

**“THE CONGRIGETIONAL ABUSE TOWARDS THE CLERGY FAMILIES: A PASTORAL
CHALLENGE”**

BY

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DEDICATION

I DEDICATED THIS MASTERS DISSERTATION TO THE FOLLOWING:

MY DEAREST, BELOVED WIFE: MPHO SALPHY LIKHI

OUR TWO BOYS: OMPHEMETSE AND OMPHILE

THE FAMILY OF LIKHI, MOROLONG AND MESO

THE METHODIST CHURCH OF SOUTHREN AFRICA

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Lebogang Likhi (cousin) who was typing with the boys they have done wonders. Tebogo Andries Meso twin brother of Mrs Likhi

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Dinah Meso my mother in law

Gary Rivas, Bishop of Central Methodist Church of Southern Africa

The late Dr Sotobe who started with me this theses

The Methodist Church of Southern Africa and the Congregation

The University of Pretoria

DECLARATION

I, JOHN LEBURU PAPI LIKHI DECLARE THAT THIS DISSERTATION IS MY OWN ORIGINAL WORK AND THAT SOURCES I HAVE USED OR CITED HAVE BEEN INDICATED AND ACKNOWLEDGED BY MEANS OF COMPLETE REFERENCES.

FURTHER MORE, I DECLARE THAT THIS PIECE OF WORK HAS NOT SUBMITTED TO ANY OTHER UNIVERSITY

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ABSTRACT

The purpose of this research is to help clergy families who have been hurt and been abused by congregation in their circuits. This is a sporadic in many churches, particularly in mainline churches. The study is dealing with clergy, minister and their families who have been attacked in the church chapel even in the manse. Most circuits when a clergy is sent to their circuits to sever, congregation thinks they own the church, they own the manse, they think they can do whatever they want, and abuse the clergy families.

This thesis will try to show kinds of leaders the church is having. It will also show how congregation are cruel and easing influence. What makes things worse is that the church faced with church discipline, most of the time clergies are many even today, there are clergies who are in the waiting list waiting for disciplinary hearings as they have been charged, and congregations lay their charges.

Since the researcher has been in the church for guide sometime, his experience let him to make a thorough study. It will also try to introduce and make the top leaders to deal with this kind of issue thoroughly. That is why most children of clergy families when growing up they are also wounded emotional

It is the wish of the researcher to equip church leaders and to help clergy families to deal with the congregational abuse.

GLOSSARY OF TERMS

The Definition of Terminology

Abuse: Is to treat something very bad. It is misemployment or misappropriation of authority that has become unjust practice that create animosity.

(Hornby 1980: 4)

Anger: This is the state of annoyance. It is the strong feeling that does not please any one

(Balswick & Balswick 2007: 258)

Clergy: These are the body of all persons ordained for religious duties. One is set apart to do Gods work. It is theological term that is used in religious fraternity.

(Waruta & Kinoti 2005: 243)

Clergy family: In this project are model of family relationship that grows into ever deepening levels of mutual covenant of God.

(Balswick & Balswick 2007: 258)

Congregation: In this study, a congregational is a flock in the charge of divinely appointed pastors of the church just as the sheep are in the charge of shepherd. It is the member of the body of Christ.

(Dobbins 1960: 62)

Local Church: It is the member of the body of Christ subjected to Christ the head and His delegated Eldership. Local church exemplified in local city synagogue of Hebrew system of Church government and in our case.

(Conner 2007: 91&95)

ABBREVIATIONS

Abbreviation	Full word
MCO	Methodist Connexional office
MBO	METHODIST BOOK OF ORDER
W.M	WOMANS MANYANO
MCSA	METHODIST CHURCH OF SOUTHREN
FLTST	FULL TIME STIPENDARY

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CHAPTER 1

THE CONGREGATIONAL ABUSE TOWARDS CLERGY FAMILIES: A CHALLENGE TO PASTORAL CARE.

1. INTRODUCTION

This chapter will cover; the back round of the study, the problem statement, research gap, the significance by clergy families in congregation particularly in circuits. Of the study, the design, instrument, data collection, methodology, analysis, interpretation and summarizing findings, definition of terms .This research study will be focusing on the challenges faced by clergy families.

1.1. BACKGROUND TO THE STUDY

The focus of the researcher is on the congregational abuse of clergy families, which is a pastoral challenge. Therefore, this research is done in order to create a pastoral methodology of caring for clergy families.

When the researcher was appointed to a new pastoral jurisdiction, which is known as circuit, he and the family were greeted, upon entering the mission, .Some of the clergy went to the study room for prayer, as it was their custom to do so. While in the study, his eyes fall on the desk alas there was a attracted note book sort of a baptism register well covered. The following words were written on an outer covering with capital letters, well bold with red ink “LORD IF THERE IS A HELL LET THE FIRE START IN THIS CIRCUIT-(NTUZUMA)

These words became a cause for a concern that researcher and his family as he is going to begging his ministry there. Those words never fall on the dry soil of clergy .Curiosity and uncertainty begun to take hold as question clouded the researchers mind. The researcher took the matter seriously, and contacted the predecessor to find out the reason behind that message, to whom was directed to, who wrote them From the writer subsequently arranged with his predecessor and met with him who explained the message what does it

inform .When the narrator was narrating the happenings it came to the mind of the researcher that ‘he thought the ministry was packed with anticipation, that God caught him off guard. ”The researcher thought the ministry of Word and Sacrament particularly in full time is a gift on a plate. He thought that Gods people are sweet and kind, their heart are robed with mercy and humility and it seems vice versa. The words left the researcher with lots of questions: God is this what you called ministers of word and sacrament to this.

Why there is congregational abuse of clergy and clergy families in Methodist Church of Southern Africa especially in NTUZUMA circuit?

Are those called to serve in ministry of word and sacrament protected and their families?

These words “LORD IF THERE IS A HELL LET THE FIRE START IN THIS CIRCUIT’ made the researcher to conduct this study and focus on the abuse of clergy families by congregation and this is a pastoral challenge.

The researcher is a Methodist minister from Ntuzuma circuit North of Pretoria in Limpopo district. It is alleged that high rate of clergy families are been abused by congregation in their circuits. Nothing has been done or said by the leaders of the Methodist Church of Southern Africa to protect ministers and their families. It said that from 2011 to 2015 minister and his family was literally abused by congregation whilst the minister was stationed in that circuit. Same congregants same minister was ministering did the abuse. Now it came to researcher’s attention, that if the Presiding bishop and bishops can play their role in protecting ministers and their families , in this exploitation family abuse of clergy families by congregation can be minimized.

1.2 METHODOLOGY

Gerkins his shepherding methods will be used in teasing out the methodology that the researcher aims to use (1997: 111). This method will help also to tease out the model of narrative hermeneutical pastoral care emancipatory relationship in post-modern world and Nick Pollard (1998) the positive deconstruction and reconstruction on methodology (Nick Pollard: 1998: 43)This method of shepherding is one of the method used in Africa as it possessed the element and the characteristics of shepherd .Because of the way live of African people especially blacks their lives is depended on flocks or on animals they had to

apply all kinds of shepherding so that their flock could survive in all difficulties could face .As an African there is a connection between the shepherd and his flock . During Jesus time, John the gospel says the good shepherd his flock know him by his word and he knows them. (John 10: 14 the methods of western shepherding differ a lot from that of Western methods.

This model of caring and protecting clergy families by the church structures would help the author to minimize the problem of the congregational abuse of clergy families. At the end the wish was that clergy families should overcome shame, despair, rejection and disappointment they experience in field of pastoral care.

The qualitative and quantitative method would be used on the literature review, questionnaire and interviews and listening to stories and try to meditate on them Despite all the author will also use the Bible as a source that reveals the real meaning of the word Shepherding.

This method connect as shepherd as he will play a role in leading them to a green pastures and eat what is good for their rumen as flock which are well cared don't eat anything they come across. Africa is mountainous continent full of wild animals so it is the duty of shepherd to protect them from the omnivores, he will know where dangerous place is and he will guide them to a save place. Due to hunger and starvation wild animals will crop in during the night and use its smelling organs to smell where they can find food they will arrive where flock is it is where now a good shepherd apply his skills to defend harmless flock. Pastors and ministers are also good shepherd of Jesus Christ model, as they shepherd those have been stigmatized and rejected in the societies, due to their status of health such as those suffering from H.I.V aids pandemic. As they will connect swiftly with melodious voice of Christ that came to me you, who are weary ill help and comfort you. Ministers also will use Gerkins method of shepherding as nowadays Africa is bleeding as it full of fires caused by coups de dad and recently South Africa is surrounded by xenophobia and religious ministers open the doors of church so that foreigners could hide in the temple of God .During this period and after all ministers will apply their skills to comfort affected parties and Gerkins method of shepherd will come in. This was seen after the disgruntled of segregation regime truth and reconciliation commission was introduced and it was led by

well-known men of God Bishop Emeritus Tutu and rev Peter Story. It is where the word comfort, comfort he my people will come in. Minister will act as a pastor, reconciler and counsellors (Gerkin: 1997:80-81)

In the church where clergy families have been abused by congregants shepherding model will be introduced as a method of caring .This method model would help the family to cope fruitfully and helped them also spiritually and emotionally to stand firm in their faith by this research. At the end, the wish is that clergy families could overcome shame, despair, rejection and disappointment. The qualitative and quantitative methods will be used on the literature review. Due to this Gerkins proceeded to talk about Old Testament how it sows its structures of shepherding on character of leadership that compost of three components duties viz Priests, The Prophets and the Wisdom. Members of the church will apply this method for clergy families on their abused situation.

Long ago in Old Testament Priest where acting according the Torah and law of Melikzdek in Old Testament. This was seen when doing their duty in the Temple, rituals, feast celebrations .In the Old Testament Prophets act as the mouth or a mediator between God and people. By this methods the researcher enter into the space of clergy family .By so doing the researcher will try to help them to deal with any trouble that can cause unpleasant situation during ministry time.

Positive deconstruction method will be applied. According Pollard "Is the 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"(1997 :44) This will create a better way of clergy families to see things in better way. Both methodologies will help the church leaders to enter into the space of abused clergy families pastorally .Qualitative research method will be applied by researcher .For using this type of book will help in trying to make the life of clergy families to approach life after abusive situation of congregation.

1.3 LITERATURE REVIEW

The preliminary review of related literature, in this study, generally included three steps, (1) the identification and location the important publications; (2) summarisation of the recorded content of publications; (3) the comparison of the related elements, such as theoretical perspectives, definitions, research designs; methods, instruments and findings.

For Seaman (1986) "Literature review generally included three steps:

1. To identify (*ukukhetha*) and locate (*nokumisa/ukubonisa*) the important publications;
2. To summarize and record the content of publications;
3. To compare related elements, such as the theoretical perspectives, definitions, research designs, methods, instruments, and findings. Each of these will be examined."

(Seaman 1986:141-142)

In this study literature review of important relevant books identified were based on the following books: Gerkin, Waruta and Kinoti, Nick Pollard, Wimberley and Wimberley, Ana, J. de Santa 1981: *Towards A Church of the Poor*: New York: Orbis Books Mary-knoll; Avila, Charles 1983: *Ownership: Early Christian Teaching*: New York: Mary-knoll, Orbis Books, J O Balswick & J K Balswick 2007: *THE FAMILY: A Christian Perspective on the Contemporary Home* 3rd ed. Michigan: Baker Academic. Baxter, Richards n.d: *The Reformed Pastor*": Abridged by Rutherford, Thomas: New York: Carlton & Manahan. Bella N. Robert ends: "Habits of the Heart": New York, Harper and Row, 1985 N Blot nick, Sully "Ambitious Men": New York, Viking Penguin, Inc., 1987; Conner K J 2007: *The church in the New Testament*: Lancaster LA19DA: KJC Publications. Dobbins G S 1960: *A Ministering Church: A Guide to the meaning and Dynamics of the Administrative Process*: Nashville: Broadman Press.

1.4. PROBLEM STATEMENT

The aforesaid incident alarmed and lift up eyebrows that led to a number of questions gathered from the main research questioned that needed to be researched .This is alluded to ignorance support of Methodist Church Southern Africa top leaders been the presiding

bishop, the general secretary of the connection as well as the bishops whose all ministers serves under their supervision. This brings also the instability in the church and hindered the shepherding methods of ordained ministry to both clergy families and congregation at large. The challenge of clergy families abuse by congregation to revolve on upcoming questions so that the researcher the researched topic to be addressed.

QUESTIONS

. Why is there congregational abuse of clergy families in local churches/

.What are the causes of the laity in local church to abuse clergy families/

.Can congregational abuse of clergy families led to traumatic situation

Why some people intolerant to clergy and their families/

.Can a congregant make abuse deliberately to clergy and his/ her family/

How can a clergy in his chart way of dealing with congregation invite abuse of congregation/

.To what kind of life style is expected from clergy and his/ her family/

.What was the early Christian attitude towards his/ her office/

The researcher will try to choose questions that will help in researching this problem affecting clergy families to the point of hating their relationship with God.

1.5 PURPOSE AND OBJECTIVE OF THE STUDY

The objective of the study is to:

What are the causes of clergy family's abuse by congregation?

What would be the remedy to this problem?

Who were involved in this conflict?

Empower both clergy and families together laity leadership to address the historical problem leading to the clergy families abuse?

Arrange means of clergy family protection.

To develop guidelines that would put all Christians families to show Gods covenant love, grace, empowerment and intimacy towards each Christian family in the church.

Establish a good structure that will bring a good relationship in all church structures .

1.6 SIGNIFICANCE OF THE STUDY

The significance of this study fall within the area of a pastoral care, as it sought a way of a pastorally caring for people caught in an abusive situation .It was the writers hopes and trust that the writer could try to root out all tares and circumstances causing suffering and fragility and would try to locate the church to pay attention to this issue and deeply think theologically on ways of pastoral caring for clergy families. The writer would open discussions and dialogue to all stake holders .By so doing the study would try to make the church particularly the Methodist church of Southern Africa aware on this issue and try to help her to seek a better way of dealing with a similar issue as remedy that could heal or rub the wounds. The main aim is to develop a pastoral approach that will create a model of carrying by top church leaders towards the abuse of clergy families by congregation.

The study is envisaged to propose strategies that would equip priests in pastorally engaging and journeying with the boys who impregnate young girls. People who are involved in policy making on matters related to teenage pregnancy in parish churches and even in schools are likely to benefit from the information generated by the study and its recommendations thereof.

The main aim is to develop a pastoral approach that will create a model of caring by priests towards the young people.

1.7 RESEARCH GAP

This thesis will deal question why is there congregational abuse towards the clergy families in the local church. It will also focus on the impact of the congregational abuse towards clergy families and therapeutic way of healing. he writing tat caused concern to the writer news that compelled the writer to study the situation .It seems not much has been done on this area of congregational abuse of clergy families by congregation .It is a need for the church to take consideration how clergy families l'll treated by congregation and the church is silent on this matter. This study will focus on clergy families that will need fair treatment by congregation and well cared top church leaders. It is the need of all to be well treated so that those can see the love of God doesn't believe.

1.8 PRELIMINARY CONCLUSION

This research will focus on congregational abuse of clergy families in Methodist Church of Southern Africa. This research will also search for a pastoral care model to be used in dealing with clergy families. The author is a Methodist minister in Ntuzuma circuit North of Pretoria in Limpopo district .He became aware that Methodist Church of Southern Africa don't have a clear policy how to deal or discipline its members those bent their rules. It is normal and easier to deal with punishment of a minister if went wrong than a congregation or a member, to apply same method of punishment applied to a minister. The church will use a method of business sector of custom is always right. It will also add by applying Grace. That is why this study will focus on clergy families. The nasty experience took place where the minister was stationed. He observed how the congregation abused the minister and his families and how the church took this abusive situation politely and ignoring it no assistance is clergy and their families is receiving.

All involved were called and there was so called commission even if the problem was seen it was shifted and a blind eye was put on it. Same problem escalated to other circuits and became sporadic and worsened. The author s aim with the study is to come up with the pastoral care way approach that may be used by the Methodist Church of Southern Africa in dealing with the clergy families that have been abused by congregation. Bishops are not equipped how to deal with the clergy families that have been abuse by congregation. It clear to author that no pastoral care is shown to abuse clergy families. The research methodology

that is used in research is qualitative cause of interviews as sample of those partake in in answering questions.

CHAPTER TWO

THE DESIGN, EPISTEMOLOGY AND METHODOLOGY

2.1 INTRODUCTION

TOPIC: THE CONGREGATIONAL ABUSE TOWARDS THE CLERGY FAMILIES

The design, epistemology and methodology in historical and descriptive of planned studies, the design involved methods of data collection, analysis and interpretation, and grounded theory and selection, inductive, analysis of sources and presentation of facts and generalisations, might be implied (suggested) in the problem statement and would provide a method of search. In other words, the research methodology followed, in this study, is based on Gerkin's (1997) hermeneutical narrative emancipatory relationships with human beings, Nick Pollard (1997) positive deconstruction, and reconstruction methodology. The writer's study focused on black Tswana Methodist church congregation of Southern Africa denomination in an area known as Isithintelo.

2.2 THE RESEARCH DESIGN, EPISTEMOLOGY

2.2.1 THE RESEARCH DESIGN

The research design for this study is developed in order to provide a format for the detailed steps in this study. It consists of a series of guidelines for a systematic gathering of data. It is a qualitative historical descriptive approach asking: what are the data needed? Where are the data located? How will the data be secured? How will the data be interpreted? This study followed the basic questions within the research methodology as its operational framework. The problem statement had to cover these questions: Why is there congregational abuse of Clergy Families? What are the responsibilities of the laity leaders in local churches? Is abuse not a traumatic event that can continue to cause traumatic situation?

According to Seaman (1987) " qualitative research design is one in which the researcher plans to observe, discover, describe, compare and analyse: the characteristics, attributes,

themes, and underlying dimensions of a particular unit” (Seaman 1987:169). For Leedy (1989) Basic to design, therefore, are four fundamental questions that must be resolved with respect to the data. If the researcher is to avoid serious trouble later on, these questions must be answered specifically, concretely, and without mental evasion or reservation. The forthright answers to these questions will bring any research planning and design into clear focus:

According to Van der Ven “The structures of modern societies and its relation to church and theology has to be studied and investigated by critical –empirical theology.”

(Van der Ven 1988 in Masters and PhD Programme, 2013 April 22:19)

2.2.2 RESEARCH EPISTEMOLOGY

Epistemology refers to interpretive position in which knowledge is held to be a function of interpretation, accessible through methods, which focus on our consciousness and subjective understanding. However, functions as a hermeneutical key to a pastoral epistemology is knowledge about our salvation, hence this study had to follow Gerkin’s narrative hermeneutical methodology, in order to save the clergy families from congregational abuse. In postmodern society theories, models, and methods were in line with narrative hermeneutical emancipatory methodology. The objective of the congregation is to unlock the doors that are locked for the people to inherit the kingdom of heaven to which they were transferred. For Appelbaum (2001) “interpretive implies an epistemologies position in which knowledge is held to be a function of interpretation, consequently, this view of knowledge claims that knowledge is only accessible through methods which focus on our consciousness and subjective understanding” (Appelbaum 2001:9). Louw (2000) states “Christology thus functions as a hermeneutical key to a pastoral epistemology: knowledge regarding our destiny is knowledge about our salvation” (Louw 2000:153). According to Conner (2007) The Church having the keys of the kingdom” (Matthew16:19) and the key of knowledge (Luke 11:52) to open for the believer to enter the kingdom of heaven, [this] is a significant power and authority to open and shut doors, to let people in or lock them out, to lock or unlock that which is closed. (Conner 2007:260) For Swinton and Mowat (2007) “the epistemology of qualitative research relates to the particular theory of

knowledge that underpins this approach.”

(Swinton and Mowat 2007:32)

Epistemology has spiral model for pastoral theology to work within practical theology and combining certain sources of knowledge within the work of relations. Pastoral conversation and pastoral therapy are thus connected to different epistemological systems of different authors, such as Gerkin’s (1997) shepherding, Nick Pollard (1997) positive deconstruction and reconstruction methodology. Both Gerkin and Pollard are going to be pillars of strength in this researched paper. This is because of their relevancy and caring a wait when coming to this type of topic. Their method of shepherding and that of caring they suit in all respect and they are worthy to deal with this kind of situation. To support them, the following will help also, Louw (2000) spiral model, Neuman (1997) deductive and inductive methods and Wimberly’s (2003) privileging theory to develop counselling.

According to Louw, the spiral model, in epistemology: theory- practice-theory ... reveals that an empirical dimension (umlinganiso in Xhosa) is important for pastoral Theology. Practical theology may, because of its involvement with praxis (practice/habit), be described as empirical theology. . . It must be a certain viewpoint: the human person as a living human document and its place within an epistemology of pastoral care. . It creates a narrative milieu, which, through interpretation, brings insight, which leads to the reintegration of life. Such as relation-oriented and holistic therapy deals with the following anthropological presupposition regarding epistemology: a person is a source of knowledge within the work of relations. Barth asked questions on Christology that it” merely defines the human being by theoretical knowledge at the level of epistemology. Christology thus functions as a hermeneutical key to a pastoral epistemology: knowledge regarding our destiny is knowledge about our salvation. Pastoral conversation and pastoral therapy are thus connected to different epistemological systems.”(Louw 2000:87&125)

2.2.3 RESEARCH METHODOLOGY

Chapter two is the research methodology that establishes a theoretical framework within which the investigation is conducted. This chapter includes basic assumptions such as: the theological methodology of Gerkin’s model for a pastoral leader as shepherd of the flock.” From early Christian times to the present the images of the pastoral leader as the shepherd

of the flock has persisted as a prototypical image applied to both pastors and ecclesiastical leaders of the institutional church". Narrative hermeneutically model schematized [project] (Gerkin 1997:27)

According to Gerkin states that the issue of shepherding is not a new thing, it started long in the times of early Christianity, it started as early as in the beginning of creation. This is because early nation of Israel used to live with flock, their life depended on flock so they had to take care of them by watching them day and night for not to be stolen by thieves, and also not to be devoured by wild animals. This is the same to pastors and clergies and all who are given the opportunity to take care of church community known as "ecclesiastical leaders of the institutional church" (1997: 27) the definition of terms and the aims and objectives of this chapter; the theology of this study: the practical theology and epistemology scope, the research design and qualitative approach; review of literature; ethical considerations; data collection method, analysis, and interpretation.(Gerkins 1997: 27)

The writer intends using Gerkin's shepherding model: which portrays Jesus as a good shepherd and that those following him, the church, should emulate (try to do as well as) him and be shepherds of his flock. He will further apply Nick Pollard's "Positive Deconstruction theory" to expand more on Gerkin's methodology by helping the victims of abuse to deconstruct their situation in order to help them to rebuild their lives. Pollard (1997) "The process involves 'dismantling' the worldview in order to identify areas of conflict with a Christian worldview. It is positive because the intention is not to destroy a person's ideas and belief system, but to build on areas of agreement between the two worldviews in order to argue for the truth of the Christian worldview."(Pollard 1997: 48-56)

The Qualitative method is going to be used to gather the needed information. Qualitative Research Methodology is defined as the research methodology of data collection and analysis that can be used to uncover and understand thoughts and opinion that can lead to a decision making. It does not involve quantities, i.e. numbers or measurements. Data would be collected through methodology and could come in the form of words, images, impressions. In this study, method is regarded as helpful to get information about the feelings and situations of the people. Historical methodology will be applied since the

research will examine the Acts of the congregational constitution and seculars relating to the clergies' families and policy.

The qualitative research as an approach will be explained and its method: such as a grounded theory and its implications in this study, the review of Literature and ethical Considerations: What are Ethical Considerations? Data Collection in Qualitative research: What are the Qualitative Techniques of Data Collection Method? Data Analysis and interpretation: What is Data Analysis? In addition, what is an interpretation? Structured survey, in the form of a questionnaire will be applied in order to get qualitative data. This method will be employed to interview key role-players such as community representatives and individuals. Semi-structured Survey will be applied where a mixture of qualitative and quantitative data is needed from the interviewees. This method will be employed to Interview key role- players, such as stewards, members of the church, leaders and clergies who have been abused by congregation and their families.

Focus group interviews (discussions) will be applied as well. Groups of people will be gathered and the writer will engage them in discussions to get the information needed to complete the survey.

Methodology touched the problem of this study, the abuse of clergies' families by congregations: a pastoral care challenge in pastoral and practical theology. This included shepherding and discussions that could lead to the restoration of the souls of the people. The methodology would act as the operational framework within which facts meaning are placed more clearly.

For Louw Methodology touches the problem whether theory in pastoral and practical theology could be verified or falsified. Methodology includes our discussion of bipolarity and how it links with qualitative/quantitative research as well as epistemological tensions between deduction and induction (Louw 2000: 100).

Gerkin's methodology model is that of the caring leader as shepherd. . . This motif is most clearly captured in the imagery of Psalm 23. Here the Lord is depicted as the good shepherd who leads the people in paths of righteousness, restores the souls of the people and walks with the people among the enemies and even into the valley of shadow of death (Gerkin

1997:27). To Leedy (1989) "Methodology is merely an operational framework within which the facts are placed so that their meaning may be seen more clearly" (Leedy 1989:88). Moreover, to Appelbaum "Methodology is discipline which has its root in both epistemology and ontology." (Appelbaum 2001: 9)

Now according to the researcher, the methodology of Gerkin is based on Shepherding the flock. In other words, caring for those who are Vulnerable. In case of this research, the question to ask is clergy families who are abused by congregation. The process will help me (Shepherd) to journey with broken souls. Share how this work – Bring in Psalm 23. Base if on Priestly, prophetic, wisdom of wise men and women, and finally the shepherding method of caring.

In this research, I will focus on prophetic pastoral care, and finally shepherd those who are abused in congregation. This method is very helpful in journeying with clergy families that are abused. I will then continue this process by engaging pollard method of positive deconstruction. This will help me enter into the lives of clergy families, reconstructing their lives.

The methodology of Gerkin is based on Shepherding the flock. In other words, caring for those who are venerable. In case of this research, are clergy families who are abused by congregation? The process will help me (Shepherd) to journey with broken souls and heart

According to Gerkin says that " From very early in recorded biblical history the custom was established of designating three classes of such leaders: the priest, a hereditary class that had particular responsibility for worship and ceremonial , the prophets who spoke for Yahweh in relation to moral issue, sometimes rebuking the community and its stated political leaders, and the wise man and woman who offered counsel of all sorts concerning issues of the good life and personal conduct" (1997: 23)

From the quotation above it states clearly that Israelites were Gods nation and God who was not seen –transcendent God, the prophets was standing between nation and God. To make things clear prophets was one of the classes that that will take care or shepherd the nation. This was done through the characteristics of prophets that shown by God as

shepherd. It means the classes have their duties to lead the nation. That is why in psalm 23 it says "Thy rod and thy staff

They comforted me"

This is because God staff will comforted the abused clergy families. Psalmist acknowledges the character and the characteristics of a good shepherd. It is eluded that it is through the induction of prophets to induct those to lead the flock. According to the word prophets then it is a spokesperson of nation and of God. Prophet was a messenger of God to the Israelites. The prophets were able to speak face to face with God, but it was not easy for every Israelite to do. Through the prophets when thing are going to happen only prophets were to deliver the message. His Israelites had to go to exile God was speaking to prophets to deliver the message. When they were to be delivered were prophets that will carry the message to the nation. It means the prophets were reliable sources to be used by God.

