Jesus of Nazareth was crucified on the cross and was known to these people as Jesus of Nazareth in John 18: 4-5; to the people who arrested Him Mark 14: 67 and to the lady who identified Peter as the person associated with Jesus of Nazareth. Why the whole world was denying Jesus of Nazareth as Peter denied Him. The Christians would never be united by the unidentified Jesus and Jesus Christ and all the world councils could not be able to unite Christian only Jesus of Nazareth and Jesus Christ of Nazareth could.

The traumatised African clergy were the victimised by people who fought apartheid discriminatory practices. The churches should use the conference approach they used to destroy apartheid discriminatory practices in destroying churches discriminatory practices. This element uniquely communicated the Christian message to these victims in such a way that their conferences defeated and stopped apartheid and should reject this religion of the unidentified Jesus and Jesus Christ to free people from feeling *"oppressed"*, neglected and left out in favour of the few who had *"connections"* at higher levels of church government.

4.10.1.2 Was the exclusion of Other African Clergy helping the building of the Body of Christ as prescribed in Ephesians 4:11?

The advice was that all pastors might be included in the plans for the edification of the body of Christ; all workers should included in edifying of the body of Christ; others said the exclusion was not helpful, some of them wrote that this was done through ignorance and traditional practice: Those who were responsible for planning in those meetings were not properly educated on working in maturing gifts for the church. A solution was needed for the damages caused by the exclusions made to the traumatised African clergies and the solution should be based on dual church government of democracy and theocracy of God and in our case it should be led by the BTGEXCO on democracy and by the BTGTT on theocracy (see Table 1.2 –Appendix 17

These were the organisational bodies of the BTG Movement in the Assemblies of God which were to serve in a dual church government and on the lefthand are the administrative structures on democracy and on the righthand were fivefold ministry gifts on theocracy. Within the Back to God

Movement in the Assemblies of God, power relations and social injustice had to be addressed on a continuous basis.

The churches discriminatory practices were of evil forces against a spiritual value based assessment of issues relating to power, inequality and empowerment to trans-local ministries should be provided by BTGEXCO and BTGTT. It was the responsibility of the RMFs to address men in local assemblies to stop overriding the legal Biblical authorities such local church boards and elders, there was no scripture in the Bible supporting the patriarchal system of government even in this post-modern society there was no room for ethnocentric and non egalitarian (ukungalingani kwabantu in Xhosa) religious perspectives and practices.

> According to Louw (1998)*"Because of this unique dimension of intention and motivation, pastoral and spiritual work operates from the perspective of faith and aims at empowering people in the light of norms and values, which bring ethical and moral issues into play. These factors impact immediately on social entities like marriage, family, group interaction, cultural contracts in society and the dynamics of inter-relationship. Within the South African society, power relations and social injustice have to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment is provided by the pastoral worker. It is the responsibility of a pastoral work to address patriarchal, ethnocentric and non egalitarian religious perspectives and practices."*

<div align="right">(Louw1998:19 & 256)</div>

4.10.2.3 Why our Local Churches are using the unidentified Jesus and Jesus Christ?

The response from the scheduled interview questions: Concerning the name of Jesus of Nazareth was regarded as part of our doctrine, and it appeared, in Scripture, as the Bible doctrine: Jesus of Nazareth and Jesus Christ of Nazareth was our doctrine. The doctrine of Jesus of Nazareth was forming the foundation of our salvation as in Acts 2:22; 10:38; 22:8; Acts 3:6 and 4:12 &10. The common response was the accepting of the name of Jesus of Nazareth or Jesus Christ of Nazareth depending on its context.

> The context here was the doctrine of becoming the child of God that you have to believe in the Name of Jesus of Nazareth as John 1: 12-13 says "*Yet to all who received him, to those who believed in his name, he gave the right to become children of God born not of natural descent; nor of human decision or of a husband's will, but born of God.*" In Acts 4:12 &10 "*Salvation is found no one else, for there is no other name under heaven givento men by which we must be saved v.12*" in v.10 "*Then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed: He is the stone you builders rejected, which has become the capstone.*"

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The writer's response to this question was in the following manner that nine responded that the known Jesus applicable, in the Back to God Movement, was Jesus of Nazareth and Jesus Christ of Nazareth within the context of Bible. The keys Peter used for the believers to enter the kingdom of heaven were used in Acts 2:22 as Jesus of Nazareth and when Jesus of Nazareth opened for Paul to enter the kingdom of God He said in Acts 22:8 He said *"I am Jesus of Nazareth.* Peter in Cornelius he opened for that house of Cornelius to enter into the kingdom of God (Acts 10:38) *"Jesus of Nazareth"*: Peter used Jesus Christ of Nazareth (Acts 3:6; 4:12 &10 for the glorification of God. Matt. 16:19-20 Peter was prevented from using the name Jesus Christ.

The unidentified Jesus and Jesus Christ has damaged or corrupted the minds of our local churches to discriminate the targeted ministers of God (2 Corinthians 11:2-3): our local churches needed counselling. The unidentified Jesus and Jesus Christ is Anti-Christ and you can see him in our conferences (1John 4:2-3). Then Supreme Constitution had damaged the minds of the people and elevated democracy above theocracy.

> According to Watt (1999) *"Mullan did not believe in a democratic system of church government in local assemblies. Government came from God who had gifted the overseers to rule, and they alone were responsible to God for the care of the church"* (Watt 1999: 95). In our Movement a majority vote is the weapon used to reject a transferred minister to that assembly in overruling theocracy. To Bond (2001): *"Looking back now, I think the General Executive blundered in their generosity. Up to that time, no member of the General Executive had ever acted in a partisan way. We all felt that we had been placed in our position by vote of entire conference, and thus had a duty to care for the interests of every single person in the conference. The parliamentary idea of having one party in power and an opposition to oppose them was foreign to us. In fact, if it had ever occurred to us, it would certainly have been anathema."*

(Bond 2001:262)

The complications of democracy without the leadership of theocracy led us to partisan. Ever Nicholas Bhengu left for the Lordpartisan in our movement crept in to caucus for the names of persons and grouped ourselves as party to vote for that names to serve in the BTGEXCO. The dual church government would restructure and separate the administrative services from spiritual service to go to the BTGTT and administrative services (all committees) to remain under BTGEXCO. God had placed religious ministers in BTGEXCO and in RDCCs to lead in democracy and those ministers were not elected should remain in theocracy led by the BTGTT and spiritually they were under the BTGTT and under Ephesians 4:11. The BTGEXCO should be under constitution and the conference

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as well as the District Councils.

According to Baart (2001) Pastoral Community transformation *"The pastoral and spiritual worker is often involved in community transformation with the goal of facilitating social justice. This is done within faith –based communities, where the whole community is mobilised and empowered to act against issues relating to poverty, marginalisation and forms of abuse. To achieve this; the pastoral and spiritual worker will also mobilise the spiritual resources within a particular community. An important element of pastoral and spiritual community intervention is that the worker often lives in the community. Community mobilisation is, therefore, achieved through the power of presence and not necessarily though an intervention for the presence approach to pastoral work."*

(Baart 2001)

For De Jong van Arkel (1991) *"Specific pastoral and spiritual techniques form an integral part of the healing process. This commonly includes:*
- *Guidance using religious texts and resources;*
- *Prayer and meditative practices;*
- *Psycho-pastoral diagnosis;*
- *Rituals where spiritual values are sustained.*

Four levels of pastoral work can be identified and these are mutual care, pastoral care, pastoral counselling and pastoral therapy.
- *Mutual care is the most basic level of case, provided when members of a faith community care for each other. This usually takes place within an informal network of communities (e. g. friendships, small prayer groups; telephone conversations and spontaneous reactions to crises.*
- *Pastoral care: The focus is the official caring for an strengthening*
of the members of faith community by a recognised leader. These care providers can include trained lay workers a can include trained lay workers and other leaders in the community. It requires greater expertise and training than mutual care. The focus is on a pastoral/spiritual conversation or dialogue, initiated and exercised from a faith perspective.
- *Pastoral Counselling: The focus is on short term, focused, goal-directed, contracted counselling, provided by a trained professional within the context of spiritual community. Specialised knowledge of and training in counselling and their particular faith tradition is a prerequisite. It usually deals with specific personal, transitional, or situational crises. The pastoral counsellor needs to be aware of his/her limitations and know the criteria for referral.*
- *Pastoral Therapy: refers to a developing profession of people who are called to and practise therapy from a pastoral and spiritual perspective in a specialised and structured setting. This presupposes intensive training in therapeutic techniques and spiritual care as well as extensive supervised training (often in a clinical context). The focus is on growth, transformations and healing from a spiritual perspective."*

(De Yong van Arkel 1991:17-18)

The BTGTT and BTGEXCO should form the dual church government on Biblical basis from both

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OT and NT for the building of the body of Christ. All called leaders under the fivefold ministry gifts should fall under the leadership of the BTGTT and all Committees should fall under the administrative leadership of the BTGEXCO. Democracy and Theocracy will be used to relevant structures and after this process the matter might be taken to the conference for constitutional amendments and confession to God for the error we made to dissolve the previous dual church government.

This study was focused on pastoral therapy and the focus was on growth, transformation and healing from a spiritual perspective. This could only happen when the BTGTT helped in pastoral care with the official caring for and strengthening the members of traumatised African clergy by recognising them in the fivefold ministry gifts as also God called leaders and motivate them and the elderly pastors to cater for elderly people around their localities. This is pastoral therapy that is focused on growth, transformation and healing from a spiritual perspective.

> According to De Jong van Arkel (1991) there are *"four levels of pastoral work that can be identified, these are (i) mutual care; (ii) pastoral care; (iii) pastoral counselling; and (iv) pastoral therapy. (1) Mutual care deals with the most basic level of care, provided when members of a faith community care for each other; (2) pastoral care: the focus is official caring for and strengthening of the members of a faith community by a recognised leader; (3) pastoral counselling: the focus is on short term by a trained professional within the context of spiritual community; (4) pastoral therapy –this refers to a developing profession of people who are called to and practice therapy from a pastoral and spiritual perspective in a specialised, structured setting."*

(De Jong van Arkel 1991:17-18)

The four levels of pastoral work had been identified as(i) mutual care which dealt with the mosts basic level of care. This was provided when members of the faith community cared for each other. (ii) Pastoral care: the focus was official caring for and strengthening of the members of a faith community by a recognised leader; (iii) pastoral care counselling, the focus was on short term by a trained professional within the context of spiritual community; and (iv) pastoral therapy –this referred to a developing profession of people who were called to and practice therapy from a pastoral and spiritual perspective in a specialised, structured setting.

This research could not use pastoral counselling used by trained professionals because it focused on short term to individual traumatised African clergies and traumatised African families. That meant years and years to complete the work of pastoral counselling and not in our life time. The pastoral therapy seemed to be out because it referred to a developing profession of people and this was not the

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aim of this study.The objective of this thesis was the healing of the whole church through the dual church government of democracy and theocracy and the bringing in of the identified Lord Jesus Christ of Nazareth for the edification of the body of Christ in a broader conference forum as means of healing the traumatised African clergies and traumatised African families and the whole church as the affected body.

4.10.2.4 Would the Omission of Nazareth in the name Jesus Christ couldAdversly Affect the Church in Terms of Revelation 22:18-19?

The omission of Nazareth in Jesus Christ name would affect the churcin what was prohibited in terms of Revelation 22:18-19 that we neither add nor decrease in the words of the Bible?

The writer wasconvinced that the anti-Christ was using the unidentified Jesus and Jesus Christ to prevent the Christian from fulfilling the aims of the fivefold ministry gifts in Ephesians 4: 10-16 "*to prepare God's people for work of service so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature . . .*"

(Ephesians 4:10-16)

Our faith in God was in the name of God. God appeared to Abraham in the form of man (Genesis 17:1-9;18:1-8) and He gave to Abraham His name God hence He was God of Abraham when Abraham believed Him that He was God, Abraham was made righteousness. To the children of Israel He gave them the name Yahweh, but God of Abraham, Isaac and Jacob. To us He gave us the name Jesus of Nazareth or Jesus Christ of Nazareth still He was the God of Abraham (Romans 4).

The approach we had taken of omitting Nazareth in Jesus had caused divisions among Christians on the basis of that name to connect to God. Within a denomination there were infightings because of the unidentified Jesus and Jesus Christ. Africa wanted to have the Gospel that would be relevant to Black Africa and its ritualsbeing accommodated to their ancestor worship as a form of respect to our senior people. The West also was preaching the unidentified Jesus and Jesus Christ. As Christians they should not be divided by their culture, the Whites were our brothers, in Christ Jesus of Nazareth and the colour might not come in here. Pastoral and Spiritual work in communities of faith bound us together.

4.10.2.5 The Implications of Using Names with Omissions and Additions

Adam the female in Genesis 3:2-3 *"The woman said to the serpent "We may eat fruit from the trees in the garden, but God did say, You must not eat fruit from the tree in the garden and you must not touch it, or you will die."* Adam the female was punished for adding to

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what God said and Go did not say *"you should not touch it".* In Revelation 22: 18 *"If anyone adds anything to them, God will add to him the plagues described in this book."* In God's punishment in verse 16 God said to the woman "*I will greatly increase your pains in child-bearing; with the pain you will give birth to children. Your desire will be for your husband and he will rule over you."*
(Genesis 3:2-3)
Then, the serpent beingcrafty than any of the wild animals the lord had made. He said to the woman "*Did God really say: You must not eat from any tree in the garden?* (Genesis 3:1). Compare this with Revelation 22:19 *"And if anyone takes words from this book of prophecy, God will take away from his share in the tree of life and in the holy city which are described in this book. To the snake it was a curse above all livestock* (verses 14-15).

The snake took words from God's words. In other words, all it's share among livestock were taken way. The problem with us was the taking away the words of Jesus identity as Jesus of Nazareth would this not have an implication in our eternal life with God as it happened to Israelites when they named their God Baal instead of Yahweh?

The approach to our unity should be relevant to what said to us. Not to what we learned in this world. There were three approaches in social research science and these were:

Positivism, which was associated with many specific social theories: Best known linkage to the structural –functional, rational choice and exchange-theory frameworks:

(1)   Interpretative social science could be traced to the sociologist Max Weber (1864-1920); and

(2) Critical Social Science (CSS) offered a third alternative to the meaning of methodology (Neuman 1997:63-73). But, in pastoral theology, the theological approaches were five, namely: (1) the client-centered approach, (2) the confessional approach; (3) the correlative approach; (4) the contextual approach; and (5) the mutual care (lay counselling)

In this case the contextual approach was relevant to hermeneutical emancipatory relationship engaged in post-modern world and to address the traumatised African clergies and traumatised African families, conference approach would be relevant because all structures of the would be represented there to address this problem collectively.

4.10.2.6.1The Analysis and Interpretation of the body of knowledge for the profession

The body of knowledge was referred to a science of known as cura animarum (the cure of human souls). The Pastoral and Spiritual work was the discipline that focused on spiritual dimansions of life humanity in respect to the art of care, counselling, and therapy exercised by appropriately trained persons within the context of a Christian faith community. The contextual (according to the

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circumstances) approach of this thesis, empoweredthe writer to enable BTGEXCO and BTGTT itinerant ministries, BTGCNC to handle this case on the basis of a dual church government working with the support of their substructures, such as regional committees, regional ministers fellowships, regional Back to God Crusade Committees, local churches translocal ministries, local churches elders and deacons, local churches boards, laity (all lay men) and delegates to heal the situation caused by the discriminatory practices governed by the unidentified Jesus Christ.

Pastoral care referred to the long history of a science known as cura animarum, i.e. the cure of human souls. Pastoral and Spiritual work was the discipline that focused on spiritual dimension of life humanity's quest for meaning. In this respect, it was referred to pastoral work conference approach to address the fate of the traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves.

> According to Graham (1996) "*In terms of a body of knowledge it should be taken into consideration that pastoral care refers to the very long history of a science known as cura animarum, i.e. the cure of human souls. Pastoral and Spiritual work was the discipline that focuses on the spiritual dimension of life humanity's quest for meaning. In this respect it refers to the art of care, counselling and therapy exercised by an appropriately trained person, within the context of a faith community."*

*(*Graham 1996:57)

To Louw (1998); Graham (1996) and Wolford (1992) "*During the past century there has been a development resulting in different approaches towards pastoral and spiritual care*".

4.10.2.6.2 The Analysis and Interpretation to Five Approaches to Counselling

There were five counselling approaches: namely, the client-centered; the confessional; the correlative; the contextual; and mutual approaches. The rise of psychology, in America, had put pressure on pastoral theology to focus on an inductive approach. The dominant focus was on the need of the person as well as psychological and counselling techniques (particular the non-directive approach) within a spiritual context. There was an emphasis on relationship, personal growth and development of personal potential.

4.10.2.6.2.1 The Client –Centered Approach

The client cntred approach counselling, in this study, was regarded as individual narrative hermeneutical emancipatory basic type of pastoral counselling, this was not relevant to this this thesis and its resources for ministry healing could follow the conference forum because it could not be able to stop the church discriminatory practices.

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The following authors were representative of this approach*: (1) Clinebell H J (1984): Basic Types of pastoral counselling: Resources for the ministry of healing and growth. (2) Faber H (1980): "The Art of Pastoral Conversation". (3) Hiltner S (1958): "Preface to Pastoral Theology". (4) Oglesby WB (1969): The New Shape of Pastoral Theology."*

<div align="right">(de la Porte (2007:8)</div>

4.10.2.6.2 The Confessional Approach

The professional approach had a religious, confessional and spiritual evangelism normative role based on revivals. This kind of approach would also need mutual care counselling of one another approach at lower faith community level by members of the church and this could not solved the organised churches discriminatory practices in the church.

In this approach (also known as kerygmatic) a religious/ confessional/ spiritual document played a central and normative role. The aspect of proclamation was emphasised. The absolute authority of a transcendent (gqithayo in Xhosa) God was emphasised. Humanity was subject to God's judgement and dependent on grace to achieve enlightenment. The focus of this approach was some to extent in opposition to the client –centered approach.

The following authors were the representatives of this professional approach:
(1) Thumeyson E (1957): Die Lehre von de Seelsorge (1957).
(2)   Oden C (1966) Kerygma and Counselling
(3) Adams J E (1973): The Christian Counsellors Manual
(1977) Competent to Counsel
(1978) More than Redemption
(4) MacArthur J F and Mack A M (1994): "Introduction to Biblical Counselling."

<div align="right">(de la Porte 2007: 8)</div>

4.10.2.6.3 The Correlative (Ukunxulumana in Xhosa) Approach

This approach sought to relate, enrich, and augment spiritual theological insights with empirical knowledge. It emphasised the dialogical tension between theology and psychology, revealed tradition and the pastoral encounter, spiritual tradition and contemporary experience. The following authors were representatives of this approach:

(1)   Capps D (1981) Biblical Approaches to Pastoral Counselling
(2) Crabb L J (1985) Effective Biblical Counselling
(3) Firet J (1977) "Het agogisch Moment in het pastoraal optreden
(4) Heitink G (1977) Pastoraal as hulpverlening: Inleiding in de pastorale theologieen pschologie
(5) Jonker H (1983) Theologische Praxes
(6) Oates W (1974) Pastoral Counselling (de la Porte 2007:8).

This approach did not involve the church government, but traditions and pastoral encounter. This

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approach would be irrelevant to this thesis.

4.10.2.6.4 The Contextual Approach

In a pluralistic, fast changing, post-modern society; the predominant models of pastoral work and the values it was based on have been challenged. The empowerment of the laity and re-evaluation of the authority of the spiritual leader had brought a fundamental shift in the way faith communities are organised. Humanistic and secular therapies and anthropologies had challenged the view of revelation as a closed, absolute phenomenon. In this environment the contextual approach has developed.

This approach moved away from theology as a pure version of God's word, fitting instead with a reflexive, social –constructionist way of theorising. Pastoral and spiritual work was seen as a human activity, which was socially constructed by people belonging to a particular group, nation, and spiritual tradition. Human nature was understood in contextual rather than individual terms. Within the contextual approach there had been a focus on a narrative – hermeneutical interpretatingpastoral and spiritual work, within a particular social context. The contextual conference approach was regarded as abroarder forum suitable to address the churches discriminatory practices and could destroy them and make the church freethrough a dual church government of democracy and theocracy.

4.10.2.6.5 Mutual care (Lay counselling)

The analysis and the interpretation of mutual care counselling approach would be relevant to deal with the most basic level of care, provided when members of a faith community care for each other after the conference had removed the churches discriminatory practices from the church. In the area of mutual care (lay counselling), the following authors were representative:

Shires RA (1983): An Experimental Approach to Training Laity for pastoral care;

Stone H (1983): The Caring Church: A Guide for Lay Pastoral Care;

Southard (1975): Comprehensive Pastoral Care: Enabling the Laity to share;

Wright F (1982): Pastoral Care for Lay People. According to de la Porte (2007)-unpublished document- states *"A cursory literature overview in will also indicate the focus of pastoral and spiritual work on personal, relationship and community transformation. Issues that are addressed are:*

- *Personhood and dealing with everyday life problems*
- *Life cycle (from childhood to elderly*
- *The relational responsibility and interpersonal conflict (marriage, divorce, and*

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relationships;

- *Pastoral work in clinical settings: Illness and health, life crises (suffering, death, and dying); Psychiatric illness;*
- *Trauma*
- *Behavioral problems (e.g., substance and physical abuse).*
- *Vocation and work in the world*
- *Corporate responsibility, social justice, peace, and the future of mankind (de la Porte (n. d.: 9-10).*

In this case, the focus of pastoral and spiritual work is not on personal, relationship and community transformation, it is focused on a narrative –hermeneutical interpretation of pastoral and spiritual work, within the contextual approach.

 (7) Pattison S (1993) A Critique of Pastoral Care

   (1994) A Vision of Pastoral Theology

(8) Patton J (1999) "From Ministry to Theology: Pastoral Action and

Reflection   (1992) Pastoral care in Context

(9) Tracy D (1987) Plurality and Ambiguity: Hermeneutics, religion, hope."

<div align="right">(de la Porte 2007:9)</div>

For Louw (1998) "*The profession had developed a unique identity, which centered on pastoral and spiritual transformation of the broader society, towards justice and equality and human quest for meaning and identity.*"

<div align="right">(Louw 1998:2)</div>

The following authors were representatives of this contextual approach:

According to Louw (1998) "*the pastoral worker explores the possibility and implications of a religious and spiritual definition of their situation. A religious and spiritual definition refers to beliefs, practices, and groupings oriented to transcendental or supernatural reality: Beliefs about God and the supernatural order often have profound.*"

<div align="right">(Louw 1998:19)</div>

The writer listed the above quoted authors to show that he was not going to work with the five counselling approaches, but only one counselling approach to be followed was the Contextual Approachwhichwas in a pluralistic, fast changing, post-modern society; the predominant models of pastoral work and the values which were based on empowerment of the church government and laity and the re-evaluation of the authority of the spiritual leader had brought a fundamental shift in the way of faith and communities were organised to spiritual definition of their situation.

The writer explored the possibility and implications of our religious and spiritual definitions and the use of democracy to disadvantage the African clergies by our local churches discriminatory practices, this referred to our beliefs, practices and groupings oriented to transcendental or supernatural reality that belief about using democracy instead of the Holy Spirit and His Word, the Bible. The behaviour of some of our brothers showed that democracy was supreme in our local churches and the younger

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people were in majority and were the governors of our local churches by majority vote.

The theocracy that was brought in through the trans-local ministries was being frustrated by a majority vote. It might be clear that the trans-local ministries represented theocracy in local churches and when God was frustrated in our local churches the Holy Spirit would be grieved. God could not play a second part in the Church through the BTGTT. BTGTT might be allowed to take the place of Rev. Bhengu to govern the spiritual work of Church as Bhengu did. The administrative work was governed by the BTGEXCO forming a dual church government.

The BTGEXCO and the BTGTT, although the BTGEXCO was doing pastoral work and the BTGTT was doing spiritual work both were needed in the field of God.

> To Louw (2000) *"Pastoral and Spiritual workers perform the following functions:*
> * *Affirming – affirm and enhance the individual, group, and community's sense of worth*
> * *Guiding: Providing guidance relating to questions of meaning, choice and actions in the light of faith and value preferences*
> * *Sustaining: Sustain and support the individual from a spiritual perspective during crisis of faith traumatic life event*
> * *Reconciling : Working towards healing, reconciliation and transformation on individual level and in relationships;*
> * *Nurturing: Facilitate and sustain growth towards personal responsibility maturity in faith and participation in society;*
> * *Interpreting: Finding meaning and challenging individuals, groups; and communities in the face of injustice (including beliefs, attitudes and practices and sufferings."*
> (Louw 1998:256)

These were the functions of BTGEXCO in pastoral work and BTGTT in their spiritual work, the two might stop the injustice practiced (including beliefs, attitudes, and practices) and sufferings, in local churches. The traumatised African clergies should be left in suffering until the return of Christ.

4.10.2.6.6 Why were some of the Pastors not planned in monthly, quarterly, regional and national Conventions?

After the founder's departure, everything he left behind was in disorder because of the wrong motives; because of the dominant organisation and not an organism of God. To respond to the scheduled interview questions, the writer focused on justice, human dignity, reconciling components in order to create on religious level understanding of dual church government, compatibility, adjustment, acceptance, motivation and hope. It could operate within the dual church government of democracy and theocracy in terms of Ephesians 4:11 and the AOGM constitution 2005 and future. What all the structures of the Assemblies of God Movement could be involved? These could be:

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BTGEXCO, BTGTT, RDCCs, BTGCRC,RMFs, LCEs and delegates. The BTGEXCO could operate on the basis six generic administrative processes.

> According to Louw *"What all communities of faith have in common, are resources of wisdom which is reflected in their writings or holy books. . . It focuses on justice, human dignity, reconciling components in order to create on a social level understanding; compatibility; adjustment, acceptance, motivation [encourage] and hope. It operates within social and eco-systems in terms of the human quest for meaning and future."*
>
> (Louw 1998:19)

The BTGEXCO and BTGTT should focus on justice, human dignity, reconciling components in order to create their work on a social level understanding, compatibility, adjustment, acceptance, encouragement and hope to the traumatised African clergies. This could operate within the system of church dual government where the interdependency of the two church governments would take place on the basis of Bios (physical) life and the Zoe (spiritual) life. The physical life could lead the spiritual life of God, but the spiritual of God can lead the physical life to eternity (Genesis 5:24).

4.11 DATA INTERPRETATION

4.11.1 The Dual Church Government as solution to the Traumatised African Clergy

The dual church government within the Assemblies of God caused the unity of the church to prevail and that unity was not expressed by the amalgamation of local churches but their dependence on, and openness to trans-local ministry working in conjunction with the apostolic care. This was in the time Nicholas Bhengu and James Mullan. After they were gone the local churches closed their gates to certain trans-local ministries and because their apostles the BTGTT were under constitution they are using their majority power to block out some of ministers from coming to their assembles and the known unity is no longer there.

The pool that was created by the two leaders was closed and there was no uniformity of ethos hence some African clergies developed a trauma through the said churches discriminatory practices. Sharing in the same ministry pool and apostolic leadership was no longer the uniformity of the church life for our assemblies. Not unless we bring back the dual church government of the two leaders, no healing could take place and the democracy we were following made the church to

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resemble the ANC government whose democracy could not control its civil servants effectively. The dual church government would foster to the church a sense of belonging together.

> For Watt (1992) *"In James Mullan's teaching, church government was nothing more than ministry. Each assembly was understood to be autonomous even in major decisions like buying property could be taken without reference to Mullan. . . The prevailing conviction is that within the Assemblies of God is that the unity is of the church is not expressed by the amalgamation of local churches but by their dependence on, and openness to trans-local ministry working in conjunction with apostolic care. One result of sharing in the same ministry pool and apostolic leadership was the uniformity of ethos church life that existed among James Mullan assemblies, this fostered a sense of belonging together."*
>
> (Watt 1992:96)

The response on the dual church government from the scheduled interview questions, the suggestions were that the church might return to the dual church government of Nicholas Bhengu when all ministers were under his control and administration was under the BTGEXCO .The democracy was not leading theocracy then. The different authors had emphasised that pastoral and spiritual work went together and interpretation that all those ministers in administration were doing the pastoral work and those who were using their gifts in accordance with fivefold ministry were doing spiritual work but when it came to the church government the administration had to use the constitution whereas the spirituality had to use the Bible and fivefold ministry gifts.

