

**SUPPORTING EMERITI WITHIN THE UPCSА: A
PASTORAL PERSPECTIVE**

A PASTORAL PERSPECTIVE

BY

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**Submitted in fulfillment of the requirements for
the degree of**

MASTER OF THEOLOGY

in the subject of

PRACTICAL THEOLOGY

in the Faculty of Theology

at the

UNIVERSITY OF PRETORIA

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OCTOBER 2014

DEDICATION

This study is dedicated to all the Lediga emeriti and their families who dedicated their lives to service as ministers in the Uniting Presbyterian Church in Southern Africa. Especially to my father Raphatla Jonathan Lediga and his wife Mathoto Joyce, who are now with the Lord.

May their souls rest in peace.

ACKNOWLEDGEMENTS

This research work reflects the investment that numerous people have made in my life. While I only have the space to thank a few here, there are many more who deserve recognition.

My deepest gratitude goes to my Heavenly Father The mystery of his grace and love is surpassing.

To my beloved wife, Tshepiso and our children Mpho, Masebole and Mathoto for their overwhelming support. This work would have been impossible without their sacrificial support. I love and treasure you guys.

Prof. Masango and your daughter, Dr Tshepo Masango - Chery'. I always enjoyed your classes and encouragement personally. Your knowledge and experience is outstanding.

To all my classmates at the university, you have been wonderful companions throughout the journey. Let us keep our relationship forever.

To all the emeriti and your families who allowed me to interview you, may God bless you. The University of Pretoria, especially the Faculty of Theology that gave me the privilege to undertake this study, thanks.

To my denomination, the Uniting Presbyterian Church In Southern Africa, thanks for financial support.

Lastly, to the group of women from Alexander Uniting Presbyterian Church led by Mrs. Pauline Masango, who fed us during our contact weeks, thank you so much.

DECLARATION

I, Phofedi Elias Caleb Lediga, hereby declare that the dissertation/thesis submitted for Master's (in trauma), at the University of Pretoria is my original work in design and execution, and has not previously been submitted to any other institution of higher education.

I further declare that sources cited or quoted are indicated and duly acknowledged.

Student: Lediga P E Signed:.....

Date:

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Date:

DEFINITIONS OF TERMS

Caregivers: People who have skills of caring and management of people's lives on a daily basis (Manual of Health Care). In this research, care will be focused on, caregivers who are pastors or ministers of the word who have to care for the people of God. This includes pastoral care and pastoral counselling.

Discrimination : The unfair treatment of one person or group, usually because of prejudice about race, ethnicity, age, religion or gender. (Matsaneng, AS 2007: 86- 87)

Humiliation: The experience of being demeaned and devalued in one's own and others' eyes. In this research it refers to the way in which the survivors of neglect view themselves after their tragedies, and how they feel humiliated. (Adams, CJ 1993)

Manse: Church house, with the church building in one yard, provided by the presbytery for the minister (pastor) and his/her family to stay as long as he/she serves the congregation. (Manual of Faith and order, UPCSA)

Minister/pastor/clergy: People ordained for religious service in the Christian Community and not mere caregivers.

Moderator: A person who presides over the meetings of the presbytery. He/she takes precedence over its members and acts officially on its behalf but is subject to the presbytery in all matters and abides by and acts upon its decisions; he/she acts as pastor to all ministers and probationers within the presbytery. He/she may be invited by any minister or session of a congregation within the boundaries of the presbytery to visit the

congregation, to mediate between and/or counsel any parties within the congregation. (Manual of Faith and order UPCSA)

Presbytery: Council of the Church which has oversight, discipline, and jurisdiction over ministers (pastors) and congregations within its boundaries and over any preaching place or preaching stations, which is constituted by the General Assembly which establishes its boundaries and may from time to time, alter its boundaries, change its name, and/or amalgamate it with another presbytery or presbyteries. When General Assembly constitutes a presbytery it gives it a name and appoints the time and place of its first meeting, and one of its ministers to act as moderator in constituting it. In this research the author wants the readers to understand who has the authority over the emeritus. (Manual of faith and order, UPCSA)

Pseudonym: Not the real name. For the sake of this research pseudonyms have been used to ensure confidentiality and to protect the people that have been interviewed.(A.K. Nyanjanya 2011)

Shepherd : Somebody who provides guidance, who is responsible for caring and guiding a group of people, especially a Christian minister.(Gerkin 1997: 27)

Session : It is composed of the minister(s) and the elders elected by the congregation. Elders share with all the believers the task of proclaiming the Gospel. In co-operation with the minister(s), their role is to care for the congregation, especially for those in their districts or zones, to discern God's will for the congregation and to involve members in its life.(Manual of Faith and order UPCSA)

Stated Supply: The temporary appointment of a person as may be required during a vacancy while the normal procedures to fill the vacancy are being followed, or are in abeyance, or during a

minister's absence for a period of ninety days (three months) or longer, or in the case of illness.

A session seeking to use stated supply makes an application to the presbytery for an appointment to be made and may nominate the name of any eligible person. The specific duties to be undertaken should be stated by the session when making the application. To be eligible for appointment as a stated supply, a person must be one of the following :

- 1 A minister of the Uniting Presbyterian Church in Southern Africa.
- 2 A minister emeritus of the Uniting Presbyterian Church in Southern Africa.
- 3 A member of the Order of Lay Preachers of the Uniting Presbyterian Church in Southern Africa.(Manual of Faith and order UPCSA)

Trauma: Any experience that is sudden, unexpected, which depersonalizes and causes harm to the well-being of a person. For this research, trauma refers to painful things that occurred to emeriti and their families when they were evicted from the church house and neglected by the church. (Mitchell 1983)

Ubuntu: The author refers to humanity as described by Tutu, who says: Humanity is about serving with diligent, being humble.

TUTU D 2000:54

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CHAPTER ONE

INTRODUCTION

1.1. INTRODUCTION

I was born in a village called Komaneng, thirty-five kilometers from Polokwane (Pietersburg) town in Limpopo Province, South Africa. The area is inhabited by Northern Sotho (Sepedi) speaking people.

I am a minister of the Uniting Presbyterian Church In Southern Africa (URCSA), a church in which emeriti, in some presbyteries, are sadly neglected. Some churches have not challenged this situation by teaching against it. I regard it as a pastoral challenge, even though it is not considered a serious issue in the church. It traumatizes the spouses and families of emeriti as they struggle to cope without being cared for, without the assistance they need from presbyteries and the church.

These emeriti are faced with the challenge of caring for themselves. I realize that this problem is an economic and social issue that poses a challenge to practical theology. The silence of the church does not make the practice acceptable. Times it is completely unacceptable. Starting with the limited information at my disposal, I will, as a participant observer, research the issue of the neglect of emeriti by the church.

I will first describe the questions posed by the emeriti, and the implications of being a retired UPCSA Minister. The Oxford Dictionary defines emeritus as “a suffix added to the title of a person retired from active service, but retaining his/her title or rank.” In the UPCSA a minister who wishes to retire tenders his/her retirement to the presbytery. Then the presbytery reports the facts, and submits its

recommendations to the ministry committee of the general assembly, which may, if it grants leave to retire, declare him/her to be a minister emeritus. Out of courtesy, the minister is granted a seat in the presbytery where he/she resides.

The Manual of Law and Faith of UPCSA stipulates:

When the Minister reaches retirement age and applies for leave to retire the General Assembly, if it grants the application, it may declare him/her to be a Minister Emeritus of this Church with a seat in the Presbytery within whose boundaries he/she resides, but without ministerial connection with the Congregation he/she last **served and the Minister who is permitted to voluntarily retire at the age sixty five or at any time thereafter up to the age sixty eight.** A Minister in a Pastoral charge so desiring to retire applies to the General Assembly through his/her Presbytery; Presbytery setting the date on which the Pastoral tie shall be severed and shall on retirement from active duties **in term** of the provisions of these rules, be granted the benefits of the pension fund applicable in his/her case in accordance with the relevant rule in force at time of retirement and be declared minister emeritus, and the Presbytery of the bounds exercises pastoral care of a retiring Minister.”(Manual of faith and order UPCSA)

The author accepts the rules set out in the Manual of Law and Faith but objects to the silence that the manual maintains on the pastoral care and needs of emeriti. This will be the topic of his research.

1.2. BACKGROUND TO THE STUDY

A colleague of mine was a minister at the Uniting Presbyterian Church in Southern Africa, ministering at St. Hermanas (not the real name) congregation under the care and discipline of Lowland (not the real name) Presbytery. Whilst still ministering, he bought a house, preparing for his retirement. After his retirement he arranged to settle in this

house, only to find that the owner of the house had sold it to more than seven different people. This incident traumatized him to such an extent that he became severely depressed.

The trauma continued as he struggled to secure accommodation for his family – his wife and five children, none of whom was working. When he was evicted from the manse, he tried to take legal action against the person who had sold him the house, but his efforts failed. The family struggled to cope, renting various places to stay, until at last a merciful congregant sold them a stand with a shack on it. Here they stayed until the minister died, compounding the problems faced by his family. I noticed how his wife and children continued to suffer, and realized how painful it was to lose the head of a family.

This is true, especially when people are vulnerable and don't know how to help themselves. This incident made me aware of my own shortcomings and limitations in ministering to them. I realized that I lacked the skills to care for them as a pastor. As a result, several questions emerged in my mind:

- What is the church's responsibility to retired ministers?
- What pastoral method can address the issue of the emeritus, and of those who have to care for them?
- How does one pastorally care and journey with the bereaved as well as the homeless family of the emeritus?
- Why does the church neglect and provide no care for the emeritus and his family?

These questions will help me to develop a methodology of caring for the emeritus. My concern is based on the experiences of a family, headed by a wife who had to take over as the head of the household but who experienced rejection, isolation and discrimination, especially at a time when she and the children needed to be cared for. This study came about as a result of the pain that I witnessed as my colleague's family was evicted from the manse. The incident brought confusion and

indecisiveness to my mind and caused me to wonder whether I should continue to be a minister of the church that treated my colleague's family so badly, after they had worked for it for so many years. The main problem, it seemed to me, was the lack of pastoral care for the emeritus and his family within the local church. As a person who was brought up in a Christian family, I respected my calling to the ministry of the church. I am the sixth generation of ministers in Lediga family. Hence, my desire to put things right in our church. The challenge of the above story compelled me to search for some pastoral methodology to care for the emeritus.

The main problem I faced was the lack of knowledge, of the skills needed to care for such a family. Like me, other ministers also lack skills. Hence my quest to understand the issue of trauma, especially as experienced by pastors who spend their lives caring for others, but are themselves neglected by their church.

Trauma

The Oxford Dictionary defines trauma as “an emotional shock following a stressful event, sometimes leading to long-term neurosis” (Tulloch, S. 1990).

Hopper describes trauma as: “Always a matter of dependency on the people and the situation for containment, holding and nurturing in both personal and social domains”(Hopper 2003:54). An extreme instance of failed dependency is losing a parent through his/her death or disability. The loss of a parent is likely to be followed by panic, the degree of which depends on the ensuing threats to safety and to the ability to realize interests and goals. The emeritus's family once again suffered trauma when they lost their house and were rejected by the congregation at their time of need.

Cairns & Hopper explain that “trauma is a term of wounding and susceptibility of a person to the wounds, some of these wounds leave scars that may never heal, so survivors will need to comfort their powerlessness and begin to learn to live with lasting reminders of loss”

(Cairns & Hopper 1999: 7). They suggest that trauma is associated with the profound emotional and behavioral disturbances of hysteria.

When trauma is experienced alone, an individual may feel particularly helpless, terrorized, afraid, vulnerable and at the mercy of forces beyond his or her control. I realize that when an individual experiences trauma within a group, the effect of the trauma might well be different due to group dynamics, a psychosocial process which comes into play. Existing research will help me to examine what happened and to come forward with a clear methodology for caring for clergy, especially emeriti.

1.3. THE PROBLEM STATEMENT

The author will repeat the questions as they appear on page 14 as his problem statement. The major questions to ask are: What is the Church's responsibility to retired ministers? How does one pastorally care and journey pastorally with the bereaved as well as the homeless family of the emeritus? Why does the church neglect and provide no care for the emeritus and his family? And finally: What pastoral method can address the issue of the emeritus, and of those who have to care for him?

1.4. THE RESEARCH DESIGN AND METHODOLOGY

By utilizing a qualitative approach, I will attempt to understand the traumatic experience of lack of caring for emeriti and their families, the kind of neglect experienced by a mother struggling to cope as the head of a household while grieving the loss of her husband, the lack of a home and the lack of caring by the church. Qualitative research involves

documenting real events, recording what people say with words, gesture and tone; observing specific behaviors, studying written documents or examining visual images. A questionnaire will be designed in order to further research the pain experienced by the emeriti. See Appendix A for interview questions.

According to Merriam, the qualitative method “helps those who embark on it, to explore different dimensions of a phenomenon and not tracing one single variable, as is often the case in quantitative research” (Merriam 1988). The objectives of qualitative research are to understand the meaning of the experience being observed, and to describe what happens within that phenomenon. Newman writes that “quantitative data can be a source of information which complement qualitative data”, what Newman describes as “triangulation strategy”. “Triangulation strategy refers to combining of different methodological techniques to overcome weaknesses in specific technique” (Newman 1997: 336).

Within the qualitative methodology, triangulation increases the sophisticated rigor of their data collection and analyzing and diversity of social changes (Newman 1997:336).

With the above in mind I will also utilize the shepherding method of caring as explained by Campbell. This will help me to shape a new way of caring for emeriti. Campbell in his book *Rediscovering pastoral care* applies the qualitative approach. Referring to the shepherding method of caring, he says: “In shedding light on the course of human distress and the nature of helping relation, this makes us now feel we have a much more sophisticated view of social interaction and of the ambiguities of care and counseling” (Campbell 1986:1).

Nouwen introduces the concept of the “wounded healer” who gains power by acknowledging weaknesses and by finding God’s healing force at the moment of deepest despair. The process followed by the wounded

healer is important because it allows healing; wounds lead to healing only when they have been uncovered and dealt with, in other words, cared for. Nouwen emphasizes that there is no shortcut to such healing, no hope without fear, and no resurrection without the tomb's deepest darkness (Nouwen 1986:45). As a wounded healer I will use the experience described above to embark on a journey with the emeritus towards healing.

1.5. THE AIMS AND OBJECTIVES OF THE STUDY

I envisage that the research will help ministers, the church and its hierarchy to deal with emeriti.

I hope that this study will enable congregations and the church to care for and to serve the families of emeriti; and furthermore to place ministers in a position to prepare themselves for retirement. These efforts will help ministers to avoid embarrassment at the end of their ministry.

Finally, I hope to encourage the spouses of emeriti to consider their lives after retirement or the death of their husbands, when they will be taking the leading role in the family - which is not an easy task because it comes with responsibilities and duties to perform.

After the eviction of the family, traumatized children often relive the event as though it were continually recurring in the present. Children, who witness such an eviction, may potentially experience post-traumatic stress. And this may cause them to develop trust issues in their relationships with friends and society due to a void created during the traumatic event. They come solely on themselves, which isolates them from others and causes them to become what is seen as "relational refugees" (Wimberley 2000). "They have withdrawn from relationships and pursued a life of autonomy. They have destroyed the webs of support they need to cultivate a positive sense of self and, as a

result, are incapable of healthy relationships with those who surround them” (Wimberley 2000: 21).

The mother also experiences trauma. And she also finds herself, as the surviving spouse and parent, facing challenges as she assumes the responsibilities of the head of the household. Thus care for the surviving members of the family is essential. In this dissertation I hope to suggest some means of helping under-age children to cope with any traumatic event they may experience in their lives. Some therapeutic relationship will help promote the recovery of the traumatized; especially the mothers who are heads of their households. Counseling is needed in this regard because it is designed to help a person to make sound decisions about his or her own life. Beyond conveying information, the counseling process includes partnership in discussion and reflection about specific problems and challenges the individual and his or her family are facing.

1.6. THE RELEVANCE OF THE STUDY

Counseling is concerned with many different areas in the life of a person or a family. It may address physical, practical, psychological, social and spiritual needs and problems. In the Uniting Presbyterian Church in Southern Africa, a minister is expected to offer pastoral care to members of the congregation, and even sometimes to non-members of the church, who come with various pastoral needs. In that process ministers themselves are least cared for, while they are expected to care pastorally for others.

The relevance of this research falls under practical theology. It raises questions of caring for the souls of people who are troubled by pain, in particular the emeritus. The intention of this study is to equip ministers like me to offer authentic pastoral care to emeriti ministers and their

families. I believe that it is not too late for the church to deal with this problem.

1.7 RESEARCH GAP

Several ways of caring for troubled souls have been explored. However, the care of emeriti within the UPCSA has not been examined. Some study has been done on eviction, focusing on its impact on the spouse and children. This study specifically addresses the impact on emeriti and their families.

1.8 PRELIMINARY CONCLUSION

The case study made me aware of a shameful lack of caring for emeriti and their families in UPCSA. As a result I am duty-bound to undertake this research in order to discover a pastoral way of caring for the emeritus and his family.

It is intended, through this study, to open up a way of caring for emeriti. The introduction highlights the need for caring for emeriti and their families, people who have given their lives caring for others.

CHAPTER TWO

METHODOLOGY

2.1 INTRODUCTION

This chapter provides the methodology of the research study. It examines the question of neglect experienced by emeriti and their families. The study locates itself in the black context within the denomination of the Uniting Presbyterian Church in Southern Africa. In other words, the study is focused on black congregations and emeriti, who experience neglect by congregations, presbytery and the whole denomination.

2.2 METHODOLOGY

I will employ Gerkin's method of caring for an individual as well as the Christian community. In his book *An Introduction to Pastoral Care*, Gerkin refers to the central metaphor of life in the Christian community: a shepherd who heals the wounds of the people. A minister is regarded as the shepherd and the Christians are the flocks of Christ who at all times need care. Emeriti also need to be cared for as part of the flock. In terms of the present study this means that the shepherd (and the researcher) need to utilize the shepherding method effectively in helping people cope with emotions experienced in the face of trauma, including feelings of shame, hopelessness and despair. I agree with Gerkin who writes: "Our Lord and Savior Jesus has left us a commandment, which concerns all the Christians alike -that we should render the duties of humanity, or (as the scriptures call them) the works of mercy, to such as are afflicted and under calamity; that

we should visit the sick, endeavor to set free prisoners, and perform other like acts of kindness to our neighbor, whereby the evils of this present time may in some measure be lightened”(Gerkin 1997:42).

With the above image of shepherding in mind, I intend to use both the quantitative and qualitative methods to examine the position of emeriti and their families. Available literature will be consulted, a questionnaire compiled and interviews conducted with the emeriti, their surviving wives and children. The Bible will be the main source to be consulted. I will use Gerkin’s biblical traditional method of shepherding, based on the way in which priests, prophets, and wise men and women in the Old Testament collectively assumed the authority of shepherding God’s people. Gerkin states: “To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root model for pastoral care involves us in configuration of the primary images that shape our understanding of what is involved in pastoral care of God’s people” (Gerkin 1997:25).