It is what is needed when dealing with abused people, the abused clergy families. They need to be comforted by real counsellors. The word of hope should be heard from clergies.

When God indeed want a servant, a real shepherd, God was using the prophets. It was seen when God need a real leader. The system was far better compared of today when dealing with the abused people. It is clear that when people elected prophets or leader, selection was of God and this was done or processed by the prophets. It was seen how God sent Prophet Samuel to choose king of Israelites. Samuel...)

Therefore, method of Gerkin is very good when it applied to the abused clergy families by congregation. As a researcher, I agree with his method of shepherding. This method of Gerkin got all characteristics of how can those harassed and abused, can be treated. This method is very helpful in journeying with clergy families that have been abused by congregation.

I will then continue this process by engaging Pollard method of positive deconstruction. This will help me enter into the lives of clergy families, reconstructing their lives. Pollard is coming into the space also of the abused clergy families by his good model of Positive deconstruction. This model will fit together of that of Gerkin so that the clergy families can stand up and continue with life.

Here Pollard his method of positive deconstruction is trying to show how bruised, neglected and abused can survive particularly after the abused by congregation. His method is that one of priest. He uses priest method of giving hope to abused families. His approach is how to lead one who is broken like clergy families. That is why is talking about “leading someone to faith in Christ” (1997: 179) It is the duty of priest to lead people from their fallen life. The priest will guide as a guider how to deal with bad situation of abused. This is done by the gospel, by the good news. According to Pollard “People must be sure that they know the implication of the step they are taking” (1997:180), His point out that one cannot abruptly stand up and continue with the journey after a bad and abused situation. There are steps to take, to crawl first and stand until one is able to walk. The steps of faith make abused clergy families to stand up and walk.

When Pollard is speaking about the good news, it also intertwined with Gerkin on priestly method. According to Gerkin “the priest, a hereditary class for worship and ceremonial” (1997: 23) Here it stated that it is the duty of a priest to do worshiping with the nation of God. It was the way the Israelites comforted themselves in times of troubles, when they have been attacked by enemies and found themselves in slave land. It was the duty of priest to give the hope. In times of sin, cleansing it was the duty of priest to perform Sacrifices as form of ceremonial. Pollard want to point out that through the gospel all that have been abused can hear the word of Christ, and be healed and continue with the unfinished journey of life. He is talking facing the condition of the abused clergy families. I agree fully with both Pollard and Gerkin on their methods of caring and shepherding. Pastorally and in counselling will fit.

2.4 LITERATURE REVIEW OF IMPORTANT IDENTIFIED PUBLICATIONS AND

INTERVIEWS

2.4.1 LITERATURE REVIEW

In this project, literature review refers to an extensive, thorough and systematic examination of publications relevant to this research project. The writer will evaluate the methodology strengths and weaknesses of the appropriate publications of the past,

describe conflicting results that show how different research designs, samples, measures, and so on account for different results.

The two writers have to say about literature review:

To Seaman (1986) "Review of the literature refers to an extensive, thorough and systematic examination of publications relevant to the research project. Critical review refers to the examination of the strengths and weaknesses of appropriate publications (Seaman 1986:141)

. Neuman (1997) defines the methodological review as a specialized type of the integrative review. In it, a researcher evaluates the methodology strength of past studies. It describes conflicting results and shows how different research designs, samples, measures and account for different results. For example, a researcher may discover that all experiments that relied on males yield different results than those that use both sexes. (Neuman 1997:90).

2.4.2 SIX TYPES OF LITERATURE REVIEW

In this study, the writer finds six types of literature review: namely: self-study reviews; context (statement) reviews, historical reviews, integrative reviews, methodological reviews; and theoretical reviews and these will depend on their purposes of the review. The writer intends to use the six types of reviews interchangeable.

According to (Neuman) "In a literature review, there are six types of review that help this process. They are:

1. Self-study reviews increase the reader's confidence;
2. Context reviews place a specific project in the big picture;
3. Historical reviews trace the development of an issue over time;
4. Theoretical reviews compare how different theories address an issue;
5. Methodological reviews point out how methodology varies by study;

6. Integrative reviews summarizes: what is known at a point in time” (Neuman 1997:89). For Seaman (1986) “The review of literature is usually divided into two parts: first, the student locates as many of the important publications as is feasible ; [second] then the student reviews critically those publications of particular importance to the project.

(Seaman 1987:141)

2.4.3 INTERVIEW SCHEDULED QUESTIONS

In this project, semi-structured scheduled interview open-ended Questions are preferable because they do not constrain the respondent’s beliefs or opinions to predetermined categories fully standardized methods of data collection. They are designed to allow interviewers latitude to move to interesting and productive directions and the two partially structured interview techniques are the focus of interview and clinical interview meaning the interviews and interpretation of the results or findings to get a solution of the problem of the congregational abused clergies families.

According to Wilson (1993) “Interview schedules are open-ended questions in standardized interview schedules . . . This means that open-ended questions do not constrain the respondent’s beliefs or opinions to predetermined categories as fully standardized methods of data collection must do” (Wilson 1993:13). See appendix A for questions. For Seaman “Partially structured interviews in situations where the researcher wishes to conduct a more intensive and general study on a small sample, partially interviews are useful in these cases. The interview is more fluid and allows interviewer latitude to move to interesting and productive directions: Two partially structured interview techniques are the focused interview and the clinical interview (Sample Questionnaire and Interview Forms in Appendix B.” (Seaman 1997: 290 & 417) For this process to be well processed the following are going to be interviewed:

.The clergy

.Clergy families

.Leaders and

.Congregation

2.4.4 WHY CONDUCTING A LITERATURE REVIEW?

In this project, the reasons why we conduct literature review are: (1) to identify and locate important publications; (2) to learn from others and stimulate new ideas; (3) to show the path of prior research and how this current project is linked to it; (4) to demonstrate a familiarity with the body of knowledge and establish credibility; (5) to compare related elements, such as the theoretical perspective: definition, research designs, methods, instruments, and findings. (6) To summarize and record the content of publications; (7) to integrate and summarize what is known and relevant to the area of this research. The two writers Neuman and Seaman give the reasons:

In this case, ethical considerations are warnings to the qualitative researchers to be sensitive to the ethical principles, because of our topics and our approaches to the participants as are face to face, interactive data collection. We must, therefore, consider applying ethical guideline principles such as informed consent, confidentiality, privacy and anonymity. In this case, we considered applying ethical considerations at a particular ethics of relationships that guides us in the use of narrative practices, and we show Christian ethics of love to our neighbours to enable them to function as watchdogs to prevent us from sliding into the abyss (inzojobila in Xhosa) of selfishness.

In this study, the research method is identified with a qualitative form of research that presents facts in a narration with words. The research purpose of qualitative is concerned with understanding of the social phenomenon from the participants' view, especially from qualitative studies; examples are based on books and periodicals. There will be a great flexibility in research methods and process, such as interview participants. The researcher will logically connect the ideas in theory of concrete evidence from the books and periodicals, then, test the ideas against the evidence beginning with specific observation of empirical evidence. In practice, the writer will be flexible and use inductive approach at various points in stimulus new ideas in order to further this research.

According to Neuman (1997) Goals of a literature Review:

(1) To demonstrate a familiarity with a body of knowledge and establish credibility;

(2) To show the path of prior research and how current project is linked to it.

(3) To integrate and summarize, what is known, in an area;

(4) To learn from others and stimulate new ideas” (Neuman 1997:89).

For Seaman (1986) “Review of literature is necessary for the following reasons:

(1) To determine how well theory behind research are developed in the field of study; to define concepts.

(2) To examine research designs, methods, scales, instruments, measures, and techniques of data analysis used by others; to

(3) identify a study for neither publication nor comparison;

(4) examine difficulties reported by others;

(5) Define ethical implications of similar studies; and

(6) Identify a guide to use in writing the report. (Seaman 1987:148)

2. 5 METHODS OF DATA COLLECTION, ANALYSIS AND INTERPRETATION

2.5.1 RESEARCH METHOD

In this study, the research method is identified with a qualitative form of research that presents facts in a narration with words. The research purpose of qualitative research is concerned with understanding of the social phenomenon from the participants’ views from qualitative studies, such as books and periodicals. There will be a great flexibility in research methods and process. The study will logically connect the ideas in theory of concrete evidence from the books and periodicals, then, test the ideas against the evidence beginning with specific observation of empirical evidence. In practice, the study will be flexible and use inductive approach at various points in a study. Method also is used in research process, gathering of data and grounding of theory.

For McMillan & Schumacher (1993) “Research methods and process, in qualitative studies, there is a great flexibility, in both methods and research process: Typically, a qualitative researcher uses an emergent design and makes decisions about the data collection

strategies during the study” (McMillan & Schumacher 1993:14-15). Neuman states that “On the basis of the evidence they generalize and build towards increasingly abstract ideas. In practice, most researchers are flexible and use both approaches at various points in a study. [The two methods are deductive and inductive]. In deductive approach the theory, suggest the evidence they should gather. After they had gathered and analyse the data, they learned that the findings supported their theory. If you use an inductive approach, you build the theory from the ground. Theoretical generalization generated by inductive approach is called grounding theory. (Neuman 1997: 46-47)

2.5.2 DATA COLLECTION METHOD

The data method of collection is qualitative data techniques in the form of words in the books and periodicals rather than numbers. The purpose of data collection method, in this research, is to quantify the data into numerical forms for comparison to answer the question, why there is congregational abuse of Clergies Families in the church. The qualitative researchers commonly used eight possible strategies to reduce threats to reliability, but the writer, in this study, is using four strategies: the mechanically recorded data, participant researcher, member checking, and participant view.

According to McMillan & Schumacher (1993), data collection qualitative techniques collect data in the form of words rather than numbers. There is an in-depth verbal description of phenomena. While there are different techniques that can be used to provide different descriptions, the goal of, each is to capture the richness and complexity of behaviour that occurs in natural settings from participants’ perspective. Once collected, the data are analysed inductively to generate findings (McMillan & Schumacher 1993:42-43).

Techniques often used to establish reliability in quantitative studies with two observers, such as obtaining an interpreter reliability coefficient, are inappropriate in qualitative research. Rather, the agreement sought in qualitative research is inter-observer reliability, the agreement on the description or composition of events, especially the meanings of these events, between the researcher and participants.

Qualitative researchers commonly use a combination of any eight possible strategies to reduce threats to reliability: verbatim accounts, low interference descriptors, multiple

researchers, mechanically recorded data, participant researcher, member checking, participant view, and negative cases. (McMillan & Schumacher 1993:388)

For Neuman (1997): “Data collection qualitative techniques are field research, comparative – historical documents (books), newspapers, journal articles) and interviews.”

(Neuman 1997: 32-33) In this project, data collection techniques are words rather than numbers. They are words of books, journal articles, scheduled semi-structured interview questions, comparative-historical documents, grounded theory, and descriptive approach. Seaman (1986) “The method of data collection is related both to the problem being studied: and to the research design” (Seaman 1987:251). According to Treece & Treece (1977) “Nursing research may be considered a continuing process in which knowledge, gained from earlier –studies, is an integral part of research. . .There are valid reasons why the research must be made and there are guidelines and systematic procedures that will facilitate the research” (Treece &Treece 1977:72).

2.5.3 METHOD OF DATA ANALYSIS

In this study, data analysis means summarises and analyses the data that have been collected in recurrent behaviours, objects or body of knowledge. The writer will organise the data utilising the following procedures: (1) content analysis, (2) counting and summarising findings.

According to Seaman (1986) “Data analysis is the process by which the researcher summarizes and analyses the data that have been collected” (Seaman 1986:333): For Neuman (1997) “In general, data analysis means a search for patterns in data –recurrent behaviours, objects or a body of knowledge.” (Neuman 1997:426)

Nevertheless, there are documentary sources to analyse and content analysis involved in research data analysis. The documentary sources involved discourse analysis, historical and official documents which viewed as sources of data.

According to Jupp (1993) “The analysis is documentary sources involving discourse analysis and the type of documents include the following life histories, newspaper and magazines ,

letters, stories, essays, official documents and records and typology of documents , these documents are viewed as source of data and where they are viewed as the sole focus, they are viewed as the object of the research, especially the case with regard to critical analysis of text in which documents are treated as objects of inquiry in their own right . . .” (Jupp 1993: 110). For McMillan & Schumacher (1993) Data analysis begins as soon the first data is gathered and runs parallel to data collection because each activity informs and drives the other activities. Data analysis, like data collection, proceeds in a relatively orderly manner and requires self-discipline, an organized mind, and perseverance (McMillan & Schumacher 1993: 482). Seaman (1986) states that “In data analysis The kind of analysis utilized depends on the research design, the method data collected by a descriptive or historical research design or from unstructured questions in other designs, often produced extensive qualitative data of considerable depth (Seaman 1987: 333)

Content Analysis refers to a technique for gathering and analysing the content, such as words, meanings, pictures, symbols, ideas, themes, or any message that can be communicated. It is also the systematic and objective procedure to be used to identify and analyse significant important publications: verbal or visual data in order to tabulate, classify, summarise, and compare the contents according to their tabulation, classification, and summaries.

According to Neuman (1997), Content analysis is a technique for gathering and analysing the content of text. The content refers to words: meanings, pictures, symbols, ideas, themes, or any message that can be communicated. The text is anything written, visual, or spoken words, that serves as medium for communication. It includes books, newspapers, or magazines articles, advertisements, speeches, official documents, films, or videotapes, musical lyrics, photographs, and words of art (Neuman 1997:272-273). For Seaman (1986) “Content analysis is the systematic and objective procedure used to identify and analyse significant written, verbal or visual data in order to tabulate, classify, summarize, and compare the contents. (Seaman 1987:334)

The purpose of the content analysis is to establish the meaning of the content and to develop a set of categories that would present the actual content of the material being analysed, the writer decides what should be the headings and subheadings.

For Seaman (1986) “The purpose of content analysis may be to analyse semantic content or to establish the meaning or intent of the content. Semantic content analysis is a process designed to develop a set of categories that present the actual content of the material being analysed, the researcher decides what should be coded and how it should be coded (imithetho nemimiselo in Xhosa) and then may submit the code to experts to judge how to weigh the response. The meaning and content of the content is a judgment made by the research (Seaman 1986: 334)

In this project, the writer will first identify the books and then create a system for recording specific aspects of them. The system will include words and themes occur. He will record relevant information found to be helpful to his research problem. He will begin with the establishment of categories and these categories will be homogenous, inclusive, mutually inclusive, exhaustive and useful. The writer will analyse the returned questionnaires and filled interviews schedules, will first count in order to summarise the data contained in the instruments. Analysis of qualitative data will also include counting the frequency of data, but only when considerable prior analysis of the descriptive material has been made. The use of hand analysis and tally sheet to analyse qualitative data in project of limited scope and sample will be helpful in counting the frequency of qualitative data, once all the preparatory analysis is complete. The first step, in hand analysis, is to construct a tally sheet or a table for counting data in certain categories,

According to Neuman (1997) “In the content analysis, the researcher first identifies a body of material to analyse (e.g., books, newspapers, films) and then creates a system for recording specific aspects of it. The system might include counting how often certain words or themes occur. Finally, the researcher records what was found in the material. He/she often measures information in the content as numbers and presents it as tables or graphs. This technique lets a researcher discover features in the content of large amount of and explanatory research, but is most often used in descriptive research (Neuman 1997:31). For Seaman “Content analysis may begin with the establishment of categories of data, or if the contents to be analysed are unknown categories may be developed during the process of analysis. The categories should be homogenous, inclusive, mutually inclusive, exhaustive and useful. If more than one researcher is used to code the information, inter-ratter reliability should be determined early. . . Procedures for counting and summarizing

frequencies: Both qualitative and quantitative analysis of data, include counts of the frequencies with which the data appear. Questionnaire analysis often begins with such a count. The researcher, confronted with a mass of returned questionnaires and filled interviews schedules, must first count in order to summarize the data contained in the instruments. Analysis of qualitative data also includes counting the frequency of data, but only considerable prior analysis of the descriptive material has been made.

(Seaman 1986:334 & 336)

2.5.4 METHOD OF DATA INTERPRETATION

In this study, the method of data interpretation is reasoning from data summaries, tables, graphs, and comparisons. Interpretation of data summaries means extracting the meaning from data and the researcher will summarise what will be found in the important publications and interactive participants, and will draw summary of findings about other significance and importance of the data for practical theology compares to other studies, and will relate findings to the research problem.

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

2.6 RESEARCH QUALITATIVE APPROACH

In this study, an approach is a method of coming nearer to a research similar to the identified programme of the congregational abused clergies' families .The research design is identified as the qualitative research design.

According to Fischer, Weiss, Mdala and Tshabe (2007) "An approach is defined as to come nearer –ukusondela in Xhosa" (2007:26).

2.6.1 HOW DOES THE WRITER IDENTIFY A QUALITATIVE RESEARCH APPROACH?

In this study, the writer identifies (1) a qualitative research approach as a form that presents facts in a narration with words; (2) his approach to the building and testing of theory is from the two directions (1) some begins with abstract thinking (3) they logically connect the ideas with concrete evidence and test the ideas against the evidence. (4) Others begin with specific observation of empirical (experiential) evidence. In practice, the writer is flexible and will use both approaches at various points in this study. The writer will use the two methods: deductive and inductive. In deductive approach, the theory suggests the evidence they should gather. After they had gathered and analyse the data, they learn that the findings supported their theory. If they use an inductive approach, they build the theory from the ground up. Theoretical generalisation generated by inductive approach is called grounding theory. The grounded theory is the process of creating new theories in qualitative approach, which will be applied in this study in chapters three, four and five.

According to McMillan & Schumacher (1993) "Qualitative research approach is identified as a form that presents facts in a narration with words. (1) In assumption about the world, qualitative research is based more on what is called naturalistic –phenomenological philosophy which assumes that multi-realities are socially constructed through individual and collective definitions of the situation. (2) In research purpose, qualitative research is more concerned with understanding the social phenomenon from the participants' perspectives. This occurs through historical empathy with participants in past social events. (3) Research methods and process, in qualitative studies, there is a great flexibility, in both methods and research process: Typically, a qualitative researcher uses an emergent design and makes decisions about the data collection strategies during the study" (McMillan & Schumacher 1993:14-15). Neuman (1997) states that "researchers approach to the building and testing theory from two directions. Some begin with abstract thinking. They logically connect the ideas in theory of concrete evidence, then, test the ideas against the evidence. Others begin with specific observation of empirical (experiential - amava in Xhosa) evidence. Based on the evidence they generalize and build towards increasingly abstract ideas. In practice, most researchers are flexible and use both approaches at various points in a study. [The two methods are deductive and inductive]. In deductive approach the theory, suggest the evidence they should gather. After they had gathered and analyse the data, they

learned that the findings supported their theory. If you use an inductive approach, you build the theory from the ground up . . . Theoretical generalization generated by inductive approach is called grounding theory. (Neuman 1997: 46-47)

2.6.1. A) WHAT IS GROUNDED THEORY?

In this project, a grounding theory is defined as a qualitative research method that uses a systematic set of procedures to develop an inductively derived theory about a phenomenon. It is a method for discovering new theories in qualitative research and a more sophisticated analysis that links participant perceptions to practical theology epistemology and the suggested new concepts.

This concept or idea is developed from Neuman (1997) and Strauss & Corbin (1990) for them “It is a method for discovering new theory” (Neuman 1997: 334). According to Strauss & Corbin (1990), “Grounded theory is a qualitative research method that uses a systematic set of procedures to develop an inductively derived theory about a phenomenon (Strauss and Corbin 1990:24).

Neuman (1997) explains that researchers approach to the building and testing theory from two directions. Some begin with abstract thinking. They logically connect the ideas in theory of concrete evidence, then, test the ideas against the evidence. Others begin with specific observation of empirical (experiential) evidence. Because of the evidence, they generalize and build towards increasingly abstract ideas. In practice, most researchers are flexible and use both approaches at various points in a study. In deductive approach the theory, suggest the evidence they should gather. After they had gathered and analyse the data, they learned that the findings supported their theory. If you use an inductive approach, you build the theory from the ground up . . . Theoretical generalization generated by inductive approach is called grounding theory. (Neuman 1997: 46-47)

2.6.2 The Reason Why is Theory Grounded

In this project, the purpose of grounding a theory is to build a theory that is faithful to the evidence and method for discovering new theories and to show connections among micro,

meso, and macro levels of social forces for reconstructing new theories. The writer here applies the existing theories in order to analyse specific settings, which have been placed in a micro level historical context (statement). These show connection among micro-level events and between micro-level situations such as superintendents and ministers; meso level – bishops and macro level Presiding bishop and bishops for the purpose of reconstructing and discovering the theory to address the problem of the congregational abused clergies' families.

Neuman (1997) and Burawoy (1991) support this organisational theory. For Neuman (1997) “The purpose of grounding theory is to build a theory that is faithful to the evidence. It is a method for discovering new theory” (Neuman 1997: 334). According to Burawoy (1991) “The goal of other researchers is to provide a very exacting depiction of events or settings: in order to gain insight into the larger dynamics of a society (Burawoy 1991: 271-287).

2.6.3 How Does the Grounded theory work?

The writer will analyse specific settings that had been placed in macro, macro and micro levels of operations, such as the categories named above in the reasons why theory is grounded and for the purpose of reconstructing the theory and compares unlike phenomena with a view to learn similarities leading to the congregational abuse of clergies families until a solution to this problem is found.

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

2.7 PRELIMINARY CONCLUSION

The research design for this study was developed in order to provide a format for the detailed steps in this study. I consisted of a series of guidelines for a systematic gathering of

data. It was a qualitative historical descriptive approach asking: what are the data needed? Where are the data located? How will the data be secured? How will the data be interpreted? This study followed the basic questions within the research methodology as its operational framework. The problem statement had to cover these questions: Why is there congregational abuse of Clergies Families? What are the responsibilities of the laity leaders in local churches? Is abuse not a traumatic event that can continue to cause traumatic situation?

CHAPTER THREE

RELATED LITERATURE REVIEW

3.1 THE CONGRIGATIONAL ABUSE TOWARDS THE CLERGY FAMILIES.

3.2 INTRODUCTION

The research question is how narrative therapy deals effectively with abused clergy family by congregation as the topic states “The congregational abuse towards the clergy families prior or after the abuse. One should bear in mind that my argument in this research is the congregational abuse towards clergy families in Methodist Church of Southern Africa. According to Seaman (1987 :) The preliminary review of related literature; generally included the following three steps:

To identify (bontsha) and to locate (bontshisa) the meaningful of publicity.

To indicate briefly the work/ record of the contents of publication.

To compare related elements ,such as the theoretical perspective definitions research designs, methods , instruments and findings, because they have to suite current environment(1987: 141-142) All these will be used and checked in this theses.

Several scholars have dealt with this issue of abuse especially with congregation. This abuse is directed toward families of clergy. My approach will be from western as well as Africa writers. The main aim is too heightened what they say about this issue. The research will then share the problem statement shared by those writers.

3.3 WIMBERLEY ON PASTORAL CARE.

Wimberly has suggested another model for African American churches and its leaders with journeying with troubled people. He is suggesting that we use written stories in the Bible based on helping lost souls of dearly good people to effect of healing. Attempting to attend the issue and way to understand it is by organizing a counselling session in a way that space and freedom is surrounded to help the seeker whereby he/she can correspond with the space and freedom by being uninterrupted and being freely to talk. The care giver after having listened carefully to the seeker’s weep as appoint of reference, the care giver will

abduct bible stories which is similar to the story of the help seeker of which the person can relate to. Wimberly articulates this method of Pastoral Care as follows: "Genuine pastoral care from a narrative perspective involves the use of stories by pastors in ways that help persons and families to visualize how and where God is at work in their lives and thereby receive healing and wholeness" (Wimberly, E.P. 1991:9). This method of Wimberley goes together with the method of Patton of using the bible as a real source to remember.

Wimberley is talking about the small groups as they got their own power and strength that can be used. In this method we can find ritual which can be used, and that got strength to attract people into the community of faith. This method of ritual can make people to tell their stories. When people are together and share their difficulties sometimes they become emotional and touchy, this is because they remember the troubles, accident, tragedies, sad happening that happened to them.

The aim of God is that he/ she should be remembered, and this is done in many ways like that one of coming together and tells the stories. The stories will also be performed in such a way that will please God and the story teller. It will also be done on the form of ritual as I have alluded. God stories are done so that the growing and reality of God can be heard and seen from these stories.

Praising and worshiping is one of the methods that bring people together. This play important role in trying to make people to share their stories. This help in making them to see things with another perspective, make people to see things with another vision. In doing this, all are participating and become all involved in Gods agenda. It means they will involve in their church in the vicinity and this will help in dealing with earth issues at large. This is happening due to different stories that have been told, also the story of God.

When people are dialoguing or partaking in the sharing their stories as a community , that they know they are community of God they will know exactly what God want or they will know the will of God. Wimberley in his method of caring, got faith that God will show himself in the midst of people.

Wimberley take church as a role model. It is where many are moulded and are shaped. This is done only when care and all are made aware that they can be catered. To nature human

is one of the prerogatives that Wimbeley is dealing with or about He is also based on his moral support system

3.4 AFRICAN STYLE OF SHEPHERDING

Mbiti as an African author, his style of shepherding got common understanding of the doctrine of Christology. How African Christian should understand Christ in African as portrayed by the realities and experience of African people. Mbiti says", Christology has been close to the centre of Mbiti concerns throughout his theological career. He was also quite clear on the importance of Christological understanding in the overall theological consciousness of the Christian church. In the concluding remarks to his study of the eschatological message of the new Testament, which he considered as", an aspect of Christological Theology", Mbiti observed", the final test for the validity and usefulness of any theological contribution is Jesus Christ". (1993: 379)

Therefore, for Mbiti he is convinced and understands that there are no way African people, or African Christian people can do without Jesus. His thinking is clear that Jesus got all qualities of leading as shepherd. It means therefore all leaders as shepherd they should be like Christ. It means here Christ is the runner and beginner of shepherding.

When coming to African people, it seems as if they are more oppressed as abused more than other nations. Mbiti in his writings he is full of hope. His writing is a style of prophets. He always gives hopes to abused and oppressed. That is why he is writing about religious in Africa. He was quite aware got power. Mbiti he is dealing with social justice particularly in a Christian community. He says", finally the future rest with the oppressed people themselves. We who are less directly involved must recognise that they have shown extreme patience. We must never forget that the primary violence has come from the oppressors, and that it is scarcely surprising that some have turned to violence in response" (1993: 225)

It is clear that issue of abuse sometimes it can be turned to become violence. This is because sometimes those who are abused can resist or other way round the abuse can apply force to hurt. That is why Mbiti, he is saying that", we must pray and hope that the oppressed will not be dragged down to the era of their oppressor" (1993: 224) The writer is writing

trying to show that even if the clergy family can be hurt they must not retaliate or revenge as they have been ill treated by congregation.

3.5 JOHN PATTON

MINISTRY OF PRESENCE

Patton argument is based on the Bible as a source of acts that had happened to be remembered. Most he says that so that the pastor as a clergy he/she is entitled to wisdom that knows the pastor should know or knowing, having and doing” (2005: 35) This means that it is the guidance of how the pastor or clergy as a shepherd is going to deal with the client in caring. It means to deal with this issues it need a presence. So it means here Patton his expanse is on the model method of presence. The presence method is deals with involvement

The involvement shows accountability. He says that “the personal involvement of the pastor with all of his or her awareness of self-other responsible use of the pastors roles or function and identity as a representative.