4.12 COMMUNICATING FINDINGS OF CHAPTER FOUR

The problem of this research, chapter, was how do traumatised African clergies therapeutically deal with the traumatised African families while being affected, themselves, and the objectives of this chapter were to focus on steps needed to prepare recorded data, for an overall description and summarisation of data from the scheduled interview questions. The writer was: (1) to define data collection from scheduled interview questions; (2) descriptive measures of frequency distribution tables to ~~be~~ used here in the analyses of data and interpretation (3) and

Measurement theory to be followed: Measurement theory referred to the name for a body of mathematical and methodological theory on reliability, validity or related topic. It is based on the idea that an empirical measure of a concept reflects to three components: (1) the true construct; (2) the systematic error and (3) random error. It is a tool or a process, of assigning numerical numbers to objects, of determining or comparing, the value and level either in quantitative or in qualitative data of the BTGEXCO, BTGCC, GCCs, BTGTT, MF and TLMs categories for analysis to determine relationships, such as quantities, degrees to assume counting, ranking and comparing the results.

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Chapter four dealt with the interviews and the relevant questions to be answered in this study: the main question: how did traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves? And the questions: Was there any pastoral method in ministry that one could use to heal oneself, as minister, prior to healing others?What was the role of the church in the healing process of their pastors?What were the causes of the traumatised African clergies? What was a solution for the traumatised African clergies and African families? What were the causes of their traumas? How to address their traumas? Why churches fought against discriminatory practices of apartheid government of South Africa, and succeeded in destroying them, but later after the apartheid, allowed their churches to practice discriminatory practices against their fellow Black church members to the extent of causing pains and traumas to them and some of them committed suicides. Who might be blamed for the causes of traumas of African clergies and African families, was it God or leaders of the church?

There was no doubt that African Christians or African families tended to expect too much from their clergy or pastors. African people recognised a pastor or servant of the lord as a person who ministers without a sense of pain. But the point was, pastors did feel pains and they too could suffer from traumatic experience. As this research dealt with traumatised African clergies therapeutically dealing with traumatised African families, while, being affected, themselves: it sought also to show the dangers of minister undergoing such trauma as they run the risk of losing focus and becoming unproductive. This chapter presented a section of empirical data that explored the journey of traumatised African clergies and families and their life transition in their own words. The journeys narrated by each of them were scripted during the interview. In some cases, the transcripts were paraphrased, with their original words indicated clearly with the use of quotation marks.All names used in this study were fictitious in order to hide the participants' identities.There was no doubt that African Christians or African families tended to expect too much from their clergy or pastors. African people recognised a pastor or servant of the Lord as a person who ministered without a sense of pain. But the point was, pastors did feel pain and that they, too, suffered from traumatic experiences. As this study dealt with the traumatised African clergy who were therapeutically dealing with traumatised African families, it sought to also show the dangers of ministers' undergoing through such traumas as they ran the risk of losing focus and becoming unproductive.

This presented section of empirical data that explored the journey of the traumatised African clergies; families and their life transition in their own words. The journeys that were narrated by each of the participants were scripted during interviews. In some cases, the transcripts were paraphrased; with their original words indicated clearly with the use of quotation marks. All names used, in this search were fictitious in order to protect the participants' identities. The case study that was provided below highlights some of the difficulties that the African clergies once faced (see case 1 in appendix 21).

In this case, pastoral and spiritual work within the church addressed power relations and social injustice on a continuous basis. Provided a spiritual and value based assessment of issues relating to power, inequality and empowerment; addresses patriarchal, ethnocentric and –egalitarian religious perspectives and practices. The profession related to and complemented social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by: (1) promoting and achieving dignity, respect, and equality; (2) by utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.(3) by establishing a dual church government that would accommodate pastoral and spiritual work for those elected by people to do administrative work and for those called by God to do the spiritual work. Pastor Nicholas Bhengu, in our case, left behind the BTGEXCO for church administration and the BTGTT for spiritual work and these were similar to the administrative work of Moses and spiritual work of Aaron in Exodus and Jesus of Nazareth with the 12 apostles of the Lamb for spiritual work and the 70 disciples for administrative work.

From this perspective it was clear that: Pastoral and spiritual work was a unique profession which required professional government in administration that might be acquainted with the six administrative processes to avoid nepotism and the spiritual government that would be based on the fivefold ministry gifts that might be governed by the called clergies to spiritual leadership and each being endowed with one of the fivefold ministry gifts to enable him to govern the church spiritually (See diagram 1-2 in Appendix 18).The returned scheduled interview questions were nine out of ten scheduled interview questions issued out to five categories of the Assemblies of God Movement structures, namely: (1) two Assemblies of God Movement Conference Executive Committee (AOGMEXCO); (2) two Back to God Teaching Team (BTGTT); (3) two National Back to God Crusade Committee (NBTGCC); (4) (two Regional District Council Committees (RDCCs); (5) two

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Regional Ministers Fellowships (RMFs).

This study focused on steps needed to prepare recorded data for overall description and summarisation of the data from the scheduled interview questions. The writer was to make generalisation about what had been observed in each single scheduled interview question. He had to handle some returned interview schedules and make analysis and interpretation of each scheduled interview question: the answers from scheduled interview questions were be coded; tally tables would be produced, which would construct a model in explaining findings. Step one needed to prepare recorded data as defined terms involved in this chapter; the measuring system of analysing data from the scheduled interview questions meant of finding answers to the problem the traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves.

The African families and African clergies before apartheid system of South Africa in 1948 were scattered all over the areas of Pondoland: Maxesibe, Bacaland, Mpondomse, Tambuland, Bomvanaland, Gcalekaland and Fingoland. These were primitive areas now as developed Alfred Ndzo; O R Tambo, Chris Hani, and Amatole District Municipalities. See Figure 4.4 in Appendix 4.The descriptive measures focused on the steps needed to prepare recorded data from the scheduled interview questions. The ultimate aim of the writer was to make generalisation about what had been observed in a single scheduled interview questions.Thisexplained how data were prepared for reporting collective characteristics by means of the arrangement of measurement values into selective categories. The distribution of measurements was on the basis for descriptions, such as Conference Executive Committee (AOGMEXCO) and the Back to God Teaching Team (BTGTT); the Back to God National Crusade Committee (BTGNCC) did not picture here because there was not much affecting it, since the Regional Back to God Crusade Committees (RBTGCC) could represent them in the regions.The regions were set: (1) First, in the AOGMEXCO and then followed the Regional District Council Committees (RDCCs). (2) as Second, the BTGTT followed by Regional Ministers Fellowships (RMFs) and Regional Back to God Crusade Committees (RBTGCCs).

 Descriptive measures, the frequency and shapes of distribution were considered first. Frequency distribution of groupings as against individual identities: This study had adopted the hermeneutical emancipatory– structural relationships because its objective was to use conference approach in addressing the problem of traumatised African clergies and traumatised African families.

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The problems of traumatised African clergies were discriminatory of practices conducted by local churches against them and none counselling before and after the death of their loved ones. These resulted to their chronic traumatic experiences. The diagram picture was for 10 officials was designed to two BTGEXCO members, two BTGTT; two RBTGCC; two RDCCs and two RMFs. The writer needed to know their age, standard of education, their occupation, their present position and their years in church service.

Frequency distribution tables wasthe major waysto summarise the data from nine scheduled interview questions to make clear the overall pattern of data in them. The indicated number of cases, in the schedule, were100 in each schedule, frequency distribution was, therefore, the grouping of raw data in this study. We obtained scores on a question "How do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves? Our data set or set of scheduled interview questions consisted of scores for the five categories, namely: BTGEXCO, BTGTT, RDCCs, BTGCRC, and RLMs. The scheduled interview questions were directed to the senior, medium, and young pastors.The frequency distribution of tables was also the major way of dealing with the analysis and the interpretation of the returning scheduled interview. The frequency column listed reported numbers of returned officials involved in the categories. The said officials were listed according to their categories. Frequency distribution see diagram 1 in appendix 6. Here (1) the categories were shown twice as BTGEXCO, BTGTT, RBTGCC, RDCCs and RMFs; (2) age information; (3) basic education; (4) occupation; (4) present occupation; and (5) years in church service. All the information of the stages was provided in diagram 1 in appendix 6.

In sample 1 in appendix 7 the following time information for the returned scheduled interview questions were collected and recorded according to their weeks. The first arrival of the returning scheduled interview questions. (1) First arrival of the return scheduled interview questions arrived on third week of waiting, (2) Second arrival was on fourth week of waiting; (3-4) Third and Fourth arrival were on fifth week; (5) Sixth was on sixth week; (6) Sixth came eighth week; (7) Seventh on ninth week; (8) Eighth on eleventh week and (9) Ninth on 21st week. This was in the beginning of 2012. See sample 1 in Appendix 7

In age group 58 and 49 seemed to have more than one and other groups whereas others were represented by one in each. All groups were represented from 86-44. See Frequency Distribution 1 in

appendix 8.In education there were three Honours in Theology, three Diplomas and two Bible studies and one First Year Bible Studies. This helped in answering the scheduled interview questions. More especially the phenomena that involve traumatised African clergies, the dual church government based on democracy and theocracy of God. The fivefold ministry gifts; the six generic administrative processes: and the committees system of administration. See Frequency Distribution 2 in Appendix 9 The occupation of each official was necessary to be known to avoid interviewing people of same occupation it was needed for each incumbent to declare his/her position. Years in church service almost all of them were the experienced officials from 45-25 years. (See Frequency Distribution 3 in Appendix 10).

The frequency distribution of years in church service was spread from 45 years to 25 years in church service. This meant that the church had experienced clergy that could handle her problems in a responsible manner. The question was that how many clergies were not affected of the trauma?

The problem that affected the local churches during apartheid time and that was fought for through conferences was destroyed, but its trauma was left still alive in the hearts of individual local church members. This was a mistake because individual counselling was needed to every member of the local churches to heal their wounds. In this study, it was seen necessary, first, to destroy the local churches discriminatory practices by contextual conference approach, then by professional individual approach based on narrative hermeneutical emancipatory relationships of the post-modern world.

The discriminatory practices of local churches were undertaken by organised regional quarterly, conventions and yearly conventions those were the reasons why the organised conference approach was relevant to this problem (see Frequency Distribution in Years of Church Service 4 in Appendix 11).

These were the structures of BTG Assemblies of God or of the AOGM EXCO on the lefthand or BTGMEXCO downward to RDCCs, RDCOs, RDLCCs, RLCBs; and MRCCs; (2) on the righthand were BTGTT and NBTGCC downward to RTLMs; RBTG CCs; RMFs; LCEs; and LCDs (see table 1.2 Appendix 17). Diagram as shown had been the categories of the organisation structure of the Assemblies of God Movement from the Conference Executive Committee (AOGMEXCO) and the Back to God Teaching Team (BTGTT); the Back to God National Crusade Committee (BTGNCC) did not picture here because there was not much affected of it, since the Regional Back to God Crusade Committees (RBTGCC) could represent them in the regions. The setting of these were: (1)

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First, the AOGMEXCO followed the Regional District Council Committees (RDCCs). (2) Second, the BTGTT followed by Regional Ministers Fellowships (RMFs) and Regional Back to God Crusade Committees (RBTGCCs).

This approach chosen here was based on contextual approach applied, in the Bible, by God, in the Governments of Israel, and in 1 Samuel Chapter 13, Samuel rebukes Saul, in Chapter 16:1 "The Lord said to Samuel how long will you mourn for Saul, since I have rejected him as a king over Israel? God was the pastor of Israel through Samuel. The researcher is using the broader pastoral and spiritual work, in churches government, to address the cause of the injustices and sufferings of the traumatised African clergies and the solution is based on the dual church government of God which must be led by a leader in democracy and a leader in theocracy in terms of the Romans 13: 1-4.

In other words, the methodology adopted, in this chapter, was the contextual pastoral conference which embraced mediation, transformation, and reconciliation within the framework of the dual church government, based on both, the fivefold ministry gifts, in Ephesians 4:11, and the six generic administrative processes in Cloete 1981:5. The problem of the unidentified Jesus and Jesus Christ should be regarded as similar to the problem of the Laodicean church which replaced the dual church government of God by a majority democracy and here in Revelation 3:20 Jesus Christ of Nazareth was outside the church standing at the door and He states "Here I am! I stand at the door and knock.

If anyone hears my voice and opens the door, I will come in and eat with him and he with me." If the identified Jesus of Nazareth (Acts 2:22; 10: 38 and 22:8 and Acts 4:12 &10;3:6) is outside our churches, the unidentified Jesus, Jesus Christ is in us to discriminate those who have the identified Jesus in them. The door for the identified Jesus of Nazareth to come in was the dual church government and Jesus of Nazareth will dine with us when we open this that was closed in the garden of Aden (Genesis 3: 24). This wasan operational frameworkwithin which the facts were placed so that their meaning might be seen more clearly. The scheduled interview questions were distributed to the following structures: BTGEXCO, RDCCs, BTGTT, RMFs and RBTGCC.Ten scheduled interview question were sent out to the following identified categories: BTGEXCO, RDCCs, BTGTT, RMFs and RBTGCC; the important questions in the scheduled interview questions were being used to collect data from the answered scheduled interview questions. Although we dealt with

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the nine data collecting methods separately, they were being used in combination. We investigated the churches discriminatory practices, the dual church government based on democracy using the *six generic administrative processes* and *theocracy using the fivefold ministry gifts, Ephesians 4:11.* The danger of using unidentified Jesus and Jesus Christ who failed to stop the church from deviating to a Supreme Constitution over the Bible and Christ Jesus of Nazareth. In this study, generalisation about qualitative data meant the qualitative research was influenced by particular assumptions about the nature of reality (ontology) and the nature of knowledge (epistemology), regarding the choice of explanation as being one of the most crucial decisions we couldmake in research. The writer looked at the case study method; the focus was on patterns and ideographic (used in making up words) strategy which focused on unique characteristics between the BTGEXCO whose characteristics was administrative and the BTGTT whose characteristics was spiritual. The writer's integrity was the grounding theory process and interpretation.

Out of the six characteristics of qualitative research, the writer used the case study method, grounded theory and interpretative process.Nine scripts or scheduled interview questions were received out of ten. Most of response agreed that there were changes from what they knew during the time of Rev. Nicholas Bhengu, the attitudes and actions of our local churches were worldly and were using democracy as means of governing our Movement and the discriminatory practices was common to them as a weapon to exclude ministers they did not want in their assemblies.The collection of data, in this case, involved the receiving of the returned answered scheduled interview questions, sorting the questions on their importance in the application: The identified categories which could form a dual church government were: The recording of the information found in the scheduled interview questions. First the recording of categories: (1) On the lefthand listed BTGEXCO, RDCCs, RDCOs, RDCCs and RLCBs and on the righthand were BTGTT, NBTGCC, RMFs RBTGCC, TLMs, RDOs, LCEs & LCDs, NWS in space between BTGEXCO AND BTGTT and their WRDOs. This was the supposed structure of the dual church government (See diagram 2-2 in Appendix 4 p.261).

The face value of the scheduled interview questions began with the background information (BI) , age information (AI) education background (BE), occupation (OCCU), present position (PP) (diagram 2-3 in appendix 5 p.262) and years in Christian service (YICS) (see Table 1-1in appendix 6 p. 263). In collecting data, tables were also developed for listing years according to age group and years in God's services (see Table 1.1in appendix 6 p.263) (Age & Years of Service). The units in

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the nine data collecting methods separately, they were being used in combination. We investigated the churches discriminatory practices, the dual church government based on democracy using the *six generic administrative processes* and *theocracy using the fivefold ministry gifts, Ephesians 4:11.* The danger of using unidentified Jesus and Jesus Christ who failed to stop the church from deviating to a Supreme Constitution over the Bible and Christ Jesus of Nazareth. In this study, generalisation about qualitative data meant the qualitative research was influenced by particular assumptions about the nature of reality (ontology) and the nature of knowledge (epistemology), regarding the choice of explanation as being one of the most crucial decisions we couldmake in research. The writer looked at the case study method; the focus was on patterns and ideographic (used in making up words) strategy which focused on unique characteristics between the BTGEXCO whose characteristics was administrative and the BTGTT whose characteristics was spiritual. The writer's integrity was the grounding theory process and interpretation.

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this study were centered on the lefthand column and on the righthand column were the years of their service in the field of God. The grouping had been ranked from the highest to lowest in a descending order. This was done to describe their experience and long service in the field of God.

The pastoral and spiritual work in this case fell inter alia, in the five spheres or categories of Back to God in the Assemblies God, the BTGEXCO, BTGTT, RDCCs, RMFs, and BTGCRCs and due to this dimension, its social scope seemed to be broader than an institution hence it had been divided into five categories as named above and two from each category. The National Back to God Crusade Committee was the evangelistic arm of the Back to God Movement in the Assemblies of God and the NBTGCC was not in the Assemblies of God.

It was an independent movement aiding the Back to God Movement in the Assemblies of God. The structures of the Back to God Movement were the BTGEXCO, BTGTT, RDCCs. RMFs and the RBTGCC was under the NBTGCC working within the theocratic government of the BTGTT (see diagram 2-2 in appendix 4 p. 261). It had its own funds raised by Mothers in the Back to God Movement in the Assemblies of God.. These formed the regional BTG crusades.The listing of these workers according to their age and long services, meant that the calculation of their replies might be recorded by means of tallying which calculates in fives figures and, therefore, the calculation of the scores was made on tally basis (see Table 1-2 in Appendix 6).

And the ranking of the categories to give us percentages: (see Sample 1-1 in Appendix 8 p. 265). The first scheduled interview questions was received in the first 3 weeks, the second one in 4 weeks, the third in 5 weeks, the fourth in also in 5 weeks, the fifth in 6 weeks, the sixth in 8 weeks the seventh in 9 weeks, the eighth in 11 weeks, the ninth in 21 weeks. The response was good and the delay was made in waiting for the tenth scheduled interview questions and in vain it did not arrive to date. The victims of churches discriminatory practices, in this case, were the traumatised African clergy who were disillusioned by the Christian faith based on the unidentified Jesus and Jesus Christ who allowed the injustice to take place as the churches discrimination practices in churches. The unidentified Jesus and Jesus Christ Christian faith resulted to the misuse of the Christian faith as a tool for the oppression by the minority groups in our churches.

The inability of church democratic government to strike a balance between the minority and the majority as well as corruption would always yield the "disadvantaged" section of the church who might feel "oppressed", neglected and left out in favour of the few who had "connections" at higher

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levels of church government. These victims were characterised by disbelief which could result into doubting our salvation similar to those seen during the time of the ministry of Nicholas Bhengu and James Mullan. Some of our young people had rejected the Christian faith and joined Islamic faith because the unidentified Jesus and Jesus Christ who enriched individuals who promoted him in open air places collecting huge sums of money from our poor and disadvantaged people. Democracy alone could not build the church, because of its other clergy exclusion in their planning because judging clergy in terms of administrative skills instead of their fivefold ministry gifts was regarding them as being in the administration of the church and not as in theocracy which used Ephesians 4:11 gifts of calling.

The government of our church was not channeled by theocracy which was used as the NT church leadership. Democracy had been put over theocracy by a constitution and Bible was no longer a supreme document of the Church. The church had been influenced by circular governments of the world. This needed to be corrected, but it would take time for believers to adjust to Biblical guiding principles and agree to return to the dual church government: of Moses and Aaron and of Jesus of Nazareth with the 12 apostles of the Lamb and the 70 disciples in administration.

The question was why the churches fought against apartheid discriminatory practices and yet they practice the same to their people? Many African clergy were the victims of churches discriminatory practices. The victims were people disillusioned by the Christian faith similar to this world and no difference. The parties in power look after their interests and the misuse of the Christian faith to be associated with the discriminatory practices was from the use of unidentified Jesus and Jesus Christ who resembled the anti –Christ in 1John 4:2-3 and 2 Corinthians 11: 3-4.

This was the unknown Jesus and Jesus Christ who had never been crucified on the Cross for our sins. The Person of Jesus of Nazareth was crucified on the cross and was known to these people as Jesus of Nazareth in John 18: 4-5; to the people who arrested Him Mark 14: 67 and to the lady who identified Peter as the person associated with Jesus of Nazareth. Why the whole world was denying Jesus of Nazareth as Peter denied Him. The Christians would never be united by the unidentified Jesus and Jesus Christ and all the world councils could not be able to unite Christian only Jesus of Nazareth and Jesus Christ of Nazareth could.

The traumatised African clergies were the victimised by people who fought apartheid discriminatory practices. The churches should use the conference approach they used to destroy apartheid

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discriminatory practices in destroying churches discriminatory practices. This element uniquely communicated the Christian message to these victims in such a way that their conferences defeated and stopped apartheid and should reject this religion of the unidentified Jesus and Jesus Christ to free people from feeling "oppressed", neglected and left out in favour of the few who had "connections" at higher levels of church government.

The advice was that all pastors might be included in the plans for the edification of the body of Christ; all workers should included in edifying of the body of Christ; others said the exclusion was not helpful, some of them wrote that this was done through ignorance and traditional practice: Those who were responsible for planning in those meetings were not properly educated on working in maturing gifts for the church. A solution was needed for the damages caused by the exclusions made to the traumatised African clergies and the solution should be based on dual church government of democracy and theocracy of God and in our case it should be led by the BTGEXCO on democracy and by the BTGTT on theocracy (see Table 1.2 –Appendix 17

These were the organisational bodies of the BTG Movement in the Assemblies of God which were to serve in a dual church government and on the lefthand are the administrative structures on democracy and on the righthand were fivefold ministry gifts on theocracy. Within the Back to God Movement in the Assemblies of God, power relations and social injustice had to be addressed on a continuous basis. The churches discriminatory practices were of evil forces against a spiritual value based assessment of issues relating to power, inequality and empowerment to trans-local ministries should be provided by BTGEXCO and BTGTT. It was the responsibility of the RMFs to address men in local assemblies to stop overriding the legal Biblical authorities such local church boards and elders, there was no scripture in the Bible supporting the patriarchal system of government even in this post-modern society there was no room for ethnocentric and non egalitarian (ukungalingani kwabantu in Xhosa) religious perspectives and practices.

The response from the scheduled interview questions: Concerning the name of Jesus of Nazareth was regarded as part of our doctrine, and it appeared, in Scripture, as the Bible doctrine: Jesus of Nazareth and Jesus Christ of Nazareth was our doctrine. The doctrine of Jesus of Nazareth was forming the foundation of our salvation as in Acts 2:22; 10:38; 22:8; Acts 3:6 and 4:12 &10. The common response was the accepting of the name of Jesus of Nazareth or Jesus Christ of Nazareth depending on its context.

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The BTGTT and BTGEXCO should form the dual church government on Biblical basis from both OT and NT for the building of the body of Christ. All called leaders under the fivefold ministry gifts should fall under the leadership of the BTGTT and all Committees should fall under the administrative leadership of the BTGEXCO. Democracy and Theocracy will be used to relevant structures and after this process the matter might be taken to the conference for constitutional amendments and confession to God for the error we made to dissolve the previous dual church government. This study was focused on pastoral therapy and the focus was on growth, transformation and healing from a spiritual perspective. This could only happen when the BTGTT helped in pastoral care with the official caring for and strengthening the members of traumatised African clergy by recognising them in the fivefold ministry gifts as also God called leaders and motivate them and the elderly pastors to cater for elderly people around their localities. This wass pastoral therapy that was focused on growth, transformation and healing from a spiritual perspective. The omission of Nazareth in Jesus Christ would affect the in what was prohibited in terms of Revelation 22:18-19 that we neither add nor decrease in the words of the Bible?

The writer wasconvinced that the anti-Christ was using the unidentified Jesus and Jesus Christ to prevent the Christian from fulfilling the aims of the fivefold ministry gifts in Ephesians 4: 10-16 "*to prepare God's people for work of service so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature . . ."*

Our faith in God was in the name of God. God appeared to Abraham in the form of man and He gave to Abraham the name God hence He was God of Abraham when Abraham believed Him that He was God, Abraham was made righteousness. To the children of Israel He gave them the name Yahweh, but God of Abraham, Isaac and Jacob. To us He gave us the name Jesus of Nazareth or Jesus Christ of Nazareth still He was the God of Abraham (Romans 4).

The approach we had taken of omitting Nazareth in Jesus had caused divisions among Christians on the basis of that name to connect to God. Within a denomination there were infightings because of the unidentified Jesus and Jesus Christ. Africa wanted to have the Gospel that would be relevant to Black Africa and its ritualsbeing accommodated to their ancestor worship as a form of respect to our senior people. The West also was preaching the unidentified Jesus and Jesus Christ. As Christians they should not be divided by their culture, the Whites were our brothers, in Christ Jesus of Nazareth and the colour might not come in here. Pastoral and Spiritual work in communities of faith bound us

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together.

The analysis and interpretation the content of the results of the outcome of the scheduled interview questions from tally marks concerning with the African clergies and their wives' reasons why they were prevented from becoming women organisers was seen as a form of church discriminatory practices by the church. Some of clergy responded by stating that ministers' wives were supervisors to mothers and also acted as helpers in organising women. The majority of the clergy agreed that ministers' wives were supposed to be both organisers and supervisors or overseers of mothers' regional organisations.

The responded marks were 123: few did not understand the differences between the work of the organiser and the supervisor. The discriminatory practices were understood as based on planning similar personnel organisers by mothers in their quarters and conventions: this could be addressed by conference to correct it as means of fivefold ministry gifts in Ephesian 4:11. (See Frequency Distribution of Answered Questions 5 in Appendix 12) .In the question of the dual church government on the basis of democracy of the people and theocracy of God had been clear with a response of 10 6 total frequency distribution. See Appendix 13 –Question 5B Frequency Distribution of Answered Questions 5). Democracy had been associated with elected committees and theocracy with the called, chosen and appointed by God to leadership. The majority of the participants were in favour the dual church government of God. Few individuals suggested that members of the BTGTT needed a training to administer the fivefold ministry gifts in Ephesians 4:11. But the question was who were in charge of the trans-local ministries: was it not the Executive Committee? All ministers might be transferred to the fivefold ministry gifts to be under the BTGTT, and the Holy Spirit would govern them and would also help the BTGTT to train ministers under it.

The question of the fivefold ministry gifts in frequency distribution total distribution was 103 found that the clergy understood the doctrine of Paul that this dispensation was Post –Ascension Apostles which would be ended by the coming of Jesus Christ of Nazareth to fetch His Bride and church dispensation with the millennium kingdom. All clergies agreed that dual church would be relevant if the pastors were to serve under the fivefold ministry gifts in Ephesians 4:11 and the committees serve under democracy and the pastors in local churches to represent the Head of the church Jesus Christ of Nazareth and Elders and deacons to represent the body of Christ the Church. The groups of men: mothers, girls and youth to remain under the committees.

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The question of discriminatory practices was seen as affecting local churches, regions and national and could be addressed by a bigger forum, the conference where all levels would be represented. The structures of the church would be represented there. The discriminatory had affected all structures to the extent of some local churches of refusing to accept transferred ministers to them when they feel not wanting the services that individual.

The traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves, was seen wise to treat the source of their sufferings, the structures and the healing of individuals would take a long time to complete. Therefore, it was necessary to use a collective burgeoning of the conference. In this case, the measures of frequency distribution were the way to summarise the data from nine scheduled interview questions to make clear the overall pattern of data in them. The indicated number of cases, in the schedule, were100 in each schedule interview question, frequency distribution was, therefore, the grouping of raw data in this study. We obtained scores on a question "How do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves? Our data set or set of scheduled interview questions consisted of scores for the five categories, namely: BTGEXCO, BTGTT, RDCCs, BTGCRC, and RLMs. The scheduled interview questions were directed to the senior, medium, and young pastors.

The problem of this study, chapter, was how do traumatised African clergies therapeutically dealing with the traumatised African families while being affected, themselves, and the objectives of this chapter were to focus on steps needed to prepare recorded data, for an overall description and summarisation of data from the scheduled interview questions. The writer was: (1) to define data collection from scheduled interview questions; (2) descriptive measures of frequency distribution tables to be used here in the analyses of data and interpretation (3) andMeasurement theory to be followed.