Reflecting on Gerkin’s words, I have realized that there is a need for a method to address the trauma that emeriti are exposed to, in order to facilitate their healing. In addition to Gerkin and Adam’s methods, Pollard’s positive deconstruction model will be studied and applied. Pollard explains his method as follows: “This process of positive deconstruction recognizes and affirms the elements of truth to which individuals already hold, but also helps them to discover for themselves the inadequacies of the underlying worldviews they have absorbed” (Pollard 1997:44).

Pollard’s methodology may assist emeriti to positively deconstruct their lives and to confront certain aspects of their lives in order to be better able to fend for themselves. This method could also be of help to pastoral caregivers. I employ Pollard’s method to support the main

method of shepherding as developed by Gerkin and buttressed by Adams. Gerkin focuses on individual and family needs. In this research I will use Gerkin's approach as a way of providing pastoral care to the emeritus and his family who were traumatized when they were evicted from the manse provided by the church during their active ministry.

Adam's method of shepherding is introduced in this work, complementary to Gerkin's methodology of shepherding, in order for me to provide a well-balanced perspective which will subsequently inform the model of caring I will espouse. Adam's approach in *Shepherding God's flock: A preacher's handbook on pastoral ministry, counseling and leadership* (1980) focuses on how pastors care for God's people and includes pastoral work and counseling which is important to shepherding and Christian leadership. The above methods will guide me in my dialogue with the emeriti, who are the victims of neglect by the church. Gerkin's approach to caring is therapeutic because it puts emphasis on care for the victims and affected family members.

It is worth explaining the notion of shepherding: According to the prophet Ezekiel, a shepherd is the one who leads, guides, nurtures, heals, seeks the lost and brings the scattered sheep to one place with the intention to protect them from harm. Thus shepherding is a biblical model of pastoral care, aimed at helping victims of trauma and others affected by it. It is based on the word of God which is the source of Christian living. The process seeks to help them carry on with their lives and to prepare them for the future. My assumption is that the above method can assist an emeritus minister, especially after being traumatized by the experience of neglect. It will also help the emeritus not to be haunted by his negative experiences as a minister.

Therapy can balance facts and introduce people to the issue of choice. I am of the opinion that emeriti will find a way of dealing with their trauma through this method of caring and hope that the church will be motivated to enter into dialogue with leaders and the congregations on the problem of neglect. This dialogue should centre on discussion, nurturing and guiding in therapy. The method also emphasizes the role of a pastor in the congregation, especially in addressing the problems and challenges experienced by emeriti in our churches today. Gerkin explores the role of a pastor by comparing it to work done by his predecessors - “[t]he priests, a hereditary class that had particular responsibility for worship and ceremonial life, the prophets, who spoke for Yahweh in relation to moral issue, sometimes rebuking the community and its stated political leaders, and wise men and women, who offered counsel of all sorts concerning issues of good life and personal conduct” (Gerkin 1997 : 23).

I agree with Gerkin, because his views open up a way of caring by challenging congregations, presbyteries and the church as a whole to take responsibility for caring for troubled souls. It is noteworthy that the New Testament portrays Jesus Christ as a good shepherd who knows his sheep and who is also known by them (John 10: 14). As followers and workers of Jesus Christ we need to do the same as the master did. This is a challenge to those who are following in his footsteps. Gerkin further paints a meaningful and normative portrait of the pastor of God’s people in the following way :“ Reflection on the actions

and words Jesus as related to people at all levels of social life, gives us the model sine qua non, for pastoral relationship with those immediately within our care and those we meet along the way” (Gerkin1997:80).

I agree with Gerkin that following the example Jesus set in caring should be a central point of focus for the church. It provides guidance on how to approach therapy with emeriti and their families. Shepherding is a demanding task, but an effective way of leading, one that pastoral caregivers need to use for the sake of the flock and/or affected emeriti and their families. This study of emeriti who need help to continue sustaining their lives even after the tragedy of their neglect, would seek to help pastors to explore ways of shepherding individuals in the church who are rejected by others. It is an arduous task, not simple to carry out, one that demands time and full of commitment from pastoral caregivers in order for healing to be achieved, also when working with the wounded emeriti. People need someone to listen to their problems and affirm them.

Gerkin refers to the biblical structure of leadership in the Old Testament, which consists of the threefold functions - the priest, the prophet, the wise men and women. He recommends this method to contemporary pastoral caregivers who seek to provide a good and fruitful pastoral therapy to people who are experiencing pain and suffering in the modern global village. Priests in the Old Testament provided ritual liturgical celebration for the community. Prophets were a vocal mouthpiece of God, challenging injustices practiced against the poor and the marginalized. Wise men and women dealt with matters which might not be religious, but contributed to the wellbeing of the community. Gerkin sees the pastor in the modern situation holding the three functions in him/herself as an ordained minister of pastoral and sacramental life of the church. He takes Jesus as the model of good and fruitful contemporary pastoral care ministry as he points out that the New Testament depicts Jesus as the good shepherd who knows his sheep and is known by his sheep” (John 10 : 14).

I align myself with Gerkin as his approach to pastoral care appears to be a virtuous collaborative ministry where the community is represented in all its structures of individuals, family, culture and the church itself. I support Gerkin's method of pastoral care leadership because it runs parallel to the anger of affected emeriti with their former congregations. It points to a possible solution to the problems of the neglected and rejected emeriti.

Gerkin's shepherding model originated as a metaphor for the role of the king during monarchical periods of Israel's history. It was subsequently appropriated within the religious life of Israel as a metaphor with which to speak of the care of "Yahweh for Yahweh's people" (Gerkin 1997 : 27). This motif is most clearly captured in the imagery of Psalm 23, in which the Lord God is depicted as the good shepherd who leads in the path of righteousness, restores the souls of the people, and walks with them among their enemies and even into the valley of shadow of death (Gerkin 1997 : 27). Hence He is called good. It is a great challenge for those ministers who are among emeriti, to look after the emeriti and their families because they (the emeriti and their families) are still under their care and the care of their congregations and presbytery. The main questions to ask are: How are the emeriti being treated? What pastoral method is to be employed when dealing with emeriti and their challenges? How do you connect your ministry to the one of Jesus Christ?

Gerkin's model of shepherding connects with the ministry of our Lord Jesus Christ. Jesus expressed his concern for the needy in the parable in Luke 15 : 1-31, the parable of the lost sheep in Luke 15 : 4-7, the parable of the lost coin in Luke 15 : 8-10 and lastly the parable

of the lost son in Luke 15 : 11-31. These parables depict Jesus Christ as caring for marginalized and for sake n individuals.

Would the argument that emeriti should have prepared themselves financially for their retirement, be justifiable? Does the church have no obligation to care for and make provision for her servants now retired from active ministry? When does a person lose the image and likeness of God? Emeriti and their families, are human beings who deserve love and care like anyone else. Caring for them is a challenge posed by Jesus Christ and developed further by Gerkin and Adams, who pave a way of caring for them in their models. Jesus Christ gave an illustration in the parable of the prodigal son(Luke 15 : 1- 31). In that parable, Jesus Christ reminds us that even if people cannot look after themselves and they come for help, they need to be cared for. The Bible shares ways of how pastoral care was offered by our Lord Jesus Christ in his earthly ministry, and how He commanded his disciples to continue this work through the ages. Gerkin explains it as follows: “Our Lord and Savior Jesus Christ has left us a commandment, which concerns all Christians alike, that we should render the duties of humanity, or (as the scriptures call them) the works of mercy, to those who are afflicted and under calamity, that we should visit the sick, endeavor to set free the prisoners and perform other like acts of kindness to our neighbor, whereby the evils of this present time may in some be lightened”(Gerkin 1997 : 42).

The above quotation is a reminder that Christ identifies Himself with the afflicted even when society might undermine them. In this model of care, Yahweh cares for the individuals, families and communities who are severely traumatized by eviction and neglect. He does not reject them, but loves and accepts them.

2.3 PRELIMINARY CONCLUSION

I have discovered that Gerkin and Adams provide important models for healing wounded people - like the emeriti and their families who are neglected by the church after sacrificing their lives serving the church. Using these two models complementarily will help in bringing healing to emeriti and their families by connecting them to Jesus Christ, their chief shepherd.

In Chapter Three I will look at the concept of trauma and its impact on emeriti and their families.

CHAPTER THREE

TRAUMA AND ITS IMPACT

3.1 INTRODUCTION

In this chapter the author will look at the concept of trauma and examine its impact on the neglected emeriti and their families, in the Uniting Presbyterian Church in Southern Africa. The initial focus will be on the definition of the concepts *trauma* and *emeritus*.

Neglect leads to many traumatic experiences, with dire consequences for the entire lives of emeriti and their families. The author is aware that trauma caused by neglect can have a ripple effect.

3.2 DEFINITION OF TRAUMA

An English dictionary describes trauma as “a morbid condition of the body produced by a wound or injury, an emotional shock” (Oxford Advanced Learner’s Dictionary of Current English 1975:938).

According to this explanation, trauma is an emotion; an emotional shock, an excited state of mind. When contributing to the topic of trauma, Mitchell writes that trauma is “a term used freely for physical injury caused by some external force or for physical injury caused by some extreme emotional assault” (Mitchell : 1983 : 814).

Mitchell agrees with the explanation given by the dictionary above in that trauma is caused by an extreme emotional pressure from an external source. Hopper, again, describes trauma as always a matter of dependency on the people and situation for containment, holding and nurturing in both personal and social domains (Hopper 2003 :

54). A specific instance of failed dependency occurs when one loses a parent through his/her death or disability. The loss of a parent is likely to be followed by panic, the degree of which depends on the ensuing threats to safety and the ability to realize interests and goals. Hopper also defines trauma in terms of wounding and the susceptibility of a person to wounds. Some of these wounds leave scars that may never heal, so survivors will need to find comfort in their powerlessness and begin to learn to live with lasting reminders of loss. Cairns suggests that trauma is associated with the profound emotional and behavioral disturbances of hysteria. In this sense trauma is regarded as psychic wounds resulting from an event so horrifying that the individual is unable to assimilate it into normal awareness. A common effect of traumatic experience is that it can change a person's sense of security and trust in the world and in other people.

Trauma is widespread in society and can have serious effects if not dealt with. Affected people exposed to continuous trauma or extreme ongoing deprivations often find it very hard to plan for the future, as the future is uncertain. Referring to the dangers of trauma, Gibson, Swart and Sunderland suggest that even organizations set up to help survivors of trauma can themselves be affected unless they build in mechanisms to look after themselves.

According to Apa (1994), we can expect certain predictable responses to extreme stress. These reactions are known as post-traumatic stress disorder (PTSD). Persons who have been traumatized often experience intense fear, terror and hopelessness. The characteristic symptoms include re-experiencing the traumatic event, avoidance of stimuli

associated with the event or numbing of general responsiveness and increased arousal. Trauma work, first and foremost, is about listening deeply. It is also about recognizing the past in present reactions to trauma, about understanding relationships of all kinds, including those between caregivers and clients. Herman adds that traumatized people are often reluctant to ask for help, let alone psychotherapy.

The psychosocial effects of losing a parent to debilitating illness, for instance, are severe and can have long-term effects on a child's behavioral development. As they endure the loss of parent support and nurturing, many children experience anxiety, depression and disparity. To be traumatized is to be in a state of emotional shock. It is a state of semi-paralysis when mental faculties do not perform as well as they are expected to. The mind is perturbed and when that happens, it follows that the body machinery does not function properly. Trauma happens as a result of external factors or assault. These external factors or assault can either be physical or psychological. My research is about psychological trauma, the trauma that comes about through neglect by the church.

The psychiatric definition of "trauma" is that it is an event outside normal human experience. It is derived from a Greek word meaning "wound". It affects you both physically and psychologically, i.e. it involves bodily, psychological, emotional and spiritual injury. Trauma generally leaves you feeling powerless, helpless and paralyzed. It tends to be sudden and overwhelming, it "owns" you. You cannot think clearly during and after severe trauma; at the same time, you are forced to focus your consciousness in an attempt to deal with the situation that has just struck you. Trauma can also be defined as any sudden and potentially life-threatening event. Trauma can be a one-time traumatic event or prolonged and repeated events outside your control.

According to Herman and Miller, survivors of prolonged trauma must first create a safe place. Herman considers the remaining steps to be remembrance and reconnecting with the world, accepting the changes that the trauma has made in a person's life. Reconnection is a time of "I know I have myself"- a time of seeing the positive changes brought about by the trauma, celebrating the survivor himself and reconnecting or deepening connection with others in ways that were not possible before.

Miller sees recovery in three stages, too: the outer, middle and inner circle. The outer circle is a time for building safety and rapport and gathering information. The middle circle involves focusing on current symptoms and how to handle them. The inner circle, when trust is at its deepest, involves the sharing of shameful secrets and resolving the issues behind the trauma.

3.2.1 One-time trauma

One-time trauma includes robbery, assault, muggings, and natural disasters such as hurricanes, floods, earthquakes, rape, accidents (automobile, airplane, train etc.) and fire.

The immediate effects of one-time trauma which leads to emotional imbalance are examined below. Recovery involves recognizing what responses are and are not functional and getting rid of the ones that hurt you. Trauma can re-programme your reactions very quickly, so recovery is a process of deprogramming. Some medical experts believe that trauma causes changes in the brain chemistry, changes that are helpful in the short term by reducing the level of emotion to something bearable, but that are harmful in the long term

because they reinforce the PTSD symptoms. The following can be regarded as the immediate effects of one-time trauma which may lead to emotional imbalance:

Emotional effects include the following: Shock, including numbed emotions, questioning of perceptions, memory disturbances; denial (which helps reduce terror; helplessness and fear of dying or being abandoned to manageable levels); confusion and disorientation; numbness, panic, weeping, extreme anxiety and insecurity as well as inflexibility. The world may seem unsafe, unsteady, unpredictable and unfair. Traumatic memories are intense, clear and vivid. The victim may also experience dissociation, feelings of unreality, as well as forgetfulness.

Hyper arousal: Victims experience trouble sleeping or concentrating as well as heightened vigilance, startling easily, weariness, sudden tears, anger or panic; and increased alertness and anxiety.

Bodily symptoms include gastrointestinal symptoms, headaches, allergy symptoms and menstrual problems

Cognitive symptoms include disbelief (another protective device), perceptual problems, disorientation and confusion; and difficulty thinking and concentrating. Unwanted thoughts and traumatic memories may intrude on everyday living and in dreams, leaving you feeling out of control. Trauma survivors spend a lot of time thinking about what they could have done differently, as they reflect on their experiences. They may not even be able to apply their minds properly as a result of the trauma. This would impact on how the emeriti handle their situation and face life.

3.2.2 Prolonged trauma

Prolonged trauma may occur during hostage situations, life in some religious cults, war, life in concentration camps, life as a refugee, physical or sexual abuse as a minor or spouse, and life in prison.

The immediate effects of long-term or prolonged, repeated trauma are the same as for one-time trauma, only they recur with each new wave of traumatic experience. The long-term effects include post-traumatic stress disorder (PTSD) and a variety of mental and physical illnesses.

Post-traumatic stress disorder, normally abbreviated as PTSD, is the name given to a cluster of symptoms often seen in trauma survivors. The more severe the trauma, the longer these symptoms will persist. In cases of major or repeated trauma, strong reactions may continue for many years. This occurs mostly when people do not receive help or trauma counseling – such as in the case of the emeriti and their families dealt with in this study, who did not receive any support after their tragic eviction and neglect.

Symptoms of PTSD include the following: Hyper vigilance and scanning; elevated startle response; blunted affect, psychic numbing; aggressive, controlling behavior (a high degree of insistence on getting your own way); interruption of memory and concentration; depression; generalized anxiety; violent eruptions of rage; substance abuse; intrusive recall, which is different from normal memory in that it brings with it stress and anxiety; dissociative experience, including dissociative flashback; insomnia; suicidal tendencies, and survivor guilt.

What causes PTSD? The simple answer, of course, is trauma. But it is more complicated than that. During a traumatic experience, you adapt and choose new approaches that are survival-orientated for the situation you are in. The problem comes after the trauma, when

these approaches and responses are no longer functional. Recovery involves recognizing what responses are, and are not functional and getting rid of the ones that hurt you. In effect, as trauma can reprogramme your reactions very quickly, recovery is a process of deprogramming. Some medical experts believe that trauma causes changes in the brain chemistry, changes that are helpful in the short term by reducing the level of emotion to something bearable, but that are harmful in the long term because they reinforce the PTSD symptoms.

Trauma survivors spend a lot of time thinking about what they could have done differently, as they reflect on their experiences. Therefore one may not even be able to apply one's mind properly as a result of the trauma. This would impact on how the emeriti handle this and face life. The immediate effects of prolonged trauma are the same as for one-time trauma, only they recur with each new wave of traumatic experience. The long-term effects include post-traumatic stress disorder (PTSD), complex post-traumatic stress disorder and a variety of mental and physical illnesses.

3.3 THE SITUATION OF THE EMERITI.

Having been evicted from the manse and subjected to neglect and humiliation while they were still members of the church, and again after they left, the emeriti experience the symptoms of post-traumatic stress disorder (PTSD). This will be evident when dealing with their stories. When they encounter other challenges in their lives, repeated trauma may occur. Even if it is not in connection with the past experiences, they connect it to the trauma which was caused by the inhuman eviction incident that they experienced in the past. Their trauma is still embedded unresolved. It should be noted that PTSD occurs mostly in

situations where trauma counseling has not been administered, therefore trauma counseling has to be considered a vital tool or instrument in dealing with any traumatic experience. In this study, victims of neglect by the church are put through a series of counseling sessions.

Typical symptoms of PTSD which are evident in the responses of emeriti who have suffered neglect by the church are anger, anxiety, depression and loneliness.

3.3.1 Anger

Anger is often felt by an individual dealing with problems that are difficult to solve. It may be expressed at various targets. The anger may be morally justifiable, such anger can be felt by the survivors of any disaster.

Anger is a reaction to an unpleasing situation or event (Graham 2002: 41). According to Carter (1993) in his book *The anger work book*, the term is used to describe a number of expressions such as frustration, irritability, annoyance, blowing off. Anger develops as a result of unfulfilled desires, and manifests itself in a desire to change, contest or destroy the situation, coupled with negative behavior and loss of self-control.

There is a link between anger and frustration. A desire is thwarted, leaving a person with a feeling of powerlessness. In many cases, anger is ignited when the person feels that his/her dignity has been demeaned. Anger is excessive or uncontrolled if it leads to an outburst of temper or bad language, bitterness and hostility. Anger can also cause harm to other people, and I have discovered in this study that the emeriti and their families developed anger with everyone who had stigmatized them. They projected their feelings of frustration, anger and hatred towards all those who rejected and isolated them.

They considered these people to be bad people who had no love. The emeriti and their families, who were the victims of neglect by the church and ended up not taken care of, developed anger towards the church. They projected their feelings of frustration, anger and hatred towards the church, and consequently they hated all the congregants, especially those who directly participated in the act of eviction and neglect. They considered their actions as irresponsible, and believed that the participants were immoral, untrustworthy and hypocritical. They and their families bitterly blamed the congregation they had served, the presbytery under whose care and discipline they had worked, and the entire denomination.

However, according to Kubler-Ross (1996), anger is important as a process of healing in trauma counseling, especially when handled properly. Capable and considerate pastoral caregivers should accommodate the feelings that excite anger in order to be able to address it. My assumption is that Pastoral caregivers must encourage emeriti and their families to admit anger and feelings of helplessness, to abandon methods of revenge, confess destructive behavior, change use of language, try to identify the cause and origin of frustration, and make decisions about more constructive behavior. They should set a goal to find how to communicate about what triggers frustration.