According to writer there are three elements that will guide and show how caring could be done. These elements are characteristics of his method of shepherding as he termed it method of presence. He starts by mentioning first that:

1. “the personal involvement of the pastor with all his or her awareness of self and other, there is no way that the clergy care or pastor his/ her flock if he /she is not involved, that is why in chapter the researcher wrote about functional minister. Please check page....

When the pastor or clergy is very involved in caring all awareness are observed. This will also help in making him/ her aware about her/ himself also and apart from other people.

11. “responsible use of the pastor s role, function and identity as a representative of God and the religious community”.

This it must be done only as the duty of clergy or pastor according to their duties. It means pastors or clergies should know their duties particularly when coming to caring, when doing pastoral duties. Pastoral duties are more important when you are a pastor or clergy. This is

one of the best duty clergy are called to perform. The clergies should know that they are called and set apart for pastoral duties. It is also the duty of the clergy to be involved in his / her community

111."The pastor's presence communicated by the way she/he responds to the presence of the one career for:

When the leader as pastor involved in his/ her flock it will be easy, as they will be used to him or her. The respond will be of good results. When the clergy is dealing direct with his/ her flock been the congregation or client as counsellor she/ he will be aware of each thing that is happening in them. It means then the above three are the basic of Patton method of shepherding.

3.6 GUIDANCE

Patton, he is using his method of guidance as another way of dealing with the issue of shepherding. His argument is based solely on Psalm 23: 2-3 kjv.' He leaded me besides still waters. He restored my soul' as the researcher has alluded at the beginning that the writer he emphasised his style on guidance and presence, it is how the writer deals with his method of shepherding. It means these words are working together; they cannot be separated from one another.

Patton, according to him" guidance is a strongly associated with wisdom" (2005: 35) as the word is explaining dearly the duly of the clergy is to quite. Is to give the way is which think will be gone. In therapy sessions as a therapist, he/she must take platform of quieting and diverting. Sometimes the clergy will do before or with.

.Pastoral guidance is to deal with advice.

.Pastoral guidance is more to deal with relationship dealing figures grief.

.Pastoral guidance here is more than thermos or lecture, and to end in sessions.

.It is more to deal with pastoral care not guidance, as the word is broad: comfort way.

.Pastoral guidance may include personal information. Here is one to sessions.

.It is in these sessions that one can unpack stories, stories of abuse.

.Patton says, "Seward Hiltner suggested some years ago, involved the tender, solicitous can involve in all genuinely pastoral work. In guiding, however the mayor task is not directly the person life but reminding the person cared for of specific resources that have been part of his life" (2005: 37)

3.7 WIERSBE ON PASTORAL CARE.

Here is the model of Pierse. He also writes from his western back round. According to him, his best method of shepherding is to serve. We all know that also Jesus was using his style of serving not to be served, although in essence, he was to be served, but it wads other way round. Christ title is the king of kings and we know that kings are served.

It is good to be organised and efficient as long as you have heart of a servant, otherwise you may end using and abusing peoples, instead of helping them. This is how Wierbe is thinking on his method of caring. Pierse remind us of the nature of the ministry is service and Jesus is our model for kind of service that Pierse is talking about.

In the statement above it is clear that the clergies are shepherd and their duties are to serve not to be served. Most of the clergies sometimes they are not well treated by their congregation due to want to be served. Others don't have heart to servanthood. Even if things are like that it doesn't mean clergy families should be abused.

3.8 GERKINS MODEL OF CARING

When analysing Gerkins style I found that it suit South African style, it differ here and there as he is writing from western background. He got the following in his method of caring compared to others;

He is dealing with the clergy/ priest. This is very wise and got the prophetic voice that will play a prominent part as a counsellor in a counselling session.

The pastor will play an important role in a shepherding. It meant clergy or pastors their duties are shepherding.

It was the duties of the pastor to do rites and to perform rituals in that era, and it is still relevant even today.

The duty of the pastor is to see to it that there is a peace amongst the people, so is the duties of the pastors or clergies today; they should be able to mediate people and to play a role in reconciling them.

It is the duty of clergies or pastors lead in directing the flock (Gerkin: 1997: 21)

3.9 AUTHORS ANALYSIS

After researching in the above-mentioned books between western and African writers, I, as African researcher born in South Africa it will mean that my style of shepherding of caring it will go with African style. As the researcher was researching came to agreeing with that style of African writers such as Mbiti and ...This is because their method is full of African method. They got characteristics of African shepherding methods. These books of Mbiti and they go concurrently with the style of Africa.

The way Mbiti has articulated his method, it shows how African is. Patton is talking about method of guidance; he is saying how shepherd is putting his life into a risk. South Africa and African continent is a mountainous continent, is full of bushes and forest and velds. In these there are kinds of reptiles and wild animals, and shepherd need to go through them as he/ she is looking after the flock. Failing to do so, flocks will see by wild animals, attacked, and killed by wild animals.

It will be simple for the animals to go astray and got lost or be stolen. This is also happening to people as they are trapped in very dangerous pit even , spiritually, and they have need to be taken out by method of Mbiti of salvation, Because of these dangerous places, African people are still believing in patriarchal system. Most of countries they are still engaged in the method of male or man domination. Although there are mothers who are leading very well, who are breadwinners at their homes and their families, African they are still in denial to be led by woman.

To prove these how many woman are in leadership of churches, in parliament in different sphere of life. They are very few if not. African are still believing in the old fashioned idiom

that says “Tsa etellwa ke e tshgadi Pele, tsa wela ka lemema--Flocks to be led by female they will fall in to a trap. This idiom is defusing that woman can be shepherd.

According to Louise Kamandjek Tappa add by saying

“That Christianity has been captured by patriarchal system is further attested by the fact that is conceived in patriarchal vestment. God is presented in masculine terms and Gods functions are reduced to male power roles. He reigns, he judges, he forgiven, He is almighty, fiercely, jealous and possessive”. From that statement one can feel how male domination is and embraced.

. African shepherd s strong point is his word or voice. Or word. By his word his animals knows his/ her word. By his word he is able to guide his flock when flock is going astray. When calling them by their names they will listen and go back in the right path. It means then as African we are living by Gods word.” When he putted forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice” (John 10:4) African voice can distinguish from western. According to researcher, African got strong and beautiful voices

3.10 THE DEFINITION OF WORDS OR THE EXPLANATION OF WORDS OR TERMINOLOGY

The real essence of explaining terms in the topic is to enable to suite in and be understandable in the context of the research language. viz a clergy, clergy families, congregation, local church, post-traumatic stress disorder, anger, M.C.S.A, Connexionally, Ordination, FLTST, Abuse, Stipend, M.B.O, Full time Stipendiary, Full time itinerary ,S.T.D, Conference, Probationer.

3.11 HISTORICAL BACKGROUND

3.12 THE CONGRIGATIONAL ABUSE TOWARDS CLERGY FAMILIES.

It is the norm and the usage within the Methodist Church of Southern Africa that when the minister has been accepted connexionally after his/ her probation period she/ he will be taken an oath and be ordained in an Methodist Church of Southern Africa. During that process of training as probationer you are told and reminded that “you will go where ever you are send”(MBO) This is part and parcel of your calling and your ministry as it based on Matthew 28. After a number of years a researcher has been in the ministry of word and sacrament and been full time stipendiary and full time itinerary how congregation abuses clergy and their families and that led and prompted and emanates as a concern and a challenge pastorally and made him interest to write and develop a model in M.A thesis concerning this contagious and this terrible malady. The researcher persue diligently to focus on this topic “The congregational abuse towards the clergy families, saw as disease which it’s and make the life of clergy and families ruined”

3.13 HISTORICAL OVERVIEW OF FAMILY

3.14 CHRISTIAN FAMILIES (CLERGY FAMILIES)

In this study, Christian families are clergy families who were abused by congregation. The researcher found what he termed the family of God. These family differ completely with the two mentioned in the study. These kind of family got Godly values and principles that differ from the ethnical group. It had its own characteristics of heavenly pattern. Wimberly says “ Belonging to God household and having ones identity to confirmed as a child of God regardless of race, gender, natural origin, class and an ethnic background carries with its obligations, however God s grace, love ,mercy ,peace, acceptance, and embracing are not intended to be hoarded”. (2008: 32)

From the above quotation, one can depict that this kind of family is of its own kinds .It got nothing to do with earthly belongings, it is only deals with Gods and heavenly things .It embraces all generations, it makes all to be one. According to researcher if all can be like the family of God, no congregational abuse towards the clergy families can be seen.” This is the true legacy of belonging to God’s family” (2008: 32)

As we have read that the family meets the basic hunger for significant, meaningful and purposeful human relationship and provides the opportunity for such depth of sharing and involvement between people, husband and children as no other organization or institution can offer, clergy families were expecting that. This is because they deserve all rights as God creation.

Thus, the family as an institution guaranteed that helpless young members of society receive the love essential for human survival”

We in the church need to remember that our completely Christian enterprises depend not on individual Christians but on families of them.

It is out of Christian homes, where God is revered, worshiped and obeyed that there will be produced people who can make the church what is got to be, a true family of God. And it is from such a church alone that there will go out into the community Christian capable of helping to establish. The family of God its spiritual nature of a person is more important than his physical or mental attribution.

3.15 THE ABUSE CAUSED BY LEADERS OF THE LOCAL CHURCH TO THE CLERGY FAMILY

According to E.Wimberly “Abuse is the attempt to gain a sense of meaning and value at the expense of the growth and well-being of others. Abuse is the willingness to sacrifice the growth of another in to sacrifice one’s own growth!!(1997:113)

Most of the time, the conditions like that one Wimberly is writing about it is abnormal as it goes the eyes of the victim that sometimes we don’t see and feel the abuse. To other people it becomes a norm and also it is used as if it is a system. Normally when the abuse is happening it is only one party is gaining or feels comfortable while other party is in a bad state. The abuse it happens in both female and males, it does not take sides. Abuse it does not know colour or age it happen when it happen. It flows from the strong party to the weaker one and it gain power. This was seen in the congregational abuse toward the clergy families.

Congregation sacrifice the growth of clergy families so that, then got what they want which is to hurt clergy and they're families. Abuse it comes in many ways as is done by different people. Although Wimberly is static that "Abuse by Africa American men to wards African women, must be understood from the perspective of compulsive masculinity"(1997:113) a writing to him, Wimberly in his book counselling Africa Americans marriage as families, has based on pointing to or in marriage. A writing to the researcher it does not matter where is done or happening, or to who is happening by who the fact remain it is abuse.

In the church same abuse going from story party to weaker part is also seen. Reaiyor is his book clergy killers says," The name we give this phenomenon is significant. Words such as disagreement, "Clash, or conflict do not deliver the wakeup call the church need. Clergy killers" tell it like it is, for killing is the agenda, and pastors are the target". (1997:7)

3.16 CLERGY KILLERS AS ABUSERS.

These kinds of people as the topic indicate that it is all about "Congregational abuse toward the clergy families. The abuse is happening in the church by congregation towards the clergy and his families hence the word congregational. According to Rediger definition says that clergy killers are people who intentionally target pastors for serious injury or destructions". He continues by saying that", our definition of a clergy killers begins with an understanding or how abnormal a clergy killer is" (1997:7)

From the above quotation, one can feel that there are very cruel people, whose their agenda in the church is not to praise and to build the kingdom of God, but is to destabilise Gods mission. The aim of this kind of people according to Rediger is not to lute or to abuse other worshipers, but hurt clergy and their families, specifically. Their mission is not to give thanks unto the name of the Lord, but to bring pain and tears of sorrow in to the house of the clergy as it has happened to Dlakamandla (pseudo name) and his families in this study. These kinds of people rule the church as they wish. Most of the abuse the clergy families received was from local church.

According to Conner describe or says that " local church was to be a completely autonomous unit, not subject to supervision of human agency be it episcopal or

Presbyterian(2007) It is first of all subject to Christ The Head, and then his delegates and appointed governmental gifts which sets in the Church.(1 Corinthian 12: 28)

From what we have wrote Rediger also got his view or his idea on characteristics of who are the clergy killers. According to him he got "Six Ds. It is how he characterises them. He is started by first character, which is:

i. DISTRACTIVE

According to him, signs of doing or destroying deliberately mark these types of people. Their aim is to distract. Even if they don't agree or don't criticising, their ultimate aim is to cause pain and destroying," Their tactics include sabotage, Subverting worthy causes, insisting others to do their dirty work, and causing victims to self-destruct".

ii. DETERMINED

This is one of the disguising characteristic, cause when we talk about determination , we think of a positive attitude as that can make or bring a difference in tough tough situation as seen during the time of prophets as were people of vision, people with courage and those with Faith, is how we view and understand determination. But in Clergy killers is the opposite. Determination a wording to Rediger "can't stop, they may pause, go underground, or change tactics, but they will intimidate, network and break any rules of decency to accomplish their distraction. They insist that their agenda has priority (1997:8)

iii. DECEITFUL

"Clergy killers manipulate, camouflage, misrepresent, and accuse others own tactics. Their statements and negotiations are not trustworthy." (1997: 8) This is a clear vision of this type of people in the congregation. It means they behave like Chameleon; they are not of a power reputation.

iv. DEMONIC

From the word demonic, we think about nothing but evil. Rediger classic from that;” Clergy killers are evil and may be mentally disordered, depending on how you define intentions and behaviour that do not yield to patience and love, or honour human decency. Spiritual confusion are unidentified and untreated they comment unusual, reactive, and destructive motivation”

From this statement above when people is behaving like that charismatic churches will define them as full of demons. This is because of that horrible behaviour. It is clearly indicating that such people real clergy killers.

v. DENIAL

This denial is one of critical characteristic of clergy killers.” Most of us don’t want to admit to the reality of clergy killers, nor do we acknowledge the intentional damage they cause. Because we believe “this shouldn’t be happening in the church, we convince ourselves it isn’t really happening. Such denial leaves clergy killers unrestrained and the whole church vulnerable”.

This word denial is the most common word in practical Theology. It is not easy to disagree if things which led the church to go to the draine due to this kind of word denial. In the congregational towards clergy families also, clergy families had denial when abuse happened to them .This is because others were very close to clergy and his families. This is due to trust human completely.

vi. DISCERNMENT

Discernment is deep theological word. It is used particularly in retreats. But in this juncture is used wrong fully by clergy killers. Rideger says “The spiritual gift of discernment is God’s grace proffered in an enlightened person who sees and understand evil, and then allows himself or herself to be empowered by Gods Holy Spirit and to become an agent of exorcism.

From this quotation it means clergy killers can herbanate behind discernment. This is another way to trap clergy families. When clergy families are with this kind of people they

can relax and talk whatever they feel, at the end what they have said it can be a trap and fall in the hands of evil.

3.17 CASE STUDY

When the abuse was about to start there were signs which clergy and his families observed. When they arrived according to them there were people who were very close to them, whom they used to share what ever .In these situation there were two middle aged females in their fifties and sixties. These two women, whom the researcher will name them Mrs Y AND Mrs S in this study. They used to come in the evening and winding time with us. Sometimes they will bring chocolate and drinks and fruit. We wondered why they became so close to us. We thought it is how people from this circuit are, they show Ubuntu.

One day when they arrived they found other two ladies, come to see clergy's wife. Mrs Y and Mrs S, surprisingly they didn't stay as usual. They greeted standing, without smiling as they used to. They said" we were just passing by", thanks bae" they said. All who were in the house were stunned. The two ladies left after a while. After three days it was heard that there are people who are visiting at the manse, and they gossip with other congregants and this cannot be left, something must be done.

From that day when clergy Dlakamandla and his wife meet them, Mrs Y and Mrs S they don't greet them. In the woman's manyano on Thursday according to clergy's wife they talk silly things. They don't listen, they cause unrest .They don't want to be controlled. It became so bad that everything falls apart as they have influenced the whole organisation that people are gossiping at the manse. The abuse that clergies wife had it was intoralable. Nothing was happening in the woman's organisation.

When coming to this part there are several contributing factors that the researcher came across when dealing with these study .These issues played critical role in the " The congregational abuse towards the clergy families". According to the researcher, these issues are most factors that perpetuated the barbaric ill treatment of clergy families by congregation, the researcher noticed that although they are seen in M.C.S.A, this is a cancer that will infiltrate to other denominations particularly main- line churches. They are:

1. The Misappropriation of authority. (Power abuse)
2. Why people are intolerant to clergy families.
3. What life style is expected from clergy families?
4. What was the early Christian attitude towards the office?
5. How the congregational abuse towards clergy families is solved in this study.

3.18 MISAPPROPRIATION OF AUTHORITY POWER ABUSE

Power is one of the causes that almost cause instability in working places and it is also seen in religious places due to been misused.

3.19 CHARACTER AND THE CHARACTERISTICS OF A LEADER

“Character is what Jesus described in the beatitudes and demonstrated in his own life and ministry in the Gospel. Characters is made up for those beautiful qualities.(Pierse: 1997 : 20).According to Pierse uses what Paul term ‘ Fruit of the Spirit”(Galatians 5:22—23) and as Christians we ought to know that if one is to take the office as a leader should have qualified for that office. One who is elected to church position should have the character of integrity and what they do or say should come into or from the God dedicated heart .Sometimes if the leader are not academically equipped, God qualification will play a role, love ,humbleness , mercy, goodness meek and gentleness. These are the tools of God and Christian portfolio.

3.20 THE MINISTRY OF LAOS

Because all believers are called to serve as priesthood it follows that the ministry of the Church is carried out through the ministry of ordinary Christ followers. They are the Laos, the people of God. This is the ministry of the Body of Christ. There are wide variety of Christian ministries and many different ways in which Christians can serve God, His/ her people and the world. Some are inside the Christian community. Some are outside it. All are however anchored in the empowering, equipping and guidance of the Holy Spirit.

The M.C.S.A is one of denomination that believes in empowering its layity as it is their believe in believing in the ministry of Priestwood of all believers. That is why in their five imperatives they included the imperative of “Empowerment and Church Growth The ministry of layity it was a good and cherished idea when it was implemented in M.C.S.A but It was regrettable particularly to the abused clergies and their families that it didn’t take the rout which was aimed at, rather it took wrong route and went skew and became a source of misfortune and abuse of power to clergy families. According to Pierse “The tragedy is that most people really think they can enjoy a double life and get away with it, that there will be no harvest. In their hypocrisy, they fool others, In their duplicity, they fool themselves, but there’s no way they can fool God and changed in exorable laws”.(Pierse: : 25)

As Pierse has mentioned above he way leaders applied their power towards clergy which ultimately affects clergy families they think it is how the church is run. Though they think they do on behalf of the church they do harm towards clergy family. They do things which are uncalled for. Sometimes they do thing to please their followers.

3.21 SOURCE OF POWER OF CONGREGATION TO ABUSE CLERGY FAMILIES

In many instances power abuse is seen and it is ignored as if is a part of life. Sometimes these power abuse is used until is no more seen as abuse, can be seen as a norm and sometimes to seek fame and recognition. Most of this abuse is seen in working places so that the supervisor or the manager makes his workers fear him or her. In many occasions these types of leaders they also want to impress their employers in the expense of employee. And that is why then there are so many strikes and toi-toi (protesting) in working places people demanding that supervisor or certain managers to resign from their position is due to this kind of abuse. These don’t end up only in different working spheres it also jump in the church also in M.C.S.A where people thought is not existing and it led the researcher to do the study on the “ The Congregational abuse towards the Clergy families”. This is because what he found at the gate one day when returning from conference. These was a clear case of there are antagonists in the congregation.

3.22 ANTAGONISTS IN THE CHURCH

According to Haugern antagonists are individual who , on the basis of no substantive evidence, go out of their way to make insatiable demands, usually attacking the person or performance of others,” (1988: 250) If one can read carefully this are people who always looking for mistake of clergy in this case. Their duty is to cause destabilisation in the church. It means nothing good they will see, theirs is to criticise always.

According to Haugerh “Antagonists frequently evidence at least several of five personality characteristics:

- Negative
- Self-concept narcissism
- Aggressions
- Rigidity
- Authoritarianism.

Although these same personality traits occur in “normal individuals as well, two factors distinguish these characteristic as they appear in antagonist: First antagonists usually display at least several of them, second antagonist exhibit them in extreme forms”. (1988: 60-61)

According to Haugerh most congregants when they choose leaders in the church they don't meditate and ask God what kind of a leaders they are looking for. There are several factors that can contribute in these. Ethical group culture, custom, favouritism, experience wealth...Even if one can hide one of antagonism character, it will be seen on the abuse towards clergy families. There is no way that a leader can have only one character of antagonism, it must be coloured by others as they were mentioned above.

It is where how clergy will stuck and be seen particularly when coming to transformation. The author saw complete signs of rigidity and stubbornness and how hatred mounted to a boiling point or to hundred degree ,and all these is a misappropriation of power which the author saw its source and origin is from the head office itself (conference) as it is that signed all duties of all Methodists according to mandate of conference.

3.23 WHY PEOPLE ARE INTOLERANT TOWARDS THE CLERGY FAMILIES?

3.23.1 CAUSES THAT ARE LEADING TO INTOLERANCE

As the researcher was dealing with “ The congregational abuse towards the clergy families’, there are numerous factors that alluded to why people are intolerant towards clergy families .According to Shadwick and Heuser in their book managing the congregation they term clergy as managers. As ministers are managers they are known as managers of religious organization. Their deals with ministers as stewards. The author is fully aware that the role the manager is the most stressful of all roles, and the profession of management the most complex and demanding of professions.” Managers of religious organizations are not without conflicting personal and professional interests and demand”(1996: 17) From these words it means the managers are plying the important and critical position as all eyes are looking at them so as clergies as they are playing the role to manage the spiritual being of people in the field of religion. It means in the long run of the journey conflict will be seen. Sometimes the demand will be higher than the supplier.

Due to these state of been in the high position of leading all kinds of people there are Those who will seem to know all and better they think. When coming to the effects of managers here clergies fall on the category of managing the congregation. According to Shadwick and Hauser the following three points are seen:

- THE DYSFUNCTIONAL MANAGER
- MALFUNCTIONAL MANAGER
- NON- FUNCTIONAL MANAGER

3.23.2 THE DYSFUNCTIONAL MANAGER (CLERGY).

“Many observers of theological institutions are noticing that ‘the vocation of ordained clergy may be getting an overload of people with deep emotional and psychological problem” (1996: 18) Seemingly Shawchuck and Heuser noticed that when a clergy as a manager overloaded by his problem, entering in seminary and been send to societies or circuit, It make them dysfunctional because they are wounded. Seminary is the place to study as

institution not as offloading or not as a hospital healing place, thus when they come to community they are stucked with their ministry, cause they are harmed ,they are deeply psychologically wounded and disturbed ,thus people became intolerance as they cannot perform their duties well.

3.24 THE MALFUNCTIONING MANAGERS

“ A malfunctioning manager is one who functions- perhaps over – functions- but almost always leaves the congregations smaller, weak or more discouraged than before he functioned”(1996: 18)In other words the impression of the writer is that the clergy as a manager is not organised. As the manager of the people don't take any means or effort to apply his/her knowledge for growth. He/ She is not reflective and she/he is ineffective in her/his ministry so the result is that malfunctioning manager. At the end these type of situation will bring intolerance to people that will affect the clergy families. The researcher is that malfunctioning managers are doers and they learn nothing from their doings.

3.25 THE NON-FUNCTIONAL MANAGER

“The navy chaplains have the term for this type of person:”Retired while still on active duty “Church leaders sometimes refer to other pastors as R.I.P, Retired in place’ (1996: 19) from the above quotation it is clear that this type of a manager as clergy is too lazy, She/ He caused a spiritual boredom. The researcher find that they are spiritual not arranged and there is nothing to be expected. No fruit of his/her effort. It means that they are office clergies .They are a burden to the people as they can't reap what they have planted. Their ministry diminishes and it obvious that such type of clergies will bring chaos in the congregation and that led to intolerance to people and it will be led to abuse towards clergy families. Clergy families will become the victims

Due to these three above mentioned status of kind of clergies that will led shame and abuse towards their families Wimberly put it as shame and he says “shame involves the self and its worth and values, and it is associated not being loved and the hurt that results from feeling rejected and unloved.(Wimberly: 2011:23)

“Conflict over significant issue ought to be expected .Creative thinking and decisive action naturally generate conflict .In small membership churches, change-even important,

obviously necessary change-will probably cause conflict .So does prophetic preaching on the big issues of the day” (Killen j. r: 2005: 79) As the author/researcher has alluded in the 3...that the church has been in turmoil since in its beginning...” .., even in present days is still in tamoil. Congregants due to be in positions and due to things as a routine ,they don’t believe in changes and transformation as we are in transforming changes .The more clergy bring and applying the academically creativity to make the church to grow is the more hatred increases.

It is good and proper ideas that contextualisation in preaching to be heard, sermons that bring real life in to existence but it becomes a nightmare and .These ill treatment of clergy doesn’t end up in pulpit or in vestry it heard and seen by clergy families and affects them as they are amongst the congregation. Because of that, the communion which exist between the clergy and congregation diminishes, becomes a sour grapes. And communion becomes bad.” The experience of being called the beloved is the experience of communion” Writes Nouwen. He points out that communion literally means union .The word union speaks against alienation, rivalry”, evoking instead relationship intimacy and mutuality” (Thompson: 2006: 50)

It is clear due to this brokenness of communion; the relationship between people of God will be tarnished and becomes irreparable. The bond and union which supposed to reign will diminish. Because of friction and criticism the rejection will be seen and negative comments will be heard also by clergy families and thus led to abuse over clergy families by congregation.

Wimberley says “pastoral theologians and psychologist tells us that how devastating it can be to deny and keep from our awareness our feelings of shame and humiliation. Patton goes through a series of negative result that the denial of shame can have on the development of personality” (1999:55)

3.26 SIN WEAKNESSES OF HUMAN (NO JUSTIFICATIONS)

Johnson says “In some eras clergy have tried to cast aside the mantle of man or woman called of God and to be secular in appearance and life .We must not deny our humanity, but

at the same time we must not trivialise the ministry by making it another profession.”
(1997:89)

Life is from God; in sometimes we must remember that there are pitfalls and illusion which the clergies and their families may encounter. People deny that the material they are made out of, also clergies and their families are made out of the same material. Johnson add that “ ,Because there can be no higher call, this vision of bearer of the presence of God can also lead to pride ,The human who embodies the archetypal image of God wields an enormous power ,and this power can be easily misused for base purpose such as sex, money and personal recognition”(1999: 89)

“The erosion of character usually begins with neglect. We stop reading the word ,or worshiping with Gods people or taking time to meditate and pray, We stop giving and asking “ what will I get after “we stop hungering for holiness and exercising spiritual discipline and discernment. We stop of making those sacrifice that show our special love for Christ and his people. We do our job mechanically because of heart isn’t in it. (Pierse: 1997: 24) From the above worrying words, there is no way that clergies can be in harmony with his/ her congregation. The covenant between clergy and God is broken, dismally mal functioning. It means there is no call completely. The spirit of God is gone and disappeared .It means the connection is disconnected. It means then when the clergy is like that is very naked and he/she cannot be tolerated by congregation. It means that the God shining star is dimmed and opaque. From these then it means the clergy will live just like anybody. The love that people had will faint, trust which was bestowed on clergy started to lapsed and clergy families found themselves in predicament.

