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POWER ABUSE BY CHURCH LEADERS:

A CASE STUDY

BY

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Thesis

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DECLARATION

I declare that this thesis on

POWER ABUSE BY CHURCH

LEADERS:

A CASE STUDY

**is my work and that all sourced material used in this
research has been acknowledged**

Student Signature.....

Date.....

Supervisor Signature.....

Date.....

DEDICATION

This thesis is dedicated to the Letuka family for their love, care and unity.

This thesis was written during a very difficult time in the researcher's life. Many people showed their support although they may not be mentioned by their names they are remembered as the work is presented.

All this was made possible and workable by God, Almighty. I give thanks to him for keeping me awake all the time and giving me strength.

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I would like to extend my gratitude to the following persons who contributed and journeyed with me during the difficult time of my studies. They supported and encouraged me to carry through my studies.

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My Secretary, Philiswa Makhitshi

All my friends

KEY WORDS

Power

Church

Leadership

Ministry

ABSTRACT

The research attempt to bring the pain and trauma of rejection, which the candidate for the ministry who has not succeeded in the selection process undergoes /experiences together with their families and communities of faith and that need pastoral care and intervention using a model to pastorally heal are brought to the fore.

The Zionist governance, which the hierarchy is in Councils, Sessions, Regions, Synods and Connection. Clergy and elders give the specific tasks to committees lead and these structures are prone to abuse just like any other human organisation.

The research evolves with the perspective emphasis the misuse/abuse of power by the leadership and with the thrust of healing pastorally the candidate, his church environs and in addition, community. This research will be a search for a pastoral care model to be used within the church and a response that is relevant and contextual to the Zion Church in Southern Africa (ZCSA).

The researcher's intention with the study is to come up with a pastoral care approach that may be used within the Church and equip applicants/congregants how to deal with leaders that abuse power unnecessarily.

The researcher became aware that many people are hurting quietly. When People hurt silently it breeds confusion, especially when treated without love and care by the church, which is expected from her as attributes at all, times.

The questions to ask, "How does one give pastoral care to the traumatized congregants and the hurting church while also hurting? Does the church have a pastoral care program to cater for hurting congregants or ministerial candidates when their selection is finally accepted?" The scenario unpacked the weakness in the provision of pastoral care within the denomination in relation to the process entering ministry. The study raises several questions.

The researcher believes that there is a gap or rather a challenge in how the question of rejecting application is handled and followed up. Within the Christian principles, Christ himself was loving, patient and caring person. Therefore, within the church setup, everybody relies on those systems and procedures that are in place already. The impact of neglecting such guidance will result in various forms of problematic and harmful practices that disadvantage the potential ministerial candidates.

These were problems faced but not discussed or shared with anybody.

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CHAPTER ONE

POWER ABUSE BY CHURCH LEADERS: A CASE STUDY

1. INTRODUCTION

This study is an attempt to investigate the pain and trauma of rejection, which candidates for the ministry in Zion Church in Southern Africa (ZCSA), who have not succeeded in the selection process experiences, together with their families and communities of faith. The term Church will be used interchangeably with 'ZCSA' in this research.

The ZCSA uses Congregational system of governance, in which the local church is the centre and, therefore, controls everything pertaining to the life of church. There is also the Zionist governance, which the hierarchy is in Councils, Sessions, Regions, Synods and General Connection. Clergy and elders given the specific tasks to committees to lead and these structures are prone to abuse, just like any other human organisation.

The research will evolve with the perspective emphasizing the abuse of power by the leadership and with the thrust of healing pastorally the candidate, the church environs and in addition, community. This

study focused on pastoral care in the context of abuse/misuse of power, within a practical theological context. In addition, this research searched for a pastoral care model to be used within the church and as a response that is relevant and contextual to the Zion Church in Southern Africa (ZCSA).

1.1 BACKGROUND OF THE STUDY

The study starts with the background that triggered the researcher's desire to conduct a study on the misuse/abuse of power by church leadership in the selection process of ministerial candidates in 'ZCSA. The researcher's intention is to establish the extent to which ministerial applicants are affected by the abuse in question and to come up with a pastoral care approach that can be used within the Church to equip ministerial candidates and congregants to deal with leaders that abuse power unnecessarily, especially in the selection process of ministerial applicants. The goal is to develop a pastoral care model that brings healing to the families who experience their next of kin being subjected to such abuse, and to bring re-orientation to leaders to shepherds of the flock as their calling entails.

The interest in the topic stems from the experience that the researcher had when applying for ministry within the Church. The researcher was an Elder and studying for ministry. He observed and followed to the letter the application process as set out by the

Church.¹ To the researcher's dismay, he got a letter of decline. The reason stated in the letter was that the researcher, needs healing. The letter stopped short of addressing matters ministry-related such as the researcher's formation, calling, and/or theological (academic) qualifications. Thus, the decline was not because of the researcher's inabilities. The above experience was not unique, it not only affected the researcher, but, other applicants within the church experienced the same, it became the norm.

The researcher was dumbstruck to learn that when it was enquired of his unsuccessful initial application, a response different from the one he had been provided with was given thus confirming that there was a misnomer undergirding the process. When the matter was being queried, the response of decline came back rather different from the first response, namely that the form was not completely filled. One could ask why an individual candidate can be rejected several times. Is it for correcting the incompleteness of the administrative work? The responses were now two, making it ambiguous making it difficult for one to choose, whether to take the first or the latter as a reason for decline. The researcher took the inconsistency in the answering of one question as an indicator that that the decline was negatively influenced somehow by some senior leaders and therefore was not

¹ Chapter three will speak to those processes and therefore unpack them in depth.

genuine. This was rather confusing and triggered the search for the way forward and the need to undertake this research.

After the rejection, the major challenge that the researcher faced was how he was to undergo the process of re-applying for ministry as he was still experiencing and dealing with the pain, dehumanising effects and torture meted out by senior clergy members of the church and the church leadership.

Consequently, the family was then reluctant to agree and give their blessings though they appreciate that the researcher was responding to a calling from God.

In that situation, the researcher, and the faith community, dealt with critical questions which arose informed by this challenge; namely, what messages was he going to tell his family? How best would he respond to the probing questions which people kept asking, like 'why do you not *finally* have a collar²? Why is this church treating you in this manner regarding your selection for ministry? Has God really called you to do God's work or to be stuck in a particular church? The researcher became aware that many people are hurting quietly. When People hurt silently it breeds confusion, especially when treated

² Collar here refers to a clerical collar signifying an office of a priest/minister

without love and care by the church, which is expected from her as attributes at all, times.

It is important to note that following the reception of the letter of decline and to the point of considering re-applying, the researcher has not received any form of pastoral care nor experienced any action of caring. This created further disconcerting to the researcher since, as purported in the letter in question, no indication was made, the how part. The researcher expected to be pastorally assisted in order to 'get healing' and to further be equipped for the next step in his calling, in ministry.

As much as ministers provide pastoral therapy to members, they too need to be ministered to. It is necessary for their own personal and family problems when dealing with trauma. They cannot operate or carry out the ministry of God effectively under traumatic experience in their lives. This means that, much as they are set apart in terms of their calling, they are also susceptible to what all human beings are susceptible to.

The above-mentioned incidents made the researcher to raise the following questions, "How does a candidate for the ministry who does not succeeded in the selection process give pastoral care to the traumatized congregants and the hurting church while also hurting? Does the church have a pastoral care program that caters for hurting

congregants or ministerial candidates when their selection is rejected or finally accepted?" The scenario unpacked the weakness in the provision of pastoral care within the denomination in relation to the process of entering into ministry.

The conduct and behaviour of some ministers and elders within the church, therefore, raised questions regarding the selection process of ministerial candidates in the denomination. The terms and criteria of who are eligible and are not, what yard stick is used to some of the people within the church is unclear. The affected do not outwardly show the magnitude and depth of how this experience traumatically affect them.

It is believed that Theology as a-discipline which is essentially involved with living, communicating and practicing the life of faith (1998:1)" .The goal of this theology is to restore the life of the people of God faithfully within the community. Swinton and Mowat stated that - Practical theology locates itself within the diversity of human experience, making its home in the complex web of relationships and experiences that form the fabric of all that we know" (2007:3). In summary, practical theology, therefore, helps ministers to understand and to pass through various human experiences in order for them to be able to care for the individuals involved, as people of God.

“But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel that you might share in the glory of our Lord Jesus Christ “(2Thess.2:13-14).

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).

God calls all Christians to come out of the kingdom of darkness, to the kingdom of heaven.

According to Gordon (1990), “Not everyone in the body of Christ will be called to a ministry calling. We need to be clear about this distinction so that we will not strive towards something God has never called us to be. If we confuse body gifting with the ministry calling, we will cause others and ourselves great pain and disillusionment. . . . God calls some of his people to be leaders. Once a Christian has received a call from God to leadership (or to fulltime Christian work). . . . It is a tremendous privilege and responsibility. It is important to recognize the difference between the Ephesians 4:11 ministries and the congregational ministries (mentioned in Romans 12:6-8 and in 1 Corinthians 12:27-30 [not all of these]”.

The two above quotations have distinct differences in function and in authority but are of equal importance about their necessity and significance in God's church. Apostles, prophets, evangelists, pastors, and teachers are gifts of God to the whole church. Of course, they are able and need to minister in a local church setting giving inputs and encouragement, but they are given to the wider church to bring ministry and life there as well. Congregational ministries, elders and deacons, on the other hand, function and have authority only on in one local church context as a rule" (Gordon & Fardouly 1990: 11, 44, 144-145). They are servants of the Lord who are called to be always ministers and hence to pray, in order to have the strength to shoulder the whole church. Furthermore, these prayers also will assist them to be strong, in terms of their pastoral need.

1.2 PROBLEM STATEMENT

The church's handling of unsuccessful applications of candidates for ministry presents challenges to the ministerial applicants, their family, and the congregations they serve.

The undergirding circumstances of confusion, tensions and conflict that emanates from experiences of rejection and the trauma thereof becomes part of the problem to be cracked in this research. This

becomes the premises on which the problem which the research shall unravel revolves.

These are the base main questions that emerged when dealing with this problem:

- What caused leadership to abuse power when dealing with participants?
- What makes one minister to journey with participants while another behaves differently?

1.3. PURPOSE

The purpose of the study is to investigate church leaders' use of power in the selection process of ministerial candidates and the extent to which it affects rejected ministerial candidates in the same. The aim is to develop a pastoral care model that can serve the needs of ministerial candidates rejected by the selection committee.

1.4. AIMS AND OBJECTIVES

- To investigate the pain and trauma of rejection on candidates for ministry, who has not succeeded in the selection process and experienced together with their families and community of faith.

- To investigate ZCSA church leader's use of power in selection process of ministerial candidates?
- To establish the extent to which ministerial candidates are affected by the decisions made by selection committee?
- To identify a pastoral care approach that can serve well ministerial candidates whose application for entry into ministry were unsuccessful.

Research questions:

In addition, with these questions emanates:

- How do church leaders in ZCSA abuse power in selection process of ministerial candidates?
- How are ministerial candidates affected by the decisions made by selection committee?
- What pastoral care approach can be employed for members applying for ministry and had been rejected for reasons such as those given to the researcher?
- What makes the leadership, in the denomination, not be able to provide care to the congregations?
- What makes one minister to journey well with congregants while another behaves differently?

Methodology that was used in the research was mainly qualitative; with in depth interviews from a sample of participants that represent affected members within the church.

The main objective of the study was to produces a pastoral care model that can be used by the church as a way of attending to the hurting souls while following their policies.

1.5. DEFINITION OF TERMS

Let me now share some of the key words and their definitions of how they are going to be used in this research.

I. CULTURE

The pattern of life, which involves morality, material, language of a given society (Dickson 1984:47)

II. EXCLUDING

The act of excluding, or of shutting out, whether by thrusting out or by preventing admission; a debarring; rejection; prohibition; the state of being excluded. [Webster, 1913]

Keeping apart; blocking of an entrance by another person.

III. EFFECT

The English Oxford dictionary defines effect consequently, influence, result, and or to cause.

The defining of the above words will help the researcher in sharing ideas of power and church leaders in this study.

IV. CHURCH

The English word 'Church' is derived from the Greek adjectives *Kyriakos, kyriakon doma, kyriake oikia*. The Lord's house - a Christian place of worship. Church in the New Testament however renders from Greek - Ekklesia that designates local congregation of Christians and never refers to a building. An ekklesia was a meeting in this collective way. Public assembly of citizen duly summoned (New bible dictionary).

V. STIGMA

A strong feeling of disapproval that most people in a society have about something, especially when this is unfair (Cambridge dictionary).

The researcher believes that stigma refers to prejudice, discounting, discrediting and discrimination, directed at people

perceived to have done something unwelcome by the surroundings, and the individual group and communities with which they are associated.

1.6. SIGNIFICANCE OF THE STUDY

The significance of the study is to create a way of caring within hurting applicants. There is need for pastoral care that is given to ministerial candidates rejected in the selection process. The researcher's denomination does not have a pastoral care model for caring for these troubled souls. The observation by the researcher is that after one's application is declined; they do not receive some kind of support as before the indication of interest to ministry. This study hopes to fill the gap by coming up with a pastoral care model that responds to the above need.

The intention is to establish the extent to which ministerial candidates are affected by the abuse in question and come up with pastoral approach and create a pastoral methodology to equip candidates and congregants to deal with leaders that abuse power unnecessarily, especially in the selection process of ministerial candidates. The study is significant as the intended outcome is to create a model of care that will be beneficial to the field of Practical Theology and pastoral care in general

1.7. RESEARCH GAP

A lot has been written about misuse/abuse of power, in general. Presently, nothing has been said about the misuse of power in the selection process of ministerial candidates and the impact it has on rejected potential ministerial candidates and their congregants. The church lacks a pastoral care methodology that will alleviate the situation thereafter.

1.8. METHODOLOGY

This research will focus on pastoral care in the context of abuse of power, within a practical theological context. In addition, this research will be a search for a pastoral care model to be used with in the church and a response that is relevant and contextual to Church in Southern Africa. The research methodology that will be used in the research will be mainly qualitative; with in depth interviews from a sample of participants that will be representing affected members within the church.

The researcher will use the qualitative approach in the study of the impact of trauma on the member's family. Through qualitative research, the researcher wants to understand the reality of how the family feels when the member is declined for ministry. The data for

the study will be sourced from the participants, through the interviews. The participants will consist of three families from the ZCSA and two families from other denominations. The interviews will be done quietly, in order to avoid the perturbing interference from the over ambitious persons who can Stoll the research. See Appendix A attached. Participants will sign a consent form (Appendix B). Shepherding method by Charles Gerkin and the theory of positive deconstruction by Nick Pollard will be used.

Gerkin, a pastoral theologian, conducted a study on pastoral theology by focusing on the Old Testament up until the present dispensation. From his reflection, he came up with a shepherding pastoral care method. The researcher will explore in finding a method to work with or solution for people who have been rejected from ministry. This is what he says from his reflection, "*Pastoral care as we know it today did not spring forth out of shallow soil of recent experience. Rather, it has a long history.... The history of that care like a family genealogy, reaches back as far as the collective memory of the Christian community can be extended*" (1997: 23).

Gerkins goes further in which he shows how the Old Testament ancestors of Pastoral Care practice, gave moral guidance to individuals on shepherding God's people. "To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral care

involves us in configuration of the primary images that shape our understanding of what is involved in pastoral care of God's people. It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nurture – a community of care." (Gherkin 1997:24).

Gerkins will enable the researcher to journey with troubled souls; however, he is not able to enter into a reconstruction of their lives. This is where Pollard will be helpful. He used his theory as an evangelist at the colleges and universities in order to reconstruct the lives of the students. He would make students identify their worldview, which made them not to want to accept Christ. After identification, the worldview will be analysed, affirmed the truth in it and lastly, discovered the error in it. He says this regarding this theory: "The process is 'deconstruction (that is taking apart) what they believe in order to look carefully at their belief and analyse it. Then the process is positive because this deconstruction is done in a positive way in order to replace it with something better 1997:44.

Through this process, the researcher will be able to help the participants' family to relinquish the attachments and bonds that it had for the family to continue with life even thereafter. He continues to say "The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look

carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way-in order to replace false belief with something better” (Pollard 1997:44). He further says that positive deconstruction recognizes that the person you are dealing with might have been hurt; things might have fallen apart for him or her but as try to help you, you might begin by saying this is not what God wanted to be. (1997:114).

The researcher is of the same mind with Pollard, there is a need to know how to help them and create an atmosphere that makes them uncomfortable with their current situation. The love and power of Jesus must always be demonstrated and manifested to those in need. The researcher thinks the method in that it can be helpful to positively deconstruct them to change how they do things around the issue of dealing with candidates for ministry.

The researcher believes that the method will help the leadership within the church to deconstruct their attitude towards processes of entering to ministry and the role that they should play before and after. This can also help the church on arranging follow-ups mechanisms.

The story telling is central to the life of people who have gone through that. “Africa is a place of storytelling. We need more stories never mind how painful the exercise might be. Stories help us to

understand, to forgive and to see things through someone's eyes"
(Botman & Peterson 1996:7)

The researcher is of the same mind with Botment & Peterson as he understands the role of storytelling, and how it helps people to share the process of joy, sorrow and pain. The researcher also harmonizes with Muller's assertions when he states, "narrative approach is only concerned with stories as of all that is needed is to collect and retell interesting stories" (Muller 1991:48)

The researcher uses the concept in order to receive stories of affected congregants, who are mourning with open minds and hearts. The researcher believes that as people share stories, a therapeutic moment will be realised which will heal them towards a healing process. Capps; and Schreiter may both be helpful.

"The church must be seen as a caring place to all human beings, especially the marginalised, children and the abused" Mnisi T.B.S (Rev) Mnisi goes on to say as followers of Christ and pastoral care givers, we are called to take care of those broken hearted. (Mnisi 2001 5:17).

But come and put your hand on her, and she will live. Jesus got up and went with him, and so did his disciples.

Just then, a woman who had been subject to bleeding for twelve years came up behind him and touched the edge of his cloak. She said to herself, "If I only touch his cloak, I will be healed." Jesus entered the ruler's house and saw the flute players and the noisy crowd, he said, "Go away. The girl is not dead but asleep". Nevertheless, they laughed at him. After the crowd had been put outside, he went in and took the girl by the hand, and she got up. News of this spread through that entire region" (Mathew 9:18-26).

"The church must be a caring institution with the following marks – kerygma (preaching the gospel) koinonia (creating a fellowship with the divine) diakonia (the ministry of loving service and faith)" (Mwaura, cited in Waruta & Kinoti: 2000:87). Waruta & Kinoti articulates clearly, what is the command to the church. What therefore is expected from the church? Mnisi specify the broken hearts need to be cared for.

The researcher believes that the church is the place where people's wounds are healed, and where troubled souls find comfort, where crying eyes, tears are wiped. It is supposed to be a place, *inter alia*, where joy, peace is derived not opposite a minister as a trained and called person should be central to facilitation and realisation thereof. It is common of late that joy, peace, and healing of wounds is not

happening, the pulpit is used to divide. Open wounds of those that will not be even afforded an opportunity to respond.

Within the church system, there is what is called teaching elders and ruling elders. Teaching elders refers to ministers ordained for word and sacrament, people who are entrusted with congregations to take care of Gods people and feed their spiritual being.

Disagreeing with one issue often creates or makes one to be seen as an enemy. A minister is viewed as a comforter and pastor; and not one who uses candidate's personal failures, pains, hurts, difficulties in life as ammunition to publicly to destroy them. In view of the researcher, that contradicts the calling. A minister is viewed as a shepherd unto whom a person come to confide into without fear of being victimised in light of that information shared. The study aims to research the extent to which pain and trauma has caused by leaders misuse of power within the church. By church, the researcher refers to the ZCSA Denomination and will shed light on the ZCSA as a religious institution.

The researcher will also unpack the term power (Grk *dynamus*) as different to authority (Grk *exousia*). In one of the chapters in the study, will show how certain ministers use the authority given to them

destroy other people. It is not only because they have power, even if not they have official authority, they would still be in a position to destroy others, especially congregants. The researcher will also engage in a brief overview of such in terms of other denominations.

1.9. VALUE OF THE STUDY

The study will reveal the impact and extent that this practice has on participants for ministry as they experience rejection. The study will further prove the reasons why there are more and more people leaving the church to other churches. Programs addressing the effects, especially negative ones, will be developed as a way of caring, especially those that are still within the denomination.

In most cases, participants and their families are left to take care of themselves, and sometimes they are expected to lead the congregations as if nothing happened.

1.10. PRELIMINARY CONCLUSION

This chapter was explosively the impact that rejection without any remedial healing being done causes on the unsuccessful participants for ministry, their families and spill over at times to congregants who may not understand the reason for rejection because they are

not engaged in the process. In the next chapter, I will deal with the issue of methodology as a way of entering the world of neglected participants

1.11. OUTLINE OF CHAPTERS

Chapter Two: Research method

This chapter the researcher outlines the research method that was followed. It deals with the epistemology, as well. The researcher embarks on Gerkin's theoretical approach and connects it with Pollard idea of positive deconstruction. Narrative approach will also be used to dialogue with the two.