3.3.2 Anxiety

According to Means (2000) in his book, *Trauma and Evil*, anxiety is seen as a feeling of fear which traumatizes a person when something strange happens. Hallam (1992) states in *Counseling for Anxiety* that anxiety is the behavioral and physiological response directly induced by a situation. The situation is likely to be an

unpleasant one. “Anxiety, worry and tension are natural responses to situations in our lives,” he writes (Graham 2000 : 44). Anxiety is frequently accompanied by fear of loneliness, isolation and rejection. I have discovered through this study that a person who is neglected experiences anxiety, and anxiety makes him doubt whether God is truly present. The absence of God, and of people who understand, exacerbates his anxiety.

Pastoral caregivers should help the emeriti and their families to identify relationships which offer security. Regaining their perspective on God’s faithfulness is important to emeriti who need to develop trust in the knowledge of God’s caring and empathy.

Recognizing that anxiety is a natural response to situations in our lives, pastoral caregivers need to be compassionate and sensitive as they help emeriti and their families to deal with this problem. They should be aware of the anxiety and fear caused to them by people who promise to support them, but never do. These emeriti tend to generalize this behavior, believing that the church has turned her back on them. They regard the congregation as betrayers. This response is typical of post-traumatic stress disorder (PTSD).

Questions then begin to emerge in the minds of the emeriti. The poor state of their health (given their age) is not conducive to finding solutions as they struggle with these issues. Where is God when it hurts most? Is God not supposed to side with the weak and vulnerable, especially those who have served Him diligently? These among others, are common question which traumatized emeriti ask. Through this study I learned that victims of neglect perceive God as a non-caring God, because if God cares for them, how could God let them enter such a bad, life-damaging position? If God is the Protector, why did God not protect them from such an ill-fated situation? These are some of

the questions that pastoral caregivers have to deal with carefully as the emeriti struggle with their problems. Listening attentively will bring some healing to the victims of neglect by the church. These theological questions are extremely important. If not attended to, they may continue to traumatize the emeriti and bring about estrangement from God.

In this study it is found that pastors, ministers and pastoral caregivers need to address these questions with great care. It must be noted that if these emeriti, who are victims of neglect by the church, do not receive proper pastoral care which would foster healing to their trauma, there is a possibility of the affected families subsequently being estranged from the Christian community. This may be brought about by feelings harbored by the families towards God and the church. They may feel uncomfortable to continue being in the community of believers which they see as the source of their plight, causing them to feel isolated and rejected. This may lead to anger. Pastoral caregivers need to spend unlimited time caring for and counseling them. In this study the co-researchers' (emeriti's) families mentioned that it would take a long time before they would consider going back to church, because of rejection, isolation, anger and shame. They might also find it difficult because they were not sure how they would be received in the church after the eviction of the husband and father or the wife and mother from the manse. I hold the opinion that there is need to help members of the church and their leadership to allow the spirit of communion and humanity (Ubuntu/botho) to prevail. For emeriti to continue to live a positive life after leaving the manse, no longer receiving emoluments from the church, there is a need for pastoral caregivers to help them to face the reality of their experience.

It is a role which the church leadership of the Uniting Presbyterian Church in Southern Africa will have to practice in the case of each

and every church member, in order that their influence may be extended to emeriti in other denominations, those who are not members of the Uniting Presbyterian Church in Southern Africa. The victims of neglect by the church must be comforted by the word of God.

The Bible provides some passages which pastoral caregivers, pastors and minister may refer to, for example Isaiah 58:9 and 14: “When you call and the Lord will answer, you will cry for help, and He will say : Here I am! ...Then you will find your joy in the heights of land and feast on the inheritance of your father Jacob. The mouth of the Lord has spoken.”

Studying the above passage, I have realized that these words will give hope to impoverished emeriti and their families. Pastoral caregivers may use it to encourage them and show them that God loves them, and that they must trust in God all the time, even if the situation seems so bad. For good things to happen there must be an uncomfortable situation. They must know that the Lord is a great Helper. Pastoral caregivers may also use Psalm 50 : 15, which says : “And call upon me in the day of trouble; I will deliver you.” As far as the scriptures are concerned, pastoral caregivers could use the word of God to bring hope to the victims of neglect by the church. And by so doing they will help them to see God as a great Helper even in their bad situation. Jesus Christ challenged Peter to care of the lambs, which shows that pastors or ministers have a critical role to play in the community of Christians with an emphasis on children. He said: “Feed my lambs...Tend my sheep... Feed my sheep“(John 21 : 15, 16, 18).

As shepherds, they also have to take responsibility for all the children, including those of emeriti and non-members of the church,

so that the church community can take care of them when parents have passed away. Pastors and ministers as shepherds have the responsibility of caring for the flock, not because they receive a stipend for it, but because they are real pastors who have received a calling, because they are passionate about performing their duties and because they love the people of God.

The prophet Amos had this to say about caring: “I am not the kind of prophet who prophesies for pay. I am a herdsman, and I take care of fig trees. But the Lord took me from my work as a shepherd and ordered me to come and prophesy to his people Israel. So now listen to what the Lord says. You tell me to stop prophesying, to stop raving against people of Israel “ (Amos 7: 14- 16). The Spirit of God inspired the prophet Amos to stand up and preach the prophetic message of liberation to the afflicted. Amos was challenging the kings and priests of his time and told them that God wanted laws which were just, and religious service which came from real deep faith and pure hearts. Sadly, this attitude is not experienced fully by those emeriti who are neglected by the church. I am challenged to pursue the same justice which was depicted by the prophet Amos when I advocate care and support for those who are violated unjustly by the church.

Pastoral caregivers can, through teaching, preaching, organizing programmes and counseling, help these emeriti and their families, and prevent neglect, in particular by the congregations. Such programmes can help our congregants to avoid neglecting our former ministers who are supposed to enjoy their retirement with their families, but are denied the freedom to do so.

Knowledge of pastoral care is important in caring for emeriti and their families.

3.3.3 Loneliness

Loneliness is not merely being alone or single, but the experience of not being appreciated for who you are, the feeling that nobody understands you. Loneliness is the result of communicative crises and loss of supportive relationships. It manifests because of not being loved and cared for. One of the setting of interviews were conducted at the senior home, others at home, were emeritus are staying. Twenty two of them were interviewed, eight responded positively, others were negative, and felt forgotten by the Church. The common element is poor payment of stipend.

I have, through this study, discovered that because of loneliness emeriti suffer from an intense awareness of a loss of function, a feeling that they are in the way - strong sick thoughts. Pastoral caregivers should help emeriti to communicate reasons for loneliness within relationships which convey love and understanding. They should design actions and structures which break through loneliness. They should create tasks and set goals.

3.3.4 Depression

In general, depression is an emotional reaction to a severe crisis. It is an indication of an effort to adapt to an experience of failure and loss. Loss is anticipated or has been experienced. There is a feeling of helplessness and powerlessness as well as negative thinking and negative emotions (Louw 1998 : 425). I have discovered through this study that depression causes the emeriti to develop negative patterns of thinking which lead to a negative attitude towards life. The emeriti are exhausted because of depression. Interviews revealed this problem faced by them. They feel completely drained and without energy. The future seems bleak and they harbor thoughts of death. Pastoral

caregivers should help the emeriti to substitute real, positive alternatives to negative thinking. They should create a supportive system and an environment of empathy and sympathy.

Wikipedia defines depression as a mood or emotional state that is marked by sadness, inactivity and a reduced ability to enjoy life. A person who is depressed usually experiences one or more of the following symptoms: a feeling of sadness, hopelessness or pessimism, lowered self-esteem heightened self-depreciation; a decrease or loss of ability to enjoy daily life, reduced energy and vitality; slowness of thought or action; loss of appetite; and disturbed sleep or insomnia. Depression differs from simple grief, bereavement or mourning, which are appropriate emotional responses to the loss of a loved person. Depression is considered to be present if the depressed mood is disproportionately long, or severe vis-à-vis the precipitating event. When a person experiences alternative states of depression and mania (extreme elation of mood) he or she is said to suffer from manic-depression psychosis.

Depression is probably the most common psychiatric complaint and has been described by physicians from at least the time of Hippocrates who called it melancholia. The course of the disorder is extremely variable from person to person; it may be fleeting or permanent; mild or severe; acute or chronic. Depression is more common in women than in men. The rates of incidents of the disorder increase with age in men, while the peak for women is between the ages of 35 and 45.

Depression can have many causes. The loss of one's parent or other childhood traumas and privations can increase a person's vulnerability to depression later in life. Stressful life events in general

are potent precipitating causes of the illness, but it seems that both psychosocial and biochemical mechanisms can be important causes.

The chief biochemical cause seems to be the defective regulation of the release of one or more naturally occurring monoamines in the brain, particularly norepinephrine and serotonin. Reduced quantities or reduced activities of these chemicals in the brain are thought to cause the depressed mood in some sufferers. There are three main treatments for depression. The two most important ones are psychotherapy and drugs. Psychotherapy aims to resolve any underlying psychic conflict that may be causing the depressed state, while also giving emotional support to the patient. Antidepressant drugs, by contrast, directly affect the chemistry of the brain and presumably achieve their therapeutic effects by correcting the chemical imbalance that is causing the depression. The tricyclic antidepressant drugs are thought to work by inhibiting the body's physiological inactivation of the monoamine neurotransmitters. This results in the buildup or accumulation of these neurotransmitters in the brain and allows them to remain in contact with nerve cell receptors there longer, thus helping to elevate the patient's mood.

By contrast, the antidepressant drugs known as the monoamine oxidase inhibitors interfere with the activity of monoamine oxidase, an enzyme that is known to be involved in the breakdown of norepinephrine and serotonin.

In cases of severe depression in which therapeutic results are needed quickly, electroconvulsive therapy has proven helpful. In this procedure, a convulsion is produced by passing an electric current through the person's brain. In many cases of treatment, the best therapeutic results are obtained by using a combination of psychotherapy with drug therapy or with electro shock treatment.

Causes of depression can be classified under two categories: physiological and sociological.

Physiological causes include genetic predisposition, neurological conditions, medical conditions, and dietary imbalances, sleep quality - all potential causes of seasonal affective disorder and postpartum depression.

Sociological causes include psychological factors and early experiences.

Symptoms of depression are the following:

Self-loathing A decrease in self-esteem Inattention to personal hygiene.
In men, hair and beard are the visible signs Sensitivity to noise
Physical aches and pains, and the belief these maybe signs of serious illness
Fear of going mad Change in perception of time Periods of sobbing Possible behavioral changes, such as aggression and or irritability .Avoiding social situations or being late often Feeling that you will never get better Excessive procrastination (What's the point?)Loss of appetite and sometimes marked gain or loss of weight

Sleep disorders, such as insomnia (loss of sleep) with recurring nightmares or hyper-somnia (excessive sleep)Intense feelings of guilt, nervousness, helplessness, hopelessness, worthlessness, isolation, loneliness, anxiety and withdrawal from society
Recurring thoughts of death (not just fear of dying), desire to just “lie down and die” or “stop breathing,” recurrent suicidal ideas without specific plan, or suicide attempts or a specific plan to commit suicide.

Having studied the causes and symptoms of depression, I do believe that the readers of this thesis will have a better understanding of the situation of some emeriti and their families and that the

members of the church and the leadership will also look at them sympathetically.

3.4 DEFINITION OF EMERITUS

Below I will describe the concept of *emeritus* and the implications of being a retired minister in the Uniting Presbyterian Church in Southern Africa (U.P.C.S.A.).

The Oxford Dictionary defines *emeritus* as a suffix added to the title of a person retired from active service, but retaining his/her title or rank.

In the Uniting Presbyterian Church in Southern Africa (UPCSA) a minister who wishes to retire, tenders his/her retirement application to the presbytery. The presbytery then reports the facts and submits its recommendations thereon to the committee on the ministry of the General Assembly, which may, if it grants the minister leave to retire, declare him/her to be minister emeritus of this church with a seat in the presbytery within whose boundaries he/she resides.

The Manual of Law and Faith of the Uniting Presbyterian Church in Southern Africa (U.P.C.S.A.) states:

When the minister reaches retirement age and applies for leave to retire, the General Assembly, if it grants the application, may declare him/her to be minister emeritus, but without ministerial connection with the congregation he/she last served **and the minister who is permitted to voluntarily retire at the age of sixty-five(65) or at any time thereafter up to the age of sixty-eight (68).**

A minister in a pastoral charge so desiring to retire applies to the Presbytery, setting the date on which the pastoral tie shall be severed and shall on retirement from active duties in terms of the provisions of

these rules, be granted the benefits of the pension fund applicable in his/her case in accordance with the relevant rule in force at time of retirement and be declared minister emeritus, and the Presbytery of the bounds exercises pastoral care of a retiring minister. Manual Committee, 1999.Chapter 16, Page 2, 16.6-16.10.

The Manual of Law and Faith is a valuable resource for the Uniting Presbyterian Church in Southern Africa (UPCSA). However, it comes short of making certain that the emeritus will not be neglected, over and above the retirement benefits referred to in the manual. This omission impacts on the livelihood of the emeriti and of their families. I am of the opinion that the UPCSA needs to make provisions to assist emeriti to face life after having served the church. I will therefore explore this issue, and focus on the areas of neglect.

3.5 PRELIMINARY CONCLUSION

In Chapter 3I noted some of the factors which lead to the traumatic experience of an emeritus when neglected by the church. The end results of all the factors have also been explored.

I was stunned to realize the scope of this problem and that both the congregants and the leadership of the church seem to be ignorant of the situation and its negative impact on the denomination. The ignorance may be due to lack of engagement.

In the next chapter I intend to explore the true stories of some of the emeriti. Pseudonyms are used to protect the identity of the co-researchers. These stories will reveal the trauma caused by the neglect of emeriti and their families by the church. Dialogues with co-researchers and their families will be examined and reflected upon.

CHAPTER FOUR

INTERVIEWS

4.1 INTRODUCTION

In this chapter the stories of six emeriti and their families who have experienced the trauma of neglect and rejection by the denomination will be examined. The methodology used in this research is based on Gerkin's method of caring.

4.2 INTERVIEWS

Six case studies will be shared and discussed by using qualitative approach method of interviewing emeritus. I will employ face to face interview. See appendix A for questions. The experiences of the emeriti and their families will enable me to understand what they go through when they are neglected in the church, and by some clergy, men and women, and members of the church. After each story I will share my reflections on these experiences.

The accounts of the emeriti and their families of how they were gossiped about by members of the church, and rejected and neglected by the clergy, exposed me to the pain they suffered.

In the six case studies, I will use the first person singular as the six emeriti and their families share their stories, as detailed below:

4.2.1 Case study 1: An interview with Mrs. Mokgothu

This is the story of Mrs. Mokgothu (not her real name). She is one of the emeriti who, after two months as an emeritus of the Uniting Presbyterian Church in Southern Africa, was still staying in the manse (church house). Then she was evicted. When she told the General Assembly Moderator about her eviction, she experienced further neglect

and rejection by the congregation, the presbytery and the denomination. This is what she told me:

“I was a stated supply in St. Silas (not the real name) Uniting Presbyterian Church in Southern Africa, New Castle at a place called Dambuza (not the real name) under the Presbytery of Gwanda (not the real name). I was married to Lucas (not his real name), who was working as managing director of a company called Sitton. I am the mother of three children who are still at high school. I was an active emeritus, serving the church as the stated supply and the moderator of the Gwanda Presbytery. The church was my second husband and it gave me much support in times of need. I was treated like a queen when my husband was still alive, because both of us were contributing spiritually and financially to the church I was serving.

The members of the congregation I was serving were close to me and my family, and even idolized me and held me up as a role model and their hero to their young upcoming mothers. My children were treated with respect because of our reputation as parents.

In the year 1999 my husband got sick and I had to devote more time to him and my children. Lucas passed on later the same year and it was difficult to deal with grieving and the pressure from the in-laws who used the situation to their advantage. Sometimes they even mocked me about my church, which, they said, kept using Lucas during the time of our need. They also made allegations that the church had been parasitic towards their brother and son.

At times they see the church as having contributed towards his death and their accusations and mockery have traumatically silenced me. The church retaliated by turning their back on me. Whenever I show myself in the house of the Lord (the church) my former colleagues and all the people who were so close to me, shun me. The presbytery

released me from being the moderator of the presbytery. They even advised me not to attend any meetings, as I was an emeritus and a woman who had recently lost her husband.”

. Emeritus Mokgothu literally cried when she narrated her story to me and I allowed her to pause for a while. After some minutes she quoted the scripture from the book of Matthew saying “Come to me, all who are weary and burdened and I will give you rest”(11: 28.) I thought to myself that “coming” means running away from atrocities to seek a place of refuge – which, in her case, turned out to be a place of judgment. She continued:

”You ask me if I was angry with the church and God. All human beings are part of God’s creation, meaning that I am also created in the image of God and do not deserve to be traumatized by fellow Christians.”

. Emeritus Mokgothu reminded me of the principle within Christian doctrine(the Apostles’ Creed)– “To believe in the community of Saints”. To her “the community of saints” means that all those who believe that Jesus Christ is the Lord and Savior become members of the body - to which Mokgothu also belongs. She was devastated that the same body that was supposed to take care of her was the one rejecting her. There was something wrong, she thought, with a church or a body which did not care for the sheep. She was battling to come to terms with the realization that she, who was part of the body, was being rejected. She was traumatized by the fact that the church, instead of opening arms of support, love and caring, isolated her and discriminated against her. The church which she had expected to be her pillar of strength and refuge turned its back on her! She began to raise questions that challenged the pastoral care of the church.

In Emeritus Mokgothu's case study I discovered that it was negligence on the part of the church and its members that led to her trauma. Emeritus Mokgothu's pain reminded me of what John Wesley ordered his preachers to do in the *Rules of a Helper*: "Do not go to those who need you, but those who need you most."

Striving to be a good shepherd, I will make an effort to educate my congregants to care not only of the emeriti and their families, only but also of the whole of God's creation - all people, irrespective of the challenges facing them. This will be the process that will bring about the healing of the emeriti and their families and the members of the church.

Gerkin writes that pastors are the instruments of interpreting the stories of the community of believers. The shepherd has to carry a stick with which to protect the injured animals and also the flock in general from enemies and wild animals. A good shepherd has the welfare of his flock at heart. The mourning process is a painful burden that needs a shepherd to help the bereaved carry it. The church's role is to give support and caring in the spirit of what Africans call 'Umuntungumtungabantu -a person is a person because of others (Mbiti, 1986).

I asked Emeritus Mokgothu the following questions:

1. Can you share the trauma you experienced the day the eviction took place?

Her answer: "After my husband had passed away, in spite of being an emeritus, I was stopped being a member of the church, and told not to continue to take part in any activities of the church. I was also ordered to stop coming to the presbytery meetings and I was excommunicated by the presbytery moderator, on the grounds of a rumor spread by my in-laws that I had cheated my husband (their brother

and son) into donating large amounts of money to the church. They alleged that the church had been parasitic towards him because he used to contribute a lot. I was seen as a killer, a wolf in sheep's clothing. They said I had been using my husband to make my ministry succeed. They said that the counsel of the church had lost respect for me because the person who used to contribute had passed away.