In terms of the body of knowledge it should be taken into considerations that client-center approach, the professional approach, the correlative approach and mutual care would have no effect in this problem, the contextual approach which empowered laity to enable the writer to empower the BTGEXCO and BTGTT to handle this case on the basis of a dual church government working with the support of their substructures to heal the situation caused by the discriminatory practices governed by the unidentified Jesus Christ. Pastoral care referred to the long history of a science

known as cura animarum, i.e. the cure of human souls.

Pastoral and Spiritual work was the discipline that focused on spiritual dimension of life humanity's quest for meaning. In this respect, it was referred to pastoral work conference approach to address the fate of the traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves. Throughout this thesis the arguments and approaches were directed to the processes representing the contextual approach and had stated that contextual approach had been a focus on a narrative –hermeneutical interpretation of pastoral and spiritual work within a particular social context. It was a fact that during the past century there had been a development resulted to different approaches towards pastoral and spiritual care from:

One respondent stated that pastors and their wives and elders didall organisational work in the assembly, but this was wrong and distorted motive and it should be rectified. Others, in response to the above question, had to say not allowed only allowed to be the overseers of local women. Others wrote not allowed; some wrote "I do not know", the other wrote no (sometimes).The other scheduled interview questions had no response on this issue.

The writer's comment was that almost all the respondents agreed that there was a discriminatory practice directed to pastors and their wives in local churches and this must be rectified in terms of the Romans 16:3, Aquila and Priscilla and were fellow workers with Paul in Christ Jesus of Nazareth. The dual church government introduced by Jesus of Nazareth in Matthew 10 and Luke 10. Bhengu installed the BTGTT (Back to God Teaching Team to represent theocracy and 1950 BTGEXCO forming the dual church government. The BTGTT and BTGEXCO or AOGEXCO might reverse the Assemblies of God Movement conference decisions of 2005 dissolving the dual church government in favour of a supreme constitution like that of the ANC government in Parliament with the constitution as Supreme not Parliament. In our case, too, the Constitution was Supreme not the Conference.

What about the Bible when our constitution was Supreme? The church government left behind by Nicholas Bhengu was to be led by the BTGTT in theocracy, NBTGCC and trans-local ministries in local governments, just as Aaron and Levites (Exod.28;29) and BTGEXCO with RDCCs and RCCs, just as Moses and 70 elders in democracy and administration (Numbers 11:16-17).

There were five counselling approaches: namely, the client-centered; the confessional; the correlative; the contextual; and mutual approaches. The rise of psychology, in America, had put

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pressure on pastoral theology to focus on an inductive approach. The dominant focus was on the need of the person as well as psychological and counselling techniques (particular the non-directive approach) within a spiritual context. There was an emphasis on relationship, personal growth and development of personal potential.

The BTGEXCO and the BTGTT, although the BTGEXCO was doing pastoral work and the BTGTT was doing spiritual work both are needed in the field of God. After the founder's departure, everything was in disorder because of the wrong motives; because of the dominant organisation and not an organism of God.

To respond to the scheduled interview questions, the writer focused on justice, human dignity, reconciling components in order to create on religious level understanding of dual church government, compatibility, adjustment, acceptance, motivation and hope. It could operate within the dual church government of democracy and theocracy in terms of Ephesians 4:11 and the AOGM constitution 2005 and future. What all the structures of the Assemblies of God Movement could be involved? These could be: BTGEXCO, BTGTT, RDCCs, BTGCRC, RMFs, LCEs and delegates.

The BTGEXCO and BTGTT should focus on justice, human dignity, reconciling components in order to create on a social level understanding, compatibility, adjustment, acceptance, encouragement and hope to the traumatised African clergies. This could operate within the system of church dual government where the interdependency of the two church governments would take place on the basis of Bios (physical) life and the Zoe (spiritual) life. The physical life could lead the spiritual life of God, but the spiritual of God can lead the physical life to eternity (Genesis 5:24).

The dual church government within the Assemblies of God caused the unity of the church to prevail and that unity was not expressed by the amalgamation of local churches but their dependence on, and openness to trans-local ministry working in conjunction with the apostolic care. This was in the time Nicholas Bhengu and James Mullan. After they were gone the local churches closed their gates to certain trans-local ministries and because their apostles the BTGTT are under constitution they are using their majority power to block out some of ministers from coming to their assembles and the known unity is no longer there. The pool that was created by the two leaders is closed and there is no uniformity of ethos hence some African clergies developed a trauma through the said churches

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discriminatory practices. Sharing in the same ministry pool and apostolic leadership was no longer the uniformity of the church life our assemblies.

Not unless we bring back the dual church government of the two leaders, no healing could take place and the democracy we are following makes us to resemble the ANC government whose democracy cannot even control its civil servants. The dual church government will foster to us a sense of belonging together. The response on the dual church government from the scheduled interview questions, the suggestions were that we might return to the dual church government of Nicholas Bhengu when all ministers were under his control and administration was BTGEXCO .The democracy that was leading theocracy made our members to behave as when they were a government of the ANC whose state constitution was supreme than parliament, the danger to us we were not called by a majority vote from our sins but by God.

The different authors had emphasised that pastoral and spiritual work went together and interpretation that all those ministers in administration were doing the pastoral work and those who were using their gifts in accordance with fivefold ministry were doing spiritual work but when it came to the church government the administration had to use the constitution whereas the spirituality had to use the Bible and fivefold ministry gifts.

The case study in chapter four, referred to the minister who had gone through traumatic experience and yet continued with ministry without receiving proper care by other professionals, this posed a danger to ministry. Graham (in the case study) did not receive any treatment or care during his traumatic situations; which contributed a lot to his ministry. On the other hand, Christians did expect too much from their clergies. This was understood and even seen when one took into consideration the African religious and cultural background.

The clergies, as a spiritual leader, who was regarded as a representative of God on earth, might also be understood in the light of a normal being whose image was the same as that of others; but acted like the servant of the Lord. In other words, he did feel the pain and could also be traumatised by human situations. The church should develop a mechanism for unearthing the problems of ministers or pastors and encourage them to see a professional counselor; as a solution to some of their problems. This would assist the minister; even when it came to preparing the word of God for the Sunday service.The writer concurred with the authors, that the individuals constructed their life stories; which were their personal realties, as they interacted with their environment. They could

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produce models of understanding. The writer agreed that trauma could be described as an experience when it: was sudden, unexpected and non-normative, exceeding the individual's ability to meet its demands and distrusts the individual's frame of reference and other central psychological, physical, and spiritual needs and related schemas. Trauma could produce a paralysed, overwhelmed state of immobilisation and withdrawal which might be accompanied with possible depersonalisation and evidence of disorganisation. This could leave the affected person, in isolation.

In this thesis, trauma was regarded as a spiritual wound in the soul of a person affecting his/her physical body, soul, and spirit, resulted to a spiritual emptiness, loss of hope, loss of trust, and loss of faith to God; loss of purpose , and loss of meaning. The PTSD certain characteristic symptoms following a psychologically distressing event that was outside the range of normal human experience: It was an emotional disorder to a traumatic event often characterised by nightmares, loss of control over behaviour, emotional numbing, withdrawal, hyperallertness and recurrent and intrusive recollections of a trauma. The physical characteristic symptoms were caused by external force as wounds on the body. This meant a wound that was caused by a physical external force, by psychological emotional assaults, and by moral/spiritual feelings of pains and loss of faith in their souls, as a result of the injuries that the person had experienced. In other words, the injured clients would need physical, psychological and spiritual narrative therapy in order for them to heal their outward and inward injuries; and feelings and loss of faith in God.

CHAPTER FIVE

SUMMARY OF FINDINGS AND RECOMMENDATIONS

5.1 SUMMARRY OF FINDINGS FROM CHAPERS ONE TO FOUR

In defending this research effort as an academic tradition, the writer closed this effort with thischapter as summary of findings to support chapters one, two, three, and four with the backing of solid facts that had been presented in the document. This was a final section to the interpretation of data and this report was closing with this title "Summary of Findings and Recommendations" and in this chapter all loose threads would be gathered together. This summary would be entirely supported by the facts previously presented in all four chapters.

> For Leedy (1989) *"Defending one's research effort is an academic tradition. Defend in this sense means "to justify one's conclusions, to support one's statements with the backing of solid fact that has been presented in the document. " Nothing short of this will suffice. As a final section to the interpretation of the data, the report should close with a chapter entitled gathered together. Here is the place for looking backward, for distilling into a few paragraphs precisely what has been accomplished in each phase of the research activity. . . . On the basis of this summary, the researcher should state clearly the findings and conclusions reached with respect to the problem and subproblems. The conclusions should be entirely supported by facts previously presented."*

(Leedy 1989: 240)

5.1.1 Summary of Research Findings for Chapter One

Chapter one research findings were, first, the topic of this study, the traumatised African clergies dealing therapeutically with traumatised African families and the second was the problem statement, which was a question "How do the traumatised African clergies deal therapeutically with traumatised Africa families, while being affected, themselves?" The key concepts involved in the topic were: trauma, African clergies; therapeutic (healing); and African families and these were defined to become relevant theories to this study. The **aim was to** empower the traumatised African clergies to seek individual counselling and to develop the structural approach to solve both the problem of the traumatised African clergies and traumatised African families.

The objectives were: (1) to empower the governing bodies of the Assemblies of God church to solve the problems of their traumatised African clergies and traumatised African families , (2) to use their structures of the conference, BTGEXCO, BTGTT, NBTGCC, RDCCs, RMFs, RBTGCCs,

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LCE&DBS; LCBs and delegates from Local churches Delegates in solving this problem; (3) To empower these structures to train counsellors in local churches and pastors in the trans-local churches on the basis of narrative counselling; (4) to enable the conference to return the church to its previous dual church government introduced by both pioneer leaders, Nicholas Bhengu and James Mullan in 1944 and 1945 in Port Elizabeth in the Eastern Cape. (5) to choose one doctrine of the church out of the two doctrines (1) the unidentified Jesus, Jesus Christ; and (2) the identified Jesus of Nazareth, Jesus Christ of Nazareth to stop the ongoing divisions in the Church; (6) to clarify the differences between the elders and pastors on the basis of dual church government in local churches that were described by previous leaders Nicholas Bhengu and James Mullan in 1937 in special meeting in Tzaneen; the dual church government, (7) to empower the governing structures to agree on the previous doctrine of the two leaders that separated elders and pastors by a doctrine of the dual church government led by the identified Jesus Christ of Nazareth: which was based on the fivefold ministry gifts as described (1) in Ephesians 4:10-13; and (2) in the Romans 12:6-8; 1 Corinthians 12:27-30; (8) to train local pastors to operate on the basis of the fivefold ministry gifts in Ephesians 4:11 and the elders on the basis of Romans 12:6-8 and 1Corinthians 12: 27-30.

The said gifts were to use all the members of the church including the traumatised African clergies in all churches' national conventions, regional conventions; Easter conventions and quarterly district worship and business services; (9) to develop African families that would be identified with Christianity in the divine love of one another and in four stages in relationships to the Christian families, these were: (1) covenant, (2) grace, (3) empowerment and (4) intimacy.

The setting of this study was in the Eastern Cape Province, in O R Tambo District Municipality at King Sabata Dalindyebo Municipality.

The research gap showed that the topic was unique and the other similar topics were different in aims and objectives from this topic. The methodology and design were qualitative, historical and descriptive in nature. The research followed Gerkin's methodology which focused on pastoral leader as shepherd of the flock and narrative model hermeneutical narrative on the basis of relationships. The research deign was a qualitative approach to investigate how do traumatised African clergiestherapeutically deal with traumatised African families, while being affected, themselves? The importance of this problem was in thedevelopment of the knowledge in practical theology which linked to the churches as fields of practice and clinical fields to upgrade their standard. In their

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practice; they would be concerned with the anticipated meaning or value that could be derived from data and through the researchers who could explain the findings, potential influence on the future research and knowledge.

The beneficiaries were academics and scientific community, the churches and religious scholars, and Universities and individuals who could read thesis. The future researchers would be associated with dual church government of theocracy of God and democracy of the people and would alsoknow that the contemporaries of Jesus and the early church apostles knew Jesus as Jesus of Nazareth and early Christians used the name Jesus of Nazareth as their personal Saviour and Lord in his human identity nature name Jesus of Nazareth and Jesus Christ of Nazareth as his divine nature name.

The human nature was important for our salvation from our sins Luke 24: 45-48; Acts 2:22 –; 10: 38-; 22: 8; John 18:4-5; for his divine nature Matthew16:19-20; Acts 4: 12 &10; John 1:12-1; Ephesian 4:8-13. Under His identified name all churches would in unity of faith and knowledge Him and there should no differences in Christianity. The name Jesus and Jesus Christ without identity was associated with and identified antichrist in 2 Corinthians 11:3-4; 1 John 4:2-3.

The significance of this problem was neither (1) in the Pentecostal churchesgoverned by democracy nor (2) other types of churches that had Episcopal types of church government which were also significant and almost all churches were giving lip service to theocracyof God because the dual church government of democracy or Episcopal of the people was not controlled by a theocracy of God forming a dual church government chosen by God to rule on earth. The significance of this problem was the bringing back of the dual church government of democracy and theocracy of God to throw out of the church the discriminatory practices and restore faith, hope and love.

The examples of dual church governments that were chosen by God firstly,were: (1) in the Garden of Aden (Genesis 1: 26-28); (2) secondly, inthe government of the Nation Israel: democracy led by Moses (Numbers 11:16-17); theocracy led by Aaron (Leviticus 28 &29); (3) thirdly, was in the dual church government of Jesus of Nazareth led by 12 apostles on the side of theocracy (Matt. 10); on the side of democracy, led by called, chose and appointed 70 disciples to represent Jesus of Nazareth in church administration, democracy (Luke 10). Fourthly, inthe NT church led by the 12 Apostles of the Lamb representing theocracy and seven elected deacons in administration, representing democracy in (Acts 6:1-7). Fifthly, after the death of the apostles of the Lamb, there were the Post

Ascension Apostles Ephesians 4:10-11given by the risen Christ to representing theocracy and the elders and deacons in Acts 20:28-38 representing democracy.

The implications were (1) the writer would use inductive reasoning on his approach to the problem; (2) there should be potential influence on the future research and knowledge; (3) the anticipated or value that could be derived from data could help in solving the problem of the traumatised African clergies and traumatised African families; (4) through these implications the writer could explain the findings; could determine the implications and the findings. The writer should definitely interpret the story of the counselee before we depart to allow the counselee to correct the counsellor.

The assumption was the dual church government of democracy and theocracy of God would be able to address the problem of the traumatised African clergies who therapeutically deal with traumatised African families while being affected, themselves, through the contextual conference. The problem was what of research, meaning the churches discriminatory practices and the failure of the church to arrange for professional counselling before and after the burial of their love ones.

The delimitations were regarded as restrictions that the writer placedin the topic. The clergies' wives were excluded in this research. The study confound itself in the OR Tambo District Municipality, and interviews would be restricted ten clergy on the basis of their five categories of placements: BTGEXCO, BTGTT, RDCCS, RBTGCC, RMFs: two from each category; the traumatic matters would not be discussed, in this study, only their sources would be discussed, namely, the churches discriminatory practices and the remedy to it as the dual church government and the identity as its Head.

The research gap results studies showed that, in the Universities of South Africa, no similar cases had been done so far and Google showed what had been done by scholarly articles for traumatised African clergy as follows: (1) one research was dealing with therapeutically traumatised African clergy killers' guidance for pastors and congregations; (2) the sexual abuse of women by members of the clergy; (3) the experiences of convictions of homicides (4) the writer in Master's degree dealt with Loss and Grief in African families: A Narrative Pastoral Counselling; (5) The traumatised impact imposed by African culture; (6) Traumatic Experience of domestic violence. Therefore, nothing had been done for the traumatised African clergiestherapeutically dealing with traumatised African families.

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The research design was referred to plan and structure of the investigation used to obtain evidence to answer the question how do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves? The research design was described as qualitative descriptive historical type of research methodology or framework.

The research methodology that was defined as merely an operational framework within which facts were placed to interpret the meaning of the framework and the results of findings were being analysed and interpreted:

This study would do content and discourse analysis of data. The data would be organised into categories by content analysis and used various processes to analyse and interpret.

Data interpretation was defined as an analytical thinking that squeesed meaning out of the accumulation of facts to discern them in terms of the resolution of the problem for the traumatised African clergies through the dual church government of theocracy and democracy. The visible ruler would the Lord Jesus Christ of Nazareth.

Validity, in this study, would be derived from relevant literature, narrative life stories of the people and would be done to relevant literature, primary and secondary data, scientific community, and my own analysis and interpretation as experienced clergies in the field of theology since 1964.

5.1.2. Summary of Research Findings for Chapter Two

The research methodology followed, in this study, was informed by theological methodology of Gerkin(1997) focused partly on the narrative, hermeneutical methodology for doing practical theology in pastoral care and counselling individuals and collective groups. The main focus was to help, traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves, through conference based on church dual government of democracy and theocracy.

Gerkin's (1997) Narrative hermeneutical methodology was for doing practical theology in pastoral care and counselling individuals and could not cover the combination of various methods to ensure that the results are valid. The triangulation of various methods was employed and a spiral model of practice-theory introduced in a decending order important publications that combine various authors as were indicated as important publications.

The type of methodology added to Gerkin's methodology was for an operational framework within which the facts placed to be seen more clearly under that category.

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The objectives of this Methodology were shown as the framework to think of the epistemology framework that positioned yourself within this framework were (1) emancipation (obtaining/freeing yourself) in your four corners of framework. (2) The need to know why choosing emancipation relationships –structural with practical theology, instead of, the absolute modern absolute authority was because this time of the world was the post-modern world (3) this framework was allowed, in the introduction, as this study's methodology based on Gerkin's narrative- hermeneutical methodology – qualitative historical analysis or document analysis - narrative counselling – ethnographic –observation. This had enabled the writer to know and predict in order to control the practice.

The spiral research methodologies of different authors helped this study in examining, evaluating, and prescribing methods which were used to produce knowledge which claimed to be truthful or valid in addressing the problem of traumatised African clergies dealing therapeutically with traumatised African families while being affected, themselves. Themethodology touched the problem of traumatised African clergies and traumatised African families in pastoral and practical theology and it (methodology) was a discipline in both epistemology and ontology. It linked the qualitative research with the epistemological tension between deduction and induction.

The methodology examined, evaluated and in prescribed knowledge that was the epistemology of the practical theology in postmodern emancipatory relationships which claimed to be truthful or valid. In describing research strategy or plan carried out, chapter one had already described as the methods referred to as the actual techniques of investigation used to study the social world, to collect data whether by observation, questioning or measuring. The instruments might be used included historical documents, secondary and primary documents, the scheduled interview questions as means studying the participants.

Qualitative research recognised the world as being the locus of complex interpretive processes within which human beings worked towards making sense of their experiences. This mode of data analysis was selected based on the research's focus on understanding both the phenomenon of trauma in, both, the clergies and the African families that they minister to the church and to God. This study consisted of two components, namely:

- A review of relevant literature in areas (multidiscipline) pertaining the trauma research.

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- Empirical research, which was qualitative in nature. The researcher used a grounded theory approach, which referred to theory that was derived from data that had been systematically gathered and analysed.

- The design methodology, in this study, was qualitative research focused on secondary and primary data; this meant the focus was on data collection and on the examination, evaluation, and description methods which were used to produce knowledge which claimed to be "truthful" or "valid". The descriptive and narrative research, designed on secondary and primary data and the objective of this study was to consider how historical- comparative, descriptive and narrative methodology was used to collect, analyse, and interpret data.

- In this thesis, pastoral care was viewed as the central metaphor of life in the Christian community. The pastor was regarded as the shepherd and that Christians were the flocks that needed to be cared for. This methodology needed to be located within the hearts and souls of traditional African people. In terms of the present study, this meant that the shepherd (and the writer) needed to utilise this method effectively; whenhelping people cope with any emotions that were experienced as a result of the research; including feelings of shame, hopelessness and despair. The writer was convinced that this shepherding method, although it was written from a Western perspective, played a pivotal role in approaching issues which were faced by African people.

- The shepherding motif was captured in the imagery of Psalms 23; where the lord God was depicted as the good shepherd who led the people in paths of righteousness, restoring their souls and walking with them among their enemies, and even into the valley of the shadow of death. This motif illustrated that shepherding was a biblical model of pastoral care that aimed at leading,

The Qualitative research method utilised an inductive mode of analysis. This mode of analysis was in contrast to the quantitative research methods, which relied on deductive thinking or a process of moving from a general theory to specific observations. This study delved into the world of trauma within the African clergies families and posed open-ended questions; with the aim of eliciting in-depth, detailed responses regarding their experiences, perceptions, feelings and knowledge on the phenomenon. As the research entered their world, it endeavoured to understand trauma from their perspective as African families.

Theology was defined as the study of faith in God and the history of God's journey with His people and their narratives about God and His journey with them. In other words, theology is the

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interpretation of God's journey with His people. It was the study of God's Word-wisdom and understanding life of the work of God.

Theology was applied within the context of religious experience. This development, which developed parallel to the official model in reformed circles, gradually evolved into; (4) An empirical model: The understanding of dialogue as communication, when used in conjunction with the other human sciences, compelled practical theology to use the phenomenological method and to focus on human behaviour (so called communicative actions). (5) A phenomenological model, eventually, led to the praxis model.

Practical theology thus; became a hermeneutical event: involved with the understanding and interpreting the God-human interactions (6) A last development called the ecclesiological model, this was currently popular in many reformed circles . . . The focal point was not the office of clerics, as it was in the official model, the structure of the congregation and the development of koinonia. The empirical model was the method that was used for congregational analysis. Methodology touched on the problem; whether theory in pastoral and practical theology could be verified or falsified.

Practical theology was the hermeneutics of God's encounter (find oneself faced by (difficulties-danger etc)) with human beings and their world. It was often referred to as a theology of crisis and practical oriented science and the task of maintaining the connections between the varied stories of life and grounding the stories of Christian Community.

Theology was found to be a study of faith in God and the history of God's journey with His people and their narrative stories about God and His journey with them.

Epistemology was defined as the study of the body of scientific knowledge on the basis of ontology, the study of social realities. The epistemologies' position was knowledge that held the function of interpretation. A sound epistemology was necessary for the existence of sound thinking and reasoning. The grounding theory was regarded as the creating of new theories from the old concepts. Theory was defined as the set of interrelated constructs to explain and predict phenomena. Data collection was regarded as the method of gathering information for the topic. The instruments used were literature review and scheduled interview questions. The ethical considerations in collecting data were informed consent, confidentiality, privacy and anonymity.

The Gerkin's hermeneutical methodology observed, in this search, pastoral care guidance, in the narrative hermeneutical model developed by Gerkin. The design methodology, in this study, was qualitative research focused on secondary and primary data; this meant the focus was on data collection and on the examination, evaluation, and description methods which were used to produce knowledge which was claimed to be "truthful" or "valid". The research was descriptive and narrative historical- comparative, descriptive and narrative methodology.

Practical theology could also be summarised as follows (1) as having its roots in the practice of research methodology. Methodology had developed practical theology into various phases, namely: (1) A personality –oriented moral model. This was involved in the development of priests' spirituality and the deepening of piety by means of faith exercises. (2) The official model, which were developed much later. This model implied the development of clerical offices and was focused on establishing the church as an institution. (3) The so-called application model.

Epistemology was defined as the study of the body of scientific knowledge on the basis of ontology, the study of social realities. There were limits of scientific knowledge, in this study: As to why, this study determined to use congregation instead of individual narrative counselling the traumatised African clergies and traumatised African families? How did this study obtain its information? Where?

The limits, in this study, were that individual narrative counselling could not work because of the big numbers of traumatised African clergies and traumatised African families in the nine provinces of South Africa. Then a structural approach was preferred to narrative counselling. The study obtained its information from the conference structures in the Assemblies of God in South Africa. The epistemology to be used was under qualitative approach. Epistemology, therefore, was what one needed - thought in his/her mind what he/she would need.

 To think in your mind what was your paradigm when it was emancipatory approach sticking to where you were in your relationship – why this paradigm was chosen – why hermeneutical approach was important to him/her?- The choice was one the emancipatory approach that dealt with relationships – narrative- structural approach

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The epistemologies' position, where knowledge was held to be a function of interpretation, this view of knowledge claimed that knowledge was only accessible through methods which focused on our consciousness and subjective understanding. The church had keys of the kingdom of heaven and keys of knowledge for our salvation (Matt. 16:19; Luke 11:52) in order to open for the believers to enter into the kingdom of heaven.

Epistemology was a scope of generating knowledge parallel to qualitative research in that, it contributed a lot in collecting data from human experiences on the ground. It was essential, in this regard, to look at this mode of inquiry as a larger mechanism of collecting data for the research project.

In data collection, the writer used the qualitative inductive reasoning method, literature review of the important relevant publications to the traumatised African clergies therapeutically dealing with traumatised African families and the scheduled interview questions involving all the conference structures of the Assemblies of God.

The methods of collecting data, in this study, followed was a qualitative inductive reasoning method, literature review step by step to obtain or collect prior information for a single case of the traumatised African clergiestherapeutically dealing with traumatised African families experiencing loss and grief before and after the burial of their loved ones while being affected themselves and secondly, for churches discriminatory practices and through literature review to find out the kind of government the churches are following to find the causes the traumatised African clergies in local churches. Then the scheduled interview question: The results could be dealt with by conference broad structure of the church as a solution to the problem.

In analysis and interpretation of data, the epistemology position was held to be a function of interpretation. This view of knowledge claimed that knowledge to be only accessible through methods which focused on our consciousness and subjective understanding. That interpretation of knowledge functioned as a hermeneutical key to pastoral epistemology knowledge about our salvation. The church having the keys of the kingdom of God (Matthew 16:19): and keys of knowledge (Luke 11:52). These signified the power and authority of the church to open and shut the doors of heaven and let people in or lock them out of the kingdom of God as Peter did on the Pentecost Day in Acts 2: 22-42; 10:38-48. The churches might identify these keys to open for those who might believe to the kingdom of God.

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The post-modern world was using the epistemology framework which based on narrative hermeneutical emancipatory relationships which was critical of power relationships of modern books. The writer here had opted for narrative hermeneutical emancipatory relationships-structural approach to use both in obtaining information from the organisational structures of the church, using narrative hermeneutical emancipatory relationships.

The above questions bore some relevancies to the field of practical theology, as it dealt directly with the pain of human experience on the ground. Knowledge could be divided into a prior knowledge, or knowledge that was automatically known apart from experience and knowledge Western and African societies. However, the experience and perceptions of it differed greatly between various cultures. This study focused specifically, on the experience of the traumatisedAfrican clergies dealing therapeutically with traumatised African families, with the aim of gaining an in-depth understanding of their perceptions.

This study was focused on particular individuals of traumatised African clergies and traumatised African families and the organised groups of church officials of Assemblies of God Conference to explore in-depth the ways they viewed and interact with church as a whole from local churches elders and delegates, the regional district councils and committees, Back to God crusades regional committees, regional ministers fellowships, trans-local ministries, the executive committee, the Back to God Teaching Team, the Back to God crusade National Committee.

The writer's aim of attaining an in-depth understanding of the phenomenon: experienced by African people through gaining knowledge of the others. The essence of epistemology was fundamental to how we thought and acquired knowledge. Without some means of understanding on how we could acquire knowledge, how we relied upon our senses, and how we developed concepts in our minds, we had no coherent path for our thinking.

In this project, grounded theory was defined as a qualitative research method that used a systematic set of procedures to develop an inductively derived theory about the phenomenon; and a more sophisticated analysis which linked to participant perceptions to social science and suggests new concepts about human in general. Grounded theory aimed to conceptualise understanding through using empirical data. In a way, grounded theory involved the process of, retrospectively, formulating new hypotheses to fit data. This theory or mode of analysis attempted to create a new understanding; which was based on the actual experience and perceptions of the participants from the ground. The

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evolving theory, hoped to both add to the existing body of knowledge and practice, and to serve as a basis for further research.