Chapter Three

The chapter starts with the discussion and outlining of what power and authority is in general. This is followed by the general attitude of people towards calling, ministry and healing. The impact of trauma experienced and the processes that are followed during the selection. The focus is on congregants and participants/trainees to ministry, the researcher will briefly give an overview, this will help the reader to understand the issue of power in the church.

Chapter Four: Case Studies

This chapter presents case studies/stories from participants.

Chapter Five: Data presentation and analysis

This chapter presents data presentation, analysis on interviews, reflections and processes experienced by participants.

Chapter Six: Pastoral care Model

This chapter will deal pastoral care model and healing method

Chapter Seven: Reflection, Findings and Recommendation

In this chapter, the researcher presents final reflections, findings regarding the research. This chapter present will also present recommendations.

CHAPTER TWO

2.1. INTRODUCTION

This chapter outlines the research method employed in attempting to configure the question of the abuse emanating from the trauma of rejection of participants for the ministry by church leaders. It takes into consideration as well the depth of power dynamics within the Zion Church in Southern Africa (ZCSA). In the background the researcher has made mention of a story within the church which triggered the whole process of abuse of power, towards an applicant/candidate. The affected persons felt, frustrated, angry, devastated by the whole oppressive situation. This traumatization that was suffered by the affected, within and without the broader parameters of the congregation. The congregants, somehow, felt paralyzed to challenge the situation. This troubled the researcher to begin raising the following poignant questions:

1. Why do some leaders in the church abuse their power and perpetuates hurting those people that they are supposed to care for?
2. What causes them to abuse, damage people instead of healing them?

3. What could be the reason that confidentiality of sensitive matters is no longer respected as it supposed to be?
4. What causes members in particular to remain indifferent to the church leadership by fellow church members?

When charting the way to unravel this problem, a distinct method of pastoral care shall be used. Since the whole issue is of healing and mending broken rejected lives, it will be important to engage Gerkin method of shepherding and other seasoned methods of qualitative and quantitative, and not negating constructive deconstruction of Pollard and Wimberly's narrative which compels one to listening of stories of the affected persons who enriches the issue under study.

As much as ministers provide pastoral therapy to members, they too need to be ministered. It is necessary for their own personal and family problems when dealing with trauma. They cannot operate or carry out the ministry of God effectively under traumatic experience in their lives. This means that, much as they are set apart in terms of their calling, they are also susceptible to what all human beings are susceptible to.

The devastation, the conflict continues not only to the affected participants, but spread to the entire congregation, as the tension

increases. The congregation sees an applicant as minister, immediately he/she is announced studying for ministry, hence it is important to see to on how well all candidates for ministry are handled.

The chapter explores the nature of qualitative research and epistemological foundation and collect data through stories and by using questionnaires. The sampling and data analysis are detailed later. The aim would be to create a model in order to assist the church and congregants, on how to handle the situation and suggest a change in doing pastoral work. The study is done from a Pastoral Care perspective within the broader framework of Practical Theology. The researcher will interact with members of the ZCSA who believe that they are victims of the power dynamics within the church.

2.2. PROBLEM STATEMENT

The church's handling of unsuccessful applications of candidates for ministry presents challenges to the ministerial applicants, their family and the congregations they serve. As the news of the rejection are disseminated among family members and the community of faith that has been journeying with the affected, it becomes confusing and to a point of being traumatic.

The researcher considers a ministerial applicant's rejection to enter into ministry and dual reasons attributed to that, which are not ministry related, as a traumatic experience, which affect the candidate, family, parents and the extended family members. Confusion, tensions, and conflict therefore emanates at times. The devastation, the conflict continues not only to the affected applicants, but spread to the entire congregation, as the tension increases. The congregation sees an applicant as minister, immediately he/she is announced studying for ministry, hence it is important to see how well prospective candidates for ministry are handled.

Within the Christian principles, it is clear that Christ himself was loving, patient and caring person. Therefore, within the church setup, everybody relies on those systems and procedures that are in place already. The impact of neglecting such guidance will result in various forms of problematic and harmful practices that disadvantage the potential ministerial candidates.

2.3. RESEARCH DESIGN

The descriptive design will be used, which will try to provide a complete and accurate description of a situation being researched. This design is chosen because the researcher wants the opinions of the participants and congregants who are affected by the misuse of

power within the church. Ministers will also be interviewed in order to get information on traumatic experience during their ministry and entry into the ZCSA ministry.

It is imperative to commence a research project by detailing the research design. "A research design is comparable to the glue that holds a research project together" (Trochin, 2007:75). This design explains the area of focus, the procedures of data collection, as well as the method of data analysis used. These procedures will be used in this research. The collection of data and gathering of information and surveys are not necessarily research, but when the data is hermeneutically engaged to produce new knowledge, that is research.

According to Mowat and Swinton (2007:33), "knowledge of the other occurs when the research focuses on the particular individual or group and explores in depth the ways in which they view and interact with the world.". This quotation reflects the researcher's aim of attaining the use in depth, understanding of the abuse of power by ZCSA leaders. The quest to generate new knowledge and insight is main underpinning premises of the research outcomes. This properly cited below as Mowat and Swinton further says:

"the epistemology of quantitative research relates to the particular Theory of knowledge that underpins this approach" (ibid 2007:32).

Epistemology as a scope of generative knowledge is also parallel to qualitative research in that it contributes a lot in collectives that form experiences on the ground. This will link to the hermeneutical engagement with the collected data that will be analysed. This mode of data analysis is selected by the researcher in order to focus on understanding the use of power within the ZCSA.

Further citation on this method is drawn from Swinton and Mowat (2007, 31) define qualitative research as *"A process of careful, vigorous inquiry into aspect of social world...This definition suggests that qualitative research relates to the careful explanation of the ways in which human beings encounter their world, an exposition that offers new ways of understanding and interjecting world:"*

Another researcher Neuman (2000), defines the difference between the qualitative and quantitative principles. In this research the teasing out of knowledge will encapsulate the qualitative with its process of careful, vigorous inquiry into aspect of social world, bearing in mind careful ways in which human beings encounter their world as cited above. The pastoral care touches base with the depth of those emotive experience rejection and trauma that accompanies it, will follow as the research unfolds. The modus operandi being the methods tabulated, with the scope of pastoral care in practical theology.

Quantitative	Qualitative
<p>The researcher formulates hypothesis before conducting the research and tests then.</p> <p>Data are in the form of numbers from precise measurements.</p> <p>Analysis proceeds by using statistics, tables, or charts and discussing how the results relate to the hypothesis.</p>	<p>The researcher captures and discovers meaning after becoming immersed in the data.</p> <p>Data are in the form of words and images from documents, observations and transcripts.</p> <p>Analysis proceeds by the extracting themes and organises data to present a coherent, consistent picture.</p>

“Memory – this is a process for recording the researcher’s thoughts and ideas as they evolve throughout the research.

Coding- this refers to a process of categorising data and describing the implications and details of the categories identified” Trochim, 2001; 160, of Neuman, 2000:420). This research will categorise its data as collected and at an appropriate time will interpret the data. Academically unpack what has been researched.

Data collection & data analysis

This is a critical component of the research and at an appropriate time the researcher will analyse data for generative of knowledge

purposes. Henning defines grounded data analysis as “*A tool for constructing substantive theories*” (2004:114). The in-depth interview is the most appropriate data collection technique for grounded research, quantitation’s. The data will be collected from a limited number of people or individuals, rather than from a large sample.

The above quotations of Henning articulate well and define it as reflects one of the primary goals of qualitative.

Participants

Participants are essential as they contribute their knowledge acquired from practical experience of and exposure to the study.

The letters were sent to the selected participants detailing the studies asking their participation.

The letter contained:

1. The Topic
2. The aims and objectives
3. A consent form/ guarantee confidentiality
4. Attached set of questions as a guide

The final sample intended to consist of:

Five (5) ministries affected and or observed regarding the phenomenon being researched.

Five (5) Elders, which have a grasp of the phenomenon

Five (5) Congregants who had witnessed the unfolding of the rejection and decline and the abuse.

The research will take place within ZCSA mostly in South Africa for ministers, elders, congregants, and applicant to ministry of ZCSA. Participants shall be drawn from Eastern Cape particularly, Mthatha, and surrounding area.

Ethical Considerations

Issues on ethics are of great importance at all times when dealing with a research. Fictitious names will be used considering the sensitivity of the topic and anonymity will be used in the guise of pseudo names throughout the research report. All information collected will remain confidential. The research will follow ethical guide of the University of Pretoria.

Jim Smith-Maintaining Confidentiality, shares the following,

“Confidentiality is probably the thorniest ethical issue in the pastoral counselee relationship. Trust is crucial in the counselling room, yet it is so easy to trip up and break that trust. In this research due to its nature you cannot reveal names of the participants as they can be persecuted or victimised but there plight of rejection and trauma will

have to be validated or falsified by the research findings. The academic ethics will have to be adhered to in almost a sacrosanct way as the credibility of keeping the participant safe and protected.

1. *Church matter: Sometimes the ethical requirements of the counsellor's role come into direct conflict with the requirements of the pastor's role.*

2. *Consultation and referrals: There are some people, though, to whom we must speak professionally about counselees, yet we need to get the counselee's permission before doing so. It is also good practice to inform the counselee when we need to consult.*

3. *Inadvertent slips: We may accidentally break a confidence because there is often a fine line between public and private information". (Beckley 2001:275)*

The researcher agrees with the above as it clearly articulates the importance of respect and confidentiality is probably the thorniest ethical issue in the pastoral counselee relationship in order to build trust. The whole scope will focus on the healing of these broken souls wounded by rejection and declined application for ministerial training. Hence, (Clinebell 1984:26) says: "*Pastoral care and counselling involve the utilization by persons in ministry of one-to-one or small group relationships to enable healing empowerment and growth to take place within individuals and their relationships*" (Clinebell 1984:26).

2.4. PROCEDURE/ INSTRUMENT

The questionnaires were distributed to members of ZCSA Ministers and congregants. See appendix A & B for questions and C for concerned letter. The Questionnaire constructed will be used to collect data. The narrative approach will also be used as case study.

The research will explore the use Gerkin, especially his methodology of shepherding, which we will help me journey with participants. The research will implore the methodology of shepherding, which will help me enter into the traumatic time experienced participants. Pollard will be helpful as well because his positive deconstruction method will help me enter the life of the participants, and thus reconstruct their lives for better in relationship with congregation and senior ministers. Pollard brings an element, which Gerkin is missing on positive deconstruction into the whole situation.

2.5. METHOD OF DATA ANALYSIS

Descriptive statistics will be used to get baseline data. Data will be analyzed by the using statistical procedures, which will help reveal a number of persons who are neglected. Flick says "Qualitative research has developed an identity of its own and is intended to approach the world out there and simply assumptions, but the research had to be scholarly. The importance of not specialized research setting in

laboratories” (Uwe Flick 2007:xii). The researcher alludes to the processes mentioned above as a very critical and important because when doing research-based views not on of data collection becomes critical and use people as living documents. The following will have to take place:-

- Analyze the experience of individuals or groups
- Analyze the interaction or practices
- Analyze and trace experiences

2.6. METHODOLOGY

This research will focus on pastoral care in the context of abuse of power, within a practical theological context. In addition, this research will be a search for a pastoral care model to be used with in the church and a response that is relevant and contextual to the Zion Church in Southern Africa (ZCSA). The research methodology that will be used in the research will be mainly qualitative; with in depth interviews from a sample of participants that will be representing affected members within the church.

The researcher uses qualitative approach in the study of the impact of trauma on the rejected ministerial participants. Through qualitative research, the researcher wants to understand the reality of how the rejected ministerial applicant’s feels when the member is declined for

ministry. The data for the study will be sourced from the participants, through the interviews. Shepherding method by Charles Gerkin (1997) and the theory of positive deconstruction by Nick Pollard (1997) will be used.

Gerkin, a pastoral theologian, conducted a study on pastoral theology by focusing on the Old Testament up until the present dispensation. From his reflection, he came up with a shepherding pastoral care method. He uses this model by placing within the reading of Priestly Prophetic wisdom and Shepherding model of care. This is what he says from his reflection, *"Pastoral care as we know it today did not spring forth out of shallow soil of recent experience. Rather, it has a long history. The history of that care like a family genealogy, reaches back as far as the collective memory of the Christian community can be extended"* (1997: 23). The brokenness that has been created by rejection and abuse will rely on pastoral care for therapeutic approaches to redress the damage and pain.

Gerkin goes further in which he shows how the Old Testament ancestors of Pastoral Care practice, gave moral guidance to individuals on shepherding God's people. *"To reclaim the prophetic and priestly Hebrew ancestors as equally important to the wise men and women of early Israelite history as root models for pastoral care involves us in configuration of the primary images that shape our*

understanding of what is involved in pastoral care of God's people"
(Gerkin1997:24).

It means placing alongside the image of the wise and caring pastor providing care and concern for individuals and families another image of the pastor as a caring leader of a community of worship and nurture – a community of care. Gerkin is very helpful when sharing the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is to explore in such a way that he cares for the flock (participants and congregants in the researcher's case of research).

He says: *"the prophetic, priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd"* (Gerkin 1997:27).

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God's people. The researcher shares Gerkin's view that a modern Pastor/Caregiver, is to be the mouthpiece for the voiceless and help people who need help, daily. The above cause the caregiver to be a voice of participants and congregants who are seen but not heard.

“Pastoral Care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christian as well as its individual members (Gerkin 1997:118)

The researcher agrees that victims suppress their feelings of anger and hatred that is caused by the traumatic experience of rejection and not cared for. Gerkin’s theory brings up new ways, on how a shepherd or pastoral care can be employed without infringing into norms and cultural understanding of the community, and rather shape the understanding of what is involved in the pastoral care of God’s people.

Gerkin articulates this when he says “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities” (Gerkin1997:10). This research will gravitate in attempting to heal and mend the trauma and pain emanating from abuse of church power.

Shepherd and the flock relationship is important between the two. It is in the same way with the pastoral care giver and the people

confronted by issue around them. The researcher alludes to what Gerkin's wrote about the role that is played by a shepherd from his Western perspective, while the researcher will approach the shepherding model in the context of black people in Mthatha. A shepherd is someone who cares for the flock, leads them to the green pasture to graze, also provide security and is willing to die for his flock.

Gerkin once more says, *"This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherd who leads the people in the paths of righteousness, restores their soul's and journey with them even in front of their enemies, and in the shadow of death"* (Gerkin 1997: 27)

The flock responds only to the commands, he uses in communicating with them and they know his voice. Even when the shepherd is grazing his flock far away from home, during the day or at night, he sleeps very close to them and defends them against their predators. Communication becomes the key; hence shepherding model suggest that pastoral care givers ought to understand the work and the power dynamics.

2.7. SHEPHERDING IN THE CONTEXT OF THE BLACK PEOPLE

To be a shepherd in the Basotho/Xhosa traditions/community in South Africa where the researcher is familiar, means you are given a task/responsibility of taking care of the flock, and looking after them. Therefore, one can't just go as one pleases, you can't just do as you wish dealing with people of God. Shepherds are not supposed to rest during the day because they are looking after their flock, running around following them, and that one would assume that they would rest at night. Good and trained shepherds do not rest even at night, as they consistently wake up from time to time to check on their flock. When one assumes a leadership role; one surrenders what benefits one has, including his/her life for the flock

The researcher grew up in the area, experienced the life of being a shepherd, looking after his father's flock, while living in the mountains where the flocks were kept. This experience made this researcher connect well with Gerkin when speaking about shepherding; but moving from the flock of his father, to take care of God's flock. Caring for the flock is not a simple job to do; it could even endanger ones' life as the shepherd tries to defend his flock from thieves. It is with this in mind that the researcher understands the concept of shepherding and how important it is for the shepherd to be a careful and caring person.

The Basotho/Xhosa people earn their living through livestock. This is what they respect and value. An African idiom shares light to this concept when it says (*Monna ke monna ka lesaka*) which literally means: a man is a man if he has livestock. Shepherding was a task for boys only; it in rare cases, a girl would be required to do the task, when the family has no boys. If she does, it will be at a limited scale hence this researcher's focus will be on fathers and boys.

Boys, in particular, were trained as shepherds at an early age and attending school was not an important aspect or rather a business more than looking after your parents' livestock. They were trained how to take care of the flock. A good shepherd was identified by observing the following:

- Being able to call the flock by names
- When calling them even at a distance they respond
- Being able to train the flock to observe the time to go to the fields and the time to come back home
- To train the livestock to be always together

These elements are part of the concept of caring and relates the shepherd and to the sheep. The researcher believes that a good shepherd would have skills to observe when one of his flocks is not well and know what to do thereafter. The researcher also believes the

approach that Gerkin used makes more sense to the community of Mthatha; especially to the fathers and boys, as they are familiar with it.

2.8. CHURCH

The researcher will raise questions to the failing church that lack shepherding skills. The question is, is the church caring, loving, protecting. In the quest to find solutions and answers These issues one need to appreciate the church's role as tabulated in the following quote from Waruta.

"The church in her role as "shepherd of God's flock" must address herself to this situation by alleviating suffering and enabling the realization of God's kingdom. She must administer healing that will resolve harmony in lives of individuals, community and the environment" (Douglas W. Waruta, 2005:85).

The researcher agrees what Waruta (2005) says concerning what the role of the church should be in times of trouble. According to him, the church is a place to receive healing, joy and happiness at all times. Being a shepherd of God's flock has challenged the researcher more because even, Gerkin (1997) says that we are entrusted to be

mediators and reconcilers for individuals and the entire community in pastoral care ministry.

This concept of caring of the flock relates well to the caring of participants who are declined and or deferred and or referred during the process of application into the ministry of the ZCSA.

FOUR KEY AREAS THAT THE RESEARCHER ATTEMPTS FOCUS ON

- Pastoral Care;
- Leadership;
- Care & Counseling; and
- Prevention & educational programmes.

The above will be detailed in chapter six (6)

These elements of shepherding also come closely to what Psalm 23 shares about shepherding.

The Psalm further shares an interest in caring for the flock.

“Psalm 23”

A Psalm of David.

¹ *The LORD is my shepherd, I shall not want.*

² *He makes me lie down in green pastures, he leads me beside still waters,*

³ *He restored my soul. He leads me in the right paths for his name's sake.*

⁴ Even though I walk through the darkest valley, I fear no evil, for you are with your rod; your staff and me-they comfort me.

⁵ You prepare a table before me in the presence of my enemies. You anoint my head with oil; my cup overflows.

⁶ Surely your goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD my whole life long.

(The Holy Bible 1995:512)

The above reminds the researcher on how shepherding brings a sense of protection, comfort and safety. The researcher agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, we should love one another as Jesus loved us. Jesus took care of his people and through his example, he gives a commandment to us to care for one another. Jesus is then demonstrated as a good shepherd.

The church would fight to protect her flock against wild animals. The concept of keeping the flock together goes a long way, and this includes bonding, protecting, and preventing devastation among the flock. Gerkin lacks a way forward as he concentrated only on

shepherding. This is where Pollard will be helpful in reconstructing the lives of those broken, those who are left without care because of the **rejection, declined, deferred and or referred**. Gerkin is good in helping readers to understand what a good shepherd is. Pollard will help readers enter into their broken lives in order to reconstruct their lives. The research with this in mind now, analyzes how Pollard connects to the idea of shepherding by introducing the concept of positive deconstruction.

Gerkin will enable the researcher to journey with trouble souls; however, he is not able to enter and reconstruction of their lives. This is where Pollard comes in. He used his theory as an evangelist at the colleges and universities to reconstruct the lives of the students. He would make students identify their worldview, which made them not to want to accept Christ. After identification, the worldview will be analysed, affirmed the truth in it and lastly, discovered the error in it. He says this regarding this theory: *"The process is deconstruction because I am helping people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyze it. The process is positive because this deconstruction is done in a positive way-in order to replace false belief with something better"* (Pollard 1997:44). Through this process, the researcher will be able to help the participants' family to deal with the situation as is. He further says that *"positive deconstruction recognizes that the person you are*

dealing with might have been hurt, things might have fallen apart for him or her but as try to help you might begin by saying this is not what God wanted to be" (1997:114).

The researcher is of the same mind with Pollard, there is a need to know how to help them and create an atmosphere that makes them uncomfortable with their current situation. The love and power of Jesus must always be demonstrated and manifested to those in need. The researcher argues that, the model can be helpful to positively deconstruct them to change how they do things around the issue of dealing with participants for ministry. Another scholar who recognizes that healing nature of the pastoral care as an important way of caring for the lost souls. Clinebell surmise the projected thrust also supports this notion.

"Pastoral psychology is the utilization of long-term, reconstructive therapeutic methods when growth is deeply and/or chronically diminished by need-depriving early life or by multiple crises in adult life". (Clinebell 1984:26)

The researcher argues that the method will help the leadership within the church to deconstruct their attitude towards processes of entering to ministry and the role that they should play before and after. This can also help the church on arranging follow-ups mechanisms.

The above argumentation on positive deconstruction ushers us in storytelling of others. The story telling is central to the life of people who have gone through the situation. The emphasis will be on the importance of one to interview where participants relates their stories (painful).