The church retaliated by turning their back on me. I was banned from attending services and participating in activities. This showed me that they only loved me while I was still active.”

2. What role should the church play in this situation?

“When a person is in need of compassion and the church turns their back on them, it means that they fail a person who served the church wholeheartedly. The presbytery and the session acted in a hypocritical manner. They used me (Emeritus Mokgothu) and also abused their powers as the higher ranking officials of the church.

We all look up to God when days are dark, but they failed to practice what they preach. Counseling was needed and spiritual support was supposed to be given to me and my family to show that I am still a human being like any other person who exists on this planet. I still want to be recognized as the person who once was useful in the church of Christ, being the minister of the local congregation, the presbytery moderator and the stated supply.

Being rejected by fellow Christians is the most painful blow that one can endure. The supporting structure that was supposed to be there in time of need was gone. The church was supposed to offer pastoral care but dished out total neglect and pure rejection. It means that you are only important to them (the church) when they can gain something from you. I was devoted to my calling and

offered my services to the people who later failed to offer me and my family any assistance or support when we needed them most.”

Emeritus Mokgothu was very distressed and found it difficult to continue. Then she started to cry. I gave her some counseling and after a while she told me she was fine and that we could continue if there was anything else I wished to talk about, so I asked her the following questions:

3. In the midst of this journey, when did anger emerge?

“Frustration played a major role, but I wasn’t angry because of what the council dished out at the time of need. People who were supposed to support me and my family spiritually, alienated me, and I did not know where to turn to. My support base was shattered. It became even worse when I realized that all the people who served during my term as moderator only regarded me as important because they were gaining something from me as their leader. You are only important to certain people if they can use you to attain their goals. When days are dark, friends are few. During my time of mourning, I was told not be active in running the church, or involved in church affairs. I was alienated and felt used.”

**4. Will you encourage your children or others to enter the ministry?
If yes or no, please respond in full.**

“Yes, I will. A true Christian does not seek revenge. There should always be encouragement for the children. I will encourage anyone who wants to go into the ministry to heed the call. My situation may not be the same as theirs.

‘Lord, forgive them for they know not what they are doing’ - those are the words uttered by Jesus Christ on the cross. I learned from that, that if

children want to go to ministry let them go. As for those who are doing evil things to the men and women of God, let the Almighty deal with them.”

The author thanked emeritus Mokgothu and asked the whole family to pray with them. Her problem and interview help me to share with the denomination the problems faced by emeriti. The denomination has set up a committee which is addressing this issue. The other problem is that clergy folks don't pay part of their portion which will help with pension.

4.2.2 Reflection on the case study

The issue that the researcher has picked up in relation to the above case study is as follows: emeritus Mokgothu trusted her colleague who was the moderator of the assembly and believed that he would help her in the matter, but he ignored her. Here we see the authority of the church office being misused for self-gain. Emeritus Mokgothu saw her colleague as a savior who would care for her and her family. The issue of emeritus having no voice is a serious one and need to be researched by someone who will raise their voice in order to be heard by Assembly.

The problem is that the presbytery forgets its promise that every active minister and emeritus is under its care and discipline – a promise that should include emeritus Mokgothu and her family. The cycle repeats itself, where trust is betrayed and another humiliation is created. This is not only about the breaking of the promise by a colleague, but also about the leaders of the church not protecting the victim. The correction of this process, if handled well, could have brought healing to the Mokgothu family. Once again we see how the church does not exercise discipline among its leaders and the congregants. I am aware that emeritus Mokgothu did not disclose to the researcher which congregation and its

leaders (especially the elders) treated her badly. The question to ask is: What if she did, would they have handled the matter in the same way?

4.2.3CASE STUDY 2: AN INTERVIEW WITH MRS LETSOGO (NOT HER REAL NAME)

Mrs.Letsogo is a widow, a mother of two children. Her husband died at the age of sixty-six (66). Years before he had received a call from his home congregation in a remote village in the Free State province called Metsaneng (not the real name). They were a happy family indeed in the village and loved by all the people. Then she lost her husband through illness.

Before the end of the week, she received a call from the moderator of the presbytery, who sympathized with her in a way but asked her to make preparations to move out of the manse to make room for the new minister. She was told to pack her belongings and make funeral arrangements elsewhere – not on the church premises.

I asked Mrs.Letsogo the following questions:

1. Can you share the trauma you experienced the day the eviction took place?

‘We were looking forward to my husband’s retirement,” she replied, “and even visualizing a peaceful retirement at my husband’s hometown. Then the unexpected happened and my husband passed on. I was ordered to vacate the manse (the church house) even before my husband could be buried. This was done to make room for the incoming minister. We obliged.

I could not properly mourn my husband's death and my children felt betrayed because the only home they knew was on the premises of the church. It was not just losing a loved one that shook our family, but the treatment we received from the church. It showed that my husband was only important to the church while he was still alive and bringing members to join the congregation, and after his death he became irrelevant. The role we had played in the church did not matter anymore. I was married into the Uniting Presbyterian Church in Southern Africa and I led the Uniting Presbyterian Women's Fellowship (UPWF) for years, supporting my husband and devoting my life to the spiritual growth of the women and girls in this church - but that went unnoticed and we became faceless before the church. We moved in with one of my daughters, trying to cope with the frustration caused by the church we loved most.

My children and I were devastated by this experience and the whole episode was emotionally draining. You cannot begin to understand how the church participates in oppressing those who are the servants in the vineyard. The question to ask is who takes care of the minister's family? The building of the church that my husband used to preach, baptize, confirm, bury and dispense Holy communion in, was the building that was not allowed to be used to bury my husband."

Mrs. Letsogo began to ask herself how it was possible that after so many years of ministry her family should be treated so shamefully, and swore that she hated the day she got married to a minister of this church. She started to cry and I asked her to take a break and offered her some counseling until she felt better.

We continued with our interview and it was at that moment that she revealed her vulnerability and began to look at God as someone who allowed frustration and suffering to happen to her and family. The death of husband had brought shame to her and isolation from some of the church members. Some congregants even saw her as a threat to their husbands, a woman viewed as an object of entertainment.

Her world was shattered, because the one whom they(the church) had a relationship with was no more. She suffered in the hands of the people who could have been expected to embrace her and her family, and she began to raise questions that challenged the pastoral care provided by the church that she and her husband had served with dignity and respect. All she received was a send-off ticket. The people she thought would be helpful to her, turned their backs on her. She questioned the integrity of the community that called itself the church, which turned away people who did not conform to their standards. She began to question the nature of the God of her church.

She even came to a point where she described what happened as unfair and gruesome. She reflected on the time they were active, when everyone adored them, some even made them their idols or role models. When death struck, like lightning, it changed every relationship. Some did feel her pain while others were saying, "We shall see." Even other pastors' wives began to distance themselves from her with the attitude that she would snatch their husbands now that she was available. Clearly, the caring she was entitled to from the members of the congregation, pastors and the denomination was lacking.

Gerkin (1997:51) views pastoral caregivers as a community of caring. Pastors as the leaders have to help the other members to learn

and to grow in loving and caring. The pastor has to be an instrument of liberation and transformation.

Africans regard a pastor as a respected man of God, and expect him to spend enough time with the bereaved and the family to show them that they are cared for. The pastor has to journey with the family from the day of their sorrow until they are relieved.

2. What should the role of the church be in this situation?

Mrs. Letsogo replied: "The church should have shown us some compassion by waiting at least a week after the funeral before they dropped the eviction bomb. The church treated us like tenants who had failed to pay the rent and evicted us while we were still mourning. The Presbytery failed to provide at least some counseling for my family members and did not protect us from an unruly church council who had total disregard for the family of a man who had served the congregation for thirty years. The church council embarrassed my family, dishonored Humanity is about serving with diligent, being humble.

red the memory of my husband and the father of my children, and alienated my family.

They tried to run us out of the church without delay because they wanted to intimidate whoever was against their decision.

I then asked the third question:

3. In the midst of this journey, when did anger emerge?

When we were evicted before the burial of my late husband, my children's tempers flared up. They also felt betrayed by the church council. It was sheer humiliation from the children's point of view. The memory of their father was tarnished. Replacing their father with a new

minister was not done in a compassionate way, in fact, it aggravated their grief.

As a supporting wife to my late husband I served the church diligently and faithfully from the time we got married. For years I led the UPWF (the Uniting Presbyterian Women's Fellowship), devoting my life to the spiritual growth of the women and girls in the church. What actually frustrates me most of all is the double-edged sword they used after the death of my husband.

People preach one thing and practice the direct opposite of what they tell others. All the sweat and tears that we shared to uplift the spiritual aspect of the congregants went unnoticed. They denied us even the use of the church building for my husband's burial. I began to regard the people who called themselves the community of believers as people who were playing games with God. Then I got angry with them.

**4. Will you encourage your children or others to enter the ministry?
If yes/no, respond in full.**

"No, because under these circumstances, the church, in my children's eyes, represents disgrace, abuse, neglect, backstabbing and hypocrisy. They contemplated moving to other churches or denominations but stayed because it is the only spiritual home they know. About entering the ministry, it will be like opening wounds that have begun to heal. They have forgiven the people who did this to us, but it is difficult to forget."

I thanked Mrs. Letsogo for her time and for sharing a painful story and answering the questions. Then I called the family and prayed with them.

4.2.4 REFLECTION ON THE CASE STUDY

The issue of payment of pension by clergy needs to be attended to, after retirement spouses face difficulties in receiving stipend that can support them. This is another research that could be done by someone. Let us now review Mrs. Letsogo's story, which highlights the perception that her husband was only important to the church while still alive. She asked why, after so many years of ministry, her family should be treated as if they were tenants. The concern is with the model of caring that is lacking. In this case, Mrs. Letsogo and the family were not only punished, but humiliated by the order to pack her belongings and make funeral arrangements elsewhere, without any sympathy from the leaders of the church. In the proud African tradition of "Ubuntu" we are all created in the likeness of God - but this spirit was not present in the way the church leaders conducted themselves. Paul in his letter to the Galatians says: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female, for all of you are one in Christ Jesus" (Gal. 3:28). I am of the opinion that the image of God was not recognized in Letsogo and her family by the church leadership.

4.2.5 CASE STUDY 3: AN INTERVIEW WITH MPHOTO (NOT HIS REAL NAME)

I happen to know Mphoto (not his real name), the son of a minister in the Uniting Presbyterian Church in Southern Africa and his mother, who worked very hard in the church. He has three siblings, who grew up in the same village called Ngwanallele (not the real name) in the Limpopo province. He was a senior student in our school. Like the other students, I looked up to him as a role model. His parents were staunch members of the church. His father was one of the most dynamic ministers of the Uniting Presbyterian Church in Southern

Africa in Kodutle congregation (not the real name) under the presbytery of Mmutse (not the real name) and his mother was a Sunday school teacher at a local church and the convener of the church choirs at presbytery level. She participated in all the activities within the church of Christ and she was loved by everyone.

Her husband, the breadwinner, was a vibrant preacher, and performed all the duties expected of a minister of the church. He was indeed a good example to the young generation. He was the provider and the sustainer of his family. Then Mpho's father fell ill and passed on at the age of sixty-seven, while they were still in the church house. Mpho could not contain his distress while sharing his story, and tears were rolling down his cheeks. I asked what was bothering him.

He explained that the church of his parents had disappointed him. He thought that they would uplift his mother's soul by being there for her and the children, but instead they advised her to look for somewhere else to stay, because they were planning to accommodate another minister. The counsel of the church met her and told her that she could no longer be a Sunday school teacher and even wrote to the presbytery to inform them that she would no longer be the convener of the church choirs. Mpho was bitter and started to blame God for this anarchy and trauma. Mpho knew that his mother loved children and the choir with her whole heart and viewed these changes, which were going to render her useless, as outrageous. He saw the church as a place of crucifixion rather than a place of healing and caring. His mother had to suffer the traumatic experience of neglect, of not being cared for by the church that her husband, as a minister, had sacrificed his life for.

He saw his mother suffering, hopelessly, helplessly without a father figure to protect her and the children. The church members used her vulnerability to suppress and marginalize her and her family. Speaking on behalf of the other children as well, he said that they were silently crying. They were angry and their picture of God was dented. They viewed Him as cruel - not as a loving and caring God for those who are bereaved.

I believe that caregivers (In general) of emeriti's should take note of how the church has ostracized her, and relegated her to a lonely corner - the position of an observer rather than a participant, living with the slurs that came her way. I observed from Mpho's experience that the pain suffered by her mother was extended to him and his siblings. He was disappointed in the people he had previously adored and looked up to as his brothers and sisters in Christ. He was also angered by the nature of God who punishes the weak.

I asked him the following questions:

1. Can you share the trauma you experienced the day the eviction took place?

His reply: "After losing a loved one, you do not get any spiritual support and no one shows you any compassion! You are treated like an outcast and they (the church council) alienate you and rob you of all the duties that you used to perform and that could have distracted you from the unfortunate incident! Keeping busy would have eased the pain. But now, without a breadwinner and with children who are still at school, you get evicted!"

The wife of the deceased was removed from her office as a Sunday school teacher and convener of the church choirs of the presbytery. She was devastated by the manner in which the whole issue was handled. The family even blamed God and thought that God was punishing

them because they were vulnerable and weak at the time of the death of their father.

The action of the council after their father's death left a great deal to be desired. The only thing that the family could think about, was their frustration and hatred towards the members of the council and the people who called themselves Christians.

2. What role should the church play in this situation?

"I think the church should have intervened through the presbytery, because the congregation my father was serving was under the care and discipline of that presbytery. By so doing it would have shown compassion, because compassion is what a person needs when things go wrong. At least the presbytery which is the council of the church which has oversight, discipline and jurisdiction and pastoral care over ministers and congregations within its boundaries should work with the above in such a way that they avoid trauma, The session especially the minister(s) should care for the flock, while elders will play their role taking care of the congregation. DEFINITION (the church council) could have waited for at least six months after the funeral of her husband before evicting her from the church house (manse).

The church should have uplifted my mother's soul by being there for her and her children, instead of instructing her to find alternative accommodation because they were expecting to accommodate a new minister. The church council should have been more caring and supportive. The family should not have been treated like outsiders when they required pastoral care and counseling. The Presbytery should have provided the family with protection from a heartless church council. Rejection by the community of believers and leaders of the church is very painful and frustrating.

As far as the Uniting Presbyterian Church in Southern Africa is concerned: As its servants, you only seem to be important to them when you are still active and do everything to make the church grow. The minister is under the care and discipline of the presbytery. Now is the right time for the church to heal the wounded people of God. The church should learn to take care of its own people who served it for many years, sacrificing their lives for it. It is time for the church to put mechanisms in place to help the emeriti's families in distress."

Mpho's mother was devoted to her calling as a Sunday school teacher and the convener of the presbytery church choirs. She selflessly offered services to the people who are now failing her, not taking care of her or supporting her in her time of need.

3. In the midst of this journey, when did anger emerge?

Mpho was highly frustrated. He became angry when the council of the church went to the extent of calling a meeting with his mother to inform her that they had replaced her from her position as a Sunday school teacher and the convener of the presbytery church choirs. Mpho knew that his mother loved children and the choir with her whole heart and he rejected these changes that were going to make her life useless.

Mpho saw his mother suffer from the traumatic experience of neglect, rejection and not being taken care of by the church for which her husband, as a minister, had sacrificed his life.

He saw his mother suffering from trauma, helpless, with no father figure to protect her and the children. He was greatly disappointed by the people whom he had adored and looked up to as brothers and sisters in Christ. Mpho was also angered by the nature of a God who punishes the weak.

4. Will you encourage your children or others to enter the ministry? If yes/no, respond in full.

No, as the son of the minister who was a pensioner in the Uniting Presbyterian Church in Southern Africa and a stated supply and even having a mother who was active in the church serving as a Sunday school teacher and the convener of the presbytery church choirs, I do not think I will encourage my children or the church children to enter the ministry of this church because of the manner they treat their employees. I can forgive the people who did this terrible thing to my parents, but I will not forget.

4.2.6 REFLECTION ON THE CASE STUDY

Mpho was the son of a minister of the church (UPCSA) and his mother was very active in the church. He was also faithful and honest in participating in the church's life and activities, in the spirit of the Christian relationship that was established between his family and the church. He believed that everything would be right and he did not suspect anything sinister; all he wanted was to have a meaningful relationship with God. Though he was confused by the over-friendly behavior of the church, he did not read anything more in it, until his family was humiliated by the church.

Mpho and his faith were changed for life by this kind of behavior. He never again trusted any church leader, particularly not the ministers. His choice to leave the denomination shows the hurt, betrayal and breakdown of relationships between him and God as well as members of the church council.

4.2.7 CASE STUDY 4: AN INTERVIEW WITH REV. MATHOGWA

As mentioned before, Rev. Mathogwa was a minister of the UPCSA (the Uniting Presbyterian Church in Southern Africa), ministering at St Hermanas (not the real name) congregation, under the care and discipline of Lowland(not the real name) presbytery. He served the same presbytery as an administrator, meaning he was the treasurer and the clerk at the same time.

He was married, and his wife was not working. They were blessed with five children who were also not working. Whilst still ministering, he bought a house, preparing for his retirement. After retirement he arranged to settle in his house with his family, only to find out that the owner had sold it to more than seven people.

This incident traumatized him to such an extent that he became severely depressed. They were still staying at the church house (manse). He worked for the church for thirty-five years and retired at the age of sixty-eight.

He was declared minister emeritus after a year, still staying in the manse. As he was still struggling to secure accommodation for his family, the traumatic experience was exacerbated when the church council (session) evicted him and his family from the manse. This led to his fighting for the house he had been sold, through legal action, but the family remained homeless.

He was eventually helped by a good Samaritan congregant who sold him a stand with a small shack on it. Here the family stayed, until the traumatic experience was compounded by the death of the emeritus minister. The reader need to note that the interview was done prior to his death

It is painful to see the wife of a minister who worked for a such a long time in the church, neglected and trying to look for money to build a house. It was discovered that even his pension contributions had

not been deposited regularly every month, with dire consequences. The family experienced rejection, isolation and discrimination at the very time they needed to be cared for.

Before his death, I put these questions to Rev. Mathogwa:

1. Can you share the trauma you experienced the day the eviction took place?

He replied: “I was shocked to realize that the people I had prayed and worshipped with, could be so heartless, so ruthless. They did not even care to think of the consequences of their actions to me and the devastating effect it was going to have on my family. Firstly, my wife and I had to go and look for an alternative place to stay, at the very same time I was involved in a legal battle with the person who had sold the house intended for my family to more than seven families. Some of my children had to go and live with relatives, some had to drop out of school and one of them had to help us out with visits to lawyers and locating the seller of the house. Some of my possessions got lost in the process. It was really emotionally draining. I even asked myself the question: ‘Where is God when it hurts most?’

I turned to the minister who was serving the congregation at the time for advice but I never received the assistance I was hoping for. I felt so alone and the sense of not belonging was overwhelming. Some of the members of the church council felt that the action was inappropriate, but were afraid to be victimized. To rub salt into the wound, a non-member of the church was given permission to stay in the church house (manse). She was working, earning a salary but never paid rent or electricity and water bills, which later skyrocketed and had to be paid by the congregation. A non-member enjoyed free

boarding and lodging at the expense of church members and a faithful servant of God of the church was chased out like a leper!”