In this study, interpretation was defined as to search and find relevant true meaning of a concept involved in the research problem. It had been regarded as the social interpretative approach (SIA) to documentary analysis in three central issues such as social constructs, context - bound and situation-bound. The study used this approach in chapter three when the analysis of documentary sources had been regarded: as the objects of this research.

5.1.3 Summary of Research Findings for Chapter Three

Literature review was an essential part of the research project in revealing and examining or even excavation related information to shape this study project.The literature review examined critically the concepts of trauma as experienced by the traumatised African clergies therapeutically dealing with traumatised African families while being affected themselves and it endevoured to offer a transformational situation. It argued that although trauma was prevalent throughout Africa, a trauma focus was less useful than a more holistic, community-based and culturally grounded approach.

The objectives of literature review (LR), in this study, were: (1) to demonstrate familiarity with the body of knowledge and establish credibility and to create a link to a developing body of knowledge reflected on traumatised African clergies; (2) to show the path of prior research and how a current researched projects were linked to it; (3) to summarise what was known in an area of the traumatised African clergies; to learn more from others and stimulate new ideas for the solution of the problem of the African clergies.

In this study, the types of literature review followed were: (1) the context, (2) historical, (3) methodological and integrative interviews. Literature review was an essential part of the study project in revealing and examining or even excavating related information to shape the study project.

The concepts of traumas were experienced by the traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves. The problem of these affected people was the causal effect and neither a traumatic event like divorce or bereavement nor a symptom like emotional loss or spiritual loss. But they catastrophically experienced churches discriminatory practices, and grief and mourning before and after the burial of their loved ones

without receiving proper professional counselling.The handling of this was to be based on the removal of the churches discriminatory practices and the failure of the church to arrange a professional counseller to the affected victims before and after the burial of their loved ones.

The handling of problems in post-modern societies seemed to be different from that of modern society. The worldview, in our postmodern and post-Christian culture, today's generation was emerging into a culture that was postmodern and post-Christian. It seemed to the world that that offered them no one answer, but a wide range of alternative and attractive worldviews from which they could pick and mix in any way that suited them.

The Back to God Movement had extensively worked to establish the Assemblies of God in the whole South Africa. But the handling of the traumatised African clergies on the basis of post-modern culture and the handling in the Age of Reason brought about a big change in people's thinking. The postmodern and post-Christian culture presented today's generation with a developing mosaic of worldview from which they could select.

There was no one worldview on offer, there were many worldviews and Christianity culture was one on the list. But the handling of our problem here should be one out the many to be shown, but. in the dual church government, there should be one Christian culture led by the BTGMEXCO on democracy and the BTGTT on theocracy under the leadership of the identified Jesus Christ of Nazareth as the Head of the church.

 The homesteads were identified as the senior males of their lineages in the homesteads. The Xhosas were a patrilineal people who traced descent through the male lines. The Christian African families were referred here to traumatised African families living as husband and wife and their children as Christian African communities of faith.

The Christian families differed from the referred described African families by Hammond-Tooke as a man with his wife, married sons with their wives and children and unmarried daughters. Their relationship in Christianity was based on divine love of one another. There were four stages that were identified as relationships to the Christian families, these were: covenant, grace, empowerment and intimacy. The problem with the traumatised African Christian families; were neither dynamic and mature nor stagnant and dying, because, in their traumatised status, traumatised African clergies

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served African families who were also involved in local churches discriminatory practices and were also involved in mourning for the death of their loved ones before and after their burial.

The question was what happened to God's family relationships involving God's covenant, grace, empowerment and intimacy in the created model of the process of family relationship
as a covenant commitment that had unconditional love? See Figure 3 in appendix 3.
The causal of all these was exactly the worldview of the majority of African people. As such, they could define the community as, 'relationships of individuals founded on common factor, or factors. These factors could be classified according to social experiences as defined by the group and the grid'.
Therefore, pain and stress in Africa was perceived as a problem that affected the community; and not just the individual's. This was true; especially when the society failed to provide answers and support to the people who were helpless and desperate. Psychology would not be able to bring about the necessary community comfort and restoration that was required to meet the traditional African expectations.
Most of the people, in Africa, existed within networks of social relationships from which they derived their self worth, self-control, sense of belonging and sense of security. The phenomenon of trauma among rural African families did not exist in their conscious and to others, it was not known. Pastoral care had availed itself to the community of African people in order to help them understand their pains and sufferings; and to develop specific strategies for dealing with traumas.

As African people possessed a high regard for the pastor or minister, they, therefore, relied on them for their families' crisis and personal problems. That, however, did not shift away the fact that the minister or pastor, as defined above, was an African person who also needed those healings during the time of difficulty.
Trauma did not end with the actual event. It continued to live its own life within the person; with different consequences. Traumatic events could be related to various situations such as; participating in violence, being tortured, being raped, or in relation to political violence, including participation in war, being attacked or being a witness to an attack.

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It could also result in other events, for instance, it could lead witnessing one's home being burnt or destroyed, being evicted from one's home, or living through a life-threatening event. Common symptoms of trauma might include the persistent re-experiencing of the traumatic event, persistent avoidance of stimuli associated with the event, numbing of general responsiveness, and signs of increased arousal. The affected people in this procted had long periods and their case was new and was chronic in nature.

Post-trauma stress, in this study was referred to the normal people's reactions to events that appear to be abnormal or was a normal reaction of normal people to abnormal events.Post-trauma stress disorder (PTSD) is referred to the development of chronically symptoms following a neurological, psychological and spirituality distressing events which are outside the range of normal human experiences.

Trauma debriefing, in this study, was a theory or concept that is neither counselling nor therapy. It could be helpful to the traumatised African clergies; as they had lost a sense of touch with the world. What was it? It was a meeting to review the impressions and reactions of people after having experienced traumatic incidence.

The theory and therapy to address the individual traumatised African clergies and traumatised African families were identified in the following manner:

In this thesis, narrative theory was defined as a concept that was providing a framework for pastoral counselling to the traumatised African clergies and traumatised African families who experienced loss and grief before and after the burial of their loved ones. It was described as involving narrative principles such as (1) metacode (framework) of making sense, (2) involving postmodern suicidal constructionist paradigm; (3) people's age centred as experts in their own life stories.

(4) It had respectful and non-blaming approach that tended to be not so corrective instructive or persuasive; (5) narrative theory involved creativity and reflection; (6) problems were seen as separate from people, because of the assumption that people had skills, competencies, beliefs, values commitments and abilities to deal with problems.

Narrative therapy was defined as a non-blaming of storytelling approach to counselling and community work. It was a concept based on postmodern and structuralist philosophies and it made up the main approach to personal healing and social transformation within which this research took

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place. Concerning the therapy process, the main claim of narrative therapy was that the problems affecting people resulted to complications in the stories that people lived by and through which they interpreted their environment around them.

Pastoral care and healing ministry were closely related. In many instances, the pastor took over from the doctor –especially in caring of the terminally ill. People sick suffering from depression might have as its root personal faith –crisis; marriage conflicts, deep sense of loss through death of their loved ones, loss of property; poverty, financial crises, failure to achieve one's goal. These needed a holistic approach of therapists.

Traumas, in this study, involved trauma that could be attended in a normal way, post-trauma stress (PTS) trauma that showed abnormality; post-trauma stress disorder (PTSD) trauma that appeared to be chronic in nature. Trauma was defined as spiritual wound in the soul of man, psychologically as an emotional state of discomfort and stress event; physically as sudden extra-ordinary and external event.

The traumatised African clergy and traumatised African families were identified as having both traumas: spiritual wounds and emotional state of discomfort and stresses resulting from memories caused by catastrophic experiences of churches discriminatory practices, and grief and mourning before and after the burial of their loved ones without receiving proper professional counselling before and after the death of their loved ones.

The physical needs and concerns were typical in nature which also magnified the sensation of pain or other physical stress. The psychological needs and concerns had emotional components, such as (1) denial: characterised by the statement "No not me, it could not be true; (2) anger: feelings of anger, rage, envy, and resentment "why me?"

When people were forced into extreme life-threatening situations, they experienced helplessness and loss of control; as well as an intensive fear and threat of termination. Trauma might have effects for a long period of time after the actual event. And it had a harsh effect on a person's normal reaction to danger, as it created a long-time change in the person's feelings, perception, memory, and physical activity.

The wounds which had been identified were: the alienation, separation, and loneliness. These were confinements imposed to political prisoners. The church was practising the policies of apartheid

government to their Black rejected ministers and dual church government of theocracy and democracy would be able to change this situation.

When people were forced into extreme life-threatening situations, they experienced helplessness and loss of control; as well as an intensive fear and threat of termination. Trauma might have effects for a long period of time after the actual event. And it had a harsh effect on a person's normal reaction to danger, as it created a long-time change in the person's feelings, perception, memory, and physical activity.

God's general call to all Christians was to serve: the truth that everybody served a master either the devil or God ((Matt. 6:24; John 8: 34-36; John 15:19; Romans 6:6-22; James 4:4; 1John 2:15-17; 4:4-6); there was no middle ground. We were either under the dominion of sin and the devil, or we had been ransomed by Jesus Christ and we were then His servants (Galatians 1:10). Pastors before they were called to leadership of God, they were also among those Christians who were called to serve either the devil or God.

Peter identified his Master who called him as Jesus of Nazareth, Jesus Christ of Nazareth (Acts Acts 2: 22 as Jesus of Nazareth and in Acts 10:38 and Jesus also to Saul in Acts 22: 8, Jesus Christ of Nazareth Acts 4: 10 & 12; 3:6). Peter identified his Master who called him to serve as Jesus of Nazareth. Jesus of Nazareth to his followers, but the question then was why churches were preaching unidentified Jesus and Jesus Christ against Jesus of Nazareth warning that His followers not to tell people that He was Jesus the Christ (Matthew 16:20). This warning had implications in Revelation 22:18-19 and 2 Corinthians 11:3-4; 1John 4: 2-3).

In this study, the general call to all Christians by God was the call out of the kingdom of darkness into God's Kingdom (1Peter 2:9). They were saved from eternal separation from God and given eternal life with Him ((1 John 5: 11-12). This call included the traumatised African clergies and the traumatised African families. In Matthew 22:14, it is written, *"Many are called and few are chosen"*.

As Christians who were called of God, it was a fact that their lives in the church should be a sign that they were the servants of Jesus Christ of Nazareth and that they sought first the kingdom of God daily, they were the servants of each other and no churches discriminations should be directed to the traumatised African clergies because in terms of Matthew 25:31 -40, they were also involved in serving each other as Christians.

They looked after the interests of others and, in return, churches should look after their interests. In terms of Philippians 2:4, "And look out for one another's interests, not just for your own", and to discriminate them was not, in the interest of God, but of the devil. The Christians,

Were the servants of who had dethroned themselves and enthroned Jesus of Nazareth as their Lord of their lives and the Christians' lives should be an example to others that they were the servants of Jesus Christ of Nazareth? Some of the signs that we were acting as servants included:

- The seeking first the kingdom of God (Matthew 6:33)
- Being a servant of all (Matthew 20:26-28)
- Looking to Lord Jesus as our Master to reward us (Matt. 25: 21).
- Serving others and in doing so serving the Lord Jesus (Matthew 25:31-40).

The call to leadership was referred to the Christians who received the general call of God to come out of the kingdom of darkness to the kingdom of heaven. In other words, God called some of His people to be leaders.

Ministers were all under God's calling, irrespective of their denominations and were expected to serve, as leaders, in the kingdom of God. It was a fact that the leaders were not called to become lords of those who follow them, as there was only one Lord for church, the Lord Jesus Christ of Nazareth (Acts 3:6; 4:10& 12; 1 Corinthians 8:6).

The church leaders were the servants of God and those they led. The traumatised African clergy were referred to the clergies that led other people and were the servants of those people they led; because of their being humble, churches had instigated discriminatory practices to them as the minority within the Church. Democracy in the Garden of Aden failed without God, it also failed in Israel when the Kings were chosen at the expense of God (1 Samuel 8; 2 Chronicles 36).

The traumatised African clergies had received their calling to leadership from God. It was a mistake and unfortunate for them to be forced by churches though imposing discriminatory practices on them. This showed that the churches were in the state of conflict with God because every Christian leader received his/her calling from God, in a different ways.

The traumatised African clergy were not the exceptions from this principle. They sometimes found themselves being discriminated against or even rejected by the very Church of God; which was by God out of the kingdom of darkness into the Kingdom of Heaven. God's calling of certain people to

lead to the eternity was because every Christian was saved from eternal separation from God and was given eternal life with Him.

The traumatised African leaders bore the name of Jesus Christ of Nazareth in their hearts, that He was their Lord and Saviour as everybody else (Acts 4: 12& 10).

Ministry calling, in this thesis, was different from the general call that God had bestowed on all Christians (2 Thessalonians 2:13-14; John 3:16). They were also called the kingdom of darkness into God's Kingdom. They were from eternal separation from God and given eternal life. God chose and appointed them to leadership. The leader who had received a call to leadership from God, might understand that it was important to recognise the difference between the Ephesians 4:11 ministries and the congregational ministries which were mentioned in the Romans 12:6-8 and in 1 Corinthians 12:27-30 [not all of these].

They were servants of the Lord; who needed the church to pray for ministers all times, in order to have the strength to shoulder the whole church. Furthermore, prayers assisted them to be strong; in times of their pastoral need. As much as ministers should provide pastoral therapy to members, they too needed it for their own personal and family problems to trauma. They could not operate or carry out the ministry of God under traumatic experience in their lives.

This meant that, even though they were called by God to be special people who were leading the world with the word of God, they too had problems. The fact that they were ministers who did not set them aside from experiencing human suffering. Ministry was a unique field which dealt, biblically and pastorally, with the people of God. Its role was mainly to bring light, manifesting the glory of God, and healing to the people on earth. It was about caring for the community and giving new direction in pastoral care.

Within the South African Society, power relations and social injustice had to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment was provided by the pastoral worker.

It was the responsibility of the pastoral work to address patriarchal, ethnocentric and non-egalitarian religious perspectives and practices. This profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

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Promoting and achieving dignity, respect and equality; utilising and co-operating with established structures to render services at an affordable cost; standing against poverty, sexism and racism; Establishing multi-sectoral and multi-disciplinary community development initiatives; providing access to services in communities that are under-resources, through the network of faith based communities.

From this perspective, it was clear that: pastoral and spiritual work was a unique profession which requires its own professional board; its focus was on social justice and healing in individuals, groups and communities placed it in the sphere of the social services professions; pastoral and spiritual work often took place in a spiritual community and enhances the functioning of that community.

Ministry provided a spiritual and value based assessment of issues in relation to power, inequality and empowerment; addressed patriarchal, ethnocentric and –egalitarian religious perspectives and practices. The profession related to and compliments social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

(1) Promoting and achieving dignity, respect, and equality;

(2) By utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.

(3) By establishing a dual church government that would accommodate pastoral and spiritual work for those who were elected by people to do administrative work and for those who were called by God to do the spiritual work.

From this perspective, it was clear that Pastoral work was a unique profession which requires professional government in administration that might be acquainted with the six administrative processes in order to avoid nepotism and the spiritual government. This administration was based on the fivefold ministry gifts that might be governed by the clergy; which was called to spiritual leadership and each one of them had been endowed with one of the fivefold ministry gifts in order to enable him to spiritually govern the church.

In almost all African churches, the hierarchy of the church tended to treat problems of pastors as personal problems and as having no bearing to the church as an institution at all. In many instances, pastors left their church due to the lack of support and encouragement. At times, it was the church that disowns them on the basis of one human error or one reason.

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But, in essence, was this the type of church God really expected of us? Even though the church was perceived as a building, it was beyond that. It was the people, including its pastors that were ministering to people of God in it. The perception that the church had no problem to solve, had no foundation and to be dismissed without any reservations.

Many pastors experienced and suffered rejection by the church; due to misunderstandings with the leadership of the church. As a result, whenever they experienced traumatic challenges in their lives, the church saw no necessity to intervene and assist them to bounce back. In the case of the studies above, other ministers were released from their ministries without any assistance and attention being given to their lives. The institution of God was being regarded as a monstrous house that was not even willing to assist servants of the Lord; during their time of needs.

In most cases, children who grew up witnessing such treatments to their parents who were pastors, ended up leaving the church due to its failures to be a compassionate church or the house of God, to the needy. Fraternal support of pastors was imperative and should actually as part of the church should give strength to one another. This would become a true and important step forward for building trust; in the restoration of the correct image of the church members towards its ministers.

This would also assist in limiting or even removing rivalries, competitions and unhealthy divisions on ministers who were in favour to be influenced by favoritisms and by the hierarchy of the church to maintain the said divisions against unwanted ministers rejected because of their background; misunderstood by church members to be inferior to others; oppressing by lacking of funds and their support as means of frustrating them to leave the church; lack of cooperation from the church so that they should appear as failures in the work of God.

Concerning pastors and elders, the problem, here, was not the hierarchy of the church, but the differences between the body gifts and ministry callings. The body gifts were referred to elders and deacons and the ministry callings were referred to pastors.

The body gifs were given to members of the Body of Christ (the elders) on one hand given by the Holy Spirit and they operated through the members of the church to achieve God's objectives (1 Corinthians 12:7-11) and on the other hand, the ministry callings,(for pastors) the five ministry callings (or gifts) were given to them by the Lord Jesus Christ of Nazareth, in terms of Ephesians 4:11, to bear the authority of that calling within Himself at all times.

The differences between the two were that those who were given the body gifts represented the Body of Christ the Church and they were the builders of the body of Christ and were answerable to the church and the Holy Spirit.The itinerant and trans-local ministries were in ministry callings based in Ephesians 4:11 representing the Head of Church, Jesus Christ of Nazareth and were for theocracy and were answerable to Him alone. This could only be realised through the dual church government of democracy and theocracy of God and without the dual church government there could be no God in a local churches.

Ministry was a very unique field biblically and pastorally dealing with the people of God. Its role was mainly on bringing light, manifestation of the glory of God, healing to the people on earth. It was about caring for the community and giving new direction in pastoral care and counselling.

Within the South African Society, power relations and social injustice had to be addressed on a continuous basis. A spiritual and value based assessment of issues relating to power, inequality and empowerment was provided by the pastoral worker. It was the responsibility of the pastoral work to address patriarchal, ethnocentric and non-egalitarian (ukungalingani kwabantu bonke in Xhosa) religious perspectives (views) and practices.

This profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

• Promoting and achieving dignity, respect and equality;

• Utilising and co-operating with established structures to render services at an affordable cost;

• Standing against poverty, sexism and racism;

• Establishing multi-sectoral and multi-disciplinary community development initiatives;

Providing access to services in communities that were under-resources, through the network of faith based communities.

From this perspective it was clear that:

• Pastoral and spiritual work was a unique profession which required its own professional board;

• It's focus was on social justice and healing in individuals, groups and communities, placed it

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in the sphere of the social services professions;

• Pastoral and spiritual work often took place in a spiritual community and enhanced the functioning of that community.

Ministry provided a spiritual and value based assessment of issues relating to power, inequality and empowerment; addressed patriarchal, ethnocentric and –egalitarian religious perspectives and practices. The profession related to and complements social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by:

(1) Promoting and achieving dignity, respect, and equality;

(2) By utilising and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism, racism and inequality.

(3) By establishing a dual church government would accommodate pastoral and spiritual work for those elected by people to do administrative work and for those called by God to do the spiritual work.

From this perspective it was clear that, pastoral work was a unique profession which required professional government in administration that might be acquainted with the six administrative processes to avoid nepotism and the spiritual government that would be based on the fivefold ministry gifts that might be governed by the called, chosen and appointed clergy to spiritual leadership and each being endowed with one of the fivefold ministry gifts to enable them to govern the church spiritually

The levels of apostles, this study, were four, namely: (1) the chief apostle of the Church Jesus Christ of Nazareth; (2) the twelve apostles of the Lamb; (3) the post-ascension apostles; and (4) the seventy (70) disciples of Jesus Christ of Nazareth.

Jesus Christ of Nazareth, in this thesis, was and is the Chief Apostle of the Church, and God sent Him to die on the cross for the sins of the world, He was sent from heaven to do His Father's will on earth (John 3:16, 20, 21). He had provided all what the church needed. He listed for the church the fivefold ministry callings in Ephesians 4:11. He Himself gave some apostles, some prophets, some evangelists, some pastors and teachers to the church. These gifts reflect the person and ministry of Christ Himself/and they considered.

The apostle second level was the twelve apostles of the lamb, chosen by Jesus of Nazareth after a night prayer. They ministered during the over-lapping period of dispensations between the period of

the OT Prophets and the Ascension Apostles of the resurrected Jesus Christ of Nazareth. Peter, on the day of Pentecost, used the key of the kingdom of heaven that was given to him by the Lord Jesus of Nazareth.

These keys were used on the Pentecost day to open for the believing 3000 Jews to enter the Kingdom of heaven. Peter used the name Jesus of Nazareth as the said key (Acts 2:22 & 38 -40). So, they entered the kingdom of heaven by that name. Peter, also opened the door of faith to the Gentiles by the same key, the name Jesus of Nazareth, and through that name, the whole Cornelius house entered into the kingdom of God (Acts 10:38; 4: 12&10).

The Post Ascension Apostles, as known in the scriptures were appointed by Jesus Christ of Nazareth after His ascension to heavenly places. When He ascended in heavenly places, He gave to the church, some apostles, some prophets, some evangelists, some pastors and teachers. This group would function throughout the Church age, until the rapture or we come into the unity of faith and the same knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ (Ephesians 4:13).

These apostles were regarded as part ministry of this dispensation and when this ministry was missing, the Church would suffer from the lack of the overall leadership (I Corinthians12:26-28) in local churches eldership. These were the gifts of Christ Jesus of Nazareth to His Body, the Church in (Ephesians 4:10-11).

The elders; the deacons and the trans-local ministries served under the BTGEXCO and RDCCs; which was unscriptural and this rendered them useless in theocracy; which was headed by Jesus Christ of Nazareth and the Holy Spirit; who could not be governed by democrats, who were the groups within local churches. The scriptural way was that the apostles did not serve under the democracy of the BTGEXCO, but under the theocracy of the BTGTT, as it was during the time of Bhengu, the elder and during the times of Paul and Peter and James, in Jerusalem (Acts 15:2-21) were serving in the administration of the Church under the apostles.

In this case, 70 disciples were a good example of the administrative wing of Jesus of Nazareth during His campaigns. These were ministering people; who, at the same time, had to fulfill certain apostolic functions. They might not, necessarily, be called apostles, but they were often referred to as ministers. Their main purpose, in the field, was to do the administrative work for Jesus of Nazareth, whom they followed during His campaigns (Luke10:1-17). The twelve apostles of the

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Lamb were only in theocracy, as Jesus of Nazareth did, and not administrative work (Matthew10), but the 70 disciples were ministering to both theocracy and administration.

In this study, the fivefold ministry gifts are defined as the actually extensions of Jesus Christ of Nazareth, whose ministry flows into the many-membered body of Christ, the Church. Because these gifts were given after His ascension, they were called, "post-ascension-gift ministries" (1Corinthians 12:5; Ephesians 4:8-16.

The fivefold ministry gifts, in this study, were members of His Church called by Jesus Christ of Nazareth, from His Body, the Church, chosen and appointed by Him, to become His apostles, prophets, evangelists, pastors and teachers of His Church on earth. These ministry gifts were supernaturally by the Lord to certain persons. These were gifts reflecting the person and ministry of Christ Himself.

These were like fingers on the human hand and when one of them is missing, they won't work together, our abilities were weakened. They were, therefore, defining these five ministries as the actually extensions of Jesus Christ of Nazareth whose ministry flows into the many-membered body of Christ, the Church. Because these gifts were given after His ascension, they were called, "post-ascension-gift ministries.

The pastoral care followed, in this thesis, was one of the five fold ministry gifts although the design of this study followed Gerkin's model of shepherding. Jesus Christ of Nazareth when He ascended up on high, He gave to His church some apostles, some prophets, some evangelists, some pastors and teachers. For that reason, the shepherd referred to here would be the one who would use the gift of a pastor to feed the sheep of Jesus Christ of Nazareth as He commanded Peter to do so. The purpose of the pastor here was for the perfecting of the church members; for the work of ministry; for the edifying of the Body of Christ the church: Till we all came in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of stature of the fullness of Christ (Ephesians 4: 8-13).

The working of the said fivefold ministry gift were seen in (1 Corinthians 12:5; Ephesians 4:8-16). They were His instruments for the perfecting of the Church on earth. Thus; the Son's burden, was the whole Church. The Son's gifts, to the Church, were the Holy Spirit, and the five Ascension-Gift ministries which assumed are still there. The traumatised African clergies, including the favoured ministers, were also gifts to the body of Christ, the Church, and they should not be discriminated

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against practices that were imposed by churches. In the case of this study, the BTGTT and the trans-local ministries, in terms of the five-fold ministry gifts, were the gifts to the churches including the traumatised African clergy, who were being denied their right to serve God and His people.

The five fold ministry was a doctrine that should be followed in the dual church government of the church to allow the Holy Spirit to come back to the church as He was on the Pentecost day.

The power of the Holy Spirit was based on the fivefold ministry callings. Democracy alone in the church represented the body of Christ on earth where the church committees could provide shelter, clothing and food (bios life) to the servants of God whereas theocracy provided the church a spiritual life (Zoe life) that gave eternal life to the church.

Without the presence of the Holy Spirit the fivefold ministry callings could not work by its self-appointments or church appointments: they were to be submitted to the Holy Spirit; the fivefold ministry caused the body of Christ to be built and for us not causing the gifts ministries to work. The Lord Jesus Christ of Nazareth is the one who uses the gifts in us to build His church. They were neither self-appointed nor church appointed. These were just needed to be recognised and just be submitted to. These were the gifts of the people to enable the body of Christ to function in the way Christ Jesus of Nazareth intended them to function. Ephesians 4:7-16 showed how these people were gifted to the church by Jesus Christ of Nazareth order to (1) equip or prepare the Saints for effective high quality service in the kingdom of heaven.

They tried to acquire the best out of the members of the church; (2) they brought God's order to His Church; (3) they discerned those who were called to a particular work in the body of Christ; prepared and developed them and then encouraged their release into the work of God; (4) they caused the church to build up and horizontal grow numerically; (5) they gave the church a vision and direction from God; (6) they brought Christians into maturity in God, both individuals and corporately (elders and deacons); (7) united the church in faith; (8) encouraged commitment, sacrifice and right submission to both God and His delegated leadership; (9) they enabled members of the body of Christ to be responsible, caring, loving and supportive of one another; (10) enabled members of the body of Christ to be no longer childish, spoon-fed and self-willed; no longer stuck or stagnant in their spiritual life; no longer tossed-back and forth by waves of mood or emotion,

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lacking assurance and stability and no longer blown here and there by every wind of teaching that comes their way.

They were His instruments for the perfecting of the Church on earth. Thus; the Son's burden, was the whole Church. The Son's gifts to the Church were the Holy Spirit, and the five Ascension-Gift ministries. The traumatised African clergies, together with the favoured ministers, were also gifts to the body of Christ, the Church, and they did not deserve the discriminatory practices that were imposed by the churches. In the case of this study, the BTGTT and the trans-local ministries, in terms of the five-fold ministry gifts, were the gifts to the churches; including the traumatised African clergies, who were being denied their right to serve God and His people.

In this study, a shepherd refers to one employed in tending, feeding and guarding the people of God who were metaphorically known as the flock of God that were under his care and service as an overseer.

This study, although it had taken Gerkin's model of research, the pastors here referred to all those who working under the fivefold ministry gifts in Ephesians 4:11. These pastors used the fivefold ministry gifts as their doctrine and they work under the authority of Jesus Christ of Nazareth as the post-ascension –apostles.

Shepherding, in this study, means a boy, or a man who drives sheep/cattle to the field to graze them and during the day time, he drives to the river for them to drink. Thereafter, he would drive them home to sleep next to houses under the trees. In afternoon, he would graze them in nearby fields waiting for the sunset. After sunset, he would drive them into their kraals and would close them in. This shepherding was not like the Eastern world shepherding whose shepherd would go to front and the sheep would follow him to the field.