"Africa is a place of storytelling. We need more stories never mind how painful the exercise might be. Stories help us to understand, to forgive and to see things through someone's eyes" (Botman & Peterson 1996:7)

The researcher is of the same mind with Botment & Peterson as he understands the role of storytelling and how it helps people to share the process of joy, sorrow, and pain. The researcher also harmonizes with Muller's assertions when he states, *"narrative approach is only concerned with stories as of all that is needed is to collect and retell interesting stories"* (Muller 1991:48)

The researcher uses the concept in order to receive stories of affected congregants, who are mourning with open minds and hearts. The researcher believes that as people share stories, a therapeutic moment will be realised which will heal them towards a healing process. Capps; and Schreier may both be helpful:

"The church must be seen as a caring place to all human beings, especially the marginalised, children and the abused" Mnsi goes on to say as followers of Christ and pastoral care givers,

we are called to take care of those broken hearted. (Mnisi 2015:17)

The above method will help correct the problem faced by participants

Mathew 9:18-26

“The church must be a caring institution with the following marks – kerygma (preaching the gospel) koinonia (creating a fellowship with the divine) diakonia (the ministry of loving service and faith)” (Mwaura, cited in Waruta & Kinoti: 2000:87).

Waruta & Kinoti (2005) articulates clearly, what is the command to the church. What therefore is expected from the church? Mnisi specify the broken hearts need to be cared for.

Disagreeing with one issue often creates or makes one to be seen as an enemy. A minister is viewed as a comforter and pastor; and not one who uses applicant’s personal failures, pains, hurts, and difficulties in life and uses them publicly as weapon to destroy them. In view of the researcher, that contradicts the calling. A minister is viewed as a shepherd unto whom people come to confide into without a fear of being victimised considering that information shared. The study aims to research the extent of pain and trauma that is caused by use of power within the church, especially participants. There are

directly affected candidates, and affected family members who have been traumatized and broken by the process.

The scope and ramifications of the sampling is wider than micro sampling. It is into the bigger membership of the respective congregation. The parameters are as wide as the delimitation delineates. As the study proceeds the extent of trauma and pain will be seen. By church, the researcher refers to the ZCSA Denomination and will shed light on the ZCSA as a religious institution. The researcher will also unpack the term power as different to authority in the chapter three of the study, where certain ministers use the authority given to them destroy other people as well as because they have power even if not the authority they would still be in a position to destroy others, especially congregants. The researcher will also engage in a brief overview of such in terms of other denominations.

The participants struggle with the issues of shame and guilt. Wimberley, in his book 'Moving from Shame to Self-Worth', says that Jesus' main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them. This book challenges pastoral caregivers to always strive to better the lives of the people. Our role as caregivers is to continuing working with trauma as it affects them, and thus restore them to full dignity. Journeying with

participants is of utter most importance, so that they may be restored in good health, and thus will in turn care for the flock.

Pollard method can be of help to the community of ZCSA, and pastoral caregivers who are challenged, to care for broken people in particular the assumption that participants and or their families do not feel anything. It can also help the ZCSA to confront the traditional ministers, elders and perhaps to encourage/persuade them to change their oppressive attitude towards participants and or congregants, let alone the families who are part in the life of the applicant.

The applicant from the Ministry Committee declined/rejected struggles because this carries a heavy stigma on them. Stigma refers to prejudice, discounting, discrediting and discrimination, directed at people perceived to have done something unwelcome by the surroundings, and the individual group and communities with which they are associated.

"Pastoral theologians and pastoral psychologists tell us how devastating it can be to deny and keep from our awareness our feelings of humiliation and shame" (1999:55) Wimberley

Many problems experienced by members of congregations one way or the other, involves families; hence, the model and or method used should be inclusive.

Niehaus articulate the pain well when he says: *"for a way I heard the sound of steel gates and a door slamming was this all that I would see and hear for the next fifteen years? I had to surprise the turmoil and rebellion that threatened to overwhelm me"*. (Niehaus 1994:117)

"The family is a basic social unit of human relations. Through the family, persons are nurtured and sustained in mutual love and responsibility" (WCC Steady Document 1997:15).

Experiential is what is called, and yet set apart families, because one would be working and had to be left behind. The process is considered very unfair.

"No mechanism to care for the family" (Maake Masango, verbatim 29/07/2015)

The family normally acts as shock absorber a lot of pain of rejection and trauma as healing starts there. You can go south, north, west or east but family is the base. Since Gods revelations comes through families of ordinary human beings. Even in this study the component of family has a deliberate inclusivity.

2.9. PRELIMINARY CONCLUSION

The method used in this study is qualitative participation observation through questioner's, interviews and case studies on engaging ministers, congregants and elders affected. All the participants are in the ZCSA church. The interpretation and analyses of data is going to be done to give and insight in the creation of a tool or method of healing and shepherding.

The chapter explored the nature of qualitative research and epistemological foundation and collect data through stories and by using questionnaires. The aim is to create a model to assist the church and congregants how to handle the situation and suggest a change in doing things around

The chapter outlines the research method to be used in an attempt to configure the question of the abuse emanating from the trauma of rejection of participants for the ministry by the church authorities.

Since the whole issue as indicated is of healing and mending broken rejected lives it will be important to engage Gerkin method of shepherding and not negating constructive deconstruction of Pollard and Wimberly's narrative which compels one to listening of who enriches the issue under study and create a new knowledge, and also

Wimberly's moving from shame self-worth as restoration method in the process.

The next chapter is going to explore the issue of power, especially the entry into ZCSA ministry and processes thereafter.

CHAPTER THREE

3.1. INTRODUCTION

The chapter starts with the discussion and outlining of what power and authority is in general. This is followed by the general attitude of people towards calling, ministry and healing. The impact of trauma experienced and the processes that are followed during the selection. The focus is on congregants and participants/candidates to ministry, the researcher will briefly give an overview, this will help the reader to understand the issue of power in the church.

3.2. UNDERSTANDING OF POWER.

In order to understand leadership and church leader, it is important to understand power.

Webster's Dictionary defines power(Greek Dynamus) as the "possession of control, authority, or influence over others; the ability to act or produce an effect." Most people have several sources of power due to a number of factors: class, education, knowledge or information, employment position, creativity, relationships, finances, personal charisma, gender, race, physical size, church role or spirituality. Having power gives one the means of making changes in one's life and in society.

Mary Kate Morse states the following about power:

Power is less like a tool we use to make something happen and more like the water we drink to stay alive. Personal power is essential. It means knowing that I am an individual and can make decisions about my life. Personal power is key to emotional health and well-being (2008:41).

This recognizes that all people need some power in their lives. Without power, a person feels inadequate, out of control and lost.

Kretzschmar (2002:50) raises the issue of power in leadership and ministry in the African context, characterised by many instances of abuse and corruption. She explains these to be partly as a result of the destructive effects of colonialism and the loss of some of the African models of collaborative leadership, as well as human sinfulness and immaturity (2002:43-45). Her call is for the formation of 'authentic Christian leaders' who will be able to address the myriad of social problems of the continent (2002:40).

What has been discussed so far is an understanding of power from the perspective of those who have access to it through their positions as leaders. But power is not only to be understood in terms of the personal – it is an aspect of systems and embedded in structures, institutions and practices which can be oppressive and exploitative.

Another's actions where the "other" (the one over whom power is exercised) is recognized and maintained to the very end as a person who acts ... and that faced with a relationship of power, a whole field of responses, reactions, results, and possible interventions may open up (:220). He analyses the features of all power relations in the following way: They all entail 'a system of differentiations' which must be maintained for a number of reasons, e.g. to maintain privilege, to accumulate profits etc. The 'differentiation' is enforced in different ways, for example by consent, coercion, by maintaining economic disparities, through systems of surveillance (monitoring), or through rules etc. These mechanisms for maintaining the 'differentiations' are institutionalized either legally, or by custom, or via defined structures, e.g. the family, educational institutions, the legal system. And then finally they are validated and rationalised (1982:223). According to Foucault, the exercise of power is reified and acquires its meaning through these constructions so that it is accepted as the way things are.

The exercise of power is not a naked fact, an institutional right, nor is it a structure which holds out or is smashed: it is elaborated, transformed, organized; it endows itself with processes which are more or less adjusted to the situation (1982:224).

Foucault suggests that people resist within power relationships where attempts are made to deny their identity and impose an identity and

subject them to this. This is done by establishing 'regimes of truth' which regulate what is true and what is untrue, and trying to normalise, categorise, measure and generally regulate (in Usher 1997:77). But Foucault contends that there can be no power relationship without 'freedom' and there is always potential to resist the action of power of the other (1982:221).

James Scott in his book *Domination and the Arts of Resistance* (1990) describes the way that subjugated people develop their modes of resistance in relation to the power of the oppressor. He suggests that both the oppressor and the oppressed operate out of transcripts – a public transcript and a hidden transcript. The public transcript is what is spoken and displayed or freely expressed. It is in the space of the hidden transcript that subjugated people can express their hurts and angry feelings about their situation, to practise, as if in a dress rehearsal, their different acts of resistance that they may or may not express in the public transcript.

With reference to experiences of domination and subjection through history, Scott describes three forms of domination: material appropriation, e.g. exacting of taxes, enforced labour, extraction of grain etc; public mastery and subordination which is expressed in rituals of hierarchy, deference, speech, punishment and humiliation;

and a domain of ideological justification for inequalities, e.g. the public religious and political worldview of the dominant elite (1990:111). He suggests that it is not enough to know what form this domination takes, but it is important to know how this domination is experienced by the subordinated, and how it affects his/her life and dignity, and in relation to his fellow-subordinates. These factors will shape the extent of the person's anger and motivation to resist (1990:113).

Scott describes the crucial role of the social circle of the hidden transcript. He stresses that there has to be a social form behind any act of resistance, describing 'the individual resisting subject as an abstract fiction' (1990:118) i.e. that behind every act of resistance is a group of fellow subordinates who are complicit; that there is 'an offstage subculture in which the negation can be formed and articulated' (1990:118).

Within this restricted social circle the subordinate is afforded a partial refuge from the humiliations of domination, and it is from this circle that the audience (one might say "the public") for the hidden transcript is drawn. Suffering from the same humiliations or, worse, subject to the same terms of subordination, they have a shared interest in jointly creating a discourse of dignity, of negation, and of justice. They have, in addition, a shared interest in concealing a social

site apart from domination where such a hidden transcript can be elaborated in comparative safety (1990:114).

In the safety of the hidden transcript, the subordinate group may publicly perform acts of negation of the dominant culture through alternative rituals and practices and outright challenges to what is spoken and believed in the dominant culture. Scott (1990:19) refers to the 'infrapolitics' of subordinate groups which are small and 'low-profile' forms of resistance that dare not speak in their own name'. Acts of resistance can include revolt or other subversive actions, e.g. gossip, rumours, stories, linguistic tricks, disguises, metaphors, euphemisms, ritual gestures, anonymity (1990:137), and spirit possession (1990:141); also the creation of autonomous social space for the assertion of dignity, and the development of a dissident subculture (1990:198). This is an 'unobtrusive realm of political struggle' (1990:183), often communicating one thing to those in the hidden transcript, and something else to those outsiders and authorities (1990:184):

One may question why Jesus chose to speak of leadership – his own and his disciples' – in terms of *doulos* and *diakonos*? If this is understood in the context of power relations of dominant and oppressed groups, and of resistance, then, in choosing to be a servant leader,

Jesus was making clear his option to side with those who were oppressed, as opposed to those in power in Jewish and Roman society. In so doing he entered the discourse of power on the side of, and at the service of those who were on the margins.

Whilst he did not take the military option, nor play an overtly political role, his leadership and vision supported their struggle for more human lives, expressed through their hidden transcripts. Jesus' challenge to his disciples to be 'servant leaders' was a challenge to take this option. Understanding servant leadership in the light of its role on behalf of the oppressed makes it subversive and ultimately powerful. It also prevents it from being appropriated into the discourse of those in power, where it is juxtaposed against overt power and domination and is ultimately disempowered.

3.2.1. Creative power.

Richard Foster speaks of creative power as

"... the power that creates, gives life and joy and peace. It is freedom and not bondage, life and not death, transformation and not coercion. The power that creates restores relationship and gives the gift of wholeness to all." (Harper and Row, 1985:196).

Dr. Sarah Mitchell elaborates:

“We need to learn a new way of understanding power. When we understand power not in terms of domination but in terms of mobilizing resources, releasing creativity and enabling community, then real transformation can occur.”

(<http://www.redcross.ca/RespectED>).

When power is used creatively, it restores relationships, liberates those who are oppressed, brings inner and outer healing, nurtures confidence, enhances communication and inspires faith.

3.2.2. Destructive power.

Power can also be used to hurt. Peter Rutter speaks of the impact of male power on a woman’s well-being, influencing “whether she experiences her femininity as a force to be valued and respected or as a commodity to be exploited.” (1989:30).

Sexual abuse by a church leader is one of the ways in which power becomes destructive. Abuse occurs when there is an imbalance of power and persons with greater power misuse their power for their own benefit and to the detriment of another. In situations of sexual abuse within the church, the abusing leader has greater power than the victim, often in several areas such as gender, physical size, leadership position and education. In addition, church leaders have enormous power because they are perceived by some to be God’s representatives. The perpetrator may also have the power of

information because church leaders often possess information that is not available to others.

3.2.3. Acknowledging power.

While perpetrators of abuse have more power than their victims, they sometimes do not feel powerful, and most refuse to acknowledge their power. In fact, they frequently feel inadequate, overworked, unsupported, ineffective, powerless, and as though they are not in control. Therefore, the notion of pastoral power may not be something with which they readily identify. Additionally, within churches that emphasize the “priesthood of all believers” there is less willingness to recognize power differentials within the congregation. The appearance of humility may in fact silence any criticism and increase a leader’s power (Bechtel, 1996).

Inability to identify power differences is dangerous. When church leaders have difficulty acknowledging their power, they stand in greater danger of abusing it. As Carolyn Shrock-Shenk explains, “Power is ambiguous, slippery and intoxicating and will control me if I am not conscious of its role in my life. I cannot control or manage something I deny having.”

3.3. MISUSE OF THE PASTORAL ROLE.

Fortune (1995) states that when church leaders exploit those who seek their help they betray both a helping relationship and a spiritual relationship which can carry heavy consequences for the victims.

Sexual contact by religious leaders and pastoral counsellors with congregants/clients undercuts an otherwise effective pastoral relationship and violates the trust necessary for that relationship. It is not the sexual contact per se that is problematic but the fact that the sexual activity takes place within the pastoral relationship. The violation of this particular boundary changes the nature of the relationship and has enormous potential to cause harm. The behaviours that occur in sexual violation of boundaries include but are not limited to sexual comments or suggestions such as jokes, innuendoes, or invitations, touching, fondling, seduction, kissing, intercourse, molestation, and rape. There may be only one incident or series of incidents or an ongoing intimate relationship.

Sexual behaviour in pastoral relationships is an instance of professional misconduct that is often minimized or ignored. This is not just an affair, although it may involve an ongoing sexual relationship with a client or congregant. It is not merely adultery, although adultery may be a consequence if the religious leader/counsellor or congregant/client is in a committed relationship. And it is not just a

momentary lapse of judgement by the religious leader or counsellor; often there is a recurring pattern of misuse of the pastoral role by a cleric who seems neither to comprehend nor to care about the damaging effects it may have on the congregation/client.

When an ordained member of the clergy has been sexual with a child, it is also a betrayal of the role of the pastor. The job of the clergy is to nurture the flock, to protect them when they are vulnerable, and to empower them in their lives-especially children and youth. The people assume they can trust the clergy not to harm them, because they are clergy. Sexual abuse betrays that trust.

To sexually abuse a child is to steal the child's innocence and future, often with profound and tragic consequences. The sexual abuse of a child or teen is about the misuse of power by the adult. It is about theft: taking advantage of a child's naiveté, stealing his or her future.

It is a violation of professional ethics for any person in a pastoral role of leadership or pastoral counselling (clergy or lay) to engage in sexual contact or sexualized behaviour with a congregant, client, employee, or student, whether adult, teen, or child, within the professional pastoral or supervisory relationship. It is wrong because sexual activity in this context is exploitative and abusive:

3.3.1. Role violation.

The pastoral relationship involves certain role expectations. The religious leader/counsellor is expected to make available certain resources, talents, knowledge, and expertise that will serve the best interests of the congregant, client, staff member, or student. Sexual contact is not part of the pastoral professional role. Important boundaries within the pastoral or counselling relationship are crossed and as a result trust is betrayed. The sexual nature of this boundary violation is significant only in that the sexual context is one of great vulnerability for most people. However, the essential harm is that of betrayal of trust (Fortune, 1995).

3.3.2. Misuse of authority (Greek Exousia) and power.

The role of a religious leader/counsellor carries with it authority and power, and the attendant responsibility to see this power benefits the people who call on the religious leader/counsellor for service. This power can easily be misused, as is the case when a member of the clergy uses (intentionally or unintentionally) his or her authority to initiate or pursue sexual contact with a congregant or client. Even if it is the congregant who sexualizes the relationship, it is still the religious leader's responsibility to maintain the boundaries of the pastoral relationship and not to pursue a sexual relationship (Fortune, 1995).

3.3.3. Vulnerability.

The congregant, client, employee, or student is by definition vulnerable to the religious leader/counsellor. She or he has fewer resources and less power, and when a member of the clergy takes advantage of this vulnerability to gain access to sex, the clergy member violates the mandate to protect the vulnerable from harm (Fortune, 1995)

The researcher agrees with Fortune and reiterates by saying that as people who are chosen by God to represent Him, church leaders should lead exemplary lives and refrain from indulging themselves into immoral activities such as abusing children sexually. He is of the opinion that by doing so, the church leaders embarrass and anger Him who called them into the service.

3.4. LEADERSHIP

Leadership is about coping with change, being able to highly generate behaviour and is important for coping with the inevitable barriers to change. Directions setting; identify an appropriate path for movement, not that only but also to get people moving down that path successful, motivated and to make sure they will have energy to overcome obstacles. Making sure that clear sense of direction has been communicated throughout the organisation, helps people to understand the vision and follow what is the destination. Everyone

should aim at the same target; then the probability is less that the work cannot be carried out. The goal of leadership is to provide vision, deals with concepts, exercises faith and to seek effectiveness.

“Employees who favour a particular leader’s style find it uncomfortable when a new leader with a different approach is appointed” (Maserumule 2004:21).

Hence leadership that provides clear guidance and communicate its vision is easily followed.

3.5. COMMUNICATION

Communication becomes a vital role in determining how effective ideas, decisions and any other information are conveyed to both structures in the Denominational and Regions down to Congregations/branches. Without a structured way of communication, no organization will run properly and no control will be effective. Grievances and misunderstanding can lead to improper management and poor service that has a bearing to one’s leadership.

Teamwork helps in communication process. Meetings should be called not only when we discuss problems but also to plan and talk how one can make the organization a unique and successful. It will be easy to

look at such things and try to implement changes. Therefore, communication moves in both direction and this result in greater exchange of ideas and better understanding to achieve more objectives, effectively and efficiently.

There are key points to look at:

- Communicate clearly, constantly and listen
- Every team member is responsible for the outcome.
- Trust is earned.

One contemplates the number of hours and dollars lost due to poor communication. This includes energy, enthusiasm for the job and relationships. In this age of empowerment and shared accountability for the bottom line, everyone must take responsibility for communicating clearly. The question is how does all this affect leadership? how does all of this affect power?

As time changes and many organisations find it necessary to play an active role in restructuring and improving the quality of life within the organisations. This is a modal the church may want to employ so that ordinary people see who and what ZCSA is.

3.6. IT IS TIME TO BUILD A STRONG CHURCH (ZCSA).

THESE ARE QUALITIES TO LOOK AT.

1. Commitment i.e. invest in time, energy, spirit, and heart
2. Appreciation of everyone's contribution to the existence of ZCSA
3. Have time together
4. Good communication and conflict resolution
5. Self-discipline
6. Living according to ZCSA principle and values.

Leadership must always think ahead of time (future oriented) and act according to the time but never forget where you come from and there's never a tomorrow without a today and yesterday, leadership with good communication asking yourself what time is it that is a leader.

"Common leaders tend to be problem focused. They are driven by fear of failing to get results and solve problems. they value results and solutions more than relationships. This tends to leave them isolate, overwhelmed, and operating out of motivational system in that in the brain that virtually guarantees their pace will not be sustainable. RARE leaders have trained themselves to operate from a completely different brain system that we'll look at in a moment. This

alternative brain system and the habits that it cultivates help them keep their relationships bigger than their problems". M Warner & J Wilder (2017:24)

"We might say that leadership travels at the speed of joy. Joy levels are important in at least three ways:

1. The fast track in the brain is motivated to learn through joy.
2. People with emotional intelligence and relational skills always create joy around them.
3. Leadership skills do not transfer from one to another in the absence of joy". M Warner & J Wilder (2017:24)

Warner and Wilder when they describe common leaders and leadership that neglects joy in their leadership style.

"Leadership that neglects joy rapidly becomes management instead of leadership. Most people are moved into leadership because they are effective workers. They do more or better than others. They often do not distinguish improving work productivity from leadership. As leaders manage to increase larger workloads and focus energy on better productivity, objectives, and results, they easily miss the decline in joy levels in their lives, families, and work teams"(M Warner & J Wilder 2017:24).

Warner and Wilder further indicate what they refer to as leadership that is heavily influenced by managerial models.