2. What role should the church play in this situation?

I think that the minister in charge at the time should have taken the matter up with the presbytery. There was supposed to have been a commission of inquiry into the matter. The presbytery should have tried to get the facts from the emeritus and the church council and after the deliberations, he should have come up with an amicable solution, taking into account that many lives were being ruined and a family was being broken. An act of compassion was all that was needed, not money, not a house but some time for the family to get themselves sorted out instead of being left in the streets in despair. It is a fact that a minister is under the care and discipline of the presbytery, but in this instance the presbytery chose to disregard the plight of one of its own.”

3. In the midst of this journey. When did anger emerge?

“As an emeritus, I was never angry, but I was certainly frustrated. I think my family members were angry when they were told to hand over the keys of the church house and look for transportation of goods and vacate the premises. One day you are sitting in a home, the next day you are out in the cold and the rain with no shelter.

Some of the members of the church council made a mockery of the situation, insinuating that only foolish people do not prepare for their retirement, and that made a laughing stock of the family. We were all angry at the seller for defrauding us and depriving my family of a decent home.

4. Will you encourage your children or others to enter the ministry? If yes /no, respond in full.

“Yes, as a minister it is my duty to encourage anyone who wishes to answer the calling of God, but I will have them heed the consequences that may come with their calling, with special reference to my situation. My experience may not be similar to theirs and I should never seek revenge as a Christian. Not all the people in the church are the same. There are those who are kind-hearted, humble and loving - and there are those who are power-hungry, with a hidden agenda.”

I thanked Reverend Mathogwa for his time and then asked the whole family to join us, and I prayed with them.

4.2.8 REFLECTION ON THE STUDY

I realize that when Rev. Mathokgwa was the minister of this church, it did not value his contribution. He was happy to be an administrator of the presbytery, but did not realize that along the way he would be treated badly by the same church he was serving.

The poor man was evicted from the church house and he tried to look for accommodation but in vain. In life there are bad and good people and he was offered accommodation in a shack by a Good Samaritan. While still thinking of building his own house, he passed on. His colleagues did nothing to help. Instead the church house was occupied by tenants. The role the pastors and the members of the council played in this case is that of cowards, serving their own interests.

They did not want to upset the congregation or any donor cash-cow. They traded their calling and pastoral care for money. I have discovered that Rev. Mathokgwa was not the first minister, and maybe he won't be the last, to be treated so badly.

4.2.9 CASE STUDY 5: AN INTERVIEW WITH MOJO (NOT HIS REAL NAME)

Rev Dintwe, a minister of the Uniting Presbyterian Church in Southern Africa, was ministering in the Sondlo congregation (not the real name), under the presbytery of Longwe (not the real name) in Matatiela in the Eastern Province. She was married to Mojo (not his real name) and they were blessed with two children, a boy and a girl, who were still at school. Mojo was working on the mines and he only came home on weekends. The family were staying in the church house.

Rev Dintwe was declared emeritus by the denomination at the age of sixty-eight years. Within three months she passed on. When her husband Mojo was also retrenched from his job, things were becoming very tough for him and his children. They were at school, busy with the half-yearly examinations. He started to wonder who was supposed to take care of an emeritus's family.

They were in desperate need of money. He did not work anymore, and the church which his wife had served, it turned out, had not contributed towards the pension fund. The children's school fees had to be paid in full. Nobody was prepared to help and the church turned its back on him and his family. He was told that he had been given enough time to look for a place to stay, and that he had to vacate the premises of the church before they took steps to evict him.

As he was relating his story, he started to cry and I asked if he would like to pause for little while. He agreed, so that he could collect himself. I offered some counseling to Mojo, who was very frustrated. Then I put the following questions to him:

- 1. Can you share the trauma you experienced the day the eviction took place?**

He replied: “It happened three months after my wife was declared emeritus, that she passed on at the age sixty-eight. My children and I were told to vacate the premises of the church. I had just been retrenched from my job. I had just lost my wife, the mother of my children, who used to serve this church for a long time as a minister. Then we were thrown out on to the streets as if we were not the members of the family of God (Christians), in the same church.

It was the most painful moment of my life, and it was mid-year and my two children who were in grade ten and grade twelve respectively, were forced to lodge at a nearby house to be able to complete their year of study. I did not have money to rent a house because I had lost my job, and the church had evicted us.”

No post-traumatic counseling was offered to the family and they were left scarred by the loss of their mother and the inhumane manner in which they were treated. No compassion was shown.

It is true that some members of the church council did stand up for the family, opposing the group that wanted to evict them. They even tried to negotiate for extension of time for the family to arrange alternative accommodation, but their efforts were futile, and the family was finally evicted - and the church council was split.

2. What role should the church play in this situation?

“The church council should have been more considerate, more caring and more supportive of my family. The family required pastoral counseling and care, and not to be treated like outsiders. Christians who act in the way the church council acted, are not walking the talk. They apply double standards. My wife was an asset when she was still alive and her family was considered part of the greater Christian family, but after her death, the family was treated like outcasts.

The love of certain church council members is ‘conditional love’. They only love others when it suits them, and they have something to gain from them. As an active minister, you are under the care and discipline of the presbytery. My family needed time and space to heal, not emotional and psychological abuse. The church should learn to take care of their own and to put mechanisms in place to help the families of emeriti in distress.”

3. In the midst of this journey, when did anger emerge?

“When the children had to adjust to the new living arrangement and I, their father, had to be separated from my children for the duration of their studies! When you are reduced to being a pauper! When the church council members hold meetings about the family and not with the family!

When there is an issue, a family should be treated with courtesy. Respect and consultation are so important, but were ignored. The children had to hear from outsiders that they would be homeless within a couple of days.

It was like a tale, but it actually happened - when we least expected it. We were told to arrange for our furniture to be removed and to make sure we were off the premises within twenty-four hours or else we would find our goods outside the yard.”

4. Will you encourage your children or others to enter the ministry? If yes/no, respond in full.

Yes, as a parent I will encourage my children to follow their dreams. If it is a calling, then so be it. If they opt for other careers, I will be very supportive of their decisions.

For now, given the scenario that we went through, I doubt if they will even consider ministry as a career option. People act inappropriately and make others loathe certain careers because of

unbecoming behavioral patterns. The children already see the church as hypocritical, untrustworthy and dishonest.”

I thanked Mojo for his time, and asked the whole family to come together for a prayer.

4.2.10 REFLECTION ON THE STUDY

Mojo is the husband of Rev. Dintwe. They had two children. He was working on the mines, coming back home on weekends only.

After Rev. Dintwe retired, they stayed on in the church house. Then unfortunately, Mojo’s wife passed on, and he was retrenched. His children were still at school, owing school fees that had to be paid immediately. Mojo was forced to vacate the manse because the new minister was coming. He asked himself a question: Who is supposed to take care of the families of emeriti? His wife’s pension was not paid regularly. It is important to note that some ministers don’t plan for retirement; they get used to be cared for by the Church. It is not surprising that they struggle to make ends meet, especially after the spouse death. Sometimes her stipend was not paid at all for some months. This was really frustrating for the family.

Sometimes you think that if you are among Christian families, you are loved - only to find out that some so-called Christians are back- stabbers. He thought about the saying: “When days are dark, friends are few.” I agree. When you are still laughing and sharing things with people, they are with you, but they soon disappear when the person who was serving them leaves.

This kind of behavior changed Mojo altogether and he lost his faith. He never trusted any member of the church again, especially not the leadership. He decided to leave the church and join another church. This

shows that he was very angry and that he felt rejected by the church which his wife had served for a very long time.

4.2.11 CASE STUDY 6: AN INTERVIEW WITH LESHOZI (NOT HIS REAL NAME)

Rev Leshozi is a minister emeritus in the Uniting Presbyterian Church in Southern Africa, living in KwaZulu Natal at a place called Caluza (not the real name). He was married to Elizabeth (not her real name), who was a housewife, and doing washing and ironing for different families in the community. They were blessed with three children, two studying at the university and the other one working as a policewoman in Gauteng province at Lorenzo police station (not the real name). They were still staying in the manse.

Leshozi was an active and vibrant minister and under the care and discipline of the Somllilo presbytery (not the real name). He served as the clerk for a long time and the convener of the ministry committee of the general assembly of the church. He devoted his life to the spiritual growth of the men and boys of the church, and was elected as the president of the Uniting Presbyterian men's fellowship nationally and secretary general of the men's fellowship at the presbytery level.

He introduced an association called Masakhane, meaning let us build each other, to those men and women who were not members of any of the other associations in the church, so that they could participate in whatever activities were offered in the local church. He was respected by all members of the church and in the community where he lived. He was also the chairperson of the SGB (School Governing Body) in Ntutwana high school (not the real name). The church was not the only place where he was active. He had a passion

for working with young and old in the community. Lushozi was idolized as a role model and his children were treated with respect because of the kind-hearted behavior of their parents.

Then Lushozi's wife and her daughter were involved in an accident and died. It was a blow! For him it was a difficult and emotional situation because he had lost his wife, the mother of his children, and a daughter who was helping him financially and was a sister to her siblings. It was also difficult for the two daughters who were at university to cope with their studies after losing two members of the family.

Lushozi and his children were very much in pain, and frustrated because the members of his congregation and the presbytery he was serving did not offer support at the time of grief. He was also worried about paying his children's university fees and finding a place to stay. The only people to support him in his grief were some ministers and members of different congregations, away from his home town, and members of the community where he lived. He was also under pressure because some members of the church council wanted him off the church premises immediately after the funeral of his beloved.

He started to cry when he was telling the story, and we paused for him to calm down. It was a painful and touching story indeed - losing his wife and daughter, looking for a place to stay and funds to pay university fees and now the church had turned its back on him. He raised some questions: Where is God when it hurts most? What kind of God is He to let his servant suffer so badly? Do I deserve this treatment from the community of believers?

"People who called themselves the body of Christ are the very people who rejected me and my family after we have served them for more than thirty years! Today I am neglected," he told me. "When I

look at my children I see frustration, hopelessness and helplessness. It really is painful. They view God as one who does not love and care for his people.”

Listening to Rev. Leshozi’s story, I observed the following: frustration, anger and pain -frustration at having to pay the university fees, the pain of losing two beloved members of the family, and anger with the people he had thought were brothers and sisters in Christ but turned out to be backstabbers.

I then put the following questions to him:

1. Can you share the trauma of your experience the day the eviction took place?

“When I was declared minister emeritus by the Uniting Presbyterian Church in Southern Africa after thirty-five years, we were still staying in the church house. My family and I were looking forward to buying a house with the help of my daughter who was a policewoman in Gauteng Province. The church asked me to be a stated supply. This regulation is in line with the UPCS constitution, which simply means, The temporary appointment of a person as may be required during vacancy while the normal procedures to fill the vacancy are being followed, or are in abeyance, or during the minister’s absence for a period of ninety days(3 months or longer, or in the case of illness) the above definition explain that the minister becomes an interim moderator, while serving at the same congregation where one is a full time minister..

I was still held up as a role model to the children of my church and the village where I lived. But, always, it seems, where there is love and caring amongst the people of God, there will be those who are full of hatred and jealousy.

Some of the council members thought it would be good to have their own minister to serve them, other than the stated supply. At the same time the unexpected happened, my wife and daughter were involved in the car accident and they passed on. It was really a blow to me, a frustrating and painful situation. And there were rumors that I would have to vacate the church house. My two children were still at university and the person who was helping me to pay the university fees had passed away. Some members of the church council were making jokes about the situation I was in, saying : ‘He should have prepared himself for his retirement.’ If I was loved by many people in the community and some members of the congregation, why couldn’t they help me, I thought. I even asked myself the question: Where is God when it hurts so much? I went to the moderator, who was there at that moment, to ask for help, but I never received any of the assistance I was hoping for. I felt alone and helpless.

I managed to bury my wife and daughter with the help of the fraternal ministers and the members of the community where I lived. After all these things I felt the trauma of neglect and rejection by the church, when I was told that they had a new minister and that I had to leave the premises of the church. I was now struggling to look for a place to stay and to see where I could get financial help to pay for my children who were still at university. I could not properly mourn the death of my wife and daughter; and to my children the eviction was a betrayal because the only home they knew was the manse.

It was not just losing my loved ones that shook my family, but the treatment I received from the church that showed me that I was only important when I was still active. All the time when days are dark, friends are few. Finally I managed to find a place to stay through some members of the church and money to pay fees for

my children at university. The circumstances of losing my wife and daughter and being evicted from the church house and having no money to pay fees for my children were truly traumatic.”

2. What role should the church play in this situation?

“In this situation the church should have shown compassion by waiting for at least six months for me to mourn for my family members, before evicting me from the church premises. What frustrated me most is that my presbytery did not offer any pastoral care or counseling to my family. Instead they supported the congregation I was serving and gave them the go ahead to look for a new minister and evict me and my family from the church house.”

The church or the presbytery should have intervened and ordered the church council to wait for a couple of months before considering a new minister, and the presbytery should have protected my remaining family members from the unruly church council members, who showed total disregard for honoring a man of God who had served the church for more than thirty-five years.

The moderator of the church should have met with the presbytery executive to see if they could provide some temporary accommodation for the man who had dedicated his entire life working hard for the church, till he found himself a place to stay. As a pensioner I even worked for them as the stated supply - but all that was in vain before their eyes.

The church in my children’s eyes was an embarrassment, because they dishonored the memory of their mother and sister and alienated them. The last thing the church should have done was to offer assistance and support to the family when they needed it most.”

3. In the midst of this journey, when did anger emerge?

“The people who are supposed to be the pillar of strength in the time of need, did not do as expected, they showed no compassion and it was painful.

Losing a wife and daughter was a huge blow. My major frustration was my inability to pay the university fees for my children and finding an alternative place to stay. Then there was the inconsiderate church council that did not take cognizance of the fact that the family was in mourning. “Eloi!Eloi! LamaSabakhtani,” I asked. Why had God abandoned and forsaken me?

The children thought that God was the one who allowed the church council to make a mockery of their unfortunate circumstances. And was God present when the accident occurred? Their father was in pain. Anger and pain are the emotions they have to live with.”

4. Will you encourage your children or others to enter the ministry?

Yes, as a person who is called by God and has faith in Him, believing that everything is under his control, whether good or bad, I have to encourage any child who wishes to enter the ministry of the church. I have no right to deny anybody’s wishes if he is being called by God.

As a Christian I shouldn’t seek revenge because we are admonished to forgive one another seventy times seven times. This is said especially to the people who are called the community of believers, but also to those who don’t believe.

May God help them not to end up be in a situation like the one I have experienced. Not all the members of the church and their

leaders in the council are the same in the eyes of God. In the church of Christ there are people who are loving and can take care of the ministers and their families at all times, and at the same time there are those who are power-hungry.

I always tell myself that where there is a bad situation for me, one day things will become better for others. It is my duty to encourage the children in my church to go into the ministry.

4.2.12 REFLECTION ON THE STUDY

Leshozi being an emeritus working as the stated supply in the UPCSA was trusted by the authority of the church because he had been an active and vibrant minister, who had served the church as the clerk of the presbytery and the convener of the ministry committee of the denomination. He loved the church with all his heart and did not realize that one day he and his family would be treated badly. I discovered that Leshozi was frustrated, angry and hurt - frustrated because of his inability to pay the university fees, hurt for losing his wife and daughter and angered by the people who he thought were brothers and sisters in Christ but were, in reality, backstabbers.

Some of the session members decided that it would be good to have their own minister to serve them rather than the stated supply. There was no more love for him and his family. Some members of the session and the church were making jokes about the situation he was in and they said he could have prepared himself for his retirement. He even asked the question: Where is God when it hurts so much?

What was lacking here is a model of caring. The Leshozi family was not only hurt by the church but humiliated by those members of the church who were making jokes about the situation he was facing. He felt neglected and rejected by the church which he had served for a very long time.

General reflection on the study

I realize that telling a story can help healing those who are troubled. Story-telling plays an important role in people's lives. This happens because people live their lives through the sharing of stories. Through stories of experiences, people such as the emeriti and their families are able to interpret the problems facing them as human beings and discuss possible solutions to their problems. Rubin states: "Through telling of stories the social realities are found. A story communicates a moral, a broad message, or a set of core beliefs" (Rubin 1995: 26).

Rubin's words can be applied to the six stories that have been shared by six emeriti and their families in this chapter. I agree that through story-telling one can find healing and motivation. Muller adds: "The narrative approach is only concerned with stories as if all that is needed, is to collect and retell interesting stories" (Muller 1999 : 4). In agreeing with the above statement, I need to highlight that the Western concept of storytelling misses something important. For them stories are an entering point into the lives of others, while for Africans it is a way of life, which is lived through sharing their stories – it does not matter how painful that story is. In other words, stories are part and parcel of their lives. The process leads to people understanding pains and joys that are expressed through storytelling. It does not matter how painful the exercise is, someone has to listen to those people who are experiencing pain. This is how healing begins - as people share and others listen to the person's traumatic and painful stories.

Listening to the six stories shared in this chapter became a way of therapeutically working with the emeriti and their families who were

rejected and neglected by pastors and members of the church. As a shepherd, I was now better able to care for the flock. Gerkin says that without someone listening, affected people would not be able to express their feelings about how they have been traumatized by what they went through. A shepherd should know his flock and work with them in such a way that healing occurs. Listening is one the most important ways in which counselors can help people who are in need of healing or therapy.

Gerkin emphasizes the importance of the art of listening for pastors who are involved in day-to-day relationships with persons at all levels of social life as he says :

Listening involves more than simply hearing the words that people say. It means being attentive to the emotional communication that accompanies the words. It means listening for the nuances that may give clues to the particular, private meanings that govern a person's inner life. It means listening for the hidden conflicts, unspoken desires, unspeakable fears, and faint hopes. First and foremost, pastors must be listeners who invite self-disclosure and thus communicate acceptance and non-judgemental care Gerkin 1999 : 91).

In other words, Gerkin says that listening involves learning and understanding the emotional needs of the people.

I agree with Gerkin, because listening to the stories shared by the six emeriti and their families in this study made me aware of their emotional pain. Without listening I would not have been able to gather this information from the emeriti and their families. Christians, more especially those with a passion for helping others in the church, should take note of the importance of listening. Egan says this about listening: "The goal of listening is understanding, sharing your understanding with clients can help them understand themselves

more fully and put themselves in a better position to act constructively” (Egan : 1996 : 79).

I agree with what Egan says, as I have discovered in this study that listening to the stories of the emeriti and their families and sharing with them the understanding of these stories have helped in making them take the lead in their healing process.

In this study, I devoted time to listening unhurriedly to the emeriti and their families. Since listening is a very important in achieving therapy, the pastors, council members and the members of the congregation should have been present to listen to the emeriti and their families and hear their cry, their needs and their thirst and hunger.

4.3 PRELIMINARY CONCLUSION

In this chapter I have shared six stories about six emeriti and their families who have faced rejection and neglect in the church. These stories have helped me to journey together with the emeriti and their families and have exposed me to the pain that these people experienced in the church. The stories have also exposed a lack of confidentiality on the part of the pastors. I have come to realize that lack of confidentiality on the part of the pastors comes about as a result of lack of pastoral care and counseling skills.