3.27 (CLERGY/ MINISTERS ROLE AS CHRIST BEARERS)

Johnson says “The symbolic role of the minister may be broken in three ways. The Christ bearer role may be, first, when the minister’s life style betrays the Christ who is represented. What minister is not a word of frequent betrayal? (...: 80)

When analysing the above quotation is found that this is failure of the clergy and thus make congregation to reject him/her. Clergy symbolic role it cannot be seen duet misdeeds and thus clergy families found themselves in horn of dilemma.

The clergy got a big role to play; Christ role the one who called and send them, it means their role to play is only one of carrying Christ or the good news. The hope of people come from the clergies as Christ bearers ,if those signs of hope and of commitments don't seen or noticed, dead this will result in people to be intolerance to clergy and their families.

3.27.1 CLERGY S SYMBOLIC ROLE

“ The symbolic role of the minister may cease to mediate the presence when the community is blind, Wilfulness and sin on the part of the people often blind them to Christ in the ordained”(.: 82)

The interpretation of the phrase is that when the clergies or ministers as Christ bearers and symbolises Christ their duties is to be a mediator between Christ and people. If the people are blind they cannot see things the way clergy sees them .Spiritual thing are seen only by those are given spiritual eyes .If not so also clergies can be blind and fail to see thing of God. Sin makes everybody blind even those who are set apart to perform Gods duties can be blind also and all are blind. The one who will suffer is the clergy and their families.

3.28 .WHAT LIFE STYLE IS EXPECTED FROM CLERGIES AND THEIR FAMILIES?

The minister is the agent of the head, the spokesperson for Christ. The model for Christian behaviour and lifestyle. (2 Cor 5:20-21; Gal 4: 19) People got their own image and interpretation of how and what clergies and their families should be and what life style they should live. According to Wimberly “clergy families are not immune to the cultural pressure that place marketing values higher than the no marketing values needed to make family life style to count. Yet clergy families are caught in a double bind. On the one hand, clergy families are like all other families in what we feel the call of the market place and the need to persue what society values as important” (2007: 100-101)

“Hollifield presents two contemporary myths clergy families can develop that have historical and contemporary significance. The first is the image of the clergy person as a

gentile person. The gentile pastor is the one who is industrious, enterprising, cultured and redefined. This person must put on a public persona or mask and always portray an image of complete responsibility” (Wimberly: 2007:48)

According to the above quotation, it is clear that the writer is having his own mentality of how clergy families should be. It is true a cause it was how was seen many centuries ago. The question that the researcher is asking is who is called to the ministry of word and sacrament? Is it clergy or the spouse? Then what about the children and the rest of the relative? By behaving like gentiles is not arrogant.

People don't see clergy families as community, as ordinary mortal being which are also created in God's image and also created from nothing-dust (imago dei), people or human who live in planet earth, who do things of this world, who shares same space as them. People think clergy families are God angel, they think they are Holy, they don't think that what happen to them as community or as ordinary members can also happen to clergy families According to them they are not to be seen in common place such as restaurant, malls, movies even attending soccer at stadiums.

3.29 MANSE AS A CLERGY AND FAMILIES DOMICILE

Wimberly mentioned that minister or clergy their home is parsonage. This is where clergy and their families stay as long they are in their stationed circuit or society .Just like all have privacy; parsonages are private home for clergy and their families. there is tremendous emotion that goes into stirring for what is understood by clergy families to be personalised or private abodes .This situation becomes all the more poignant because congregation typically see and give significance to the parsonage is congregations home, they often perceive it as a public rather than a private space” (2007: 113)

The author agrees with this injunction. This is one of the congregational types of abuse of clergy families. Most of the time you will hear that is because parsonage is built by them. Although Wimberly is writing from western perspective it is happening also in South Africa.

3.30 PASTORAL INTERFERANCE

As the researcher has already mentioned in that he was sent in Ntuzuma (pseudo name) Circuit In M.C.S.A there is what is known as conference appointment which is three years term or period (nine years) In these process or years when the congregation and leaders as well as circuit stewards feels that they still need you more years they use invitation method for two or three years added. This process it looks easy and proper and according to other denominations these is the best move as M.C.S.A is connexional. Things turned around to the clergy when the invitation was extended to serve another three years in this circuit. It is were "The congregational abuse towards the clergy families was clearly seen as all along when thing were happening the clergy and his families thought is one of the path of ministry and they took it for granted

.In the black context there is what is known as welcome. This is the feast were invitations are extended to many circuits and also to all clergy families and relatives. This kind of feast is done to show the families and the community that clergy and his/ her families are now officially welcomed according to circuit tradition. This shows also that the clergy and their families can take decisions in the affairs of the community that means now they belong to that community. This is not done at a wink of an eye as there is a process that is done and preparations also for catering. Top leaders of the circuit met before and discuss the feast. All along there were those against the clergy so they gained momentum because God is God.

When invitations were taken out there were those (congregants-leaders) who spread rumours that the feast is no more but because it also happened to those who were there before many ignored and the function went well. From that day clergy and his families has never been at peace. One of the accusation it was said that the clergy has baptised a handicapped, disabled toddler who the mother is no were to be found and was cared and the guardian was the staunch member of the church a ninety one old makhulu. Nothing was wrong as all processes were taken and agreed to baptise the child just because there are people who are untouchable in working places so it happened according to clergy in interviews. The church was aware of the situation. What matters was there was sporadic rumours and accusation followed one other to one another

.It was not long after he, clergy left the circuit that some of congregants came and confess that nothing was wrong they were influenced by one of the colleague (clergy) and these was the most trustworthy clergy who used to come and share the pulpit with the clergy of the circuit, the friend of the circuit owner .This clergy the minister used to invite him and help him in the circuit and they used to share problems and how can they solve them but is him who stepped the clergy at the back. He was the mastermind in causing and creating problem, planting the spirit of hatred and causing destabilisation in the circuit. The reason when asking is that he wants to labour in that circuit and he caused pastoral interference.

According to the clergy this minister advised them even to make petition and forged the signatures as no-body will know, and so it happened. Also some of my colleagues confessed that it is true that clergy once asked them what he can do to remove him from that circuit as he wants it. All that was reported but nothing happened the clergy continue to serve in abusive situation and his families.

3.31 THEOLOGICAL PERSPECTIVE

It was after God finished to judge the nation, according to Genesis 12 passage about the tower of Babel there is a shift that God call and instruct Abraham to leave UR of the Chaldea's".(Gen 12) The treatment here appears to indicate that amongst all the tribes or families, God chose Abrahams family to live. God told Abraham you and your house hold as this includes wife and children. This is how the researcher is dealing with the study. Clergy and their families. There is no way that clergy can suffer or abused without the exceptional of the family. Both bird, nest and eggs are to be affected. Although clergy families are pars prototo (small-minority) to serve the majority people or congregants.

3.32 PASTORAL CARE

To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise man and woman of early Israelite history as root models for pastoral care practice involves us in a re configuration of what is involved in pastoral care of Gods people" (Gerkin ; 1997: 25) As Christian we know that we are associated with Gods nation the Hebrews. Our roots are from or put in Hebrews traditions and Christians has been sharpened by laws and principle of our fore fathers and mothers. Nyssa states that "Some of the people again rose

up against Moses leadership and put pressure on him to transfer the priesthood to them. Although he made supplication to God on behalf of rebels, the righteous judgement of God was stronger than the compassion of Moses for his people. (2007: 27) Seemingly Nyssa point out that the abuse is not a thing of today. It started centuries as he talked about Moses leadership. Remember leaders of today, Moses of today are clergies. Congregation make abuse on clergies which intern sprinkles on their families. It is true this study is congregational showing their power towards clergy family's side due to their minorities but the abuse is rife.

3.33 THE AFTER EFFECTS OF THE CONGRIGATIONAL ABUSE TOWARDS THE CLERGY FAMILIES

The researcher interested in doing the theory and the therapy and create develop in the field of practical theology to determine how narrative therapy can successfully help and deal with traumatised , abused clergy families after the abuse and to carry on with life in supporting their partners or spouses and their families in the ministry of word and sacrament.

3.34 WHAT IS TRAUMA

According to Dreyer trauma can be defined as “something sudden, violent, brutal or catastrophic which touches a person’s life in some intimate way. Describe trauma in a Greek word as wound. Wound can be on physical, emotional, psychological relational and spiritual level.” Dreyer (2016)

According to McCann & Pearlman (1990: define trauma as “is sudden, unexpected and non –normative exceed the individual’s perceived ability to meet its demands. Disrupts the individual’s frame of references and other central psychological needs and related schemas” (Dreyer; 2006:1)

According to these above statement or point or definition of trauma it explain clearly how the states of human will be. It proves that when human is in that state or position, is dead alive. Nothing can prosper in this kind of situation. The being of been human being is gone, is disappeared only the flesh is left. Krystal in supporting says, “Trauma is paralysed,

overwhelmed states, with immobilisation, withdrawal, possible depersonalization, evidence of disorganization” (p.1 Dreyer: 2006)

Both above authors they share the same sentiments and views when coming when coming to trauma definition. Life stand still when human is in these states. The author's agrees fully with the writers concerning the state of human.

According to the author life story telling contributes as an evidence of trauma. I agree with clergy families as they were in the traumatic situation direct. They breadth trauma, they ate trauma, they spoke trauma. The author also researched that by narrating the trauma situations, happenings causes trauma to passer-by and listeners. It means trauma can be infectious and can be contagious also. The researcher is saying these because there are people who have been traumatised by listening to sad stories and were affected and traumatised. Others when seeing were things happened they were traumatised so as in interviews when names of abusers and of the circuits the researcher saw the bad results of abuse and trauma as sometimes the researcher was forced to suspend the interviews for sometimes till things or time become suitable and these was not an easy task to the clergy and their families. It became double or multi trauma. That is why the researcher is saying sometimes it becomes indelible mark of abuse. It can be emotional; it can be spiritual or physical. According to the researcher abuse can lay eggs and waited to be hatched and produce trauma that will also produceSometimes these conditions let to permanent paralysis even can led to death. Nothing can prosper in this situation. The human being is gone, what is left is the body. Krystal in supporting says “Trauma is paralysed, overwhelmed state, with immobilisation, evidence of disorganisation” (P.Dreyer: 2006).

Both above authors they share the same ideas and sentiments when coming to trauma definition. Life standstill when human is in this difficult and pathetic state. The researcher understand fully with the writers concerning the state of human as he many times witnesses that in life of other clergies and their families. According to the authors life story telling contributes as an evidence of trauma.

3.35 TRAUMA DEBRIEFING

In the ministry of word and sacrament most of the times there are/were people who are supporting the clergies. It is the immediate family, extended family which sometimes known as relative, and also the community and colleagues. That is why when things don't go well or accordingly they will be around and try to put efforts and to cheer you up even if the clergy is down they will be there. It means when the clergy is happy they are happy, if the clergy is in pain they are also in pain.

When the leaders (circuit stewards) particularly as they got powers to control the funds" Is the duty of the Circuit Stewards to manage all the circuit funds on the behalf of the quarterly meeting, keep proper accounts of income and expenditure and submit them to the quarterly meeting. The Circuit treasurer, where appointed, shall operate under the direction of the Circuit Stewards. The Superintendent Ministers must ensure that Circuit Stewards exercise this management duty. " (The Methodist Book of Order, par 7.21 :) failed to pay the stipend for clergy , thinking that they are punishing the clergy, it doesn't heat the clergy only it goes straight to clergy families and the struggle and abuse is seen. Most of clergies got dependent if they don't get their monthly dues it brings sorrows and melancholies just like all who work expect remuneration or salaries month end or according to terms of the agreement.

There have been many debates concerning models of shepherding for congregations based on the clergy or priest or ministers as writers will use different noun to mean one thing. This is how then the duty of clergy as shepherd has shifted from its original function and task. This is because of seen not by one eye .Sometimes I think is due to different context under which the writers saw things.

Johnson says " The understanding the minister as the embodiment of the presence of Christ shifts the focus from the minister as an entertainer, therapist, or manager to an order of time, a spiritual guide, a leader who seeks to actualised the will of God in a concrete actions.

These identification centres the minister in Jesus Christ, as one who has been called by God' (1997: 79)

From the above quotation it is found that clergy as an indwelling of Christ, clergy as a utensils where Christ is, Johnson elaborates how it has shifted , replaced by other qualifications , and the focus is now on those extras, such as counselling, There are thing that took what clergy, minister was called for. The main function here is nothing but a spiritual guide, the one who got nothing but to save soul. (Wesley Studies) The only thing is to make sure that the will of God is done. Others saw as preaching, counselling they follow. These are academically nourished and taught. Spirituality is the bottom line as it carried the whole being.

I agree with the writer concerning the real task of the clergy or ministers. According to what is happening nowadays the clergies lost the focus. There is a confusion concerning the duties of the clergy. Clergies are confused as they have lost the direction as to what they are called for. Many are now focusing in what is called the healing ministry, others are focusing in church planting, others they claim to be the prophets while others the sense of calling is been compromise and it looks as if they are fallen from grace. Many churches are now copied what is not of no use in their context. There is no clear line to know the difference amongst the prophet, Clergy, apostle that is why as Methodist there is the ministry of word and sacrament and the ministry of word and service. The focus and real issue is clergy as the mission bearers. Clergy are like mothers who are carrying the baby in the womb just like what Maria mother of Jesus so is clergies they are the mission carriers. According to me Christ mission is installed in clergies.

3.36 DEALING WITH THE PROBLEM

To solve this problem it invokes that there is no solution as this is a universal problem in many churches. As long human been is still in control, nothing will change the situation, only pastoral model can play the role particularly towards the congregational abuse towards the clergy families. The solution which can assist to educate the congregation what they are here for in the church. The congregation together with the clergy families should play their

role without hindering one another. The solution to this problem is that all to know what is all about faith.

All should understand the ethos and Methodism

3.37 CLERGY'S ROLE

It is important to understand the image others have of the Clergy and work. To regularly evaluate the perceptions of his/her own role and expectations people have of him/her.

The difference between the expectations which people have of the Clergy and the role he/she sees fulfilling cause stress and strife in the church. When a pastor answers the call of God on his/her life, he/she was a certain understanding as a servant of Christ. His/her theological studies may reinforce or redefine this ideas, but when he/she is in charge of a church, it is the people's perception and expectations of him/her that may cause him/her suffering and feelings of inferiority. Conflict with the congregation may occur when the Clergy's own evaluation does not coincide with the estimate his/her people have on him/her and his/her ministry

The Clergy can respond in one of three ways

- a. Adopt the image people have of him/her
- b. Totally deny their image and reject their expectations
- c. Seek to understand the people's expectations and reconcile his/her own view of his/her role positively and constructively.

Failure to resolve tension over role expectations results in a frustrated Clergy and a bewildered and disappointed congregation.

6. A Clergy should participate in domestic responsibilities, especially when his/her children are small. If he/she works from home, he/she must not allow household and family tasks to interfere even when is not needed with pastoral work. If the Minister's partner is in circular work, there may be justification for him him/her minding smaller children, or collecting children from school. The Clergy should realise that this may be misunderstood by people whose work does not give them to move around. This may need to be sensitively explained

7. The Ministry is a pressured profession and stress always at side. A Clergy should organise his/her schedule to work less than 50 to 55 hours per week and he/she should take time out for regular relaxation with his/her family to avoid burn out. A wise Clergy will identify and learn to reduce the specific major stress producing elements in his/her life.

3.38 THE CLERGY'S FAMILY LIFE

The people's image and effectiveness of a Clergy re helped by consistent and Christlike relationships with his/her family. A Clergy must love his/her own partner first, as Christ loved his Bride. He/she must sacrifice his/her selfish ambitions in the ministry for the benefit to be truly qualified to lead the Bride of Christ unselfishly.

1. A Clergy's own family members are the most important and come first as members of the Church. The Clergy must make sure that there is a happy and balance between family privacy and the need for his/her family to take part in Church life.

2. A Clergy must always reassure his/her partner of how very important he/she is as a person. A Clergy must get his/her priorities if they cannot spend sufficient time with their partners during the week to meet his/her emotional needs. The demands of the ministry make it most important that a Clergy works at his/her marriage with deep thoughts and often open expressions of love. At least one day and one evening at home each week is important. A Clergy and their partner should be best friends, as heirs together of the grace of life. However, each one also needs to develop other friendships, outside the church, being aware that special friendships within the church may be misconstrued by some in their congregation as favouritism.

3. The Clergy, their partner and Children are examples to the church and the world of what God intends a Christian family to be. They must however, live by the expectations of other people. Rather, let it be seen that they enjoy each other's company, value family togetherness and are constantly working towards fulfilment in their family relationships.

4. The Clergy must schedule quality time with each of his children, maintaining a healthy balance between pastoral work and his/her children's need of his undivided attention and affection. Clergy's Children should be encouraged to have respect for the ministry and pride in their parents work. This will not happen if the Clergy constantly

complains about his/her lot, criticises or blames church people in front of his children. Nor it will happen if a Clergy is so busy doing church duties that his/her children feel neglected or deprived through unnecessary sacrifices.

5. A Clergy must constantly nurture his/her own spiritual life. Just as the demands of the ministry can draw a Clergy away from his/her family, so too can church business draw him away from close communion with Jesus Christ. A healthy, positive, optimistic and joyful spiritual life is a vital characteristic of one who wants to lead his/her own family in the ways of God and to feed God's flock. Your family and people need to see in their Clergy a godly life developed and enriched by time spent in fellowship with Christ.

A new Clergy may find that resentment to change can be resolved to everyone's satisfaction in loving and conciliatory ways. A new Clergy may find that resentment to change can overcome if he first builds greater trust. It is wise to take time to explain the reasons behind any changes so that people's fear of change is gently overcome.

2. Where there is a general acceptance of change, the Clergy still has a profound obligation to care for the minority who may feel hurt or displaced by the changes.

3. Should controversy or division arise within the church, a Clergy should try to maintain the goodwill of all parties, even if the trouble focuses on him or his family. A clergy must avoid aggression and defensiveness and seek to exercise a balance in order to bring the church through to a Biblical resolution of the conflict. Provoking conflict or taking extreme positions will increase factional feelings and even cause a church growth. Clergy's should strive to forget themselves for the good of the church. The church should make the pastoral care of their Clergy and his family as top priority.

4. When a Clergy feels he is misunderstood or unfairly criticised by an influential group in a church, he/she must try to accurately assess the level and extent of discontent before reacting. He/she should strive to obtain a detached and objective.

It is possible that more Clergy's leave the ministry for this reason and for any other. Clarifying role expectations and communicating them to the Church is a wholesome challenge for the Clergy's personal growth in ministry.

Clear roles and realistic expectations enable the Clergy to respond with integrity to handle the disappointments of church life, to fulfil his own ministry, to meet the reasonable expectations of people and to be a true servant of God.

3.39 THE CLERGY IN SITUATIONS OF CONFLICT

It is one of the sobering realities of the ministry that severe tensions and even hostilities may arise on occasions between Clergy and people. It is essential for a Clergy to have wisdom and humility and to seek assistance in handling these situations before serious damage is caused.

No Clergy is immune from controversy, he/she can hardly expect to be, for the prophetic voice will provoke reaction and challenge established patterns. Jesus said we would be opposed as he/she was. However, a Clergy does well to realise that change ought to be introduced gradually. Should misunderstanding arise, these can often be resolved to everyone's satisfaction in loving and conciliatory ways.

Attitude to the people and the circumstances before taking action. If however, the criticism represents genuine concern of a large proportion of the people, any temptation to react strongly will not solve the problem, nor will it enhance his ministry. It is a wise Clergy who has senior friends to whom he can confidently submit himself and the situation at such crisis times.

2. If the level of support a Clergy enjoys falls below a substantial percentage of members for an extended period, the Clergy does well to prayerfully whether it is time to resign and seek a new pastoral opportunity. The Clergy and his/her family become very vulnerable at those times, but integrity and true servanthood suggest that the Clergy of Jesus Christ in not doing credit to his calling if he/she insists on staying and fighting the people he/she was called to shepherd. It is better for everyone if he/she resigns rather than cause a church split.

3. If conflict arises in a church, the church board or its Clergy may decide early in the dispute to invite a senior person from outside the congregation to share with all parties well before the situation "explodes". Such a person will be more detached and impartial and therefore better able to assess the situation from an objective viewpoint and bring reconciliation.

If it becomes apparent that reconciliation is not likely, the senior person may suggest a process to determine the level of support the Clergy actually has.

a. If it becomes evident that the Clergy has strong support, then he/she will attempt to encourage those critical of the Clergy to accept the majority decision for the sake of Christ and this Body and appeal to them to pray for and work in fellowship with the Clergy.

b. If the Clergy's level of support is insufficient to continue in effective ministry, he/she should accept the decision of the Church and the Senior person's advice with dignity and grace and tender his/her resignation.

More information will heard when conducting the interviews

CHAPTER FOUR

SCHEDULED INTERVIEWS QUESTIONS ON CLERGY FAMILIES ABUSE, AND ANGER ANALYSIS OF ITS OUTCOME AND INTERPRITATION THERE OFF.

TOPIC: THE CONGRIGATIONAL ABUSE TOWARDS THE CLERGY FAMILIES

4.1 INTRODUCTION

From the beginning of this study it became clear how the Methodist church of southern Africa is lacking a method of approaching and dealing with the issue of the congregations who are abusing the clergy and their families in other words they do not have a way of caring for abused clergy family. In other it also doesn't have a well-known method of how to deal with the clergy and their families who undergoing the congregational abuse towards the clergy families? Due to this escalating and embarrassing situation the researcher took a stand to research about this topic. The heart of the research was based on interviews, especially those who are abused by members of the congregation and the true revelation was done by interviewing those affected as are stated in the interview process.

4.2 AIM OF THE INTERVIEWS

The aim of this research was to create a method of caring for the troubled soul especially those who like in unpleasant and terrible situation ant this prompted the researcher to make a study through interviewing different people towards these kind of abuse.' The congregational abuse towards the clergy families. According to Masango semi structured interview requires to meet with the interviews separately at the appointed venue." This suggested that the interviewer has little time with one interviewer , interviewee It also suggested that he/ she will spend much of his time moving from one place to the other meeting with interviews" (Masango: 2016)

As the quotation says, it means the researcher is depending on the real sources rather than depending on second and distorted information. The researcher according to Masango will get or receive pastoral care through this interview. To interview from direct person who

were involved when thing happened it will give the researcher to rich and obtain what he is longing for.

The story telling which is the narrative approach has shown principles that could give us the meaning of to our by narrating our own story, it follows this pattern, what happened, how it happened, where the happenings what took place, to whom it happened, who were involved in the story. Some times and dates also symbolises how critical was the happenings. Although the happenings don't occur at the same time, in the same place but I will linked them and show what the pivot of the matter is. Some time they point clearly where the plot has started. Who were there? And what actually topic place

Most of the time where one wants to makes the point strong; there are three basics facts or points on how to get the story from those violated and abused. These points are led by the main point which is Witness or the process of interviews. So witnesses play important role in giving facts, and the outcome of the research.

4.3 WHAT IS ABUSE?

Abuse it comes in many ways as is done by different people. Although Wimberly is stating "Abuse by African American men towards African American woman, must be understand from the perspective of compulsive masculinity ". (1997: 113) writing to him, Wimberly in his book *Counselling African American Marriage and Families*, he is based and pointing to or in marriage. Writing to the researcher it does matter where is done or happening or to who is happing by who the fact remain it is abuse.

In the church same abuse growing from story part to weaker party is also seen. Reaiger in his book *Clergy Killers* says", the name we give this phenomenon is significant. Words such as disagreement", clash, or conflict" do not deliver the wakeup call the church need. *Clergy Killers*" tells it like it is, for killing is the agenda, and pastors are the target."(1997: 7)

According to Balswick & Balswick (2007) state that "Express anger non-abusively. It is important to be reminded that the Bible does not say that it is a sin. "Be angry but do not sin; do not let the sun go down on your anger" Ephesians 4: 26. There are two ways, however, in which our anger can become sin. First, if we deny our anger or hold it in or never expressing it to the one with whom we are angry it will smoulder and build with in us.

This is allowing anger to become sinful. Unexpressed anger can lead to resentment, hate, and revenge.” (2007: 258)

Others can express the above quotation of anger not in an abusive ways. It was said in order to correct one who is wrong. No bad attitudes should be heard or seen due to been angry. As we know, is an emotional stage that is expressed one way or the other. It means when one is angry talking politely is preferable so that it must not turn into verbal abusive words. If not at the end, unexpressed emotion will result in resentment, hate and revenge.

In this study, the abuse of clergy families is define as the congregation allowing its anger expressed in verbal abusive ways that are psychologically damaging and sinful abusive words that were hurting the clergy. The congregation unexpressed and led to resentment, hate, and revenged to clergy families. Her anger became sinful when it was expressed in abusive ways, such as abusive verbally words in sinful behaviour.

Balswick & Balswick states that “Second, anger becomes sinful when it is expressed in abusive ways, either verbally or physically. Physical abuse is without no doubt, a sinful behaviour. But it is true that verbal abuse is psychologically damaging and sinful”. (2007: 258) Stick and stone may break bones, but words will never hurt me. (2007: 258) Is clearly not true, for abusive words certainly do hurt.

“There is a familiar saying that stick and stones may break my bones, but words will never hurt me “this is an African idiom. This is not true I as the author disagree with them. Become any kind of abusive words are hurting and there is no way that a dent cannot be seen in human’s heart. Sometimes they break the relationship for ever if are not mended.

4.4 WHAT WAS THE EARLY CHRISTIAN ATTITUDES TOWARDS THE OFFICE ANIMOSITY?

4.4.1 DEALING WITH THE ABUSE

“The whole Old Testament and the New Testament as well is filled with descriptions of how Yahweh-Adonai, the covenant God of Israel, is waging war against those false forces which try to thwart and subvert his plans for his creation” (Verkyl: : 95) It was the aim and intension of God the creator to maintain his/ her power as she/ he is omnipotent ruler. It

was not his/ her aim to fight against false force because she/ he are a creator of all Heaven and earth. The aim of all evil forces here is to demolish the good work that God has done even the creation of human towards the calling of clergies as they are the door of word. It is the intension of evil powers to abuse and dismantle Gods plan, but will reign for ever and aver.

PARTICIPANT NO: 1

4.5 CLERGY IN INTTerview SESSION

Participant no one was the clergy of 55 years of age. He was a male clergy. Most Methodist clergy's resides in manse with their families. When asked why he is residing in manse? He said is because Methodist is connexional so clergies go all over it is better to stay in mission. He said he is staying in the manse with his wife and his two boys together with his mother and his younger sister together with his cousin. According to clergy when was asked what was the course of the abuse? He said this is happening because of a reason. What I know is that there are things that leaders and congregation don't want to do without them and those things they don't bring growth and transformation in the church. Those things don't apply any more in the present cortex; it is where we became on logger heads with leaders. One of the conflicts was when I introduce children to receive Holy Communion. This was done after thorough studies in the circuit. After a long debate and workshops. It was explained that it is not a force it, it is up to the parents of children. Congregation and leaders said I am coming to divide the church, and they grew up children not partaking in Holy Communion. Tears were seen from his eyes and there was a pause for about forty minutes. Clergy was aware that there has been abuse to other denomination as he read from media; he didn't anticipate that it will happen to him one day. He didn't have any intention or whatsoever except to carry his cross and follow Christ. He knows is a call and it needed to be fulfilled.