“Leadership has become heavily influenced by managerial models, so that the term “lead” has come to mean organizational skills rather than people skills”. (Warner & Wilder 2017:26)

3.7. LEADERSHIP STYLES AND TYPES

Leadership is a quality an individual may possess. One can categorize the exercise of leadership as either actual or potential:

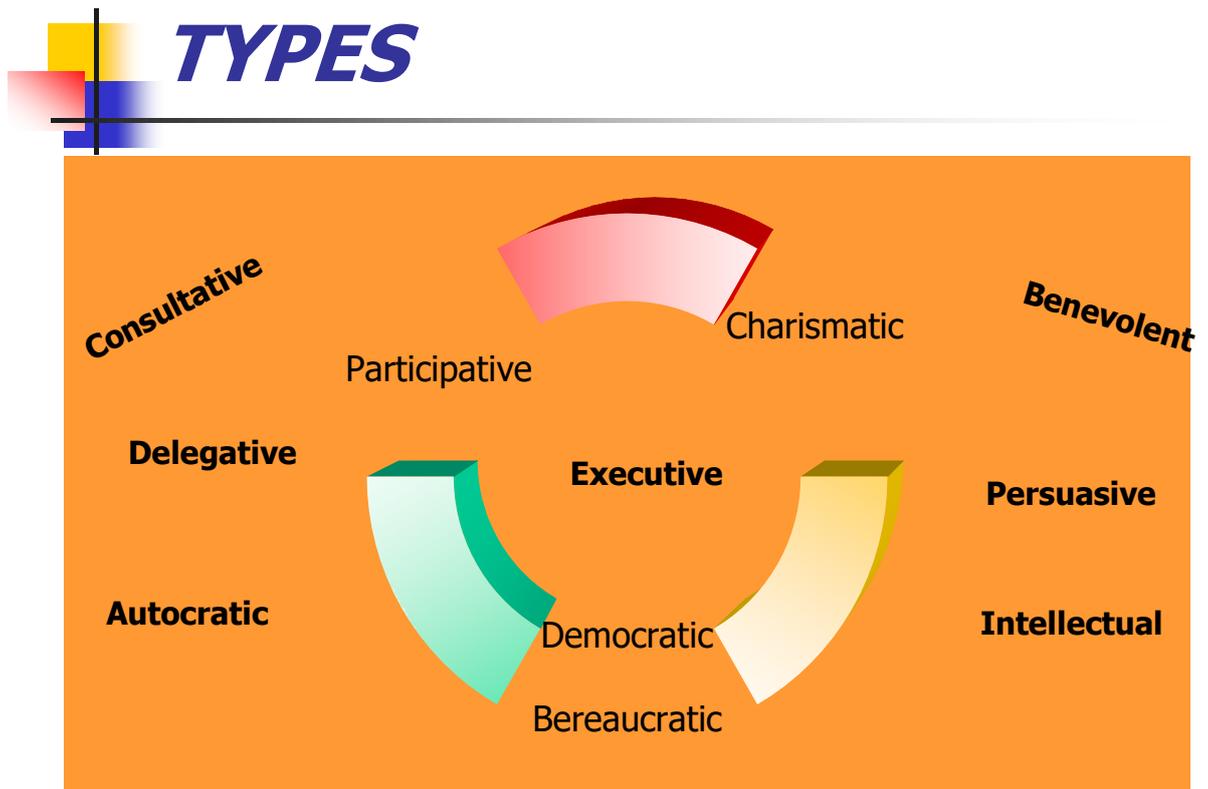
Actual – giving guidance or direction, for example: a teacher being a leader to a student, as in the phrase “the emperor has prodded satisfactory leadership”.

Potential - the capacity or ability to lead, as in the phrase "she could have exercised effective leadership"; or in the concept "born to lead". Leadership can have a formal aspect (as in most political or business leadership) or an informal one (as in most friendships). Speaking of "leadership" (the abstract term) rather than of "leading" (the action) usually implies that the entities doing the leading have some "leadership skills" or **competencies**.

Leadership style is crucial to success. Most people will fill the role of the leader at various times in their lives. Leadership can be found in the world of business, sports, politics, religion and as close as home. Leaders must respond to the rapidly changing world and meet the challenges it demands. There are different types of leaders and one will most likely encounter many over the course of time.

Understanding different leadership styles and their impact will help one become a more effective leader.

LEADERSHIP STYLES AND TYPES



3.7.1 Autocratic:

This is an authoritarian form of leadership where one person makes the decisions. The expectations are clear.

- What needs to be accomplished, as well as, how and when, are the sole responsibility of the leader.
- This is a less creative approach. A “Do what you are told” obedient and strict form of control.
- The autocratic style works best when there is no need for input. Input will not change the decision or outcome.

3.7.2. Democratic:

Democratic leadership is generally the most effective leadership style. Democratic leaders offer guidance to group members, but they also participate in the group and allow input from other group members. Participative leaders encourage group members to participate, but retain the final say over the decision-making process. Group members feel engaged in the process and are more motivated and creative.

3.7.3. Delegative

Delegative leaders recognize that as a leader it is not possible to do everything yourself. A leader must prioritize and delegate tasks and decisions while still taking ultimate responsibility.

- Minimal in direction.
- Allows decision-making by the team.

Delegative leaders offer little or no guidance to group members and leave decision-making up to group members.

3.7.4. Executive

Executive leaders' exercises power through authority and the power of their positions, usually given a leadership role because they can get things done.

3.7.5. Representative

Is the spokesperson of a group of individuals, voices the opinion of the group? It is a non-self-serving action, it focuses on followers as the basic ingredients to achieve great success, and the well-being of followers is a priority.

3.7.6. Intellectual

Intellectual leaders are not interested in attracting a group of followers, but comes forward when the situation requires their knowledge; the opinions and decisions of intellectuals leaders tend to be enthusiastically accepted by individuals and the group

3.7.7. Persuasive

Persuasive leaders are the individuals who are entertaining and interesting. They have the ability to motivate and excite individuals to become involved and take action.

3.7.8. Benevolent

This leader will tend to over control the task by doing a lot of work her/himself because they want to be kind and not over-burden their teams

3.7.9. Consultative

This leader discusses all aspects of the work with every member of the team.

3.7.10. Charismatic

This leader can encourage their team member to complete tasks because their attractive and powerfully personality.

3.7.11. Bureaucratic

This leader requires team members to follow lots of rules and procedures to complete tasks, believe in procedures.

The researcher therefore affirms the leadership notion by citing from one of the scholars; "This means that there are no leaders without

followers. It always involves interpersonal influence or persuasion” (Masango, 2002: 708).

Masango (2002) further argues that, “a leader is effective when the group performs well. Leaders are effective when their followers are satisfied.

Integrity builds trust, it influences others, it facilitates high standards, it creates a solid reputation over against merely an image, and it produces credibility rather than cleverness” (Masango, 2002: 710).

Clinebell (1984:356), quotes from Thomas Gordon in group-centered leadership: a way of releasing the creative power of Groups.

Some functions of a growth-enabling leader:

1. Seeks the maximum distribution of leadership among the group members
2. Sees all members of the group have an opportunity to participate in group decisions.
3. Encourages freedom of communication.
4. Seeks to increase opportunities for participation.
5. Attempts to create a nonthreatening group climate in which feeling, and ideas are accepted.

6. Conveys feelings of warmth and empathy, thus encouraging others to do likewise.

7. Sets the tone by paying attention to the contributions of others, perhaps reflecting what they are saying with, let's see if I understand what you mean..."

8. Helps build group centered as contrasted with self-centered contributions by linking function in which he or she points to the relationships among various individuals' contributions to the discussion.

Management is important to effective leadership. Planning and controlling are aspects that require attention from leaders. Regions and Congregations needs that coercion in order to help the plight of candidates and their families.

Masango (2002) further explains that, "Leadership is earned through consistently demonstrating competency, compassion, justice and wholeness. The qualities or values prove that genuine sense of care for people and an awareness of ultimate accountability. An effective leader is a person who is always caring, supportive and not controlling. As one leads, the threats diminish, and the leader becomes accepted as a member of the community. The aim of an effective or life-giving leader is to uplift the community in such a way that they progress. This will help people to express their own gifts within the community. As leaders share their gift of leadership, in

return the people will honour them” (Masango, 2002: 710). This problem needs a tenacious leadership to help the candidates affected by the decisions taken about them these church settings.

3.8. THE CHURCH

The English word 'Church' is derived from the Greek adjectives *Kyriakos, kyriakon doma, kyriake oikia*. The Lord's house - a Christian place of worship. Church in the New Testament, however, renders from Greek – Ekklesia which designates local congregation of Christians and never refers to a building. An ekklesia was a meeting in this collective way. Public assembly of citizen duly summoned (New Bible Dictionary).

Collins (2007) says, "I no longer think of the church in terms of buildings or denominations or places where people gather. I see church as different-sized communities of people, at different places in their spiritual journeys, joining with others to worship, to learn, to grow, to serve, to give. I've come to view church communities as caring groups of developing people who sometimes come together for crucially important corporate worship but who also seek to live every day in ways that show their dedication to Christ and their love for others. No church is perfect, and none of us fully reaches our ideals, but ideally,

church communities are safe environments where people can struggle, grow, care, share, and learn how to be like Jesus” (Collins 2007:35).

The flock of God is the church, is given by the Holy Spirit to be nurtured, cared for, and looked after by the elders of the church. Similarly, those who expressed their views which sometimes differ with what the leader (elder or minister) still need to be nurtured, cared for their healing by the church. One of the metaphors for church is that of mother who protects, feeds and cares for her chicks in times of their vulnerability.

“McClelland’s views not only help us understand more about the complex subject of motivation they also provide a way to look at an organisation. The church, for example, wants to achieve its mission, wants to be of influence in people’s lives and in the world at large, and wants to be a place where affiliation needs are met. Some in the church will respond more readily to one need and others to a mission of this nature.

The above explanation links well to the shepherding models which makes the researcher raise questions as to why the church should lack shepherding skills. The question is why caring, loving, protection becomes questionable to Christians, but even the Biblical injunction is clear:

"The church in her role as "shepherd of God's flock" must address herself to this situation by alleviating suffering and enabling the realization of God's kingdom. She must administer healing that will resolve harmony in lives of individuals, community and the environment" (Douglas W. Waruta, 2005:85).

Calmness does not mean to be in a quiet place where there is no chaos, trouble, or difficulties to deal with. Calmness means to be during all those things and remain mentally, emotionally, physically, and faithfully centered. It is when you know that God is still in control. Sometimes God will not calm the storm around you. Sometimes He will calm you in the storm.

3.8.1. Calling

- Called into being by God.
- Created and sustained by the Holy Spirit.

3.8.2. Purpose and Function

- To bear witness to the saving gospel of Jesus Christ.
- To build up in faith, hope and love to believing members.
- To proclaim the sovereignty of God over the world.

3.8.3. Belonging

- It is of God and not of human creation.
- It is catholic – God calls all to share in its membership.
- To proclaim the sovereignty of God over the world.

3.8.4. Leadership

- Jesus is the Head of the Church.
- Functions are exercised under the authority of Jesus and scriptures as its supreme rule.
- Laws administered under the guidance of the Holy Spirit.
- Maintains liberty of conscience and worship within the rule of scripture.

3.8.5. Form of Government

- Congregations are independent of each other, but integral parts of one and the same church.
- Congregations have a common doctrine.
- Congregations are subject to a common government.
- The common government is exercised through the councils of the church.
- Councils link together several congregations as organic members of one body for the glory.

- The objectives of the system of government are the manifestation of the unity of the church, the maintenance of the united testimony of the truth, the faithful exercise of discipline and combined effort in spreading the gospel.
- The session – for local congregation.
- The Regions – for congregations in a District.
- The synod – for region in a District.
- The General Connection – the supreme council of the denomination.
- A President presides over each council.
- In the session the person who presides is the minister of the local congregation.
- In a vacant congregation the Region appoints an Interim President.
- A higher court elects their Presidents from among their members.

3.9. PRELIMINARY CONCLUSION

The chapter started with the discussion and outlining of what power and authority is in general. This is followed by the general attitude of people towards calling, ministry and healing. The impact of trauma experienced and the processes that are followed during the selection. The focus is on congregants and participants/trainees to ministry, the

researcher will briefly give an overview, this will help the reader to understand the issue of power in the church.

In the next chapter, the researcher will focus on case studies/stories from the participants.

CHAPTER FOUR

CASE STUDIES

4. Introduction

Receiving a letter termed declined, deferred, and differed produces a painful experience. This chapter deals with the stories and the responses from applicants to ministry when they experienced the pain of rejection due to either being declined, differed and or referred through the process called selection conference. Five individuals were interviewed as participants. One was a woman four were men, all five were drawn from the same church. The names that are used in this research are fictitious in order to protect the real identities of the participants. The questionnaire that was used for this interview is attached as Appendix A. Each interview starts with the circumstances surrounding the applicant. Themes were identified namely: reaction, support; relationship, and resiliency in each case study. These themes will provide the reader with an understanding of the experience and the response from the participants.

4.1.1. Ms. Nono

My journey to my ministry was not that easy at all. Firstly, in my church the ZCSA you have to undergo many trial test. In my congregation both my minister and my elders (Thotho session) welcomed me. They supported me and motivated me. The problem was with the Church Region ministry committee they abused me. The type of abuse was verbal.

We were five for the first year who attended what is called Fellowship of Vocation (FOV) in the Region and through difficulties other candidate's withdrew their names and some left our denominations and join others. The problem was the misuse of power by those in power as they are aware that we are vulnerable and unable to respond for fear of being on their wrong side.

There are times that I felt embarrassed and dehumanized by these processes. Some time I near losing my temper and gave up my calling because I realized that people ill-treated me. In all these painful experiences my session supported me a lot as my minister supported me.

Applying in ZCSA is the painful experience one ever had. The session played a vital role as it is the one that confirms the membership of the applicant. You also have to attend the Fellowship of Vacation. As a candidate you have to be under the supervision of the Region Ministry committee. It is where I have been tortured a lot as I am a female and a single parent.

Leadership meaning in my church start from the session (the ruling elders and the teaching elders.) of the congregation, the region, the synod and the General Connection.

The final response of my processes was positive on the eighth year but still I was under the torture as a probationer now from the Supervisor, who was appointed to be a different person than the Interim President. Each and every time he reminded me that I am not yet there, meaning not (ordained). Twelve months of my probation became a threat in my life ever because I was reminded at all time that any move could destroy my ministry. Even today I don't understand what that means.

4.1.2. Mr. Zweli Moyo

What was your journey/process applying for ministry, share?

I approached my preacher in charge to tell him that I hear a calling to the ministry of word and sacrament. Then he presented that to the congregation. Then the congregation accepted my application. That was presented to the next council, Region. The matter was received by church council. At that time, I was 28 years old. I waited for the response from Region and feedback from the process of the application which I had made to higher level for a period of two years. Mid following year, I decided to make a follow up. The ministry committee told me that I must wait another year as I was still young. Finally, I was called to the selection conference after some time. While I was waiting for the response/process I didn't understand the delay. The response was that they could not see the calling in me, God is calling me for something else, not ministry of word and sacrament. It was worse when the convener told me that they can't accept me.

The process that is followed when applying I can say, despite the human element its fine, because it helps the church to know the person who is applying. Following the necessary steps is good.

In our church the students are sent to specific seminaries or tertiary institutions to study full time. I was finally taken and

studied at Pretoria University for four years and I did well. The placement for probation was again a nightmare I had to repeat it for two years without any explanation of why? The supervisor did not do what he was supposed to do, and the reports contradicted, and the probation was extended. The leadership was too questionable, people think for themselves, hence I said the process might not be a problem, but how the process is used by fallible humans is the problem which happened to me. They make sure that who so ever wants to join ministry had to go through a lot of difficulties, and in the process, one gets destroyed.

4.1.3. Mr. Thabo

Before I say something about the selection conference, I will start with the process of applying for ministry in the ZCSA which is very strenuous. It is strenuous because the forms we feel need a lot of information. To my experience the feeling of forms is just to give the employer, or the person concerned the most important details about you, but not to narrate stories on paper as if we are writing history essays. The stories we narrated were asked again during the conference.

Coming to the conference, I may say, to be there the atmosphere changes to show that that place is the place of God. The interviews were interesting. One of the things I found fascinating, was when we had to compare ourselves with animals and drawings. Really, I was not aware that my behavior may be judged through choosing the animal I would like to be, and my character be judged through drawings I drew. It was fun at first but when I thought about it after the conference, I realized that was madness.

The reason I say that I was judged through those things. I was not told why my application was declined, maybe if I was told the reason, when I re-apply, I would try to think of other animals or make research of animals and drawings best liked by the selection panel.

Lastly, I think choosing to study ministry was a call and the way of dedicating myself to the God and the church. I was not expecting stipend as I know that 90% of congregants in our communities are old age who depend on social grants. The ministry committee of ZCSA made me feel like nothing but useless thing in our church. A thing that doesn't know its place in church and from that time I lost interest in applying as ministry candidate and am thinking of leaving the church I like

*and the church of my fathers and forefathers and will never ever forget **the ministry committee** of the ZCSA. Thank you.*

4.1.4 Mr May narrates his emotional journey in ZCSA as Student of Ministry

As a student of ministry, I first attended Selection Conference in 2008 and was deferred and got selected in 2009. I requested time to complete my studies as I have enrolled for BA Hons degree with the University of Pretoria. In 2011 I was ready for probation. I was in Thuto Congregation within the Mthiya Region. I then was approached by few Elders at T.T Congregation within the bounds of West since I was warned by my minister that I cannot do probation at home Region. My minister was a member of the Ministry Committee of the higher body. On requesting to do probation at T.T, he dismissed that on the grounds that West is in the same Synod with Mthiya Region. That was a scratch in my body, soul and emotions.

4.1.4.1. First Probation period.

In 2012, the Ministry Secretary sent me to Clue Congregation within the North Region bounds. It was there where I received a deep wound. The Session refused to top up my allowance

from the Ministry Committee. The relations were sour, but what was hurting a lot is that the Ministry Committee Convenor, in the Region had to tell the Session members that I am not a minister, I am there to be trained for Ministry by them. The Session decided that they can only afford R300.00 a month. On a month end I would receive a call from Session Clerk, asking; "how do you want to receive your three hundred rand through the bank or must I send someone to bring it to you?" The Interim President who would always ask me not to complain because Jesus was also rejected. After a period of six months, the Ministry Secretary intervened by terminating my probation and start a new Probation which will last for twelve months. The role of an Interim President leaves much to be desired.

4.1.4.2. Second Probation period

I was re-licenced at St Peters Congregation in July 2012. On my relicensing the President of North Region told the Session Clerk that I am there for practicals. He further said, "In Clue congregation they paid him R300.00, it is up to you what you wish to give him." That was a second-deep wound. There at St Peters thanks to Rev. Moyo, who was a unique 'man of God'.

4.1.4.3. Ordination

When probation ended in June 2013, I requested to come back to the Mthiya Region, which is my home Region. My minister the late Rev. Thuto welcomed the idea of coming back and promised that I'll be ordained to GZ Memorial Congregation where he was an Interim President. He requested the ordination to be carried out at a Youth Conference that was held at. D.D Mission. It was not until in the morning of ordination when one of the commissioners tipped me that my minister, Rev. Thuto was going to make that ordination a failure. Rev. Thuto made all tricks he had to make it fail, but Rev. Zola who was C.A.C forced the way to ordination stating that the request was from Rev. Thuto and was granted a slot so there is no reason for the ordination not to be conducted. That was a silent but very deep wound. The role of an Interim President leaves much to be desired.

4.1.4.4. Post Ordination

After ordination all was quiet as if nothing had happened until such time I went to meet the Session Clerk of GZ, who told me that they are going to close doors of the mission and utilise the outstation until such time they are given direction and said,

"You are not welcome here." The Rev. Thuto by then was claiming to have borrowed the congregation his wife's pension money, so they are not ready to pay a minister til they have paid back his wife's money. Unfortunately, the President of Region was his best friend, who kept everything under the carpet. I recall his wife's.

'words, when she said, "as ministers what do you say about your colleague who is not in a congregation?" The role of an Interim President leaves much to be desired.

4.1.4.5. Present situation

In 2016 I applied for being under the supervision of West Region. In West, I was not welcome and was presumed that I am seeking a viable congregation hence I was given one poor Congregations to take charge. I am closely related to congregants at many of the congregations, the leadership was advised that I am not a 'professional' minister, while in TT, they were advised that I am too old to be called in ministry. That were advises from Interim Presidents. I recall the words of the President of West, when he said to me at Mothers Conference, "before I give a minister a congregation, I first check in the back of my mind to see if he has not wronged me; then if I find

something, I then give him a small congregation." Convenors of standing committees are appointed by the President and there is no transparency to the council members, you can ask me who is serving in which committee the answers would be a big 'I do not know'. What abuse of power! What a demonic experience I ever had.

4.1.5. Mr. Mzi

I applied for ministry that was a process which started from my congregation even before I could go to College. I was called by the Ministry Committee of the Region when my application was processed, couples of questions were asked including the issue of resigning to join ministry full time.

My answer was upfront as much as I want to join ministry but not yet full time due to the fact that I still have couple of commitments inclusive to those are properties to pay off which is eight years from now and hoping by then I will be done. My application was processed to ZCSA ministry committee and receives a letter declining without even been called to selection conference and.