When he led them to the river, he would just get to the river and they would follow. He would just go home they would follow. To African sheep he would go home alone and they would not follow. They would just go their own way and got lost.

Shepherding, in this study, was applied to the pastor, in the fivefold ministry gifts of Jesus of Nazareth, and as means of shepherding the flock of God in the Church. The shepherding image incorporated not only the wisdom which was expressed in certain parables and the Sermon on the Mount, but also to elements of prophecy such as [those] found in the story of Jesus' cleansing of

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the Temple and His confrontations with the Pharisees and Sadducees. The Shepherd was employed totend, feed and guard the sheep.

Psalm 23 is a classic example. It states that, *"The Lord is my Shepherd I shall not want. God was the Shepherd in the context of grace, love, and security he provides within God's shepherding care.* This grace, love and security were directed towards God's sheep. But the churches' discriminatory practices showed that in God's house, there were many goats that were able to reject some shepherds in favour of others. The traumatised African clergies might be pulled out of the pool of democrats, to the side of the fivefold ministry gifts which was under theocracy in terms of Ephesians 4:11and the BTGTT.

A pastor, in this study, is one the fivefold ministry gifts in terms of Ephesians 4:1. He is a shepherd in terms of John 10:11 and Psalm 23:1. In other words, a pastor was one who had been made a pastor by Jesus Christ of Nazareth and gave him as a gift to Church to reflect the person and ministry of Jesus Christ of Nazareth Himself as the good Pastor.

Pastoral theory refers to the significant development, in pastoral care theory and practice, of the twentieth century which has come out to synthesise traditional Christian pastoral theory About human relationships and behaviour that originated from theology: Pastoral theory was based on the standard for a pastor (1) a pastor might be able to lead the sheep (John 10:4); (2) a pastor might be able to feed the flock (Jeremiah 3: 15; 34:1-3; Acts 20:28; 1Peter 5:2-4); (3) the pastor might have personal relationship with the sheep (John 10:27); (4) a pastor might be willing to lay down his life for the sheep (John 10:15; 1John 3:16; Revelation 12:11).

Pastoral care, in general, involvedinterventions, generating support resources, change, renewal, growth and decision-making in meetings. It gave caring attention concerning individuals, Christian communities, and the larger society. The pastor should be a man of prayer, and of faith, the Bible reader waiting upon God, he should think more of the sheep,teach and produce fit men for the office of elders and deacons (Luke 15:4-7).

Pastoral care refers to encompassing life and faith which means the theological theory known historically as cura animarum, the cure of the soul. It meant always seeking out the lost and heal the sick (Luke 15:4), watching for things that could harm the flock (Luke 2:8); always caring for those in need (John 10:11-13); caring and correcting those in error and pastoral care was about pastoral hermeneutics, which tried to link the story of salvation to story of mankind's misery and hope more

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especially caring for the traumatised African clergies who experienced mankind's misery and hopelessness.

Pastoral therapy refers to the healing of the sick. The focus, in this thesis, was on behaviour of people suffering from the Post-traumatic Stress Disorder (PTSD). The major task of therapy was to free human beings from the negative stories into which they have been recruited early in their lives so that they could find authentic ways to story they experienced in their lives more meaning and vitality.

The application of pastoral therapy was narrative based pastoral conversations following the experience of trauma and the language of trauma included the language of discourses on trauma counselling, trauma debriefing, trauma therapy, post- traumatic stress, post-traumatic stress disorder. The discourse should be conducted by an experienced pastoral therapist who had sound in the field of trauma; might have a certificate that tells the story of his/her qualifications; the therapist or counsellor played a not knowing position, while the counselee served as an expert in his/her life storytelling.

Pastoral therapist was from the position of a pastor or a counsellor and was able to gather information about traumatic experience and fit it into his/her professionally and personally truths. The client could be diagnosed and evaluated in terms of the various stages of trauma development. The South African educational system had taught people to good listeners, and remained in a not knowing position: This discourse to which the narrative counsellors were subjected contained narrative intervention developed together with the emerging new method entitled "A Narrative Intervention for Critical Events.

The approach in trauma constituted very important corrective measures which, in the first instance, should be appreciated. But true to the narrative paradigm, that should also be recognised as a discourse to be deconstructed. Deconstruction and reconstruction was a continuous process accompanied by a sustained sensitivity to power relations.

The relations between deconstruction with significant others in the shadow of traumatic experience: The concept of relational discovery had a dual nature:

(1)1st, it was a form of consciousness and this form of consciousness was also maintained by a particular way of engaging a relational externalising;

(2) 2nd, relational externalisation was the discovery the possibly harmful relationship with the event itself and a repositioning of oneself in relation to it.

That trauma was a wound in the soul (2) it developed from acute wound to a chronic wound when it reached the stage of PTSD. The language of trauma included trauma debriefing, healing which might start with debriefing process, narrative based conversations or discourses, the discourse regarded the counsellor as an expert in his/her profession and the client an expert in his/her storytelling.

 From this position the counsellor could gather information and the client could supply information for help from the therapist, the therapist might regard her/himself staying in a not-knowing position, the Western World spoke diagnosis, we spoke of assisting the client to externalise the problem and internalise positive discourses for healing purposes. We talked of deconstruction when we externalise the negative discussions and reconstruction when we helped the client in building a new life for him/her.

 A Christian community was, therefore, a healing community, not because wounds were cured and pains were alleviated, but because wounds and pains became openings or occasions for a new vision. Mutual confession then became a mutual deepening of hope, and shared weakness became reminder to one and all of the coming strength

In the critical event, a prescribed system of debriefing was assisted to assign a different meaning to them in a critical event, but true to the narrative paradigm. This should be recognised as a discourse that should also be deconstructed. Deconstruction was a continuous process accompanied by a sustained sensitivity to power relations. Trauma specialists were trained to pay attention to signs of distress and deliberately slow down the process. Each person needed love, support, respect and understanding of caring others.

Counsellors might be aware of the "access points" demons used to afflict people. Addressed and healed the causes (of trauma) should result in freeing the victims because the demons would be using the causes. Demons were using unidentified Jesus Christ to mislead the whole world. God made sure that the Jesus He was sending on earth has an identity. God' says He would be called Jesus of Nazareth (Matt. 2:23). Peter called him Jesus of Nazareth (Acts 2:22-24; 10: 38-43). Jesus himself said "I am Jesus of Nazareth" (Acts 22:7-8).

We healed the wounded ego-states by using the name Jesus Christ of Nazareth... Any Christian who proclaimed Jesus Christ of Nazareth as his/her Lord and personal Saviour could, by the power that residing Holy Spirit and majesty Name of Jesus Christ of Nazareth demons were expelled from afflicted people.. As soon as healing and restoration (repentance, confession and forgiveness) had taken place, the demonic influences could be expelled as they had no further "legal power" to remain there.

When a person traumatised did not know Jesus of Nazareth, inform him/her. Give him/her what Peter gave a sick person. He gave him what he had "as the name of Jesus Christ of Nazareth, rise up and walk" (Acts 3:6). In Acts 4:10 &12 "Be it known unto you all and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you well . . . Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved".

This Shepherding motif was captured in the imagery of Psalms 23 where the Lord God was depicted as the good shepherd who led the people in paths of righteousness, restores the souls of the people, and walked with the people among their enemies and even into the valley of the shadow of death. From this motif one could say that shepherding is a biblical model of pastoral care which aimed at leading, nurturing, healing and protecting people.

As the traumatised African clergy had experienced lot of turmoil in their live, other pastors might be able to lead as a shepherd and do all the pastoral abilities in order to bring about healing and restoration. When one pastor became affected by traumatic events, the church might provide other pastors to assists and journey with the pastor being affected.

In some cases, pastors as shepherd might have to introduce life orientation sessions in their ministerial conferences, in order to teach and empower one another about how to prevent and handle issues that affected our lives directly. It would also assist pastors to know when and how to seek professional help when struck by traumatic experiences. Furthermore, Gerkin's model of shepherding connected with the ministry of Jesus Christ which was characterised by compassion. When pastors themselves were not compassionate to one another, it then opposed the ministry of Christ that was characterised by compassion to other people.

Repeatedly Jesus Christ embodied compassion in the face of ignorance, hunger, sickness, and even death. He was moved with compassion when he observed the aimlessness of the common people as

"sheep without a shepherd" (Matthew 9:36; Mark 6:34), the sick and the blind among the multitudes (Matthew 14:14; 20:34), and the sorrow of those who had lost the loved ones (Luke 7:13; John 11:35). Jesus Christ's compassion also expressed itself in practical ministry.

Out of compassion, he raised the dead (John 11; Luke 7:14), taught the multitudes (Mark 6:34), and healed the sick (Matthew 14:14; 4:23; 9:35; 19:2). In ministering to the needy, Jesus Christ was not afraid to make physical contact. He took the hands of the sick (Mark 1:31; Matthew 9:29) and the demon-possessed (Mark 9:27).

His fingers touched and healed blind eyes (Matthew 20:34), deaf ears (Mark 7:33) and silent tongues (Matthew 7:33). Most astonishing of all Jesus touched the lepers-the outcasts of his day (Matthew 8:3; Luke 5:12-13). In assuming the role of Christ, pastors might actively encourage pastoral care to reach the roots of African people (pastors included) to achieve God's purposes.

The church as a vehicle of grace might help pastors to work through the redemptive mess and find grace for each other through shepherding. Those in deep distress need their compassion and support more than judgment. When a pastor failed in his/her ministry due to trauma stresses, it was a challenge to the church and also needed for pastoral therapy that would bring healing in the life of that minister.

In the opinion of the writer, the pastoral ability was to deal with the problem and carry out the attitude of genuine caring, and this involved action and feelings, doing something and thinking about something towards people of God. The writer believed that, the term 'pastoral' was associated with the ability to do something such as listening, remembering a person's narration, and responding empathically to such situation.

The shepherd model of pastoral care also accentuated the role of a pastor in addressing the problem experienced by African people both in the church and broader society.

It was God's rule to meet people where they lived and intervened in the circumstances of their lives. It met people at their unique point of need. Traditionally, pastoral care had been guided by a metaphor of a shepherd which moved away from the comfort of the familiar and into the unknown to respond to another's distress without guarantee of certain outcome.

Pastoral practitioners working in the context of African culture would be likely to witness the involvement in the extended family and the wider community as an integral part of an individual's

well-being. This was another essential sign that shepherding was not only carried out by pastors alone but by the larger number of individuals including church members.

It was therefore the responsibility of a pastor, to educate members of their congregation to care for one another as an integral part of ministry of God and also to return that care pastors as human beings who also were not excluded in experiencing pain and suffering. In harmonising with the theorist, the African clergies did stand in need of healing in order to redirect their life following their traumatic experiences.

They needed to be healed so they could carry over their tasks as pastoral care- givers.

Pastoral care had the potential to bring healing and hope through good shepherding. Pastoral care and counselling was historically concerned with healing the broken and liberating people of God to develop self-esteem.

This was heightened during times of personal stress and social chaos, and in the researcher's opinion, the divorced Africa men were no exceptions to the needs described above. On the other hand, Jesus of Nazareth understood himself to be a shepherd. Human 'sheep' were the reason for his coming. "*I have come that they (members of the flock) might have life and have it to the fullest*" (John 10:10).

When human sheep were to experience the abundant life Jesus promised, those who led them might know that they themselves had been 'called' to the vocation of shepherd.

As shepherding was everyone's responsibility, African people had their ways of guiding their children and community at large as a way of pasturing. This type of shepherding according to African people was the most pivotal one in understanding the roles and responsibilities of both women and men in families and societies.

Pastoral care for the clergy was to journey, accompany: to walk, or travel, with a pastor in all his good life or problems. It was one of the companionship, in practical theology, which might be considered as neglected. The world regarded clergies as out of politics and social life.

They saw them as theologians who deserved no food, shelter, and clothing, because God had provided them with all. They did not know what God was saying in connection with the life cited above. God is saying bring all tithes and voluntary offerings in the House of God for His servants to have enough food to eat and those who failed are cursed (Malachi 3:10-12).

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The case study in chapter four, referred to the minister who had gone through traumatic experience and yet continued with ministry without receiving proper care by other professionals, this posed a danger to ministry. Graham (in the case study) did not receive any treatment or care during his traumatic situations; which contributed a lot to his ministry. On the other hand, Christians did expect too much from their clergies. This was understood and even seen when one took into consideration the African religious and cultural background.

The clergy, as a spiritual leader, who was regarded as a representative of God on earth, might also be understood in the light of a normal being whose image was the same as that of others; but acted like the servant of the Lord. In other words, he did feel the pain and could also be traumatised by human situations. The church should develop a mechanism for unearthing the problems of ministers or pastors and encourage them to see a professional counselor; as a solution to some of their problems. This would assist the minister; even when it came to preparing the word of God for the Sunday service.

In essence, there was no humility of pastoral care offered to the minister who was ministering under a traumatic or even stressful personal situation. They ran the risk of being the elite and they might forget that they were there to serve, love, and nature the community of God.

In most cases, pastors who needed psychological attention tended to use the pulpit to address issues which were not even related to the reading of the day. They normally cried out at the pulpit during Sunday services. In order to guard against such phenomena, churches might organise workshops or retreats for pastors with professional counselors to help them for the betterment of the community of God. This would enable the church to reap good fruits; due to the service that members would be receiving.

The writer concurred with the authors, that individuals constructed their life stories; which were their personal realties, as they interacted with their environment. They could produce models of understanding.

The writer agreed that trauma could be described as an experience when it was sudden, unexpected and non-normative, exceeding the individual's ability to meet its demands and distrusts the individual's frame of reference and other central psychological, physical, and spiritual needs and related schemas. Trauma could produce a paralysed, overwhelmed state of immobilisation and

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withdrawal which might be accompanied with possible depersonalisation and evidence of disorganisation. This could leave the affected person in isolation.

In this case, the focus of pastoral and spiritual work was not on the personal relationship and community transformation, but it was also focused on a narrative – hermeneutical interpretation of pastoral and spiritual work, within the contextual approach.

The writer explored the possibility and implications of our religious and spiritual definitions; and the use of democracy to disadvantage the African clergies by our local churches; this referred to our beliefs, practices and groupings oriented to transcendental or supernatural reality that belief about using democracy instead of the Holy Spirit and His Word, the Bible. The behaviour of some of our brother's showed that democracy reigned supreme within our local churches and that younger people were in the majority; and they were the governors of our local churches by majority vote.

The theocracy that was brought through the trans-local ministries was being frustrated by a majority vote. It might be clear that trans-local ministries represent theocracy and the Head of Church Jesus Christ of Nazareth, in local churches, and that God was frustrated in our local churches, and the Holy Spirit would leave them. God could not play a second part in His Church. The BTGTT should be allowed to take the place of Rev. Bhengu in order for it to govern the church in spiritual work of the Church, as Bhengu did. The administrative work was governed by the BTGEXCO; forming a dual church government with theocracy.

The BTGEXCO and the BTGTT were called by God and although the BTGEXCO was doing pastoral work and the BTGTT should be doing spiritual work both were needed in the field of God. These were the functions of BTGEXCO in pastoral work and BTGTT in their spiritual work. The two structures should stop the injustice that was practiced (including beliefs, attitudes, and practices) and the sufferings of the traumatised African clergies and traumatised African families, within local churches.

It should first realised, for example, the extent of the damage that could be in inner man (spirit and soul – especially the emotions); through injury or suffering of the outer man (body), that God taught us an incredibly profound healing principle. Through prayerful application of this principle, they had seen a great deal of physical healing taking place – often from the consequences of events that took place many years earlier.

For, in reality, even though they talked of the human being as comprising of spirit, soul and body, these three were deeply inter-related, and anything that happened to one would have an effect on the other. In the case of the main participants above, they could not deliver what God sent them to deliver to the people; due to problems that they carried in their hearts and shoulders. They could not deliver even a single word to the congregation. This was so, by virtue of traumatic experiences that they had met on their journey of life.

In this thesis, government in the world was referred the ordained powers by God. God had ordained that law and order be exercised and preserved, in human society, through appointed authorities and let every soul be subjected; including the clergy (Romans 13:1-8). The word government was referred to as the exercise of authority over an organisation, institution, state, district; direction, control, rule, management. It was God ordained government.

The types of church government envisaged in church were three, namely: (1) Episcopal (monarchical) (2) Presbyterian (oligarchic or aristocratic), and Congregational (democratic).

The church history showed that there were divisions which resulted to various forms of church governments that had been tried out by the people of God after the persecutions before Constantine the great who ended those persecutions by order of Milan in 313 A D.

After these State persecutions were ended, Constantine the Great gave the church a complete freedom of religion to Christians. Divisions started among the Christians until to date.

Types of Church government, in this thesis, were as follows:

- Oligarchy- government by an elite few
- Monarchy [Autocracy] – government by one man or woman
- Gerontocracy –government by the old men
- Democracy –government by large portion of the people, usually through some form of representatives.
- Theocracy (e.g., hierarchy) – government by God through appointed authorities.

The three simple patterns emerged paralleled the three basic systems of civil government known to the ancient world -Episcopal (monarchial); Presbyterian (oligarchy or aristocratic) and congregational (democratic); the Assemblies of God Movement (AOGM) was a Congregational Church government based on democracy and its "Constitution was the supreme document within the organisation". The executive committee was bestowed with the highest decision-making function and the BTG Teaching Team which represented theocracy was delegated with the

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responsibility of overseeing the elections and their duties were prescribed in the Constitution"
(Constitution of the Assemblies of God Movement 2005: 6 & 9).

In this project, the churches discriminatory practices (ukusebenzisa ubandlululo in Xhosa)
Could be interpreted as that the apartheid discriminatory practices which damaged the minds of the members of local churches which were like the minds of the traumatised African clergies therapeutically dealing with traumatised African families. The local churches needed professional therapist to help them heal their chronic traumas. It seemed that the conference failed to make a follow up counselling to them after destroying apartheid.

The victims of apartheid discriminatory practices were disillusioned (set free from mistaken beliefs) by the Christian faith as result of the way in which it was misused as a tool for oppression. This meant that church leaders overlooked the fact that the apartheid policies were directed local churches after banning all political groups and concentrated in banning individuals like Dr Beyers Naude a religious minister who was opposed to the government apartheid discriminatory practices. He influenced churches to use their conferences to destroy apartheid discriminatory practices as a tool of oppression.

The Blacks saw apartheid discriminatory practices as "unchristian" apartheid. Therefore if leaders of churches saw the apartheid discriminatory practices as unchristian why should they not also use their conference approach to destroy the apartheid discriminatory practices in local churches?   The climax of this was during the 1980s, when presence of Beyers Naude's ministry influenced the situations in which the victims of oppression found themselves being mobilised.

Archbishop Emeritus Desmond Tutu was one the front leaders who destroyed apartheid discriminatory practices, his influence in destroying local churches discriminatory practices could be of great important. The inability of democratic governments to reverse churches discriminatory practices left no choice but to influence the structures of the conference to reintroduce the dual church government of theocracy and democracy or Episcopal to end unchristian churches discriminatory practices to strike the balance between theocracy of God and democracy or Episcopal of the people to free the local churches from the apartheid discriminatory practices. After that professional counselling should follow to help traumatised families and clergies from chronic traumas.

This time of post-modern world was the time of democracy predicted by John in Revelation 3: 20-23. When John saw Jesus Christ of Nazareth being outside His Church in Laodicean:

The Laodicean local church used only democracy inside to close outside theocracy of God; which was wrong because that ended the dual church government of God; which was headed by the Lord Jesus Christ of Nazareth. The something went wrong inside was: democracy, for it was without the theocracy of God. To address the situation of the traumatised African clergies, the CBTGEXCO might open the door for theocracy to come in and sup with Him; as the dual church government of God, in order to heal the traumatised African clergies; which was suffering from local churches' discriminatory practices under democracy.

Churches tried to unite and fought against apartheid's discriminatory practices. (1) Those churches which rejected apartheid discriminatory practices were:

The Methodist Church of Southern Africa; the Congregational Assembly; the Anglican Church of South Africa; and the Assemblies of God in South Africa.

(2) Churches adopted a neutral stance: Evangelical movements:

There were three types of Evangelical churches, namely: (1) Fundamentals (2) Conservative Evangelical (3) New Evangelicals. The Apostolic Faith Mission (AFM) stands as an example of the evangelical or Pentecostal Movement.

This was in contrast with the DRC (Dutch Reform Church) that adopted the government's racial policy. Despite what happened to the churches who rejected discriminatory practices of apartheid and those who were neutral, the churches were then practicing discrimination against one another.

This was from the writer's knowledge and he had chosen not to quote where the incidence happened. The remedy was the dual church government of theocracy and democracy; when we intended to reach the eternity of the true God, the creator of the Zoe and Bios Universe.

The reasons for these discriminatory practices were copied from the system of apartheid or separate development from the previous South African government and the devil plan was to take out the dual church government which was formed in theocracy of God led by the BTGTT and democracy led by EXCO of AOGM. Once the TT was subjected to the supreme constitution, the theocracy of God stopped as it did during Adam the male and female rule and also during the Israelites rule when

they worshipped idols. They also copied from another form of post -1994 victims of oppression in SA, and most of our church members were now better educated that the majority of our ministers in some instances, the elders and men in a local church would resist the transfer of minister whose leadership they did not want.

In this case, the divine government refers to the absolute rule and reign of God directly to the affairs of mankind through His Son's grace and love, Jesus Christ of Nazareth. The example of this was the traumatised African clergies therapeutically dealing with traumatised African families, while being affected, themselves. Their calling was for them serve people with love and that love made them to continue serving them even when they were traumatic affected.

In other words, the divine government of God was government of God in heaven before the fall of the devil. The divine government of God was served by angels under the Arch Angel Lucifer (Ezekiel 28 and Isaiah 14:12).

This was Government of Heaven, the universe, and angelic realm (Psalm 145:10-13): However, Lucifer rose up in rebellion against this leadership and constituted authority and caused the angelic revolt. In other words, Satan was the leader of rebellion. He sought to overthrow the government of heaven. All freewill creations were tested at this point, as to whether they would serve God with their freewill or serve Satan.

Thus it seemed that a third part of the angels fell. Here the doctrine of existentialism was open. "*Do your own thing.*" The one third of angels followed Satan's challenge against the government of God and His authority. Satan thus fell from the position he sought to gain as the anointed cherub and garden of the throne of God. He promised the angels who followed him position of authority in his rival kingdom. He overthrew the Covenant (II Peter 2:10; Isaiah 14:12-14; Matthew 6:6-9); there was law and order in the government of heaven. This law-order was demonstrated in the Godhead under leadership (1 Corinthians 11:1-3).

In this study, a government is defined as both The Spiritual life which is in God from all eternity and which made the whole universe, as Zoe. Bios life and had to be sure, a certain shadow or symbolic resemblance to Zoe (new life). In other words it was a dual church government created on the basis of theocracy (a Zoe life) and democracy (or a Bios life). It was an old creation based on bios life and the new creation (2 Corinthians 5:17) based on Zoe life (Romans 5:12- 6:14; 2 Corinthians 5:17). The whole Scripture from the time when human government was first permitted

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till the communication of biblical history in the supreme exaltation of Jesus Christ of Nazareth had been on longest record of divine government (Isaiah 14:1-7; Daniel 2: 20-22; 6:25; Psalm 33:13-17; 107:11; 115: 6-8; Romans 13:1;1 Timothy 4:15).

Government of home involved husband and wife: Adam the male and Adam the female (Genesis 1:26-28). This was dual government of theocracy and democracy on the basis of Genesis 2:15-17. The man was to choose between what God's instruction not to eat or eat and die. Their choice was to die which was their democracy without God. God established His kingdom in Aden with Adam the male and female. Adam was created in the image of God, the Father, God the Word, and God the Holy Spirit (Genesis 1:26-28; 5:1-3). Man's body was formed out of the dust of the earth. His body was formed to be inhabited.

The body of man was God's masterpiece in creation. Adam's body was as yet lifeless. Not one member could function or operate as God's ordained until was made alive. God just breathed into man the breath of life and the man became a living being. In 1Thessalonians 5: 23: Paul in encouraging the Church, he indicated *"May your whole spirit, soul and body kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful. .".* Before the fall of man in Genesis chapters 1 and 2, the kingdom of God was in Eden:

God created Adam the male and the female to rule on the basis of the dual government (Genesis 1:28). He created them as one man Adam the male and Adam the female (Genesis 1:27; 5:1) He created them in His image (Genesis 2:7) as shown in 1Thessalonians 5:23 "Spirit, soul and body". This was the dual government of Adam the male and Adam the female under God's protection not to have Knowledge of good and evil, forbidding them from knowing it was covered by knowledge of God to them.

In Genesis chapters 1-2, God created Adam the male and female (Genesis1:26-28). Adam the male was created in the image of God the Word/Son and he was to operate in the garden of Aden and Adam the female was created in the image of God the Father and was to advise Adam the male in his operation in the garden of Aden. The spirit in them maintained fellowship with God and good relationship with God until their fall when the Spirit of God left them naked (Genesis 3: 8-21).

  God was the king under a dual government of Moses heading the Administration with 70 elders (Numbers 11: 16-17 and Aaron and his sons and the Leviticus heading the spiritual life of Israel (Leviticus 28 & 29).

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In the nation of Israel things changed the visible things were placed under Moses and 70 elders and the Spiritual life under Aaron, his sons and the Leviticus to form a dual church government established by God in the Garden of Aden with Adam the male and female.

Moses and Aaron were both called, chosen and anointed by God, Himself for Moses to lead in democracy of 70 elders (Numbers 11:16-17). Israel was ruled by theocracy which was Moses and Aaron. Moses was sovereignly called, chosen and appointed by God to lead in the administration of Israel (Exodus 3;1-40; 19:1-6; Deuteronomy 7:6-8); while Aaron was also sovereignly called, chosen and appointed by God to become the High Priest in Israel to lead in theocracy (Exodus 28;29).

Jesus Christ of Nazareth formed a dual church government of theocracy helped by the 12 apostles of the Lamb (Matt.10: 1-20) and the church administrative government of 70 or 72 disciples as forming a dual church government of God catering for both Bios life and Zoe life (Luke 10:1-17). God made a covenant with Jesus Christ of Nazareth and the covenant was in His blood (1 Corinthians 11:25). He formed a dual church government of theocracy helped by the 12 apostles of the Lamb (Matt.10: 1-20) and the church administrative government of 70 or 72 disciples as forming a dual church government of God catering for both Bios life and Zoe life (Luke 10:1-17). Like the 70 elders leading the under Moses who was not elected or appointed by but by God to lead administration on the basis of theocracy (Numbers 11: 16-17) or the 70 disciples of Jesus of Nazareth to serve on the administrative side of the theocratic government of Jesus Christ of Nazareth with His 12 apostles, remember the 70 disciples did also the work that was done by the 12 apostles (Luke 10:1-6; Matthew 10:1-12). The leadership of Jesus of Nazareth was based on grace while that of Moses was based on law.

The dual church government continued to appear in the New Testament when Jesus of Nazareth called the 12 apostles, chose and appointed them to preach the kingdom of God and Jesus of Nazareth chose and appointed 70 disciples to administer and preach the Kingdom of God in His campaigns. When the twelve apostles of the Lamb were left behind on earth, they saw the need of administrators in their campaigns, and they requested the church to elect them as deacons, in Acts 6:1-7, forming the dual church government. It was necessary for the Post-Ascension Apostles to form dual church governments and they appointed elders, in all local churches (Titus 1: 5-7: Acts 14:23; 20: 17, 28; 1Peter 5: 1-3; 1Timothy 4:14).

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"*World of Churches*" with a *"Central World Headquarters"* whether it was the "Council of Churches" should respect the Headship of Christ: whose Headquarters is Heaven from where the fivefold ministry gifts came. Pope could be "Universal Head of the Church, but could be the Head of the Catholic Church serving under the Lord Jesus Christ of Nazareth as also was the Council of Jerusalem in Acts 15. Only Christ whose was infallible and Divine Head, whom God had given to the Church to become its Head .Christ Jesus of Nazareth is effectively governing and directing the Church universal and local.

The government of 12 apostles was universal it included the Jews and the Gentiles throughout the ancient world. The central ancient world Headquarters of twelve apostolic Church was, in Jerusalem, where Paul and Barnabas had to give report to Council of Jerusalem as church organisation Headquarters (Acts 15).