When coming to the question of God, He felt like jumping from his skin. He said he trusted God in all situations. He said God will never live them. He said calling is a choice, when God calls you choose to answer or not. Gods calling is not a force but it had to be fulfilled he said. What touches the researcher is that, the clergy asked to pray after third interview.

PARTICIPANT NO: 2

4.6 CLERGY SPOUSE

Participant no two was clergy's wife. She is 45 years of age and she has been in marriage for 16 years. When calling came to his husband they were expecting their first born. She has been a Methodist member since she was born. This is because her parents are Methodist and also staunch members. According to her she was not aware of the congregational abuse. She thought church goers are good people, they don't go to church but they are very good. She became aware when the abuse started. And it happened really. She didn't have any clue of what is happening but abuse was happening in her presence. According to her she grew well, without family fighting, been God fearing people so she is wondering why this abuse. She remembered that during her robbing couple years ago one of old gray said something concerning the congregational abuse but she took it lightly. What she knows is that church leader and congregation are to be blamed for all these abuse.

4.12 CASE STUDY Notununu (pseudo name)-clergy's wife

4.12.1 GOD WEEPS WITH OUR PAIN

While we were in a discussion there was a pause from clergy's wife, Notununu (pseudo name) after a while she said "bawo" Father- in a trembling voice, voice full of mixed feelings while I was busy polishing in the study one day I came across the book at the book shelf that attracted my eyes and mind and I became interested to know what is all about. It was in our mid second year in this circuit .My mind was very far from what transpired last night in what is known as Circuit Quarterly Meeting. My husband came after a long hectic night. He was very down spirited and I have never saw him coming back from church meeting for several years been happy since we arrived in this circuit he is always down and he will ask tea and sleep sometimes we don't pray. When I asked him to pray he will ask me to pray and I will know how he has been verbally abused by congregation and church leaders. As I was dusting I grabbed that book and paged it. What made my mind to loiter and be far is that *"KUZE KUBE NINI SIHLALA SI HLUPHEKA"* Until when we are going to suffer? Her eyes surrounded by tears.

I took the chair and sit down in the study which is the thing I have never done. My fingers came across the chapter which says “God weeps with our pain .She continued without interruption. I read that chapter within in a short space of time not been aware that my husband is in the study too. The book says:

We all have been made by the image of God; whatever pain we have that hurts us God feels it too. We are his children by flesh and spiritually when we cry, he cries with us. “We see Jesus as the God who takes human form and suffers and weeps with us”.

Suffering of the nobody

In this book I read that there was: She continued

A little girl ‘Ah Ching who lived in a village in China. Her parents are hard-working peasants. The little girl’s father really liked his daughter, but wants a son for the sake of growing the family. China, over-burdened with one billion populations, and is determined to maintain a low birth-rate. In the past, giving birth to a girl was regarded as bad-luck, but now having a girl means an end to the family’s future. Due to the strict population control policy the little girl’s father wanted to murder her daughter to be able to have a son

The Writer says “Will it start with beyond God the father and finish with beginning from the other end”. To look at the point “beginning from the other end” was when the father wanted to end his daughter’s life in order to be able to have a son.

Amazingly the girl found that the one who tried to suffocate her was her very own father. She cried and prayed that her father would let her go. Just an emotional outburst like that of a lunatic?

Women are the poorest among the poor, the most voiceless among the oppressed. Since girls were regarded as bad luck they had to work like slaves and work hard labour as if they were boys. Some couldn’t bear with the hard labour and they turned themselves to prostitution. “Those women are no longer treated as human beings with a body, they are literally “no-body” treated like slaves”.

“God has taken the risk to become a human being, and experience personally what it means to be a no-body”. So whenever you treat a human being unfairly we must remember we are

not treating that particular person but God himself unfairly because we are made by his image.

PARTICIPANT NO 3

Congregants are members and non-members of the church and can have different roles as congregation. Members are responsible to see to it that activities of the church are done in the best possible way. Together with church leaders must make sure that it grow and well managed to their out most ability. The participant is a 27-year old male and has more done 5 years as a member of the youth church. Both of his parents are members of the Methodist Church. As a child that bolded and melded him as a person, the values of life also learned from the church. “The abuse of any family is wrong” said the participant and like any families the clergy must feel welcomed and loved by congregation. As a part of youth in the church they felt abused by leaders of the church because they think their older than us, so they did not like our “youthful ideas”. The clergy wanted them to stop taking drugs and using drinking alcohol, the main reason for the abuse.

PARTICIPANT NO 4

This participant was 52-years old and she lived not far from the church with her children and her husband. She had been a member of this church for almost the rest of her life. Her neighbours also knew that, after her family, and work than was her love of the church in that order. Because of her age and most importantly the amount of time spent as a member of the church and her experience it was second nature for her to know the church. She was aware of the abuse of the clergy family by the leadership and congregation, but she had no power because the numbers was against her. She knew that it was wrong of leaders not to use informed church rules and laws to deal with such matter but the abuser did not choose those.

4.7 SUMMARY OF DATA FROM INTERVIEWS

CLERGY—what was the cause of the abuse?

This was the toughest question as even today the clergy is still struggling to answer it and he is still wondering what happened. Even after the confession of other clergies and other

members of congregation who led the abuse that they were influenced by another clergy, colleague in ministry, clergy Dlakamandla (pseudo name) is still astonished how possible can evil manage to manipulate fellow colleague in Christ and trusted members of Ntuzuma circuit. This was stated in an interview on "Pastoral interference" The calling made me to be what me an m.

4.8 CLERGY FAMILIES.

Mrs Dlakamandla (pseudo name) clergy s wife participated well although her and other as families had to pause, sometimes to postpone the interview due to pain and the scars that are still oozi ng puss mixed with blood. This is because they have been members of this church for quite a long time and were never expected this to happen to them. They use to read and hear about other clergy from other denominations not anticipating that one day it will face them as clergy families. They were a how God is on their side. The worst is they know who are behind this.

4.9 CONGREGATION RESPONSES

All the groups have been in this circuit and also in the church for some time. Some understand what the meaning to be a member and membership is. Although others were hesitating to talk they participated well during the interviews. When they were asked are they aware about the abuse the said they were a were. They have been influenced by their leaders. They even talked where they use to meet for plotting.

4.10 LEADERS OF THE CIRCUIT

Ntuzuma circuit leaders during the interviews were fully aware about the abuse that was happening. They agreed that this was a plot which were receiving it from another clergy who wanted come and labour in Ntuzuma circuit. That is why there was a case after the case, court after the court. They have been in their position for six to nine years. They aware and the abuse were done deliberately to accommodate (Rev Mbutho) pseudo name who helped them to plot and they were aware of Methodist ethos and the laws and discipline. They were aware of the rejection and loneliness that the clergy is living in together with his

families. This was done to create a space for the one he influenced them. This was done because it was said to create a space for his concubine so he needed to be nearer, and the lady is one of leader's daughter

4.11 YOUTH AND THE MINISTRY OF WORD AND SACRAMENT.

Most young and youth they don't feel that they are called or they got interest in this ministry due to the congregational abuse they heard about in different denominations. According to churches there has been a cry and worry that many young or youth don't offer themselves to the ministry of word and sacrament. There has never been a clear thinking why only old people are offering to this field of ministry. Ordained ministers are set apart by the church in order to serve as pastors and overseers of the flock (1 Peter 5: 2-3) and for the ministry of word and sacrament.

According to some of the clergy families the way things are nowadays most of young or Youth, they are reluctant to offer themselves in to these calling of the ministry of word and sacrament. One of the young adult added that although they feel the calling of this ministry they are pretending as if they don't feel the calling. One said that in this interview that to join this ministry "Is to jump in to the hot frying pan". Even if they have been told that things will change they refused and point to that present time that Look now what is happening to our brother, our oompie, our families" According to them as families to join Methodist ministry is to invite troubles and miseries in to your life. These were what they narrated to the researcher.

4.13 NARRATIVE THEORY IN THIS STUDY

According to Neuger (2001) narrative theory was defined as "a providing the frame work model for pastoral counselling to abuse clergy families. Christian stories most of the time emerges from their past and present time. I for here something that is real which is open for a dialogue or debate. It is based on real issues as practical theology

This narrative or saying will have an impact as it will be shared amongst and readers. Groom terms all these "Shared Christian Praxis" Christian refers to the making accessible of the

Christian story and vision emerging from the Christian community “in our time and over its history”

a) Story includes both scripture and tradition; it encompasses “the whole faith tradition of our people however that is expressed or embodied” and is grounded in the “Jesus of history.”

b) Vision is a metaphor for the lived response “invited by the story” (1999: 2)

Christian story which is told or narrated it gives or makes sense of the originality of Christian lived and hardship they went through. It is good to share them. Most of the time Christian story based on scriptures and how or pattern of their live compared to others .Usually when Christianity is shared or is told, it is like to be accompanied by illustrations. This gives sense and makes a listener to group easy and to make meaning.

Thus, Dreyer says or defined Narrative theory as providing the framework model for pastoral counselling. The researcher understand the authors view that stories particularly of Christianity based on the topic “ the Congregational abuse towards the clergy families as it is seen and well researched to be a reality. Even in the writings of the Bible times stories and metaphors played important role even in the present.

4.14 CASE STUDY: BY MRS DLAKAMANDLA (CLERGY’S WIFE)

When I was married to Rev J.L .Dlakamandla (pseudo name) she said “I was excited together with my family and the community I grew with in it. I have been blessed and wishing many blessings to others. Amongst old people to them to get married to Methodist minister or Clergy is a highest qualification and God blessings more than gold they said. There were also those who with tears were trickling down from their eyes as tears of joy while others were not happy.

In the mist of my robbing as ministers wife or clergy spouse I was remembered the role that I am going to play as minister’s wife. To be the wife of a Methodist clergy is a huge responsibility. After all the speaker of that day, there was a time for well wishes and for gifts. This is the moment were each will be given the opportunity to bid farewell to

mamfundisi. An old Woman Manyano stood up trembling and said "'ngwanaka "She spoke as if I was not listening she said

"Oluhambo lunengozi

Oluhambo lunentjaba"

It means this journey is full of dangers not only dangers, but also you accumulate enemies, cruel people. Due to been excited I have never took those words serious and into consideration until when I was at the stationing or where we were send to labour with my husband at Ntuzuma Circuit(pseudo name) One day when I was called by Circuit Woman's Manyano exceptive together with some old mamfundisis (supernumeraries). In this meeting I was accused by these executive that they are not happy concerning among other things, that I wear jeans and tied at manse and as ministers wife I'm not supposed to do that. They added that I must concentrate on worrying with them, only no to other woman's organisation and association in the church .When these thing were said I was surprised and stunned. I wanted to answer but my husband asked me not to reply. I was angry and sad. That was the beginning of abuse in that circuit.

Tears came immediately; I am a bold and not crying type person. I do not cry easily compared to my husband. What made me to shed tears is to see my too little boys sitting at the back looking at us, hearing all that was said. It seems they were there for some time and it looks like they have heard all that was said. Also what makes me sad is that they saw one woman whom I trusted also accusing me. In these accusations those words of that old lady came into my mind and it became a reality:

"Oluhambo lunengozi-This journey is too dangerous

Oluhambo lunentjaba."-is also full of enemies

Is then that I realised that it is true abuse happened among clergy families it is real. What surprises me is when we met after the meeting they behave as if nothing has happened. They wanted to continue as if all was well. We made our bishop aware of these allegations, even today we are still struggling what he wanted to say According to our interpretation we concluded and assumed that he said all of us we have been there, so don't worry. This is

because the worst that happened not saying acting like. It was the continue of the congregational abuse to us and the family.

4.15 THE OUTCOMES OF THE ABUSE TOWARDS THE CLERGY FAMILIES.

4.16 ANGER AND ANGER ANALYSES OF ITS OUT COME

Most of many people their life are distracted and torn apart because of this phenomenon called anger. Anger is the decease that had ruined the life of many. Lerner defined that “Anger is a signal, and one worth listening to. Our anger may be a message that we are being hurt, that our rights are being violated, that our needs or wants are not being adequately met, or simply that something is not right.

The author of the above words put to us that it means something went wrong till one came to that stage of anger. It means there is something or some things which are not well addressed. Most of things that are not addressed are emotional things that causes harm in our lives as it happened to the clergy families who were abused by congregation in this study. It is clearly that anger if anger is seen there are issues needed to be addressed. Also it is a sense that certain values had not been met thus we become angry. We can then say that anger is a signal of unhappiness states, and it can be seen in reacting negatively.

Most of the time people become angry when expecting or wishing things to happen and promised is not fulfilled. Even if people get disappointed, anger will Crip in and create a space that will be seen as an outward act or expression. If it was not because of the state of anger, some people will not be where they are today. Expectation it is the source of anger because if people did not expect something good or nice we couldn't have a state of anger.

4.17 FEARS TO CLERGY FAMILIES.

Fear is one of the cause of effects that led or what the researcher is or terms it in general as a spiritual depression. There is no ways that or in which this condition, this disease of the soul, may take us or attack clergy families. This is because of the people who are used by evil or devil and how he transformed himself into an angel of light and he does not want to give up nor cease to give up. According to us as a clergy families it was devils mind and idea to destroy and to endeavour somehow or either to bring the magnificent work of God to

stand still and the calling of the clergy to diminishes as he knows how weak human are. The devil wanted to attack and kept us as clergy families at ransom. The devil forgot that the human person is very delicately and finely balanced by very power of God.

The congregational abuse of clergy families causes other streams of phobias .In this commotion surrounded clergy families; we had fear of destruction, which we thought would follow that experience. Fear in that situation that sometimes one feel that he / she don't have faith in him /her so is how the clergy families felt. According to researcher sometimes fear is the state of mind that comes before and doubts and disappointment which can lead to failure. Fear also brings destruction as it did in the situation of us as clergy families. There were loyal people who knows the truth and when seeing these or seeing the abuse towards the clergy families they decided to backslide. The circuit was now at the brink of disintegrating and be divided. We had a fear of it as many have happened due to in fights and that was not our intention because we wanted a loving community. Only handful congregants were causing troubled. The bad states of Ntuzuma (pseudo name) circuit led the collapse of the circuit.

Not only clergy families was in the state of trauma, also the congregants were traumatised and fearing how their circuit is going down the drain in their presence. M.C.S.A their main sources of income is pledges. It can be monthly or weekly they depend most of their church running from pledges. In black contest most of them are using pledges via ticket system. This system shows and indicates if the circuit is in good standing or bad. It is where now it shows how strong the circuit is. Although there care other method or system to collect funds but the pledges method is the one.

Most of whites they prefer tithing and is good for them but in most black ticket system to keep their records. Gradually the circumstances led the circuit in that state. People were no more pledging as they used to before all they agreed that the cause is how the clergy families are treated. It now makes the circuit not to run properly. They now many started to reduce their planned giving as they were aware of the state of the circuit thus brought the circuit to unviable states. When the circuit is in this situation it forfeit its status as it will be amalgamated with the nearest circuit and this is not well.

4.18 THE STATE OF TEMPERAMENT

Well in all the happenings that were happening in our lives as clergy families temperament was creeping in. There was no doubt about it. Although we were very strong we knew that we were born differently. No two of us are exactly identical and we have our own characteristics, our virtue, our failures, our weaknesses and our blemishes. But what I like fundamentally we all have the same general characteristics, but we must know that we got relative proportion vary tremendously from case to case and due to this conditions that we find us in this abuse , we find ourselves in the state of temperament. Although God has in planted the principle of divine and spiritual life with in us our temperament never changed. This state of life is brought by situation like this of us they said a d clergy families.

4.19 SEPARATION AND ABSCKONDED-RESIGN

There were possibilities to live Ntuzuma circuit as an outcome of this Congregational abuse. The only reason not to abscond or resign was is the calling and the covenant the clergy made and how the family stood up and raise their right hand during the day of ordination, it kept reminding us as family the joke we carried. As he had assessed the situation and how the district bishop Mt Hargreaves district (pseudo name) as a pastor of clergies is immuned to the leaders of Ntuzuma circuit and their circuit stewards one could be convinced that he had received a brown envelope. The clergy and his families was just living in the conditions of trap. The bishop got duties and powers to remove the clergies if thing are not going well as a recommendation to Connexional. According to co- researcher Rev Nyalala (pseudo name) the bishop got a deep relationship with one of the abusive leader that is why nothing is happening. It is not easy for the clergy to live the circuit as there is a deep bond to the clergy and the circuit he serves. So it was not easy to separate and resign from this circuit.

4.20 ANGER AS OUT COMES OF THE ABUSE TOWARDS THE CLERGY FAMILIES

ANGER

This is the state of annoyance. Annoyance most of the time lead to anger. Anger got its repercussions which most of the time are sour and bitter. Sometimes the results of anger

are death or one can end up in prison as many did. This when it happened it left others wounded or crippled for the rest of their lives. Also it had tendency of living victim in the state of frustration and loss of life can be seen. This it caused sometimes by abusive words used during quarrelling or during the argument. This was happening in this study. The clergy family find themselves in angry situations due to abusive word from congregation.

According to Goldhor Lerner states that " Anger is a signal, and one worth listening to. Our anger may be a message that we are being hurt, that our rights are being violated, that our needs or wants are not being adequately met, or simply that something is not right. Our anger may tell us that we are not addressing an important emotional issue in our lives." (1985: 1)

From the above quotation it is clearly that the definition of anger. It elaborate that anger is a signal, it is how living mammal show outward behaviour of unhappiness. It shows a clear message on how one feels. This nasty behaviour happens only when one is hurt, or when things didn't go according to our expectations Anger is differing from disappointment and feelings of ...This is a terrible state that no one want to find him/ her in. The last product of anger is miseries.

4.21 SHAME AS OUT COME OF ABUSE.

4.22 WHAT IS A SHAME?

The purpose of the study is to deal with "The congregational abuse towards the clergy families"

According to Patton in no shame in Wesley's gospel, Wimberly P says to him shame is "different from guilt. To him shame includes the entire self, whereas guilt includes only behaviour. Shame is experienced as a negative self-evaluation resulting from pained interpersonal relationships, and guilt is more related to moral transgressions, which is more related to moral transgressions, required moral and behavioural treatment (2011: 23)

As the writer has eluded that guilt and shame there is a thin line between them. Both of them they are seen differently as one react. When shame is seen to human the whole self it becomes as if ever one is aware of you and laughter can be seen from the enemy as it

happened to wards the clergy family. Shame can make the behaviour of the human to feel much rejected, this was the results of what and how clergy families felt and became, and it was a bad state of living.

4.23 CASE STUDY OF SHAME ON CLERGY FAMILIES CAUSED BY THE CONGRIGATION.

As the authors had mentioned what is shame it was seen in the congregational abuse towards the clergy families. People can pretend and do as if they love and favour you but it doesn't mean what they are. This is witnesses by Khumoetsile in her theses when she says, "One fake to be kind, to be a servant of God or living faithfully for Christ even when they live a different secret life. In the end, the real person is the one that will show up when he/ she is tested. The real person is the person that you are when you are under pressure. We may tell everybody that we love people: true love is what you do when your enemy has no food. When you see him stranded, in a desperate situation, the real person will show up."

It is true after seeing what happened to the clergy families. All along they thought they are loved by others due to being on their side, smiling with them but to their surprises things were not as they thought. It became true when Batswana are saying "meno maswheu, polaya e tshega. - Crocodile smile. According to Mrs Dlakamandla due to financial constraints, they had no food, they had no lights in the manse as the clergy did not getting his stipend for some time, and iot was in the middle of the month, what made matters worse is when special transport that carries children to school was not paid that month, the tranportowner threatened that he is not going to pick up their children to school and it was towards exam. There was no way the clergy could do plan was to be planned.

Mrs Dlakamandla was forced to borrow the money from one lady whom the researcher will name her Ms D. This was the situation that can happen to anyone when situation is like this and even now there are still people who are in this situation particularly clergy families. To choose this lady she was so good, so smiling, so supportive to Mrs Dlakamandla not knowing she is a Spie, she is sent to check any move of clergy families. She was one of staunch member of Women's organisation, and from look of eyes she got hers; she is not struggling as you can see her car, her double story house. Mrs Dlakamandla thought she got tender heart for her and she trusted her so much.

Mrs Dlakamandla borrowed R600, 00 from her. With a smile she quickly opens her purse and gave Mrs Dlakamandla R100, 00 extra. Although ministers wife was not sure when she is going to return it back but the promise was at the month end. That month end it was general of woman's organisation and it was a two days after longer for agreement. Mrs Dlakamandla thought she will meet her, Mrs D at that general meeting, not knowing things will never be the same again.

In that meeting Mrs Dlakamandla chaired the meeting as women organisation constitution says. Ms D since the meeting started been unrested, been not settled. She became worse by asking many questions others were not necessary case were not in the agenda of the meeting. Due to rules of debate chair lady, Mrs Dlakamandla uses her power to call her to order that she is making noise. Immediately Ms D jump and pointed fingers literally, and shouted Mrs Dlakamandla and tell her to bring back the money she borrowed her now. She added by saying woman are working she is staying in their mission which is built by then, meaning congregation. She said that Mrs Dlakamandla she is so poor that they can't even pay transport for their children. It was so shame to clergy families to be treated like that. It was so embarrassing. The little boy of Mrs Dlakamandla as she hears unused tone or voice he came in and stand at the door of chapel were the meeting is held. When Mrs Dlakamandla saw him she went and picks him up. The boy saw and heard all what was said by her mother; it was a real abuse of clergy's wife.

4.24 THE INTERPRETATION OFF THEREOFF

The interview and the conversation brought us to second epistle to the Corinthians chapter twelve and especially verse nine and ten which speaks about “, the thorn in the flesh”. Paul as a human being did not like it, he struggled against it. According to NRSV three times he prayed that it might be removed, but it was not removed. He could not reconcile himself to it. According to the researcher he was impatient, he was anxious to go on preaching, and this thorn in the flesh was keeping him down. But then he was thought the lesson. As the clergy according to him and the families he came to the understanding as the results of sheer experience teaches us all the clergy said with a tears in his eyes.

Still asking himself the presence of God is it true? He had to learn, and experience, teaches us all. Some of us are very slow to learn, but God in his kindness may send us an illness,

sometimes God even strikes us down anything to teach us this great lesson and to bring us to this great position of calling. As a clergy conditions are always changing, therefore I must obviously not be dependent upon conditions. As a clergy what matters supremely and vitally is my soul and our relationship to God as a families and that's the first thing. Every situation in life is the unfolding of some manifestation of God love and goodness. Therefore my business is to look for this peculiar manifestation of God goodness and to be prepared for surprises and blessings because his ways are not my ways, neither His / her thoughts are my thoughts.

4.25 THE DATA INTERPRITATION

In this study we interpreted it to give the explanation of the concept how does it fit in the context .It is the duty of the data to interpret and summarises the extracted and the meaning also the end from the data. Reasoning is one of the best methods to explain from the data summaries, from the test and the comparison. It is the duty of the researcher to tell what the outcome was. Also to conclude how the important of the data was. It is also the researcher to give the data findings on narrative counselling and also narrative therapy. The comparison to other studies and the findings to the problem. This is because sometimes there are assumptions on the theory. The gaps usually are identified and the research needs to fulfil and close them. These are done on the specific area as the study is dealing with this topic of "The congregational abuse towards the clergy families and these will show the work of researcher. In most cases the researcher will recommend as how can the method of methodology be implemented.

Abuse has caused emotional abuse including anger, fear and that brought mistrust even to person who didn't know what is happening as the time goes on.

The clergy families were to face the situation, but fear was the thing that was to deal with it. Fear came as a real and all were terrified when to deal with the matters of congregational abuse. What matters most was that fear in opposite side, the congregation was not there to abuse the clergy families. Their conscious was dead. They didn't have any mercy to abuse clergy families. This led to the state of clergy families not moving freely wherever they go.

What made things worse at this year of congregational abuse of clergy families at(Ntuzuma circuit) , on the other side of the country at Eastern Cape, at the village near Umthata (Masihlalisane village) pseudo name , it was heard over the radio at 13H00 during the day that congregation at that village , worse it was the same denomination that its people abused Dlakamandla and his family, it was said that the mob of that denomination was stoning the clergy's car and the clergy and his family has been rescued by police. It was heard that the manse has been torched down by these angry congregants.

When the researcher asked the co-researcher what really happened, He said that according to other congregants the clergy has stayed too long in this circuit and they are tired of him as they have been requesting the church to relocate him somewhere... What he was saying it was heard and seen in the evening on television screen.

When the Dlakamandlas family saw that fear became intensive, they thought what happened in Eastern Cape it will happen to them also. The abuse became more as time goes on.

4.26 THE LACK OF CONFIDENCE AND LOSS OF IDENTITY

The congregational abuse when it happens it decreases the image of God, it decreases the humanity. It makes the victim vulnerable and felt as if is nothing. It made the identity of clergy families as if it is incomplete. The level of his/ her life becomes very low. They felt as if the whole world sees them. Most of people they are happy what they are as long that they are not told how bad they are, as long abuse doesn't happen to them. If something can trigger their deficiency their esteem drop rapidly, so it happened to the clergy families by the abuse they got from the congregation.

4.27 PRELIMINARY CONCLUSION

In this study the interview was done in order to seek and dig deep what was the cause of the abuse and try to find out was it done deliberately and who were involved in this occurrence and how was to be solved. In addition, to try to create a model which will help the congregational abuse towards the clergy families? The role of how to deal or critically

try to find the way of healing the wounded clergy and clergy families will be dealt with in the following chapter, chapter five were the step to heal will be followed.

CHAPTER FIVE

5.1 CLERGY THERAPEUTIC APPLICATION OR APPROACH ON THE TOPIC.

5.2 INTRODUCTION

The method that is going to be used in this study will differ with the one of one to one session in consulting for counselling. The difference is that the process will follow group method of gathering the data. It will include almost people who are directly involved who have been indicated in questioner section or appendix. According to Melgosa there are two methods of therapy that can be used as remedy for group and family therapy. These methods of therapy can be used as a healing to those who are directly affected and indirectly affected by the congregational abuse towards the clergy families. The congregational abuse towards the clergy families is not a disease of one people to the other, is it enormous and contagious, as it spread from one person to the other and also to innocent people in different congregation.

The following are method of how can the group therapy can be dealt with or conducted for traumatised congregation.

This method as articulated by Melgosa shows that this pertton of group therapy usually is practiced to the people who are facing or wanting to achieve same goal in mind. The congregation of Ntuzuma do as if they are not traumatised and they are, that is why they abuse the clergy families continuously. So they need therapy as a group. When they come for consultation, each and every one will have that feeling of understanding how the feeling is. It is in the group sessions where training will be done and they will be thought how to deal with the problem amicably. Although it involved prices but is of worth.

5.3 FAMILY THERAPY.

Most of psychologist they are in favour of this model of therapy. This is because family serves as a nucleus where each and every one if is hurt many are also affected. It becomes terrible if the remedy is not applied the whole family will not be healthy. The researcher is convinced that if this method can be applied, the trauma will subside in the family particularly of the clergy. In the therapy prescription will be recommended and it needs to

be taken. This is because abuse got after effects and they need to be treated. Depression and stress is one of the common after effects.