Two reasons were outlined in the letter from the Ministry Committee Letter:

- *Your calling by the Lord to the Ministry of Word and Sacrament does not come through.*
- *Because of the recently divorce a lot of healing is needed prior to consideration as a suitable candidate for the ministry.*

It is not clear therefore what it means, the healing part what process to be followed in addressing that, by whom, and for how long. An appeal was made, and the response and the reason came different, in fact a second letter was written, and the response was:

"due to the incomplete information given to us we unable to attend to the application "

The two letters created confusion to me and for the correction of a mistake in a form would I really warrant "DECLINE". Further suggestion from the other letter responding to the same matter, that his application was not considered because I needed counselling without even giving any guidance in that regard, and getting to know what happened unless this suggest that by mere receiving an application the Committee is so competed such is able to attest without getting into certain fact to the

point of seeing a need for me to be counselled, I believe that should not be claimed as correct perhaps for other reasons.

Further the response make reference to me during the time of my Presidency, I invited the Ministry Secretary simple because there was and this continue to have cries around the issue of entry into ministry of ZCSA , of which I wanted slowly we begin and engage in outlining the process and enhance education so that the rule is known not by perception but clear ways of doing it and communicate across the board and what that says when you look in conjunction with the Manual of faith and Order of the ZCSA and yet nowhere in the referred document presented that explained or gives the pre section to have authority where the manual is not directing them to do so.

The ministry Committee believes its mandate and ministry within the ZCSA is capitalise and use failures, mistakes and pains of people instance of give pastoral care, mould, guide and hope for those to see the way, thank you, but how I wish the route I went through is closed no one will go through it again. To use the platform as a place to settle scores.

4.2. Response to the call

It is important to analyze these stories with the idea of tracing trauma and the feelings of helplessness in the process.

4.2.1. Ms. Nono

After the news was shared to her, she received a letter, directly addressed to her. It was very painful to her since she did not expect what was written in the letter, it was just a shocking and a traumatic experience for her. Her response was that her body went on a journey of shock, and disbelief. Even after she read the letter many times, it was difficult for her to accept that she was not taken into ministry. Kubler-Ross says that this is a normal pattern for someone to experience shock that leads to denial (1969).

The researcher is aware that she is struggling with the issue of denial. This brought about shock and disbelief. They were hoping for the best. Due to denial, she went through anger which was directed at God; who did not allow her to be taken into ministry.

There was also an element of anger emerging because, when she reading the letter she remembered that ministers in her Region said she won't make it and she comes here for status, she then started crying. In between her crying, she said, "Some of the things I was asking myself is, why didn't I listen and know that this will happen so that I did not even bother to attend the selection. She still had feelings of anger towards the region and

particularly female minister's which she thought will journey better with her instead they were the worse.

This element of blame is deduced from her statement when she said, "Emotionally I am asking myself so many questions, whether she did anything wrong to God". The feelings of anxiety about the future. She kept asking whether she will make it or she should just stop everything. This stems from the fear that her family, congregants and fellow friends what are they going to say about the whole thing can she cope with that. The question is does that mean she has no faith or qualities of being a minister or she is a failure. All the raised questions started haunting her till today.

4.2.2. Mr. Moyo

Mr. Moyo's response to the news of decline was that of disbelief and shock. Denial is an important step when one is experiencing traumatic something. The wife tried to talk to him he kept quiet and there was no response for some time. He feared the worst but hoped that it was not true. He says, "he could not believe what letter communicated to him. I hoped ministry committee through its Ministry Secretary might have made a mistake and that it is not true what they were telling me". These words were indicating symptoms of denial. The element of anxiety was also

present. This was due the fact that the congregation where he worshiped would not understand and that his family started to ask questions. What went wrong? And what happened? This was compounded by the fact that, he also had priory indicated to the family that he would resign at work in preference for ministry.

4.2.3. Mr. Thabo

The news brought feelings of hurt and shock. His experience of hurt and shock was confirmed by his taking a quick decision. “Ndiayahamba kule cawe” (I am leaving this church). Denial was coming from the words of surprise. He could not believe what he was communicated.

4.2.4. Mr. May

When Mr. May arrived at Region meeting where he was to be ordained and appointed to the congregation, he was not told about had happened in a meeting preceding the service. The clerk just said to him, “the interim President has shocked us”. He discovered that the congregation came with the view to block the ordination service. He was very shocked, and he was expected to partake in the service and announce the date for the first Session meeting, as is the tradition of Zionist.

That was the day things turned upside down. He displayed signs of anger. His anger was targeted towards God and the interim President of the session. He was blaming God for allowing such things to happen to him. He was also angry with his interim minister that he has pretended to love and assist him. The question was: "Why did my minister pretend to care and love him, do such a thing without saying anything". He could have even said there are technical challenges with the appointment. Those few words could have given him comfort. The anger stems from the feeling of being abandoned. Staudacher had this to say about the feeling of being abandoned, "When you have been left by someone you trust, interact with and depend on, it is natural for you to feel abandoned". The feeling of abandonment made Mr May to be angry with the minister and the congregation. Mr May had to struggle with the session clerk to communicate and arrange the sitting of a meeting. The reality was that then congregation declared that they were not ready until January next year while the ordination took place in August. Even though he was ordained it was clear that the expectation was for him to start in January therefore the interim president would continue in the meantime, therefore acceptance was an issue.

The issue of denial was playing superman because in front of his children, wife and colleagues an expectation that is forced by systems created that he should be starting to work in a congregation with immediate effect. He had to resign from work to satisfy the requirements of a selection conference for him to be considered. The whole thing brought him into deep financial complications.

“Financial complications or insufficient resources can produce a variety of reactions in the spouse survivor, including anxiety...” (1987:56). He expressed this anxiety when she said, “We had financial difficulties and it was tough for me”. Lack of financial resources caused anxiety for him when his appointment could not take off. The process can lead people into depression because of that.

4.2.5. Mr. Mzi

After the news was shared to him, he received a letter, directly addressed to him. It was very painful to him since he did not expect what was written in the letter, it was just a shocking and a traumatic experience for him. He went through a shock and disbelief. Even after he read the letter many times, it was difficult for him to accept that he was not taken into ministry,

not even invited to the selection conference as the process is known to be like that.

4.3. Support

4.3.1. Ms. Nono

The support for her calling was from her local church and the congregants, more particularly from the local minister tremendous. They journey with her from the first day she received the bad news. The local church prepared her, continued to use her to conduct church services which were conducted within the congregation. This process helped her, even when other members moved to other denominations for her to face the reality the pain.

The minister encouraged her to enrol in the meantime they are fighting her battle and, the local church was supportive in many ways. Her response towards this process of support was "They were there for me and I was satisfied, hence I listened to my minister when he said let me try again, to put in the application.

4.3.2. Mr. Moyo

He received great support from the local church and minister. The process of sharing that was undertaken by local minister in

journeying with him has helped him come into grips with the reality of issues within the church. The presence of the people, who were close to him and went through the process helped him as well to cope with the pain and frustration, because despite that the brought the message that one is cared for.

4.3.3. Mr. Thabo

The opposite has happened in this next story, and the outcome is different. Mr. Thabo did not receive support from the local church because his decision that he left church. But surprisingly he had to develop a supporting system during the time he joined another church. Nevertheless, he received support from his fellow Christian community and friends.

He was disappointed by the lack of support from the ministers who were close to him and the family. In actuality he said he felt tormented by their attitude when he said, "I was expecting that those who were close to me and my minister sympathise with me, make follow up and twist me otherwise. That he angered and hatred those ministers.

4.3.4. Mr. May

The support for the Mr. May was very great and tremendous. The local church and local minister were very supportive since he suffered a lot during his probation. That resulted to arrangements be made for his ordination; little did he know that things would change. This gave him comfort to know that everything is arranged for him. The problem started when the day came and the music that was sung, he could not understand the tune and he could not dance (the minister was trying to stop the ordination service). Hence the support collapsed.

4.3.5. Mr. Mzi

The support for the Mr. Mzi was not available. The local church and local minister were not supportive.

4.4. Relationship

The analysis of the stories on relationships, tell us the way that the reality of news has affected the participants.

4.4.1. Ms. Nono

Ms. Nono shares about her relationship with the local congregation, minister and the Region, "It was a relationship fact threatening was viewed. She would be requested by many ministers to render services on their behalf and serve in leadership positions in associations. She said we would even sit together at church but now it is only memories that are left.

4.4.2. Mr. Moyo

Mr. Moyo had good relationship with the minister and the Region ministers. He relates the relationship by saying, "When you are encouraged to do something, when the news comes and people used to be with you stay far away, is as if you lost someone (death)."

4.4.3. Mr. Thabo

Mr. Thabo had spent more time doing church work and there was a strong attachment towards the church structures. The reality of the decline by the ministry committee brought him into confrontation with feelings loneliness, abandonment, rejected and embarrassment.

4.4.4. Mr. May

Mr. May had a good relationship with the minister and the local church up until the day of ordination.

4.4.5. Mr. Mzi

Mr. Mzi had a good relationship with the minister at first and the local church, but later without reasons known to him things changed, since the minister was serving in the ZCSA ministry committee of the higher structure. The issue was that the minister could not like a person with different view with him.

4.5. Resiliency

The aim of this sub-section is to show how the religiosity of the participants has helped them to cope with the reality of rejection within the church.

4.5.1. Ms. Nono

Ms. Nono was able to cope because more and above her relationship with Christ. She sees hope in the Lord Jesus. The support she is getting from the local churches also helps her in her coping. The support that she got from her family and minister has helped her to continue and carry on with the process again.

4.5.2. Mr. Moyo

Mr. Moyo was able to cope because he requested counselling from his minister and the Region President. He had questions that he did not have answers for. The Region ministry Convenor tried to answer the questions and help him with those questions. The therapy that was provided by the minister, has helped him to cope with the realities of the process.

4.5.3. Mr. Thabo

Mr. Thabo had faith in the Almighty God hence he coped well with the news. He held on to the promises of God from God's word.

4.5.4. Mr. May

Mr. May had a great struggle after the ordination. He remains unplaced for some time. He would experience a blackout, but He would pray to God to help him to stop thinking about the situation.

4.5.5. Mr. Mzi

Mr. Mzi struggled since 2010, until he was called again in, the results were the same "You have fairly re-married, so the children and your new marriage need your undivided attention, input and adjustment".

“You have recently registered”

“The panel discerned that you still carry hurt and anger because of the tensions that existed in your church environment”

He was finally accepted, and his faith kept him through until this day.

4.6. SUPPORT SYSTEM

The support system is helpful when people find themselves in a difficult situation. All the participants received support before and during the process. The support also depended upon the resources of the church. Ms. Moyo received support mainly from the Christian community because her church was still young, and her minister was opening ways for her. After the news, she had no support.

The other ministers received tremendous support before, but the challenge is after the news for declining. The deficiency affected in their emotional support

This desolation can be described as: “having no one with whom to talk over the day; no one who knows whether you have arrived home safely from work in a snowstorm; no one to share frustrations or celebrations” (Weizman and Kamm, 1987: 132). These moments of desolation produce anger, intense feelings of abandonment in the lives of the participants.

“It is a way of perceiving yourself and defining yourself. In addition, it involves many functions acted out in daily behaviours” (1987: 136).

4.7. RESILIENCY

The strength to cope with news was purely from their strong faith and believing in God’s way of doing things. All of them mentioned that faith in God has helped them to cope. This way of coping is confirmed by Cox (2007:265). When he notes, “The role of spirituality in grief is to offer the grieving ways to express their grief, to share their grief, and to bring them back from chaos of traumatic death”.

David has this to say about the available and responsive God: “The righteous cry out, and the Lord hears them; He delivers them from all their troubles. The Lord is close to the broken-hearted and saves those who are crushed in spirit” (Psalm 34:17-18). The participants’ ability to cope was due to their secure attachment to a benevolent, available and responsive God.

To reconcile the above views, the researcher would want to agree with Cox (2007:263), who writes that, “Using religion to manage traumatic death can produce both negative and positive outcomes.” (2007:263).

These positive feelings consist of connectedness with God; seeking and finding comfort and strength from God and seeking help from God to overcome emotions that are related to the trauma. The negative outcomes would include questions that are related to God's love and mercy; the power of God to heal and also the feeling of being abandoned or punished by God.

4.8. CURSES

Many of the participants remembers one of the senior ministers who use to curse them. In most cases, a person uses a curse as a way of revenge. This revenge may stem from a hurt that was sustained either physically or emotionally. He used to say, "Over my death body that you will be ordained" "I must die first for you to be a minister in the church". The concept destroyed many and left many struggling to get the meaning about the painful concept.

4.9. PRELIMINARY CONCLUSION

This chapter focused on the case studies/stories and themes that came out of the interviews with the five participants. Themes were analysed for each participant and at the end, the themes were analysed. The next chapter will mainly deal with the presentation and analysis of data collected from interviews.

CHAPTER FIVE

DATA PRESENTATION, ANALYSIS, AND INTERPRETATION

5.1. INTRODUCTION

This chapter mainly dealt with the presentation and analysis of data collected from interviews. An explicit presentation of the findings was given using tables, figures and verbal descriptions. The presentation and analysis were in line with the Questionnaires.

The data was obtained from a sample of Five (5) participants. Out of the randomly selected Five (5) participants, two (2) were female whilst Three (3) were males. Out of Five (5) participants, four (4) of them are were finally taken by the system, though they still present elements of anger and pain. The same questions are used, using an open-ended style of questioning (case study). The researcher will try to give an analysis of the information.

The researcher interviewed females and males' participants. Their names will not be mentioned as agreed with them as indicated earlier in the study. During the conversation, the researcher noticed that males are keen and interested to participate more than females. Even though the number dropped from men as well. The following questions were asked:

1. What was your journey/process applying for ministry, share?
2. Share with me, how you felt during the process?
3. What are the complexities experienced or confronted during the processes of ministry in the ZCSA, before, during and after?
4. How would you define applying in your own words within the ZCSA?
5. What was the final response to your process, if positive, how do you feel?
6. Was anything done thereafter if the response was negative?
Share
7. How would define leadership in your church? Share

Table 1 present the sample and gender with the percentage in response to the above questions.

Table 1: GENDER OF PARTICIPANTS

	Frequency	Per cent
Valid Male	3	60
Female	2	40
Total	5	100

The table shows that the sample was dominated by males i.e. more males than females answered the questionnaire. The researcher shows how males were keen to participate in the research than females, even though the number of participants were the same. Those that have responded, one would notice reluctance in their responses, or rather say I have dealt with it my own way, it does' not matter.

The researcher experienced a difficulty in conducting this research. Applicant were not at ease to discuss the subject as some are still in the process of reapplying, while others are in a trial, those that are already in the ministry unknown fear. How to make them feel safe, and open about the issues to you? It took a lot of courage and hard work for the participants those that finally participated to earn the researchers trust. In the process, the researcher experienced that the process is painful to the applicant as some broke up/down? hence there was a need for the researcher to enter their space and journey with them. "It is important to help people see the distinction between an explanation of suffering and a solution for it" (Pollard 1997:131). The following responses came from many applicants:

- Though some applicant understands what happened, they indicated that it is not nice not to be accepted and no clear guidance given to you

- Somehow a feeling of confusion, you don't know who you are (especially whether GOD called you or not)
- Feeling lonely and angry
- It means I am not needed by the church
- Humiliation and embarrassment

The researcher sees the stages as outlined by Morgan in the above responses from the participants. Morgan says Sheila Kessler identifies seven stages during the separation and, eventually, divorce. It brings sometimes a confusion, anger, hurt, anxiety, depression, trauma, and many other physical, emotional, psychological and spiritual drainages both to the applicant and the entire families and as well as the community.

According to Morgan, the life of the affected must be reoriented, because emotionally, and even in the community, something has changed.

The subject in question is very sensitive and difficult to easily engage, particularly within ZCSA church where it is strongly believed that the process followed is the perfect process; more so, when those that are given the responsibility feel that their system is the best.

To further engage this process, one needs to work on four questions which were asked, and the responses given:

5.1.1. Were you aware what to do after receiving the decision?

From five of them, of which five of them said No, they did not know, the reason being it was not clearly stated in the letter other than "when you think you are ready you will reapply".

Because of the issues within the church, they couldn't do anything to access the guidance as the guidelines were vague.

5.1.2. How do you feel about the situation now?

Four responded by saying, it is painful, it is bad, it is uncomfortable to be in such a situation. There are times when one struggles and think is it because 'I am not perfect; did I do something wrong?. We miss the guidance of either the congregation or the level above.'

Only one (1) participants responded by saying that 'there is nothing I feel at all, it has been sometimes now I am used to the situation, but at times I fear not to experience the same treatment again in my life time'. However, the decision he had to leave with it much as he doesn't understand. The next question which was explored was,

5.1.3. What way can they be done?

This question presented different views and feelings. It appears that others have settled and created a comfort zone where they are.

- 'I just want to see important things that I wish happening, without being disturbed by the situation'
- The church to create a model that addresses the preselection and after selection, before giving that responsibility to someone who needs guidance and help, in order to prepare them for any outcome. Assumptions and leaving it to chance are recipes for disaster.
- The church seems to be moving slowly in addressing some of the issues like prompt handling of the declined and rejected persons for ministry. In many instances' justice delayed is justice denied.
- The church to play her role in the situation like this to ensure that she produces the healed ministers.

The greatest challenge that was highlighted by many applicants was. 'We are the elderly we know what is good for the church.'

Andrew Murray, in his book entitled "Humility" says, "the great struggle for eternal life lies in the strife between pride and humility: pride and humility are the two master powers, the two

kingdoms in strife for the eternal possession of man” In other words,

“We are all born with uninhibited, unconditional, dependence on, as well as faith and trust, in our parents. These characteristics are part of the instinct to feed from a nursing mother. No teaching is necessary. In a right relationship with parents, this Uninhibited, unconditional, instinctive, dependence, faith and trust are soon joined by uninhibited, unconditional belief, love, awe, reverence, and gratitude, all of which are responses learned by experience in the relationship. These responses are rooted in humility, the only characteristic of a little child mentioned by Jesus. They cannot develop, or be sustained in the presence of selfish pride” (Stoffberg 2001:6)

Yes, similar wishes can be seen to participants interviewed that it is a dream of all participants under the care and love of the parents in order to receive a good teaching. Stoffberg suggests about those characteristics that cannot be maintained in the presence of selfish pride. These characteristics contribute to our upbringing and affect us.

“There can be no doubt that children learn best through experiences in loving relationship and a secure environment.”

Having good relationship or treating the participants with love, respect and care will inevitably result in imitation?

“The truth for a child is a person not a principle or a rule. When a law is put in our minds the intellect is enriched. When a law is written on hearts our emotions are enriched. The enriched emotions of the relationship change the motive behind the search for knowledge. (Stoffberg 2001:36)

The researcher agrees with Stoffberg when he says that having a good relationship with participants will inevitably result in imitation. The truth, therefore, to an applicant is a person, not principle. “A shame-based personality internalizes the negative images of one’s group identity, such images undermine one’s basic sense of well-being”. (Wimberley 1999: 39)

One of the applicants mentioned that when he was interviewed by the Region Ministry Committee, notwithstanding the fact that he and his two children had been deserted by the wife for almost four years and had already made peace with that fact. The requisite professional counselling for him and children had been undertaken during the early stages of the situation. If the relationship were established that could have been known rather than be put as punishment. He went further to say, “I never contemplated concealing anything pertaining to my situation, and the Ministry Committee does not cite what it claims to be evasive responses on my part”.

The aforementioned situation has always been known by my Minister who was the Region President and the member Ministry Committee at a higher level, and also to my colleagues in the Session, which sponsored my application to the Region. The question of divorce came about through a professional advice by family Advocates, who asserted that it was through a degree of divorce that the issue of custody for children could be expediently addressed. Therefore, despite the fact that the issue of my divorce is regrettable, it is however not something I need to be ashamed of to an extent of lying about it.

“When the person you are confronting reacts in one of the ways we have mentioned you will be sorely tempted to respond with anger upon anger and blame upon blame. This is the most natural thing in the world when we are attacked, we protect ourselves, and sometimes we attack back, this is defence mechanism. At the same time, the most natural thing in the world may not be the best, most helpful, or most natural thing to do. Do not repay anyone evil for evil but conquer evil with good. (Rom12:17). Therefore, you need to be in control of how you respond to attack. If you are not, the talk can quickly degenerate into an argument or alienation”. (Cloud & Townsend 2003:156)

Blaming game comes to play, but let us pose these questions again, who can be the best teacher if not a parent? Who can offer security and free environment if not a parent? It is, therefore, correct to say that these things should be discussed at Regional level, and that there must be level or stage where applicant are taken on board about what is taking place at home, so as to involve them in the process.

The church had to play this vital role of nurturing participants in their faith; it has become the primary venue if not the only venue to nurture them in faith. It has to play a role which was supposed to be played by ministry committee during the process.

“Teaching parents about the huge responsibilities they have in raising up children in the faith must be an integral part of our Congregational model for ministering with God’s children. Stoffberg (2001:39) reminds us that “He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; He gently leads those that have young (Is 40:11)

Stoffberg’s (2001), model could be one of the models used in talking about the importance of togetherness and caring. It is

always emphasized on how prudent ministers should take care of their candidates. How important it is to lookout for their best interest, to nurture, always protect and love them . The lack of this care is not because the ministers do not have the knowhow, but mere negligence.