But the Universal Head of the Church was only Christ, the infallible and Divine Head, whom God had given to the Body, could effectively govern and direct the Church universally. In the government of the Church local, Paul states "Government of the Church local is also by Christ Jesus.

But He Himself governs the Churches in various localities through local ministries". In establishing of the Church at Ephesus, we saw multiple rules in the group of Elders. Paul in Apostolic office, called for the Elders of the Church of Ephesus. He did not call "the pastor" or "the bishop" or one ruling elder, but he called for the Elders! Thus Biblical history showed that the churches were under the rule and direction of multiple leadership, never just one person, never just one elder whether be called *"Pastor" or "Bishop", or "Elder".* It always involved plurality or a presbytery which was group of elders.

The Epistle of the Ephesians spoke of the fivefold ministry gifts given to the body of Christ after He ascended up on High in heavenly places: He gave to the Church some apostles, some prophets, some evangelists, some pastors and teachers. These were given for the perfecting for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all came in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Ephesians 4: 8, 11-13). The Son of God gave Himself for the Church (Ephesians 5: 23-27). He prayed not for the world but for His own (John 17:9).

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The burden of the Son was for a glorious Church. The Son not only gave himself, but He also gave the Holy Spirit (Acts 5:32; John 16). And then, He also gave ministry gifts to perfect the Church. After His death, buried, resurrection, ascension and glorification, He gave the fivefold ministry that is mentioned in Ephesians 4: 9-11.

These ministries were, actually, extensions of Himself, His own ministry, which flowed onto the many- membered body of Christ, the Church. Because they were given after His ascension, they are called the "post-ascension-gift ministries" (1 Corinthians 12:5; Ephesians 4:8-16. These are His instruments for the perfection of the Church on earth. Thus; the Son's burden was the whole Church.

The Son's gifts to the Church were the Holy Spirit, and the five ascension-gift ministries.'

These were not self-appointed or church appointed. They might be recognised as Christ given through the Holy Spirit when one was called, chosen and appointed of God to leadership. This was inclusive of the traumatised African clergy. These gifts of the people enabled the Body of Christ to function in the way God intended it to function.

These people were gifted by the Lord Jesus Christ of Nazareth in order (1) to equip believers for effective work building the Body of Christ and to have a high quality in the Kingdom of God; (2) to bring God's order to His Church; (3) to give vision and direction from God; (4) to encourage commitment and sacrifice in the work of God; (5) to unite the church in faith; (7) to discern those who were called to participate in the body of Christ in order to help them developed and be released into the work of God; (8) to bring believers into maturity in God and enable members of the body of Christ to be caring, loving and supportive of one another.

The ministry of the apostles was one that was misunderstood by Bible interpreters closing out the period of the ascended Christ revealed in Ephesians 4:8-16. It was a ministry that had been limited to the period of transition from Old Covenant to the New Covenant. It had been relegated to the period of the book of Acts and early Church history.

With the death of the Apostle John and the completion of the Old and New Testament cannon of Scriptures, it had been taught that the apostolic ministry was no longer required. However, Ephesians Epistle distinctly says that Christ, after His ascension, gave gifts to men, and 'He gave some apostles'.

This ministry, along with others, was given for a certain period of time, until the church came to unity and maturity. This had not yet come to pass. Therefore, the church needed the apostolic ministry today. We considered the ascension –gift ministry of the apostle as would be ended by Christ when He would introduce the dispensation of His millennium Kingdom.

The said interpreters were not aware of what consequences would follow them when they chose to

> decrease to what was given for us in the Word of God by Christ, in Revelation 22:18-19 "*I, John, solemnly warn everyone who hears the prophetic words of this book: if anyone adds anything to them, God will add to his/her punishment the plagues described in this book. And if anyone takes anything away from the prophetic words of this book, God will take away from them their share of the fruit of the tree of life and of the Holy City, which are described in this book.*"

(Revelation 22:18-19).

The Back to God Teaching Team was the itinerant ministries on a constant move and the trans-local ministries were Ephesians 4:11 ministries on transfers from assembly to assembly and they were the trans-local ministries and they were being transferred within two years time and both ministries were to lead the theocracy church. The Back to God Teaching Team governed by theocracy church together with the trans-local ministries. The local churches' elders led or governed local churches on the basis of Church management.

The presence of the pastor showed the presence of theocracy and the presence of elders showed the presence of democracy, or of autocracy or of oligarchy forming a dual church government of God. This would cause the Christians to unite in God through the name of our Lord Jesus Christ of Nazareth. The dual church government was on the basis of theocracy of God and democracy of the people.

As the fivefold ministry gifts were Jesus Christ of Nazareth called chosen and appointed by Him for theocratic leadership in His Body the Church, Paul was used by Jesus Christ of Nazareth to use the above quoted post-ascension apostles. Nicholas Bhengu in 1977 used the same principle used by Paul, and forming the dual church government which was composed of the Back to God Executive Committee leading democracy.

God called chose and appointed the 24 BTGTT to lead the theocratic government of the BTG Movement in the Assemblies of God through Ephesians 4:11 and the BTGTT governed the church on the basis the fivefold ministry gifts, namely, apostles, prophets, evangelists, pastors and teachers led by theocracy. The EXCO of BTG, in the Assemblies of God, had to lead the church government

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on the basis of administrative processes, namely: policy-making, provision of personnel, financing, organising, provision of work procedures and control measures.

The BTGEXCO provided the church with the administrative services which needed educated professional personnel. BTGTT needed called personnel who were either of the following gifts to the church, apostle, prophets, evangelists, pastors and teachers. Here we did not take people because they were in the assemblies of God, we baptised people with water and Jesus Christ of Nazareth baptised them with the Holy Spirit.

The five ministry gifts were given by Jesus Christ of Nazareth to those were called, chosen and appointed for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of faith, and the knowledge of the Son of God, until a perfect man, unto the measure of the stature of the fullness of Christ. This was essential for the proper growth and the development of the Church.

These were to equip the Body of Christ to: (1) minister to God in worship; (2) minister to various members through edification; (3) minister to the world around them through evangelism and good works. There are various gifts from the Trinity of God shown in three basic groupings of gifts in the New Testament, in 1Corinthians 12:4-6.

The BTGTT members were entitled to use the trans-local Ephesians 4:11 ministries who were being transferred from assembly to assembly by the EXCO after Nicholas Bhengu had been called back to the Lord in 1985. In 1989, the BTG Conference removed the BEG Movement and replaced it by the Assemblies of God Movement. It was a mistake for the AOGM conference in 2005 to subject the Ephesians 4:11 called ministries to be under democratic elected leaders.

 This was nowhere in the Bible where the ministry callings were ever been subjected to the rule of the elected committee. The Back to God Teaching Team should not be subjected to an elected executive committee, because both the trans-local ministries and the itinerant ministries were under theocracy not democracy during the time of Nicholas Bhengu. The apostles were never subjected to committees, the Post Ascension Apostles had never been under a democratic government of the Council of Jerusalem (Acts 15:1, 5, 6; Galatians. 6:12; 2 Corinthians 11:12-15.

The apostles Acts 6:1-6 did not serve in administration the supreme authority of the National Council rested upon that council when it was in session. This authority was expressed by its decisions and elections, when in session and was delegated in a restricted sense to the officials to

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carry on when the council was not in session. When the national council was not in session, the authority of the council was delegated to the officials in the following manner: the General Presbytery (Executive Officers with district or regional officers) was the body most representative of the general body and this was the body of the greatest authority when the entire council was not in session.

It was obvious that the Executive committee was answerable to the Conference or Council of Jerusalem on the basis of being democratically elected and the Back to God Teaching Team was not elected by people of the Church and answerable to God on the basis of being called by God to serve in theocracy and it was under the Holy Spirit and Jesus Christ of Nazareth Himself as the chief Shepherd. They had been donated as gifts and leaders of the Church. The EXCO had nothing to do with the Back to God Teaching as they were not elected by the people.

The administration beside itself was in need of theocracy leadership based on Ephesians 4:11 ministries calling in the building of the body of Christ. The dual church government might be led by theocracy of the Back to God Teaching Team or Post Ascension Apostles who were supposed to be leading the trans-local ministries and ecclesiastic ministries of elders and deacons and the democratic government of elected executive to lead the administrative government of the church and this would allow Christ Jesus of Nazareth to build His Church or body as He envisaged in (Matthew16:18-20).

The elders did also the work that was done by the trans-local ministries and itinerant ministries plus the administrative work. Ephesians 4:11 need to submit to God and to local church leadership. They had authority only as they function in their God-ordained role and as they bring God's will into the setting in which they were ministering. A local church should not submit to any one claiming such a ministry unless they recognised these things.

To do so could cause the church great difficulty; and could lead to disunity and deception. However Ephesians 4:11 did not take orders from the local body of Christ, but conveyed God's authority to it. This was because they did not receive their authority from man, but from God Himself.

The Back to God Teaching Team was itinerant ministries, the trans-local ministries were ordained to introduce dual church government, in local churches, to elders who belonged to Romans 12:6-8; 1 Corinthians 12:27-30. Ephesians 4:11 need to submit to God not to the Executive Committee

power or the constitution of democracy; but to God's theocracy led by the Holy Spirit and the Lord Jesus Christ of Nazareth. All the elected committees of the Assemblies of both regional and district, such as quarterly services committees and regional convention committees are under the jurisdiction of the Executive (EXCO) and Regional (DCCs) Committees.

But the ordained clergy served on theocracy and were under the BTGTT and not under the committees of the Conference or of the DCCs. The EXCO or DCCs members when they could be planned to serve spiritually in these structure, the BTGTT was relevant for theocracy authority to plan them on spiritual matters. The transfers of ministers fell under the BTGTT as it was with James Mullan, Nicholas Bhengu, and Paul and Jesus of Nazareth to His twelve apostles and the 70 disciples. This instruction was from God.

What is then public or Church administration? Church administration, in this study, was referred to church administrative processes, namely: policy-making, organising, financing, provision of personnel, or staffing, determination of procedures and controlling measures.

It might be understood that each concept of administration demanded all the six concepts simultaneously in the process, for example when you deal with money financial policy, organising, personnel, financing, procedures and control all would be needed as operating theories. Paul established the Church at Ephesus, and there we could see the dual church led by a local pastor or local bishop and elders, the local bishop was a trans-local ministry representing apostles and elders representing the administrative side of the local church, and when Paul called the Elders of that local church, an ordained pastor was there.

The pastor or a bishop is ordained to become a presiding and teaching elder in a local church, leading the on the side of theocracy of God. The pastor was called and anointed by God to lead a local church as a trans-local ministry on behalf of itinerant ministries who are known as Post-Ascension Apostles of the Holy Spirit. Plurality or a presbytery which was a group of elders was referred to administrative called people like elders and pastors who were elected by people whether on the basis of democracy or monarchy to serve or lead the church in administration.

If we wanted to inherit the kingdom of Heaven and keep our salvation, let us allow the Ephesians 4:11 to lead the church on the basis of theocracy. Let us not raise our constitution to be a supreme document above the Bible and our God. This might be reversed immediately, if we want to be

different from an ANC democracy & DA democracy which were outside theocracy. We might take the BTGTT out of a constitution to do itinerant ministries under theocracy as Paul and Bhengu. Nicholas Bhengu set in place as a body of itinerating teachers to move about instructing and organising the assemblies.

In this project, trans-local ministries operated on the basis of Ephesians 4:11 and these were ordained local pastors who represented theocracy in the local churches would lead the elders and deacons who used congregational ministries authority, in a collective manner, meaning they were using a democratic powers. Repeating, Ephesians 4:11 did not take orders from the local body of Christ' authority of elders, but conveyed God's authority to it. This was because they did not receive their authority from man, but from God Himself.

To Watt (1992) "*The white group trans-local ministries were transferred from assembly to assembly by James Mullan,*" and on the Back to God side the transfers of the trans-local ministries were done by Rev. Nicholas Bhengu alone. In the New testament Church Paul worked with certain identified Post-Ascension Apostles. The Leadership Comparison of Back to God Teaching Team for Church Government Theocracy and the Executive Leadership for Church Government Democracy: The leadership of the Back to God Teaching Team (BTGTT)was not management, but "a vision which was the picture of the future" whereas on the side of the executive committee (EXCO) it was management essentially the stewardship of resources and its concern was with making the organisation work effectively and efficiently.

The leadership of BTGTT was based on the fivefold ministry gifts which governs church theocracy whereas in EXCO it was based on democracy and it involved itself with logics, information, people and systems. Leadership of the BTGTT produces passion in them, taking responsibility for pursuing it and people want to be led by a person with vision (Jesus talked about the kingdom of God.

The leadership of the Assemblies of God Back to God Movement was the BTGEXCO, BTGTT and the Evangelistic arm the BTGTT, BTGCNC, each committee of the Church normally fell under the supervision and guidance of these above named highest levels in the church hierarchy. The following middle levels were RDCCs, RMFs, BTGCRC and Elders and deacons or Church Boards and Trans-local Ministries low-level in the hierarchy.

The leadership of the BTGTT was vision, empowering and releasing people (employing called people: RMFs in middle level, Elders & Deacons and Trans-local Ministries in lower- level. The BTGTT leadership was in leadership as Aaron and Levities, Jesus of Nazareth and the 12 Apostles and 70 disciples of Jesus of Nazareth: The BTGCNC in highest hierarchy and BTGCRC in the middle level. The BTGEXCO was the highest level in the hierarchy of elected committees, RDCCs in middle-level and Local Church Boards and group committees in lower-level.

There was no way that we should mix the fivefold ministry gifts: apostles, prophets, evangelists, pastors, and teachers, with the six generic church administration: policy-making, organising, provision of personnel, financing, provision of work procedures and control measures. Adam the male was on the administrative side of the Garden of Aden and Adam the female was on the theocratic side advising Adam the male.

The BTGTT was on the theocratic side advising BTGEXCO, the EXCO could not operate on democracy without the leadership of the BTGTT. This needed a more research for further explanation. Bhengu and Mullan left behind them a big work built on fivefold ministry gifts. The growth of their sections of the movement was so rapid that all else was overshadowed by them. The reasons for the growth of their work laid in their interpretation of Ephesians 4:11.

The ascended Christ had given the five ministry gifts for a specific purpose which was described for us in Ephesians 4:12: "*For the equipping of the saints for the work of ministry, for the edifying of the Body of Christ.*" Christ gave ministry gifts to certain believers not to enable them to do the work of the ministry by themselves-but enabled them to prepare other believers to do the work of the ministry also. Even Paul did not try to do the work of ministry by himself; in fact, he devoted three whole epistles to preparing Timothy and Titus to (a) to prepare people to do the work of ministry, and (b) prepare still others to carry on the work of ministry. Certain called chosen and appointed people had the specific ministry gifts of Apostle, Prophet, Evangelist, Pastor and Teacher, other believers do not.

But all believers had a ministry to perform in building up the Church and doing administrative work. All believers should minister in all three of these areas: upward, inward, and outward. (1) Upward: Ministry to Lord – worship (Psalm 150:6; Ephesians 5:19); (2) Inward: Ministry to the

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Body – Nurture (Ephesians 4:16; Acts 2:42-46; (3) Outward: Ministry to the world – Witness (Matt. 5:13-16; Philippians 2: 15).

Christ died and was buried and resurrected on third day and when He ascended to reach heavenly places He gave the Church some apostles, some prophets, some evangelists and some pastors and teachers (Ephesians 4:10-11). But it seemed all church governments deviated from a dual church government of God either of the three types of church government, because of lack of understanding the significance of the fivefold gift ministries forming the Zoe side of church government and the elects forming the Bios side of the church government which was an administrative side.

5.1.4 Summary of Research Findings for Chapter Four

Chapter four research findings for the problem of traumatised African clergies therapeutically dealing with traumatised African families while being affected themselves was: the question how do the traumatised African clergies deal therapeutically with traumatised African families while being affected, themselves? This was to be answered by the structures of the Assemblies of God Movement in South Africa. The five levels of the organisation of the BTGM and two from each level were to answer this question and its sub-questions.

The research findings were:

An overall description and summarisation of data from the scheduled interview questions: The writer was: (1) to define data collection from scheduled interview questions; (2) descriptive measures of frequency distribution tables to be used here in the analyses of data and interpretation (3) and Measurement theory to be followed:

Measurement theory referred to the name for a body of mathematical and methodological theory on reliability, validity or related topic. It was based on the idea that an empirical measure of a concept reflected to three components: (1) the true construct; (2) the systematic error and (3) random error. It was a tool or a process, of assigning numerical numbers to objects, of determining or comparing, the value and level either in quantitative or in qualitative data of the BTGEXCO, BTGCC, GCCs, BTGTT, MF and TLMs categories for analysis to determine relationships, such as quantities, degrees to assume counting, ranking and comparing the results.

Chapter four dealt with the interviews and the relevant questions to be answered in this study: the main question: how did traumatised African clergies deal therapeutically with traumatised African

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families while being affected, themselves? And the questions: Was there any pastoral method in ministry that one could use to heal oneself, as minister, prior to healing others?What was the role of the church in the healing process of their pastors?What were the causes of the traumatised African clergies? What was a solution for the traumatised African clergies and African families? What were the causes of their traumas? How to address their traumas? Why churches fought against discriminatory practices of apartheid government of South Africa, and succeeded in destroying them, but later after the apartheid, allowed their churches to practice discriminatory practices against their fellow Black church members to the extent of causing pains and traumas to them and some of them committed suicides. Who might be blamed for the causes of traumas of African clergies and African families, was it God or leaders of the church?

There was no doubt that African Christians or African families tended to expect too much from their clergy or pastors. African people recognised a pastor or servant of the lord as a person who ministers without a sense of pain. But the point was, pastors did feel pains and they too could suffer from traumatic experience. As this research dealt with traumatised African clergies therapeutically dealing with traumatised African families, while, being affected, themselves: it sought also to show the dangers of minister undergoing such trauma as they run the risk of losing focus and becoming unproductive.

 This chapter presented a section of empirical data that explored the journey of traumatised African clergies and families and their life transition in their own words. The journeys narrated by each of them were scripted during the interview. In some cases, the transcripts were paraphrased, with their original words indicated clearly with the use of quotation marks. All names used in this study were fictitious in order to hide the participants' identities.

There was no doubt that African Christians or African families tended to expect too much from their clergies or pastors. African people recognised a pastor or servant of the Lord as a person who ministered without a sense of pain. But the point was, pastors did feel pain and that they, too, suffered from traumatic experiences. As this study dealt with the traumatised African clergies who were dealing, therapeutically, with traumatised African families, it sought to also show the dangers of ministers' undergoing through such traumas as they ran the risk of losing focus and becoming unproductive.

 This presented section of empirical data that explored the journey of the traumatised African clergies; families and their life transition in their own words. The journeys that were narrated by each of the participants were scripted during interviews. In some cases, the transcripts were paraphrased; with their original words indicated clearly with the use of quotation marks. All names used, in this search were fictitious in order to protect the participants' identities. The case study that was provided below highlights some of the difficulties that the African clergies once faced (see case 1 in appendix 21).

In this case, pastoral and spiritual work within the church addressed power relations and social injustice on a continuous basis. Provided a spiritual and value based assessment of issues relating to power, inequality and empowerment; addresses patriarchal, ethnocentric and –egalitarian religious perspectives and practices. The profession related to and complemented social services in the area of spirituality in its commitment to transform individuals, couples, families, communities and society by: (1) promoting and achieving dignity, respect, and equality; (2) by utilizing and co-operating with the established structures to render services at an affordable cost and fight against poverty, sexism and racism.(3) by establishing a dual church government that would accommodate pastoral and spiritual work for those elected by people to do administrative work and for those called by God to do the spiritual work. Pastor Nicholas Bhengu, in our case, left behind the BTGEXCO for church administration and the BTGTT for spiritual work and these were similar to the administrative work of Moses and spiritual work of Aaron in Exodus and Jesus of Nazareth with the 12 apostles of the Lamb for spiritual work and the 70 disciples for administrative work.

From this perspective it was clear that: Pastoral and spiritual work was a unique profession which required professional government in administration that might be acquainted with the six administrative processes to avoid nepotism and the spiritual government that would be based on the fivefold ministry gifts that might be governed by the called clergies to spiritual leadership and each being endowed with one of the fivefold ministry gifts to enable him to govern the church spiritually (See diagram 1-2 in Appendix 18).

The returned scheduled interview questions were nine out of ten scheduled interview questions issued out to five categories of the Assemblies of God Movement structures, namely: (1) two Assemblies of God Movement Conference Executive Committee (AOGMEXCO); (2) two Back to God Teaching Team (BTGTT); (3) two National Back to God Crusade Committee (NBTGCC); (4)

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(two Regional District Council Committees (RDCCs); (5) two Regional Ministers Fellowships (RMFs).

This study focused on steps needed to prepare recorded data for overall description and summarisation of the data from the scheduled interview questions. The writer was to make generalisation about what had been observed in each single scheduled interview question. He had to handle some returned interview schedules and make analysis and interpretation of each scheduled interview question: the answers from scheduled interview questions were be coded; tally tables would be produced, which would construct a model in explaining findings. Step one needed to prepare recorded data as defined terms involved in this chapter; the measuring system of analysing data from the scheduled interview questions meant of finding answers to the problem the traumatised African clergies therapeutically dealing with traumatised African families while being affected, themselves.

The African families and African clergies before apartheid system of South Africa in 1948 were scattered all over the areas of Pondoland: Maxesibe, Bacaland, Mpondomse, Tambuland, Bomvanaland, Gcalekaland and Fingoland. These were primitive areas now as developed Alfred Ndzo; O R Tambo, Chris Hani, and Amatole District Municipalities. See Figure 4.4 in Appendix 4. The descriptive measures focused on the steps needed to prepare recorded data from the scheduled interview questions. The ultimate aim of the writer was to make generalisation about what had been observed in a single scheduled interview questions.

This explained how data were prepared for reporting collective characteristics by means of the arrangement of measurement values into selective categories. The distribution of measurements was on the basis for descriptions, such as Conference Executive Committee (AOGMEXCO) and the Back to God Teaching Team (BTGTT); the Back to God National Crusade Committee (BTGNCC) did not picture here because there was not much affecting it, since the Regional Back to God Crusade Committees (RBTGCC) could represent them in the regions.

The structures were setting: (1) First, in the AOGMEXCO and then followed the Regional District Council Committees (RDCCs). (2) Second, the BTGTT followed by Regional Ministers Fellowships (RMFs) and Regional Back to God Crusade Committees (RBTGCCs). Descriptive measures, the frequency and shapes of distribution were considered first.

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Frequency distribution of groupings as against individual identities: This study had adopted the hermeneutical emancipatory– structural relationships because its objective was to use conference approach in addressing the problem of traumatised African clergies and traumatised African families.

The problems of traumatised African clergies were discriminatory of practices conducted by local churches against them and none counselling before and after the death of their loved ones. These resulted to their chronic traumatic experiences. The diagram picture was for 10 officials was designed to two BTGEXCO members, two BTGTT; two RBTGCC; two RDCCs and two RMFs. The writer needed to know their age, standard of education, their occupation, their present position and their years in church service.

Frequency distribution tables was the major ways to summarise the data from nine scheduled interview questions to make clear the overall pattern of data in them. The indicated number of cases, in the schedule, were100 in each schedule, frequency distribution was, therefore, the grouping of raw data in this study.

We obtained scores on a question "How do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves? Our data set or set of scheduled interview questions consisted of scores for the five categories, namely: BTGEXCO, BTGTT, RDCCs, BTGCRC, and RLMs. The scheduled interview questions were directed to the senior, medium, and young pastors.

The frequency distribution of tables was also the major way of dealing with the analysis and the interpretation of the returning scheduled interview. The frequency column listed reported numbers of returned officials involved in the categories. The said officials were listed according to their categories.

Frequency distribution see diagram 1 in appendix 6. Here (1) the categories were shown twice as BTGEXCO, BTGTT, RBTGCC, RDCCs and RMFs; (2) age information; (3) basic education; (4) occupation; (4) present occupation; and (5) years in church service. All the information of the stages was provided in diagram 1 in appendix 6.

In sample 1 in appendix 7 the following time information for the returned scheduled interview questions were collected and recorded according to their weeks. The first arrival of the returning scheduled interview questions. (1) First arrival of the return scheduled interview questions arrived on

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third week of waiting, (2) Second arrival was on fourth week of waiting; (3-4) Third and Fourth arrival were on fifth week; (5) Sixth was on sixth week; (6) Sixth came eighth week; (7) Seventh on ninth week; (8) Eighth on eleventh week and (9) Ninth on 21st week. This was in the beginning of 2012. See sample 1 in Appendix 7

In age group 58 and 49 seemed to have more than one and other groups whereas others were represented by one in each. All groups were represented from 86-44. See Frequency Distribution 1 in appendix 8.

In education there were three Honours in Theology, three Diplomas and two Bible studies and one First Year Bible Studies. This helped in answering the scheduled interview questions. More especially the phenomena that involve traumatised African clergy, the dual church government based on democracy and theocracy of God. The fivefold ministry gifts; the six generic administrative processes: and the committees system of administration. See Frequency Distribution 2 in Appendix 9 The occupation of each official was necessary to be known to avoid interviewing people of same occupation it was needed for each incumbent to declare his/her position. Years in church service almost all of them were the experienced officials from 45-25 years. (See Frequency Distribution 3 in Appendix 10).

The frequency distribution of years in church service was spread from 45 years to 25 years in church service. This meant that the church had experienced clergy that could handle her problems in a responsible manner. The question was that how many clergy were not affected of the trauma affected the traumatised African clergies and traumatised African families.

The problem that affected the local churches during apartheid time and that was fought through conferences was destroyed, but its trauma was left still alive in the hearts of individual local churches members. This was a mistake because individual counselling was needed to every member of the local churches to heal their wounds.

In this study, it was seen necessary, first, to destroy the local churches discriminatory practices by conference approach, then by professional individual approach based on narrative hermeneutical emancipatory relationships of the post-modern world. The discriminatory practices of local churches were undertaken by organised regional quarterly, conventions and yearly conventions those were the reasons why the organised conference approach was relevant to this problem (see Frequency Distribution in Years of Church Service 4 in Appendix 11).

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These were the structures of BTG Assemblies of God or of the AOGM EXCO on the lefthand or BTGMEXCO downward to RDCCs, RDCOs, RDLCCs, RLCBs; and MRCCs; (2) on the righthand were BTGTT and NBTGCC downward to RTLMs; RBTG CCs; RMFs; LCEs; and LCDs (see table 1.2 Appendix 17).

Diagram as shown had been the categories of the organisation structure of the Assemblies of God Movement from the Conference Executive Committee (AOGMEXCO) and the Back to God Teaching Team (BTGTT); the Back to God National Crusade Committee (BTGNCC) did not picture here because there was not much affected of it, since the Regional Back to God Crusade Committees (RBTGCC) could represent them in the regions. The setting of these were: (1) First, the AOGMEXCO followed the Regional District Council Committees (RDCCs). (2) Second, the BTGTT followed by Regional Ministers Fellowships (RMFs) and Regional Back to God Crusade Committees (RBTGCCs).

This approach chosen here was based on contextual approach applied, in the Bible, by God, in the Governments of Israel, and in 1 Samuel Chapter 13, Samuel rebukes Saul, in Chapter 16:1 "The Lord said to Samuel how long will you mourn for Saul, since I have rejected him as a king over Israel? God was the pastor of Israel through Samuel. The researcher is using the broader pastoral and spiritual work, in churches government, to address the cause of the injustices and sufferings of the traumatised African clergies and the solution is based on the dual church government of God which must be led by a leader in democracy and a leader in theocracy in terms of the Romans 13: 1-4.

In other words, the methodology adopted, in this chapter, was the pastoral conference which embraced mediation, transformation, and reconciliation within the framework of the dual church government, based on both, the fivefold ministry gifts, in Ephesians 4:11, and the six generic administrative processes in Cloete 1981:5. The problem of the unidentified Jesus and Jesus Christ should be regarded as similar to the problem of the Laodicean church replaced the dual church government of God by a majority democracy and here in Revelation 3:20 Jesus Christ of Nazareth was outside the church standing at the door and He states "*Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him and he with me.*"

If the identified Jesus of Nazareth (Acts2:22; 10: 38 and 22:8 and Acts 4:12 &10; 3:6) is outside our

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churches, the unidentified Jesus, Jesus Christ is in us to discriminate those who have the identified Jesus in them. The door for the identified Jesus of Nazareth to come in was the dual church government and Jesus of Nazareth will dine with us when we open this that was closed in the garden of Aden (Genesis 3: 24).