The focus in this chapter is on the therapeutic application on the selected interviewed abused clergy, clergy families who are traumatized due to been abused by congregation. The said clergy and their families together with leaders and congregation were identified as been full participant in the study. The methodology to be followed is to be informed by theological methodologies Charles v. Gerkin (1997) Edward Wimberly (2003) Douglas W. Waruta and Hanna W Kinoti (2005), Pollard (1997) these are the one going to be most used in the study.

5.4 THE AIM OF THE STUDY

The question will be asked is” What is the aim of this chapter? Is there a necessity to follow the theological method of methodologies regarding more than one author? It shall be asked also what the theological methodology is? Why do we need to engage in conversation? The narrative counsel scheduled interviews has helped us in these study.

5.5 WHAT IS CLERGY FAMILIES IN THIS RESEARCHED PAPER?

When we read from the scripture as mentioned by Paul in Cor that the clergy families are like those of Stephanas family where the first converts in Achaia, and have laid themselves out to serve Gods people .The wish is all can be or copy the good in that kind of family and be applied in the church. These are the people like other in the Bible surrendered them to labour in faith and trust. (1 Cor 16: 15 16) In these project or study clergy families are a model of families relationship that grows into ever-deepening levels of mutual covenants love commitment grace, Empowerment and intimacy although thy lived in a traumatizing situation, they are to live like a family to support one another. Things will not run as they thought as the abuse will not select to deal with it will deal with whoever is in the clergy families. So in all what is going to happen good or bad they need to stand together. Sometime clergy families will be example in the village or in the community how to deal with bitterness.

5.6 HOW DO A CLERGY DEAL THERAPEUDICALLY WITH ABUSED CLERGY FAMILIES?

In this study the aim is to deal with the narrative therapy as an approach to healing and counselling of the abused clergy families by congregation. The research is trying to help and deal with the congregational abuse towards the clergy families. This is only one holistically to try and help those affected spiritually, emotionally and psychologically by abuse within the congregation.

Mwikamba in Waruta & Kinoti referred to a pastor as the one who is guiding communities. According to this study is referring to the Christians particularly in African perspective (2005) while

According to Balswick & Balswick referred to the above as narrative therapy. (2007)

When a person is abused, his/her life is shattered and feel very weak and lonely. Any kind of abuse is very painful .The most important thing needed is therapy. Therapy will try and uplift and carry him/ her to continue with life. In these the most vulnerable is the clergy families who are living in sad and unfavourable conditions of been abused by congregation... There is a great deal the family can do to help, almost all family members genuinely want to help, if that the only they know that the abuse is taking place. But there hasn't been a great deal of information available on the family role in creating the healing environment.

According to Gerkin termed and see them as general communities of faith, community of faith, or congregation. (1997)It is here that we see practical theology as a front runner to carry the narrated stories of life and put them together for pastoral caring. Gerkin concentration on shepherding model, will journeying with those who are abused by system that destroys them. Wimberly will enter into space (narrative) of those hurt in order to bring healing. The author in this study will try to address the narrative therapy to clergy families not as individual. This can also be helpful to those suffering the same syndromes that need the therapy. Narrative therapy has made up of the approach when considering the personal healing together with social changes in which the main study is based on.

5.7 ASSUMPTION THAT INFORMS NARRATIVE WAYS OF WORKING.

According to Anon et al, on Herbs and de la Porte, "telling stories, in terms of memories, identity, emotions, relationships, attitudes in life, in general and present difficulties, is to give meaning to life and social experiences" (2004; 2006: 19). This method helps us to enter into painful situation of abuse, experienced by clergy families. The story telling therapy will help the main approach to personal healing of individuals within the families. Each family member will tell personal stories in terms of memories, identity, emotions, relationships, attitudes to their lives to give meaning to life and social experiences. According Herbst and de la Porte "Within the transactional analysis as theoretical foundation, the starting point when writing one's own life script is the following philosophical question: "What is a person like me doing with the people like this? The aim of this question is to guide the individual to make decisions on the following: When dealing with the abuse we need to ask ourselves what am I, and the abuser need to asked that what is the world like?(Herbs and de la Porte)

CASE STUDY

It was during the Easter celebration in the same circuit (Ntuzuma) pseudo name. This time the Easter was moved to another society as the clergy introduced rotational system for circuit events, no more all events held in the same society continuously. This change to main society people became a wound and pain and asked how can such a big event be held in small society, we are used all events held here said one old men pointed down with his finger. One can feel that he is angry and is a shame to take away such event away from their vicinity." Yu come with useless transformation, what about our best visitors"? The old man asked in an angry and abusive manner. Because the clergy was with his family when this happened. The clergy knew "oe gatile mo moseleng"-According to this idiom the clergy has done a grivious fault and he will regret. What an abuse. What surprises clergy is that all arrangements were done in circuit quarterly meeting? This is the highest body of the circuit that rubberstamp decision. Just because he was absent.

The date came for Easter all assembled as usual. On Easter Sunday morning while clergy was conducting the service of uvukile -Resurrection, it came to him that he asked eighty one old lady to pray. Immediately after her pray, she felt down and collapse. She was certified dead

on arrival at clinic. When news came that the old lady is no more things became bad for clergy and his family. People said that I have killed her, how possible that thing happened. The congregational abuse the clergy saw it was terribly bad as talks were talks.

5.7.1 THE THINKING THAT GAVE NARRATIVE WAYS OF WORKING

Strydom says that there are ways that are used for narrative ways of doing the healing. These are the following (1) to work is a problem

(2) It is good if people can know their stories, Most of people they don't know their stories and it becomes easy when they write them as they will remember them compared when they do it orally.

(3). the books will be stories about stories of their lives; sometimes the place affects the people. That condition or situation of other people can affect one indirectly and cause trauma, the writing of books after seeing others can be a healing.

(4) By the time a person consults a therapist, he/she must have done something to reduce the impact of the problem in his/her life

(5) The problem is socially based

(6) People became so connected to the problem that they start to see themselves and the problem as one

(7) Problems are there to be passing. They have to always find a way to pass the problem and come up with the solution

(8) Ensuring an atmosphere of curiosity, respect and transparency is the responsibility of the therapist (Strydom 2007: 5-6).

It is clear that for therapeutic narrative ways can be dealt according to above mentioned statement. These are done for the process on dealing with the abused and at this pointing time we are dealing with the congregational abuse of clergy families.

5.7.2 HOW TO DEAL WITH NARRATIVE THERAPY?

This narrative therapy was written in a hope that, will be able to help other people find their stories and the effect it will have on their lives. Learn how a healing can take place after having negative elements in one's life, such as feelings, anxiety, worry, guilty, fear, and depression, as the focus of outside talks and inside talk's alternative good new talks.

5.8 USING THE NARRATIVE THERAPY APPROACH IN RELATIONSHIP COUNSELLING

There are authors who have written information of how to deal with narrative therapy. Many views and many writers, some of them have dealt with the element of developing narrative counselling, others deal with different method or the way of narrative counselling such as, Morgan; Freedman and Combs, Waruta and Kinoti write about narrative counselling and Yvonne Retief write about the way and making that deals with application of counselling. Daniel Louw, Charles Gerkin; Waruta and kinoti deal with the clergy counselling while Bowman III, Cook and Oltjenbruns dealt with grief, loss and deaf. In this study, all these were needed to help to do interviews in narrative counselling. To deal thoroughly with the counselling the only solution to get the deeper cause of the abuse is through the interview. It is in the conversation that the problem can be heard and externalized as the principle of narrative approach. (White & Epston, 1990: 400)

5.8.1 EXPLORING THE EFFECT OF THE PROBLEM

Finding the impact of the problem will have to be asked the question to pause to the affected, such as where am I going now? How to get to your personal goals and how was your life before the problem entered your life? We all have to pass some obstacles in life. In order to help the people we have to ask this question, what challenges do you have to face in your life? What are the issues that cause puzzle in your life to stay incomplete?

Discovering unique outcomes: Listening for times, when the problem had less or no influence. The question needed is that are you able to get to a safe place; how to get there? Finding another story from special outcomes: Name the other story: The question is: What help do I need? I need help to get to another route. The question is what will I do when I get there. How would you like others to remember your life? If you can change something,

what will it be? This way of research will allow the author to enter into the stories of abused clergy families.

5.9 HOW TO KNOW WHERE THE PROBLEM ORIGINATES

This stage is very important as it will give you the better information where the problem had started. It makes the problem to be easier to know exactly where lays the problem. It means here that there are several questions that needed to be asked and also to be answered. The person should know who are she/ he. It is also important to know the origin of the affected as it will give you a clue of the background. It means you cannot enter the forest without having the knowledge of it, it will be dangerous.

5.10 USING NARRATIVE THERAPY IN RELATIONSHIP TRAUMA

The model of therapeutic its aim is to enable to bring healing and to empower also growth to be seen in all places and people who have been hurt and abused. This it can happen in all individuals and all who have been affected in their relationships as it has been seen in the congregational abuse of the clergy families. This will become the tool that will continue to renew to those need to reconcile. It will help in healing our wounds and that of those broken through the abusive ways and manners. This will also bring the relationship of our God closer as tswanas says "seebeng se le thata se tla nkatametsa ho Morena. (What is bad or hard will bring me nearer to God. This model will have to be created in such away it heals mentally and to uplift the wounded and abused clergy families. It will help them to cope and to strengthen them. The mechanism that will help them to limp till they walk straight. This method the main aim is to help them to grieve for their losses as it is a need to grieve as a way of healing.

When coming to the issue of narrative therapy Strydom (2007) says "every relationship has two faces: public face and a personal face". How can a relationship have two faces? This figure of speech is clearly trying to show how difficult is the relationship. It means what he term it public face, this very problematic as if somebody is not happy or disappointed the first thing that will be seen is the face. It will cover sad picture and sometimes even if one can hide it, it cannot be hidden. It means the public face can lie. This was seen in the

ministry of clergy and his families. They have wear a mask of pretends whereas things were very bad in their life.

The outward looks can be seen in public. Anger, shame, disappointment, frustration, humiliation, rejection, abandonment, stress and happiness are seen in the face of public. According to Muller "These shame full secrets occupy so much of the relationship energy that is no energy left to work on the relationship or addressing the problems (Muller: 2002: 88) Most of the time when things don't go in the right way we become powerless, we wanted to surrender in life, we give devil due to overcome the love we got in our different callings, it can be in marital relationship, it can be in our working place we want to give up. This is how the all bad habit attacked our relationships. The narrative therapy it can assist to those traumatized as it will do to the abused clergy and their families. Sometimes people will want to forget soon or quickly but it will not be so as troubles are differing, and how they make impact differ also.

To mourn or cry is human way to show pain, although it is painful to be hurt or be traumatised through abuse there is a need to get a remedy that will help or make the pain to be numb and may be to transfer the pain into healing memory. To tell the stories may sound as a small thing but at the end it brings a healing without taking any medicine. So narrating the story is self-healing.

One of the best methods to overcome trauma is to be realistic in what we are doing. If people want to be healed is to face their problem and deal with it. The people will have to narrate even if the story is horrifying it needs to be told. To be healed it will need that the family be honest, narrate all even if the narrating is haphazard, point don't follow methodically or systematically the listener, been the counsellor will help and journey with the client slowly till all point are chronologically binded. What is good about these Christian stories particularly from the families help us to interpret things, they also guide other people? Sometime s they make history in our life although others needed to be forgotten some due to their horrible and nasty incidents.

The congregational abuse towards the clergy families always will never end, it will lull but it can be dealt with in helping the affected to refrain their experience. There is a need to try and help them to see beyond their pain and give them strength to cope and to deal with trauma and abuse. Most of the time the abused will feel inferior and also will like to blame self and cloaked by guilt and sorrow, always will like to blame themselves or other people. This will be wiped away as long they become positive and stop the denial and become positive.

When God created human being there was a real relationship between them, in the long run things changed due to lack of backbone, lack of trust in God by human and the bond that God and his People create distance; God want to have relationship with people. God repairs, not only patch relationships. Our natural reaction is to hide, deny and keep the secret. Gods way is to remember, to uncover, the story, by telling it in the light of God's grace and to encounter the distance between us by words and deed of forgiveness (Strydom 2007:29-30). Many times people who are to be interview are human and the got hidden secrecy which will not be easy to open up and narrate to everyone. Sometimes they will not go direct to answers till they are sure that they are safe. Sometimes they will not agree with the truth until they are ready to do so. There are things that happened in many families which have not yet shared, parents have died without telling the survivors what happened, although they had a plenty of time to do it but they kept it as secret and that also led to disasters in the families. It is good sometimes for storytelling as it will ease the life of others and the truth will make life simple and live without fear.

One of the main aim of the church is to do away with all kinds of abuse that is caused by ethnical groups hence "one and undivided." Ethnical groups let the down fall of many churches as there are those ethnic groups that will claim they are better than others when coming to faith when the time of leader's election was around the corner there were those who came to clergy in the night and asked so and so to be elected. When the clergy check the list found that they are from one ethnic group and when the clergy disagree with these people that it is very wrong to do that and also the church is for all hatred started. Same people turn thing around told others that the clergy will elect his group so that he can misuse the money with them. That became a thorn and escalated to the head of the Church. In the meetings the clergy was called by names that he is having his group. That it came to

the ears of clergy families and it came in a negative way that the clergy is dividing the church; he is a racist as he wants a certain ethnic group to lead the church.

5.11 THE APPLICATION OF NARRATIVE THEORIES IN NARRATIVE COUNSELLING

5.11.1 AN OUTWARD NARRATIVE

Narrative stories do not only get strength to heal the body, it also got power to heal the spirit and also the mind. That is the psychological state of mind. The stories that are pointed out or events that has hurt are not simple to be healed and also it is not easy to tell. Siome times it will be not easy to talk about them. Deep engagement is needed to deal with the situation and that it can be done by that process known as externalization.

Freedman and Combs (1996) define as externalization concerning the congregational abuse towards the clergy families. "He says is practice supported by the belief that a problem is something operating on or pervading a person's life, something separate and different from the person". To Morgan (2000) "Exploring widely the problems tricks and methods of operation and doing this in some detail, identifies the problem as separate 'thing' or being this way of dealing with abuse experience by clergy and addressing their pain. That is why these sort of conversations are asked lead to the problem being identified as having its own motives, distinct from those of the person seeking assistance" In this chapter, externalization is defined as separate or being the problem is named as having its own motives, distinct from those of the person seeking assistance. If what you seek to get were not got the person would not want the help of a therapist.

5.11.2 HOW DO I CHOOSE BETWEEN OPEN OR VERBAL CONVERSATION

To Freedman and Combs (1996): An outside attitude can counter the "objectifying". Impart of outside discourses, by objectifying and separating what has been outside. But in order to get used to outside worldview, we must retain our perceptions so that we objectify problems instead of people. We must retain our knowing so that we objectify problems instead of people. When we know peoples stories, we have questions like, "How did they get there? What caused the problem? How does it show itself? What does the problem make you feel like? What is the impact a person so that they think this way? Would they

prefer other experiences? In asking these questions, we are taking steps in seeing problem as separate from people.

+ In this section a problem is an object and the person is a subject that has been regarded as an expert in his own life story. In answering the questions asked above, the problem here is the abuse and the nature of the problem is common. Most of the times it shows itself. The person feels threatened by death to have this problem. The anger: guilt, fear and isolation influence this person to think, feel and act this way. These are the problems to deal with personal. Personal attitude is more important than technique and it using talking in therapy and when people approach outside as a technique, it can come off as shallow. People who find they talking with other people can be helpful for many reasons:

The journey of abuse follows these steps:

1. Verbal or out talks in a context where the person separate themselves from the problem. In this way they don't let the problem define who they are. People often feel good because this is the way for them to start taking action against the problem and opens space for other people who have passed this and make new relationships (Morgan: 24).They project their problem towards clergy families.

2. This out talk starts to make the labelling as a stigma to people in order to diminish them. The lives of many has been stigmatized and degraded by others and made others to be of second class status. This make people to discover themselves, this make people to feel their being and to rich the point of been where they are. This disease continues to affect relationship between clergy and some members of the congregation.

5.12 THE NARRATIVE PASTORAL COUNSELLING

By telling the stories it Create a space to journey with the abused clergy families of what happened in the ministry. By so doing it will facilitates and make the abused to learn that this is not the end of the world. From zero abused can become a hero. To engage in unfolding the happenings can create a new dawn. Externalising the stories and its therapeutic aids can enhance and make the abused to be strong emotionally and deal with the trauma. According to Neuger (2001) put narrative theory concerning counselling as about change. The changes that will happen will be brought by telling the story of the

abuse. This will ease the burden of been abused and thus we see the change in the victim. There were limitations for change and processes to take place. (Neuger, 2001: 52 in Dreyer 2010: 5). To Douglas W. Waruta and Hannah W. Kinoti (2005) the clergy ministries, including counselling and should take to themselves with ministering to the African people in the form of challenging face. The Church needed to take into account the African culture some will help and can be used into the clergy ministry for old people and outside the Church.

Edward Wimberley's (2003) said Is important that people had the know how meaning as they take part in talks and stories and from seeing how one had been brought into stories that were not compatible with the self. In considering inside forces that adults come with into therapy and the important setting was named externalization. Externalization increased clergy agency and making of one's sense of self by finding the ways that the self-had been made and shaped by stories and talks dominated by others. The writer also see talking counselling as about change and the clergy ministries part counselling in their working and in addressing inside forces that adults come into therapy and the important setting was called externalization.

CASE STUDY

After what had happened to clergy, one of his Boy, Bokamosho his name, was not healthy in sleeping. This is because most of the bad incident happened in their presence. He had nasty dream. The clergy though is because he is a last born so it happened to them. He used to have nightmare and sometimes scream in his sleep. He has never been in that state. We thought is stage as he is growing up. Nightmares became so serious that we didn't ignore it .He was four years of age. Sometimes he will react in fighting. The parents took him to psychologist. He narrated what he dreamt about. He kept telling what happened in the church. After attending sessions several times that bad dreams diminishes and he became into a normal behaviour when sleeping. It seems abuse affected him.

5.13 CONGREGATIONAL ABUSE STRENGTHENED THE RELATIONSHIP

When the families are together nothing can make to be separate. The more clergy families stay with their partners or with their beloved ones they don't get tired easily. They become to one another by telling their stories now and then and it makes less stress. This narrative

therapy theory is one of the tools that practical theology is using as the best method in the theological methodology for pastoral counselling. It is also good and will work for abused clergy families. It helps in sometimes for reflection. To reflect in life make one to be better. It makes one to inhale and improve and carry on with life in an easy way of living in a better way when reflecting as a Christian obviously will reflect upon God ways. The guide and direction will be from God as He / she is the way and the truth for those who believe in her /Him

5.14 OTHER WAYS TO SUPPORT THE ABUSED

The creativity of the families and the support of those who are weak can bring strength to them. Supporting the abused, of course, often depends on the patient stating his needs in the first place. Communication remains important, so that the abused never begins to think he is burdening people. When the family members are autonomous, they do their teamwork willingly. Families who feel they aren't quite this cooperative shouldn't be disheartened, in many families, people have never been encouraged to state their needs and work together.

This will be a learning process. An important goal to remember is to allow a space that will make the person feel safe. Create a team, in which each member can state his needs, can receive support for them and can choose to give support to the abused and the rest of the family. After all, this is what teamwork is all about.

5.15 WIMBERLY AND HIS NARRATIVE METHOD

Wimberly's method is based from African American perspective, which the researcher is fully aware of. The researcher is a South African based in South Africa and now he is writing from South African context, so African American context will differ with South African context. Because the researcher is dealing with the congregational abuse towards the clergy, families it might happen that the symptoms are the same but the treatment will differ as it happens in prescription and doses, but the church is one. Wimberly is thinking about the model that will help the abused clergy families and also this model will also help the church at large.

SCRIPTURE OR BIBLE

To narrating the stories with the intension of seeking the therapy it pays back to a healthy state. When telling the story we seek the redemptive way of dealing with the abuse .The aim of this study is to journey with the clergy families who suffered abuse by congregation, and it will be proper at the end of the study remedy and solution be discovered. There is no use to ignore the situation and pretend as if all is well. Parts of the debriefing process, talking therapy from been a victim of abuse it brings the abused to be a victor. This is because after narrating the stories one will feel the burden been off loaded.

Sinclair (1993:113) a clergy and licensed therapist, take part to a spiritual approach stating that PTSD is a first and important spiritual disorder and healing must come to this context. Giving a Biblical side of view based on hope, trust and relationship to address people spiritual needs such as loss of trust, loss of faith, loss of innocence, loss of hope, loss of purpose, loss of meaning and loss of joy. The talking therapy deals with things holistic, in nature and will include psychiatrists, nurses, psychologists and social workers. Parkinson (200) defined sad events as "Psychotically debriefing meeting with one or more persons, for the purpose of which is to review the impression and interactions that survivors, helpers and others and experience during or after a traumatic incident such as an accident disaster" Trauma defining, in this contexts, the concept that is not counselling nor therapy, but a meeting with the aim of reviewing the impression and reactions that the abused man/women and affected families experience knowing the incident of abuse and to cool them down to get ready for post traumatic disorder counselling.

5.16 GERKINS SHEPHERDING APPROACH

This study is written based in African perspective, particularly in South Africa. It is based in South African model of shepherding. I am fully aware that Gerkin model of shepherding and of pastoral caring model is written from Western back round, and this research was done in South Africa. The researcher is a South African citizen with the knowledge and idea of what is to be a shepherd from South Africa, From rural mountains of Eastern Cape, from the borders of kingdom of Lesotho at the feet of Drakensburg mountains (Dithaba tsa Maluti) Here it is were nature is seen with its beauty.

In his book, *An Introduction to Pastoral Care*, Gerkin (1997) refers to the clergy as a caring leader and a shepherd. In this model, care is viewed as the central metaphor of life in the Christian community. The clergy is regarded as the shepherds and the Christians are the flocks that need to be cared for. This methodology needs to be located within the hearts and souls of traditional African people. In terms of the present study this meant that the shepherd need to utilize this method effectively in helping people cope with any emotions experienced as a result of the research, including feelings of shame, hopelessness and despair. The researcher was convinced that this shepherding method, although it was written from a Western perspective, plays a pivotal role in approaching issues faced by African people. The researcher agrees with Gerkin's statement that:

Our lord and saviour Jesus Christ hath left us a commandment, which concerns all Christians alike – that we should render duties of humanity, or works of mercy, to those which are afflicted and under calamity, that we should visit the sick, endeavour to set free the prisoners, and perform other like acts of kindness to our neighbour, whereby the evils of this present time may in some measure be lightened". (1997: 42)

This quotation suggests that the clergy or the shepherd should be concerned for those in special need." Shepherds were responsible for the physical survival and welfare of their own or their master's flocks" (Bromiley, 1995: 463).

The shepherding motif is captured in the imagery of Psalms 23 where the lord God is depicted as the good shepherd who leads the people in paths of righteousness, restoring their souls and walking with them among their enemies, even into the valley of the shadow of death. This motif illustrates that shepherding is a biblical model of clergy care that aims at leading, nurturing, healing and protecting. According to Jacobsen, "the shepherding perspective perspective is founded on the basis of the gospel and so is unique to Christianity" (2009: 30). He goes on to emphasize that "the healing dimension of the shepherding perspective on ministry" (Jacobsen, 2009: 30).

Gerkin's approach focuses on both individual and family needs. This shepherding method is helpful to African situations in a way that:

It equips the clergy as the shepherd of the flock in addressing challenges faced by black Africans especially in rural areas. According to Gerkin, the clergy needs to function as the caretaker of individuals. Although emphases have fluctuated from time to time, the ordained clergy's care for individuals has usually been given a dominant emphasis. Furthermore, in the recent history of clergy care, in large part because of the influence of individualism and psychotherapeutic psychology, the organizing conceptualization of clergy care has focused on the individual care of the clergy for individual persons (1997: 92).

The sheep fold is the Jewish people. That sheepfold is the Jewish people. The irruption into the fold of the sheep sealer represents the audacity and hypocrisy of the Pharisees and Scribes, who had no purpose but plunder in their heart. They fleeced the flock for their own advantage (Ezek.xxxiv.3). In opposition to them, the Saviour comes as the true Shepherd. He has no need to scale the wall, or to establish his authority by force or guile. In Him the porter, who is well represented by John the Baptist, recognized the true Shepherd of Israel: and He was now prepared to lead forth his own to green pastures, and beside waters of rest. The researcher is aware of the different Context; different situation in different times and to different people and this is understandable. The problem is that "The congregational abuse towards the clergy families "is so rife and is spreading in a high speed to different denominations especially in M.C.S.A, moreover in black context. It is the aim of this thesis to create a model that will subside this spreading terrible malady.

CONVERSATION AS GERKINS MODEL

Gerkin is putting forward different model of how to approach and tackle this monster.

He is putting the method and model of Conversation. This method is one of the preferable that can be used to or be applied. Gerkin is introducing this model in order to cover all the basic of communication in to the abused. This method is the one that will guide and direct all that have been affected one way or the other. The dialogue according to Gerkin can ease the emotions. All the reasons that will be placed around the table will give the evidence, will also give the direction and how the issue or abuse can be explained and be dealt with.

Gerkin also in his shepherding model preferred the chief leader been the clergy or the pastor is the clergy as the pastor of the flock. Clergy as pastor the way Gerkin put it; it will be easy for him/ her to lead the conversation. It is the role of the clergy as a pastor to play the part to those needing care in pastoral care. The question to be asked is why does congregation need a clergy? The answer will be is because clergies have been called to do pastoring, clergies have been trained to do the duties, and Clergy s has been skilled to perform the caring fruitfully. One of the most part is how to deal with the spiritual been.

5.17 POLLARD NARRATIVE APPROACH

Here I am going to challenge Pollard with his method and model of positive deconstruction on pastoral care. This will assist Gerkin as how to unpack and assist and explore clergy family's belief and their faith and help to journey with them and to discover their personal being.

Pollard and Gerkin they are writing from the same background as of their methodology they differ slightly when coming to method of shepherding. Pollard methods tease out how unused part can be used to bring life to what was seen unused and dead. The model of Pollard he discovered after discovering who they are that is why he says “, I ask them what they believe, why they believe it and what difference it makes to their lives” (1997: 44) That is why he term the process “ positive deconstruction”. The aim of this model is to change people mind-set. This is tore affirm what people believe in and to make sure it will work for them.

It also to acknowledge what people believe in, is then you can make them to understand in full. By doing this you slowly making them to belief what is real. You start first disintegrating the old method of doing things, you will also pick and choose what is good and set aside what people things they are useless and don't have value they are to be thrown away is what is going to be used to be positive to build and construct for the good purpose. This will reproduce something good and useful.

By extracting the bad and construct something useful you make positive from negative and you construct. The aim of this research is to do the same to the abused clergy families

whom they have been rejected and neglected by congregation. This was pickup during the interviews when groups narrated their stories. It became clearer from the clergy families, amongst the families the families and friends of the clergy gave hope and assurance that things will be okay one day. The model of Pollard is based on Jesus. According to pollard Jesus is the base, the constructor and founder of our belief and faith and Jesus is the best maker of Positive deconstruction.

Pollard when dealing with his method of positive deconstruction, came to assists the shame that clergy families came across and the how have they been called by names. He is trying to address the anger, passiveness and shame by his model of positive deconstruction. His method came in his student time at tertiary when he used the body parts of old car to build the reconstruct newly bought. It was good but there were parts that were dented and damaged. He used same model of car to rebuild his car, he didn't bought new car, but used old parts to build another car. He used parts which were in good conditions. The old unused badly damaged, he threw them away, and thus he created his positive deconstruction model.