The researcher observes that the enabling environment/ space for that care to take place has not been created. One could deduce from the responses that the participants were struggling because they were not cared for, which may result in them repeating the same scenario to their candidates or even to the congregants. When treated badly, the tendency is to treat others in the way you were treated i.e. misplace your anger.

“What we desire for the children now and in the future must be made visible and tangible in the experiences, environment and relationships that they enjoy with us today. No. Child is likely to commit himself or herself to a lifestyle if they don’t experience and enjoy that lifestyle.” (Stoffberg 2001:40). It is important to note that.

“There is enough worldly influences that draw families apart. The church must draw families together and so become a family (Stoffberg 2001:41)

The researcher believes that it is the most critical role that the church can play, to instil a lifestyle or make visible a lifestyle that we desire our applicant to imitate. It is the responsibility of the church to always bring families together, teach, care, and love them. This process provides a way in which applicant will be cared for. As a result, they will be able to break the circle of violence and start new way of dealing with others in a positive and good way.

Gurnay (1998:3). was right when he said, "*The problem is, I have the black hole in my soul, I'm empty and I need it to be filled* When someone feels empty, it is because they were not nurtured well, hence they turn to repeat the violence and abuse.

"The reality was harsh, and one can see what it has done to the soul of the people. In the word of Tatiana where oppression was the order of the day, many people do have a black hole in the soul and need to have it filled". (Gurney 1998:5). The struggle of the following still continues to highlight the problems that are faced by those who could not be nurtured.

"If we have God, we can endure any suffering in the world and there is joy and peace, but when God is denied and freedom is

denied, then a black hole is created in the soul of many people which exists to this day (Gurney 1998:6).

It is true that where there is no joy and peace and where God is not in control, a black hole does exist. The treatment received by participants creates a black hole in many of them, they have questions which no answers are provided for them. In fact, no platform is offered for such a dialogue.

“The exclusion, however, still activates shame” (Wimberley 1999:86)

Wimberley depict clearly that the culture of exclusion does instil a feeling of rejection and having no sense of belonging, while Gurney (1998) further states that outcast children need more than state assistance. They need love; a home and protection from tyranny (Gurney 1998:9)

Participants deferred, or declined feel as outcasts, not loved, homeless and protection is always needed.

In the process, the researcher believes that the participants experience emotional problems more so because they are excluded and no platform is clearly defined and given to them to sort out what ever has been picked, or if given capacity for those that are expected to carry the caring model. We have to focus

on the trauma that they are experiencing, especially when one is declined or differed. At that point applicant are left with so many questions and guilt of why they attended the selection conference or is it them who caused the results to be like this.

“Certainly, there are situations where this is neither practical nor advisable. Where there has been so much hurt, where there is ongoing hurt not being owed and turned from, or where you might be in danger, you can’t do this. Things have to change. So don’t let this suggestion put you under a pile of guilt and make you feel as if you have to do this in all situations”. (Cloud & Townsend 2003:70)

The feeling of misfits is felt more by the applicant. They feel not welcomed or that they have no identity; especially if they are declined. The researcher agrees with the writer that the stigma remains a challenge because they are with same congregants instead of being helped the hurt becomes an ongoing phenomenon.

5.2. THE STAGES

Kubler-Ross, in her study about caring for the dying patients and their families, has observed that most patients and their families go

through stages she named the 'five stages of death'. These stages are denial, anger, bargaining, depression, and acceptance. The candidates for ministry or participants undergo these stages including the following Stigma, Rejection, Attitude, Trauma, and Arousal. This is where the church and care givers can be helpful, by being good shepherds. They will finally help people to reconstruct their lives.

5.2.1. Denial

The rejected participants experience different feelings such as anger, fear, loneliness, sadness and shame. Sometimes they deny that all this is happening at all. The researcher believes that participants are saying this, 'it cannot be true, why me?'. In the meantime, it affects them and they view the world differently from those who are not traumatised.

This reaction comes into play when a person avoids dealing with the emotion of feelings involved, after a traumatic incident. The denial of feelings can be strong after a traumatic incident. After the death of my senior pastor, who died of a heart attack, the researcher showed strong signs of denial. It was difficult for him to watch the video of his pastor's funeral play. The same reaction can be displayed by the clergy family; when they pose as strong Christians.

These stages are important because they help to reveal the struggles of the people; especially what the participants went through at the time they received the news. Parkinson (1993:1) articulates it well when he says that, stresses and reactions produced by traumatic incident are similar to those of bereavement and grief". From the above observation, the researcher concluded that a traumatic experience that has not found a way to be addressed produces reactions and symptoms that are behavioural and somatic. Ministers whose skills are not tested and utilised can never grow the Church. They live with lots of guilt and shame.

"Denial functions as a buffer after unexpected shocking news, allows the patient collect himself or herself" (2003:52). This stage causes the pain to stay longer, while a person is in denial for the response given to him/her.

5.2.2. Anger

Anger is the second stage a person moves into after denial. The person in this stage, ask the question: 'why or why me?'. She says that the patient would vent his anger towards different people and the environment. The same reaction is observed in the candidates and or applicant for ministry. Their anger may also be targeted towards God for allowing such. The display of anger is way that one

deals with the reality of pain and what has been communicated is true and final.

5.2.3. Bargaining

This is the stage where a person enters into agreement or makes a promise with an intention of buying time or postponement of what is expected to happen. The bargaining is mostly made with God. At this stage one makes or pretends to have made peace with what has happened.

5.2.4. Depression

In this stage a person goes through depression. During this stage, a person deals with what it is they will do in future. How to face people and tell them that the church says I have no call.

5.2.5. Acceptance

The last stage is that of acceptance. Kubler-Ross (1975) says that it is a stage where the patient accepts that it is over.

5.3.1. STIGMA

Refers to prejudice, discounted, discredited and discrimination directed at people, which in most of the times makes one to feel

rejected. As these applicants immediately they are called student ministers, at times even called ministers, when coming back with no answer, they are stigmatized, which leads them to feel rejection.

5.3.2. REJECTION

Most of time, applicants are affected by the negative results, which makes them feel lonely; the feeling may come and go for a long time. They feel rejected. They try to survive in the world that is cruel. As a result, they develop a negative attitude towards others.

5.3.3. ATTITUDE

When participants have knows that his/her results are negative, they often think that people are looking at them or talking about them. This makes them to feel unworthy or want to hide from the environment. Finally, they develop an attitude of revenge and negative behaviour to their leaders, family members and the congregation at large. They start by blaming certain individuals, groups, society, that tends to create an attitude to the ministry itself. This is where pastoral caregivers and the church can play a good role.

"The pastor must often stand in the gap between an individual parishioner and a community of faith, seeking to reconcile the one to the other" (Gerkin 1997:31)

According to Goffman (1962), those who are shameful, different, or stigmatized know that they are different. They have been placed in socially constructed categories of deviance and are therefore particularly vulnerable to various forms of discrimination (Goffman, 1962)

The impact of trauma on these participants has long time effects, hence a way of counselling and journeying with them has to be in place. Taylor (1983:72) talks about people's need for counselling. He says, "*The ministry of counselling is an important part of the work of pastoral care*". Taylor (1983:72). He continues to say that pastoral care is helping people in changing situations. He talks about healing, and sustaining, guiding and reconciling that will restore their relationship with other people and with God. (Taylor, 1983:72). This process when followed properly can bring healing among the troubled souls.

On the other hand, Wimberley (1991) portrays Jesus' image of a parent as one who risks the loss of honour in order to participate in the nurturing of a child as the appropriate image of parenting for today. To make the point, he used the parable from *Luke 15:20* which says, "*He saw him yet at a distance; his father had compassion, and ran embraced him, and kissed him*". Despite what happened, when

he began to be in need and came to his senses, the prodigal son asked for forgiveness from his father. He moved from shame to self-worth. When applicants are not attended well, they will slip into denial, a painful way of defending their status score.

5.3.4. TRAUMA

Trauma is any incident we experience which is sudden and unexpected. Parkinson (1993:35) defines trauma as “the development of certain symptoms or reaction following an abnormal event” The event that is a shock to the system, it can be emotional or physical. The event may be sudden or unanticipated and may be minor or major. It includes amongst others divorce, death, war, and all forms of violence. The event is abnormal because it threatens our lives.

5.3.5. AVOIDANCE

Parkinson (1993,46) suggest that “any frightening or traumatic incident can make us very careful about being in the same situation again”. The researcher had experienced this symptom for some years after his minister humiliated him in the congregation and declared that he will never be minister. Warner and Wilder (2017) put it clear, that it becomes a skill, if we lack that avoidance is the easier thing to do.

“Do you avoid conflict? Most people interviewed for this book mentioned that they are much more likely to confront people and problems now that they know they can remain relational through the process and return to joy afterward. When we lack these skills, avoidance looks pretty good”. (Warner & Wilder 2017:196)

5.3.6. AROUSAL

Arousal symptom occurs when the traumatic incident causes the nervous system to be sensitive, and another symptom may arise. Herman (1992:35) says this about arousal “after the traumatic experience, the human system of self-preservation seems to go into permanent alert, as if the danger might return at any moment”. The person who experiences this symptom is always alert for danger. This experience may happen during sleep and in waking hours.

5.3.7. REACTIONS

Parkinson (1993) suggests that a traumatized person experiences the following reactions namely: denial, feelings, behaviours, and physical effects. Another reaction is that of changing values; either positively or negatively. The above stages are important because they will help us to understand the problems that are faced by the pastor’s family.

5.3.8. SHAME

Shame is a negative emotion that is caused by an awareness of wrongdoing, wounded, ego or guilt. Shame may also be caused by the hurt reputation or embarrassment. In this instance, denial is a strong force that people use subconsciously to protect themselves from threats that are posed by things that are surrounding them, but when they have grown up or later in life, it all comes back, at time, not in a nice way, especially in relationships when old.

Wimberley (1999) is saying that it is in that moment where methods and ways to move persons from shame to self-worth are needed. This element must be helpful when dealing with these participants. He continues to say that to be excluded, affirms one as unacceptable and sets in motion a series of shame – based self-convictions. He then reflects this process on Jesus when he says;

“Had Jesus suffered from a shame-based personality, he would not have been able to transcend the humiliation he suffered or be concerned about other” (Wimberley 1999:40). Mechanisms and ways must be in place in order to facilitate and assist applicants that are affected to move forward and leave a positive life.

According to Wimberley (1999:41) *“One of the dimensions of a shame-based personality is the inability to separate one’s own view*

of reality from the views of others. Wimberley (1999:41) describes that very well when he says that you end up not being able to be yourself; the church's role is to move the person from the shame to self-worth again and find ways to maintain that. You depend on others even in small things for the decision to be correct or good someone must have agreed with you, you put yourself as less human. All the above happens because culture feels it and creates a new norm.

In most of the responses from the interviews, the indication is that culturally, it is common within the Zion Church of in Southern Africa (ZCSA) church to handle participants this way.

"In Kaufman's view, culture activates shame as much as families and peers do. Each culture has rules for predicting, controlling, and responding to experiences. These rules carry with them system of evaluating people and are powerful forces of social control". (Wimberley 1999:41)

"To overcome negative governing scenes and negative global attributions, it is necessary to internalize positive scenes, experiences and significant others. Preaching, however, needs to be accompanied by other relationships, such as pastoral counselling and supportive small group". (Wimberley 1999:68)

The researcher believes is time to move on with creation of pastoral care model. The Key element should include a greater emphasis on strategies that are designed to influence behavior rather than simply to raise awareness. Also, there should be emphasis on positive messaging - sending a clear message that it is possible to live a happy, fulfilled life, despite the odds.

“Also retelling needs to make perfectly clear that Jesus was determined that nothing, especially societal norms of shame and honor, would stand in the way of his ministry to someone in need”. (Wimberley 1999:69)

Pastoral care givers must create teachings that internalise positive attitudes in people lives, pastoral counselling and support groups should be formulated to instil hope and retell their stories, as Jesus did, that nothing will stand on his way not even shame. It is good not to allow societal norms, at times, to stand on your way to do well and correct. Shepherding method addresses these issues in such a way that positive concepts are created.

“Those who have shame-based personalities feel isolated, correction less, hopeless, unlovable, and confused”. (Wimberley 1999: 87).

The researcher is in agreement with what Wimberley is talking about, but the researcher is inspired that during this period

Gerkin (1997) introduces in the study of Pastoral Care, a theory in relation to the human *life cycle*, the theory of Erik Erickson that pays attention on issues that relate to *life's beginning*. Gerkin (1997:153) remarked that the pastoral issues that emerge from life's early years are in large part issues that must be dealt with by and with adults, particularly parents.

Expectations and realities are to be clearly explained so that they understand dilemmas they will face in the future.

The researcher supports the statement made by Gerkin (1997) when he suggests the following:

- The provision of a hospitable place, a "home away from home," where an applicant can find place and set limits for oneself, as was the case with Cedric;
- The provision of a place to appropriate the deepest meanings and memories of the Christian tradition in ways that make those meanings and memories relevant to the contemporary cultural situation facing young people in our time;
- The provision of a racially and ethnically inclusive space that invites the expansion of the young person's world and

combats the ambivalence of violence within which many young person can find peers and make decision concerning who she or he is to be and to what values he or she is to declare fidelity.

“Many people avoid confrontation at all costs. It can make them feel unloved, bad, defeated, ashamed or offended. Sometimes they feel persecuted by feedback, as if they are the victim and the other person were the perpetrator when in their behaviour they victimise others, so they make it hard for their lives to tell them the truth in any context.

The irony is very obvious people who resist feedback negate the very things that might give them hope to improve their lives” (Cloud & Townsend 2003:150)

It has happened whether correctly or not, but the isolation and shame must find a way to be mitigated. The pastoral care model must bring the teaching that out of the experience, we must be able to learn new directions and how best to avoid the recurrence.

5.3.9. DURATION AND INTENSITY

It is commonly accepted that the grief period may vary from six months to two years. The time can become abnormal when the grieving person cannot adjust to the loss in a way that allows the

person to reorganize his or her life and function affectionately in the real world (Cook and Oltjenbruns, 1998). A hurting person experiences pain differently and experiences it differently from one another.

5.3.10. PRELIMINARY CONCLUSION

In this chapter, the researcher dealt with data presentation, analysis and interpretation, pastoral care, care and counselling and prevention and educational programmes their role. The stages help us understand the struggles that the rejected person undergo when that occurs. These stages may not follow Kubler-Ross' sequence. The understanding of these stages will help in the shepherding of the applicant. The hurting person tends to resort to the withdrawal from church. It also comes out very strongly that people do not understand his or her pain.

In the next chapter, the researcher will be reflecting, on the pastoral approach.

CHAPTER SIX

THE CONCEPT OF SHEPHERDING AND PASTORAL CARING MODEL

6.1. INTRODUCTION

This chapter aims to provide the explanations and to answer the research question: what care approach can be used in order to alleviate the impact of rejection in the participants and the entire family and also taking care of the congregation? The chapter leads to the development of a pastoral caring model which is aimed at the rejected applicant and the family.

From the empirical data, the researcher has observed that unsuccessful application to ministry can have a detrimental effect upon the mental and physical health of the applicant. The unexpected response of rejection ----produced different emotional reactions among the applicant's family and their congregations and; thus, necessitated the development of caring model which is aimed at preventing the effects of mental health from becoming pathological. The pain may be experienced across all dimensions of human functioning. The type and the duration of the pain will differ from one person to another. "Many people cannot face their painful memories and suffer inevitable emotional trauma. They need, Scanlan says, the power of the Holy Spirit and the gift of faith to be able to face the

past, thus freeing themselves to live fully in the future. Understood in this way, the 'healing of memories' is not the elimination of painful memories from our consciousness, it is God's Spirit taking away their sting and healing the resultant emotional damage. This was Carol's experience in (V. Zuka 1991:102) when she confessed her sin and believed God's assurance that he would never leave her. She was instantly freed from the grip of painful memories, though she can certainly still recall the experiences". (Zuka V 1991:102)

Zuka went further to describe a way to release a bondage to hurtful memories and that connect well with what Gerkin is talking about.

According to (Zuka V 1991:102 "the broken heart is restored through release from the bondage to hurtful memories, a process that includes forgiveness and emotional reconstruction under the guidance of the Holy Spirit".

The shepherding model of Gerkin (1997) and the positive deconstruction of Pollard (1997) will be discussed and used in the development of the pastoral caring model. This process of caring will address the issue faced by participants

Living in Mthatha and observing the effects, the process has on participants after their rejection to enter ministry. Prompted the researcher to explore possible pastoral interventions, in this calling

the researcher chose Gerkin on the issue of shepherding as a way forward of dealing with this issue. In the story of his background, the researcher mentioned how he was treated and experience of rejection entering into ministry and how he felt excluded and, in some cases, forcefully being removed in the process. This raised lots of questions as the family and congregants asked difficult question. The researcher would like to highlight how these participants were frustrated, angry and pained by the situation. During this time, the participants were just neglected.

“Penfield’s Research confirms that memories have a powerful influence on behaviour and attitudes. When we remember the facts surrounding certain events, we also experience the emotions associated with those events. If those emotions include terror, depression, anger, guilt feelings, and so on, we may develop crippling emotional problems. Even when we do not consciously remember painful events, we still feel the effects of them. Therefore, Dobson writes:

Accumulated hurts may come out as uncontrollable ‘fits’ of anger, jealousy, or depression. Accumulated guilt may be experienced in physical or psychological illness. Phobias-irrational fears of harmless or only ordinarily dangerous things-may be the result of fearful forgotten episodes in a person’s history. These kinds of pain are more harmful and destructive than the original pain that caused them, for

they are more difficult to deal with and find remedies for". (Zuka V 1991:103)

6.2. PASTORAL CARE THEORIES

THE SHEPHERDING MODEL

Gerkin's model of shepherding, appeals to the researcher because of the background that the researcher has, which connects him to the model of shepherding. The researcher grew up and lived in a Matatiele, just few kilometers from Drakensberg Mountain.

Gerkin in his book, '*Introduction to Pastoral Care*', summarizes, what pastoral care is, by saying: "It is care not only to the individual and families, but also the care of the Christian community and the tradition that gives that community its identity" (Gerkin 1997:19). He goes on to argue that, "there is cultural context that surrounds the Christian community" (Gerkin 1997:35).

Gerkin (1997) is very helpful when he shares the way shepherding becomes a helpful tool in dealing with troubled souls. The concept of a shepherd is explored in such a way that he cares for the flock. He develops this concept from the Old Testament's ancestors of Pastoral Care practice.

As a pastoral theologian, Gerkin conducted a survey on pastoral history to develop a method of caring for the sheep. He says this of

the survey, "Pastoral care as we know it today did not spring forth out of shallow soil of recent experience. Rather, it has a long history.... The history of that care like a family genealogy, reaches back as far as the collective memory of the Christian community can be extended" (1997: 23). Some of the practices of the past were preserved and modified in order to shape the present tradition of what it means to be a faithful pastor of God's people.

From his reflections on the pastoral practices of the past, he proposed a pastoral practice that puts the pastor as a faithful servant of God's people.

These pastoral practices perceive the pastor as playing the role of shepherding God's people in order to care for them. The researcher is going to employ the shepherding model to perform or execute some of the roles or functions, which are proposed by Gerkin in order to give care to the applicant's family. Some of the functions or roles that the researcher will employ from the shepherding model are:

- pastor as a prophet;
- pastor as a wise guide;
- pastor as shepherd;
- pastor as an interpretative leader;
- Pastor as a ritualistic leader.

These roles will be used to address different themes which are depicted from the empirical data (it was collected through interviews?) concerning the challenges that the applicant's had encountered.

6.2.1. Pastor as a shepherd

The pastor as the shepherd of Christ's flock imitates Christ as the chief shepherd. This will be done in order to pastorally care for the affected, perhaps going beyond to the families and congregants. Gerkin (1997:27), when using the metaphor of the shepherd notes, "In the more recent times the shepherd metaphor has been widely appropriated as a grounding metaphor for care-giving pastor". The image of a shepherd, in Psalms 23, depicts God as the shepherd. God as our shepherd has a relation with us. Jesus confirms this relationship when He says, "I am a good shepherd; I know my sheep and my sheep know me" (John 10:14). The relationship of the pastor as a shepherd to the applicant family will open an avenue to enter into the family's space when they face the reality of rejection and its impact upon them.

6.2.2. Pastor as a prophet

The ancient Israel community were pastorally taken care of by three classes of leadership. These classes were: the priest; the prophets and the wise guides. The focus on this section is on the leadership that is rendered by the prophets. Gerkin (1997:23) says this about these prophets; "the prophets spoke for Yahweh in relationship to moral issues, sometimes rebuking the community and its state political leaders". The prophets were God's servants; who reminded the people of Israel of God's word and God's will. "They were like ambassadors from heavenly court, who relayed the divine sovereign will to the people" (Gordon and Stuart, 1982: 153). The minister, as a prophet of God, has the responsibility to relay God's word to the applicant in order to build the participants in their faith and to give them hope not to destroy them and or to prove a point.