This wasan operational frameworkwithin which the facts were placed so that their meaning might be seen more clearly. The scheduled interview questions were distributed to the following structures: BTGEXCO, RDCCs, BTGTT, RMFs and RBTGCC.

Ten scheduled interview question were sent out to the following identified categories: BTGEXCO, RDCCs, BTGTT, RMFs and RBTGCC; the important questions in the scheduled interview questions were being used to collect data from the answered scheduled interview questions. Although we dealt with the nine data collecting methods separately, they were being used in combination. We investigated the churches discriminatory practices, the dual church government based on democracy using the *six generic administrative processes* and *theocracy using the fivefold ministry gifts, Ephesians 4:11.*The danger of using unidentified Jesus and Jesus Christ who failed to stop the church from deviating to a Supreme Constitution over the Bible and Christ Jesus of Nazareth.

In this study, generalisation about qualitative data meant the qualitative research was influenced by particular assumptions about the nature of reality (ontology) and the nature of knowledge (epistemology), regarding the choice of explanation as being one of the most crucial decisions we could make in research. The writer looked at the case study method.

The focus was on patterns and ideographic (used in making up words) strategy which focused on unique characteristics between the BTGEXCO whose characteristics was administrative and the BTGTT whose characteristics was spiritual. The writer's integrity was the grounding theory process and interpretation.

Out of the six characteristics of qualitative research, the writer used the case study method, grounded theory and interpretative process.Nine scripts or scheduled interview questions were received out of ten. Most of response agreed that there were changes from what they knew during the time of Rev. Nicholas Bhengu, the attitudes and actions of our local churches were worldly and were using democracy as means of governing our Movement and the discriminatory practices was common to them as a weapon to exclude ministers they did not want in their assemblies.

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The collection of data, in this case, involved the receiving of the returned answered scheduled interview questions, sorting the questions on their importance in the application: The identified categories which could form a dual church government were: The recording of the information found in the scheduled interview questions. First the recording of categories: (1) On the lefthand listed BTGEXCO, RDCCs, RDCOs, RDCCs and RLCBs and on the righthand were BTGTT, NBTGCC, RMFs RBTGCC, TLMs, RDOs, LCEs & LCDs, NWS in space between BTGEXCO AND BTGTT and their WRDOs. This was the supposed structure of the dual church government (See diagram 2-2 in Appendix 4 p.261).

The face value of the scheduled interview questions began with the background information (BI) , age information (AI) education background (BE), occupation (OCCU), present position (PP) (diagram 2-3 in appendix 5 p.262) and years in Christian service (YICS) (see Table 1-1in appendix 6 p. 263).

In collecting data, tables were also developed for listing years according to age group and years in God's services (see Table 1.1in appendix 6 p.263) (Age & Years of Service). The units in this study were centered on the lefthand column and on the righthand column were the years of their service in the field of God. The grouping had been ranked from the highest to lowest in a descending order.

This was done to describe their experience and long service in the field of God. The pastoral and spiritual work, in this case, fell inter alia, in the five spheres or categories of Back to God in the Assemblies God, the BTGEXCO, BTGTT, RDCCs, RMFs, and BTGCRCs and due to this dimension, its social scope seemed to be broader than an institution hence it had been divided into five categories as named above and two from each category.

The National Back to God Crusade Committee was the evangelistic arm of the Back to God Movement in the Assemblies of God and the NBTGCC was not in the Assemblies of God. It was an independent movement aiding the Back to God Movement in the Assemblies of God. The structures of the Back to God Movement were the BTGEXCO, BTGTT, RDCCs. RMFs and the RBTGCC was under the NBTGCC working within the theocratic government of the BTGTT (see diagram 2-2 in appendix 4 p. 261). It had its own funds raised by Mothers in the Back to God Movement in the Assemblies of God. . These formed the regional BTG crusades.

The listing of these workers according to their age and long services, meant that the calculation of

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their replies might be recorded by means of tallying which calculates in fives figures and, therefore, the calculation of the scores was made on tally basis (see Table 1-2 in Appendix 6).

And the ranking of the categories to give us percentages: (see Sample 1-1 in Appendix 8 p. 265). The first scheduled interview questions was received in the first 3 weeks, the second one in 4 weeks, the third in 5 weeks, the fourth in also in 5 weeks, the fifth in 6 weeks, the sixth in 8 weeks the seventh in 9 weeks, the eighth in 11 weeks, the ninth in 21 weeks. The response was good and the delay was made in waiting for the tenth scheduled interview questions and in vain it did not arrive to date.

The victims of churches discriminatory practices, in this case, were the traumatised African clergy who were disillusioned by the Christian faith based on the unidentified Jesus and Jesus Christ who allowed the injustice to take place as the churches discrimination practices in churches. The unidentified Jesus and Jesus Christ Christian faith resulted to the misuse of the Christian faith as a tool for the oppression by the minority groups in our churches.

The inability of church democratic government to strike a balance between the minority and the majority as well as corruption would always yield the "disadvantaged" section of the church who might feel "oppressed", neglected and left out in favour of the few who had "connections" at higher levels of church government.

These victims were characterised by disbelief which could result into doubting our salvation similar to those seen during the time of the ministry of Nicholas Bhengu and James Mullan. Some of our young people had rejected the Christian faith and joined Islamic faith because the unidentified Jesus and Jesus Christ who enriched individuals who promoted him in open air places collecting huge sums of money from our poor and disadvantaged people.

Democracy alone could not build the church, because of its other clergy exclusion in their planning because judging clergy in terms of administrative skills instead of their fivefold ministry gifts was regarding them as being in the administration of the church and not as in theocracy which used Ephesians 4:11 gifts of calling. The government of our church was not channeled by theocracy which was used as the NT church leadership.

Democracy had been put over theocracy by a constitution and Bible was no longer a supreme document of the Church. The church had been influenced by circular governments of the world. This

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needed to be corrected, but it would take time for believers to adjust to Biblical guiding principles and agree to return to the dual church government: of Moses and Aaron and of Jesus of Nazareth with the 12 apostles of the Lamb and the 70 disciples in administration.

The question was why the churches fought against apartheid discriminatory practices and yet they practice the same to their people? Many African clergies were the victims of churches discriminatory practices. The victims were people disillusioned by the Christian faith similar to this world and no difference. The parties in power look after their interests and the misuse of the Christian faith to be associated with the discriminatory practices was from the use of unidentified Jesus and Jesus Christ who resembled the anti –Christ in 1John 4:2-3 and 2 Corinthians 11: 3-4.

This was the unknown Jesus and Jesus Christ who had never been crucified on the Cross for our sins. The Person of Jesus of Nazareth was crucified on the cross and was known to these people as Jesus of Nazareth in John 18: 4-5; to the people who arrested Him Mark 14: 67 and to the lady who identified Peter as the person associated with Jesus of Nazareth. Why the whole world was denying Jesus of Nazareth as Peter denied Him. The Christians would never be united by the unidentified Jesus and Jesus Christ and all the world councils could not be able to unite Christian only Jesus of Nazareth and Jesus Christ of Nazareth could.

The traumatised African clergies were the victimised by people who fought apartheid discriminatory practices. The churches should use the conference approach they used to destroy apartheid discriminatory practices in destroying churches discriminatory practices. This element uniquely communicated the Christian message to these victims in such a way that their conferences defeated and stopped apartheid and should reject this religion of the unidentified Jesus and Jesus Christ to free people from feeling "oppressed", neglected and left out in favour of the few who had "connections" at higher levels of church government.

The advice was that all pastors might be included in the plans for the edification of the body of Christ; all workers should included in edifying of the body of Christ; others said the exclusion was not helpful, some of them wrote that this was done through ignorance and traditional practice: Those who were responsible for planning in those meetings were not properly educated on working in maturing gifts for the church.

A solution was needed for the damages caused by the exclusions made to the traumatised African clergies and the solution should be based on dual church government of democracy and theocracy of

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God and in our case it should be led by the BTGEXCO on democracy and by the BTGTT on theocracy (see Table 1.2 –Appendix 17

These were the organisational bodies of the BTG Movement in the Assemblies of God which were to serve in a dual church government and on the lefthand are the administrative structures on democracy and on the righthand were fivefold ministry gifts on theocracy. Within the Back to God Movement in the Assemblies of God, power relations and social injustice had to be addressed on a continuous basis.

The churches discriminatory practices were of evil forces against a spiritual value based assessment of issues relating to power, inequality and empowerment to trans-local ministries should be provided by BTGEXCO and BTGTT. It was the responsibility of the RMFs to address men in local assemblies to stop overriding the legal Biblical authorities such local church boards and elders, there was no scripture in the Bible supporting the patriarchal system of government even in this post-modern society there was no room for ethnocentric and non egalitarian (ukungalingani kwabantu in Xhosa) religious perspectives and practices.

The response from the scheduled interview questions: Concerning the name of Jesus of Nazareth was regarded as part of our doctrine, and it appeared, in Scripture, as the Bible doctrine: Jesus of Nazareth and Jesus Christ ofNazareth was our doctrine. The doctrine of Jesus of Nazareth was forming the foundation of our salvation as in Acts 2:22; 10:38; 22:8; Acts 3:6 and 4:12 &10. The common response was the accepting of the name of Jesus ofNazareth or Jesus Christ of Nazareth depending on its context.

The BTGTT and BTGEXCO should form the dual church government on Biblical basis from both OT and NT for the building of the body of Christ. All called leaders under the fivefold ministry gifts should fall under the leadership of the BTGTT and all Committees should fall under the administrative leadership of the BTGEXCO. Democracy and Theocracy will be used to relevant structures and after this process the matter might be taken to the conference for constitutional amendments and confession to God for the error we made to dissolve the previous dual church government.

This study was focused on pastoral therapy and the focus was on growth, transformation and healing from a spiritual perspective. This could only happen when the BTGTT helped in pastoral care with the official caring for and strengthening the members of traumatised African clergy by recognising

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them in the fivefold ministry gifts as also God called leaders and motivate them and the elderly pastors to cater for elderly people around their localities. This is pastoral therapy that is focused on growth, transformation and healing from a spiritual perspective.

The omission of Nazareth in Jesus Christ would affect the in what was prohibited in terms of Revelation 22:18-19 that we neither add nor decrease in the words of the Bible?

The writer was convinced that the anti-Christ was using the unidentified Jesus and Jesus Christ to prevent the Christian from fulfilling the aims of the fivefold ministry gifts in Ephesians 4: 10-16 "*to prepare God's people for work of service so that the body of Christ may be built up until we all reach unity in faith and in the knowledge of the Son of God and become mature . . .*"

Our faith in God was in the name of God. God appeared to Abraham in the form of man and He gave to Abraham the name God hence He was God of Abraham when Abraham believed Him that He was God, Abraham was made righteousness. To the children of Israel He gave them the name Yahweh, but God of Abraham, Isaac and Jacob. To us He gave us the name Jesus of Nazareth or Jesus Christ of Nazareth still He was the God of Abraham (Romans 4). The approach we had taken of omitting Nazareth in Jesus had caused divisions among Christians on the basis of that name to connect to God. Within a denomination there were infightings because of the unidentified Jesus and Jesus Christ. Africa wanted to have the Gospel that would be relevant to Black Africa and its rituals being accommodated to their ancestor worship as a form of respect to our senior people. The West also was preaching the unidentified Jesus and Jesus Christ. As Christians they should not be divided by their culture, the Whites were our brothers, in Christ Jesus of Nazareth and the colour might not come in here. Pastoral and Spiritual work in communities of faith bound us together.

The analysis and interpretation the content of the results of the outcome of the scheduled interview questions from tally marks concerning with the African clergies and their wives' reasons why they were prevented from becoming women organisers was seen as a form of church discriminatory practices by the church. Some of clergy responded by stating that ministers' wives were supervisors to mothers and also acted as helpers in organising women.

The majority of the clergy agreed that ministers' wives were supposed to be both organisers and supervisors or overseers of mothers' regional organisations. The responded marks were 123: few did not understand the differences between the work of the organiser and the supervisor. The discriminatory practices were understood as based on planning similar personnel organisers by

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mothers in their quarters and conventions: this could be addressed by conference to correct it as means of fivefold ministry gifts in Ephesian 4:11. (See Frequency Distribution of Answered Questions 5 in Appendix 12)

In the question of the dual church government on the basis of democracy of the people and theocracy of God had been clear with a response of 10 6 total frequency distribution. See Appendix 13 –Question 5B Frequency Distribution of Answered Questions 5).

Democracy had been associated with elected committees and theocracy with the called, chosen and appointed by God to leadership. The majority of the participants were in favour the dual church government of God. Few individuals suggested that members of the BTGTT needed a training to administer the fivefold ministry gifts in Ephesians 4:11. But the question was who were in charge of the trans-local ministries: was it not the Executive Committee? All ministers might be transferred to the fivefold ministry gifts to be under the BTGTT, and the Holy Spirit would govern them and would also help the BTGTT to train ministers under it.

The question of the fivefold ministry gifts in frequency distribution total distribution was 103 found that the clergy understood the doctrine of Paul that this dispensation was Post –Ascension Apostles which would be ended by the coming of Jesus Christ of Nazareth to fetch His Bride and church dispensation with the millennium kingdom. All clergies agreed that dual church would be relevant if the pastors were to serve under the fivefold ministry gifts in Ephesians 4:11 and the committees serve under democracy and the pastors in local churches to represent the Head of the church Jesus Christ of Nazareth and Elders and deacons to represent the body of Christ the Church. The groups of men: mothers, girls and youth to remain under the committees.

The question of discriminatory practices was seen as affecting local churches, regions and national and could be addressed by a bigger forum, the conference where all levels would be represented. The structures of the church would be represented there. The discriminatory had affected all structures to the extent of some local churches of refusing to accept transferred ministers to them when they feel not wanting the services that individual.

The traumatised African clergiestherapeutically dealing with traumatised African families while being affected, themselves, was seen wise to treat the source of their sufferings, the structures and the healing of individuals would take a long time to complete. Therefore, it was necessary to use a collective burgeoning of the conference.

In this case, the measures of frequency distribution were the way to summarise the data from nine scheduled interview questions to make clear the overall pattern of data in them. The indicated number of cases, in the schedule, were100 in each schedule interview question, frequency distribution was, therefore, the grouping of raw data in this study. We obtained scores on a question "How do traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves?

Our data set or set of scheduled interview questions consisted of scores for the five categories, namely: BTGEXCO, BTGTT, RDCCs, BTGCRC, and RLMs. The scheduled interview questions were directed to the senior, medium, and young pastors.

The problem of this study, chapter, was how do traumatised African clergiestherapeutically deal with the traumatised African families while being affected, themselves, and the objectives of this chapter were to focus on steps needed to prepare recorded data, for an overall description and summarisation of data from the scheduled interview questions. The writer was: (1) to define data collection from scheduled interview questions; (2) descriptive measures of frequency distribution tables to be used here in the analyses of data and interpretation (3) and

 Measurement theory to be followed

In terms of the body of knowledge it should be taken into considerations that client-center approach, the professional approach, the correlative approach and mutual care would have no effect in this problem, the contextual approach which empowered laity to enable the writer to empower the BTGEXCO and BTGTT to handle this case on the basis of a dual church government working with the support of their substructures to heal the situation caused by the discriminatory practices governed by the unidentified Jesus Christ. Pastoral care referred to the long history of a science known as cura animarum, i.e. the cure of human souls.

Pastoral and Spiritual work was the discipline that focused on spiritual dimension of life humanity's quest for meaning. In this respect, it was referred to pastoral work conference approach to address the fate of the traumatised African clergiestherapeutically deal with traumatised African families while being affected, themselves.

Throughout this thesis the arguments and approaches were directed to the processes representing the contextual approach and had stated that contextual approach had been a focus on a narrative – hermeneutical interpretation of pastoral and spiritual work within a particular social context. It was a

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fact that during the past century there had been a development resulted to different approaches towards pastoral and spiritual care from:

One respondent stated that pastors and their wives and elders did all organisational work in the assembly, but this was wrong and distorted motive and it should be rectified. Others, in response to the above question, had to say not allowed only allowed to be the overseers of local women. Others wrote not allowed; some wrote "I do not know", the other wrote no (sometimes).The other scheduled interview questions had no response on this issue.

The writer's comment was that almost all the respondents agreed that there was a discriminatory practice directed to pastors and their wives in local churches and this must be rectified in terms of the Romans 16:3, Aquila and Priscilla and were fellow workers with Paul in Christ Jesus of Nazareth.

The dual church government introduced by Jesus of Nazareth in Matthew 10 and Luke 10. Bhengu 1977/03/21-31 installed the BTGTT (Back to God Teaching Team to represent theocracy and 1950 BTGEXCO forming the dual church government. The BTGTT and BTGEXCO or AOGEXCO might reverse the Assemblies of God Movement conference decisions of 2005 dissolving the dual church government in favour of a supreme constitution like that of the ANC government in Parliament with the constitution as Supreme not Parliament. In our case, too, the Constitution was Supreme not the Conference. What about the Bible when our constitution was Supreme? The church government left behind by Nicholas Bhengu was to be led by the BTGTT in theocracy, NBTGCC and trans-local ministries in local governments, just as Aaron and Levites (Exod.28;29) and BTGEXCO with RDCCs and RCCs, just as Moses and 70 elders in democracy and administration (Numbers 11:16-17).

There were five counselling approaches: namely, the client-centered; the confessional; the correlative; the contextual; and mutual approaches. The rise of psychology, in America, had put pressure on pastoral theology to focus on an inductive approach. The dominant focus was on the need of the person as well as psychological and counselling techniques (particular the non-directive approach) within a spiritual context. There was an emphasis on relationship, personal growth and development of personal potential.

The BTGEXCO and the BTGTT, although the BTGEXCO was doing pastoral work and the BTGTT was doing spiritual work both are needed in the field of God.

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After the founder's departure, everything was in disorder because of the wrong motives; because of the dominant organisation and not an organism of God. To respond to the scheduled interview questions, the writer focused on justice, human dignity, reconciling components in order to create on religious level understanding of dual church government, compatibility, adjustment, acceptance, motivation and hope.

It could operate within the dual church government of democracy and theocracy in terms of Ephesians 4:11 and the AOGM constitution 2005 and future. What all the structures of the Assemblies of God Movement could be involved? These could be: BTGEXCO, BTGTT, RDCCs, BTGCRC,RMFs, LCEs and delegates.

The BTGEXCO and BTGTT should focus on justice, human dignity, reconciling components in order to create on a social level understanding, compatibility, adjustment, acceptance , encouragement and hope to the traumatised African clergies. This could operate within the system of church dual government where the interdependency of the two church governments would take place on the basis of Bios (physical) life and the Zoe (spiritual) life.The physical life could lead the spiritual life of God, but the spiritual of God can lead the physical life to eternity (Genesis 5:24).

The dual church government within the Assemblies of God caused the unity of the church to prevail and that unity was not expressed by the amalgamation of local churches but their dependence on, and openness to trans-local ministry working in conjunction with the apostolic care. This was in the time Nicholas Bhengu and James Mullan.

After they were gone the local churches closed their gates to certain trans-local ministries and because their apostles the BTGTT were under constitution they were using their majority power to block out some of ministers from coming to their assembles and the known unity was no longer there. The pool that was created by the two leaders is closed and there is no uniformity of ethos hence some African clergies developed a trauma through the said churches discriminatory practices.

Sharing in the same ministry pool and apostolic leadership was no longer the uniformity of the church life our assemblies. Not unless we brought back the dual church government of the two leaders, no healing could take place and the democracy we were following made us to resemble the ANC & Zimbabwe governments whose democracy could not even control its civil servants from

playing politics.

The dual church government would foster to us a sense of belonging together.The response on the dual church government from the scheduled interview questions were that we might return to the dual church government of Nicholas Bhengu whose all ministers were under his control and administration was under BTGEXCO control.

The democracy that was leading theocracy made members to behave like those of world governments whose state constitution was supreme than parliament or parliament than the Bible.The danger was to make a majority of people supreme than the Head of the Church, Jesus Christ of Nazareth who led the theocracy of God while He was on earth in pastoral care.

The different authors had emphasised that pastoral and spiritual work went together and the interpretation was that all those ministers in administration were doing the pastoral work in the administration of the Church. Those who were using their gifts in accordance with fivefold ministry, in Ephesians 4:11 were doing spiritual work in the Church under the guidance of the Holy Spirit using the Bible as their instrument of faith in God.

But when it came to the dual church government; the administrators had to use the constitution, wisdom and knowledge as their guidance, in discussing church problems, whereas the spirituality had to use the Bibleand their spiritual gifts based on fivefold ministry gifts in solving spiritual problems of Church on the basis of theocracy.

The case study in chapter four, referred to the minister who had gone through traumatic experience and yet continued with ministry without receiving proper care by other professionals, this posed a danger to ministry. Graham (in the case study) did not receive any treatment or care during his traumatic situations; which contributed a lot to his ministry. On the other hand, Christians did expect too much from their clergies. This was understood and even seen when one took into consideration the African religious and cultural background.

The clergy, as a spiritual leader, who was regarded as a representative of God on earth, might also be understood in the light of a normal being whose image was the same as that of other people; but acted like the servant of the Lord. In other words, he did feel the pain and could also be traumatised by human situations. The church should develop a mechanism for unearthing the problems of ministers or pastors and encourage them to see a professional counsellor; as a solution to some of

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their problems. This would assist the minister; even when it came to preparing the word of God for the Sunday service.

The ministers on both pastoral work and pastoral spirituality should be trained in these two fields:(1) Pastoral work in administration and Church building might be trained on the basis of personnel management and administrative processes as well as church development on spiritual matters based on Romans 12:6-8; 1Corinthians 12:27-30. (2) Pastoral Spirituality in theocracy on the basis of the fivefold ministry gifts in Ephesians 4:8-13 and pastoral care. Pastoral care was never merely a theoretical point, but the journey of Jesus of Nazareth with His Church as evidently one of encouragement, guidance and correction in its daily activities. It was His pastoral for those who had been called to leadership in fivefold ministry gifts as pastors, in Ephesians 4:11, of post-ascension apostles of the Holy Spirit.

In other words, pastoral care for the clergy was a journey, accompany: walk, or travel, with a pastor in all his good life or problems. It was one of the companionship, in practical theology, which might be considered as a success in theology.

The writer agreed that trauma could be described as an experience when it: was sudden, unexpected and non-normative, exceeding the individual's ability to meet its demands and distrusts the individual's frame of reference and other central psychological, physical, and spiritual needs and related schemas. Trauma could produce a paralysed, overwhelmed state of immobilisation and withdrawal which might be accompanied with possible depersonalisation and evidence of disorganisation. This could leave the affected person, in isolation.

In this thesis, trauma was regarded as a spiritual wound in the soul of a person affecting his/her physical body, soul, and spirit, resulted to a spiritual emptiness, loss of hope, loss of trust, and loss of faith to God; loss of purpose , and loss of meaning. The PTSD certain characteristic symptoms following a psychologically distressing event that was outside the range of normal human experience: It was an emotional disorder to a traumatic event often characterised by nightmares, loss of control over behaviour, emotional numbing, withdrawal, hyperallertness and recurrent and intrusive recollections of a trauma.

The physical characteristic symptoms were caused by external force as wounds on the body. This meant a wound that was caused by a physical external force, by psychological emotional assaults, and by moral/spiritual feelings of pains and loss of faith in their souls, as a result of the injuries that

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the person had experienced. In other words, the injured clients would need physical, psychological and spiritual narrative therapy in order for them to heal their outward and inward injuries; and feelings and loss of faith in God.

5.2 RECOMMENDATIONS FOR FUTURE RESEARCH

Recommendations for future research would be: (1) to study (1) the Back to God Movement (2) BTGECO; (3) BTGTT (5) NBTGCC; (6) RDCCs; (7) RMFs; (8) RBTGCC; (9) RDCs; (10) RDCOs; (11) LCEs; (12) LCDBs; (13) LCBs; (14) LCDs; (15) LCCs; (16) DCCs; (17) RCCs; (18) NCCCs; (19) Doctrine of the church based on the Name of Lord Jesus Christ of Nazareth; (20) The government of the based on dual church government; (21) differences between elders and pastor based on their callings; (22) differences between traditional families and Christian families; (23) differences between church administration and the fivefold ministry gifts; (24) The Bible and constitution which is supreme between the two? (25) Are church discriminatory practices Godly? (26) Should the dual church government continue to be the government of the church? (27) The indigenous Assemblies of God in South Africa.

Appendix A:

4.1 INTERVIEW SCHEDULED QUESTIONS
4.1.1   Appendix 2 (Seaman 1987:417) adopted as Appendix G in this study
Interview Schedule Questions
Directions
1.   Please answer every question with a check mark ( ) or short response
2.   It should take approximately 45 minutes to complete the questionnaire,
3.   Your signature is optional. You will not be identified individually, and your response will be treated in confidence.
4.   Please return the completed interview scheduled questions to S F Sotobe, 1 King Fisher Street, Southernwood, Vulindlela Heights 5143, MTHATHA 5100
5.   Thank you for your cooperation
4.1.2   Background Information   Code
Please check your age in the appropriate space.

a. 20 years or less   a. ---------------
b. 21-25 years   b. ---------------
c. 26-30 years   c. ---------------
d. 31-35 years   d. ---------------
e. 36-40 years   e----------------
f. 41-45 years   f----------------
g. 46-50 years   g----------------
h. 51-55 years   h--------------
i. more than 55 years   i.--------------

4.1.3   From what type of basic educational Programme did you graduate?
(Please check the appropriate answer)

a.   First-Second-Third Year -Bible study   a.--------------
b.   Diploma in Bible Study   b. --------------
c.   BA Theol.   c.--------------
d.   BA Hon. Theol.   d.----------------
e.   MA Theol.   e.----------------
f.   PHD Theol.   f.----------------
g.   Other, Specify   g.----------------

4.1.4   What is your present Occupation Position?
(Please check the appropriate answer) Always tick

a.   Trans-local Pastor   a.----------------
b.   Itinerant BTGTT   b.-----------------
c.   BTGEXCO member   c.------------------
d.   BTGTC member   d.------------------
e.   DCCs member   e.------------------
f.   Layman Counsellor   f.------------------
g.   Professional Counsellor   g.-------------------
h.   Other, specify   h.------------------

4.1.5   How long have you worked in your present position?
(Please check appropriate answer) tick

a.   Less than 1 year   a.--------------------
b.   1-3 years   b.----------------------
c.   4-6 years   c.----------------------
d.   7-9 years   d.----------------------
e.   10-12 years   e.-------------------------
f.   More than 12 years   f.------------------------

4.2 INTERVIEW SCHEDULE QUESTIONS

Chapter four dealt with the interviews and the relevant questions to be answered in this study: the main question: how do traumatised African clergy therapeutically deal with traumatised African families while being affected, themselves? And the questions: Was there any pastoral method in ministry that one could use to heal oneself, as minister, prior to healing others?What was the role of the church in the healing process of their pastors?What were the causes of the traumatised African clergy? What was a solution for the traumatised African clergy and African families? What were the causes of their traumas? How to address their traumas? Why churches fought against discriminatory practices of apartheid government of South Africa, and succeeded in destroying them, but later after the apartheid, allowed their churches to practice discriminatory practices against their fellow Black church members to the extent of causing pains and traumas to them and some of them committed suicides. Who might be blamed for the causes of traumas of African clergies and African families, was it God or leaders of the church?