In the next chapter I will explore various pastoral and counseling skills and apply them to the painful experiences of the emeriti and their families. The skills will help pastors and members of the church to nurture, heal and protect emeriti and their families. The chapter will focus on healing; in this instance we will look at the role of pastoral care and counseling in assisting traumatized people. The recommended skills

may be used by anyone, regardless of denomination, for counseling anyone in need.

CHAPTER FIVE

HEALING

5.1. INTRODUCTION

In this chapter I will look at how the emeriti and their families may be healed. By *healing* I refer to a situation in which the traumatized emeriti and their families come to terms with their problems and neglect. It is when the emeriti and their families reach a stage when they feel that they are survivors instead of victims, that one will be able to say healing has been attained.

I shall also look at pastoral care in relation to counseling traumatized people in cases of neglect. The chapter will further more investigate pastoral dimensions in grappling with the issue faced by an emeritus, namely counseling, the word, prayer, sacraments, the fellowship of believers and healing. I hope to provide guidelines to be followed by pastors and members of the church in addressing the issue of neglect by the church.

5.2 THE ROLE OF PASTORAL CARE AND COUNSELLING IN ASSISTING TRAUMATIZED PEOPLE

It is apparent from the painful stories I have documented in chapter four that people who are traumatized need pastoral care and counseling. The need of the emeriti and their families as revealed in the six case studies is indeed profound.

As stated in the six stories, when some pastors and some members of the church chose not to interact with the emeriti and their

families, they (the emeriti and their families) suffered from pain and isolation.

As noted in chapter three of this study, neglect and isolation generate depression, loneliness and anger. In cases such as those of the emeriti and their families, pastoral care is required to reconcile, heal, sustain and guide the individual or community of believers. In defining *pastoral care*, White (1998 : 99-103) explains that pastoral care has five critical tasks, namely spiritual nourishment, herding (i.e. collecting and keeping together), protecting, healing and leading God's people to their eternal destination. The pastoral responsibility of spiritual nourishment involves teaching, preaching and explicating scripture in life experiences and challenges. The pastoral task of herding alludes to the preservation of the family and community of believers. Protecting the flock is closely implied in the spiritual nourishment motif, but vitally points to checking the destruction which flawed teaching brings to the lives of the faithful. The healing task of "pastoral care is that it follows up distress with pastoral mercy and kindness" (White 1998 : 102).

Magezi identifies seven functions of pastoral care, namely healing, sustaining, guiding, nurturing, liberating, reconciling and empowering (Magezi 2005 : 137). His list includes two additional vital functions of pastoral care. The first five functions are the same as White's. The last two (liberating and empowering) are Magezi's additions.

Quoting the *Dictionary of pastoral care and counseling*, Gerkin defines pastoral care of the congregation as: "the ministry of oversight and nurture offered by a religious community to its members, including acts of discipline, support, comfort and celebration" (Gerkin 1997 : 126).

According to Gerkin, pastoral care is the “caring task of the pastor in relation to individuals and communities” (1997: 11). *Communities* alludes to families of believers, especially communities of faith, who have a common fellowship and want to be faithful disciples of Jesus Christ in the world. Gerkin further asserts that pastoral care has application to the broadest range of pastoral and communal practices in the life of the church and the world.

Gerkin’s view of pastoral care is not limited to person to person encounters only, but is applicable to caring for the church family and the environment of the community of faith, and entails the fulfillment of the church’s evangelistic task to the world at large (Gerkin 1997).

I agree with the above definitions of pastoral care and conclude that pastoral care is a composite process of caring for individuals and the community of believers with the goal of meeting a need which has emanated such as the need for healing, nurturing, liberating or empowering. In the community of believers where emeriti and their families are neglected and isolated, pastoral care has an important role to play, of healing, sustaining, guiding, reconciling, nurturing, liberating, and empowering them. It is especially the healing task of pastoral care that takes the center stage in the care of emeriti and their families. They need to be healed from the depression and loneliness that they suffer from, as a result of being neglected and isolated. The emeriti and their families in the six case studies shared in chapter four of this study needed to be healed from the pain they experienced after being rejected by some pastors and members of the church. They needed to be healed, especially by the pastors with whom they first shared their stories.

Gerkin describes the caring task of the pastor towards individuals in the following way: “Although emphasis has fluctuated from time to time, the ordained pastor’s care for individuals has usually been given a domain emphasis. Furthermore, in the recent history of pastoral care, in large part because of the influence of individualism and psychotherapy psychology, the organizing conceptualization of pastoral care has focused on the individual care of the pastor for individual persons” (Gerkin 1997 : 92).

It is indeed the task of the pastor to care for the people who are afflicted by pain in the community of believers. The pastor, being the leader of the congregation, should take a leading role in caring for the people afflicted by pain such as in the case of the emeriti and their families. The caring task of the pastor should not be limited to the church but should be extended even to the non-community of believers in the community surrounding the church.

In caring for the emeriti and their families the pastor should guide, nurture and protect them in the same way the shepherd cares for his sheep as described by Adams, who says: “Shepherds are with the sheep, keeping watch over their flock by night, passing through the valley where in every shadow lurk the possibilities of death from wild animals, gently leading those with young and gathering the lambs. It is the shepherd who leads them out of the fold and who goes before them. He defends them from the wolf with his rod. No wonder shepherds are called leaders” (Adams 1980 : 323).

Adams is supported by Beaumont who says: “The shepherd in the Bible walked ahead of the flock, leading the way to green pastures, and into new territory. He walked as they walked, experiencing with them the heat of the sun and the ruggedness of the way” (Beaumont 1988 : 125).

The pastors as shepherds of God's people have to be with the emeriti and their families, caring for them and protecting them from any form of discrimination. They must walk with them and experience with them the pain of being neglected or rejected or isolated. This will help in healing the emeriti and their families and creating a sense in them of being with someone in their struggle.

Gennrich (2004) supports the idea of walking with the afflicted persons in the community of believers as the most effective way of caring for them when he says :

Care involves really understanding a person's many social, personal, physical, cultural, spiritual needs and understanding and responding to them in an integral way. But above all it simply means *being there*. Others call it accompanying a person, or walking life's journey (or part of it) with them ... this is akin to the African traditional value of Ubuntu - doing whatever is necessary to care for the sick person because their sickness affects everyone in the community **and in the family, working hard to ensure that life flows on a normal (2004 : 47).**

I align myself with Gennrich. It is only by accompanying a person that one can understand the pain that he or she is going through. Accompanying a person in his or her problems can also help the pastoral caregivers to be in a better position to administer appropriate pastoral care to him or her. Gennrich captures the essence of pastoral care in an African setting, particularly, the community of believers' orientation towards care. Effective pastoral care in an African setting is certainly not individually oriented, but is more of a community of believers oriented activity (Couture & Hunter 1995, Louw 1997). African pastoral care is not as person-centered as is Western care and counseling. Louw, citing Mtetwa, had this to say about African pastoral care:

One of the most remarkable and tangible dimensions of African spirituality relates to the unique notion of community and collective solidarity that the African society exhibits in all spheres of life. There is a profound sense of interdependence, from the extended family to the community of believers. In real sense, everybody is interrelated, including relations between the living and those who have departed (Louw 1997; 401).

The above quotation underlines the fact that individual problems are seen as problems within the family or the community of believers, and any individual problem is regarded as less important than the security and welfare of the whole community of believers. This means that the sickness of one person affects everyone in the community of believers. Effective pastoral counseling in such a setting should therefore not be individually oriented, but should be more of a community of believers oriented activity (Couture & Hunter 1995, Louw 1997). Louw puts it in this way: “For recovery, a pastoral approach must move away from a one-to-one pastor/patient relationship. An individual approach must be supplemented by group counseling, which must include the family, social group and other important figures in the community as part of a therapeutic process. The network of relationship from the sick bed to the family and from the hospital to the community is even more important than the traditional bedside talk to patients” (Louw 1994 : 27).

I am of the view that the pastors and the church members should harness this characteristically African life-view of community of believers in the fellowship and integrate it with the metaphor of the church as a family of God’s people where authentic fellowship translates into care for the traumatized emeriti and their families. This will help the members of the church to see the issue of neglect in the church. This will also help the members of the church to see the pain of emeriti and their families as their pain.

Harnessing the community of believers' orientation of pastoral care will also help the church members to love and embrace the emeriti and their families

However, in harnessing the strength of the African concept as described, care must be taken that the pastor and members of the church do not revert to ancestral worship. A community of believers' orientation of pastoral care will help all the members of the church to care for the emeriti and the families, in the church. Apart from the pastor, it is also the role of the members of the church to be involved in creating an enabling environment where the traumatized can find help and healing. Quoting Luther's concept of pastoral care, Gerkin has this to say about the involvement of all Christians in caring for the afflicted in the community of believers:

Our Lord and Savior Jesus Christ hath left us a commandment, which concerns all the Christians alike- that we should render duties of humanity, or (as the scriptures call them) work of mercy, to those which are afflicted and under calamity, that we should visit the sick, endeavor to set free the prisoners, and perform other like acts of kindness to our neighbors, whereby the evils of this present time may in some measure be lightened (Gerkin 1997 : 42).

The primary concern in the above passage is for those in special need, including the victims of "the evils of the present time" -in this case, the emeriti and their families. Such concern is the responsibility of all Christians and not simply the clergy. It is the role of all the church members as a community of faith to be involved in caring for and protecting the emeriti and their families. This will help them to feel loved and embraced by everyone.

Crabb (1979) has this to say on the role of all Christians in caring for the afflicted people in the community of believers: "Because pastoral counseling is the responsibility of every Christian, Christian

leaders have a dual function-to equip the body and offer back resources”(1979 : 16).Crabb sees pastoral care in three senses. Firstly, there is counseling by every Christian through encouraging, empowering and loving one another. Secondly, pastors, elders, and church leaders teach biblical principles of loving one another to the community of faith. Thirdly, specially trained people deal with counseling and exploring deeper and more complicated issues, as the role of Christian professional counselors.

Crabb shows that caring for the afflicted people in society is not a one-man show but should involve everybody in the church with different roles to play. This includes all Christians who should be involved in the counseling process through encouraging, empowering and loving one another.

5.3 INTERVENTION NEEDED FROM PASTORAL CAREGIVERS IN THE CHURCH

5.3.1 Providing leadership

Solving any difficult problem requires leadership. The church executive committee, presbytery committee and the congregation executive committees must take a leading role in breaking the silence on all the issues surrounding neglect and rejection. This will help in ending the difficulties faced by the emeriti and their families in most of the congregations in the denomination.

5.3.2 Formation of trauma counseling committees

Trauma counseling committees must be formed in all congregations and presbyteries. Expertise must be employed in these committees to help the traumatized emeriti and their families as well as other

people who may be traumatized as a result of problems other than rejection and isolation.

Psychosocial counselors, sociologists, medical personnel and pastors could be used in these committees. The traumatized individuals need to be helped through counseling and pastoral care. The pastors of the congregations should offer their services to help these trauma counseling committees.

5.3.3 Training of church leaders at all levels on the issue of discrimination

The training of congregational church leaders (pastors, church elders, women association leaders, youth leaders, and men's fellowship)

on the issue of discrimination can help in ending the discrimination faced by emeriti and their families and other members of the church. Training sessions could be organized by the general assembly committee and the presbytery executive committees. The objectives of the training will be to break the silence in the congregations on issues of suffering; to create safe havens in congregations where everyone can feel welcome and receive pastoral support; and to promote the integration of messages on neglect and rejection into sermons.

5.3.4 Building relationships with emeriti and their families

Counseling is a counselor-client relationship which facilitates the client's growth. In this study, the relationship is between the pastors or church members and the emeriti and their families. A good relationship with the emeriti and families is necessary for them to open up and for the pastors and the members of the church to facilitate the growth of the emeriti and families. By *growth* is meant that the pastor and the church members will aim at enabling the

victims - the emeriti and their families - to make changes towards living positively.

The pastors and the members of the church will also aim at helping the emeriti and their families to grow in spiritual maturity. They will aim at making them become more like the Lord.

5.3.5 Developing a non-condemnatory attitude towards emeriti and their families

The pastors and the members of the church should not have a condemnatory attitude towards emeriti and the families. Even if the person thinks that he has not prepared himself well enough for retirement, emphasis should rather be placed on acceptance and reconciliation. This should be done by emeritus and the Church

In chapter three of this study some members of the church fear that they will be judged if they make contact with the emeriti and their families because they will be called sell-outs. In my opinion this is partly attributable to the lack of information or neglect on the part of some pastors and some members of the church and a sheer 'holier than you' attitude towards the emeriti and their families. The pastors and the members of the church therefore have a task to communicate grace and acceptance to the emeriti and their families. This could be done by creating workshops for them and church elders. They should embody gracious compassion, for example, with people who have sinned (or have not met their obligation of honoring their part on paying stipend) and have subsequently been forgiven by God.

5.3.6 Accompanying the emeriti and their families

The pastors and the members of the church should become "companions on the journey" of the emeriti and their families

(Muller 1999). It is not enough to show acceptance and compassion to the emeriti and the families. There will always be a need to console and practically help the emeriti and their families as they grapple with a lot of uncertainties. In chapter three of this study it has been noted that when emeriti and their families are being discriminated against, they suffer from the trauma of being neglected and rejected.

Emeriti and their families who expected the church to accompany them in their struggles and suffering, instead were abandoned to a lonely journey, leading some to even think that God does not exist. Pastors and the members of the church should walk alongside emeriti and their families, accepting and embracing them to help them to overcome the trauma of being neglected and rejected.

5.3.7 Giving hope to the emeriti and their families

What came to the minds of the emeriti who had lost hope that the church would take care of them, was the thought “Where is God when it hurts most? “Life had no meaning, no purpose and no future, so why continue to endure its extreme unhappiness, anguish, hope, loneliness and despair? The obsessive belief that nothing would ever change for the better left them feeling helpless. In administering pastoral care to the emeriti and their families, pastors and members of the church should give hope to them. The practice of pastoral care is a sign of hope to the world. This hope is a fountain of peace and a motivation to live. The above thoughts show the problem faced by emeritus, but also open a window of educating emeritus and the congregation.

5.3.8 Counseling

The terms *pastoral care* and *pastoral counseling* are often used as though they were interchangeable, although a distinction can be made. In talking about pastoral care, pastoral counseling is implied or assumed. In this sense then, a person cannot be a pastoral caregiver without being a pastoral counselor. In my view these activities constitute what in theological terms is called the '*curaanimarum*' or '*cure for the souls*'

Maldonado, Louw and Van Dyk assert that pastoral care implies pastoral counseling with a view to enabling the counselee to tackle his or her challenges more effectively. It must be noted further that counseling is the salient manifestation of pastoral care, especially as it relates to the care of emeriti and their families (Maldonado 1990:104, Louw 1997:82, VanDyk 2005:64)

Collins defines in a broader way what pastoral care and pastoral counseling are: "Some have found it useful to make a distinction between pastoral care and pastoral counseling and psychotherapy. Of the three terms, pastoral care is the broadest. It refers to the churches over all ministries of healing, sustaining and reconciling people to God and to one another. Sometimes called 'the care of souls' this includes the ministries of preaching, teaching, disciplining, administering the sacrament, nurturing the people and caring in times of need" (Collins 1998: 16).

The major concern of this study is to enhance the love and care of souls. The study narrows it down to specific individuals who are directly affected by neglect and rejection. It relies on pastoral care theology to engage it in healing, supporting and allowing the concerned persons to face up with what has happened to them.

There are other African theologians who have also effectively explored this facet of the need for a multidisciplinary approach. In describing pastoral care Waruta puts it this way :

All along this tedious journey of life, we need other persons just as they too need us.

The whole profession of counseling responds to the fact that human beings need each other and look for physical, emotional and spiritual support from one another, beginning with those whom we consider most significant and helpful in our own lives.

Counseling is the art and skill of helping individuals and groups to understand themselves better and relate to fellow human beings in a mature and healthy manner. As a profession counseling facilitates the healthy and meaningful survival of individuals and groups.

It involves the art and skills of enabling others to live hopefully, considering that none of us can rely entirely on ourselves and survive without the support from other persons.

From a pastoral perspective, the challenge is to discern the kind of help that would be effective and helpful to those that need it (Waruta 2000: 1).

I agree with the above description of pastoral counseling and care which complement each other. In this study, pastoral counseling will be explored as part of the solution to the problem of neglect and rejection.

Clinebell says that counseling can allow us to discover fresh dimensions of our humanity. It can release our potentialities for authenticity and aliveness. It can help to release our trapped creativity - the potential creativity present in every person. By renewing us as persons, counseling helps to empower us to become renewal agents in the church and in a society that desperately needs renewing. Pastoral counseling and pastoral care can be an

instrument of healing and growth by helping us to develop what is most difficult to achieve in our period of history - depth of relationships (Clinebell 1984 : 15).

The following definition of counseling gives a broader view of counseling as a means of healing the emeriti and their families who are afflicted by the pain of being neglected and rejected. Collins explains:

This is a more specialized part of pastoral care that involves helping individual families, or groups as they cope with the pressures and crises of life.

Pastoral counseling uses a variety of healing methods to help people deal with problems in ways that are consistent with biblical teaching. The ultimate goal is to help counselees experience healing, learning and personal spiritual growth. As defined traditionally, pastoral counseling is the work of an ordained pastor.

In the view of the scriptural teaching that all the believers are to bear the burdens of one another, pastoral counseling can and should be a ministry of sensitive and caring Christians, whether or not they are ordained as clergy (Collins 1988 : 16).

While the scriptures allow that pastoral care is the responsibility of every Christian (priesthood of all believers) and not only the clergy, but there is a need for sensitivity and confidentiality in dealing with certain problems which confront people. For example, in dealing with neglect and rejection, one has to be sensitive. This is because for some families neglect and rejection are a sensitive and private problem. Even when their need for counseling is greater than ever, some of them would not like other people to know about their problems.

Pastoral care or counseling should focus on helping individuals to heal from the depression, loneliness, anxiety and anger that have torn their lives apart. Although it is believed that the goal of caring is to help

the counselee to tackle his or her challenges more effectively and become a self-helper (Van Dyk 2005 : 175), I would like to argue that this goal seems to be only partly true, especially for African clergy. This goal becomes stale when the emeriti and their families turn to hating those who are doing nasty things to them. For example, when the members fail to pay the stipend. As members of the church they need assurance and comfort more than anything else. It is also important to state that emeritus must also take responsibility to care for themselves, as well as their families.

I am of the view that much more than just helping the counsees to tackle their challenges must be done in the case of the emeriti and their families. A specific pastoral or hope therapy (Louw 2006) is called for when emeriti and their families are on the brink of taking revenge.

My opinion is that a combination of pastoral care and counseling is more holistic than any other approach as it not only aims at facilitating the counselee's ability to explore and discover ways of living full, satisfying and resourceful lives (Van Dyk 2005 : 175), but also seeks to impart hope (Louw 2005). Basing his argument on the fact of Christ's resurrection as the source of hope beyond the suffering of emeriti and their families (1 Cor. 15 : 10), Louw asserts that one can view the resurrection of Christ as the final critique of God on death and suffering.

Pastoral caregivers, therefore, should use this holistic pastoral care and pastoral counseling approach in caring for the emeriti and their families. This approach will not only help victims to tackle their challenges more effectively and become self-helpers, it will also impart reassurance and hope to them, especially to those who are suffering from depression and hankering for revenge.