6.2.3. Pastor as a Ritualistic leader

Gerkin (1997:82) makes a note that even though we may not take everything of ritualistic tradition from our Christian ancestors, we have learned from them the ritualistic pastoral care practices. He says, "There is something of the sacramental, liturgical, ritualistic expressions of care by the community of Christian believes to be learned from the church of the middle ages". This expression of care

that we have learned from the Christian ancestors may be administered by the pastoral leadership and or the Christian community. These liturgical, ritualistic and sacramental expressions of care may include the breaking of bread; administration of baptism; singing and praying for one another and with one another.

Gerkin (1997:82) further points out that the early church ancestors left a legacy of a pastor as the physician of the soul. He says this about this legacy, "From some of our medieval priestly ancestors we learn that to be a good pastor is to understand the deepest longings, the secret sins and fears of the people so that the healing function of our understanding may communicate that we and God we serve care deeply and intimately for them". The minister, as a ritualistic leader, will seek to understand the emotional reactions that had been experienced by the participants. She or he will seek to restore the troubled souls of participants and members of the family. David's reflection on God as his shepherd, says, "He restores my soul" (Psalm 23:3). The shepherding-ritualistic minister or leader cares for the people by restoring the troubled souls of its members

6.2.4. Pastor as an Interpretative leader

Gerkin (1997: 122), when using Gustafson's work, concluded that the life of the congregation has five dimensions. He speaks of the congregation as a community of language; community of memory;

community of inquiry; community of mutual care and community of missions. He, then, notes this concerning the role of the pastor in the congregation of five dimensions, "The caring pastor is one who gives leadership to the congregation's exercise of all five of these dimensions of its life". The caring minister who nurtures the congregation, in an effort to fulfil these five dimensions of the church, he calls him an interpretative leader. Gerkin puts it this way, "The pastor nourishes and engenders a climate for mutual care in the community of which he or she seeks to provide interpretative leadership" (1997:127). The interpretative leader guides the process by organising, providing training and supervision to the congregation through mutually caring for one another in the entire process.

6.2.5. Pastor as a wise guide

According to Gerkin, the enlisted pastoral ancestors that were found in Israel were: the priests, prophets and the wise men and women. He says this about the wise men and women, "they offered counsel of all sorts concerning issues of good life and personal conduct" (1997:23). The wise men and women communicated God's care to God's people: in the richness of ritual practices and in wise guidance. The pastor, through shepherding the affected family of the applicant, will communicate care by being the wise-guide to them. David, in his

reflections on God as his shepherd, says, "He guides me in paths of righteousness for his name sake" (Psalm 23:3).

The minister, as a wise-guide, will communicate God's care to the rejected applicants by providing guidance and council before, during and after the process. The use of the above-mentioned shepherding roles helps the minister and the Christian community to pastorally, provide care to the applicants and his or her family in the event that one is not successful in the process.

Gerkin (1997:27). Says that the prophetic priestly and wisdom models of caring ministry we inherit from Israelite community are not to be sure, they are only biblical images with which we pastors have to identify. Another one, in a certain way which is a more significant, is that of a caring leader as a shepherd"

Gerkin viewed and valued the theory as the best therapeutic way in caring and guiding individuals on shepherding and caring for God's people. The researcher shares Gerkin's view that a modern Pastor/Caregiver, is to be the mouthpiece for the voiceless and help people who need help, on a daily basis. The above cause the caregiver to be a voice of applicant who are negatively affected but not cared for. It becomes expedient for the caregiver to be a mouthpiece for the distress.

“Pastoral Care involves not only the care of the individuals and families, but also the care of the community itself. Pastoral care also entails the thoughtful reinterpretation of the tradition that shapes Christian identity as that tradition is brought into dialogical relationship with contemporary culture and its impact on the community of Christian as well as its individual members (Gerkin 1997:118)

The researcher observed that victims suppress their feelings of anger and hatred that is caused by the traumatic experience of the process. Gerkin’s (1997). theory brings up new ways on how a shepherd model of pastoral care can be employed without infringing into norms and understanding of the community, and rather shape the understanding of what is involved in the pastoral care of God’s people. Gerkin articulates this when he says “to tour the world of pastoral care means to consider the caring task of the pastor in relation to individual and the communities” (Gerkin1997:10).

Defining the relationship between shepherd and the flock is important. The relationship between the pastoral care giver and the people confronted by issue around them should be defined at a local level. The researcher believes that Gerkin wrote about the role that is played by a shepherd from his Western perspective, while the researcher is approaching the shepherding model from the context of

Africans perspective. A shepherd is someone who cares for the flock, leads them to the graze, who provides security and is also willing to die for his flock.

Gerkin once more says "This theory is most clearly captured in the book Psalm 23, where God is depicted as the good shepherd who leads the people in the paths of righteousness, restores their soul's and journey with them even in front of their enemies, and in the shadow of death" (Gerkin 1997: 27)

The flock responds only to the commands, he uses in communicating with them and they know his voice. Even when the shepherd is grazing his flock far away from home, during the day or at night, he sleeps very close to them and defends them against their predators. Congregants become the key, hence this integrative shepherding model suggests that pastoral care givers ought to understand the working in the local congregations.

6.3. SHEPHERDING IN THE CONTEXT OF AFRICANS

To unpack the context, the researcher will outline the shepherding model in the context of Basotho/Xhosa since that is his background. To be a shepherd in the Basotho tradition/community, means you are given a task/responsibility of taking care of the flock, and looking

after them. Therefore, one can't just go as one pleases. Shepherds are not supposed to rest during the day because they are looking after their flock, running around following them, and that one would assume that they will rest at night. Good and trained shepherds do not rest even at night, as they consistently wake up from time to time to check on their flock. When one assumes a leadership role; one surrenders what benefits one has, including his/her life for the flock.

The researcher grew up in the area, experienced the life of being a shepherd, looking after his father's flock, while living in the mountains where the flocks were kept. This experience helped this researcher understand Gerkin's references to shepherding; but moving from the flock of his father, to take care of God's flock. Caring for the flock is not a simple job to do, it could even endanger ones' life as the shepherd tries to defend his flock from thieves. It is with this in mind that the researcher understands the concept of shepherding and how important it is for the shepherd to be a careful and caring person.

The reader needs to note that Basotho/Xhosa people earn their living through livestock. In other words, they are pastoral shepherds by nature. This is what they respect and value. An African idiom shared light to this concept says (*Monna ke monna ka lesaka*) which literally means: a man is a man through his livestock. Shepherding was a task for boys only. In rare cases, a girl would be required to do this task,

when the family had no boys. If she does, it will be at a limited scale, hence my focus will be on fathers and boys as shepherds.

Boys, in particular, were trained as shepherds at an early age and attending school were not an important aspect or rather a business more than looking after your parents' livestock. They were trained how to take care of the flock. A good shepherd was identified by observing the following:-

- Being able to call the flock by names
- When calling them even at a distance, they should respond
- Being able to train the flock to observe the time to go to the fields and the time to come back home
- To train the livestock to be always together as a cohesive unit

These elements are part of the concept of caring and relates the shepherd to the sheep. The researcher believes that a good shepherd would have skills to observe when one of his flocks is not well and know what to do thereafter. The researcher also believes the approach that Gerkin used makes more sense to the Africans community; especially to the fathers and boys as they are familiar with it.

Gerkin's shepherding model falls short, in its process in providing assistance to the changes that need to take place in order to effect the healing of the participants. The theory of positive deconstruction by Pollard will be of assistance in the reconstruction of the lives of those that are affected.

6.4. POLLARD'S POSITIVE DECONSTRUCTION

Nick Pollard developed this theory after an experience he had while fixing his car. When his car gave him problems, he bought car of the same model with body parts that were in good condition. The engine was written off. He stripped both cars and used good parts to construct a new one. He positively deconstructed both cars in order to construct a new one. Pollard (1997:44) says of this theory, "The process is 'deconstruction' because I am helping the people to deconstruct (that is, take apart) what they believe in order to look carefully at the belief and analyse it. The process is 'positive' because this deconstruction is done in a positive way- in order to replace it with something better". This process allows the researcher to enter into the lives of the troubled souls, as he listens to their stories. They, then start reconstructing their own lives and those of their families.

"Another way of thinking about the healing of bad memories is that though God does not eliminate the memories, he does reframe so

they are no longer significant factors in how we feel, think and act. Their hurt recedes into the background as the knowledge and assurance of our identity in Christ comes forward. We may now think of ourselves as new creations in Christ, not as victims of past hurts- no matter how terrible or unjust those hurts may have been". (Zuka V 1991:102)

The theory of positive deconstruction will be of great assistance in the reconstruction of the participants.

6.5. PASTORAL CARING MODEL

The development of the caring model will be guided by the themes that emerged from the empirical data. The data will be applied to be applicable to the lives that rejection and declined ministerial entrance to training has wounded emotionally to find closure and healing through pastoral model tabulated.

6.5.1. RESPONSE FROM TRAUMATIC RESPONSE

The empirical data informs us that the rejecting of more than five participants was unanticipated, sudden and traumatic. The pain of the rejections was compounded shock. The African has a way of dealing with the situation of shock.

6.5.2. EMOTIONAL REACTIONS

Within a few days or weeks, the reactions of shock begin to melt out and the pain of the rejection grips the applicant. The pain of rejection is expressed through intense behaviour. The intensity may vary a great deal from one person to another. Data from the empirical study shows that several emotions emerged from the participants.

One of the participants was distressed because his letter could not stipulate the reasons for his rejection. Three of the participants were gripped by anger. One participant targeted his anger towards the congregation; whom she suspected might have said something wrong. Other participant directed her anger towards God and the people serving in the committee. The anger to God was why God allowed me to be so humiliated. The anger towards the members in the committee was that: why they did not make him aware that he was going to fail. Another applicant's anger was targeted towards his minister, who served in the committee. The minister, local ministerial committee, session did almost everything including filling of forms and submission thereof but did not provide support after the rejection.

"I was not able to articulate rationally what was happening inside me, Carol now says, If you would have asked me at the time how I felt, I would have told you, "Great! Never been

better," But in my heart, my innermost part, I was hurting I also began finding excuses for not seeing my sisters and friends during the week". (Zuka V 1991:93)

That brings another element on the list of emotions that are experienced by the participants namely hurt and anxiety. The anxiety stemmed from the fact that they had to face the future, leaving in the same congregations with the same people. Because of the rejection they perceived their future as being uncertain for both them and their families. The anxiety also stemmed from the lack of clear guidance of what to do from now on, what are the steps to take and to which direction.

The minister, by providing pastoral care to their troubled souls, will play the role of the ritualistic leader. As the ritualistic pastor, he or she will become the physician of the soul. The pastor will achieve this by seeking to understand the anger, the anxiety and the distress so that she or he can, pastorally, strengthen the applicant. The Wimberly' Story (1999) Sharing model provides the pastor with the tool that helps the pastor to become the physician of the soul. In short, the healer of their souls, especially when troubled by life.

The minister will employ the practice of inviting catharsis and can relate, emphatically, to help the family to put words on what they

are experiencing. One of the participants mentioned that her President became a ritualistic minister by pastorally caring for her when she experienced intense emotion of anger towards God. The minister may use the scripture to assure the family that the emotional reaction that they are experiencing had also been experienced by Jesus and others.

6.5.3. SUPPORT

During and before the process, the support from the Christian community and friends was overwhelming to the participants. After the results, support for almost all the participants did not continue. The support varied; depending on the life personal relations of an applicant and those that are in leadership at the time. In most cases, the support would last for a moment. The unfortunate thing is that the support stops at the time when they needed it the most. This is the time that the pain becomes real and practical severe.

The minister, as an interpretative leader, will play a very important part by nurturing and empowering the church members to, pastorally, take care of the affected family. The support that is given to the affected applicant will help her/him to discern issues that remain to be addressed. The interpretative leader could involve the senior members in the church particularly in the councils of the church to

journey with the person generally in life which then later be translated to the issue at hand. The minister will, together with the Congregation, be, pastorally, taking care of the affected applicant and family.

6.5.4. ROLES

One of the struggles that the participants had, after the communication of rejection of their application, had to do with roles. All participants mentioned that they had certain roles they played in the house of the Lord and the entire ministry within the community. The rejection forced them to either do that in minimal way or stop at all to do so as they previously used to perform such.

Rando (1993:58), in one of her six "R" processes, suggests the following in order for the affected person to carry on with healing process. In other words, she must readjust to move adaptively into the new world. She shares insights that are worthy to be explained: "To be healthy, over the long term the affected cannot continue to behave in the ways she did before the application must be accustomed to the new world." (1993:58). Adaption to the new world entails finding new ways of doing things.

The participants were uncertain that they could be able to manage the new way of leaving. The advantage of this adaptation is that the adjustment to the new world will bring about a new self that will culminate into a new identity. Remember that the process puts them in a different scale within the congregants, and rejection somehow misplaces them.

“Most hurtful damaging experiences that lead to the need for inner healing fall into one of three categories. The first category is damage that comes as a result of being born into a sinful world. These experiences are not the result of the purposeful actions of other persons against us. They include many experiences that are not of our own choice, and that are not of our control- inherited diseases, accidents and poverty being three examples. These experiences beyond our control contribute to what the psychologist Karen Horney calls basic anxieties, feeling isolated and helpless in a hostile world.

A second category is wounds inflicted by others. Parents and family members, friends, acquaintances, even strangers may have sinned against us, intentionally or unintentionally. Children of alcoholic parents or children of parents who physically and psychologically abused them fall into this category. This category includes all kinds of unkind things done to us, too numerous for them all to be recounted”. (Zuka V 1991:95)

The theory of positive deconstruction becomes helpful in helping the affected applicant to adjust to the new world. Pollard (1997:45) says this, of the process, "I looked carefully at each part to see whether it was good. If it was, I kept it. If wasn't, I threw away". The minister, as a wise guide, will encourage the applicant to identify the role that he/she could managed. He/she will, then, assess which role she will be able to handle. The role that she/he can be able to handle, she/h will do them. The application of the theory of positive deconstruction may lead the affected person finding a new identity and new way in the ministry.

6.5.5. RESILIENCY

The rejection of the application may challenge the religious faith of the applicant or it may strengthen it. The researcher pointed this out in the background of the research in the first chapter, regarding the experience of the applicant, who was angry with God. The questions were why God had allowed such to happen. It was difficult to attend the church services due to the trauma. It was easy to transfer the anger towards the church. In other words, the process of making sense out of the situation had started. The participants pointed out that at some point that even though there were services and people trying to comfort them, they did not hear them due to shock and disbelief.

The minister will encourage the affected applicant to continue the relationship with God and make all requests, challenges, and struggles known to Him and in difficult moments, pour out the heart to Him. Wimberly (2007) practice of the way forward becomes a tool that the ministers use to empower the family and help its members to develop the needed practice and skill of putting their trust in God.

“It is impossible to correct dysfunctional attitudes and emotions that result from past hurts without in some way affecting how we cope with the painful memories of those had experiences. These attitudes and ways of thinking, so deeply embedded in our hearts, subconsciously hold us back from believing what God says is true about us”. (Zuka V 1991:101)

Again, the minister, as an interpretative leader, empowers members of the Christian community to minister to the affected family. Gerkin puts it this way, “The pastor nourishes and engenders a climate of mutual care in the community for which she or he seeks to provide interpretative leadership” (1997:127). The pastor should train and supervise laypeople, within the church, to provide mutual care to the needy families. The following section will outline the Wimberly’s story sharing practices.

6.6. WIMBERLY AND WIMBERLY STORY-SHARING

The Wimberly's, in their quest to help participants to tell their stories that often go untold, produced a narrative model called story sharing. The story-sharing process invites the applicant's family and some extent the congregation to reflect through a step by step process. The process consists of the framework that includes five primary practices. These practices are:

- Practice of unmasking
- Practice of inviting catharsis
- Practice of relating emphatically
- Practice of unpacking the story
- Practice of discerning and deciding the way forward

The goal of this framework is to: "Uncover challenges, explore resiliency, deciding ways of building and drawing on resiliency and experiencing the renewal breath of God" (Wimberly and Wimberly: 2007, 12). Through this process, the applicant is able to tell stories about the challenges that they had encountered and emotions that they had experienced; and decide or recall their coping strategy.

"Bear in mind that listening and containing do not mean agreeing you may have a very different viewpoint from the other person. She may have legitimate or illegitimate grievances against you. Your task is simply to help her be heard on an emotional level. When people do

not contain, the conversations process may be hampered, as the other person feels negated or discounted". (Cloud & Townsend 2003:159). Below, the practices of unmasking, catharsis and relating emphatically, unpacking the story and way forward, will be discussed.

6.6.1. PRACTICE OF UNMASKING

This practice allows applicants to tell their story in an open way; for self-hearing in a manner that is not possible when stories remain unspoken or held within. "Unmasking refers to the process of allowing internal and unspoken happening and circumstances of our lives, challenges and promises to come to life in a narrative form" (Wimberly and Wimberly: 2007, 38). This practice gives the participants an opportunity to narrate unspoken happenings and the circumstances surrounding their situations.

Hence Zuka is saying "Hurtful and damaging experiences leave us with remembered and remaining emotional responses that limit our freedom to experience God's grace fully.

Leading practitioners of inner healing have observed certain behavioural and emotional patterns that arise in people who have not adequately applied Christ's grace and forgiveness to the problems created by hurtful memories. The following characteristics, described by Theodore Dobson, Michael Scanlan, Francis MacNutt and Rita

Bennett, are frequently found in people needing inner healing". (Zuka V 1991:97)

6.6.2. PRACTICE OF INVITING CATHARSIS

The process of catharsis allows a person to unburden the heaviness that has accompanied holding onto a troubling or challenging experience or circumstance. During the process, a person may experience a pain or joy when she/he unburdens the heaviness of the heart.

6.6.3. PRACTICE OF UNPACKING THE STORY

This process makes it possible for the person to attempt to uncover a fuller picture and to grasp what has already been done or still needs to be done in order to move beyond the catastrophic events and devastating circumstances" (Wimberly and Wimberly,2007: 147). In this process, the applicants explore both the negative and the positive aspect of his story. The above pastoral theories leads me to explore deeper methods of caring from Gerkin and Pollard. In order to do that, I need to define the word Church.

6.7. CHURCH

Collins (2007) says, "I no longer think of the church in terms of buildings or denominations or places where people gather. I see church as different-sized communities of people, at different places in their spiritual journeys, joining with others to worship, to learn, to grow, to serve, to give. I've come to view church communities as caring groups of developing people who sometimes come together for crucially important corporate worship but who also seek to live every day in ways that show their dedication to Christ and their love for others. No church is perfect, and none of us fully reaches our ideals, but ideally, church communities are safe environments where people can struggle, grow, care, share, and learn how to be like Jesus" (Collins 2007:35).

The flock of God is the church is given by the Holy Spirit to be nurtured, cared for and looked after by the elders of the church. Similarly, the applicant who have experienced rejection in the processes, feel excluded and need to be nurtured, cared for their healing by the church. One of the metaphors for church is that of mother who protects feeds and cares for her chicks in times of their vulnerability.

“McClelland’s views not only help us understand more about the complex subject of motivation they also provide a way to look at an organization as a whole. The church, for example, wants to achieve its mission, wants to be of influence in people’s lives and in the world at large, and wants to be a place where affiliation needs are met. Some in the church will respond more readily to one need and others to a mission of this nature. There is little that can be done without community involvement. It is the duty of community to participate in interventions that can have lasting impact and the church is not excluded.

The above explanation links well to the shepherding customs of the Africans make the researcher raise questions as to **why the church should lack shepherding skills.**

The question is why caring, loving, protection becomes questionable to Christians and leadership within the church, but even the Biblical injunction is clear:

“The church in her role as “shepherd of God’s flock” must address herself to this situation by alleviating suffering and enabling the realization of God’s kingdom. She must administer healing that will resolve harmony in lives of individuals, community and the environment” (Douglas W. Waruta, 2005:85).

The researcher believes that Waruta (2005) touches on what the role of the church should be in times of trouble. The church is a place to receive healing, joy and happiness at all times. Being a shepherd of God's flock has challenged the researcher more because even, Gerkin says that we are entrusted to be mediators and reconcilers for individuals and the entire community in pastoral care ministry.

This concept of caring of the flock relates well to the caring of applicants who are neglected during the process of answering a call to enter into ministry.

In the researcher's view failure is not necessarily a negative thing rather a positive thing. The Church has noble plans and ideas, but reality tells different story, the implementation tends to differ and that is not assisting.

6.8. KEY CRITICAL AREAS

6.8.1. Pastoral Care;

Some people may find it useful to make a distinction between pastoral care, pastoral counseling, and pastoral psychotherapy. Of the three terms pastoral care is the broadest in scope. It refers to the church overall ministries of healing, sustaining, guiding, and reconciling people to God and to one another. Sometimes called "the care of soul," this can include preaching and teaching, but more often refers

to shepherding people, to nurturing, caring in times of need, sometimes discipling and administering the sacraments. Since the time of Christ, the church has been committed to pastoral care (Collins 2007:36).