For counselling session clergies and counsellors it will be appropriate to apply good news when dealing with the wounded clergy families. This does need to be rushed into conclusion when dealing with it. The author suggest that time is not very important when dealing with this kind of problem. There must be purpose to set the laws or principle of ideas that will help the minister or the clergy to go along with the abused clergy families. According to George W Bowman 111s (1998) says that every good reason the therapy and counselling was giving serious attention to those affected and they need to be helped. This will help them to cope and carry on with life. The story telling in the families especially in the clergy and their families they will learn in narrating and their stories to be heard. Now that the researcher is dealing with the Congregational abuse towards the clergy families, he agreed with Waruta in his statements of narrative therapy. This is because all information to get it must be narrated and the information can be linked together to form a real story.

5.18 USING NARRATIVE THERAPY IN THE ABUSED RELATIONSHIP

When someone you love is been abused, it can also have the impact on you emotionally. While you want to focus on helping your loved one, you have to also try to deal with the

effects of trauma on the other family members and yourself. Although you would do anything you could to help the abused in your family, you may also feel overcome by confusion and helplessness.

Even when the abuse is physical and known, far too many people somehow believe that the abuse could lead to death. A typical reaction when brother know or mother, they will say, "Oh no, he will kill her"

Every person that is abused should seek the best medical and counselling health care professionals. However, healing is more than just physiological and the patient must take part in his or her own recovery. Today's understanding of abuse supports the theory that healing can be deeply influenced by psychological and emotional factors. Treatment should have as much aspect to it as possible and deal with both psychological and physiological factors. Each patient (however) lives in an emotional environment that may be either a positive force for healing or a negative force. Patient family members must work together to encourage the abused.

As they're other contributory factors to abuse, that stress frequently contributes to the development of an abuser, it is never possible to precisely pinpoint the role stress has played in an abuser illness. This is not only common wisdom but is also the subject of a great deal of study. There are no doubts however, that stress plays a role in breaking down resistance to many kinds of illness. Stress management is very important in that it leads to a better quality of life for the abused and knowing that the will to live is related to how well the individual's life is going, how satisfying life has been and what the future seems to hold. Thousands of abused patient's health improves as their lives become more meaningful and their healing mechanisms were no longer impaired by depression and hopelessness.

This may seem like an awesome undertaking, but remember that becoming a healing family does not mean becoming a perfect family. No individual and no family are perfect. Fortunately, combating abuse does not require perfection. It does require commitment and teamwork, so that family members pull together to create the best possible outcome of for

the abused. This means becoming a source for confrontation, feedback, encouragement, and appreciation for the abused.

5.19 POLLARD UNDERSTANDING OF POSITIVE DECONSTRUCTION

According to him, Pollard his main based model is on the Gospel. If one talk about the gospel we think about the good news. Everybody wanted to hear and know good news in our life. This is because our life is full of bad news, things that demoralizes our whole being and feel lonely as it happened in the study on “the congregational abuse towards the clergy families.” Pollard is trying to lift and came with his Gospel model that will make the life of those abused to become acquainted by introducing this method of gospel. His method is to try to fix break downs. The part of unused can repair the stucked one and make the difference.

5.20 EVANGELISM IN POLLARDS MODEL-PREACHING

Pollard model of evangelism is meant for both Non-Christian and Christians in his method of positive deconstruction. According to him this method can help those cannot do anything in their life. He says “, the process of positive deconstruction is relevant not just for Non-Christians but also for Christians” (1997; 89). It happens that in life as sometimes our life stand still. It can stand still in our spiritual life, it can stand still physically or mentally it needed something to boost and help to make it to go forward. This was what was needed in clergy s families; they were stuck so they needed a push. Something was needed to boost and to start their faith and keep them in the track.

For this Pollard introduces preaching for spiritual boost. For his evangelism saw preaching as the method that can be suitable for those who are down and feel perplexed. We often get side tracked by substituting function for goal. Counselling is important. This goes with Worship. Munthali agrees with Pollard on his preaching method as he says emphasized on his reformed tenets of preaching that: “

>Solar scripture /only scripture

☐ Solar Christus / only Christ

☐ Solar Fide /only Faith

☐ Solar Gracia /Only Grace

☐ Soli Dei Gloria/ Only to the Glory of God” (2014:85-86)

With this there is nothing more nothing less that can deal thoroughly with the healing concerning of the abused. Munthali with these five points he is showing how generally healing is anchored. Even if all can be applied but the main mentioned will go along with others to support narrating process of healing.

According to Munthali in his book Transformation and Development of Human Society states that”, Healing has many facets. Clinebell gives the following: mind growth. Physical wholeness, relational wholeness, societal / institutional relation, bio- nature connection, and spiritual divine connection”. (2014: 163) In this quotation the writer shows clearly how human being is developed and is surrounded by many systems that make him / her to get sick and need healing as is spiritual sickness and physical sickness and they need healing in wholeness

5.21 POSITIVE DECONSTRUCTION THROUGH EDUCATION.

Pollard when applying his method of positive deconstruction based on evangelism is not to judge people, he needs to do it swiftly so that the transition could be sweet. By doing it people will understand one another. Things cannot be done without knowledge. The only source to know thing is through education .This will be applied to those abusing authors like Ntuzuma circuit (pseudo name) congregation and their leaders. He says “, starting from this basis we can now construct a Christian model of education. This will be neither teachers nor students centered but God centered. He/ She are the authority he creates and hold truth”. (78: 1997) According to the researcher Pollard is making his own “Great commission”. Things that will make life simple and easier to live and survive. Knowledge will open the doors and guide human how to go about in life. Through the knowledge truth is seen and truth is God, This is only truth we can know that God is the way. “This is the Christian knowledge” (1997: 79) it is only by knowledge of God that our lives can be put right.

5.22 PRELIMINARY CONCLUSION

I am anxious that the application of my chapter five to be implemented. This it will try to make the abused clergies and their families will be cratered by the Church. There are those who are in the same predicament as Rev Dlakamandla (pseudo name) and the families in the study who are desperately need to be healed. I t is the hope of this study to come with the solution of how can the congregational abuse towards the Clergy families helped. There are many clergy and their families that have stacked in their ministry. Their stories has never been heard many has suffered a lot The Church has done nothing like the families who were implicated in the study. The church has failed them when coming in taking care of them. In the next chapter the author will do the findings what had transpired in the research.

CHAPTER SIX

FINDINGS OF THE STUDY

6.1 INTRODUCTION

This chapter led us to what transpired from interviews, and what the study has required. It will try to look at the questions that have been asked and also analysed and responded to. Will share something from the past must be carried into the future. Things also that people thought cannot be used in findings have been useful and captured. When we say that everything changes and there are no limits to change, we utterly fallacious, no transformation. The best from the past will serve us as we proceed into our own new personal situation.

6.2 FINDINGS IN THE STUDY.

There are other things which emerged from the study that need to be considering offering in the ministries of Word and Sacrament. We are concerned with the nature of the task of the future confrontation as we saw what happened to us and our abused clergy families, and that made us as young to be scared for the future in the ministries what the researcher term it the fear of the unknown. They have a very high misconception of the abuse of clergy families by congregation. If we may judge by the things they saw and heard. They have exalted character of life in ministry.

They are intelligent people, they are aware of the greatness of the task and of the calling to the ministry of the intense work. But the situation in turn tends to depress them because they are equally aware of the calling because they are aware of their own smallest or coward. In other words they have fear of unknown and fear of failure. They are afraid of letting down Jesus Christ and fear letting down the whole families and Christ Church. In this discovering the researcher discovered how untrue and dishonesty people are or can be. How other individual can influence the mob and turn their good thinking to bitterness as it happened to the clergy families at Ntuzuma (pseudo name) circuit. The situation like that of Ntuzuma (pseudo name) circuit can make Christianity to be sombre and sour. It can turn

faith to faithless. This is because most of Clergy families never trusted congregations all over where the clergy were sent or stationed.

These brought the researcher to the point, or want to emphasise the point of doubt. As human beings sometimes we produce our own doubts. None can dispute that fact. We sometime look at and saw it as huge that ourselves and started to doubt God. Doubt put us into very difficult chapters of life, it put us into depression. We live into doubts by dabbling with certain things which are God problem who will be able to carry. Other arguments took us beyond our depth. The researcher found that doubts are not compatible with faith. Clergy families as they were in turmoil, they never thought that one day they will be assailed by doubts in God presence. The researcher noticed that doubts brought false peace and presumptuous believing believes. Doubts, researcher found that make faith weak, as it attack people and it can lead to desperation. This led to youth doubt to accept the calling to this ministry.

In this study, the abuse of Clergy families was defined as the congregation allowing its anger that was expressed in verbal abusive ways that were psychologically damaging and sinful abusive words that were hurting to the clergy families. The unexpressed anger of the congregation led to resentment, hate, and revenge to clergy family. Her anger became sinful when it was expressed in abusive ways, such as abusive verbally words to clergy family and lead to the sinful behaviour.

A congregation identified as abusers toward the clergy families, was viewed as autonomous believers, moving away from all controls by official persons of bodies, dissenting to lodge authority in the local congregation only. Local Churches in New Testament were based on Eldership local churches exemplified in local city Synagogues of the Hebrew system of Church government. In other words, local Churches exemplified in local city Synagogue of the Hebrew system Of Church government. In addition to the abuse the local churches, in this study, were identified as completely autonomous units whose leadership was eldership including a clergy as a teaching elder. The example is in Acts 20:28 during the time of the Apostle Paul.

The purpose of this study were to investigate (1) the reason why there was the congregational abuse towards the clergy families.(2) what were the causes of the clergy

families abuse? (3) What would be the solution to this problem? (4) Who were actually involved in this conflict? The interviews were done according to different sex, ages and different leaders. Also involved clergy was interviewed together with the wife (mamfundisi) After discovering carefully what transpired from the study, the researcher find that from the interviews there was a sense of power abuse which came from the congregation and the leaders from Ntuzuma circuit (pseudo name) which is the part of M.C.S.A. The abuse of power became as crucial as it was hidden, as it also made things to be seen as how the church to be run, and it was over used and caused harm to clergy families. The way bit was used it looks normal to others and that caused a serious harm to the clergy families and to the community at large. What made the abuse worse it was found that there was a power supplier from within the top leaders of the church, from the other clergy and from the bishop. If it wasn't so, this problem was going to be solved internally; it was going to be solved like any other matters that were solved previously in the circuit. These one of clergy families escalated to the boiling point, why?

The question of solving the internal matters was even said and asked in the court of law by the officiating magistrate that why was not treated at the circuit? According to interviews , the congregants who took a stand at court was also angry and surprised why it was not solved in the circuit, but it was seen that there is another force that that prevailed , and he added by saying that they were overpowered by misuse of power so called circuit stewards. These are very strong and power mandated as was stated in chapter three of what caused the abuse. It became clear that these Category group got a lot of power and influence in the church. It is written in the Methodist Book of Order

. What the leaders and the congregation wanted to see was the clergy and his wife is imprisoned. They knew that this will make their ministry; it will put shame to their families and friend. They were not aware that they are also embarrassing the church as a whole. The way they had negative attitudes towards clergy and his families, we cannot reason for ourselves he said. The researcher in his findings it was alleged that there are many issues that are hidden, and they came out one by one and it seems these problem of congregational abuse towards the clergy families is huge and very deep.

According to the researcher Methodist Church of Southern Africa is very lenient when coming to deal with clergy matters. Their members and their leaders do as they pleased to their clergies. What the researcher was aware of is that both the leaders and the congregation were aware of what is happening in their circuit, but they put the blind eye on the matter and pretended as if nothing is happening. Well according to the researcher there was a sense of leadership incompetence. There was a deficiency of leadership skills that is why things are so uncontrollable. It was also found that there was a lack of trust to all parties in the congregation. The faith of these people is rooted in human powers not to Jesus Christ.

Surprisingly they knew all these, it was a sign of ill-discipline, it was the sign of ignorance and undermining their church laws and discipline and also the researcher observed there was a real pastoral interference that the church had to deal with. These issues were proven during the process of interviews when the researcher found that in all allegations that were put, and done to the clergy and his families were proven not guilty by the court of laws. After all these there were those who said they are going to ask for removal in order to go and join another circuit, other members want to other denominations while others said they are going to backslide till the new leadership is elected. This is because they don't trust their leaders any more, even their bishop they don't trust him as he knew about these whole matters but he failed to act. Their worry was that the membership number is plus or minus one thousand five hundred but hand full people took the decision on their behalf.

The clergy and their families were never pleased at all. The only thing that kept them together is to support their son; they stand side by side for another. During the conversation it was noticed how people can be cruel, how people can destroy others' life and their career. There were those who asked questions that how come that church don't take care of their own clergy and their families? How can circuit matters be handled by court and the leadership don't intervene. It was also found that the clergy who came before Dlakamandla (pseudo name) experience the same abuse.

During the interviews the researcher came across that the problem of accusation was that the clergy was supposed to have an affair with one of elder's daughter, the clergy and family they said, the clergy was going to be forced to divorce his wife. When it was realised by

clergy and his families, unrest started in the circuit and the clergy was forced to live that Ntuzuma (pseudo name) as soon as possible as things were very bad.

The researcher found that there is a group of people that their duty is to make the live of clergy's and their families miserable. This small group of people is known in the circuit, outside the circuit, but it hard that the church can deal with them. As it was indicated prior that the process of disciplining the member it's a long proses and it takes time. It moves with a snail pace and it can end up in the air. That is why things are so bad and everybody do as pleased.

It was also found that in the findings during the interviews, there was a 66 years old dad (Thobela (pseudo name) who was a staunch member of this circuit. who has held different position of the church, He has been honest, trustworthy and his heart was bleeding of what happened to the clergy and his families. He signed the paper which was not aware of the contents it was a blank paper size four A. When he signed it, it was said the names are for those agreeing for the renovation of the manse as clergy families are many. Only to find that it was just a plot as if he is amongst those who say the clergy must live. This did not happened to him only; He was carried to another 88 years old pensioner who was sick and also to make him sign with the same manner. This was terrible. After discovering that it was a plot the 88 father collapsed and died. What matters was that they have falsely implicated in the list of those abusing the clergy families. It was a said incident.

In the same pace it was heard that on the day of the departure of the abused clergy families by congregation, it was found that the two circuit stewards went to the police station and open the case that there were people who stole goods from the manse, what surprised same stewards were at the manse when truck removals packed the clergy luggage. After the truck removal left the circuit the clergy and his families drove home happily, few kilometres from the manse the police vehicle stopped them on their way home with the blue siren with a blue lamp, police told them they stole the micro-oven and clothes from the manse these was very traumatising as clergy was with his ninety years old mother and with their kids including the minor. Police were astonished to found that it was the clergy, the one they know and rumours have been flying how a group of church members ill-treating them and these is not for the first time these thing happen in this same church, It was an

embarrassment. They knew about clergies conditions how they have been abused by the same people. Police asked what the church saying about people like these is.

6.2.1 GENERAL FINDINGS THE STUDY

This state of life has created a shift a created a shift in the clergy families and the congregation together with the leaders. It was found that the family has been angered, disappointed while others has suffered with a depression. The researcher in the findings noticed that there in the interview there are other clergies who left ministry due to these treatment as others left M.C.S.A and the reason is “the congregational abuse towards the clergy families. The narrative and externalisation of the matter has made the researcher to know deep and sensitive stories.

It is the role of the practical theology to know the causes of the matters and to act pastorally. It was good to found that the clergy family have been able to discern the tactics of the enemies. God granted the wisdom to keep their eyes on what God has called them to do. Determination that the clergy families had shown, the true patriot who dreams for the future will be motivated by the value of the past. The good hand of God was upon the clergy and his families. The researcher discovered that openness and communication was a key to the families and that brought them together. This happened because of their determination and to greyhens that the narrative emerges amongst them. They have the ability to escape all bad conditions although they were limping; this is because of Christ as a good shepherd that the writers are talking about.

The narrative stories will keep the hidden abuse be disclosed. Through this narrative the researcher believed that the church will take the stand to look out for all circuit who are abusing the clergies and their families. The Methodist Church of Southern Africa takes the stand to make its members what is to be a church member in Methodist Church of Southern Africa. This will happen when all or groups narrating their own stories and this will act as a mirror to others and the congregation. It gives the practical theology to uncover the abused and pastorally the remedy will emerged theologically and therapeutically. The duty of practical theology is to listen and to give the therapy that is effective to be applied.

From all bad incident that happened to the clergy and his families Psychological studies show the typical persons with abuse has a life history pattern that has led to hopelessness and low self-esteem, feelings that are directly opposed the way they live. Because it is important for family members to understand psychological as well as physical battle the abused faces. Almost all persons that abuse share a basic “emotional life history” in which they felt isolated, neglected and despairing so it was with the clergy families. The clergy families did not communicate as they showed character characteristics. They characteristically bottled up their despair and did not communicate hurt, anger, or hostility to others. This, of course, was extremely stressful. However, the inner hopelessness was usually concealed. Others often saw these abuser’s people as wonderful, always smiling and pleasant. The clergy families have tried to suppress their feelings, which at the end burst in tears during the interviews. In the findings, the researcher found that the family faced with abuse is often working from the deep belief that the abuse can necessarily be fatal. To add to the shock, the abuse and family may be confronting the idea of human mortality for the first time. Depending on a particular form of abuse and how far is been hopping. The abused may be given a very good prognosis and when working as a team they can help each other through the initial period of shock as it has been indicated in the narrative therapy in chapter five. Some question and other aids will be needed as the researcher found that no healing and counselling was arranged for the abused clergy families, and also the authorised physician to be referred to as without question, competence is very important in a physician, but equally important is his attitude toward the abused future. If someone is abused and is to continue to live a good quality of life, he must be hopeful.

From the findings, Friends have various relationships with the family and the abused, ranging from intimate friendships to the more distant social contacts. Almost every one of them can be genuinely helpful in this crisis. It is up to the abused family as to tell them how. Often the family is initially so upset and frightened by the abuse that it doesn’t respond to offers of help .As a result, the supporters fade away, not knowing how to take the initiative. As soon as possible, the abused family may want to list those tasks they could use some of the outside help. Early on, families often feel they don’t want to seek this help but want to manage everything themselves. Abuse is frequently a long-term illness, however and ultimately they may wear themselves out. The tasks to be considered can be physical efforts

that go toward helping the abuse recover, such as transportation to and from a distant abuse centre for treatment. They can be tasks the patient used to do, such as now because he is feeling weak from treatment. They can be tasks related to the everyday survival of the family; the family will be much better able to cope with the larger issues of the abuse. Asking people for this kind of help seems very gutsy to some, but it helps to bear in mind that the extended family wants to give support. It is much easier on friends when they have some concrete way to help.

The researcher found that if the feelings of the abused are not expressed, people may tend to keep replaying the scene and each time you do, you put stress on your mind and soul. So you end up experiencing the whole physiological mechanism of stress caused by this episode of violence not once but many times. Our lives are like the world stage, talking your feelings over with someone, however, allow you to feel them fully, which helps release them. You're less likely to keep obsessively replaying the scene and get angry each time. It makes a difference on how you talk about what happened. Itemizing what happened in cool, rational way is not at all the same as expressing your anger, fear or whatever you're feeling. That was what needed in the congregational abuse towards the clergy families. According to findings it is natural for an abused person and their families to feel some amount of fear. But real damage is done if they avoid it. The more an individual tries to avoid fear, the more his/her fear will grow. When the individual is going beyond avoidance and succeeds in denying fear altogether, the anxiety balloons to such a point that his/her behaviour may become irrational. The attempt to cover up a real and powerful feeling such as fear also leads to a sense of alienation from others, and these was exactly happened to clergy families. There were times which some members of the clergy families attended physiotherapy they said in tears. These helped them how to deal with other situation that damages the body and stress and these conditions became the most dangerous disease that lived with them.

The researcher came out with the findings that denying fear is also costly in terms of personal energy. The individual who is ceaselessly working to keep fear from surfacing is eventually drained and can hardly manage everyday activities. Moreover, the suppressed fear does not dissipate, unattended to, it remains chronic, constantly sapping ones energy.

Many in the clergy families suffered from the chronic stress due to the conditions under which they were working, and these was not a healthy situation.

This can ultimately be a real danger to health since the chronic stress of suppressed fear creates a physiological upheaval, an upsurge adrenalin that brings with it abnormal endocrine balances. While there is much to be learned about endocrine processes, we do not that when the endocrine system is disrupted in becoming increasingly difficult for the body to function in a healthy way. The Bible tells us to love our neighbours and also to love our enemies, probably because they are generally the same people. Those words were certainly true in abused clergy and their families. Because the enemy doesn't want to see work of the lord making the progress in life progress, and situation like that of the abused clergy and families need not to stay forever and treatment was needed.

The researcher found that treatment of the clergy, his families may unfold in many ways, and one can feel that when the abused react to other will judge them wrongfully and thus is caused by pain. The forms to react to the situation differ:

- It may come through circumstances
- It may come or take the forms of a loss or been abused in our position or work.
- It may come as something that casts us down and that causes us to be troubled and perplexed.
- It may come in personal disappointment, the treachery of friend or the crashing to the ground of some great hope we may have had in life style. The author is writing looking on how the abuse towards the clergy families happened.

The researcher noticed three basic ways thought can help and Treupidically assists and help as a remedy to the congregational abuse towards the clergy families. These came immediately after the completion of the interviews .It is not meaning that the abuse towards the clergy families will stop that will not happen as long human being is still in charge and sin still reigning, and it will be a graciously fault. What are those basic ways that the researcher thinks contributed in the whole congregation abuse towards the clergy families?

One of the findings was that of despising of congregation to the clergy as the form of abuse emotionally. This is first dangerous point to despise others. It can be both the clergy and their families, it can be, or seen from then congregation, this should be totally avoided. To regard it loosely, to pay no attention to it, To shake it off as something light and not to take it on a bold front as it were and not to be allowed to affect the church, clergy and their families and not to affect the congregation. It must be seen as a monster that can demolish the aim. Fortunately as clergy and their family they have never despised any as they have been or they are from the Christianity back round that human being is God image and also they have being made aware that umtu ngumntu nga bantu (A PERSON IS A PERSON BY OTHER PEOPLE) and that by itself it says a lot.

The researcher is fully aware of things happened in the Clergy and their families caused by congregation instead of weighing and considering it and allowing it to do its work, they should do their utmost to shake it off and to get rid of it. That is something that surely needs no emphasis; this is because it is perhaps the commonest reaction to trials and tribulations now. It is known that human are living in an age where people are afraid of true feeling. We as human aware of the differences between sentiments and emotion. Hardness had entered in to the church, particularly in Ntuzuma (pseudo name) circuit congregation and their leadership towards clergy and their families. Both they have tried to be hard to one another. Many of things that are disgracing life today show that very clearly. Bad and abusing other people could not happen to clergy and their families if only people were sensitive if they have a little sensitivity. As the author, I have observed that there is nothing dangerous to soul as to cultivate this impersonal attitude towards clergy and their families.

The Methodist Church of Southern Africa got its own way of running things, got their own doctrine that all stick to it, but when coming to discipline of congregants it becomes very lenient. It is not easy for the clergy to lay a charge against the congregants but it is sharp and quick for the laity to lay a charge to a clergy and the church will react quickly. This is because the clergy live by grace and forgiveness even if things are bad, they will be patient till the last which is very wrong. This is due to blood is thicker than water. This is also due to some pastor of pastors (bishops) got or are trying to protect their positions, as laity always are many when coming to votes for any position so by not acting accordingly they are protecting their bread and position. This is caused by scratch my back I will scratch yours.

This system of customer is always wright has killed and made M.C.S.A to loose high percentage of its congregants. The lack of church discipline as it also caused by congregants to one another had played a major role in losing its people. Other congregants are as honest as when they hear or see what happened to clergy and their families and the church didn't act it was embarrassing. In the interviews one of the congregants shed tears as he remembered how clergy called the bishop concerning his accusation of how one of Circuit Stewards opened the case against him of false signed cheque and the bishop answered that it is their rights to open the case for the clergy.

Even today that church leader (bishop) has never came to that circuit, even to visit the clergy to see what the problem is. All charges which were planted against the clergy were dropped and the clergy and his family were exonerated, the bishop has never even asked the families to meet with him. I recommend that the church to ply its role when coming on the congregational abuse towards the clergy families. The bishops should intervene by one way or the other for the sake of fairness and top protect the name of M.C.S.A.

For the congregants it becomes easy to run to media and expose the clergy and their families, but it is not easy for the clergy and their families to expose the congregants. That is to protect the image of the beloved M.C.S.A. The clergy cannot discipline even backsliders due to what is called "rights". Many clergies and their families are living in very bad and oppressive conditions in their ministry. Many clergies are not happy due to bad and ill treatment of leaders and congregation. The cause of that is lack of fear of what is known as "foot of station" (clergy without placement).

Others due to this terrible situation they have been place very far from their families Pretoria to Eastern Cape –Matatiele , 900 kilos from clergies home, without apparent reason just because the bishop will favour the certain group of people. To be sent far from your families is not a problem as it is written and when you candidate-(Methodist process to be a clergy or minister) you become aware that you will be sent any were all over the world as the Methodist Church of Southern Africa is a Connexion, that is not a problem as long is done harmoniously and with the involvement of the families. The way it was done to the clergy who the study is about him it was pathetic as the author make a research.

It is because congregation becomes loosely attached to their own interest. It is because of this that they can walk out on their responsibilities and trample upon their rights as the church is using the customer is always right method for congregation, that is why everyone is ill disciplined. The church got laws to discipline but is a long procedure that led to abdicating during the cause of the disciplinary hearing and it is not serious as is seen to clergies. The ethos and rule of life of M.C.S.A is ignored. If M.C.S.A rule of life can be followed it will serve as a balm to many.

One of the poisonous downfalls of human is to fear or react when they one is rebuked. Practical Theology is precisely dealing with emotions during and after abuse. It refers to the danger of being discouraged by chastisement, the danger of fainting under it. The other that the author observed is how dangerous is giving out and giving in, we faint under it all, we become utterly discouraged and it is not supposed to be. At long run it tends to tendency to wonder why it has happened as this was the question posed by clergy and his families and also as to whether it is fair of God. We ought to grumbled and complaining and have a sense of grudge it is normal grudge it is normal situation in life but it is not healthy if things don't go well something should be done. What the author heard from the abused clergy families is that when they enter into this route and becomes part of this ministry they thought they enter into marvellous life, the promised land of milk and honey but now is versa versa, is world of bitterness and of scorpions. Is this the Christian faith truth they used to ask what the remedy is? It is not to despair, faint not when congregation rebuked the clergy and their families. The only challenge that.

This is the third of the wrong reaction the author came about with to hold grudge and the bitterness. All fountain and channels of beholding grudges is not the way and the solution to heaven. Many people react to situations of trials differently. They were many people and also clergies and their families that misfortunes befell them. The author noticed that when these things happened they become bitter, self-centred difficult even those who try to help them. It is the duty of practical theology to help them pastorally. It is of no use to turn against you and say that the whole world is against them. A complete change should take place. We often unconsciously proclaim what we are by the way in which we react to the things that happen to us as Christian. As the author those things are the test of life although others are very painful and done just to hurt others deliberately, they tested the clergy and

their families to the depth and they show whether we are truly children of God and are we common.