5.3.9 The word

The word of God is an important tool in counseling people afflicted by pain. It not only provides a true understanding of people's basic needs, but also gives the answer to these needs. The word of God reaches out to people in their present problem situations. As we read, meditate upon and apply this written word to our lives today, so God's presence and activity becomes real to us. Taylor has this to say about the importance of the word of God in counseling:

The scriptures themselves provide the evidence of their importance in counseling. For example: they bring light to our human situation (Ps.119 : 105), they show us the mind of God, and encourage us to bring our own thoughts into line with his (Isa. 55 : 6-9), they show us to believe in Jesus Christ, and find new life in Him (John 20 : 30-31), they offer us encouragement, comfort and hope in times of distress and difficulty (Rom. 15 : 4), they offer corrections, instructions and the true teaching and show us the right way to live and they enter deeply into our inner lives and help us to recognize and understand our own inward thoughts and desires (Taylor (1983:146).

When applied appropriately, the word of God can encourage, comfort and give hope to the emeriti and their families, even as they pass through the pain of neglect and rejection. The word of God can give assurance to the emeriti and their families that they are not alone in their suffering and that God is with them. The word of God can also be used to articulate a particular emotion, condition or feeling. The fact that scripture understands a certain emotional condition, enables people to realize that they can use scripture to interpret and communicate their most profound needs accurately before God. For example, in the light of Ps.42 : 11 one could discover that the psalmist was also subjected to tremendous emotional pressure. He too experienced doubt, psychic instability and depression. The experience enabled the psalmist to advise others to put their hope in God. Reading

this, the person afflicted by pain, need and emotional disruption may be nurtured. Scripture thus comforts and allows healing to take place in a natural way at all levels of human existence (Louw 1998 : 384-385).

Thus the word of God can help the emeriti and their families to put their hope in God and depend on Him for their needs.

The word of God also unmask human behavior and frequently generates radical change. In 2 Timothy 3 : 16 it is said specifically that scripture is inspired by God for teaching, rebuking correcting and training in righteousness. Hebrews 4 : 12 declares that the word of God “judges the thoughts and attitudes of the heart”.

The words *confronting* and *admonishing* are frequently used in pastoral care when guilt is being addressed. Confrontation strives to change sinful behavior, and not to reject the person as a sinner. Thus it should always be accompanied by an attitude of love.

I have discovered in this study that the emeriti and their families are often neglected and rejected because they are blamed for not preparing themselves properly for retirement. The word of God can help in teaching, rebuking and correcting the members of the church so that they might change their negative behavior towards the emeriti and their families. It can help them to love them and embrace them. The word of God can also help imparting reassurance and hope to the emeriti and their families, especially those who are suffering from depression.

5.3.10 The sacraments

Christians directly experience God’s sustaining love and grace through the sacraments of the church. Through the sacraments Christians are incorporated in Christ, and through Him they are united with one another. Taylor in his book: *Tend my sheep* writes:

Churches see the Lord's supper (Holy Communion) as the visible reminder of the historic fact of Christ's death in the past, the promise and assurance of the final gathering together of all Christ's people in future, and in the present, the reality of fellowship in which all believers are made one bread, one body (Taylor 1983 : 158).

I agree. The Lord's Supper indeed gives a reality of fellowship in which all the Christians are made one bread, one body. This one bread, one body includes emeriti and their families. By being part of the Holy Communion, emeriti and their families can feel embraced and loved by the members of the church. They can also feel that they are part of the body of Christ. Pastoral caregivers should help the pastors and church members, especially the pastors, not to deny the emeriti and their families their right to partake of the sacraments of the church as they too are part of the body of Christ.

The Lord's Supper can help the emeriti and their families to receive from God the grace and strength they need in order to improve their lives and find solutions to their problems, and can help them to experience God's sustaining love and grace.

5.3.11 The fellowship of believers

People in trouble find solace in the knowledge that they are not alone, that others have come through the same sort of experience. An old English proverb says: "A trouble shared is a troubled halved." This is true of everyone, not only Christians.

Christian fellowship means more than just telling people that others have troubles too. It means actually sharing the troubles; helping and supporting those in need, not just with words of sympathy, but indeed.

Christian fellowship as a source for helping those in need is the responsibility of the whole congregation- the whole household of the faithful, as Paul calls it in Galatians 6 : 10.

This fellowship is part of the ministry of every Christian, a ministry of love and active concern in which every member of the church has a contribution to make. The New Testament provides us with a clear picture of the church as a caring community in which the individuals, families and household groups and personalities, all belong together in one fellowship, because all are joined to Jesus Christ in the communion of the Holy Spirit. Gerkin states: “A primary function of the Christian community is that of creating and maintaining a climate of relationship within which all members of the community are understood and cared for. To experience such a community is to overcome the loneliness that pervades the contemporary culture” (Gerkin 1997 : 126).

I align myself with Gerkin because he shows the importance of relationships within a community that demonstrates love and care. This is vital to the emeriti and their families as they are an integral part of the Christian community in which God also wants to use them to extend his Kingdom. The church as a Christian community should not reject and isolate the emeriti and their families as a way of resolving problems. Instead, the church as a fellowship of believers should be a source of understanding and caring. By sharing the difficult situation emeriti find themselves in, members of the church may encourage them and help them to overcome their loneliness.

5.3.12 Prayer

Prayer is important in the ministry of counseling because it is a person’s chief way of keeping close to God. The following is what prayer does in the lives of the people: It opens up people’s living

situation and enables them to draw on the deep resources of God's strength and wisdom. It brings people into touch with the mind of God, so that they begin to see their problems in a new and clear way. It also enables them to draw upon more than their own wisdom to meet a problem. Prayer reminds people that their own understanding and strength are limited, and that they can find the true meaning of life and of all their relationships in the teaching and examples of Jesus Christ. Prayer helps people to experience God's forgiveness and his sustaining love in the midst of their failures and problems.

In his book *A pastoral hermeneutics of care and encounter* (1998:436-438) Louw discusses three therapeutic dimensions of prayer: prayer of meditation, prayer as an expression of gratitude and prayer as healing.

5.3.12.1 Prayer is meditation

According to Louw (1998 : 436) meditation signifies a way of living and doing things in which people seek to link God and the purpose of their lives to their daily actions, thoughts and words. Meditation is thus more than seclusion, pondering and quiet. Meditation becomes a way of dealing with life in which life is viewed as more than a merely bio-physical process within a material reality. Meditation in prayer thus becomes an attitude to life, subject to God's discipline and sovereignty over all aspects of life.

I agree with the above understanding of meditation and recommend that pastoral caregivers , especially when referring to deacons, who could help emeriti and their families to engage in prayer of meditation. This will help them to link God to the purpose of their painful experiences. Being in union with God will give them a feeling of belonging to someone they can speak to, who will listen to them

and care for them. Prayer of meditation will help the emeriti to depend on God for their comfort and encouragement.

5.3.12.2 Prayer is gratitude

Gratitude is the most immediate criterion which indicates the quality of the person's maturity in faith and the supplicant's true motive before God. In gratitude the believer embraces the gift of grace which the spirit has instilled in order that he can live victoriously. The therapeutic issue of gratitude is a positive of joy and a future vision of hope. When a believer anticipates with gratitude God's faithfulness, hope is evoked. Hope is essentially the therapeutic effect of prayer in faith (Louw 1998 : 437- 438). Embracing the above understanding of prayer as gratitude, emeriti and their families can be helped to have a positive attitude of joy and a future vision of hope when they engage in prayer.

5.3.12.3 The healing dimension of prayer

Recovery and healing constitute an important dimension of prayer. In pastoral practice a prayer for healing is often coupled with the important formula "If it is God's will". The will of God is an appropriate formula for the prayer of healing if said in complete dependence upon God and confirming God's faithfulness to his promises. The supplicant depends wholly on God's faithfulness for the outcome of the prayer, whatever the outcome might be. If healing does not take place, God's reliability is not nullified because his faithfulness was the presupposition from which the supplicant departed, nor does the outcome of prayer become the final criterion for the prayer's quality. It is important in the pastoral care of the ill to pray for God's will to be done provided that the focus in the prayer for healing is on faith and trust in the healing God, and not on the healing. God's will for mankind remain salvation and justice.

Within this salvation there is room for healing. The prime focus in pastoral care for the ill is not the healing that God can bring, but directing the attention to the God of healing. *God's will* then become what happens in the supplicant's heart while praying for healing (Louw1998 : 438).

I align myself with the above understanding of prayer for healing and recommend that pastoral caregivers should help the emeriti and their families to engage in prayer for healing and depend on the will of God to be done. This will help them to depend on God and feel that, despite their problems, there is someone who cares for them and loves them.

In this study, *healing* refers to a situation in which the traumatized emeriti and their families come to terms with their problems of being neglected and rejected in the church. It is when the emeriti and their families reach a stage when they feel accepted, loved and embraced that one will be able to say that healing has been attained. Different individuals and groups have important roles to play in order to bring healing to the emeriti and their families who have suffered neglect and rejection from some members of the church and from some pastors. Intensive education programmes need to be developed by congregations in order to address the problem.

These roles are to be played by different groups and individuals as part of pastoral counseling and mutual care of the church members. In this study I will only discuss the roles of the pastor and members of the church because their involvement is of prime importance. The roles of pastors and members of the church are discussed in detail below.

5.4 THE ROLE OF THE PASTOR

The pastoral caregivers should be the connecting link between a grieving emeritus's family and other emeriti and their families who are victims of neglect. These grieving families should also be helped to identify themselves with their fellow congregants and to their chief Shepherd, Jesus Christ.

The emeriti's neglect is a problem that the pastoral caregivers cannot deal with in isolation, but only in the spirit of *botho*(Ubuntu).

For emeriti to continue to live a positive life after neglect, there is a need for pastoral caregivers to help them face the reality of their experience. It is a service which pastors have to offer to every church member and to others who are not members, so that the caring influence of the church may be extended.

Survivors of neglect by the church need to be comforted by the Word of God, education and counseling. The Bible provides several passages which pastoral caregivers may use, such as Isaiah 58 : 9, 14, which says:

Then shall we call and the Lord will answer; you will cry for help; and He will say : " Here am I" ... Then you will find your joy in the Lord, and I will cause you to ride on the heights of the land and feast on the inheritance of your father Jacob. The mouth of the Lord has spoken.

And Ezekiel 35 : 11- 15:

For this is what the sovereign Lord says: I myself will search for my sheep and look after them.

As the shepherd looks after his/her scattered flock when he/she is with them, so will I look after my sheep. I will rescue them from all the places where they were scattered on the day of clouds and darkness, I will bring them out from the nations and gather them from the

countries, and I will bring them into their own land.

I will pasture them on the mountains of Israel, in the ravines and in all the settlements in the land. I will tend them in a good pasture, and the mountain heights of Israel will be their grazing land. There they will lie down in good grazing land, and there they will feed in a rich pastures on the mountain of Israel. I myself will tend my sheep and make them lie down, declares the sovereign Lord.

Such passages will give hope to the victims and can be used by pastoral caregivers to encourage them and to show them how deeply God loves them.

They also have to be encouraged to pray at all times to the Lord who is a great helper. Pastoral caregivers may use Psalm 50: 15, which says: “And call upon me in the days of trouble; I will deliver you, and you will honor me.” By quoting this Scripture, the pastoral caregivers will be using the Word of God to bring new hope and encouragement to the victims of neglect by the denomination and by its leadership, so that the victims might see God as a great helper, also in their situation.

As caregivers, it is the role of the pastors to bring hope and encouragement as they seek to provide what practical assistance they can give to ease the difficult situation faced by emeriti and their families. It is their role to listen unhurriedly, because the emeriti and their families need time and opportunity to discover for themselves where God may be found. Jesus’ own life and ministry are full of examples of his desire to bring comfort to those in distress. He took the side of those who were poor, as is apparent in Matthew 9 : 10-13 and Luke 18 : 1-8.

The psalmist says:

Where can I go from your spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there, if I rise on the wings of the dawn and if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say “surely the darkness will hide me and the light become around me”, even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you (Psalm 139 : 7- 12).

Studying this passage, people will realize how God makes Himself available to them in difficult situations. God is present in the lives of people in times of suffering and He cares for them.

The pastors of the church, as well as elders and deacons are part of the pastoral team. Therefore they are challenged to make themselves available to the emeriti and their families in times of pain and suffering. They are challenged to take care of them and protect them. They can, through teaching, preaching and counseling, help the emeriti and their families to overcome the experience of being neglected and rejected by members of the church. Through special programmes they could also help the church to avoid and prevent the neglect of emeriti and their families. This concept of caring is important, one can see how our Lord cared for people, especially children

For example, Our Lord Jesus Christ put the emphasis on people, (children) when He challenged Peter: “Feed my lambs” (John 21:15). Pastors, too, have a critical role to play in the community of Christians, paying special attention to children. As shepherds they also have to care for the elderly, including those emeriti. Pastors as shepherds have the responsibility of caring for the flock, and not because they are paid for it. A real pastor is known by his hunger to do his duty with passion and love for the people of God – in the context of this study, for the emeriti and their families.

The prophet Amos declared: “I am not the kind of prophet who prophesies for pay. I am a herdsman, and I take care of fig trees. The Lord took me from my work as a shepherd and ordered me to go and prophesy to his people Israel. So now listen to what the Lord says. You tell me to stop prophesying, to stop raving against the people of Israel” (Amos 7 : 14-16).

The Spirit of God inspired the prophet Amos to stand up and preach the prophetic message of liberation to the affected people. He challenged the kings and the priests of his time and reminded them of God’s laws, which are just; and of religious service, which comes from real deeper faith and pure hearts. Sadly, these things are never fully experienced by the emeriti who are neglected by the denomination. I am myself challenged to pursue the justice which was preached by the prophet Amos when I speak about the need to take care of the neglected, and to support those who are violated unjustly by irresponsible congregations.

Pastoral caregivers can, through teaching, preaching, organizing programmes and counseling, help pastors to prevent neglect by their congregations and their denomination.

5.5 THE ROLE OF FRIENDS AND MEMBERS OF THE CHURCH

It is important that the members of the church as a caring Christian community to which the emeriti and their families belong should be encouraged to give moral support e.g. Women Association, Men’s Christian Guild and Youth Fellowship . They must be told that God is our helper in all situations and to all his people. The emeriti and their families should be encouraged to see themselves as survivors of the neglect by the denomination and as worthy in the eyes of God.

Gerkin defines pastoral care of the congregation as “the ministry of oversight and nurture affected by a religious community to its members, including acts of discipline, support, comfort and celebration” (Gerkin 1997 : 126).

Pastoral care has an important role to play in the community of believers who are facing the problem of emeriti and their families who are usually abandoned, without care or love.

The members of the church as a Christian community need to support, comfort and care for the emeriti and their families. To be a member of the Christian community means to give and receive different forms of care. According to Gerkin, members of the Christian community should experience their fellow Christians as sources of support, mutual encouragement and comfort (Gerkin 1997 : 126). The emeriti and their families too, as members of the Christian community, need their fellow church members in order to experience such support, mutual encouragement and comfort. They need to find what they long for -relationships in which they can be open, assured of acceptance.

In discussion with the co-researchers, I have discovered that when these emeriti and their families are neglected by the church, their friends and the Christian communities, they disassociate themselves from them since they are disappointed and feel that they are blamed for not preparing properly for retirement as far as accommodation and finances are concerned. I realized that those affected are now developing double trauma caused by the church, friends and Christian communities. The emeriti and their families now experience both neglect and rejection.

Gerkin speaks of the importance of a community providing mutual care:

A primary function of the Christian Community is that of creating and maintaining a climate of relationship within which all members of the community are understood and cared for. To experience such a community is to overcome the loneliness that pervades contemporary culture (Gerkin 1997 : 126).

Gerkin writes from a Western context but in my opinion what he says also applies to the Reformed Churches in South Africa. The idea of the community of faith creating an enabling environment where the traumatized can find help and healing should be taken very seriously by the church. The church must create an environment that protects life and helps the vulnerable. The church must find solutions to problems such as those faced by the emeriti and their families.

Gerkin explains how modern life brings alienation when individualism is elevated:

Much modern life tends towards alienation rather than mutual support. Competition rules much of the market-place of the human relationships, prejudice, stereotyping and indifference abound in human relationship even among the family members and co-researchers, say nothing of Christian community itself. Countering these alienating tendencies in human relationships is an important aspect of the work of the church as the community of believers.

The pastor nourishes and engenders a climate of mutual care in the community for which he or she must seek to provide interpretative leadership. By his or her manner of relating within the community, others are encouraged to create and participate in a community where everyone feels cared for and nourished. In addition the pastor needs to recognize that he or she is not alone in providing pastoral care in the fellowship of the community (Gerkin 1997 : 127).

Thus the pastor cannot stand aloof, he or she is automatically involved by virtue of his/her office and calling. Helped by Jesus Christ, neglect and rejection in the church must be faced squarely in

attempting to bring healing to the traumatized emeriti and their families. The members of the church as the Christian community have a vital role to play in supporting the emeriti and their families, instead of mocking and avoiding them. In this study it has been found that emeriti and their families who have been rejected and neglected by church members and some of the pastors suffer from the trauma of avoidance and isolation. Healing is easy if they are accepted and loved. I align myself with Gerkin, who shows the importance of relationships within the community to demonstrate love and care – also in the case of the emeriti and their families.

The emeriti and their families are an integral part of the Christian community. God also wants to use them to extend his kingdom.

The church as a Christian community should not neglect the emeriti and their families or discriminate against them as a way of resolving problems in the church. The church should instead denounce the evils of neglect and rejection that are affecting their lives. Another role that the church as a community of Christians should play, is that they need to create an atmosphere where the emeriti and their families are involved in church activities such as decision-making positions. This will make them feel accepted and valued and help them to overcome the pain of having been neglected by the church.

Friends and communities have a vital role to play by supporting victims of neglect instead of rejecting them and saying destructive words towards them. In this research the emeriti and their families who have been neglected by the church, feel betrayed when their former beloved friends and the Christian community show no care, but neglect and avoid them.

Healing could be easy if the community accepted and loved them. Most of the co-researchers indicated that when they were ill-treated, their

friends and Christian the community neglected them, as a result they felt double rejection.

I agree with Gerkin when he shows the significance of relationships within the Christian community to demonstrate love and care - also to the emeriti and their families, as they are an integral part of the community. God also wants to use them to develop the community in different ways.

Communities should not reject and avoid one another either as a way of dealing with this problem, but together they should combat the evil of betrayal and neglect.

Another role that friends and the Christian community need to play is to give active social support, and to create a social environment that will foster development and help the traumatized emeriti and their families, the survivors of neglect by the church. This will help them to cope with stress. Social support which is needed for the traumatized emeriti and their families should include emotional and financial assistance. With the help of friends and the Christian community these emeriti may be encouraged to continue to believe in God even after their tragedies.

Stable relationships and the unconditional acceptance of these emeriti and their families by the Christian community in general are of vital importance.

The unstructured kind of support provided by the community can reduce the pain of traumatized families, when used together with structured support in the form of counseling by pastoral care givers. This recipe, I believe, can work.

5.2 PRELIMINARY CONCLUSION

In this chapter a pastoral care model which could be used by pastors and the members of the church in caring for emeriti and families has been explored. I have concluded that if all the above roles are played effectively by the different individuals and groups, neglect of emeriti and their families may be reduced or come to halt. All the above roles needs commitment on the part of pastoral caregivers who work together with those others who are to be involved in helping these survivors of neglect as well as those who are not yet affected by this challenge, for example friends, pastors and leaders of the different associations in the church.