1. The Question is: How do how do traumatised African clergy therapeutically deal with traumatised African families experiencing loss and grief before and after the burial of their loved ones, while being affected, themselves with the same loss, grief and churches discriminatory practices?_____ (2)

2. Was there any pastoral method in ministry that one could use to heal oneself, as minister, prior to healing others?_____(2)

a. Are clergy wives allowed to become women organisers? Yes or No --------(3)

b. If the answer is no: Give two reasons why they are not allowed to become women organisers in the BTG Movement (3)--

3. What was the role of the church in the healing process of their pastors?

 In the planning of our monthly, quarterly, regional conventions, national conventions, are all pastors being planned according to their fivefold ministry gifts? Yes or No---------------(3) If the answer is yes: Give two reasons to satisfy that the body of Christ can be built by the omission of other gifts stated in Ephesians 4:11:

(1)	--

---(2)-----------------------------------

-- (3)

4. What were the causes of the traumatised African clergy?

Why other clergy were not included in the edification of the body of Christ in our monthly, quarterly, regional conventions, and national conventions? Explain:

(1)	Do you agree or not agree with the exclusion? Yes or No-------------------------- (3)

(2)	Do you think this exclusion is serving the purpose of Jesus Christ of Nazareth in Ephesians 4:11? Yes or No------

--------------------(3) what is your advice in connection with the building of the body of Christ on the basis the fivefold ministry gifts? --------------------

--- (3)

c. Was it the discriminatory practices of our local churches or the democracy that we followed after the death of Rev. Nicholas Bhengu? Both or one of the two------------------------------- (3) If the answer is one of the two explain why theocracy (BTGTT) is not leading our democracy? (1) --

--- --------------------

------------------------------- (3)

5. What were the causes of their traumas? _____ (3)

Why our democracy was leading theocracy? Is this the will of God? Yes or No-------------(3) If the answer is no: explain why EXCO is leading the BTGTT not only the electing and elected people? ---

--- ----------------

-- (3)

6. How to address their traumas? -_____ (4)

 Are you aware that BTGTT was not allowed to serve in the church administration because they are appointed by Jesus Christ of Nazareth as Post Ascension Apostles to lead theocracy as Aaron and Leviticus as the Twelve Apostles of the Lamb and the elected deacons in Acts 6:1-7 to deal with church administration; and Post Ascension Apostles and local pastors and elders in local churches dealing with church administration? Yes or No---------------(4)- If the answer is yes, explain where in the Bible God appointed people to lead in God's theocracy served in the church administration serving people -- -----------

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--- (4)

g. Aaron and Levites were not allowed to have fields and livestock and the apostles refused to serve at tables (Acts 6:1-6, Bhengu 1977/03/26:11). The BTGTT has the rotating or itinerant ministries and there is no way for them to serve in administrative work (Nicholas Bhengu 1977/03/21-31:3). The Conference decided that they must have one cap but did not specify either than the apostolic body of the organisation, the custodian of the organisation's doctrine and helping in administrative work. What these have to do with the Ephesians 4:11, leadership in theocracy of God? Can a person worship two masters? Theocracy and Democracy: Yes or No-----------(4) If the answer is yes, explain why God punished Adam, Saul, and Israel for serving two masters --- --(4)

7. Can a leader in theocracy serve under a democratic leader and at the same time serve God as a leader in theocracy? Yes or No--------------- (3) If the answer is no why did you subject the BTGTT under elected constitutional church government and who is suffering now? You or all of Us----------------------(3) if the answer is all of us, why do we not return to dual church government where the BTGTT will take the leadership of all called ordained pastors and elders in theocracy and guide our democracy in all spiritual matters.

8. How do you consider the dual church government led by theocracy of BTGTT appointed by God as Post Ascension Apostles: Dual Church Government led by theocracy Yes or No -----------------(3) If the answer was no, explain how the body of Christ you was going to be built by democracy as against the fivefold ministry gifts as apostles, prophets, evangelists, pastors and teachers?

_____
_____**(5)** Can majority vote build the body of Christ or allow you to enter the kingdom of God? Yes or No---------------------(3)-If your answer is yes, were you saved by a majority vote or by the agent of the fivefold ministry gifts, an evangelist? --- (3)

9. **How to address their traumas?**
To return to dual church government that was left behind by Rev. Bhengu: The 24 member of the BTGTT leading the church in theocracy and the BTGEXCO leading the church in church administration both the BTGTT and BTGEXCO form the church dual government of the New Testament. Do you agree or disagree with this dual church government established by God with Adam in the Garden of Aden, under Adam the male in the administration and Adam the female in theocracy, Aaron in theocracy and Moses in Administration, Jesus and His twelve apostles in theocracy and the 70 disciples of Jesus Christ of Nazareth in Administration like our local pastors; The Twelve Apostles under theocracy and the seven deacons in administration and the Post Ascension Apostles theocracy and pastor or bishops, elders and deacons in administration. Do you Agree or Disagree?-----------------(5)

10. Trans-local ministries or pastors were transferred by Paul or by Post Ascension Apostles known as itinerant ministries not by the EXCO of Council in Jerusalem and the trans-local ministries were personally transferred by Bhengu not by BTGEXCO and when he left to the Lord, left all his personal work as an apostle to the BTGTT to do it under Ephesians 4:11. Do you agree or disagree that the transfer of ministers as Jesus of Nazareth did to his 12 apostles and the PAA did to their trans-local ministries. Do you agree or disagree to the transfers of trams-local ministries by BTGTT? Yes or No------------------(5) If the answer is no why God punished Saul when he was doing leadership work for theocracy and God punished him (1Sam. 13:9; 15). Explain-- --- ------ (5).

11. The pastors who were elected to lead in church administration as EXCO members should lead the electing and the elected members of the movement, pastors who remain in their leadership call of God should in theocracy of God, i.e., planning in the Word of God like BTGTT planning those who will do service in preaching the Word in our Conventions. Agree or Disagree---------------------------------------(3) If the answer is disagree, explain who are our theocracy leaders to plan theology? Are our EXCO, DCCs, Convention Committees leaders or the BTGTT? --------------------------------------- ----------(3) This means trans-local ministries delegated by BTGTT could take leadership in the planning of the Word in quarterly services and regional conventions on behalf of the BTGTT. Yes or No---------------(3) If the answer is no, in local churches who are the custodian leaders of the Ephesians 4:11? Are the Committee Leaders or Local Pastors? --------------------------------------(3).

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12. Who can help return the campaigns of the Holy Ghost in the Back to God Crusade is it BTGEXCO or BTGTT? -------------------------------(3)

13. Who can cause the building of the body of Christ to grow? Is it BTGEXCO or BTGTT for the BTGCC (Back to God Crusade Committee) to consult BTGEXCO or BTGTT-------------------------------------(3)

14. The BTGCC is one of the fivefold ministry gifts (Evangelists from the leadership of the BTGTT, if in your answer it BTGEXCO how Jesus of Nazareth will evangelists sent to the campaigns by democracy not theocracy? Please explain----
----

--- (3).

15. The dual church government led by theocracy of God is under God appointed leadership of the BTGTT in the Assemblies of God. Is this true or false?-----------------------(3)

16. The dual church government in church administration is led by the BTGEXCO of the BTG Conference. Is this true or false? --- (3)

17. When the devil left heaven he left with a one third majority and God left with a majority of them. Does God rule with a majority or with his theocracy? --------------------------- (3)

18. Do you think God supports our majority democracy led by His theocracy in the BTGTT? Yes or No--------------------
(3) If your answer is no, explain why God threw away the devil from heaven with his minority democratic rule? Explain-
----
-- (3)

19. Why churches fought against discriminatory practices of apartheid government of South Africa, and succeeded in destroying them, but later after the apartheid, allowed their churches to practice discriminatory practices against their fellow Black church members to the extent of causing pains and traumas to them and some of them committed suicides?
_____
_____
_____ (5)

20. If God overthrew apartheid system of discriminatory practices, will our church be safe from that punishment? Yes or Not ----------------------------------- (3)

21. Our local keep on rejecting some of our local pastors like the apartheid regime did are we safe in our church to reach eternity as Jesus Christ provided for us or are we still in the body of Christ both old and young? In the body or out of the body, if we are being led by majority vote without the leadership of theocracy simbolised by BTGTT? ---------------
No/Yes------------------------(5) If yes it is the body who must keep or expel members from the body, both old and young without theocracy? Explain the work of dual church government which is leading us to eternity theocracy or democracy?
_____(5)

22. Is it Christ or a Majority in the body of Christ the church? Christ or Majority-_____(5). If the answer is majority is this not blasphemy to punished? Yes or No --------------------------(5)

23. Who might be blamed for the causes of traumas of African clergies and African families, was it God or leaders of the church?
Is it antichrist who is Jesus or Jesus Chris or Jesus of Nazareth or Jesus Christ of Nazareth?
_____(5)

24. Is the name of Jesus of Nazareth not the part of our Doctrine forming the foundation of our salvation as in Acts 4: 12 &10; 3: 6; 22:8 and John 1:12-13; why our local churches were using unidentified Jesus or Jesus Christ (2Cor.11:3-4) which was not used by Pete, Paul and Jesus of Nazareth who used Jesus of Nazareth in Acts 2:22; 10:38, 22:8; and his compatriots John 18:4-5) and the contemporary people living with Jesus called Him Jesus of Nazareth (Mark 14"67; Matthew 21:11; 26:71)._____
_____
_____(10)

25. Would you like the Church use the name of unidentified Jesus or Jesus Christ as in 2 Cor. 11: 3-4; 1John 4:2-3 or the name of the identified Jesus as Jesus of Nazareth or Jesus Christ of Nazareth (Acts 2:22; 10:38; Acts 3:6; 4:10 &12).
Jesus or Jesus of Nazareth---------------------------- (3) Jesus Christ or Jesus Christ of Nazareth-------------------------------
------ (3)

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26. Are you aware the omissions or additions are punishable by God in Rev 22: 10-19, if you add God increase your plagues and you omit God takes out of the tree of life and the holy city

I choose (1) Jesus and Jesus Christ that is omission –_____ (2) Both Jesus/Jesus Christ and Jesus of Nazareth/Jesus Christ of Nazareth addition –_____ (3) Jesus of Nazareth/Jesus Christ of Nazareth which one do you choose of the three? --(3) If your answer is leaving it blank you are playing with your salvation remember (Rom. 10:9-10 and Matt. 10:32-33).

27. Which master the BTGTT must obey EXCO with the constitution or Jesus Christ of Nazareth with fivefold ministry gifts in theocracy to lead trans-local ministries and elders in local assemblies? --_____(3) The BTGTT is using the constitutional decisions that the trustees must be changed overriding the Bhengu's which was Biblical when he made a provision that trustee can be changed when he/she fallen into sin or left to other churches or left to the Lord or dead. The eleven apostles replace Judas Iscariot with Matthias when he was dead (Acts 1:21-26)

Yes/No_____(5) The BTGTT should use the Bible not the constitution as in Acts 6:1-7. Because they under theocracy and not under democracy, if they use the Constitution in dealing with people they are not the agent of theocracy but of democracy. Do you agree or disagree? ------------------------------------(5) _____---
_____

28. If the answer is disagree: the dual church government, which separates the two church group leadership by democracy and theocracy were not working in our movement and our movement is no longer catering for both organism and organisation if the BTGTT is serving an organisation not the organism of God the body of Christ.
True/false_____(5)

29. The BTGTT cannot serve both democracy of organisation or denomination and the organism of God the body of Christ that the fivefold ministry gifts not the administrative processes such as policy-making, organising, provision of personnel, financing, provision of work procedures and control measures, these are out of the line of apostles, prophets, evangelists, pastors and teachers which has given to the BTGTT to lead. The BTGTT must Lead Theocracy not act as operators under BTGEXCO of democracy; the BTGEXCO of democracy must not operate the theocracy of the BTGTT the church is suffering as all other democracies suffer in the world. Do we accept the theocratic leadership of the BTGTT to return to the dual church government of the NT? Yes or No -------------------- (10).

30. Why did we leave our churches to accept the leadership of Jesus of Nazareth by His appointment to our salvation? Why do we see now democracy as supreme to our Lord Jesus of Nazareth? Do you want to reverse the process and let Jesus Christ of Nazareth be the Head of both universal church and our local churches not democracy? Yes or No----------------------(5)-

31. Our Youth will never be saved by democratic leadership, but by theocratic leadership. Do you agree or disagree? --(5) If the answer is disagree sight any democracy that ever save people than persecuting them like the Roman Empire democracy that killed many Christians. But theocracy of Jesus of Nazareth saved 3000 people on the Pentecostal day and the whole house of Cornelius (Act 2: 22-45; 10:38-45). Do you want Theocracy to lead in the Word of God or Democracy?-------------------------------------(5)

32. Do you want all Christians reach unity in the faith, in the knowledge of Son of God, and become mature? Yes or No---------------------------------(5) If the answer is yes, the leadership of the church will return to the theocracy of God under His appointed leaders who preached to us salvation and forgiveness of our sins. Do you want us to return to theocracy leadership of Post Ascension Apostles of the NT? Agree or disagree------------------------(5)

33. How do traumatised Africa clergy feel about the transfer of their leadership theocracy of the BTGTT? Feel safe or not Safe --------------------------(5)If the answer is not safe Is our salvation from faith through democracy or from faith through grace? (Eph. 2:8-9). Yes or No-------------- is faith brought in to us by democracy or grace? ------------------------------------(5)

34. Needs for traumatised African clergy: for self-actualisation, for self -respect, for love and attention, for security, for physical support. Do you agree or disagree? ------------------------ 35. If the answer is disagree: are we fulfilling a new command in John 13:34; Matt.5: 44; 19:19? Yes or No------------- (3)--If no what do you want in faith to fulfill?--(3)

Adopted from Seaman C H C (1987:417-419) as Figure 5 in Appendix 5

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6.2 Appendix B

Diagram 1: in Appendix 6: Categories in Nominal Measurement

BI		AI	BE	OCCU	PP	YIGS
1.	BTGEXCO	+55yrs	BA Hons. Theol	TLMP	CM	40 yrs
2. BTGTT	BTGTT	+55 yrs +55yrs	BSAT BA Hons (Theol	IMs IMs	TT TT	45 yrs +12yrs
3. BTGCC	BTGCC	+55 yrs 46-50 yrs	DIP (Theol.) BSC1	TLMP TLMP	CM CM	+12 yrs +12 yrs
4. DCCs	DCCs	46-50 yr 41-45yrs	BA Hons Theol. Dip. Theol	TLMP TLMP	CM CM	+12 yrs +12 yrs
5. MFs	MFs	86 yrs 72 yrs	DI Theol. BSD	TLMP	CM	+ 30 yrs + 35 yrs

Diagram 1-Appendix 6
Sample 1 in Appendix 7

First , 3rd Week	Second, 4 Week	Third, 5th Week	Fourth, 5t Week	Fifth, 6th Week	Sixth, 8th Week	Seventh 9 Week	Eighth 11 Week	Ninth 21st week	

Example 1in Appendix

6.2 Appendix C

Frequency Distribution of Age 1 –Appendix 8
Frequency distribution according to Age

Birth Id.	Age Inf.	Education		Occupation	Position	Years in Service	
Age		Tally Marks					Frequency
57/ 1							
58		///3					
72		/ 1					
86		/				1	
49		// 2					
44		/				1	

Frequency Distribution of Age 1- Appendix 8

Frequency Distribution of Education 2-Appendix 9
Frequency distribution according to Education

Education	Tally Marks	Frequency
BA Hons (Theol)	///	3
BST	/ /	2
Dip. B S	///	3
First Year Bible Studies	/	1

Frequency Distribution of Education 2 –Appendix 9

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Frequency Distribution of occupation 3 – Appendix 10

Occupation	Tally Marks	Frequency
Member of EXCO Committee	/	1
Members of BTGTT	//	2
Members of BTG RCC	//	2
Members of RDCCS	//	2
Members of RMFs	//	2

Appendix 10 -Frequency Education 3 adopted
Frequency Distribution of Occupation 3- in Appendix 10

Frequency Distribution of years of church Service 4- Appendix 11

Years in Church Service	Tally Marks	Frequency
45 years	/	1
43 years	/	1
42 years	//	2
41 years	/	1
30 years	/	1
25 years	///	3

Frequency Distribution of Years in Church Service 4- in Appendix 11
Total frequency distribution for scheduled interview questions total =732

Frequency Distribution of Answered Questions 5 – Appendix 12
Answers to Questions:
Appendix 12 –Question 5A
1. Are clergy wives allowed to be organisers? Total frequency distribution = 123

1.1 Clergy wives Clergy	Tally Marks	Frequency
BTGEXCO	///// ///// /////	15
BTGTT	///// ///// /////	15
BTGTT	//// ///// /////	14
RBTGCC	///// ///// /////	15
RBTGCC	///// ///// /////	15
RDCCs	///// ///// ///	13
RDCCs	//// /////	10
RMFs	/// ///// /////	13
RMFs	///// ///// ///	13

Appendix 12-Question 5A
Frequency Distribution of Answered Questions 5 – Appendix 12
Frequency Distribution

Democracy and theocracy total frequency distribution = 106
Appendix 13 –Question 5B Frequency Distribution of Answered Questions 5 – Appendix 13

2. Democracy & Theocracy	Tally Marks	Frequency
BTGEXCO	///// ///// /////	15
BTGTT	// ///// /////	12
BTGTT	///// /////	10
RBTGCC	///// /////	10
RBTGCC	///// ///// /////	15
RDCCs	///// ////	09
RDCCs	///// /////	10
RMFs	///// ///// /////	15
RMFs	///// /////	10

Appendix 13- Question 5B

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The fivefold ministry gifts total frequency distribution were = 103
Appendix 14 –Question 5 C

3. Fivefold Ministry Gifts	Tally Marks	Frequency
BTGEXCO	///// /////	10
BTGTT	///// ///// //	12
BTGTT	///// /////	10
RBTGCC	///// ///// /////	15
RBTCC	///// ///// /////	15
RDCCs	///// /////	10
RDCCs	/ //// /////	10
RMFs	///// ///// /	11
RMFs	///// /////	10

Appendix 14 –question 5C adopted from

Discriminatory Practices total frequency distribution = 200
Appendix 15 –Question 5 D

4. Discriminatory Practices	Tally Marks	Frequency
BTGEXCO	///// /////	10
BTGTT	///// ///// ///	13
BTGTT	///// ///// ///// //	17
RBTGCC	///// ///// //	12
RBTGCC	///// ///// ////	14
RDCCs	///// ////	09
RDCCs	////	04
RMFs	///// /////	10
RMFs	///// ///// //	12

Appendix 15-Question 5D
Total frequency distribution for scheduled interview questions total =732

6.3 Appendix D

Table 1-1 in Appendix 16

AI	YICS
Year	Years in Service
86	42
72	41
58	45
56	12.5
58	40
58	12.5
50	12.5
50	12.5
45.5	12.5

Table 1.1 in Appendix 16 adopted from Treece & Treece 1977: 268

Table 1.2 –Appendix 17

The Lefthand side Leadership BTGEXCO	Righthand side Leadership BTGTT
BTGEXCO	BTGTT_BTGCNC
RDCCs	RTLMs

RDCOs	BTGCRCs
RDLCCs	RMFs
RLCBs	LCEs
NRDLCOs	LCDs

Table 1.2: Appendix 1 7Adopted from Treece & Treece 1977: 268

Diagram 1.2 in Appendix 18
SOCIAL WORK/
PSYCHOLOGY
                              PASTORAL AND
                        SPIRITUAL WORK
                        Mutual Care   Counselling and therapy form a
FAITH BASED   Spiritual perspective
COMMUNITIES   and pastoral care.
Diagram 1-2 in Appendix 18 Adopted from de la Porte A (n.d.:7):

Diagram 1.3 in Appendix 18

Muller, JC. 1999. "Companion on the Journey. Johannesburg: Logos Electronic Publishers.
Headings Show Organisation
The Outline is indicated by the Chapters and their headings in the centre. The most important of all Chapters and headings is of course,

                              CHAPTER 1
                         STORIES (THE JOURNEY)
which appears in the manuscript exactly as we have presented it here, centered on the typed page and typed entirely in capitals.

The Free-Standing Sidehead
Here the head is printed to show how exactly how it should appear in typescript. This heading is written in capitals and lowercase letters with each word of the heading underscored. No punctuation follows the free –standing sidehead. The initial letters of the principal words of the heading are capitalised". .. (Muller 1999:1)

Diagram 1-3 in Appendix 18 adopted from Muller Writing the Research Report Chapter 1:1

6.4 Appendix E

Identification of Important Secondary and Primary Literature Review

2.1.1 GENERAL CHRISTIAN CALL OF ALL CHRISTIANS, MINISTERS LEADERSHIP

researcher is to consult: (1) Gordon & Fardouly (1990: 2& 56, 143-144); (2) Conner (2007: 133-135&195-211); (3) Frost

(Nov./Dec.1987); Parrish (2001/ 07-09/); (4) Bhengu (1977/03/21-31); (5) Watt (1992:); (6) Bond J(n.d: 305" (7)

Wikipedia, the free Encyclopedia (November 2009): "The fivefold Ministry".

2.1.2 THE FIVEFOLD MINISTRY GIFTS

2.1 Five-fold Ministry Gifts: (1) Conner (200) "Ascension Ministry Gifts" p. 133"; (2) Watt (1992) "Foundations of

Belief p.83"; (3) Bhengu (1977/03/21-31): "Assemblies of God: Back To God Teaching Team"; (4) Parrish (2001/ 07-09/) "The Study of the Five Ministry Gifts" ; (5) Frost (Nov./Dec.1987): The minister's Calling; (6) Gordon (1990) " Functioning as a Leader: Ephesians 4:11" ; (7) Wikipedia, the free Encyclopedia (November 2009): "The fivefold Ministry".

2.1.3 THE LEVELS OF APOSTLES

3 **.1The Levels or Classes of Apostles**: Frost (1987/11-12:4; Parrish et al. 2001/07-09:16-17);

2.1.4 SHEPHERDING

2. In Shepherd Shepherding: Pastoral Theory and Pastoral Care &Therapy

Shepherding: (1) "Gerkin (1997): (2) Louw (2000); (3) Conner (2007); Ronaldson (1998):

3. In Pastoral Care: (1) Gerkin (1997); (2) Wimberly (2003); (3) Waruta & Kinoti (2005); (4) Nouwen (1972); (5) Louw D. J. (2000).

2.1.5   TYPES OF CHURCH GOVERNMENTS & CHURCHES DISCRIMINATORY PRACTICES

4. In Types of Church Governments and Churches Discriminatory Practices

Church Government: (1) Watt (1992: 95); (2) Conner (2007:79): (3) C T *Hammond et al* (1961:64-67;89-98); (4) Hendriksen (1990:158-159); (5) (5) Hammond F L (2011/04/23) (6) Hletha & Matsila (July 2005) Assemblies of God Movement (2005): "Constitution: The Supreme Document within the Organisation"; (7) Jensen (1998): "The church History: Leadership and Government."

 2.1.6 CHURCHES DISCRIMINATORY PRACTICES

(1) Hammond et al (2011); (2) Cousins at al., (1990: 55-151); (3); Weaver A J (1993: 385-408.); Masuku T &N Niemandt (2009) "The ministry of Beyers Naude to the Victims of Oppression 1960-199: Challenge to Christian Mission in Post-Apartheid South Africa."

2.1.7DUAL CHURCH GOVERNMENT OF DEMOCRACY AND THEOCRACY

(1) Conner (2007:79-137); Gordon & Fardouly (1990: 143-164); Watt (1992: 95-98); Bhengu (1977:1-24)

6.5 Appendix F

1.10 Research Request Letter of Consent in Appendix 10
RESEARCH CONSENT LERTTER APPLICATION
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"Traumatised African Clergy Deal Therapeutically with Traumatised African Families"
I am Sotobe, a PHD student in the department of Theology at the University of Pretoria. The PHD's studies require us to conduct a research in our environmental situation to increase our knowledge in all generations.
During this research I need to interview two members from each of the following four church groups: (1) The Back to God Teaching Team (BTGTT), (2) The Back to God Executive Committee (BTGEXCO), (3) The District Council Committees (DCCs) and (4) the Back to God Ministers Fellowship (BTGMF). Two from each group will be asked to answer the question "How do traumatised African Clergy deal therapeutically with traumatised African families experiencing loss and grief before and after the burial of their loved ones, while being affected, themselves? Why Rev. N B H Bhengu did not commit the trans-local ministry to his executive committee? What was the purpose of Bhengu to appoint the Back to God Teaching Team or the itinerant ministry? Why Bhengu governed the BTGM with a dual church government? Are we now following the same type of church government or the constitutional church government? Were the Post Ascension Apostles like the BTGTT under constitution or under theocracy? Did Bhengu subject them under a constitutional church government? Did Bhengu subject himself under the Assemblies of God constitution or he regarded the Assemblies of God constitution as away allowing him to spread the Gospel of Jesus of Nazareth in South Africa because Blacks were not allowed to form Christian movements in South Africa? Is it not advisable for the Itinerant ministry or BTGTT be taken out of the constitution and be answerable only to theocracy? Is scriptural for the trans-local ministry and local elders to be governed constitutional elected people and not by called people as BTGTT or itinerant ministry?
The aim is to identify the cause of the traumatized African clergy, the assumption is that the church has deviated from the dual church government left by the founder Rev. N B H Bhengu to a constitutional church government which rules by a majority vote instead of theocracy ruled by dual church government of God led by the BTGTT ruling on the basis of theocracy and the BTGEXCO on basis of democracy.
Rev. N B H Bhengu ruled the called Ministers and Elders only by himself and not by the BTGEXCO. This is the idea that makes me to do this research to free the suffering African clergy and elders from committee rule system to post ascension apostles rule system, governed by (BTGTT). This will happen when the BTGTT is taken out off the constitution. My assumption is that the personal ministry of Rev. Bhengu was left with BTGTT to govern and lead the trans-local ministry of local pastors and elders.
The researcher makes guarantee to the respondents who will supply the data, such as the records, that the information gathered will not be published indiscreetly (ngokungazilumkeliyo in Xhosa) and that no individual names will be reported. Anonymity will be scrupulously honoured. Before outsiders are allowed to use records, they will not discuss the record content indisadvisely. There will be no harm associated with two member participation all our conversations will be strictly regarded as confidential. They will be treated as an expert in their life stories of the church. My position will be that of the active listener and advisor. They will not be forced to give out the information they are not prepared to give concerning their life stories in the church. None of our findings will be divulged to other people without your knowledge. You will be allowed to ask questions, where you did not understand.
For the participants, all records of your participation will be confidentially kept. Only I, and my supervisor who will have

an access to the records, your name will not be used in this research. Information about this project will be published with your knowledge. The results of this research will be made available in a written research report and in an oral report when defending the outcome of the research. Your participation in this study is voluntary. You may discontinue when you feel not well or when you feel like not want to talk. You are free to consult me or my supervisor when you have a problem. May God bless you in Jesus of Nazareth's, name.

Thank you in anticipation.
CONSENT
We have read the above letter of consent and we do understand its content and our requirements; and we can withdraw at any moment we feel: therefore, we are giving you our consent.

_____
Church Authorities Signatures   Researcher Signature

Date_____   Place_____
A written letter was given to me in Henley on klip by
The Secretary
Assemblies of God
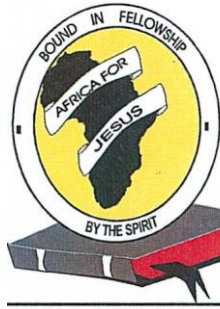1922 Regatta Road Henley on Klip
P O Box 957
MEYERTON 1960
S A
 The letter was read in the Eastern Cape Province regional ministers Assemblies of God seminar in Mthatha in February 2012. .
S F Sotobe

ASSEMBLIES OF GOD MOVEMENT
HEAD OFFICE
HENLEY ON KLIP ASSEMBLIES OF GOD 1922 Regatta Road Henley
Klip 1962
P.O. Box 827, MEYERTON, 1960, SA.
27 January 2012

6.5 Appendix G

To: Pastor S. F. SOTOBE

In response to request for consent to do interviews during your research for PHD and your need to interview two members from each of the following four groups:

1. BTGTEACHING TEAM
2. BTG EXECUTIVE
3. DCC'S and
4. BACK TO GOD MINISTERS FELOWSHIP
5. BACK TO GOD CRUSADE

We as the Back to God Executive we do understand the content of your letter and we give you consent to conduct interviews to the group listed above.
We wish God success in your mission.

May God bless you in Jesus Name.

Yours in Christ.

M. F. Matsila
Secretary

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