6.3 PRELIMINARY CONCLUSION

This chapter has loaded a lot of information obtained from the chapters that were the researcher dealt with. Most of the information were derived from the different writers but as they have debated the shepherding models. Most interesting part of chapters is on the findings chapter which is chapter six. It has managed to do the checks and balances of what had transpired from what the interviews goes about.

The chapter has dig out how persistently the congregational abuse towards the clergy families continued and took a curve. Although it was not easy for them to hold on they have tried to manoeuvre through the labyrinth of life especially in the tough abused life by congregation. To live in such situation has made others not to see the presence of God in their lives. Many questions have been asked that where is God in this state of Congregational abuse towards the clergy families. These it was seen as a test to clergy and his families. Many learned how people can be cruel, how people are untrustworthy.

CHAPTER SEVEN

SUMMARY, RECOMMENDATION AND CONCLUSION

7.1 INTRODUCTION

While dealing with the narrative research, it became crucial to note that Clergy families were in a real ordeal states, because they will never forget abuse from congregation especially when their straggly forgiveness, will affect them in a bad situation. The reason is because of how they have been tossed in prison, in jail due to been abused by congregation. They have tasted to appear in court first time in their life .They have been in police station for the first time in their life. The process made them meet face to face with the magistrate. It is not a bad thing if you are used to, but for the people of our calibre is very traumatic it exposes you to social life. To the researcher, it is not a good experience even if one is not wrong or came as a witness is not appreciated at all and no one will ever appreciate that. This research has highlighted the process of abuse by clergy. It also used those scholars in order to address this problem. It comes out with a way of healing to both clergy and congregation

According to the researcher is worse when you are falsely implicated or falsely accused. To the clergy families it was worse more over that they appear in the magistrate court several times without reasons. These made their wounds to be known, on other hands it was good as their stories were known and it is believed that they may bring transformation in Ntuzuma (pseudo name) circuit particularly in the church. Furthermore it is emotional to share the story which you don't know what will happen afterwards. Sometimes it will be better if it brings the solution or changes to others.

It is the aim and the wish of the researcher that the story that has been told in the study or researched paper it shouldn't be a talk show. What has been researched it is the wish of the researcher that the recommendations be applied and be followed to safe the situation of the abused clergy families. The drastic measured needed to be taken urgently before damage occurred. The aim of retold stories played critical and crucial role as they were not known. They have provided deep, sensitive and delicate information from the real sources.

The way the stories have been narrated, its intensions was to bring or to provide the information in the Methodist, so that the Church can know and act on The Congregational abuse towards the clergy families. Therapeutically turning point, which will help clergy families to be welcomed and well, treated in Ntuzuma (pseudo name) circuit. The way they have been narrated, things happened as they have been told, they were not exaggerated. They brought the picture vividly and no one was against it.

The way things were told they made the researcher to struggle a beat because they were from the real sources or from Horses mouth. All groups that were interviewed and participated in narrating the story, they were cocksure and positive. Others realised how bad it was to abuse clergy families, things, which they were not, supposed to do, they were influenced, bribed as they confessed and promised positions in the church just to abuse clergy families. The model and processed of the engagement of Gherkins model of shepherding and also of Pollard model of positive deconstruction, they have played a role in dealing with the abuse over clouded the clergy families. They have act as a buffer and remedy to in order bring back the life of the clergy and his family to walk the walk over the monster of abuse. The clergy became a stepladder but still live according to his calling, although he and his family were wounded, he became a wounded healer. If some of the clergy have their experience as leaders, they may therapeutically heal others. The narrative therapy acted as a balm in the wounds of the clergy families due to the congregational abuse towards the clergy family.

In this study, the abuse of clergies' families is defined as the congregation misuse or misemployment or misappropriation of authority that has become unjust practice which has created animosity between congregations and clergies' families. The abuse has created wounds in the spiritual life of the clergies' families. The abusive words of the congregation hurt and unexpressed anger of families can lead to resentment, hate, and revenge and under this context (situation), the writer has to intervene and make this study. In this study, clergy were defined as representative of one meaning, the body of all persons ordained for religious duties. This study would use clergy as both symbols: representatives and representative of what they tasted abuse together with the families. Clergy is used as a shepherd was congregants regarded as collective noun like sheep and cattle. But, it was also used as single noun with a one family with children.

Clergy families were a model of family relationship that grew into ever-deepening levels of mutual covenant love commitment; grace, empowerment and intimacy. For example, the relationship between husbands and wives, parents and children began as unilateral (one way) love commitment. Then develop a two way relationship i.e. give and take.

A congregation identified as clergy family abuse was viewed as autonomous believers, moving away from all controls by official persons of bodies, dissenting to lodge authority in the local congregation only.

Local churches in New Testament were based on Eldership local churches exemplified in local city Synagogues of the Hebrew system of church government. In other words, local churches, in this study, were identified as completely autonomous units whose leadership was eldership including a minister as a teaching elder. The example is in Acts 20:28 during the time of the apostle Paul. The purposes of this study were to investigate (1) the reasons why there was a congregation abuse of the clergy family (2) what were the causes of the clergy family abuse? (3) What would be a solution to this problem? (4) Who were actually involved in this conflict?

The objectives of this study in these investigations were:(1) to empower both the clergy and laity leadership to address the historical problem leading to the clergy family abuse; (2) to arrange means of protecting clergy families; (3) develop strategies for the healing of the clergy families; (4) to develop guidelines that would put all Christian families to show God's covenant love, grace, empowerment and intimacy towards each Christian family in the church. Practical theology is a field that strived to understand this experience as a place where the gospel of love towards others was grounded and lived out. The goal of theology was to restore the life of the people of God within the community hence clergy families were therapeutically helped. The preliminary historical background of this study was on Practical theology as a field of pastoral care that prides itself on taking human experience seriously. It strived to understand this experience as a place where the gospel of love towards others was grounded and lived out. The goal of theology was to restore the life of the people of God within the community. Case presented by the researcher provided a good background of the traumatised clergy families who experienced abuse, agonising words that were tormenting them, being capable of psychologically damaging their minds, feelings and

memories as well as their faith in God. Due to the congregational abuse towards the clergy families, loss of faith, loss of hope, loss of trust, loss of meaning, loss of innocence were seen. The anger, hate, revenge and betrayal, resentment and sinful behaviour of the church members that could not be controlled from hurting each other's, many churches were experiencing terrible fights between their congregations caused by clergy while others were caused by the congregations as if they have inherited from Ntuzuma (pseudo name) circuit.

The significance of this study fell within the area of pastoral care, as it sought a way of pastorally caring for people caught in abuse. It was the writer's hope and trusts that the writer would try to root out some of the circumstances (abuse) causing mutiny and friction and tried to locate the church to pay attention to this ministry of our lord. The writer opened discussion and the dialogue to all relative stakeholders. By so doing the study tried to make the church aware on this issue and tried to help the church to seek a better way to deal with the issue and thus be the remedy to rub the wounds. In this study, a research design referred to comparable glue that held a research project together thought of as a structure. A qualitative research used a historical method and grounded theories.

Research epistemology, in this project, was a study of scientific knowledge that was directed to the realities or ontology of social life. It was the empirical knowledge of Modernist Approach to Scientific Research and postmodern Hermeneutical Emancipatory Framework. Knowledge was acquired, in this project, through the qualitative research that related to the problem of clergy family that was abusive verbal words, resentments, hate, and revenge and in sinful behaviour.

The research methodology for this research was Gerkin's model of narrative hermeneutical pastoral care emancipatory relationships in post-modern world and combined together with Nick Pollard. Pollard is introducing his method of positive deconstruction and Reconstruction Methodology. The researcher's definition, for methodology, is an operational framework within which the facts are placed to interpret the meaning of the framework and the results of findings being analysed and interpreted.

The preliminary review of related literature, in this study, generally included three steps, (1) the identification and location the important publications

(2) Summarisation of the recorded content of publications

(3) The comparison of the related elements, such as theoretical perspectives, definitions, research designs; methods, instruments and findings.

Why is there congregation abuse of the clergy family in local churches? What are the causes of the laity leaders in the local churches to abuse the clergy families? Can the abuse not lead to clergy family traumatic situation? Why people were intolerant to clergy and their families? Can human beings make a mistake deliberately particularly to the clergy? What causes other people to be intolerant of clergy and their families? Can a clergy in his way of dealing with people invite abuse to come back to his home? What life style is expected from clergy? What was the early Christian attitude towards his/her office?

The researcher tried to find answers to the questions above, and how these impacts affected the clergy families to the point of them hating God and their relationship with God. The study was cut off used books, periodicals such as church's minutes and interviews as instruments of collecting data. In data analysis and interpretation, the writer would use the structural groups and one from five church groups

Data collection was by literature review and scheduled interview questions based on qualitative research, and inductive method. By observation of books and interview scheduled questions and summarising what had been observed. This study data analysis was content and discourse analysis of data. The data were organised into categories by content analysis and the use of various processes for analysis and interpretations. Data analysis was to do with the proceeds in relevant orderly required self-discipline, an organised mind and perseverance.

Data interpretation is an analytical thinking that squeezes meaning out of the accumulation of facts to discern them in terms of the resolution of the problem for the abused clergy families through the alternative new life styles based on reconciliation of the two, the congregations and clergies' families. What are the causes of the laity leaders in the local churches to abuse the clergy families?

7.2 THE RECOMMENDATIONS

From the narrative which was told by clergy families, it will help others in future to take up fragments and build the new life and the journey to continue. There is a need in every life for capturing and harnessing the pieces and fragments of life and time. I will be better for abuse clergy and their families to stop mourning over things that happen to them. It was covered that their days that they have spent in Ntuzuma (pseudo name) circuit they were not admiring, now that they have left the circuit it will be better if bygone be bygone for the sake of healing. They will remember the good happened to them with gratitude, but they will not forget they have been through dark years.

Positively, they believed that God put something good for them out there. It is a Christian believes to believe in things that they don't see them, as Christians live by faith and hope so it was clergy families. In time of pain of dark clouds our eyes had to be fixed on things that are on God. The cross had not yet moved it has not barged from where it was on their first Good Friday. It stand where the goodness of one men is crossed out by the blindness of other men, and at that intersection, the love of God break through, breaks our pride and all kinds of sins, and at the same time binds up the wounds that the breakage has made, so it has to be like that for those who are hate or to have an anger to someone who mistreated you continuously without remorse.

These created more a hatred and abhor which is totally a shift from God. It will be a struggle to come to terms with them as now the emotions are now very bad conditions. Sometimes it will not be easy to forgive and forget as abuse sometimes live terrible marks physically or emotionally. Others are deformed; others are limping and crippling others their tears can't stop due to depression, as it has been seen in other clergy families.

Therefore even if things are as bad as it was in the congregational abuse towards the clergy families, there is a need for them to dismantle that stigma, to be assisted and apply positive deconstruction for their emotions. To share their stories, retelling and narrating will help in therapy and give them the opportunity to catch up and proceed with their life. Although the things have fallen apart between them and congregation, intervention was needed. The Enquiries and commission should be applied and the common agreement be reached which will be followed by healing and counselling.

The good communication will be needed in the form of a good Shepherd as Gerkin did in his Shepherding model. To apply a healing on injured, the cleaning of the wounds are needed first before a solution or medicine and balm be used, so as in the distorted relationships, the issue need to be dealt with first thoroughly and then the remedy of faith and forgiveness can be applied. According to Practical Theology advices that, it is not clergy or pastors duty to use their authority or power to command and give the directions to a sick or a client. It is their duty to make stories to be clear, well interpreted so that the client could open up. The clergy or pastor who is doing the counselling session should remember that the narrators are the expects of their stories. What the clergy should do is to listen careful, listening is the skill, listening is a part of healing. The counselee should be able to deduct a human from problem. Deconstructive question will help particularly in externalising and internalising when doing therapy or narrative a respect is needed, no one should blame the narrator. We as counsellors we should blame remember now Pollard used Gospel as a method of positive deconstruction.

The Gospel it is the good news that God not only made the world and loves the world to be with us, for better or for worse, for richer , for poorer ,in sickness and in health , in life and in death that we might be with him, so it had to be in our session. One of the aspects that the researcher came across in the research is the point of how the clergy families care for one another. It made a great impact how the Congregation failed to crash down the families of the clergy. They managed and obtain to go above the stress so that at least others should survive. It is the duty and responsibility to take care of one another. In this conclusion the researcher managed to see how narrative therapy can support and become an anchor in the situation of abused. Narrative therapy became an anchor that we hold. It became anchor that can be steady our lives in the perilous days. The narrative therapy through its courageous, make life to be or make people to be brave to concur, to live an adventures life.

For those who have been through thick and span, it will be good to help and will be a good experience that will enable people to pursue life in difficult times. From what it had happen, the wounds, or wounded families we can see the success but we don't anticipate any achievement, we should allow a space to recapitulate. We must know that as a clergy

nothing can do in or to injured or abused. The only things that can help are to journey with the wounded abused and try to apply mechanical methods acquired from practical theology. To check and balance to apply the method of presence and listen to the abused. When we are presence, we can listen emphatically and know how the pain affected. How deep are the emotional, spiritual and sometimes physical wounds? How bad are the scar and what kind of solution and remedy is needed. It is not rumours or hear says. It will help at the end that justice and service has applied and took part in the life of abused. If the abuse has made them to be naked as it is the duty to embarrass human being, the pastoral duties will assist rhepeudically and try to bring back the dignity of image of God thus Wimberley say Reclaiming God Reclaiming dignity. The clergy will act as a bond, as glue as it has happened at the valley of the dry bones with the Word and through the act of the Holy Spirit, when were forsaken, unused bones, lifeless bones and deserted came to life. This will happen as it has happen in the beginning when the earth was formless as it is the Clergies duty to bring life through God. At the end there was a shape, there was a form, there was the structure andThere was that because of the Word, the powerful word from God. It is the duty of the clergy to use that powerful word from God, Word that put things to the right place. The word from the clergy will help to put hope to hopeless, Word that will give courage to discouraged. It will be good to see the abused families be placed in a healed situation, be placed in a well-behaved community, the community that have the Spirit of God. Although they will not acclimatise easily, but gradually they will get there. These all will be done through the ability of narrative therapy. Their self Confidence will bounce back. Collectively and also individually the process of healing will be seen.

The research epistemology in this project was a study of scientific knowledge that was directed to the realities or ontology, of social life. It was the empirical knowledge of Modernist Approach to Scientific Research and postmodern Hermeneutical Emancipatory Framework. Knowledge was acquired, in this project, through the qualitative research that related to the problem of clergy family that was abusive verbal words, resentments, hate and revenge and in sinful behaviour.

For this topic to be relevant it was a need to follow the methodology according to practical theology to show the relevancy of the topic hence the researcher used and focused his model on two writers. Who are Gerkins and Pollard? This was to apply and try to solve how

can the congregational abuse towards clergy families seen as a bad and intolerable in the Methodist church of southern Africa .It is the need to stop it as it become a cancer in many circuits, and this kind of abuse is not only happening in the Methodist Church of Southern Africa only, also to other denominations simmering. The only thing that is not heard or seen is because it has never been tested. I believe the stories and narrative has not been taken place. There are those who are suffering in cocoon and they don't know what to do. Their stories are like that one of Israelites in Egypt who suffered many years without having any one who can deliver them. Hope many researchers will follow after these one and stories will be heard and sheered.

The researcher with his pastoral narrative counselling model of the support system that gave faith and made the abused to keep on carrying on in Christian journey as he is trying to empower the clergy families, he is doing these to make them aware of that they are not alone in these tough journey. They must remember that Christ fulfilled the promise that he will send us a Comforter, a Counsellor, been the Holy Spirit.

It was good for the researcher to use the method of out spoken or externalisation to solve those who were just quiet not, talking, those who internalise the abuse and it were seen. The therapy and advice of clinical input of externalising was implemented. To come to therapy is very significance as it helps in healing. It is the duty of the clergy to see to it that people should get help and be healed.

The researcher created the base theory that through it the narrative therapy and counselling to carry on the mission of the researcher to be fulfilled, the mission of helping clergy families who have been abused by congregation. These is to make them to go on and stand up despite the hard treatment , despite the shame they were in , they have to continue, they should hold on and support one another. That is why the researcher chose Gerkin and Pollard a as he looked into the situation and context. The narrative therapy helped in making follow up, thus used the two writers to support and make the methodology to be suitable, although other writers helped also.

With regard to caring it is the duty of pastoral counselling to see to it that the forsaken and overlooked in the church especially in the Methodist Church of Southern Africa. An even in the vicinity, as the clergy families in Ntuzuma (pseudo name) circuit programs should be set.

With these programs they will be able to help the abused clergy families. The researcher is fully aware of Methodist Church of Southern Africa of their vision and mission statement that says "Christ healed Africa For The Healing Of The Nation" According to the researcher these vision and mission of Methodist Church of Southern Africa. It seems as if it is looking outside the country, the way clergy families were mistreated and abused, and it shows no spade work was done when coming in handling clergy families. Because of mistreatment of the clergy families trauma became a number one sings. This was seen by their symptoms, behaviour, attitudes of doing things as it mounted to stress. This had to be healed in one way or the other. This form of disease was then not need to be done in a group form. One to one is one of the best Method that therapy can be done. These help in client is open and free without any interference. In this session it becomes easier to hear more stories that sometimes bring regrets and hurt. It is where the therapist pastorally brings hope. In these sessions very competence therapist is needed, with the belief that things will be okay.

This is done with nothing but with the best and with realistic belief that things will be over and the life will continue. The total absence of hope can jeopardise the faith and aim of what is the intention. In the session it is important to make a client that if he / she seeks a good treatment the involvement of attitudes is needed, It is the believe that the involvement is one of the best method that makes counselling method to progress without break down. The stories that will be heard will play a part in healing. It is where now the value of going through the abuse becomes understandable, and why things happened the way they have happened. These helps in knowing how can they deal with? It is the duty of the Methodist Church of Southern Africa to see to it this terrible treatment is minimised in circuit particularly in Ntuzuma (pseudo name) circuit. With the hope that even if it doesn't stop as the researcher has previously indicated, that it will not end as ling the human being is still in control and sin prevail, but it will be controlled.

The best method is not to ignore it as the Methodist Church of Southern Africa had done; the aim of this model is to deal with it. We should understand the source of stress is unsolved problem, the more problem is dodged or hidden the worse it becomes that is why the researcher introduced the narrative method. This mechanism of dealing with the abuse

directly with the support from the relevant structures is number one. That is why then the researcher chose Shepherding model of Gerkin and combine it with Pollard model of Positive Deconstruction. Both of them they are able to heal and reconstruct what was deconstructed.

According to M .C. S. A recommendations, the researcher saw that in their M. B. O which was known as Laws and Discipline as the researcher has alluded previously that their structures are very much clear to run their affairs and to all people called themselves Methodist, the only thing is to see to it that the ideas of customer is always right should be stopped, that means the members of the church are always right, This sayings put the church into troubles. That is why everybody is doing what he/ her things can **please**.

DISCIPLINE

Discipline is one of prerogative that the church need. The church as it lives according to Gods law there should be a discipline measures that will put thing in to order, much as when doing counselling sessions there should be principles and agreement that will make the sessions a progress. No one should do anything at any time anywhere. There minute struggles that are seen in the circuit should be dealt domestically. The Church should not let the issues to escalate to that boiling point where the clergy families find themselves in. That is why it is advisable as a clergy when somebody is suffering from any kind of disease or abuse the therapist should be consulted.

Much as people are talking about the rights, it is their rights also to consult the therapist. The small issues can be dealt with in the circuit, and that can let the circuit to harmony if only positive measures can be applied properly. That is why it is good for the abused need to be given a price and soothing medicine. If the M C S A .can takes its policies to consideration and direct remedy applied, there was not going to be “The congregational abuse towards the clergy families”

Discipline is lacking in most churches as it lack in Ntuzuma (pseudo name) circuit. This is because no one wants to take the responsibilities. People morals are very low and that cased mutiny also in the church. Through the research the researcher found that high

percentage of congregants are ill-disciplined that is why things are mixed up. This is because of deficiency of proper training or lack of leadership skills that can put forward Church first.

The Church got structures that are composed with learned advocates, clergies and lay people that can bring stabilities within the Church. These structures needed to be applied also in Societies and in the Circuit for discipline purpose. The discipline should start at the society level as every mission of the church is starting at the societies, it will proceed to circuit. This will be a good solution.

Conflicts management is one of the remedy that can minimise the congregational abuse towards the clergy families, What the researcher noticed is that there is the disciplinary committee in the districts and within the connexion but there is no that structures in the circuits. It will be good what is happening on top to happen at the bottom, so conflict programs needed to be instituted also at the circuit level. Because of lack of these committees there are high volumes of mischievous and ill-discipline within the most circuit.

Conflicts torn apart the church, it is one of the advanced destroyer within the M.C.S.A, through the implementation of the said structure , the church can manage to solve their own issues not to be handled in the court of law as it had happened with the clergy families in the Ntuzuma (pseudo name) circuit. Conflicts are found all over where there is a living organism, sometime conflicts are normal but others become abuse.

It is recommended that a group of people to be set for training for this process. Relevant congregants can manage to manage conflicts within the societies and within the circuit before they become to the boiling point. This should not be done orally as M.C.S.A. is good in oral issues, they should be in black and white. It should be included in the Book of Order of M.C.S.A.

Grace is what is in the mouth of Methodist, it is the believe of every member, People are taking chances cause they know Grace will be applied even if something wrong has happened, they will talk about heap of grace or Grace upon Grace. According to recommendations is that everybody lives within the borders of Grace but if one has done wrong punishment should be done within the parameters of Grace, otherwise things will be the way they are in Ntuzuma circuit, were there is no order, where The Congregational

abuse towards the clergy families is very rife and nobody is defending the clergy families, Drastic measures need to be taken to prohibit these terrible malady.

The issue of stationing also it was hindered in the process of research. It was implicated that Methodist is doing good in placing or stationing their clergies to or all over the country as it is but a Connexional Church. The point that was raised is how sometimes mismatched and mixed the context. All clergy have been equally trained and equally placed, but it seems that there are those stacked in their placement or station. Due to good and well remunerate it is difficult to be relocated, to be removed, and to be transferred. This also was eluded in the interviews according to congregants that the church is not doing enough to look into this problem. There are clergies who don't want to be changed even if their times has lapsed, even if the congregants don't need them anymore the Church put the blank eyes on these problem.

According to what has transpired in the research it seems that something is wrong in the process when coming to decision making of removing the clergies even if things are bad. The stationing team should consider many factors that affect clergy and their families. It was pathetic when the researcher found that all are equal min stipend whereas his academic qualification where more and much better than others but they earn more than him, they are stationed in well viable station. The clergy families were not saying the stationing should favour them, but the system should be all the same and at least education should be considered to encourage other. So that even clergy families could see that education is the key to success.

7.3 CONCLUSION

The situation which clergy families found them in was a terrible situation. People should bear in mind that human is God creation. If one is abusing human being thinking that he is hearting them, they must know that they are hurting God. It is the privilege to lead people. It is not too late that the people of circuit to change. What people should know is the dignity and identity of human should always prevail. Masango will always say people buttressed by

things of God and they need to go on with life even if they once shadowed by dark clouds". So it is with the clergy families.

It is the duty of the clergy to perform his/ her duties without fear of favour. The clergy and their families are not a door mats. Masango prefer it to say "they must treat with dignity and respect. They must be given what belongs to them "be given what belongs to them". If clergy is getting their dues accordingly, it is obvious they will make wonders. People should understand that clergies and their families are part of the community they are placed or stationed on. The difference is that they are set aside to do Gods work. Gods calling differ completely to other carriers.

The role of the Church is to see to it that all are living in peace and harmony. The researcher, with his pastoral care as a clergy who has been abused together with his families should understand that the life will go on. There are things that the researcher concluded that it need to happen to all. God calls his/ her people to cleave to him/her.

God calls his people to obey him

God calls his people to love him

After wandering for forty years in the wilderness, the children of Israel drew near to the borders of Canaan, the Promised Land. During those years many children had been born and many people had grown old and died. The great leader, Moses was now old, God called a new leader, to succeed Moses, The new leader Joshua saw that he was one of the two brave spies who had been into Canaan to view the land, Joshua as a leader, as a shepherd urged the Israelites that they should go forward (Deuteronomy 30: 16, 20) Those are the words of a great leader to give hope to the abuse that they should continue with life, despite the hard journey.

We need to go on with life. The M.C.S.A. need to go on with its Transformation call, although it is hard to transform what you don't know you transform them from were to be. The Church should take a stand in its laws and discipline to bring everybody under control. It is the duty of the church to guide, to teach by the discipline of obedience. Due to abused clergy families they will know that God can turn what seems evil, to good. God promises are sure, will need to know that God is a good shepherd.

God will provide a good knowledge of his sheep. It is the good way of shepherding, a Divine way, comprehensive and perfect knowledge. Christ sheep shall not perish. When they are distorted, decayed, or demolished as it was with the clergy families, the Pollard model of positive deconstruction will come into rescue and new life, new beginnings will be seen. The stories that have been narrated will help in re building the fallen abused. The model of narrative therapy will be of more valuable.

No one who chooses to follow Christ has any reason to expect a smooth or safe road. The road of life unlikely to be smooth for anyone is he/ she Christian or not. The Christian may avoid some of the problems and difficulties just because he is a Christian, but loyalty to Christ will surely bring its own problems and hardship. (1 Peter 5: 10, 11)

APPENDIX

APPENDIX A

QUESTIONS FOR CLERGY

Q1. According to you what was the cause of the abuse?

Q2. Were you aware that this will happen to you one day?

Q3. What is your intention concerning these situations?

Q4. What do you think about God?

Q5. Do you understand God's calling and choice?

APPENDIX B

QUESTION FOR CLERGY FAMILIES

Q1. How long have you been a member of the Methodist Church of Southern Africa?

Q2. Were you aware of the congregational abuse of clergy families in your denomination?

Q3. As a clergy family do you understand suffering and the meaning thereof?

Q4. Were you aware of this ministerial journey?

Q5. According to you who are responsible for this calamity?

APPENDIX C

Q1. Do you understand the role of leadership?

Q2. How long have you been in this position?

Q3. Are you aware of the Methodist ethos?

Q4. Have you ever attended leadership course?

Q5. Do you think the decision that you took is fair?

APPENDIX D

Q1. Do you understand what is to be a congregant?

Q2. Do you know the duties of member and of membership.

Q3. How long have you been the member of your church?

Q4. Were you going to be happy if it was you, family member abused like this?

Q5. Do you understand Methodist rule of life?

APPENDIX E

	Occupation	Status	Age	Sex	Rank	Education
CLERGY:	Superintendent	Married	51	Male	Superintendent	B.A Honours
CLERGY'S SPOUSE:	Unemployed	Married	42	Female	W.M President	
CONGREGATION:	H.O.D	Married	63	Male	H.O.D	Diploma in Education
CLASS LEADER:	Social Worker	Single		Female	Social Worker	Degree
YOUTH:	Administrator	Single	27	Female	Admin	Degree

APPENDIX E

The Family, The community, and Society are interrelated support structures (see figure 20.

Figure 20: Support Structures and Schema 1

SOCIETY

COMMUNITY

FAMILY COVENANT

GRACE

EMPOWERING

INTIMACY

KOINONIA

SHALOM

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