They have a critical role to fulfill in supporting these emeriti and their families so that healing may be achieved and they may continue to lead positive lives. If the above roles are played properly, neglect of emeriti and their families will be less of a challenge to the denomination.

Forgiveness is another great healer. If forgiveness is achieved, emeriti and their families could attain healing in a conducive environment where congregants, friends and pastors will accept them as people who need help. Forgiveness will have to start with the emeriti and their families who have suffered neglect. I realize that forgiveness cannot be forced on emeriti and their families, but when it is given, healing may be attained.

The concepts of pastoral care and counseling have been explored, as have the skills to be used in counseling those who are traumatized as a result of neglect. The chapter has shown how church officials and pastoral caregivers could succeed in making the church a channel of inclusion, acceptance and compassion for emeriti and their families. I am of the view that, when correctly used, these skills will enable

pastoral caregivers to nurture, heal and to protect those in need. The skills can also help the emeriti and their families to overcome the pain of being neglected.

In the next chapter I will present my findings and recommendations.

CHAPTER SIX

FINDINGS AND RECOMMENDATIONS

6.1. INTRODUCTION

In this chapter I will present the findings and recommendations of the study. The purpose of this research was to explore how certain emeriti suffered trauma after being evicted and neglected by the church. Six stories were shared, including the story of my colleague's father and his family who experienced the trauma of eviction and neglect by the church he had served for a long time.

6.2 FINDINGS

These stories helped me to journey together with the survivors of neglect by the church, and exposed me to the pain and frustration that those emeriti and their families suffered at the hands of both the community of believers and the denomination.

I finally had to answer the questions posed in the problem statement in chapter 1 of this study:

1. I have found that the problems emanated from the anger and frustration suffered by the emeriti and their families at the insults and neglect they suffered.
2. This anger could have hindered the research.
3. I have hopefully found some solutions to the problems faced by persons such as my colleague's father and his family.

I have personally found some healing in the process and hope that I will in future be better able to minister to the wounded souls of emeriti and their families. I have found that the moderators of the assembly and the

presbytery do not question the practices of the congregations because they and their immediate families have not experienced such injustice themselves, and from their own comfort zone, they feel no need to find out. In other words, some of them will cause misery and are not able to care for others.

In the course of the study I was myself exposed to the injustices suffered by the emeriti, which motivated me to facilitate a process to enable the ministers and the denomination to take better care of them. The study will hopefully help others to see the neglected emeriti and their families as a critical issue which needs to be considered closely, both by individuals and the denomination. The church needs to be empowered to take good care of them.

6.3. RECOMMENDATIONS

I would like to recommend to those who have the opportunity to read this thesis to start the process of engaging the moderator of the assembly, moderators of presbyteries, ministers, elders and the entire denomination in taking action. Ministers and some of the church leaders need to understand that emeriti are also humans and need to be taken care of, and that they, the leaders, are accountable for their own actions and the decisions they make.

The church has to establish the identity of those who humiliate the emeriti and their families and involve them in a process to put things right. They, too, must be persuaded to take responsibility for the emeriti and their families.

Programmes and forums concerning the care of emeriti and their families need to be introduced in congregations, presbyteries and at the assembly level. I therefore recommend that the moderators of the assembly should encourage all the congregations in all the presbyteries to introduce programmes and forums so that everyone may be made

aware of the neglect of emeriti and their families in the church. Hopefully a change of attitude will show that God loves his people and the people love one another.

If believers resemble or imitate Jesus Christ through love and caring, the church will be seen as a caring institution and neglect of emeriti and their families will be prevented because the community of believers will embody the love that Christ speaks about.

The Community of believers is constituted on love: “A commandment I give you: love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another” (John 13 : 34- 35). So the church at all costs must avoid eviction and neglect and show love and support to everyone.

In traumatic situations, it is difficult to reveal secrets. The church needs to teach the emeriti that they should not keep secrets from the authorities who can help and advise them before the situation turns nasty. The fear of revealing that they are not paid, is a reality, because this may cause Presbytery to send commission to the congregation they are serving. The findings, at time may show lack of ministry of pastors. This will quickly prevent problems of neglect by the church. Moderators of the presbyteries should be open about neglect, urging the emeriti not to keep secrets, so that eviction and neglect may be prevented. If emeriti have the confidence to speak out against this evil practice, then the authorities will hopefully declare it as unlawful in God’s eyes and make it clear that neglect is abuse of God’s people. The other thing may be that they educate congregations to care for servants of the Lord.

The research study also examines the role of pastoral care and counseling in assisting traumatized emeriti and their families and the

community of believers. A paradigm shift is required to successfully address the issue of neglect of emeriti and their families by the church.

Pastoral care in the parish begins with pastoral leadership (Gerkin 1999: 119). Gerkin explains that the kind of leadership exhibited by a pastor is important. If his leadership style is patriarchic, for instance, he will favor men at the expense of others. Leadership should not be biased, but should be accommodative and supportive.

Gerkin views a pastor as a coach (mentor) and facilitator who assists others. The survival of emeriti and their families rests on the shoulders of the pastor whose task it is to protect them. The pastor is also a leader who plays a role in transforming the mindset of the community of believers he/she leads.

A coach knows the team he/she leads, and when to substitute or recall a player. Pastoral care should offer support and caring as the base of giving birth to a healthy church. The pastor has to intervene on behalf of the oppressed and the voiceless.

What the community of believers need is courage to pursue this task. Wimberly says that having a fellowship with God becomes “a reservoir for courage to pursue the vocation of liberation” (Wimberly : 2003: 9).

Pastoral care is aimed at comforting those who have been stricken by death and left with marks of pain and sorrow.

It should be borne in mind that pastoral care depends on the pastor’s ability to work with people. The pastor needs to know his/her people, and knowing people will mean sharing in their distress and frustrations, and the ability to listen to their outcry. It means to be in a position to help them. The role of a pastor is to tend the sheep - to

look after the members of the community of believers. He has to make victims feel being cared for. This applies to the emeriti and their families who are vulnerable and lonely and in need of support and love.

The pastor is an important role player within the community of believers and the transformer of the community. He is responsible for the establishment of forums and programmes where community members may meet and begin to challenge the issues that affect them, and discover how to deal with them, and how the church can be the instrumental in caring for and supporting people in need. The pastor should be the one to engage the members of the community of believers in dialogue with the intention of informing them. The pastor needs to teach the members of the community of believers about caring, and help them to be good pasturing agents. He has to make them aware of the sensitivity of neglecting behavior that isolates other members of the body.

Pastoral care has to liberate emeriti and their families from neglect and suffering. During my research I encouraged the emeriti I met to see a picture of God, who is loving, kind and compassionate, even when they go through their pain and frustrations. I helped them to discover that they were under the protection of God and that they were still connected with other members of the community of believers in the house of the Lord.

Everything begins with God who sees emeriti and their families as beloved. Then the church is commissioned to embrace God's creation and at the same time to influence the community of believers to be caring agents.

The question I raised is: Do the emeriti and their families deserve to be treated so badly? Especially within the church that they have served with respect for such a long time?

I must now stress the importance of restoring peace to the broken spirits of the emeriti and their families who look to the church for support, but in vain. It is time to challenge the laws that allow the church to suppress the emeriti and their families. I call for the church to do away with those members who discriminate against the emeriti and their families.

According to Wimberly, the point of departure has to be fellowship with God, but often true fellowship does not exist because if people have prejudices in the house of the Lord and claim to have fellowship with God while they neglect their neighbor, then they are not true to their Father. The research was not only of academic interest, but a lesson in understanding the wonderful acts of God, especially when it comes to caring for broken souls.

The law of Christianity as summarized by Jesus Christ is that his community of Christians would be founded on love. "I in them and You [God] in me, so that they may be completely one, in order that the world may know that You sent me and that You love them as You love me" (John 17 : 23). If the church fails to show love to others then it has missed the mark and is not to be called the church, but the market place.

Jesus Christ's way is more than merely applying a pastoral care method. We need to search within our hearts whether we have that love which needs to be given to others.

As I raised questions and found answers, I personally experienced healing. I discovered the following about myself:

- I was wounded, angry and sought answers.
- I ended up blaming everyone, including those around me.
- I carried a cross I could not bear and became emotional.
- I was close to my colleague's father and to see him suffering with his family was too much for me.
- I shared his anger with the church that was denying him his rights after he had sacrificed his life for it.
- I began to look down upon the church and lost faith in the people he looked up to.

Wimberly refers to strategic intervention as the process done involving a client and a counselor. In my experience this is not adequate to address the problem of the emeriti and their families.

What is required is the participation of a community of Christians. Therefore, it will be a challenge to seek the intervention of pastors, since they are highly respected and influential in the community.

This method has provided space for me to deal with my anger and to transform it into a remedy that may heal others. It has restored my dignity so that it has become easier for me to restore the dignity of others.

Aupa Stephen Matsaneng writes: "South African history records that on the 10 February 1990 the release of **Dr N R Mandela** from the prison **turned the clock and hope** to the people of South Africa. The weapon that he used to win democracy for his people was therapeutic of forgiveness and peace. By establishing the Truth and Reconciliation Commission he opened a dialogue between perpetrators and the victims to share stories that will bring about healing of memories"(AS Matsaneng 2007 : 86- 87).

The same method could be used to restore relationships between the emeriti and their families with the members of the church, who will

hopefully get to understand the pain and frustration faced by the emeriti and their families. It will give the members of the church an opportunity to identify their role in the welfare of others.

Hearly and Sybertz provide us with some understanding of the church in an African setting, "... that the church is an extended family, fireplace **and three stone that support the port**(Hearly&Sybertz 1996 : 123- 124).

The family provides an individual with a particular context. Therefore a person cannot live alone, but must seek the help of others. The emeriti as individuals cannot carry their burden alone, but need the support of the extended family. The emeriti need a church that will offer them a place to cry to God, and a community that will look after them and support them in the trauma they are going through.

There is a traditional African saying that if a partner passes on, the remaining one will be married to God. It makes sense to me that the emeriti's place is in the church where they may find comfort and a shoulder to cry on.

A fire in an African village represents the place where the community gathers together, where tales are told and issues are discussed. The fireplace even accommodates neighbors who might seek some fire to light their own. In Christian terms the fire is the Holy Communion, where we assemble together in the church around the table of fellowship. There we share from one loaf and one cup of wine. In no circumstances should anyone be denied access to this fireplace. There should always be someone tending a fire, adding wood to prevent the fire from going out, a person who knows exactly when and where to put the wood. In the church the guardians of the fire are the elders and the pastors.

The role of the pastor is to keep the fire burning. In the Book of Leviticus it says : "The fire must always be kept burning on the altar and

never be allowed to go out” (Leviticus 6 : 13). The pastor oversees the activities of the community of believers and holds the keys that will unlock the strategy that the community of believers must follow.

It is the duty of the church council and the elders to alert the community of believers to any disorder they may be facing. The pastor’s task is to protect the interests of the flock on behalf of the owner.

In African tradition three stones are placed on a fire, to support the cooking pot. If one stone is removed, the pot will topple over. This is a metaphor for connectivity. Those stones need each other. The church is also founded on three stones – the triune God, Father, Son, Holy Spirit is the God of the family. The three stones also represent the community of believers that must be united and supportive. The concept of love and support begins at home. The church serves to unify and accommodate and extend the families.

The emeriti as part of the fellowship also have the right to assemble at the table of the Lord. They deserve to be supported and loved. They are also called the sons and daughters of God, members of the extended family. In this situation the three stones represent hospitality, love and support. The church is called back to its roots. Caregivers have to nurture the fellowship within God’s church and welcome the traumatized emeriti and their families back.

There is a wise saying that “charity begins at home.” The knowledge a person acquires and his moral values also start at home. The church, as the extended home, must foster knowledge and spirituality, and help the community of believers to understand the purpose of their existence, and enhance their devotion to God.

The emeriti and their families are, in all respects, human beings, created in the image of God, and they have gifts to contribute to the community of believers. They are part of the community of men

and women, sons and daughters of the church. Gerkin emphasizes that the pastors of the church need to confront their parishioners with the quality and extent of their resources (Gerkin 1997 : 239). It is the duty of a pastor to maintain the balance in the church of Christ. The pastor has to help the church to interpret the message of Jesus Christ so that the world may believe.

One of the pastoral obligations of the church is to take care of its members, not only when everything runs smoothly. Sadly, in practice, when times are hard the church often moves away from the people of God. A good example of pastoral care is found in the parable of the Good Samaritan (Luke 20 : 29-38). In this story a man was attacked (which is similar to what happened to the emeriti and their families). He was approached by three men, who may be seen as representatives of three types of communities. It is advisable for the pastor to know what kind of community of believers he/she is dealing with.

The attitude of the first community of believers is: “We do not care. It is none of our business. “Members of such a community are often of high status and do not care for others - only themselves. They tend to be destructive. Their influence extends to others.

The second community of believers displays an attitude of “Ag shame! But what can we do?” They are sympathetic but do not get involved. The pastor has to be careful about this type of congregation because they may cause a lot of confusion and they like gossip. Pastoral care could be very difficult when dealing with this kind of congregation. They pretend to know and understand their role, but their actions do not show that they do. They can be seen as helpful and even speak compassionate words, but in actual fact they mean the opposite.

The third community of believers displays a “helping hand” attitude. This type of congregation is helpful. They listen to their leaders and co-

operate. They are the only type of congregation that is truly supportive. They do not wait to be called to help and are even willing to share their resources. Pastoral care could be very effective in such a community. This is a model to be emulated, one that shows pastoral care in action and sees the results of support and caring. The leadership of a pastor, of course, plays an important role.

If I were to be asked to continue the parable, the climax would be when the victim becomes a victor. Because of the Good Samaritan, he manages to relate his story to others. He forms a support group and helps others who are victims like him. He also provides help to others and shares his resources with victims like him. He treats others well and does not consider revenge. He becomes an ambassador of peace and support. His story manages to turn many people around, including those who attacked him. He helps others to realize that there is hope and support.

The goal of pastoral care is to leave a room for the third, fourth and seventy seventh chances

6.4 CONCLUSION

What I have learned from this study is that many wrongs do not make a right. My involvement with my colleague's father and his family has helped me to deal with the after-effects of trauma. After interacting with Gerkin's model, I was able to close the chapter on unanswered questions raised at the beginning.

I understood the emeritus's context, where he came from and his response to pastoral care. I even understood that the study was targeting the emeriti and being a pastor myself was a challenge to me and to them. It offered me an opportunity to minister to emeriti and their families with confidence. The study taught me to be a pastor and

shepherd to Christ's flock. I managed to make peace with myself and reach some understanding of the situation.

Undertaking this study has offered me an opportunity to make findings through the co-operation of the subjects. The information garnered from a variety of materials as well as the insight of the group of fellow Masters students made it possible for me to complete this study.

As for the church: Having taken note of these traumatic experiences, the church needs not to drift away but to extend a hand of welcome. A forum needs to be formed, where emeriti and their families will be able to give voice to their common pain and frustrations, journey together and find ways to deal with their problems. The church has to be a caring community of believers, striving to restore the lives of the emeriti and their families. It has to provide support to the emeriti and their families and help them to once again be part of the growing community of believers.

Lastly, there are other aspects which I partly covered and which other authors could pick up. These suggestions may also be suitable for the purposes of a doctorate degree. They are:

- How to offer pastoral care to emeriti and their families
- The role of emeriti within the church
- Being part of the community of believers
- How can the church contribute in preparing ministers for meriting properly without becoming a burden to the church?

This research has opened up a world that many of us were not aware of. The reality is that neglect of emeriti and their families is on the increase, and that many of them do not make provision for their retirement while they are still active in the church. In times of challenges and predicaments

they count on the church to be there for them and if the church fails them it aggravates a situation that is already painful and traumatic.

The case studies provide a window to look at what happens to the emeriti and their families who are neglected, and how those who are responsible for the humiliation have spiritually and pastorally bankrupted and deprived their colleagues. The tools that have been provided in this research will help those who utilize them, especially the ministers, to treat the emeriti and their families with the consideration they deserve.

APPENDIX A

The researcher will use the qualitative approach to this study to enable him to collect data that will inform him about the problem. He will seek the assistance of co-researchers, emeriti who are victims of neglect by the church. They will be asked questions about the trauma they experienced when they retired.

The questions that will be asked are:

1. Can you share the trauma of your experience the day eviction took place?
2. What role should the church play in this situation?
3. In the midst of this journey, when did anger emerge?
- 4 .Will you encourage your children or others to enter the ministry? If yes/no, respond in full.

Researcher's name:

Co-researcher's name:

Date of the interview:

Venue for the interview:

APPENDIX B

INFORMATION SHEET FOR PARTICIPANTS

The neglect of emeriti within the UPCSA: A pastoral perspective.

This information sheet has been designed to assist you to decide whether or not to participate in a study concerning emeriti who have experienced neglect, leading to post-traumatic stress. The researcher would be most grateful should you decide to participate; however it is important to add that you are free to turn down this invitation. This research is being undertaken as part of the requirements for an M A (Theology).

The aims of the research are:-

- 1 To help ministers, the church and its hierarchy to deal with emeriti.
- 2 To help ministers to be in a position to prepare themselves for retirement.
- 3 To help spouses to look at their lives after retirement or the death of their husbands.

What will be required of participants

All participants will be asked to give consent for the information obtained during conversations with the researcher to be used in the research. Participants will be expected to take part in one or two conversations of approximately two and half hours each.

Free participation

Participants will be free to read the research at any time without any consequences to them.

Confidentiality

The information obtained during the above-mentioned conversations will be used in the thesis. In order to summarize the conversations, notes will be taken during conversations with the researcher. The information collected during this research will be safely stored in filing cabinets and submitted to the University of Pretoria for storage at the termination of the research.

Results of the study

The results of the study may be published. Details such as names and places will be distorted to ensure the anonymity of the participants. All notes relating to the interviews will be submitted in a sealed envelope to the University of Pretoria and stored for ten years per the requirements of the University of Pretoria. Participants are welcome to request a copy of the research results.

Questions of participants

Should you have any questions or concerns regarding the research, either now or in the future, please feel free to contact the researcher, Phofedi Elias Caleb Lediga, cell no 082 466 4055, or his supervisor at the University of Pretoria, Department of Practical Theology, Prof. M. J. Masango, 072 195 8063

CONSENT FORM FOR PARTICIPANTS

Neglect of emeriti in the UPCS

Pastoral Perspective.

I have read the information sheet concerning the research and I understand what the research is all about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know and understand that:

1. All personal information shared by me will remain purely confidential throughout this research
2. Taking part in this research is voluntary and that no payment or compensation for participants should be expected.
3. I am fully aware that my contribution may be used in the research.
4. I am also aware that the promoter will read and know the information I contributed.
5. I am free to withdraw from the research at any time without any disadvantage.
6. I am aware of what will happen to my personal information at the conclusion of the research, that the data will be destroyed at that conclusion of the research.
7. I am giving permission to the researcher not to use a real name on my behalf.

I am willing to participate in this research.

Signature of participant: _____

Signature of witness : _____

Signature of the researcher: _____

Date of the interview: _____

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