The healing of the participants and families who are traumatized by the process and their being neglected thereafter is a pastoral care issue. This care for soul is a ministry which take the counseling, caring of these hurting and emotionally troubled applicant. The researcher borrows from Collins (2007) in order to create a solid basis of the therapeutic work to be among the affected applicants. Zuka (1991:97) says "The burden of pain that all of us carry drains our energy from creative and productive activity and makes us feel unworthy, guilty, hopeless, broken, and unforgivable. This burden would be destructive enough if its effects went no further, but such is not the case". (Zuka V 1991:97

6.8.2. Leadership.

The researcher will borrow some of the ideas of leadership from Masango. His ideas will help enhance what the researcher want to develop in this section. The researcher therefore affirms the leadership notion by citing from one of the scholars; "This means that there are no leaders without followers. It always involves interpersonal influence or persuasion" (Masango, 2002: 708).

Masango (2002) further argues that, “a leader is effective when the group performs well. Leaders are effective when their followers are satisfied. Integrity builds trust, it influences others, it facilitates high standards, it creates a solid reputation over against merely an image, and it produces credibility rather than cleverness” (Masango, 2002: 710).

Warner & Wilder (2017) says this about leadership of which connects well with Masango. “Nowhere does the difference between RARE leaders and management-based leaders show up more clearly than in how problems are solved. For leaders, problems are almost always “people problems” and leadership skills involved transforming the way people participate. This paradigm of how people function will determine our understating of 1) what can change and 2) what will achieve that change. For Western leadership this generally means we provide better information, so people make better choices and things will change. Isn’t that how things work”? M Warner & J Wilder While Clinebell (1984) link well with both Masango and Warner and Wilder as he describes how leadership releases creative power Clinebell (1984:356), quotes from Thomas Gordon in group-centered leadership: a way of releasing the creative power of Groups.

Some functions of a growth-enabling leader:

1. Seeks the maximum distribution of leadership among the group members
2. Sees all members of the group have an opportunity to participate in group decisions.
3. Encourages freedom of communication.
4. Seeks to increase opportunities for participation.
5. Attempts to create a nonthreatening group climate in which feeling, and ideas are accepted.
6. Conveys feelings of warmth and empathy, thus encouraging others to do likewise.
7. Sets the tone by paying attention to the contributions of others; perhaps reflecting what they are saying with, let's see if I understand what you mean..."
8. Helps build group centered as contrasted with self-centered contributions by linking function in which he or she points to the relationships among various individuals' contributions to the discussion. The effective leadership makes the group to perform maximum and communities need that coercion in order to help the plight of children.

Masango (2002) further explains that, "Leadership is earned through consistently demonstrating competency, compassion, justice and wholeness. The qualities or values prove that genuine sense of care for people and an awareness of ultimate accountability. An effective

leader is a person who is always caring, supportive and not controlling. As one leads, the threats diminish, and the leader becomes accepted as a member of the community. The aim of an effective or life-giving leader is to uplift the community in such a way that they progress. This will help people to express their own gifts within the community. As leaders share their gift of leadership, in return the people will honour them” (Masango, 2002: 710).

Masango explains that leadership is earned and therefore this problem needs a tenacious leadership to help the applicant affected by the sidelining that comes with the process.

To the researcher’s view the Church requires leadership which:-

- Provides vision and community wide leadership
- Leadership is where there is accountability, accessibility, and transparency
- Leadership that builds partnerships and coalitions
- Represents the diversity of interests
- Constantly capacitates itself to make ethical decisions and judgments
- Which its care to better the lives of people

6.8.3. Care and Counseling.

Pastoral counseling is a more specialized part of pastoral care that involves helping individuals, families, or groups as they cope with the

pressures and the crises of life. Usually, it is done by ministers with theological education and often with specialized training in pastoral counseling. It uses a wide variety of healing methods to help people deal with problems in ways that are consistent with sound biblical and theological teaching. The ultimate goal is to help counselees experience healing, learn coping and relational skills, and grow both personally and spiritually (Collins 2007:36). How the ministers within the church deal with candidates and their families differs with what Collins is referring to and that creates a situation where those families find disconcert thereafter as if they have done something wrong by expressing their call. Zuka provides a method that he says David Scam describes clearly, what is inner healing.

“According to David Scam and inner healing is ‘ministering to and praying for damaged emotions and unhealed memories’ Michael Scanlon writes:

Inner healing is the healing of the inner man. By inner man we mean the intellectual, volitional and effective areas commonly referred to as mind, will and heart but including such other areas as related to emotions, psyche, soul and spirit. Inner healing is distinguished from outer healing commonly called physical healing”. (Zuka V 1991:95)

In the researchers view the ministry of pastoral care and counseling is a compassionate presence in care of people, especially those who are hurting and in need. The following therefore are critical:-

- Providing guidance as people face life decisions and to make moral choices.
- Pastoral care is most fundamentally a relationship, a ministry of compassionate presence.
- *Pastoral care enables healing and growth to take place within individuals and their relationships.*
- Pastoral care and counseling nurtures growth towards wholeness and it provides guidance in decision making and challenges obstacles to positive development.
- It provides support and enrichment.
- It always referred to as spiritual care.
- Pastoral care in this sense can be applied to listening, supporting, and encouraging.

The Bible does not explicitly define the role of a minister but does associate that with teaching. Pastoral care therefore involves shepherding, caring and loving. Shepherding involves protection, tending to need, strengthening the weak, encouragement, feeding, making provision, comforting, guiding, leading by example and restoring.

A definition of the term 'Pastoral Counselling' is what be the first stride in looking at this intriguing argument. Pastoral counseling is a form of psychological counseling which incorporates spirituality into therapeutic treatment. The goal of this type of psychotherapy is to address a variety of underlying psychological needs from a faith-based perspective. As one observes this 'Pastoral Counselling' conversation is like no other conversation. The relationship is like no other, it is unlike conversation between friends.

There are many assumptions on what Pastoral care is. Commonly, a pastor's job is to preach, pastors are also assumed to be involve in local ministries, visiting, chaplaincy, funeral, weddings and organizing religious activities.

Pastoral care is the ministry of care and counseling provided by pastoral care practitioners or care givers. The researcher observes that it is the duty of pastoral caregivers to provide guidance and therapy for those who are in need.

The following methods used for teaching and counselling people, could be of help.

1. Create a peaceful atmosphere. Try to enhance the *setting* in which you live and teach this value. Improve the calmness.

- Establish a safe, trusting environment

2. *Set an example of and have an advance commitment to calmness.* Demonstrate the practice and the benefits of peace to the affected and take advantage of the quality's contagiousness.

- Clarify: Help the person put their concern into words

3. *Teach by praise.* Try to develop a "contagious calm" in yourself and to build it in the affected through positive praise.

- Active listening: find out the persons agenda
- *Paraphrase, summarize, reflect, interpret*
- *Focus on feelings, not events*

4. *The "Analytical-or-Angry" Discussion*

Help the affected persons to conceptualize the benefits of trying to understand rather than trying to win.

- Transform problem statements into goal

5. *Story and Follow-up Discussion on the Theory of "Win-Win"*

Situations

This exercise will help people begin to see the world not as constant competition and "win-lose," but as a place where understanding can help everyone win.

- Explore possible approaches to goal
- Help person choose one way towards goal

It is important to help people to better understand and accept their situations. Explain that it is natural in a person, sometimes, to feel great one moment and lousy the next. Explain that it is all right, and that the only thing to worry about and work on, is being sure that our feelings/moods don't hurt others unduly.

What is the role of counselling/counsellor?

The role of the Counsellor in relation to persons is to provide guidance, highlight dangers in life, dig more and assist to deal with:

A - Emotional – Feeling lonely

- Angry

- Denial

- Resentful

B – Psychological - Depression, Social Stigma, Isolation

C - Spiritual - Lack of fellowship, Lack of hope, Spiritual depression

“God wants to give us something, but cannot, because our hands are full, there's nowhere for him to put it: or as a friend of mine said “we regard God as an airman regards his parachute”, it's there for energies but he hopes he will never have to use it. Now God, who has made us, knows what we are and that our happiness lies in him” (Lewis 1940:84).

We mean who? Teach people about possibilities from the early stages in order to prepare them for days that are unexpected in life, not the applicant only but inclusive to the family. God is love at all times. Even during the difficult times, he is love.

6.8.4. Educational programmes.

The didache/ teaching:

“This is the central aspect of the *didache*: it is about a lifelong commitment to be a disciple pupil of Christ. Like other modes of ministry *didache* seldom if ever occurs in isolation. As such it emphasizes the congregational *didache* becoming part of the edification (*oikodomein*) and training (*katartidzein*) of the people of God to ably represent him, as his people, in this world” (Malan2000:91).

The English adage says, “prevention is better than cure’. The tool for me is teaching which properly used can transform people to understand the processes and consequences thereof.

These elements of shepherding also come closely to what Psalm 23 shares about shepherd. The above reminds the researcher on how shepherding brings a sense of protection, comfort and safety. The researcher agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one

will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

The other connection is shared in the Gospel of John, who speaks of the love of Jesus that he showed to us as the flock. Therefore, we should love one another as Jesus loved us. Jesus took care of his people and through his example, he gives a commandment to us to care for one another. Jesus is then demonstrated as a good shepherd. Within the African community, traditional ways of living and the Christian values state that the man is the head of the family, and that as a shepherd, he should not allow his flock to go in different directions. He would fight to protect his flock against wild animals. The concept of keeping the flock together goes a long way, and this includes bonding, protecting, and preventing devastation among the flock. Gerkin lacks a way forward as he concentrated only on the act of shepherding without exploring the responsibility of the community of believers in reconstructing broken lives. This is where Pollard will be helpful in reconstructing the lives of those broken applicant and families who are left without care as a result of the rejection in the ministry, despite the reasons thereof. Gerkin is good in helping us to be good shepherd. Pollard will help us enter into their broken lives in order to reconstruct their lives. With this in mind let us now analyze

how Pollard connects to the idea of shepherding by introducing the concept of positive deconstruction.

The researcher observes that most participants need education when engaging into answering a call such that they understand the process. They should be taught that they are equally responsible that collectively they should take a leadership role within their families, hence Pollard is more relevant on positive deconstruction in addressing these problems. Pollard continues to be helpful in confronting church leaders on their oppressive attitude towards applicants and it can also help caregivers who are willing to explore the situation to realize effective approaches in dealing with the phenomena.

Pollard continues to say in his method especially when talking about positive deconstruction, "*The processes of positive deconstruction recognize and affirm the elements of truth to which the individual already hold, but also help them to discover for themselves the inadequacies of the underlying worldview they have absorbed*". (Pollard 1997:44). This process will open up a way of working with victims of this traumatic experience.

6.9. BIBLICAL PASTORAL MODEL

These elements of shepherding also come closely to what Psalm 23 shares about shepherding.

This psalm further stimulates an interest in caring for the flock.

What is stipulated in Psalm 23 reminds the researcher on how shepherding brings a sense of protection, comfort, and safety. The researcher agrees with the notion that if one has a shepherd, nothing worries one even if one finds him/herself in a difficult situation, one will know that he/she is not alone, that one is guided right, and that the shepherd is next to the flock at all times and to ensure that the flock is safe, protected, loved, nurtured and cared for.

As the applicant receive the rejection the issues of shame and guilt. Wimberley (1999) , in his book 'Moving from Shame to Self-Worth', says that "Jesus' main emphasis on his ministry was to restore the dignity of people, not to victimize or destroy them." This book challenges pastoral caregivers to always strive to better the lives of the people. Our role as care givers is to continuing working with trauma as it impacts of them, and thus restore them to full dignity.

People rejected by the process without clear reasons struggle because this carries a heavy stigma on them. The researcher observes that stigma refers to prejudice, discounting, discrediting and

discrimination, directed at people perceived to have done something unwelcome by the surroundings, and the individual group and communities with which they are associated with.

6.10. PRELIMINARY CONCLUSION

The chapter started with the aim, which was to answer the research question that prompted the study. The theory of Wimberly's story-sharing pastoral model was discussed. The inclusion of the two theories was to be used to supplement Gerkin's shepherding model and the theory of positive deconstruction by Nick Pollard. These two theories were used in the development of the pastoral care Model.

Christians have often been criticized for giving the answer before they know what the question is. That is a valid criticism and it must be so annoying for people who have to suffer trauma and then get care givers who know it all, a politician being interviewed and realized that he has a particular message he wants to give, and he is going to share his point no matter what, whatever the interviewer asks he/she cannot listen. Now imagine how people feel when we try to tell them what we want to tell them, regardless of what questions they are asking or where they are in their lives.

Finally, the researcher wants to raise the central message of God for troubled soul, love is the focus.

“if God so loved us, we ought also to love one another”, 1 John 4:11. We do this so that we influence the emotions of those around us with positive thinking and affection; thus creating a hospitable environment and a better world. Surely, this is what Christianity strives to do and we can join the Psalmist and say; “A father to the fatherless, a defender of widows, is God in his holy dwelling. God sets the lonely in families”, Psalm 68: 5-6.

In the next chapter, the researcher will focus on the findings of the study, and will also be discussing, and checking the content of interviews, then assess whether the objectives of the study have been reached. Recommendation from the study and for future studies, will be suggested towards the end.

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

7.1. Introduction

The aim of this chapter is to highlight the results of the study and to provide recommendations. The chapter starts with the discussion on the participants of the study. This followed by the brief overview of the study. Next to be discussed, are the summary of the findings. The recommendations and the limitations of the study are discussed last. The recommendations focus mainly on what can be done by the church to effectively help traumatised participants and avoid such in future.

7.2. Participants

The participants were selected from the ZCSA Church. The participants were all known to the researcher; through the ZCSA Church. The participants were invited to participate and their confidentiality of the data, was assured. Initially, the participations of the study were going to include the participants' families. The study could not go through smoothly and posed a challenge of dynamics as, the families differed in experience and some of their partners were finally taken by the system. This reason necessitated the change of the participants to only focus on the participants.

Brief overview of study

Chapter two of the study deals with the research design and method. It also sketches out the method of sampling and data collection. Chapter three focuses on power, authority, communication, leadership, and church. The fourth chapter details the stories of the participants and how the process had affected them. Several themes emerge from the stories. Chapter five provides an analysis and the themes that are common to all of them. Chapter six provides the pastoral care model and chapter seven the findings and recommendations.

7.3. Summary of findings

The aim of the study was to determine the impact of the process on the participants. The outcome of the data suggests that the process had traumatised many of the participants. The following is the summary of the findings of the study:

- The decline and or call not being seen was unanticipated and; hence, traumatic.
- Due to the traumatic nature of the situation, the responses from applicant, fellow church members, ministers within theirs space and their families is

marked by similar emotional symptoms like anxiety, disbelieve, anger and confusion.

- The study confirms that the emotional symptoms are common to all participants, “a physical or psychosocial loss that coincides with or develops as a consequence of the initial loss” (1993:20).
- Poor support system, due to the non-existence of the pastoral care model, if does exist its utilisation is a problem.
- The major question that remains is: who cares for the participants after receiving their news of not being accepted by the system.

Ministry Committee that refers to the purpose of the Pre-Selection is not at all outlining the powers of the Pre-Selection. It would be incorrect to talk about the powers of Pre Selection to the effect that it can decline a candidate on the basis of what the Ministry Committee claim to have established the practice because the statutory arrangement which is the Selection Conference itself does not have final determination on the fate of a candidate, in terms of para 17.20 of Manual of Faith Order. It simply recommends whether or not the Ministry Committee should:

5. Select the Candidate to be a Student; or

6. Defer the Candidate's selection, to give him/her further opportunity to test his/her vocation; or
7. Decline to confirm the Candidate's perceived call to the Ministry

The Pre Selection's purpose as stated in the Manual of Faith and Order outlines an administrative function that seeks to assist the Selection Conference to fulfil its interviewing mandate without having to be bogged down in tedious exercise of sorting out paper work and raised queries on its content that could have been addressed satisfactory beforehand.

Is the Committee to suggest that what the minister had to say expressly supersedes the provision of Manual of Faith and Order on that particular subject or is the Ministry Committee correct in thinking that if a Provision of the Manual is not saying what it wants to hear, alternatively then it should create its own rule in direct contrast to the provision in question. Later to that the Manual Committee was instructed to recast the paragraph to be in line with the current practice of the ministry committee, but it fails to also recast the paragraph to address the model of how to journey with participants, thereafter when they have received news that are not favourable. Creation of powers of Pre Selection to the effect that it can decline a candidate on the basis of what they believe is not provided.

“Recording of many of our experiences remain in the brain even though we are not consciously aware of them; some may be recalled at any time; while others are carried deep in the subconscious mind and are available through dreams or external stimuli (if at all); these past experiences not only influence the present but also the future, shaping, guiding and sometimes limiting our behaviour”. (Zuka V 1991:103)

The findings further revealed that the recording of experience remains and that affects ones behaviour presently and how to shape the future.

7.4. LIMITATIONS OF STUDY

The study focused on the applicant/ministers from the ZCSA. The study of ministerial processes from other denominations, might have yield different themes.

The participants were known to the researcher and this led to the researcher also being affected by the narrative stories during the interview. A neutral researcher might have come up with different themes

The participants were chosen randomly; without considering their experience, background, and their results.

7.5. RECOMMENDATIONS

Gerkin speaks of good leadership qualities, which at the end he suggests, should play an important role in a shepherding model. He further says that this model could add value and impact positively on the situation.

“The better, more lively exemplars of the pastor as the shepherd of Christ’s flock have been those of our ancestors who exercised their shepherding authority to empower the people and offer care for those who were being neglected by the powerful of their communities”(Gerkin 1997: 81)

Gerkin does help in creating a space and make a clear understanding when dealing with issues of pastoral care. He further enforces the entrusted responsibility to the caregivers and the community to be there as an intervention model.

It is recommended that, a model of healing deep wounds for those affected, oppressed and abused by the system, must be in place. Perhaps the intention was good but the how part is questionable; hence the results often were disturbing when the results or outcomes were communicated.

Pollard view is a great help to use when he says that to help these to discover themselves, is to deconstruct and change how things are

done. This will be done as the practice to remove the viewed abuse of power on the part of the participants, so as to ensure that everyone who is involved can be able to express his/her opinion on the process.

This study has opened the eyes of the researcher, as an applicant, for him to gain hindsight of the experiences of people who are traumatised through the decline/rejection. It also exposed the lack of emotional support, by the church, to the participants and their families. The study was focussed on the participants not their families, but the model can be used by the church to, pastorally, care for its members. Workshop and seminars can be conducted in order to help the church prepare for the future of to engage the participants and their families on the journey and its implications.

In view of the above the following are recommended:

- 1) Create a forum where all declined applicant can dialogue about their experience's negative and or positives effects
- 2) Promote awareness throughout the church and encourage the use of pastoral caregivers within the ministry committee and outside the committee
- 3) Encourage the church to study and dialogue further on other models of ministries
- 4) Encourage Regions to teach more about the effect of going to the selection conference and not accepted.

- 5) Teach Regions about the huge responsibilities that they have more on participants that are rejected/declined in the selection conference and their families.
- 6) Train convenors of regions on intervention in the situation where participants experience such news.
- 7) Establish a relationship between the minister and applicant and their family so that he/she can provide care to the family in the event of decline. The family might easily accept the news from the minister other than a letter that one can't even ask questions from it.
- 8) Establish a clear after Pastoral care model especially for those that are deferred, declined, remember to them they have been rejected by the system, so as to guide them where to go from there.
- 9) Undertake the impact on families when their loved one is not acceptance for whatever reason and work out the programme to deal with that.

"When souls become wicked they will certainly use this possibility to hurt one another, and this perhaps, accounts for four-fifths of the sufferings of men"(Lewis 1940:77)

"What is vital is that the inner detachment be maintained which enables them to see that the worst way to keep useful as well as

active is by clinging to responsibility and power which are now more appropriates exercised by others” (Jenkins 1976:39)

It is recommended that, clear after Pastoral care model be established by the Church especially for those that are deferred, declined, remember to them they have been rejected by the system, so as to guide them where to go from there.

Finally it would be good to undertake the impact on families when their loved one is not acceptance for whatever reason and work out the programme to deal with that.

7.6. Recommendation for further research

As the study is focused, entirely, on the power play and the effects thereof on participants, the researcher feels that further study on the families be investigated in order to get more insight.

- a. Impact of decision to the wife, husband and children of the applicant let alone the entire family.
- b. The focus of the study was mainly on the participants through the system within the ZCSA. It would be of interest for the study to be conducted in some churches or in comparison.
- c. It would be of interest to have a study that can compare the impact within but from different races.

Appendix A

QUESTIONER

The purpose of the questionnaire is to get participants emotional journey in their own words.

Name of participants used not real (fictitious)

Name.....

Gender

 Female Male

Age group

 0 - 21 21 above

1. What was your journey/process applying for ministry, share?
2. Share with me, how you felt during the process?
3. What are the complexities experienced or confronted during the processes of ministry in the ZCSA, before, during and after?
4. How would you define applying in your own words within the ZCSA?
5. What was the final response to your process, if positive, how do you feel?
6. Was anything done thereafter, if the response was negative? Share
7. How would define leadership in your church? Share

Appendix B



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Researcher's name : Letuka V.S
Contact Details : 082 3908 703
Student Number : 10551027
Title of the study : Power abuse by church leaders: a case study

This serves to confirm that Iagreed to be interviewed by the researcher for the purpose of the study he is conducting. The purpose of the study was explained to me thoroughly. I am made aware that my participation is voluntary and I was assured anonymity and confidentiality. My name will be fictitious used and the information will be treated as confidential.

Signed at.....on this.....day
of.....201

Participant's signature.....

Researcher's signature.....

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